

The Church Officers' Gazette

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Messages to Modern Christians—

From the Seven Churches of Revelation

BY ERNEST LLOYD

Thyatira

UNTO the angel of the church in Thyatira write: . . . I know thy works, and charity, and service, and faith, and thy patience, and thy works; and the last to be more than the first. Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication; and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am He which searcheth the reins and hearts; and I will give unto every one of you according to your works. But unto you I say, and unto the rest in Thyatira, as many as have not this doctrine, and which have not known the depths of Satan, as they speak; I will put upon you none other burden." Rev. 2:18-24.

Thyatira was a city of Macedonia. In the church at this place our Lord saw much to commend. There were faith, charity, patience, service, works, and—what was the reverse of the state of the church in Ephesus, which had left its first love—the last works of the church in Thyatira were more than the first. Of how few churches can this be said! How many are rather declining in piety than advancing; but here was growth,

progress. Here last love was stronger than the first love. Yet even in this church there was something to correct.

The lesson for us to learn from this epistle is *that it is our duty to set our face against the teachers of false doctrine, especially such doctrine as relaxes the bonds of moral obligation and is opposed to the purity of God's law.*

When our Lord prayed in behalf of His people that they might be sanctified by the truth, and when the apostles described the doctrines of the gospel as "the doctrine which is according to godliness," this great principle was taught us, that error is essentially polluting; for if truth sanctifies, then error must corrupt.

"Early in the history of the church the mystery of iniquity foretold by the apostle Paul began its baleful work; and as the false teachers concerning whom Peter had warned the believers, urged their heresies, many were ensnared by false doctrines. Some faltered under trial, and were tempted to give up the faith. At the time when John was given this revelation, many had lost their first love of gospel truth. But in His mercy God did not leave the church to continue in a backslidden state. In a message of infinite tenderness He revealed His love for them, and His desire that they should make sure work for eternity. 'Remember,' He pleaded, 'from whence thou art fallen, and repent, and do the first works.'"

"As these false doctrines were urged, differences sprang up, and the eyes of many were turned from beholding Jesus

as the author and finisher of their faith. The discussion of unimportant points of doctrine, and the contemplation of pleasing fables of man's invention, occupied time that should have been spent in proclaiming the gospel. The masses that might have been convicted and converted by a faithful presentation of the truth, were left unwarned. Piety was rapidly waning, and Satan seemed about to gain the ascendancy over those who claimed to be followers of Christ."

"In their desire for something novel and startling, they attempted to introduce new phases of doctrine, more pleasing to many minds, but not in harmony with the fundamental principles of the gospel. In their self-confidence and spiritual blindness they failed to discern that these sophistries would cause many to question the experiences of the past, and would thus lead to confusion and unbelief."

Through all the centuries Satan has employed false doctrines as a means of leading men and women away from obedience to God's will. We live today in a very liberal age; a spurious philosophy has influenced the thinking of the day. An unconcealed hostility to those truths which we had thought were settled as the faith of the universal church is now extensively manifested. The attempt of many is to persuade us to give up and abandon our principles of faith; instead of this, our object should be to give these principles life, vigor, power, and beauty in holy actions, spiritual affections, and heavenly aspirations.

(Continued on page 36)



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

M.V. Week of Prayer

A GAIN we call attention to the fact that Missionary Volunteer Week is March 17-24. Sabbath, March 17, is designated as Missionary Volunteer Day, and the reading prepared for that day is to be presented in all Seventh-day Adventist churches in North America. It appears in this issue of the CHURCH OFFICERS' GAZETTE, page 14. It is especially designed to awaken a real interest among all the church members in behalf of the children and youth of the church. Make sure that this reading is presented in your church at the eleven o'clock service. Discuss all plans for the week with your church pastor or elder, and possibly with the church board.

We call your attention also to the instruction which appears on page 13 of this issue of the GAZETTE, giving special suggestions and titles of literature which you will find helpful in making Missionary Volunteer Week a real success.

C. LESTER BOND.

The Consecration Service

MISSIONARY VOLUNTEER WEEK cannot be made a real success without conducting at least one or two consecration services. This type of service will naturally follow some of the talks that may be given during the week.

Generally, young people like to be dealt with candidly and frankly. It is well, therefore, for the one conducting the consecration service to present the topic of the hour in a way which will lead the youth to recognize their relationship to God. This should be done not in a condemnatory way but by presenting the love of God and the beauty of the Christian life before the young people so candidly that they will see themselves as they are, and desire a closer fellowship with God. No doubt there will be some in the meetings who are not members of the church. Appeal to them to surrender their hearts to God and to join a baptismal class, and thus prepare for adoption into God's family. There may be some who are members of the church but who have grown careless and indifferent because of the attractions and pleasures of the world. Give them opportunity to renew their devotion to God. There may be others who have relatives or friends for whom they desire prayer. Give them opportunity to make such requests during the consecration service. The names of these persons need not be mentioned, but prayer should be offered for them in connection with the consecration meeting. It would also be well during one service of the week to give the youth opportunity to

express themselves publicly in a testimony service.

The Missionary Volunteer Society is the agency of the church especially designed to win the unconverted young people who belong to Seventh-day Adventist families, and M.V. Week affords one of the finest opportunities of the year to accomplish these objectives.

Leaders, may God give you guidance and add His blessing that you may be able to accomplish all that should be done during this special season of devotion.

C. LESTER BOND.

Plan Now!

MARCH may be early to think about it, but you can be sure the Juniors of your church are thinking and dreaming about how they can get to camp this summer.

Your M.V. Society will discover a worthy and satisfying project in securing the camp fees for every Junior who without help would not be able to attend a summer training camp. Make inquiry of your church school teacher, the pastor, the elder, as to the boys and girls who need help. Bring the cases before the society executive committee, and let the committee seek out church members and others who will finance a Junior for ten glorious days. It is better still to furnish ways for the boys and girls themselves to earn the money. And perhaps your society can take care of one or more Juniors out of its funds.

Your local M.V. secretary is the source of information on fees, what to bring, and ways of earning the fees.

JEWEL HATCHER.

A Soul-Winning Work

WE are told in the writings of the Spirit of prophecy that if there is one work more important than another it is that of placing our literature in the hands of the people. This has been demonstrated through the years by the large number of men and women and youth who have embraced the gospel of Christ through reading our truth-filled books and periodicals.

Since this branch of work is so important, it is well for every M.V. Society to have a Literature and Correspondence Band with a regularly appointed leader who will assume the responsibility of promoting the interest of the band and giving direction to its activities.

The names of interested persons can usually be obtained from the conference office or some colporteur who has sold books in the community. The chosen literature—which may be *Present Truth*, *Signs of the Times*, M.V. Crusaders' Bible Course, 20th Century Bible Lessons, or others—may be wrapped by the band members and sent out regularly. In case

the literature is mailed out, it is always well after two or three issues of the paper have been sent, to write a letter of inquiry and make sure that the person is interested in receiving the literature before further energy and effort are expended.

One of the most ideal types of work for the Literature and Correspondence Band is personal distribution of literature in a given territory in the city or community about the church. A certain number of homes in this territory are assigned to each member of the band. The people living there become members of his parish, and he should systematically deliver the papers, going to the door of the house each time, and speak to the recipient personally. After a few visits most people who are interested will begin to ask questions. These interests should then be followed up by Bible readings or cottage meetings.

Scores of Missionary Volunteers are carrying on this kind of work and are winning souls for the Master. A well-organized band work of this kind should be conducted in every M.V. Society.

For detailed information, consult M.V. Leaflet No. 7, *The Literature and Correspondence Band*. C. LESTER BOND.

Making Nature Hikes a Joy

MANY young people have a preconceived idea that nature hikes are dull, and therefore they dodge such trips when announced. This may be partly because someone has attempted to pour facts about nature into the minds of children or youth with little or no idea of how to make these facts interesting and appealing to the listener. Why not try a new approach? Plan and advertise something different.

Of course, each nature outing will be true recreation: re-creating mind and body by bringing rest and relaxation, and thus better fitting the individual for his duty; bringing each participant closer to his Creator, thus helping to re-create in the human family His likeness and spirit. To bring this about, one's plans must include more than the mere giving of factual knowledge about nature. They must impart knowledge of nature by experience, discovery, observation, and experiment.

This brings before us the vital question of the qualifications of the leader of the nature trip or study group. He need not be a Ph.D. or professor of biology or science. But he should be one who knows nature through living close to nature—yes, living *with* nature. Book knowledge of nature alone is not sufficient. He should also understand people and be able to adapt his experiences with nature and the information he gives

to the needs and understanding of the individuals in the group, be they Seniors or Juniors.

Nature hikes may be varied in many ways; they may be based on one or many phases of nature. For instance, one may feature foods that might be found in the area at hand. It might be announced as "A Picnic Without Food" to arouse curiosity and interest. Know what plants or fruits native to the area can be used for food. Keeping these in mind, plan carefully, give what instructions are necessary before starting out, and then, after allowing time for gathering the food, have all meet at an appointed place to prepare and eat the meal of wild foods. (Be sure to plan to have with you necessary articles for preparing, seasoning, and eating the food.)

Announce a "Hunting Party" (cameras instead of guns); photograph only objects of nature—no persons or man-made objects allowed. More interest will be manifested if you have a photo exhibit later, with possible prizes for the best photo, the most unusual one, or the one that required the most effort and patience. Unusual shots of trees, flowers, animals, birds, a spider's web, are only a few of the many suggestions.

Look for "Pitfalls for the Unwary"—a spider's web, doodlebug trap, etc. "Accidents or Untimely Ends" may suggest a search for a rock split by a tree root, leaf partly eaten by insects, some plant crushed by careless feet, or a tree blown over or cut down.

"Remnants or Discards" is just another way to say the search this time is for such things as a lost feather, cast off skin of insect or snake, forsaken nest of bird or wasp, fallen leaf, etc.

"Transportation" would include what is carried and by whom or what.

"Seed Planters" suggests birds, mammals, insects.

Try a sense test of odors, sounds, feeling, taste, etc. *Be cautious with taste* to avoid poisonous species.

Get a number of leaves or twigs from one or two trees. Divide the group into small units, give a set of the leaves or twigs to the leader of each unit. Ask them to learn all they can about the tree from which the leaf or twig came: height, type of bark, style of branching, arrangement of leaves, etc. Let the units compete with each other.

If you have a Junior group be sure to have enough adult guides for each six or eight Juniors.

For a Sabbath walk, make a list of nature objects mentioned in the Bible. Give parts of the list to different groups, asking them to look for those particular things and bring back as many as possible. When all groups have returned, spend a little while discussing interesting things about the items brought back, recalling how they are referred to in the Bible, and unobtrusively stressing the lesson we can learn from each. (If necessary, gather information beforehand.)

Let's tie in our nature studies with other interesting projects and captivate our youth!

FLORENCE L. ROSCOE.

"Christ isn't valued at all unless He is valued above all."



SENIOR MEETINGS

March 3

M.V. Crusaders

Senior M.V. Crusaders

BY L. G. CORNELIUS

Order of Service

OPENING SONG.

PRAYER.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

OFFERING.

SPECIAL MUSIC.

TALK: "Youth as God's Standard Bearers."

TALK: "Importance of Soul Winning."

TALK: "Youth Contacting Youth."

POEM: "Life's Well Done."

CONSECRATION SERVICE: Signing of Covenant Cards.

SONG.

PRAYER.

Notes to Leaders

Your society should have a supply of Crusaders' Bible Course Leaflets and Covenant Cards to be signed by each member. Bands should be organized and definite lines of missionary work planned for the year. Before the members sign the Covenant Card, study the covenant together. Be sure to allow time for active Crusaders to tell what they have accomplished during the past year. This will instill a greater interest in missionary work.

New Bible Course.—The M.V. Crusaders' Bible Course is prepared for Missionary Volunteers, for use in giving Bible studies and conducting evangelistic meetings. Single sets of the twenty-eight lessons, without test papers, may be purchased for 30 cents from your Book and Bible House; with test papers, 40c a set; lessons only, in quantity, 100 to 1,000 in unbroken packages of 100, 85c a hundred; test papers, 35c a hundred. The twenty-eight subjects follow:

1. What Is Coming?
2. The Revelation of God to Men
3. How to Understand the Bible
4. History's Coming Climax
5. Will Christ Come in Our Day?
6. How Men Are Saved
7. The Millennium
8. What and Where Is Heaven?
9. What and Where Is Hell?
10. The Three Steps to Heaven
11. Is There Any Sure Rule of Right?
12. The Two Laws
13. Sign of God in Our Modern World
14. The Search for the Missing Text
15. Christ's Test for Today
16. Where Are the Dead?
17. How Much Do We Owe God?
18. Master Key of Last-Day Prophecy
19. What Is Christ Doing Now?
20. How Near Are We to Judgment Day?
21. Seal of God and Mark of the Beast
22. Is God Particular?
23. Christ's Unfailing Reminder
24. How to Have a Healthy Body
25. The Foid of the Good Shepherd
26. The Spirit of Prophecy
27. Christian Standards
28. The Gateway to a New Life

Special Films.—A series of twenty-eight films in color prepared for use with the twenty-eight lessons in the M.V. Crusaders' Bible Course, regular 35 mm. single-frame films, suitable for use with the S.V.E. Tri-Purpose Projector and others which use hand-fed films. Order M.V. Crusaders' films by number and title corresponding to the lessons listed under the M.V. Crusaders' Bible Course, directly from the Mayse Studio, P.O. Box 25, San Diego, California. Price, \$4 each.

PREPARATION

1. JOIN the Missionary Volunteer Crusaders' Corps.

2. Master the M.V. Crusaders' Bible Course.

3. Master the fundamentals of effective speaking, organization of material, and methods of presentation given in the books *How to Give Bible Readings* and *The Lay Preacher and His Work*.

4. Read two of the following books: *Fishers of Men*, Review and Herald Publishing Association; *How to Bring Men to Christ*, by R. A. Torrey, Fleming H. Revell, New York; *Individual Work for Individuals*, by H. C. Trumbull, Association Press, New York; *The Passion for Men*, by E. F. Hallenbeck, Fleming H. Revell, New York.

5. Endeavor to qualify for Vocational Honors in Bible readings and cottage meetings and in Bible evangelism. (See the *Master Comrade Manual*.)

(All books listed are available through your Book and Bible House.)

SERVICE

Endeavor to make one personal approach daily, with the purpose of "sharing my faith."

Enlist at least three friends in the Crusaders' Bible Course, with the purpose of leading them into the fellowship of the church. (Isolated Crusaders may enroll three persons in the Voice of Prophecy Bible course.)

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

METHODS

Study the M.V. Crusaders' Bible Course lessons to qualify to present the truth intelligently. * * * Distribute them from house to house. Leave a lesson each week, thus creating opportunities for Bible readings or cottage meetings. * * * Use as an outline when conducting Bible readings or cottage meetings. * * * Distribute to each person present after the Bible reading or cottage meeting, helping to establish readers in the message. * * * Use the M.V. Crusaders' Films to heighten interest in the Bible study and facilitate the giving of Bible readings. * * * In the M.V. Society meeting tell your experiences in finding openings and in conducting gospel meetings. These oral reports will integrate the Crusaders' movement with the M.V. Society and add greatly to the interest in the meetings.

A CHALLENGE

The M.V. Crusaders' movement is a challenge to you to—

1. Join the M.V. Crusaders' Corps in your society.

2. Deepen your Christian experience.

3. Develop your personal capabilities.

4. "Share your faith" with someone each day.

5. Dedicate your life to world conquest for Christ.

COVENANT

Recognizing the present to be a time of supreme opportunity to inspire others with the hope of the soon coming of Christ and to win them to obedience to God's will. I wish to enroll as an M.V. Crusader, and—

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

Youth as God's Standard Bearers

"God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—*Counsels to Teachers*, p. 535.

"Christ is calling for volunteers to enlist under His standard, and bear the banner of the cross before the world."—*Messages*, pp. 24, 25.

"God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth."—*Testimonies*, Vol. VI, p. 411.

Again and again the clarion call has gone forth, inviting the youth to engage in carrying this gospel into all the world. If ever there was a time when the church needed the wholehearted consecration and support of its youth, this is such a time.

Young friends, this is a wonderful, auspicious hour in which to live, train, and toil for God. The challenge of the hour to our youth is to rally around the blood-stained banner of Prince Immanuel and lift high the standard of truth.

"The world is in need of you, young folks. If your heart is unselfish and true; If you'll take the Saviour to be your guide, And trust Him in all that you do, If you know the Christ who sets men free, And with fervor His plans will pursue, There's a place to be filled in His vineyard today; The world is in need of you.

"There are all around us leaders galore; So many want profit and fame; There are only a few, compared to the need, Who give their best for the name Of Jesus—Redeemer and Friend— The only hope of Gentle and Jew. Come, give your service and love to the end; The world is in need of you.

"Then awake, young folks, from your stupor of doubt; Trust Jesus your faith to renew; Don't follow the crowd, but let us resolve By His power we'll always be true. Go, carry His message to those who are lost; That's something all Christians should do. Give Him your best, forgetting the cost; The world is in need of you."

—Author Unknown.

Importance of Soul Winning

"DURING the time that Mr. Torrey was conducting his series of revival meetings in Los Angeles, California, a very thrilling incident occurred. He was preaching about soul winning and closed his sermon that night by giving an account of the rescue of seventeen persons from a wrecked vessel on Lake Michigan by Edward Spencer, a student at Evanston, Illinois, in Northwestern University. Years ago when the university was young—in fact, when it was only a country college—two farmer boys from Iowa came to the college, Will and Ed Spencer. Ed Spencer was a famous swimmer. One morning word came to the college that there was a vessel wrecked on the lake, north of Evanston. The college boys, in company with the people of the town, hurried along the shore, trying to find some way by which to save those wrecked. When they reached the place they discovered that the wrecked vessel was the *Lady Elgin*; and planks, spars, and other pieces of wreckage were being driven ashore to which men, women, and children were clinging.

"Edward Spencer threw off his coat and superfluous clothing, tied a rope around his waist, threw one end of the rope to his comrades on the shore, jumped into the breakers, and swam out to the rescue. He soon grasped one who was struggling in the water, and his comrades drew him to the shore. Again, again, and again he swam out, until he had brought ten safe to the shore. He then seemed entirely exhausted. His school chums had built a fire out of the logs on the shore, and he tottered to it and stood there awhile trying to get warmth into his cold body. As he stood there looking out over the lake he saw others struggling in the water. He said, 'Boys, I am going in again.' 'Oh no, Ed,' they cried, 'your strength is all gone. You cannot swim again. If you do you will only throw your life away. It would be suicide.' 'I will try again anyway, boys,' he shouted as he sprang into the breakers. He swam out and caught one poor fellow who was drowning and brought him safely to the shore.

"He continued his work of saving until now he had saved fifteen, and his strength seemed to be all gone. He once more staggered over to the fire and stood there pale and trembling and cold. It seemed that the hand of death was already upon him. He could scarcely stand. Looking out again over the water, he saw a man's head above a spar and a woman's head beside the man's. 'Boys,' shouted Ed, 'it is a man trying to save his wife, and I am going to help him.' 'Oh no, Ed,' they replied, 'you have not the strength to reach him.' 'Yes, but I will try,' he said, and dashing from the crowd he leaped into the lake. Collecting his fast-dying strength, he swam to the spar and placing his hand upon it he guided it over the awful breakers and to the shore.

"Tender hands lifted him up and carried him to his room in the college. They laid him on his bed, and for a while he seemed to fall into a deep sleep. His brother, Will, then left his bedside and went over to the fire that they had kindled in the grate. As he sat there thinking, suddenly he heard a gentle footfall behind him and a touch upon his shoulder. Looking around, he saw that it was his brother, Ed, who, looking into his face, said, 'Will, do you think that I did my best?' 'You saved seventeen. You could not have saved another one without dying yourself. Of course you did your best,' replied his brother. 'Well, all right then,' replied Ed. 'I was afraid that I had not done my best.' His brother Will put him back into his bed and watched tenderly over him. All that night he tossed in semi-delirium, thinking and talking about those he could not save, those who had gone down to a watery grave.

"There are wrecks going down all around us. Men, women, and children are going down in the breakers of sin. Let every Christian go forth to the rescue. God will help us and give us strength to bring them safely to the shores of salvation."

"When Mr. Torrey finished relating this thrilling incident, people were weeping in all parts of the large congregation that crowded to its utmost capacity the large tabernacle. President Baer, of Occi-

dental College, whispered to Mr. Torrey that Ed Spencer was in the congregation. Mr. Torrey then stepped to the front of the platform and said that he understood that Ed Spencer was at that moment in the tabernacle, and if it was true he would be glad to have him come to the platform. In a moment an old man stepped upon the platform and stood by Mr. Torrey. It was Ed Spencer. The audience sprang to their feet and began to applaud and wave handkerchiefs. When the audience became quiet Mr. Spencer said: 'It is just forty-eight years and two months today since the incident occurred that Mr. Torrey related in his sermon. And I would have you to understand that I am a Christian and that my last days are my best days. My whole life from the days of my youth has been dedicated to the service of God.' Ed Spencer was a hero indeed. But everyone who saves a soul from perishing in the breakers of sin is a hero or heroine in the sight of God. We rejoice because of the mighty multitude who today belong to the lifesaving service of heaven."—*Personal Work*.

This illustration reveals the passions of man in saving the life of another person. How important it is to put forth every effort and be instrumental in saving one more.

"The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. Make this the main, the important work of your life. Make it your special lifework."—*Messages*, p. 227.

"Whatever one's calling in life, his first interest should be to win souls for Christ."—*The Desire of Ages*, p. 822.

We need only to study the Bible to learn Heaven's evaluation of a soul.

"Some years ago a vessel crossing the Pacific Ocean struck a reef jutting out from one of the numerous islands. The force of the sea was fast breaking the ship in pieces. Confusion was everywhere, and men and women were anxiously seeking some means of escape.

"Among the passengers was a miner, returning from seeking his fortune in the rich gold fields of Australia. It was not a great distance to shore. He measured his strength, and concluded that he was able to swim to land with his gold, which represented his lifework, buckled around him.

"Just as he was ready to plunge into the foam-capped billows, a sweet-faced little girl came to him and, looking up in her helplessness, said beseechingly, 'Won't you please save me? I have no papa here to help me. Won't you please?'

"What should he do? To save this beautiful child he must abandon the gold for which he had toiled long and hard. He could not save both. Something must be done quickly, for the fury of the storm was tearing the vessel to pieces. He glanced at his gold, but the soft pressure of the child's hand and her pleading voice touched his heart. His decision was made. Unbuckling his gold, he threw it on the deck, and, fastening the child to him as best he could, he plunged into the angry sea, finally reaching the land, where he fell exhausted and unconscious.

"As consciousness returned, he beheld the child he had saved standing by his side, with tears of joy and love flooding her eyes. The ship had disappeared and with it the gold for which he had toiled; but he had saved a human life.

"Did not this old miner make a wise and noble choice? We all say he did. But the lesson should go home to our hearts and influence our lives. A world is doomed, sinking beneath the curse of sin. On every

hand may be found those who are lost, and who turn to us with a cry for salvation. These should be to us more precious than the gold of Ophir."—*Soul Winning*

All about us are other young people who are longing to know the way. On every hand are those who are lost and need our help.

"Gold and earthly treasure can bear no comparison to the salvation of even one poor soul."—*Testimonies*, Vol. I, p. 513.

Youth Contacting Youth

"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.

"Young men and women, God calls upon you to work, work for Him. Make an entire change in your course of action. You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect."—*Ibid.*, p. 207.

The young people of two of our largest churches in the Leeward Islands Conference of the British West Indies have caught the spirit of lay evangelism. A regular seven weeks' effort, with meetings three nights each week, is being conducted under the joint auspices of these two societies. The rented hall has been filled to overflowing. Let us remember these youth, as they labor for other youth, and may it prove to be an inspiration to other societies to follow their example.

In one large church in the States the Missionary Volunteer leader and several members began praying for a young man who had become careless and was working on the Sabbath. After earnest petitions were made in the prayer band, they visited the young man personally. As a result of their special efforts this young man is today a member of the society, living a consistent Christian life.

Throughout the North American Division, and, in fact, throughout the world field youth are holding meetings in homes, in halls, in schools, in churches, for other youth, are speaking to youth personally, and are winning them for Christ. There are great possibilities ahead for our young people. The Lord is counting on each one to labor for his friends and help them prepare to meet the coming King. Our society wants to share our faith and to hasten the realization of the M.V. Aim: "The Advent Message to All the World in This Generation." (*Here state the plans for the society and enlist the help of the members as M.V. Crusaders.*)

✥ ✥

But few parents realize that their children are what their example and discipline have made them, and that they are responsible for the characters of their children develop.—*Fundamentals of Christian Education*, p. 28.

✥ ✥

To parents is committed the sacred charge of forming the characters of their children in childhood.—*Counsels on Health*, p. 59.

Life's "Well Done"

MAKE the best of your life in its tolling;
Make the best of your life in its rest;
Be sure that your whole heart is living;
Be sure that you are doing your best!

The soul that is careless may squander
The powers of its life and its love,
In sorrow to find with the evening,
No sheaves for the garner above!

Put soul into all of your labor
And heart into life's every quest;
Then say when the bright sun is setting,
"I have honestly tried for the best!"

And then, in that land where the resting
Comes after the victory won,
The Master will share in your gladness
And whisper the sweetest "Well done!"
—ROBERT HARE.

✥ ✥

JOINT SENIOR-JUNIOR TOPIC

March 10

The Advent Century in Great Britain

BY W. T. BARTLETT

Order of Service

OPENING SONG: "The Lord in Zion Reign-eth," No. 7 in *Church Hymnal*.

PRAYER.

REPORTS OF MISSIONARY WORK.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

SONG: "All Hail the Power of Jesus' Name!" No. 156.

SYMPOSIUM: "The Advent Century in Great Britain."

SONG: "To God Be the Glory," No. 647.

BENEDICTION.

The Advent Century in Great Britain

OUR work in Great Britain is about sixty years old, and growth has been slow. During that period the country has seen many religious movements that developed rapidly and as quickly declined. So we cannot attribute our own slow development altogether to the conservative habit of the people. It is partly due to the nature of the advent message, which strikes root deeply, requires time for sturdy growth, and fruits best in maturity.

The sixty years divide themselves into three parts: the early growth during the last quarter of the nineteenth century; the more solid development of the first two decades in the twentieth century; and the advances of that period which extends from the close of World War I to the present time.

First Period

W. W. Prescott's leadership ends the first period and introduces the second. Before his time the history is made up of many isolated attempts to find somewhere suitable soil for a promising beginning. J. N. Loughborough started work in Southampton, meeting with slight success. A. A. John tried a rural area and erected our first church building in north Lincolnshire. J. H. Durland preached in the Midlands. S. N. Haskell established a headquarters in London. W. Hutchinson kindled a great flame in the north of Ireland, and a goodly num-

ber of ardent Protestants were won by his strong preaching. J. S. Washburn toiled patiently in Bath and raised up a strong church; then went to Wales and did mighty things among the fervid Welsh. Brethren Maclay and Westworth laid a goodly foundation among the God-fearing Scotch.

Mrs. E. G. White, in the beginning, spent a period in England and endeavored to encourage the early workers. She spoke publicly in various places—as a rule on temperance and practical religion—foretold rich results to follow faithful sowing of the seed, corrected errors in the early churches, and called for larger plans and heavier investments of means. Her main responsibility was to awaken the strong churches in America to do their duty by the small and feeble beginning in Great Britain. Memories of her visit were long cherished in the churches that listened to her testimony.

W. A. Spicer was among the best-loved of the early workers. His ready sympathy brought him quickly to the rescue when new Sabbathkeepers found themselves in difficulty. All members looked upon him as a personal friend.

For some years the only canvassing work was carried on by W. Arnold, who spent his summers in London canvassing, demonstrating that books could be sold in the British field. Later Ellery Robinson brought a company of canvassers to England. Their numbers were augmented by British recruits. In this way a strong book work began.

A beginning was made in educational work, with Homer Salisbury as the first principal of the training school. Evangelism was put on a new footing by means of strong reinforcements from the United States. W. C. Sisley came to take charge of the publishing house. The Doctors Kress made a beginning in sanitarium work. About that time A. G. Daniells was called to the presidency of the General Conference, and his frequent visits to Europe meant much for the advancement of the cause in Great Britain. Work was more systematic. Rapid developments were seen in missionary enterprise, and many of the young people in the British Isles found their lifework in Asia and Africa. Gradually the field was manned with home-trained workers. The foundation had been laid; progress could now be expected as the young recruits gained experience.

Second Period

The second period included the years of the first World War. It was a period of growth throughout the field, with much change and some instability. Much depended on the man in charge of the union, and policies changed with the president. He was selected by the General Conference, from outside the field, so that he arrived as a stranger. Of course, no president could succeed without the backing of the churches, and, if he was already known, trusted, and loved, no time was lost in securing co-operation.

Sanitarium work prospered under the leadership of Dr. A. B. Olsen, and later, Dr. C. Hayton. H. R. Salisbury was succeeded by H. C. Lacey in the college. Mission fields in Africa called for a flow

of well-prepared workers. Missionary standards went up and up.

The World War came as a testing ordeal. Existing evangelists were left free to carry on, but the general preoccupation with the war and its many demands made their labor extremely difficult. Because of conscription laws the inflow of students to the college was much reduced. All our young men were taken for some form of noncombatant service. The war office refused to grant any Sabbath exemptions, deciding that such scruples must be sacrificed to military necessity. So our young men had to face the issue. They did so, loyal to the claims of God's law. Numbers were court-martialed and sentenced to terms of imprisonment, but they won the day. When the war was over, we had not to mourn the loss of a single member through military pressure. One man alone yielded for a time, but even he recovered his faith and courage, and was granted the Sabbath. Before the war ended the war office decided in our favor. Courts-martial ceased for us, and we were asked to notify the military authority if any oppression was attempted. Some men were won by the influence of our believers and were baptized. Out of military hardships came stalwart missionaries. The membership learned a lesson in loyalty to the truth.

New zeal was shown in departmental lines. Missionary work received stronger support among the membership. Many came to look forward to the annual Ingathering as the best event of the year, and kept it up for months after the official close of the campaign. One remarkable experience thrilled the whole field. A young worker called on an elderly lady, who was impressed with his zeal for missions. "Are you going yourself?" she asked. "I would be only too pleased to be sent," was his answer. "How much would it cost to send you?" was her next question. She gave the cause enough money to send him out and support him for years. So E. R. Warland got his call to East Africa.

The close of the World War opened doors in many lands, and Great Britain had a large part in the supply of workers for needy fields. Work at home also took on new strength. The time was ripe for the third period.

Third Period

In 1945 we are confidently expecting that the period of slow development is passing and better days are at hand. The president of the union is a son of the soil, a product of our own colleges, a successful evangelist who has ably carried heavy responsibilities in conference leadership as well as in departmental lines, and has labored in two mission fields. Many formidable problems still call for solution; they will yield only to real strength of character coupled with the best qualities of mind and heart; but our president, H. W. Lowe, is not dismayed by problems. He tackles them with courage and patience, takes counsel with his committee, and resolutely leads the way to the higher standards where difficulties melt. He is trusted and followed as a capable, inspiring administrator.

Associated with him in the union are

local presidents and superintendents, each of whom has achieved success in evangelism. They put the preaching of the message in the forefront and resolutely keep it there. Their master ambition is to enter their unworked cities, and everything has to bend to that ideal. They call for heroic service from every evangelist, asking him to subject personal considerations to the needs of the work. One hundred fifty lay preachers stand behind a consecrated ministry, endeavoring to set the workers free for expansion.

Five years of total war have brought to these workers a host of almost insurmountable difficulties. Evangelism in Britain is passing through a baptism of fire, but it brings spiritual power. One evangelist, commissioned to labor in the third largest city in the union, was granted the free use of its famous Town Hall for several Sundays.

The churches are bringing in tithes and offerings as never before. Bombed out of their own buildings, they meet where they can, and carry on, undaunted. These dark days are lighted up with new achievements. Last year the membership of six thousand collected in one month an Ingathering of \$100,000.

The college, although its enrollment is reduced by conscription of both sexes at the age of eighteen, is doing its best work. The faculty consists of tried teachers, every one of them a specialist in his line. Nearly all have excellent degrees. The preparation of workers is made practical by experienced helpers from the field. Lately the college sacrificed one of its best teachers to head a new academy at Stanborough Park, and the success achieved has given a new vision of educational possibilities.

The British Union is reaping the harvest sown in working for its youth. From the union president to the newest recruit, all are home trained. There is no retreat or escape from the difficulties of the field. All are in it for life, to sink or swim.

The field knows that its own youth are its principal asset and that if Great Britain is to overcome its special difficulties and finish its work, the victory must be accomplished, under God, by its own young people. The Missionary Volunteer leadership is entrusted to the best workers, men of outstanding qualifications for such service, who themselves "grow not old." These leaders have made an entire success of the *Progressive Volunteer*, the monthly magazine of the British youth, and have just completed a Missionary Volunteers' handbook which admirably meets the special conditions of the field.

From the union president down, the workers in Great Britain are of one mind in devoting themselves, brain and muscle, heart and will, to the service of the Master. They are not postponing their hopes of success to the termination of the war. In Christ, they are confident that it can come even in 1945.

You are not to wait for great occasions or to expect extraordinary abilities before you go to work for God.—*Steps to Christ*, p. 83.

March 17

The Second Coming and the Outpouring of the Holy Spirit

BY ARTHUR L. WHITE

Order of Service

OPENING EXERCISES.

TALK: "The Early and the Latter Rain."

TALK: "The Holy Spirit and My Life."

TALK: "The Loud Cry."

POEM: "The Other Angel."

CLOSING EXERCISES.

Notes to Leaders

The accompanying articles may be used as the bases of talks. Abundant helpful material on all these topics will be found in the Spirit of prophecy writings by consulting the *Index*.

Suggested songs: "Come, Gracious Spirit," No. 204 in *Church Hymnal*; "Holy Spirit, Light Divine," No. 206; "Holy Spirit, Faithful Guide," No. 211; "There Shall Be Showers of Blessing," No. 652.

The Early and the Latter Rain

QUIETLY, under the starry eastern sky, during the dead of night, Jesus talked with the talented, wealthy Jewish teacher, Nicodemus. Quickly the Saviour led the conversation to the great spiritual needs of the one with whom He talked, and they discussed the new spiritual birth. To illustrate the work of the Holy Spirit which alone could bring about this new experience, He referred to the wind. (John 3:8.) Other natural objects have been referred to in teaching the nature and the work of the Holy Spirit—fire, rain, light, and dew.

The copious showers of rain which sustain the life of vegetation and bring the harvest, most fittingly illustrate the outpouring of the Spirit; and to a person familiar with Palestine, where the Bible writers lived, the terms "early rain" and "latter rain" are especially significant. The climate is mild, but the seasons are marked. In October and November there is a heavy rainfall, which softens the earth and makes possible the plowing and the sowing of the seed for crops which will be harvested in the spring. This annual autumn rainfall is known as the early rain, and it brings about the germination of the seed and the first growth of the plant. Then through the winter season there are occasional rains which nurture the growing plant, interspersed with periods of sunshine and dryness. Again, in the spring, from the middle of March to the middle of May, there is another very definite rainy period, which is known as the latter rain. This serves to bring the grain to a full development and assures a bountiful harvest. Thus James writes: "Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain."

This illustration is applied both to the experience of the individual believer and to that of the church. With the believer the experience of conversion, producing a fruitful life, is spoken of as the first work of the Spirit of God in the former rain. With the church the pouring out of the Holy Spirit on Pentecost, with its marked experience of spiritual blessing, is said to be the early rain, and the great spiritual revival which will be seen in the closing of the work preparatory to the harvest is said to be the latter rain. It is this latter rain which brings about the loud cry of final warning.

PROMISE OF THE SPIRIT

As the Saviour knowingly neared the time of His sacrifice, He was fully aware of the disappointment and discouragement which would come to the disciples after His death, and their loneliness after His ascension. Very tenderly He talked with them of the things to come. He told them that He must go away, but "I will pray the Father." He said, "and He shall give you another Comforter, that He may abide with you forever." John 14:16.

After the ascension of Christ the disciples made preparation for this promised Comforter. After ten long days of heart searching and confession, God's Spirit was poured out upon them in a mighty way, and the disciples found themselves in possession of the cherished gift. What the church accomplished in connection with the experience of Pentecost indicates clearly that this was the outpouring of the early rain. In one day three thousand souls were added to the church. Filled with this same Spirit, the apostles heralded the message until it was carried in a generation to earth's remotest bounds.

THE LATTER RAIN AND ITS ACCOMPLISHMENTS

The promise has been given that just before Christ comes there will be a latter-rain experience. (Joel 2:23.) Under the latter-rain experience the church will sound the loud cry which finishes the gospel work and ushers in the kingdom of God.

The Holy Spirit and My Life

IN our day Jesus will come the second time. God has provided special help to aid us in preparation to meet Him. That help is the Holy Spirit, the third person of the heavenly trio. Without the aid of the Holy Spirit there can be no salvation, for from the words of Christ, from the teachings of the apostles, and from the Spirit of prophecy we learn just what help is promised and how to avail ourselves of it.

CONVICTS OF SIN.—When the Holy Spirit is given, Christ told His disciples, "He will reprove the world of sin." John 16:8. Let it be understood that only the Holy Spirit can convict us of our sinful condition.

LEADS TO REPENTANCE.—In response to the quickening influence of the Spirit, the sinner is brought to repentance. Sensing its great need, the soul cries out in confession, and there is a turning away from sins. But there can be no true repentance without the conviction, which must come first.

LEADS TO SANCTIFIED LIFE.—The work of the Holy Spirit does not end with conviction and repentance. These two closely linked experiences bring the heart into harmony with God's will, but the work of character building lies ahead. This work of preparing for heaven is the work of a lifetime. This experience is one of progress, attained through learning fully what God's will and purpose for us are, and then bringing our lives into harmony with that will and purpose. It is the experience of walking each day in all the light which we have for that day, ready to accept whatever God may send to us for our best good. It is in this everyday experience that the Holy Spirit does its work.

To the youth who may question how this experience is attained, Ellen White explains: "God has given His Holy Spirit as a power sufficient to subdue all your hereditary and cultivated tendencies to wrongdoing. By yielding the mind to the control of the Spirit, you will grow into the likeness of God's perfect character, and will become an instrumentality through which He can reveal His mercy, His goodness, and His love. . . . Beholding Christ, we are changed through the power of the Holy Spirit."³—*Youth's Instructor*, Oct. 2, 1902.

SHALL TEACH ALL THINGS.—With the life changed, the heart is ready to learn. We are promised that the Holy Spirit will be our teacher. There can be no failure in this school. You who have not joined the classes, won't you enroll now? The further promise is made: He will "bring all things to your remembrance, whatsoever I have said unto you." John 14:26. This means much to all who face the interesting and troublous days ahead.

PROVIDES SAFE GUIDANCE.—How assuring it is to know that, if we submit ourselves to His power, He will lead us safely. (John 16:13.) We often refer to this guidance as coming to us through the conscience.

The story is told of a guide in the deserts of Arabia who was said never to have lost his way. He carried in his breast a homing pigeon with a fine cord attached to its leg. When in doubt as to the path to take, he tossed the pigeon in the air, and the pigeon quickly strained at the cord as it tried to fly in the direction of home. So it led its master unerringly home, and people called him the "dove man." Similarly, the Holy Spirit is the heavenly dove, able and willing to lead if only allowed to do so. What an asset to the Christian is the unseared conscience. But the messenger of the Lord reminds us: "When a person once neglects to heed the invitations, reproofs, and warnings, of the Spirit of God, his conscience becomes seared. . . . Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved."—*Testimonies*, Vol. V, p. 120.

A FRUIT-PRODUCING GIFT.—The apostle Paul enumerates the fruits which may be expected to come from the Spirit-filled life. (Gal. 5:22, 23.) And, states Ellen White, "Those who know the indwelling of this Spirit reveal its fruit."—*Review and Herald*, Oct. 26, 1897.

The Christian cannot shut himself up to himself. He must help others. There is the active service which brings double blessing. And we must not forget that the life ever testifies through its quiet influence.

IS EVER PRESENT.—As Jesus told the disciples about the promised Comforter, He assured them that He would abide with them forever. (John 14:16.) No matter where they were or what their circumstances, the Holy Spirit would be there to guide, teach, and protect. "No circumstances," wrote Mrs. E. G. White, "no distance, can separate us from the heavenly Comforter. Wherever we are, wherever we may go, He is always there, one given in Christ's place, to act in His stead. He is always at our right hand, to speak soothing, gentle words; to support, sustain, uphold, and cheer. . . . This Spirit works in and through everyone who receives Christ."—*Ibid.*

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LORD, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.—*Ministry of Healing*, p. 474.

The Loud Cry

As in vision Ellen G. White was carried down to near the close of the work of God in the earth, she saw many take their stand firmly and with great power proclaim the truth. In response to her inquiry as to the significance of the scene, the angel exclaimed, "It is the latter rain, the refreshing from the presence of the Lord, the loud cry of the third angel."—*Testimonies*, Vol. I, p. 183.

As the third angel is joined in his onward flight by "another angel" (Rev. 18:1), the message is quickly borne to the ends of the earth. In a vivid description of what will then take place in this finishing work, we are told in *The Great Controversy* that the "servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warnings will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—Page 612.

We gain some conception of the work to be done from another Spirit of prophecy statement which reads, "The outpouring of the Spirit in the days of the apostles was the 'former rain,' and glorious was the result. But the latter rain will be more abundant."—*Signs of the Times*, Feb. 17, 1914.

OUR RELATION TO THE LOUD CRY

This experience does not come until the people of God are prepared for it, any more than in the days of the apostles when they were instructed to get ready for the outpouring of the Spirit of God. Explicit instruction has been given to us to enable us to make the necessary preparation.

The latter rain is bestowed only upon those who have obtained victory over sin. "I saw," wrote Mrs. White, "that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

At another time she wrote, "The refreshing or power of God comes only on those who have prepared themselves for it by doing the work which God bids them, namely, cleansing themselves from all filthiness in the flesh and spirit, perfecting holiness in the fear of God."—*Testimonies*, Vol. I, p. 619.

WHAT IT ACCOMPLISHES

The Spirit of prophecy points out clearly what the outpouring of the Holy Spirit in the latter rain will accomplish.

Experience of Pentecost Repeated.—"The time is coming when there will be as many converted in a day as there were on the Day of Pentecost, after the disciples had received the Holy Spirit."—*Review and Herald*, June 29, 1905.

Prepares Church for Second Advent.—"The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man."—*Testimonies to Ministers*, p. 506.

Prepares Believers for Seven Last Plagues.—"The 'latter rain,' or refreshing from the presence of the Lord, will come . . . and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, p. 86.

PREPARE AND PRAY FOR THE LATTER RAIN

We must prepare and pray for the latter rain. We are called to lives of victory, and wholehearted consecration, and we are assured that "the latter rain will never refresh and invigorate indolent souls."—ELLEN G. WHITE in *Signs of the Times*, Dec. 9, 1886. We are to seek an abundant outpouring of God's Spirit.

"Just as long as the church are satisfied with small things, they are disqualified to receive the great things of God. But why do we not hunger and thirst after the gift of the Holy Spirit, since it is the means whereby the heart may be kept pure? The Lord designs that divine power shall co-operate with human effort. It is all-essential for the Christian to understand the meaning of the promise of the Holy Spirit just prior

to the coming of our Lord Jesus the second time. Talk of it, pray for it, preach concerning it; for the Lord is more willing to give the Holy Spirit than parents are to give good gifts to their children."—ELLEN G. WHITE in *Review and Herald*, Nov. 15, 1892.

The Other Angel

Down from heaven that other angel
Comes in majesty and power,
Lighting all the world with glory,
In earth's last probation hour;

Joins the three already flying
Swiftly over land and sea,
Bearing hope and joy to millions,
Reaching souls where'er they be.

And there comes an added glory
As the four fly swiftly on,
Loud proclaim the judgment hour
And the coming of the Son.

Back to earth the Saviour's coming,
Not as prophet, priest, but King.
Quick, prepare to give Him welcome;
Let the good news loudly ring.

Oh, what joy to see Him coming
If our sins we have confessed,
And we know He is our Saviour,
Then in rapture we'll be blessed.

So we'll send the glad news onward
To earth's darkest heathen strand,
And we'll give to those in darkness
Visions of that heavenly land.

—J. W. MACE.

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March 24

Entire Consecration

(Plan a consecration service for this date.)

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March 31

The Young People's Forum

THINGS ABOUT THE BIBLE WHICH HELP US TO BELIEVE

BY ALFRED W. PETERSON

Order of Service

SONG.
SCRIPTURE READING.

PRAYER.

REPORTS.

OFFERTORY.

SPECIAL MUSIC.

LEADER'S INTRODUCTION: "Purpose and Benefits of the Forum."

INTRODUCTORY STATEMENT BY CHAIRMAN OF THE FORUM.

DISCUSSION: "Things About the Bible Which Help Us to Believe." Summarizing the points brought out in the discussion.

SONG.

BENEDICTION.

Notes to Leaders and Executive Committee

The Young People's Forum is a plan designed to give senior young people an opportunity for, and experience in—

1. Thinking their way through their questions or problems in an orderly manner.
2. Public speaking and discussion.
3. Finding material and skill in organizing their material bearing upon a subject chosen for consideration.
4. Friendly, social interaction as a group in study and discussion.

In preparing for this meeting, give consideration to the choice of a chairman to conduct the discussonal part of the society meeting, and plan carefully to give plenty of time for each member of the forum to become familiar with the subjects to be discussed. The following points will be helpful in conducting a discussion:

1. The objectives of a forum or discussion meeting should be kept clearly in mind.

2. The discussion should be kept on the subject under consideration.

3. It should be made clear to everybody who participates in the forum that the discussion may be freely engaged in but that all should shun contentiousness. If each member of the forum is an honest seeker after truth and considerate of others, the discussion hour will be a pleasant, stimulating, and educative experience.

4. In drawing the discussion to a close, the chairman or someone chosen to do so should endeavor to bring out or review the principles that underlie the successful solution to the problem or topic under consideration.

In daily life people who can think clearly and express their ideas in an orderly, forceful manner, yet with a kind consideration for the attitudes and feelings of others, are at a distinct advantage.

In recognition of the trend toward discussonal meetings among young people and in recognition of the possibilities for gaining worth-while experience, the Young People's Department is preparing material for the study of the following problems:

1. The Missionary Volunteer and His Bible.

2. The Missionary Volunteer and His Church.

3. The Missionary Volunteer and His Society.

4. The Missionary Volunteer and His Country.

5. The Missionary Volunteer and His Education.

6. The Missionary Volunteer and His Lifework.

7. The Missionary Volunteer and His Friends.

8. The Missionary Volunteer and His Home.

9. The Missionary Volunteer and His Recreation.

10. The Missionary Volunteer and His Body.

Each one of these units will consist of from six to twelve concise lessons. These lessons will be a veritable mine of information and inspiration. The Young People's Forum may be conducted in any one of the following ways:

By the society as a whole.

By bands or forum units.

By isolated young people in correspondence with, and under the direction of, the conference M.V. secretary.

The opportunities which the forum provides in practice in thinking clearly, in gathering material, in stating one's position, in studying out a problem, should prove a mighty factor in bringing forth and developing in every church where there are senior young people, those who may become strong workers for God in a time when God needs strong men and women.

Introductory Statement

By Chairman of the Forum

HAVE the enemies of God's Word ever succeeded in discrediting the Bible?

From the days of the early church until now unbelievers, enemies of God, have endeavored to destroy or discredit the Bible. Some men of keen minds and great learning in every century have attacked the Bible, but it has met every test and survived. In the "crisis at the end" just before Jesus comes, the Word of God will be under more determined attack than ever, and Adventist youth, who keep the commandments of God and the faith of Jesus, should be able to give a reason for their belief in the Scriptures. The fact that the Bible throughout the centuries has survived the attacks of its enemies and is spreading to every people under heaven is in itself a fulfillment of prophecy. Note the following texts: Psalms 111:7, 8; Matthew 5:18; Isaiah 55:11; Matthew 24:14.

Many years ago a certain famous atheist declared that in one hundred years the Bible would be a forgotten book. But the influence of the Bible has grown mightily in spite of its critics. Year by year the number of languages in which the Bible—whole or in portions—is being printed is constantly being increased. In 1938 it was being printed in 1,008 languages; in 1942, in 1,058 languages; in 1943, in 1,062 lan-

guages. No other book has had so large a circulation. The world's best-selling book has sold 5,000,000 copies but the Bible has sold 205,000,000 copies.

What is there about the Bible that gives it this enduring quality and survival power? Jesus gives the answer. Read John 6:63.

The messenger of God in *Gospel Workers*, page 250, says, "The life of God, which gives life to the world, is in His Word."

Some Evidences Which Prove the Authenticity of the Bible

1. Where did we get our Bible? Who wrote it?

a. 2 Tim. 3:16.

b. 2 Peter 1:21.

c. During a period of about 1,600 years, or from 1500 B.C. to about A.D. 100, holy men—about thirty in number—moved by the Holy Spirit, wrote the sixty-six books of the Bible. This remarkable fact is worth attention. These men, separated by time and by different languages, living in different countries, and accustomed to different customs, produced a Book in which there is an amazing unity. Christ is its central theme. Beginning with the promise of the Coming One in Genesis 3:15, down through Malachi with its promise that the Sun of Righteousness should rise with healing in His wings, we find Christ. In the genealogies we trace His family. He was the Spiritual Rock in the desert. It was He whom Isaiah called "Wonderful, Counselor, The Mighty God, The everlasting Father, The Prince of Peace." Daniel saw Him in the night visions when "one like the Son of man came with the clouds of heaven." Dan. 7:13. Paul, John, and others portray His coming in the clouds to redeem His people. This unity of the sixty-six books of the Bible, telling of the coming Christ, teaching the doctrines which He taught, inspiring people to live as He lived, is an amazing testimony to the inspiration of the Bible.

2. What does archaeology prove about the Bible?

a. Not so many years ago learned men declared that Moses could not have written the first five books of the Bible, because 1,500 years before Christ writing had not been invented. But since then archaeologists have discovered that whole libraries existed before Moses' time.

b. For many years scholars could not read the Egyptian hieroglyphics, but in 1799, near the mouth of the Nile, the Rosetta stone was found on which the same message was given in three different kinds of writing—hieroglyphics, Greek, and the demotic. From these three languages scholars were able to decipher the ancient writings, and now many scholars are able to read hieroglyphics very readily.

c. In 1868 the Moabite stone was discovered east of the Jordan in Palestine. This stone had been erected about 850 B.C. by King Mesha to commemorate his battle with an Israelite king. The Bible account of this battle is found in 2 Kings 3:4-27.

d. In 1880 some boys were wading in the ancient pool of Siloam and, climbing over a wall, discovered some historical writing on the walls of the inner reservoir of the pool which had been hid for many centuries. This inscription had been made about 700 B.C. The writers had used the same characters as those used by Bible historians in the days of Hezekiah.

e. In 1887 a pile of bricks, or tablets, bearing cuneiform writing was found at Tel-el-Amarna. It proved to be the official correspondence of generals and officers, and remarkably substantiated the Bible story.

f. Thousands of ancient records and inscriptions have been discovered and deciphered, but never a one has been found which contradicts the Bible story. On the other hand, hundreds have verified the Bible story regarding the history, the geography, and the people discussed. Until recent years there have been some who denied that there ever had been a people such as the Hittites. They said the Bible story of the Hittites was a myth, but when Winckler, the archaeologist, uncovered the ruins of the capital city of the Hittites, inscriptions were found which showed that the Hittites had been a mighty people with a wonderful civilization. Also learned skeptics declared that the city of Nineveh had never existed

except in the imagination of the Hebrew writers, but in 1845 the archaeologists found Nineveh and not only proved that such a city had actually existed but verified the Bible story regarding the kings of that ancient period.

3. What do the prophecies prove about the Bible?

The prophecies of the Scriptures prove its divine origin.

a. Not only did the prophets prophesy of Christ but they told in detail where He was to be born (Micah 5:2); what kind of mother He would have (Isa. 7:14); what family He would come from (Isa. 11:1-3); how He was to be rejected by those who should have received Him (Isa. 53:3); how He was to be tortured (Isa. 50:6); how without a fair trial He was to be condemned to death (Isa. 53:8); when He was to be crucified (Dan. 9:24-26); and how He was to be buried in a rich man's tomb (Isa. 53:9).

b. The prophet Daniel over 500 years before Christ, foretold the procession of empires—Babylon, Medo-Persia, Grecia, Rome. Never forget that just as truly as time fulfilled the prophecies of Daniel back there, so time will fulfill the remaining prophecies of Daniel and of all the Bible.

4. What does the influence of the Bible prove about the Bible?

The spirit and teachings of the Bible are perhaps the most powerful proof of its divine origin. The Mohammedans, the Greeks, the Buddhists, the followers of Confucius—all had their philosophy, but it did not lift their followers out of sin or out of despair. Christianity—the teachings of Christ—is not a philosophy. It is an indwelling life, a power that transforms, ennobles, and brings faith, hope, and love. Drunkards have been changed to sober men; thieves have been made honest; adulterers have been made pure of heart; the despairing have been given hope; and lost men have been made candidates for eternal glory.

It is said that Voltaire, a noted hater of the Bible, wrote some two hundred articles in an attempt to refute its teachings, but finally came under the Bible's power before he died, and pleaded to God for mercy and asked to be buried as a Christian.

Low Wallace also was a noted skeptic. He determined to write a great novel in an attempt to refute Christianity. In gathering his data, he read and reread the New Testament, with the result that he was so changed that the book which he wrote and by which he is best known became a tribute to the Christ.



Are You an Active Member?

Are you an active member,
The kind that's liked so well?
Or are you just contented
With the pin on your lapel?

Do you attend the meetings
And mingle with the flock?
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along?
Or are you satisfied to be
The kind that "just belong"?

Do you ever go to visit
A sister that is sick?
Or leave the work to just a few—
And talk about the clique?

Today we have a program scheduled
That I'm sure you've heard about,
And we'll appreciate it if you
Will come and help us out.

So come out to the meeting,
And help with hand and heart;
Don't be just a member,
But take an active part.

Now you just think it over—
For you know right from wrong—
Are you an active member?
Or do you just belong?

—BONNIE SNELL



JUNIOR MEETINGS

March 3

Junior M.V. Crusaders

BY L. G. CORNELIUS

Order of Service

OPENING SONG: "The Captain Calls for You," No. 75 in *M.V. Songs*.

PRAYER.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

OFFERING.

READING: "Let Your Light Shine."

SONG: "Let the Lower Lights Be Burning," No. 79.

POEM: "Shoulder to Shoulder."

STORY: "Joy of Soul Winning."

TALK: "Someone Is Watching."

TALK: "Influence of a Child."

CONSECRATION AND SIGNING OF COVENANT CARDS.

SONG: "Guards of the Armor," No. 85.

PRAYER.

Notes to Superintendents

Help the Juniors to realize that they can have a definite part in winning souls. Ask them to tell some of their missionary experiences. Have them choose the particular line of work in which they are interested and then sign a Covenant Card.

Please read the Notes to Leaders in the Senior topic for this date, page three.

Someone Is Watching

"THOSE who will put on the whole armor of God, and devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with Heaven, and will have a saving, transforming influence upon those around them."—*Testimonies*, Vol. V, p. 112.

"Ye shall be witnesses unto Me." Acts 1:8.

A man who had been a holdup man and a kidnaper for twelve years gave his heart to Jesus Christ while he was in prison serving his sentence. Several years later this man, Roy, was discharged, and just before he went out he was handed a two-page letter written by another prisoner. After the salutation it said in effect, "You know perfectly well that when I came into this jail I despised preachers, the Bible, and everything. I went to the Bible class and the preaching service because there wasn't anything else interesting to do. Then they told me that you were trying to be a Christian, and I said, 'There's another fellow taking the gospel road to get a parole'; but, Roy, I've been watching you for two and a half years. You did not know it, but I watched you when you were in the yard exercising, when you were working in the shop, when you played, while we were all together at meals, on the way to our cells, and everywhere, and now I'm a Christian too, because I watched you. Your Saviour has become my Saviour too. You never made a slip."

Roy was indeed surprised, and said, "When I got that letter and read it through I came out in a cold sweat. Think what it would have meant if I had slipped even once!"

Shoulder to Shoulder

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

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

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

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

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

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

—Author Unknown.

Let Your Light Shine

"THE Lord has appointed the youth to be His helping hand."—*Testimonies*, Vol. VII, p. 64.

"Let young men and women and children go to work in the name of Jesus."—*Christian Service*, p. 34.

"Let your light so shine before men" are the words of our Saviour in Matthew 5:16.

A man by the name of Philip Bliss heard D. L. Moody tell an experience which took place on Lake Erie. It was a very stormy night; the sky and the sea were pitch dark. A ship was coming close to the city of Cleveland on the south shore of the lake. The captain of the ship and the pilot who had come aboard to guide the boat safely into the harbor were peering ahead, trying to make sure just where they should go.

The captain asked, "Are you sure this is Cleveland?"

"Sure, captain," said the pilot.

"Where are the lower lights?"

"Gone out, sir."

"Can you run in?"

"We've got to, captain, or die."

The brave old pilot did his best, but alas, he missed the channel. The boat was wrecked with the loss of many lives.

You are a light and have the opportunity of guiding many into the harbor of life. If your light fails to shine, those trying to make the harbor will be lost.

Joy of Soul Winning

THERE is joy in soul winning such as related in the following experience:

"When I had just been converted, at the age of fourteen, I received a message one day to go to the open-air sanatorium in Portland, Oregon. A young Norwegian sailor was on his deathbed. He could not speak English, and I was requested to go and talk with him in his own language. When I came into the tent I saw a young man in the last stages of tuberculosis. I was inexperienced in Christian work and knew nothing of the technique of soul winning. I knew only that the Lord Jesus Christ was my Saviour, that I loved Him, and that others needed to know about Him. I read a passage of Scripture, said a few words to my friend, and prayed for him.

"The next day I went back to see him. There was a new look on his countenance. When I came into the tent, he said, 'Thank God, I am saved!' He told me about his Christian home in Norway and of the prayers of his parents. Now he was dying in a strange land among strange people, but he was glad that his mother's prayers had been answered and that Jesus Christ was now his Saviour. I shall never forget the joy that came into my heart on that occasion. As I walked away from the tent, it seemed that the grass had never been so green, the sky never so blue, and the birds had never sung so sweetly. I had experienced the joy of soul winning."—DR. PAUL ROOD.

"Both he that soweth and he that reapeth may rejoice together." John 4:36.

Influence of a Child

A CHRISTIAN mother, who had been attending some evangelistic meetings, taught her little girl, not yet three years of age, to say, "Jesus loves even me." The father of the little girl would not go to any of the meetings with his wife, but one evening on returning from his work, he was met at the door by his little daughter saying, "Daddy, Jesus loves me. Jesus loves even *you*." His heart was touched; his eyes filled with tears. The little one had accomplished what older folks could not do. He decided to go and hear for himself the message commended to him by baby lips.

A little girl was to undergo an operation. As the physician was talking to her before the operation, he said to her, "Before we can make you well, we must put you to sleep."

Smiling, the little girl looked up and said, "Oh, if you are going to put me to sleep, I must say my prayers first." Then she knelt and said:

"Now I lay me down to sleep;
I pray Thee, Lord, my soul to keep.
If I should die before I wake,
I pray Thee, Lord, my soul to take."

The surgeon said afterward that he prayed that night for the first time in his life.

"The story is told of a little boy only five years old, who had already learned to read. One day while reading to his mother from the New Testament, he came to this verse: 'The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head.' His eyes filled with tears, and with a child's unrestrained affection he looked up into his mother's face and said, 'I am sure, Mamma, that if I had been there, I would have given Him my pillow.'"—*Day by Day*.

Juniors, Christ is not asking for your pillow, but for your service. He has a work that only you can do, and He awaits your immediate response—"Here am I; send me."

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March 10

The Advent Century in Great Britain

The Senior-Junior topic for this date is given on pages five and six.

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March 17

The Holy Spirit and the Second Coming of Christ

BY ARTHUR L. WHITE

Order of Service

OPENING EXERCISES.

SONG: "Holy Spirit, Light Divine," No. 206 in *Church Hymnal*.

TALK: "Jesus' Farewell Gift."

TALK: "The Promise of a Safe Guide."

SONG: "Holy Spirit, Faithful Guide," No. 211.

OBJECT TALK: "How the Holy Spirit Fills Our Lives."

STORY: "Grieving the Holy Spirit."

TALK: "The Holy Spirit and Jesus' Second Coming."

SONG: "There Shall Be Showers of Blessing," No. 652.

CLOSING EXERCISES.

Jesus' Farewell Gift

WHAT a simple thing we do when we want a drink of clear, sparkling water. We go to the faucet or to the pump and simply turn on the faucet, or pump a glassful of the sparkling liquid to satisfy our thirst. We cannot see the source or beginning of this water, nor can we see into the channels through which it comes; yet we take it and use it without question. God's love supply is just as simple. Prayer turns the faucet, and His blessings flow out.

One of the greatest gifts that God showers on boys and girls is the gift of His Holy Spirit. You ask, "But what will the Holy Spirit do for us?" Oh, He will do so many things! Jesus says in John 16:7, "Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you." This is the story of Jesus' farewell meeting. His last talk with His disciples. Of

course, the disciples were sad and sorrowful when He talked of leaving them, but to take away the sadness Jesus told them of the wonderful plan of His Holy Spirit. If I go not away, the Comforter will not come; but if I depart, He will come to you. What a wonderful promise to His disciples; but, boys and girls, Jesus gives to us this same promise. When we know what the Holy Spirit will do for us, it will make us more thankful and more anxious to have Him do His work in our lives.

In John 16:8 Jesus says that the Holy Spirit will make us sorry for our sins. "When He is come, He will reprove the world of sin, and of righteousness, and of judgment." When we pray for the Spirit of God to come into our children's meetings, it will make us sorry for our sins, and cause us to confess the wrong things we have done. One girl confessed that she had been smoking cigarettes for three years, and her father and mother knew nothing about it. She said her throat was very sore and her hands were beginning to get shaky, and she did not know what would become of her. She finally confessed this terrible thing to her parents and to her God, and now she is earnestly trying, with the Saviour's help, to overcome this terrible habit.

The Holy Spirit can keep us from sinning. It is like the four-wheel brakes on a good automobile; it is like the pipes which furnish air pressure for the air brakes on the great train. It takes great power to stop or to start the train. So also it takes great power in our lives to keep us from sinning.

Once upon a time I was standing by the side of a great locomotive, admiring its four great steel drive wheels, which were taller than I. The engineer, who was busy oiling his locomotive, turned to me and said, "Sonny, how would you like to go up into the cab and see what is up there?" My heart pounded and my steps bounded as I followed him into the driving compartment of this great locomotive. There were so many handles and levers and valves and dials and gadgets of all kinds that it was most bewildering. I was interested in the whistle cord and the throttle, but I think I was interested most of all in the little brake lever which was used to stop the train. The engineer can control that great train with one touch of his hand, and the brakes clamp down on the wheels of each coach. How easily, boys and girls, may we obtain even greater power from heaven to help us in our battle with sin. Should we not earnestly pray for this much-needed power in our lives?—E. W. DUNBAR.

The Promise of a Safe Guide

WHILE Jesus was talking with His disciples He told them what the Comforter, which He was sending, would do to help them:

"He will guide you into all truth," Jesus promised. John 16:13.

This says that the Holy Spirit will be a guide and tell us which way to go. When in our hearts we hear that voice, which we call our conscience, urging us to do what is right and to keep away

from wrong, it is the voice of the Holy Spirit speaking to us. If we are careful to obey this voice it will not fail to speak to us when we are in danger of making mistakes or of walking into sin.

Sometimes persons going into a deep, dark woods to explore, will tie a twine to a tree in the edge of the woods and let it unwind from a ball in their pocket as they go on into the woods. Then when they wish to return, how do they find their way back? They follow the cord. The Holy Spirit will help us find our way back to God. In this world of sin we are in danger of losing our way, and we need the Holy Spirit to help us find our way back.

One of our large caves in this Southland was discovered by an Indian. The cave was very dark, but the Indian found his way into it for several miles, and then back out, by using only torches and a bagful of chalkstones. As he proceeded through the cave, he would mark arrows on the wall, pointing the way from which he had come. Every few feet he would mark such an arrow. When he was ready to return, how could he find his way back? He followed the arrows. The Holy Spirit will guide us out of dark places.

We are told in Luke 11:13 that we may have the Holy Spirit if we will ask for Him. How thankful we should be to God that He loves us even more than do our earthly parents, and that He is more willing to give us the Holy Spirit than our kind parents are to give good gifts to us.

A poem has been written of the work of the Holy Spirit in these words:

"Holy Spirit, faithful Guide,
Ever near the Christian's side,
Gently lead us by the hand,
Ever present, truest Friend,
Ever near Thine aid to lend."

—E. W. DUNBAR, adapted.

How the Holy Spirit Fills Our Lives

OBJECTS: *Glove, bit of black cloth, marble, coins, cigarette (paper rolled in imitation).*

A very simple illustration will help us to understand the work of the Holy Spirit in our lives. We have a pair of gloves. As these lie on the table they are useless. They cannot accomplish anything. No matter how good these gloves may be, they cannot of themselves perform works of kindness or of service, but they remain idle.

Now, let us take one of these gloves and slip our hand into it. When we put our hand into this glove, it is prepared to work, and it can accomplish many useful things.

Just so it is with each of us. Of ourselves, we are unsaved, and our lives are not what they should be; but when, in response to our prayers and the promise which Jesus made, He sends His Spirit into our lives, then we are made useful, kind, and helpful, and become agencies for accomplishing much good.

Now, suppose that there was something already in the glove: perhaps a bit of black rag, a marble; and perhaps in one of the fingers there are a few coins; and in another we find a cigarette. Could we then slip our hand into the glove? Why, no! There is something in the fingers of the glove which will not allow us to put our hand in it. And if we can't put our hand in the glove it can't be used in accomplishing good. And so, too, it is with our lives.

We shall let the black rag stand for sin, and with sin in our lives the Holy Spirit cannot enter our hearts and do its work. We shall let the marble stand for the love of pleasure, and the money for the love of riches. If we think only of having a so-

called good time and of selfishly doing that which will please ourselves, then the Holy Spirit cannot enter our hearts. If our interests are in gaining wealth, and we love money and the things which money can buy more than we love God, then that stands in the way of the Holy Spirit's coming into our lives and doing its work. Then there is that cigarette. If we have given ourselves over to those habits which poison the body and thus injure and destroy it, the Holy Spirit cannot dwell in our hearts. It is only as our lives are emptied of sin, the love of pleasure, the love of money, and the love of harmful indulgences that the Holy Spirit can dwell in us, and the words of the apostle Paul be true—"Your body is the temple of the Holy Ghost which is in you."

When we shake out of the glove all those things which we find in it that do not belong there, we find we can slip our hand into it easily and it is ready to be used.

So it is in our lives. When we ask Jesus to cleanse our hearts and take away the indulgences and sins which have stood in the way of the Holy Spirit's coming into our lives, then our hearts are clean and empty and are ready to be filled with God's Spirit. But they must be filled, or we shall find these other undesirable things crowding in again.

Grieving the Holy Spirit

ALTHOUGH Jesus greatly desires to send the Holy Spirit to help us, He will not come to those who do not desire His help or who will not listen to His voice as He speaks to our hearts. The Holy Spirit is easily grieved. In Ephesians 4:30 we read, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." If we hold on to even the smallest sin and do not confess it and do not strive, with Jesus' help, to overcome it, we are in danger of grieving the Holy Spirit.

A story is told of a pet dove which was resting upon the wrist of a little boy and feeding from his hand. In a teasing spirit the boy suddenly closed his hand. The little dove flew away surprised and somewhat offended. After a little while the boy opened his hand again, and the dove came timidly back, resting upon his wrist and feeding from his hand again. The boy closed his hand playfully a second time. Away flew the dove, still more surprised and offended. A third time the boy opened his hand and invited the dove back. The dove came back, but not so quickly this time. Timidly it lighted upon the boy's wrist and began feeding again. A third time the boy closed his hand. Away flew the dove, grieved to its heart. The boy opened his hand again, but the grieved dove never came back. It was gone forever.

How serious is every little sin that grieves the Holy Spirit. Angels turn away their faces and weep. If we grieve the Holy Spirit, what a great blessing we lose in exchange for a few ugly sins.

The Holy Spirit and Jesus' Second Coming

ONE very important part of the work of the Holy Spirit is to help us to get ready to meet Jesus when He comes. Each day this preparation is being made as the Holy Spirit quietly works, helping us to do what is right, pointing out dangers and wrongs, and aiding us to build strong characters. But God promises that in the last great work of preparation, just

before Jesus comes again, the Holy Spirit will be given very bountifully.

In the Bible many of the lessons are taught through stories and illustrations, and the giving of the Holy Spirit is likened to the rainfall. In the land of Palestine, where the Bible was written, there was the rain in the fall, which soaked up the ground and made possible the plowing and the seed sowing. Then through the mild winter there were also some rains which helped the plants to grow. But in the spring, just before harvest, there was a very definite period of heavy rainfall, which developed the grain and ripened the crops. This was called the latter rain.

Just as the latter rain in Palestine prepared the grain for harvest, so will the Spirit of God be especially given just before the coming of Christ to prepare the hearts of the people for the great harvest of the earth. But we have been told that the latter rain will not be poured out upon those who are not ready for it. It will not be given to the disobedient or to those who are living impure or sinful lives.

How important it is that just now we confess our sins and that we turn from doing those things which are not right, and obey the Lord fully. This will lead us to live lives of obedience and of service. Each day we shall earnestly study to learn what the Lord would have us do and to know what events will take place in the future, so that we may be prepared for them. We shall so live that at any time we may lift our hearts to God, asking for strength to meet temptation, for protection, and for guidance; and then when the Holy Spirit is poured out in the latter rain, our lives will be enriched and we shall be fully prepared for the coming of Jesus. Are you making this preparation? If you are not, won't you begin today?

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March 31

Becoming a Junior Member of Attainment

BY ALFRED W. PETERSON

Order of Service

SONG SERVICE.
ANNOUNCEMENTS.
SECRETARY'S REPORT.
SONG.
SCRIPTURE READING.
PRAYER.
OFFERING.
INTRODUCTORY STATEMENT: "The Purpose of This Meeting."
STORY: "William Miller's Call to the Ministry."
QUIZ: "What Do You Know About the History of Our Denomination?"
QUIZ: "Can You Tell the True From the False?"
QUESTIONS: "If a Friend Should Ask."
ENROLLING TO BECOME MEMBERS OF ATTAINMENT.
SONG.
BENEDICTION.

Notes to Superintendents

The subject for this meeting is the Junior Standard of Attainment, and its purpose is to interest Juniors in becoming Members of Attainment. The reason for having every Junior become a Member of Attainment is obvious. So plan this meeting in such a way as to interest them in the Standard of

Attainment and create a desire to become a Member of Attainment.

To bind off this program, enroll them and plan with them for an interesting, inspiring class to study the Standard of Attainment. Plan, too, for an interesting ceremony when they are given their certificates and made Members of Attainment.

It would be well for the Junior superintendent to have in hand the *Junior Standard of Attainment Manual*, and be familiar with the plans for leading the Juniors in their efforts to become Members of Attainment.

The Purpose of This Meeting

If a person is to succeed he must become expert or proficient in the thing in which he is determined to excel. The doctor must attain a certain standard of scholarship and expertness in medicine. The stenographer must attain a standard of expertness and accuracy in writing shorthand and in type-writing. The boy who expects to become an airplane pilot must attain certain standards in health, in the knowledge of mechanics, and in handling a plane. To become a Friend, one must acquire a certain degree of proficiency in knot tying and in other things, and if a Junior progresses from Friend to Companion, and from Companion to Comrade, he pursues certain vocational projects like woodworking or nature or hiking or sewing or a number of other things, until he reaches a certain standard. So it is in business, in teaching, in automobile mechanics, in electrical work, in farming, in everything.

So it is with Bible and the history of our denomination. Every Junior Missionary Volunteer ought to become so well acquainted with certain facts of Bible doctrines and denominational history that he may be able to give an intelligent answer for our holy faith and cite certain texts from the Bible to show why he believes what he believes.

A Junior has not reached the standard expected of our Junior Missionary Volunteers unless he becomes a Member of Attainment. In order to do this it is necessary to follow a systematic plan of study of the Bible and our denominational history. It is not at all difficult for a Junior to become a Member of Attainment. All the information about what to study and how to become a Member of Attainment is contained in M.V. Leaflet 13, *The Junior Standard of Attainment Manual*, which can be purchased from your Book and Bible House or your conference M.V. secretary.

It is lots of fun studying to become a Member of Attainment. Junior M.V.'s who learn how to use the key texts of the Bible hold the key to many a question which troubles other people. It's fun to know. There are many intensely interesting stories in the book *Pioneer Stories*, the Junior's denominational history, which tells the experiences of the pioneers of the Adventist Church. Many of these pioneers were young people, and their experiences thrill us because of the courageous way in which they met difficulty and opposition from unbelievers.

William Miller's Call to the Ministry

WILLIAM MILLER, the man who first began to give the second advent message in America, was born during the time of the American Revolutionary War. His father and mother lived on a farm in western Massachusetts, but when William was about four years old they moved to Low Hampton, near the south end of Lake Champlain. At that time this was a pioneer country, and William's father built a log cabin and began to clear a farm. On this rugged farmstead William grew to be a strong, sturdy, broad-shouldered boy.

He eagerly read history and the Bible. Until he was ten years old, he had little else to read. As William grew into young manhood he wanted a good education,

but his father wanted him to stay on the farm; so all his plans regarding an education failed. But he read good books and in that way became a good thinker. He began to study the book of Daniel, and particularly the prophecy about the cleansing of the sanctuary which is found in Daniel 8:14. The more he studied, the more convinced he became that the time was nearing when Jesus should come. God laid a great burden on his heart to tell others about the things he had learned of his study of the prophecies, but he felt utterly incapable. Professor Spalding, in his book *Pioneer Stories*, says:

"And here he sits on an August morning, at his desk in his east room, studying, when there come to his mind, as though God spoke them, the words: 'Go and tell it to the world.' He sinks into his chair, saying, 'I can't go, Lord.'"

"Why not?" comes the question.

"Oh, I'm not a preacher; I'm a plain farmer. I haven't the ability."

"But that wouldn't do, and at last he thought he settled it by promising the Lord that if the Lord would open the way, then he would go.

"What do you mean by opening the way?" came the next question.

"Why," he said, "if I am asked to speak publicly in any place, I will go and tell them what I find in the Bible about the Lord's coming."

"Then he felt all right and happy; for he thought nobody would ever ask him to speak. So he arose and began to get ready to go out to work. But before he was ready, there came a knock at the door. He opened it to find there his nephew, Irving Guilford, who had come with a message from his father in Dresden, sixteen miles away, down Lake Champlain."

Irving came with the following message from his father: "Father wants you to come over to our place tomorrow and talk to us on the coming of Christ. The minister is away, and we'll have all the neighbors come to our house, so you can have the whole church there."

Mr. Miller was thunderstruck, for he remembered that he had told the Lord that if He would open the way, he would go. The Lord had taken him at his word.

"Without answering a word, he strode past the boy and out of the house. He walked down toward his grove, all the way the words sounding in his ears, 'Go and tell it! Go and tell it!' When he reached the grove he fell on his knees and prayed that the Lord would release him from his promise. But all the answer he received was, 'Go and tell it to the world.' He could not get away from it. He had promised that if he was called to speak in public, he would; and now, not half an hour afterward, he had the call.

"I will," he said at last in tears; and rising, he went back to the house, where Irving Guilford still waited. 'I'll go with you,' said William Miller to his nephew; and after dinner they started off, Miller's Bible and psalmbook under his arm."

The children were sent around the neighborhood to tell the people to come to hear William Miller tell about the second coming, and the next Sunday all the neighbors came flocking to the Guilford

home. They crowded into the big room of the log house, filling the chairs and sitting on boards that had been laid from chair to chair and covered with quilts. William Miller sat in a big armchair, ready to begin. They sang a hymn and after the prayer was offered, William Miller began to read the message from Daniel. He showed them how the symbols of the lion, bear, leopard, and terrible animal with iron teeth meant Babylon, Medo-Persia, Grecia, and Rome, and how, twenty-three hundred years from the going forth of the commandment to restore and rebuild Jerusalem, the sanctuary would be cleansed. He believed the sanctuary to be the earth, that it would be destroyed by fire, and that this long period of time would come to an end about 1844.

The Spirit of God strangely moved upon the people gathered in that log house that day. After the meeting they gathered around Mr. Miller to ask more questions about the beasts, the sanctuary, and the time. Thus it was that William Miller began to preach the second advent message because of his promise to God that if a message came asking him to preach he would go. But you will need to read the whole book in order to get the stories of the adventures of the pioneers who preached the advent message in these early days.

What Do You Know About the History of Our Denomination?

How good are you at matching the names of pioneers with some bits of our denominational history? Below are six items, or phrases, and following these is a list of names. See if you can match the names with the items.

1. The first pioneer preacher of the advent message in North America.
 2. God's special messenger.
 3. Prepared the first printing of *The Present Truth*.
 4. Our first missionary to Europe.
 5. A great pioneer missionary in Africa.
 6. A great pioneer missionary to the South American Indians.
- | | |
|---------------|----------------|
| J. N. Andrews | W. H. Anderson |
| James White | F. A. Stahl |
| Ellen Harmon | William Miller |

Can You Tell the True From the False?

THERE are many false ideas about what the Bible teaches. How much do you know about the Bible? Can you tell which of the following are true and which are false, and can you find a text in your Bible to prove your answer?

1. All Scripture was given by inspiration of God.
2. The "Word" created the heavens and the earth.
3. "Lucifer" is an ancient name for the sun.
4. The tree of life was the tree of temptation for Adam and Eve in the Garden of Eden.
5. Only God possesses immortal life.
6. God Himself spoke the Ten Commandments and Himself wrote them upon two tables of stone.
7. The tithe is a thank offering to the Lord.

If a Friend Should Ask

If someone were to ask you the following questions, could you answer them intelligently?

1. When and by whom was the Sabbath made?
2. Of what is the Sabbath a memorial?
3. Why do many people keep Sunday instead of Sabbath?

★ Missionary Volunteer Week ★

March 17-24, 1945, Including Missionary Volunteer Day

The Missionary Volunteer Week of Prayer

MISSIONARY VOLUNTEER WEEK, March 17-24, has been set aside for a fourfold purpose:

1. To awaken a greater interest in the youth among the adult members of the church. We are told that the work that lies nearest to our church members is to become interested in our youth; and we would do well, in laying our plans for Missionary Volunteer Week, to enlist as fully as possible the fathers and mothers and other adult members in working in a very definite way for the unconverted youth of Seventh-day Adventist families as well as for other young people in the neighborhood.

2. To deepen the consecration of the young people who have already taken their stand for Christ. "When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause."—*Gospel Workers*, p. 210.

3. To put forth special efforts to win to the Master those who are yet unconverted. This is the highest type of missionary work, and what greater thrill could come into the life of one than to be instrumental in leading a boy or girl or young person to take his stand for Christ?

4. To train the youth for efficient service, and to guide them into active missionary endeavor.

These points are summed up in the slogan of the Missionary Volunteer Department, "To Save From Sin and Guide in Service."

Suggestions to Church Leaders and Society Officers

1. If at all possible, have a meeting each evening during the week. If this does not seem best, hold as many meetings in the church during the week as you can arrange for, and plan definitely for groups to meet in homes on the other evenings of the week. In arranging for these services, do not ignore the organization of the Missionary Volunteer Society. Church elders and society officers should co-operate in an effort to make the meetings of the week just as beneficial as possible to all.

2. The material provided in the GAZETTE, with the exception of the article for Missionary Volunteer Day, is not to be read before the society; it is merely an outline to guide the speakers in the talks that shall be given. Assignment of topics should be made well in advance,

so that those who are to take part during the week may have ample time to make thorough preparation for the talks they are to give.

3. Much good is accomplished through the right kind of music, and it is always helpful to have a theme song to use from night to night. Sing it at the beginning of the meeting and at the close until the words and melody are thoroughly fixed in the minds of all.

4. If at all possible, Prayer and Personal Workers' Bands should be organized before the meetings of Missionary Volunteer Week begin. Members of these bands should meet together with the definite purpose in mind of praying for the success of the meetings and studying together the best methods of reaching those who are in need of help. They should make a complete list of all young people who have been reared in Seventh-day Ad-

ventist homes, whether or not they have ever had any affiliation with the church, and should through prayer and personal effort endeavor to reach as many as possible of these young people during the week.

5. At some time during the week the special devotional and educational features of the Missionary Volunteer Society should be stressed. The Character Classics, the Reading Courses, the Bible Year, and the Morning Watch should all be emphasized.

6. In order to make the meetings of the week a real success, the interests awakened must be followed up. This can be accomplished through the following methods:

a. By providing each one who is interested with a subscription to the *Youth's Instructor* for a period of at least six months. Generally adult members of the church who are financially able will be glad to assist in this endeavor by providing the necessary means.

b. Encourage all the young people to attend the Sabbath school and study the Sabbath school lesson daily. Nothing that is done will bring greater results than this.

c. Encourage those who take their stand to attend one of our denominational schools. The association with Christian youth and the Bible classes will tend to strengthen their Christian experience.

d. Assign a definite place in one of the missionary bands of the society to all who take their stand for the truth. This in itself will stimulate an interest in Bible study and prayer, and will help to hold them loyal and true to the message.

Literature Helps

THE following list of literature may be found especially helpful during Missionary Volunteer Week. A supply of all Missionary Volunteer leaflets and blanks should be kept on hand so that you may have them when needed for free distribution among the young people. (Request complete list from your conference M.V. secretary.)

M.V. LEAFLETS No. 5, Glorious Partnership in Soul Winning

- No. 15, On the King's Highway
- No. 16, The Senior Bible Year
- No. 19, The Morning Watch
- No. 21, Read, and Think—and Pray
- No. 23, Others May, You Cannot
- No. 24, An Hour With Christ
- No. 25-I, The Character Classics
- No. 25-II, The Character Classics
- No. 26, I Will Be a Christian Sometime
- No. 36, The Lifework

C. LESTER BOND.

The Master Sculptor

'Tis the Master who holds the mallet, and day by day
He is chipping whatever environs the form,
away;
Which under His skillful cutting He means
shall be
Wrought silently out to beauty of such degree
Of faultless and full perfection that angel eyes
Shall look on the finished labor with new surprise.
That even His boundless patience could grave
His own
Features upon such fractured and stubborn stone.

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

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

—MARGARET J. PRESTON.

MISSIONARY VOLUNTEER DAY

SABBATH, MARCH 17

By G. M. MATHEWS

Assistant to President, and Associate
Professor of Education and Psychology,
Emmanuel Missionary College

A Strong Church Program for a Strong Youth Army

(A CHALLENGE TO THE OLDER MEMBERS
OF THE FLOCK)

I. God's Program for Adventist Youth

1. GOD CALLS FOR YOUTH.

Test: Matthew 21:28 (last part): "Son, go work today in My vineyard." Here is the call of the Lord Jesus to our youth, stated clearly and tersely: Son—youth; work in God's vineyard; TODAY! The call is repeated very earnestly in the writings of the Spirit of prophecy: "Christ is calling for volunteers to enlist under His standard. . . . The church is languishing for the help of young men. . . . Young men are wanted."—*Messages*, pp. 24, 25. "Young men and young women, I saw that God has a work for you to do; take up your cross and follow Christ, or you are unworthy of Him."—*Ibid.*, p. 206. "God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. . . . O that young men might appreciate the high destiny to which they are called!"—*Ibid.*, pp. 20-22.

2. HE WANTS THEM TODAY!

a. While God has always called and used young people in His work, He has called the youth of '45 to an especially "high destiny"—to take an important part in the crisis of the ages; to finish the work of God on this planet! No wonder we are told: "Never before was there so much at stake; never were there results so mighty depending upon a generation."—*Counsels to Teachers*, p. 536.

b. This is indeed *Youth's Mighty Hour!*

(1) Note the dramatic statement of the prophet Ezekiel, chapter 7, verses 5 and 6, as translated by Moffatt: "Evil on evil! says the Lord the Eternal—it is coming, the hour has come, the hour is striking, and striking at you, the hour and the end!" What a soul-stirring thought—the great clock of God striking out the last hour!

(2) How could a proposition be more challenging! What young man or young woman could object to the priority God places on his or her life for full-time service for Him in these stirring closing moments of time?

(3) Let the youth avoid the worst of all the tragedies of the Jews. (Read Luke 19:42, 44.) They lost everything because they did not recognize the "time" of God's visitation. God's call to Esther "for such a time as this" is a call to our

youth. Let them not fail to "know the time" and respond to the call.

II. The Responsibility of the Older Members in This Program

If the youth of our own local church are to participate in this program of the Lord, what, if any, responsibility rests upon the older members? Note this forthright statement from Inspiration:

"God has appointed the church as a watchman, to have a jealous care over the youth and children, and as a sentinel to see the approach of the enemy and give the warning of danger."—*Ibid.*, p. 165.

Parents have a first responsibility, but church statistics and heart-touching experiences declare forcefully that parents are unable to cope with this problem unaided. And God has appointed the church to help care for them.

Could it be that the next two statements from this quotation apply to the church? "But the church does not realize the situation. She is sleeping on guard."—*Ibid.*

If this has been true at ———, let us awaken; if we have been working, the emergency situation demands that we work faster, longer, and more effectively. Here are some suggestions the church might consider.

III. A Suggestive Program of Youth Conservation

We can conserve our youth, if:

1. WE WORK AS A UNIT.

2. WE START SOON ENOUGH.

3. WE DO SIGNIFICANT THINGS.

Let us think of these three items briefly in the order listed.

1. WE WORK AS A UNIT.

a. According to Weymouth's translation of Ephesians 6:12, our youth are not in "conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare."

Oh, yes, the forces of evil are well organized in this dark world—all the evil forces of the earth combined with those in the spirit world! *They are united!* The stakes are not mere flesh and blood losses, terrible as that is to contemplate, but the eternal destinies of our youth. Is this, then, the time for independent action, for separation, for competition between individuals and departments of the church? The serpent came between God and man in Eden. He wriggles into every enterprise he can today. Why? To separate, to cause mistrust, to create misunderstanding. He divides and destroys. Let us pray most earnestly that our church shall never let the serpent into our midst. We are told, "So long as they [the church] remained united, nothing could withstand her onward progress."—*Acts of the Apostles*, p. 91.

b. What an unspeakable tragedy that the church is charged with the neglect of the youth—the great stakes in this life and death struggle.

"There has been altogether too little attention paid to our children and youth. . . . The work that lies next to our church members is to become interested in our

youth; for they need kindness, patience, tenderness. . . . There ought to be those whose hearts are touched by the pitiable situation in which our youth are placed, and who realize that Satan is working by every conceivable device to draw them into his net. God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril."—*Counsels to Teachers*, pp. 41, 42.

With the very hosts of hell arrayed against our youth, organized and led by the devil himself, who, with a fiendish determination to destroy them, uses every device his six thousand years of experience has invented—is it not time for the church to unite and work! Is it not time for the church to understand the "pitiable situation in which our youth are placed" and "see what is the manner of service" God requires of her at this time of peril!

God pity the youth of the church that is separated with petty jealousies, that is torn apart with the spirit of "independent action" on the part of members or departments! This is fertile ground for the enemy. It will mean victory for the forces of this dark world and eternal loss for our precious youth!

2. WE START SOON ENOUGH.

a. 2 Samuel 18:33 (read). The tragic experience of David and his favorite son, Absalom, should be a never-to-be-forgotten lesson in the awful consequences of *starting too late!* Hear the bent, broken-hearted old king sobbing, "O my son Absalom! . . . would God I had died for thee." It could have been prevented, if David had started *soon enough*.

b. It was at a camp meeting. A man with graying hair came to a worker, his eyes moist with tears, his voice quivering. "Please," he begged with terrible earnestness, "speak to my son. I cannot stand the thought of his being forever lost. And he is so uninterested." Of course the worker went and did his best—but to no apparent avail. It was evidently too late. The father had waited too long, as did David.

c. A great psychiatrist once said, "If I can control training [of children] until the twelfth year I am confident of changing radically the behavior patterns and personality of any child. Between the thirteenth and fifteenth year I am less confident. Beyond the fifteenth year nothing fundamental or revolutionary can be accomplished."

The dictator nations have proceeded successfully on this principle. The typical inmate of the penitentiary has a juvenile record of crime. Our own baptism records show clearly the truth of the statement: "As the twig is bent the tree is inclined." Youth is the supreme and last opportunity for moral training!

d. After the seed is sown what anyone can do is generally "too little and too late." Let us profit by the tragic experiences of parents and churches that waited too long, until the enemy had sown tares. Let us work earnestly for our youth in the seed-sowing time—for this is barely soon enough!

3. WE DO SIGNIFICANT THINGS.

a. What shall we do? Criticize? Re-

buke them sharply for their misdeeds? The messenger of God asks, "If they err, and fall from the steadfastness of their integrity, do the members of the church who have neglected to care for the lambs, censure and blame them, and magnify their failures? Are their shortcomings talked of and exposed to others, and are they left in discouragement and despair?"—*Counsels to Teachers*, p. 41.

Have these things ever been done at _____? Were the youth *helped* by such endeavor? No! If the church really desires to help the youth, it must do *significant things*! What are some of these significant things we may do?

b. Here is a recipe from the Spirit of prophecy which will focus our attention on some of these important things. While the first responsibility rests with fathers and mothers, the church *must* come to the aid of parents in carrying out this high ideal.

"It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children."—*Education*, pp. 250, 251.

First of all, it is important that we note the words, "It was God's plan." That should settle all argument and fix our attention on this plan which God Himself approves. Secondly, it states that fathers and mothers, and all of us who really desire to help them, are to be "teachers" and companions in four areas of life: work, study, worship, recreation. Let us think of these areas a bit more in detail:

(1) *Companions in work.* That word "companion" is an extraordinary word. It makes one think of *friendship*. A companion is someone who accompanies, goes with, likes, has common interests, etc. That doesn't sound like censure, rebukes, criticism, does it? Companionship will bring us together, never separate us! And it brings happiness as is brought out so forcefully in the fellowship song the youth sing at their camps: "The more we get together the happier we'll be."

Working together, old and young, what a significant thing! Yokefellows with Christ. Bearing responsibility. Trusting the youth with leadership in the church. That's it. It is God's plan!

(2) *Companions in study.* Spiritual study—the Bible, the writings of the Spirit of prophecy, our good books and papers. Secular study—nature, literature, science, etc. Some of our parents and church members insist on an unbalanced diet—everything must be spiritual or some one phase of the spiritual. God wants us to study together, discuss things together, and we'll stay companions. Let not the "mental cupboards" of our homes and churches be "bare"!

(3) *Companions in worship.* Dr. Frank Crane said, "The most essential element in any home is God." This is true of churches, too. Let the older ones unite with the younger in true worship services. Singing together, praying together, testifying together, creates a bond of fellowship. It is God's plan.

(4) *Companions in recreation.* Here is where many of the older ones will say,

"Excuse me, please." Is that fair? Don't you think we shall need to play with the youth as well as to work, study, and worship with them in order to understand them and to help them? Remember, this too is part of the plan. It's the leisure hours that are often the most dangerous. Youth need companionship, guidance, and counsel here perhaps more than in any other phase of life. Yet, older members fail in this area more often than in the others.

The writer once heard a good church elder say, "I do not know why the youth complain about social opportunities. We always have a picnic for them once a year!" The tragedy of it all is that this

is more than many of our churches do. Shall not we older members repent of this failure and institute a program of recreation comparable with the programs in the other three areas—all of which are included in the expression, "It was God's plan"?

We need no new organization. We have the Sabbath school, the Junior and Senior Missionary Volunteer Societies. Every significant thing we need to do may be done within the framework of these fine youth organizations. Let us become better acquainted with them, and determine to use them more effectively to save the youth and train them for the work God has given them to do.

STUDIES FOR Senior Missionary Volunteers

BY G. M. MATHEWS

TOPIC: KEEPERS OF THE HEART

SUNDAY, MARCH 18

Trouble in the Heart-Gardens

INTRODUCTORY NOTE: Yesterday [Sabbath] we discussed God's challenging program for Adventist youth in our own generation. We do appreciate the high destiny to which we are called. We understand that this program can be engaged in only by youth full of "vigor, zeal, and courage"—strong advent youth! Just what is comprehended in this idea of "strong youth"? The studies this week will help to answer this question. Each lesson will take up some phase of the general topic, "Keepers of the Heart." Tonight, let us consider the importance of a thorough understanding of this important subject. [Please read the texts indicated.]

I. The Heart Is the Seat of Spiritual Life

1. Gen. 2:15. The work given Adam and Eve in the beautiful Garden of Eden was "to dress it and to keep it." Likewise each of us is given a precious garden to dress and keep—my heart and your heart.

2. Before the week is over we shall see that this job of being a "keeper of the heart" is no light or inconsequential task. The word "heart" is used in the Bible to designate the seat of strength, the mind, the spirit, and the soul. It is in this sense that we shall use it this week. It is a small organ; nevertheless it is very great in capacity, a veritable world in itself.

3. 1 Sam. 16:7. Appearances mean nothing to God. He checks the heart for character.

4. Prov. 23:7. We are what we are in our hearts. The heart is here said to be the "center of life," the "seat of strength," the "controller of life"! How important to understand the very center and core of the victorious life.

5. Prov. 4:23. As "keepers of the heart" we must remember the tremendous importance of our jobs. We are taking care of the very source of life itself. Here is the beginning of every thought, every word, every deed.

6. Jesus warned the Pharisees, as He read their unspoken thoughts, that "out of the abundance of the heart the mouth speaketh." Matt. 12:34. When, at the healing of the man sick of the palsy, the scribes "said within themselves, This man blasphemeth," Jesus said, "Wherefore think ye evil in your hearts?" Matt. 9:4. Note that the damage was done, the sin committed, *before* they had said a single word or made a single move!

7. It is plain from these references that the heart is the seat of spiritual life. Success in the Christian life will depend upon what is done here at the source of our living. It is not enough to watch our words and our actions. The sin often *precedes* these outward manifestations of character. Physicians attempt to get at the source of the physical ailments of their patients. It is their only hope of curing them. We shall certainly fail if we, too, neglect this the heart and center of spiritual life.

II. Heart Trouble Is Increasing

1. Reliable statistics reveal that the percentage of men dying of heart trouble is increasing rapidly.

2. We regret to report that this is also true in the spiritual realm. There is an alarming increase of many types of spiritual heart troubles which are proving fatal, resulting in spiritual death.

3. The spiritual condition of many of our young people is alarming. Note these earnest statements from the messenger of the Lord:

a. "From what has been shown me, there are not more than half of the young who profess religion and the truth, who have been truly converted. . . . Many are leaning upon a supposed hope, without a true foundation."—*Testimonies*, Vol. I, p. 158.

Remember, the foundation is in the heart! And not more than half the

MONDAY, MARCH 19

A New Heart

NOTE: Last night we discovered that in the Bible the heart is designated as the "seat of spiritual life," the center of all things spiritual. Tonight, let us examine our hearts to see what shape they are in. We shall use the great X-ray machine of God, the Bible, to reveal the true condition. [Please read all texts indicated.]

I. A Photograph of the Heart

1. DETAILED CONDITION OF MY HEART KNOWN TO GOD

a. Jer. 17:10. Yes, God has searched my heart. He knows it thoroughly.

b. Ps. 139:1-4. He is acquainted with all my ways, with every word I have uttered and every thought contemplated. We can now go in confidence to Him for the truth about our hearts.

2. THE NATURAL HEART

a. Jer. 17:9. Desperately wicked and deceitful. Treacherous. Tricks us into sin when it is trusted. Impossible even to know. What a dilemma. And this is the seat of our spiritual life!

b. Eccl. 8:11. "Set" to do evil. Sin makes us so stubborn.

c. Isa. 1:5. It's faint and weak. Incurably sick. Full of sores. No soundness. Rotten. What a picture! Suppose God presented you with several "prints" of His X-ray picture of your heart—would you pass these out to your friends as you do certain kodak likenesses of yourself? No, you would not. Thank God no one knows how it appears but God. Young has said: "Heaven's Sovereign saves all beings but Himself that hideous sight—a naked human heart."

d. Job 41:24. Really men select the hardest stone they can find for a millstone. And our natural hearts are like that. Hard, unyielding, unheeding, untouched by God's love—and getting worse daily! They never grow better, but worse. Young liars become hardened old ones. Careless youth become dissolute old sinners.

II. Why Are They So Bad?

1. CONTAMINATED BY SATAN

They have been contaminated by the serpent. Practically at birth we were kidnaped by Satan and made fast prisoners of him. He fills our hearts with disease, the foul, incurable disease of the leprosy of sin. He makes them hard as flinty rock. He makes them as spotted with evil habits as a leopard.

2. PRISONERS

We are his prisoners. And none of us are strong enough to escape unaided. We have been placed in "an horrible pit" and in "the miry clay." Ps. 40:2. Some power from the outside of us must rescue us.

III. Jesus Wants Our Hearts

1. Nothing at all can be done with our hearts as long as they remain in Satan's possession. Contaminated as they are with sin, they are a loathsome sight to the pure, sinless Son of God. He will never share or come into the unregenerated heart!

2. The first thing, then, is to have them rescued by the Saviour.

In order for this to be done, our part is to surrender all to Jesus.

Jer. 29:13. We must be terribly in earnest; we must be very sure we want God to have the whole heart.

Luke 10:27. "With all thy heart." Jesus wants all. We are not God's children unless we are His entirely. What would you think of a man who rented a house and then found that the owner was reserving two rooms for his own use. Suppose he confided to him later that he was keeping tigers in one and poisonous serpents in the other! Would he move his family in? Neither will God have anything to do with sin.

As long as Satan retains a toe hold, he keeps the whole heart in his possession. We are still his prisoners. We may make many reforms and appear to be all right, but we are not saved; we are entirely in the power of Satan and will do his bidding in the end.

IV. What Does Jesus Want With Our Hearts?

1. Prov. 23:26. God comes right out and asks each one of us for our hearts—yes, all of our hearts. And when we give Him all, what does He get? "A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love."—*Steps to Christ*, pocket ed., p. 46.

2. If we give Him our hearts, without reservation, He will rescue them from the miry pit, Satan's prison house, and—

3. Eze. 36:26, 27. He makes an exchange. He takes the old stony heart, full of incurable disease, and creates in us a new heart! It is a heart of flesh, capable of being impressed by His love, His law, His Spirit. Not even God could do anything with the old stony heart, much the less any of us. Time and energy spent trying to reform it is worse than wasted.

4. Ps. 51:10. In view of His gracious promise, let us surrender our hearts to Him tonight, and pray earnestly this heart cry first prayed by brokenhearted, repentant David.

APPEAL: How many will join with me in doing so tonight?

John Wesley's Reply

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

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

EXPERIENCE is destiny's sharp tool for shaping life.—BASIL MILLER.

youth are without serious heart trouble. Think of it—every other young man and young woman in our church is leaning on a "supposed hope." Do they know the true condition of their hearts? Have they ever gone to the Great Physician for diagnosis and treatment? Oh, yes, many of them are church members in good and regular standing; some are officers of the Missionary Volunteer Society. But that isn't what God means. He says they are *not saved*! Here is another statement with even more alarming statistics:

b. "Names are registered upon the church books upon earth, but not in the book of life. I saw that there is not one in twenty of the youth who knows what experimental religion is. They serve themselves, and yet profess to be servants of Christ."—*Messages*, p. 384.

What an alarming condition. Not one in twenty! God forbid that this percentage shall hold true in our church. Is it not time, young people, that we study and pray earnestly this week to see for sure whether we know what *experimental* religion is?

APPEAL: How many are determined to have a personal answer for this life-and-death problem before this Missionary Volunteer Week is over?

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Youth's Task

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

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

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

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

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

—F. H. THATCHER.

✻ ✻

A Young Man's Prayer

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

—HARLAN G. METCALF.

✻ ✻

AMERICA's first line of defense is the character of her citizens. Character cannot be taken for granted. If we are going to preserve freedom it has to be battled for by every man, woman, and child—every day and every generation. Without character man doesn't deserve freedom so he loses it.

—ADMIRAL RICHARD E. BYRD.

TUESDAY, MARCH 20

Is My Heart Sound?

TEXT: Proverbs 28:13.

I. The Storm Fells a Great Tree

There was a beautiful tree growing along a roadway, green and living, so useful for shade and beauty—apparently succeeding as a tree. In a fierce storm one night it fell to earth with a sickening thud. In the morning there it lay, broken, twisted, fallen! What a tragedy, in the height of glory and usefulness, to fall!

Why did only one of the trees fall? Why did it wait till it appeared so strong, so sturdy, and so useful? Do not trees grow stronger with age, with each succeeding storm?

The cause: Upon close examination of the tree it was found that the trunk was honeycombed with tiny cavities, the tiny burrowings of parasites—tree termites. Its heart and sinew eaten away, it had been growing weaker and weaker, less and less able to withstand the storms, though outwardly it seemed healthy enough. The termites were getting it ready for a fall, and it was only waiting for the storm to reveal its true condition.

II. A Bright Light Goes Out

1. It is always a rude shock to hear of some Christian falling into sin and degradation. It appears to be so sudden, so terrible. Yesterday, trusted, respected, loved—today fallen, broken, despised by men.

2. It is not sudden.

a. Seed must be planted before the fruit appears. It merely appears to be sudden. Nothing just happens. The harvest always follows seed sowing. Satan sows seed today for a harvest ten years from now.

b. In the heart of the fallen Christian a parasite, a character termite, was at work. Some sin, some indulgence, was permitted to remain in the heart. Perhaps it was a compromise, a bit of dishonesty, neglect, or impurity.

c. Day by day the strength was being sapped, the sinews of the character were becoming worm-eaten, the soul defenses broken down, until some great temptation, a storm, swept the unsound character to the earth with a sickening thud!

3. Sin is subtle! Nobody but God and the owner knew the heart's true condition. Men did not realize that the heart was filled with insincerity, with hypocrisy. But the heart was not sound, it was full of sin, and though its owner appeared spiritually healthy, he was not. Read our text again. One may appear to be prospering as a Christian, but if the heart is unsound the wise man's inspired statement will surely obtain.

III. Suddenly Destroyed Without Remedy

1. David Starr Jordan stated, "I notice that the wormy apples fall *before* the harvest." Inspect the apples which fall before the time. We are living in "the shaking time" when "everything that can be shaken will be shaken." Insincere Christians with hearts filled with the cavities of sin, with unsound hearts, will

surely be shaken before the final harvest comes. Their tragic fall should certainly awaken us as nothing else can.

2. Pawns of the dragon. These poor, wounded souls belong to the great dragon, who, like a cat which has broken the back of a mouse and then lets it drag itself almost beyond her paws before she slaps it back again, only awaits an opportunity to betray them to destruction and death. When he can use them better outside or when God says, "It is enough," they fall. Every one is a lesson, a warning to us. We must remember that Satan has "originated fables with which to deceive."

3. Note these very earnest, solemn words from the Spirit of prophecy: (Read *Messages*, p. 155, last two paragraphs.) We are solemnly warned that God will perform no miracle to save us. If we neglect the means provided for our salvation, we shall "be suddenly destroyed, and that without remedy." God pity the young man or woman who is waiting for the unusual, for the last part of the very last sign, before making the preparation for eternity. Such are included in this challenging statement.

IV. Is Your Heart Sound?

1. An inspector of passenger engines tapped each bearing of these mighty locomotives just before they were taken out on their runs. He could tell by the sound whether the bearings were sound, whether they had cavities, or whether they had cracks in them. Unless each bearing was wholly sound, the engine was not permitted to leave the roundhouse.

2. Likewise, we need the Great Inspector of Hearts to test our hearts for cavities, for pet sins, for secret indulgences. David dared to pray an unusual prayer recorded in Psalms 139:23, 24. (Read.) Dare we pray this prayer?

3. If we do, God will answer promptly. Read Jeremiah 17:10. Notice how close He searches. (Heb. 4:12.)

4. Ps. 44:21. We simply must be willing to pray for and allow God to search these hearts of ours, as no one else knows about them. He knows every secret. Would not tonight be a good time to do as the soldiers in the divisions of Reuben did in the days of Deborah and Barak? The record says, "There were great searchings of heart." Judges 5:16.

Let us ask that the Great Inspector join us so that the work may be thorough. It is a life-and-death matter. Tomorrow we shall consider some suggestions for the search.

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THE Lord will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom their varied necessities demand. —*Prophets and Kings*, p. 387.

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To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results.—*Ministry of Healing*, p. 160.

WEDNESDAY, MARCH 21

The Most Dangerous Cavities Are Small

NOTE: Last night we discussed the question of the sound and unsound heart. We agreed to join David and pray for God to search our hearts and know them. Tonight we shall consider some suggestions for this search.

I. Introduction

1. How many letters in the alphabet? (wait for answer) (26)
2. How many tones in the scale? (wait for answer) (8)
3. How many colors are there? (wait for answer) (7)

Just think! All the great newspapers, magazines, books, hard words, made up of just 26 letters! All the beautiful music, songs, hymns, all the classical and popular instrumental music, made up of just 8 tones! All the lovely flowers, the rainbows, the sunsets in sky and canvas—yes, just 7 colors!

Likewise character is made up of little things. Or, are there any little things? Let us see.

II. Little Things Are Tremendously Important

1. "Little things supply the actual disciplines of life. It is by them that the soul is trained."—*Messages*, p. 202.

2. The things unnoticed by your friends, your church leaders, even yourself! They appear so unimportant and are therefore viewed lightly and carelessly.

3. "The little incidents of everyday life often pass without our notice; but it is these things that shape the character."—*Testimonies*, Vol. IV, p. 561.

4. "Every event of life is great for good or for evil."—*Ibid.* Coleridge wrote, "There is nothing insignificant,—nothing." Just think! Nothing we do or say or think is little, small, or insignificant!

5. Delude not yourself that you can be untrue to trifles, and in important things the contrary. It is the power of habit which controls the life. You'll do just the same when the big events come along as you have been in the habit of doing in the run-of-the-mill or little events of life.

Swetchine says, "The chains which cramp us the most are those which weigh on us the least." Napoleon stated, "In affairs of magnitude, I have learned that, in the last resort, everything turns on a trifle."

6. *Everything* I do, then, is *big, important!* There are really no trifles!

III. We Must Get Rid of Every Cavity

1. Yes, every tiny cavity left by a character termite is terribly important and deadly. The smallest particle of sin in the heart, the minute atom of dishonesty or impurity or compromise, or whatever the besetment, is a fifth columnist which will betray the whole heart to the enemy.

2. "I saw that none could share the 'refreshing' [latter rain], unless they obtain the victory over every besetment, over pride, selfishness, love of the world,

and over every wrong word and action."—*Early Writings*, p. 71.

Note that the "big sins" of murder, adultery, etc., are not mentioned. But are these others small in God's sight? Any one of these besetments will keep us out of heaven.

3. Unless we make a thorough work of this search and allow God to cleanse out these cavities and fill them with righteousness, we may despair of heaven. Let us keep praying God to search our hearts and requesting Him to help in putting away these victory-destroying things until every besetment, no matter how small or insignificant, is found and put away forever!

APPEAL: How many will take this step in consecration tonight?

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THURSDAY, MARCH 22

Heart Battles

TEXT: Heb. 12:1. [Please read "all texts indicated.]"

I. The Heart Is Constantly in Danger of Recapture

1. Last night we discussed the absolute necessity of finding and putting from our lives the besetments, the little things which make or break the character. Our text reminds us that every weight must be removed. No doubt the apostle Paul had in mind the very things we were discussing last night when he urged us to lay aside "the sin which doth so easily beset us." To carry out this admonition is no easy matter. Let us discuss tonight the important subject of heart battles.

2. Gal. 5:17. You are never to forget that the old nature is not extinct. Paul urges us to "reckon" ourselves "dead," which would not be necessary if the old nature were truly dead and not just "judicially" so. Permanent changes come. Desires and passions wane, but we shall find something of the old nature to fight till the day of our death or translation. Please note the following:

"He who determines to enter the spiritual kingdom will find that all the powers and passions of an unregenerate nature, backed by the forces of the kingdom of darkness, are arrayed against him."—*Mount of Blessing*, pp. 203, 204.

3. "The field of conflict is the domain of the heart."—*Ibid.*, p. 203. It is a good thing to locate the scene of conflict before planning the campaign. The Spirit of prophecy makes it crystal clear that this life-and-death struggle takes place in the heart. Let us study this a bit more:

a. James 1:13, 14. A temptation is an opportunity for this old self, this unregenerated nature, to do what it craves to do!

"Temptations from without find an answering chord within the heart, and the feet turn imperceptibly toward evil."—*Testimonies*, Vol. VIII, p. 312.

b. "The battle which we have to fight—the greatest battle that was ever fought by man—is the surrender of self to the

will of God, the yielding of the heart to the sovereignty of love."—*Mount of Blessing*, p. 203.

Notice that temptations are the devil's means of attempting to resurrect the old man; that is, the greatest battle takes place in the heart over the heart. We do not fight the devil; we do not even battle against the temptation; we fight to keep the heart in God's hands and not withdraw it at the demand of Satan and our unregenerate nature.

4. Now that we know where the battle is and what the battle is, we are prepared to consider together how we may be victorious in every engagement.

II. How to Achieve Complete Victory

1. First let us read a statement which promises complete victory over every temptation. It will pay us to read this over and over again: "The Lord has shown me that His grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through His grace come off victorious."—*Early Writings*, p. 46.

2. Let us ever remember that "the victory . . . is not won by human power."—*Mount of Blessing*, p. 203. Jacob wrestled all night for victory over the person who assailed him. It was not the physical struggling which prevailed. Note these inspired words: "That for which Jacob had vainly wrestled in his own strength, was won through self-surrender and steadfast faith."—*Ibid.*, p. 207.

Here are brought to view the victory twins of salvation: Steadfast Faith and Self-Surrender! We have already dealt with one of these, self-surrender.

3. Faith in what? In the promises of God. "When assailed by temptation, look not to circumstances or to the weakness of self, but to the power of the Word. All its strength is yours."—*The Desire of Ages*, p. 123.

Follow Jesus' plan. He did not argue, wonder, parley, dispute. He clipped the matter short by these magic words, "It is written." Above we found that temptation led to sin when it found an "answering chord" in the heart. Don't let it have time to answer! Spring onto one of the promises found in His Word and stay there! It cannot, will not fail.

Our wills must be dictators here. They must never permit tempter thoughts to have an audience with our hearts. Jesus never consented to this and that was the secret of His victory. Remember that temptation is not sin nor is temptation an excuse for sin! When it comes, shake it off like a scorpion by turning to the promises of God.

4. This is the method Jesus used every time. And there were many times. Satan plagued every step the Saviour made. He never let up. He will do the same to you. In view of this, let us not get the idea that we have won the war when we have won a battle, or fifty battles!

"The Christian life is a battle and a march."—*Mount of Blessing*, p. 203. That's it, an intensive offensive war for life. No stopping place where we can say, "I have fully attained." (Read James 1:12.)

III. Some of the Promises

Thank God that in this mortal combat we have superiority of arms. The following are only a few of the mighty promises of God which have been used by countless saints in achieving victory in these heart battles. (Read, with brief comment: James 4:7, 8; 1 Cor. 15:57; 2 Peter 2:9; Ps. 103:13, 14; 1 Cor. 10:13.)

a. "While Satan can solicit, he cannot compel to sin. . . . Not all the power of earth or hell could force Him [Jesus] in the slightest degree to depart from the will of His Father."—*The Desire of Ages*, p. 125. That's our promise, too.

b. "The hand of Jesus reaches over every one of His sincere followers, and every blow that is aimed at you to injure you, wounds the hand of Jesus that covers you."—*Review and Herald*, March 29, 1887.

Wonderful, wonderful Saviour! How He must love us to care for us so.

APPEAL: How many will follow His plan for successfully coming out victorious in each of the fierce battles that are waged in and for your heart?

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FRIDAY, MARCH 23

Characteristics of the Sound Heart

TEXT: Deut. 5:29. This text voices the earnest wish of our heavenly Father for us. It has been our own heart cry as we have studied and prayed from night to night. Tonight let us summarize the characteristics of the heart which are pleasing to God. There will be time in this study for only a few of them. [Please read all texts indicated.]

Having been given to Christ, my heart has been cleansed, re-created, and given back to me, "to dress . . . and to keep."

WE MUST SEE THAT—

1. IT IS KEPT FREE FROM SIN.

Ps. 66:18; Isa. 59:2. Every sin is out. No known cavities have been permitted to remain to neutralize the experience and to cut us off from communion with God. The constant attitude is, Oh, God, search my heart, and as fast as God points out our sins we must allow Him to remove them from the heart, regardless of the cost.

When this experience obtains, our hearts will be pure, and the promise is, "They shall see God." Paul urges us to "draw near with a true heart." Heb. 10:22. And so the first characteristic is that my heart be free from sin and kept pure and true.

2. IT IS KEPT HUMBLE, CONTRITE, TEACHABLE.

Ps. 34:18; Ps. 51:17; Isa. 57:15. God promises to come near and dwell in the heart that is humble, contrite, and teachable. He will not honor the heart that is proud, haughty, and selfish, but He regards the contrite heart as a veritable heaven on earth. My heart may become the earthly dwelling place of the mighty God, the everlasting Father, the Prince of Peace.

3. IT CONSTANTLY DESIRES MORE AND MORE OF GOD AND HIS WORD.

a. Ps. 42:1, 3; 84:2. The heart cries out for God's constant presence. It hungers and thirsts for righteousness, and Jesus promises that it shall be filled.

"Every revelation of God to the soul increases the capacity to know and to love [God]."—*Mount of Blessing*, p. 37.

b. As we need food and water to sustain the physical being, so we must constantly partake of the Bread of Life and drink deeply at the fountain of His Word to sustain the spiritual. Not by penance, wearisome toil, or painful journey; the fountain is free, close by, and for all. Unlike earth's cisterns, it satisfies.

c. Ps. 37:31; 2 Cor. 3:3. God's law is written in the warm, easily impressed heart that has been re-created. His Word hidden here prevents sin. (Ps. 119:11.)

d. When this condition obtains, we may be sure that our prayers and meditations will be acceptable (Ps. 19:14.), for our sweetest thoughts will be of Jesus and our most thrilling moments will be those when we feel His presence near.

4. IT TRUSTS, NEVER FEARS.

a. Isa. 26:3. It trusts God and depends on Him when the storms of life, the temptations, assail. It knows from experience that in the heart of the trusting Christian love has cast out fear. (2 Tim. 1:7.)

b. Joshua 1:9. God's abiding presence not only brings peaceful trust but brings the soldierlike traits necessary in Christian living: strength, courage, fearlessness. Thinking of consecrated youth, the apostle John could write 1 John 2:14.

5. IT IS KEPT FULLY IN GOD'S HANDS.

Luke 10:27. We must sing, "All to Jesus I surrender," every day. Note how fully Jonathan Edwards dedicated his life to God. "I have this day solemnly renewed my covenant and self-dedication which I made when I was received into the communion of the church. I have been to God, and have given myself, all that I am and have, to God, so that I am not in any respect my own; I can challenge no right in this understanding, this will, these affections that are in me; neither have I any right to this body or any of its members; no right to this tongue, these hands or feet; no right to these senses, these eyes, these ears, this smell or taste. I have given myself clear away, and have not retained anything as my own."

In consideration of the description of the natural heart in our lesson Monday night, isn't it marvelous what Jesus can and yearns to do with it through redeeming grace! Miracle of miracles, that's what it is.

APPEAL: How many will join Jonathan Edwards and me in making a full consecration tonight?

[Youth] may be trained in the right direction or in the wrong, and in their future lives they will pursue the course in which they were directed in youth. The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in after life, only continually growing stronger.—*Fundamentals of Christian Education*, p. 28.

SABBATH, MARCH 24

Knights of the Burning Heart

NOTE: One of the characteristics of the sanctified heart is that, constrained by the love of God, it is soon filled with compassion for needy men—soon catches on fire for service for God and His truth! It is therefore entirely fitting that our last meeting of this Missionary Volunteer Week of Prayer should be devoted to a discussion of the "Knights of the Burning Heart."

I. Heroes of the Cross: Yesterday—Today

1. Luke 10:27. Love thy neighbor as thyself. What will we not do to bring happiness, peace, health, and contentment to ourselves? Are we willing to do as much for our neighbors? This text is a commandment—it's fifty per cent of all the commandments. It is not a pious sentiment; it is a commandment of action and adventure. It is every whit as vital to spiritual life as fresh air is to the physical life.

2. Dr. Wilfred Grenfell, the great missionary doctor to the Labrador country, once came to the Massachusetts General Hospital in search of nurses for his mission hospitals. He was promptly told that no one would leave the comforts and salary of this great institution for the frozen wastes of the north. Nevertheless he told the nurses this story: At his Labrador headquarters one cold winter day he received a telegram from a settlement sixty miles south, informing him of an outbreak of a fatal type of influenza and requesting that help be sent at once. He could not go; so he sent one of his nurses, who volunteered to go alone. Two weeks later she telephoned him that one of the fishermen, in a delirium caused by high fever, had escaped from his cottage and ripped his body wide open with his fish knife. He had come to her for surgical attention, and she begged the doctor to come. Still, he could not go and told her how to sew the man up. Some weeks later the nurse returned with the man, who had entirely recovered. After telling this story, Dr. Grenfell made a plea for volunteers and every nurse in the hospital wanted to go.

3. Likewise, this commandment has sent Seventh-day Adventist youth to the ends of the earth in loving service. They, too, have been willing to sacrifice the comforts of home, association with loved ones, position, and worldly wealth for the service of Christ. They have gone, and still are going, to places which tax their physical strength beyond what is thought humanly possible to stand on the superheated plains of India, the rarefied plateaus of South America, and the humid torture of the jungles in the islands of the South Seas.

II. Urgency of the Hour

1. There is an imperative need for our service now. It is late, and God's work can't wait. Last Sabbath it was pointed out that this is the very last hour. Note this stirring statement:

"In a little while we shall be unable to work with the freedom that we now enjoy. Terrible scenes are before us, and what we do we must do quickly."—*Testimonies*, Vol. IX, p. 101.

Advent youth are called for full-time service for God. There is no time to serve self for a year—even for a day! We cannot settle down and plan on somebody else's finishing the work. God has appointed us to do it.

2. Philip the deacon was studying the Word of God with the Ethiopian eunuch. Soon he asked him if he believed. Receiving an affirmative answer, he decided on action. A terrible responsibility rests upon every Seventh-day Adventist who professes to believe the prophecies. Individual action is demanded, and that action must be *now*.

3. The burning bush which Moses saw was God's way of manifesting Himself to the world. It burned with real fire, but was not consumed. God's way of manifesting Himself to the world today is through burning youth—burning with real fire, the fire of the Holy Spirit; they are not consumed, but thereby prepared for a home in the heavenly mansions.

APPEAL: How many will join with me, this day, the "Knights of the Burning Heart"?

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A Prayer of Consecration

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

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

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

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

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

—J. MILTON JACKSON.

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The Battlefield

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

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

—Author Unknown.

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A DUTY dodged is like a debt unpaid;
it is only deferred, and we must come back and settle the account at last.—
JOSEPH FORT NEWTON.

LESSONS FOR Junior Missionary Volunteers

PAUL E. LIMERICK
Principal, Loma Linda Union Academy

MONDAY, MARCH 19

I Made a Mistake

As a boy I used to think it was a mark of wisdom or intelligence to be able to pronounce such words as "prestidigitator" and "Epithacanthropus erectus," but I discovered that their meaning was such that I could conveniently make little use of them. Later on in my schoolwork I learned many words of a foreign language, but having little use for them, I soon lost both their pronunciation and their use. Now that I have grown a bit older I learn that these words never were the most difficult ones to pronounce or use, and they still aren't. The most difficult words to pronounce in any language are the simple little words, "I made a mistake." They are words that need often to be repeated, but they are most difficult to make come out, especially if we have actually made a mistake.

I have often wondered why those words are so hard to say. In thinking it over a bit, I have discovered that pride, stubbornness, guilt, shame, are reasons why we find these little words almost impossible at times to pronounce. Especially is this true if we have made the mistake after premeditation. Accidental mistakes are more easily admitted, but the planned ones are not so easy to admit.

To illustrate: Nellie drops her spoon while at the table. She glances apologetically at mother and says, "I'm sorry!" Or, Jack hands his teacher a book, and through poor co-ordination the book is dropped onto the floor without the teacher's ever having obtained a firm hold on it. Jack quickly makes a verbal apology while he picks up the book.

But Myrna hides Margie's purse at school. Margie looks for the purse but fails to find it. She eventually gives up trying to find it and, without bus fare, walks home in the rain and catches cold. She is in bed for two days with a temperature. Myrna really is sorry, but she never mentions hiding the purse. In that case the words were too hard for Myrna to say.

My dear Juniors, how much suffering could have been avoided in this world if only we could readily admit that we have made a mistake. How many tears would still be unshed, and how many friends would still be loyal if we could but say, "I am sorry; the mistake was mine."

Think what might have been avoided if Lucifer had admitted that it was he who had made the mistake. What a difference it might have made if Judas had repented of his evil instead of becoming the world's most famous traitor. Where would you and I be today if Adam

had not admitted his mistake and said that he was sorry?

Recently a young man remembered that he had taken some tools from a woodwork shop of the academy which he had once attended. He mailed a letter containing a ten-dollar bill and an earnest appeal to be forgiven. He said he was too ashamed to reveal who he was, but he was sorry.

To that same academy another boy sent a smaller amount of money to pay for material that he had wasted and destroyed. He too was sorry, but he had the courage to reveal his identity and ask for the school management to forgive him.

I personally recall another experience of a young person who still had a helpful conscience. This girl came to me and confessed that she had been cheating in examinations. After talking with her I said to her that of course she didn't contemplate cheating any more, but she replied promptly that she did. She said that she expected to the very next day. It required considerable persuasion to induce her to try passing her tests without cheating. She finally agreed that it was much better to fail than to pass on someone else's work. She reported to me at regular intervals after that, and her grades actually improved without any outside help on tests. That girl today is happy, and she does not shun me when we chance to meet. She had never really learned to say, "I made a mistake," and did not realize what a difference it makes in one's feeling and attitude on life.

To make a mistake and then try to convince yourself that you didn't, tends to create in you a false standard to live by. To keep standards high one must always strive to keep all the weeds and rubbish out of the plan. Tares growing with the wheat need to be recognized as tares so that they may be pulled out; mistakes that we refuse to recognize soon develop into blunders, crimes, or ruined characters. One who hopes to become and remain a Christian cannot expect to accomplish that ideal with mistakes as a working companion. Making them isn't half so bad as refusing to recognize them, and refusing to admit and forsake them. But if we cling to them or allow them to cling to us, then we are working under handicaps that often become too much for us.

Courtney Randall wanted to go to public school. He was tired of going to church school, where the teachers didn't want a student to go to picture shows and skating rinks, read funnies, eat hot dogs, use slang, and ignore his lessons. He wanted to choose his own kind of education. As a matter of fact, he didn't see too much need for getting an education anyway. So he began to make himself

a nuisance. He talked to his neighbors. He mixed up the wraps in the boy's cloakroom. He redistributed the lunches for those who brought them from home until the children were all confused when lunchtime came. Occasionally he would lighten the lunches by eating a few samples. He broke his neighbors' pencils and spilled their ink onto their books and papers. He never studied his lessons and frankly admitted it. His excuse for that was that he didn't have time, but he did nothing else except sleep, eat, and loaf.

All attempts at correction failed. The teacher was about ready to give up. But the mother came to school after him one afternoon, and the teacher talked with her. On that particular day he had loosened the rope on the ceiling globe so that the slightest touch would (and did) let the globe come tumbling to the floor. It broke.

In the conversation with the mother the teacher learned that Courtney was no better at home. That is almost always the case. When confronted with misdeeds, whether at school or at home, he denied them altogether or admitted them with the expressed doubt that there was any wrong in it. He never admitted that he had made a mistake. Time after time the teacher pleaded with him to straighten out and be a decent boy, but he always came back with more mischief.

Finally his mother decided that he would be better off in public school, where the standards were not so high and where less would be required of him. Courtney doubtless thought that his troubles were over. Now he could begin all over again with a clear slate and make real progress with little or no effort. But it didn't turn out that way. He had learned to make mistakes and defend them. He had not learned the value of correction of his wayward course. With all his mistakes behind him he didn't last out the year. Soon he was arrested for a filling station holdup. He might even have got out of this with a lighter penalty if in his past experiences he had endeavored to amend his ways.

It was King David's complete sorrow for his sins and his wholesome confession of them that made him a man after God's own heart. The boy who is sorry for disturbing his teacher's class is the boy who someday is treasured by his friends. The girl who confides in her mother about the little mistakes she makes, and seeks her mother's counsel regarding them, will make a strong woman who can in turn help other little girls when they make mistakes.

A little girl ran into the corner drugstore and pushed her fistful of nickels and dimes across the counter and handed the druggist a piece of paper upon which was written a prescription. The druggist knew the little girl and, glancing at the paper, asked, "Somebody sick at your house, Nancy?" "Yes," she replied with a bit of anxiety in her voice, "it's the baby. She's bad sick too, and my mamma said for me to hurry."

The druggist quickly filled the prescription and handed the little girl a small bottle containing a liquid and directions for taking. The child took the bottle from his hand and turned and dashed

TUESDAY, MARCH 20

You're Old Enough

through the door and down the street. The man stood and watched her until she turned the corner in a run and was lost from his sight. She lived but a few blocks away, and he felt glad that she was hurrying home with the needed help. Then he turned to his prescription counter and glanced at the paper the child had given him. Suddenly horror struck his very heart. He had misread the instructions of the doctor and had bottled some poison instead of the medicine. "What is the matter with me?" he muttered to himself. "I knew that was for medicine. What a fool I am!" He ran out into the street; then, realizing that the child would reach home before he could catch her, he jerked the telephone receiver from its resting place only to remember that there was no phone at that home. Finally he ran behind the counter and, dropping to his knees, asked God to intervene. "Merciful Father," he cried, "I have made a terrible mistake. I'd correct it if I could, but it is too late. Please correct it for me. Don't let her get there with that bottle, please."

The prayer ended, but he did not get up from his knees. Somehow he felt that God would answer his prayer. He remained there with his head bowed, waiting for God to answer. Just then the front door opened and in came the little girl, crying. She had fallen on the sidewalk just as she was entering her own yard at home, and had broken the bottle, spilling the contents. She was heartbroken and was afraid her mother would scold her for being so clumsy and for not hurrying with the baby's medicine.

But the druggist soon got rid of those tears. He filled the prescription the way it should have been in the first place, locked up his store, and took it and the girl home in his car. And when he returned to his store with complete relief, he resolved to make fewer mistakes in the future, but when he did he promised himself that he would tell God about it first.

That is what you and I ought to do, too. Make as few mistakes as possible, but when we do make them, then let us be prompt to say, "I'm sorry, but I made a mistake."

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THE Lord has no place in His work for those who have a greater desire to win this crown than to bear the cross. He wants men who are more intent upon doing their duty than upon receiving their reward,—men who are more solicitous for principle than for promotion.—*Ministry of Healing*, pp. 476, 477.

✱ ✱

God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation.—*Testimonies*, Vol. VIII, p. 20.

✱ ✱

"If believing in a doctrine does not make you more Christlike there is something wrong with the doctrine."

A VERY wise teacher once said ever and over to his pupils, "Never say, 'I can't,' but bolster your courage and say 'I'll try.'" And after all, hasn't mere been done by people who try than by the ones who believe it can't be done? Suppose America had said that Japan could not be defeated after that terrific blow at Pearl Harbor? What if General Eisenhower had said on the morning of D day that France could not be taken? What if our parents, yours and mine, had said when you and I were tiny babies that we ate too much and required too much attention, and that they couldn't provide for us? What if Jesus had said in the Garden of Gethsemane, "Father, I can't do it; I can't!"

Boys and girls, there have been people of courage who have lived in this world, and their lives and efforts have made history. Thomas A. Edison was told many, many times to give up his useless tinkering in his laboratories, but he didn't. Samuel F. B. Morse was told that he was crazy for thinking that he could send messages through a copper wire, but was he? Columbus was believed to have hallucinations when he expressed the belief that the world was round, but what do you think? What was wrong with the people who discouraged Edison and Morse? They failed to take into account that these people who were being discredited had undaunted courage. They were not the type of person who says, "I can't."

Too often young people conclude that there is little use in trying to do really big things, because important things are reserved for older people who are wiser and more experienced. And it may be necessary to admit that there are instances in which older and wiser leadership seems advisable. But the world is so full of accounts of courageous youth that I want to take time to list a few of them for you. Take, for example, the crusades. Children scarcely in their teens or younger went by the thousands with scanty provisions and no protection save the stars above and God who looks on from there. It is true that they were organized and encouraged to participate in a hapless and unfortunate expedition by fanatics of Europe, but they themselves displayed unparalleled courage, and thousands perished in an effort to accomplish the impossible.

At the age of nineteen Alexander the Great complained of his father, Philip II, that he wished he would stop conquering nations and leave some for him. Alexander succeeded his father to the throne soon after that and had conquered the then-known world at the age of twenty-three.

Columbus was a mere lad when he stopped to lean on his hoe handle while gardening for a living on the seashore near his home. A large green fly buzzed about his head for a few seconds and landed on the hoe handle that was supporting the inclined body of Columbus. Columbus watched him, and as the fly crawled around the handle until he was

on the under side, the boy's eye fell upon the hull of a ship that was just dropping beyond the horizon. There crept into his mind the thought that the earth is round. He developed and studied the idea, and at the age of twenty-eight all his plans were laid for sailing west to reach India.

Martin Luther was a young priest. He had taken the vows and had accepted the fate of the priesthood. He was even going patiently and courageously through the man-made formula supposedly necessary to have one's sins forgiven, when suddenly the Holy Spirit spoke a message into his ear. He sprang up from his knees and faced the wrath of the powerful Papacy by starting the world-famous Reformation. He was but thirty years of age at the time.

Patrick Henry uttered that famous challenge "Give me liberty, or give me death" at the age of thirty-nine, while at the age of thirty-two Alexander Hamilton had already served a successful term as a military leader and was America's first Secretary of the Treasury. He died soon after that, but even so, he had given more to his country in his short life than most men give who are permitted to live out their threescore and ten.

While education, training, and maturity are advantageous and helpful, we do not need to wait until our hair is graying or until we are stooped with age to display the kind of courage that will make us real men and women. The children of the Waldenses were called upon to preach the gospel to men and women, and—who knows—you, too, may be asked to do likewise! Queen Esther was still a young woman when she uttered those courageous words, "If I perish, I perish." She did not want to die any more than you or I do, but she faced the possibility of it because she wanted to save God's people. She knew that she was doing the right thing. The little Dutch boy who held his fist in the small opening in the dike of Holland knew two things: He knew that it might cost him his life, but he also knew that he was doing the right thing. Isaac, as he lay motionless before the upraised knife of his father, knew that his father meant to make a sacrifice of him, but he also knew that it was God's will. He knew he was doing right.

Do you always have the courage to do what you know to be right? Do you always have the courage to stand up for Jesus and, regardless of what others think of you or say of you or to you, let all the world see that you know Him, that you want Him to love you? Can you stand the ridicule and unpopularity that go with being a Christian? If you do not have that courage, ask God to help you obtain it. You cannot be a real man or woman until you have reached that place.

In the days of Nero a Roman boy of seventeen stood white lipped and misty eyed on the very rim of the old Roman amphitheater in Rome. Nero himself was there, and the whole arena was crowded with the populace, who took great delight in seeing the lions devour the live Christians held fast in the arena. On this day the lions, without food for several days in order that they might be very hungry, roared from within their cages

lining the outer edge of the arena. Thousands of men and women were watching for the lions, which were to be released upon the hundred or so Christians who were on their knees within the arena, praying to God. The Christians did not scramble over one another to get to an imaginary exit. They did not beg for mercy from the drunken Nero. They asked only that God would forgive their sins and preserve for them a home in Paradise. The boy at the top prayed too, but he could not take his eyes off that scene in the arena.

Finally Nero gave the order for the lions to be released. They rushed wildly into the group of women and children, slew them quickly, and began their bloody feast. The boy's heart stood still. How could these people enjoy seeing what he saw? How could they?

His eyes were fixed upon one lonely feminine figure, slightly removed from the rest. She was also on her knees, her arms stretched toward heaven. The boy could hardly keep his place. He wanted to rush into the arena and kill the lions; he wanted to snatch this last lonely figure from their bloodthirsty fangs. Just then, with methodical indifference, a young lion left the group and approached the woman, and with one mighty blow, blotted her out of this life.

The boy was all but overcome with emotion. His hot tears burned his cheeks. His fists were clenched tight. Then with all the courage that he could possibly muster he drew himself to his full height, expanded his chest, and, turning to the armed centurion who was marching up and down the huge aisle to maintain order, he cried with a loud voice, "Sir, I too am a Christian!" The Roman officer stopped in his tracks. Surely he must have misunderstood the boy. "What did you say, my lad?" he asked, to make sure. "I said: I too am a Christian!" The Roman soldier understood that time. He also knew his duty. He grasped the boy by the tunic and dragged him down the steps and threw him to the lions with his mother.

Boys and girls, you and I have not been called upon to make such a supreme sacrifice as that, but are you ready for whatever we may be called upon to do? Are you ready to stand at attention at all times and declare, "I too am a Christian"? A weakling cannot say it. Boys and girls who can do as the Roman boy did are men and women. God needs such men and women today. Will you answer the call?

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COURAGE is just strength of heart, and the strong heart makes itself felt everywhere, and lifts up the whole of life, and ennoble it, and makes it move directly to its chosen aim.—HENRY VAN DYKE.

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"THE hour of opportunity lies near the hour of prayer."

"GREAT opportunities come to those who make the best of small ones."

"HAVE your tools ready and God will find you work."

"A PINT of example is worth a gallon of advice."

"PROMISES may get friends, but it is performances that keep them."

WEDNESDAY, MARCH 21

Give and Give Up

I ONCE asked a mother of a little girl how much she would give if by giving she might be assured of seeing her little girl in heaven. She did not hesitate; the thought struck home immediately, and the response was as true to nature as I could have wanted it to be. She assured me that there was nothing—absolutely nothing—that she would withhold, if, by giving it, her little girl could be guaranteed a place in heaven.

I once knew a boy whose father was rather strict with him and made it plain that he did not intend to spend money on his education if he did not mean to make something of himself. Either he must devote his entire attention to his school-work and his chores before and after school, or give up that schoolwork altogether. That was a hard blow to the boy. He loved parties, picnics, fishing, ball games, and other forms of recreation that are common to boys and girls of his age, but he could have none of them if he was to continue his education. It did no good to argue with his father; it did no good to plead. That was the way it was going to be and that is the way it was.

All through high school (for he went to public school) he arrived at school, after doing chores for his father, just in time to begin the school activities for the day. He left as soon as his last class was over, and there was no football, no basketball, no baseball, nor track. There were practically no forms of recreation allowed him until he had completed high school and four years at the university. Yes, he was a grown man and a college graduate before he could do the things that he wanted to do, just as other boys and girls wanted to do them. He was allowed to make his choice; have a good time, or stick to his classes, and he chose to remain in school. He did not have to *give*—no, he had to *give up* something he wanted very much at the time. He is glad now for that experience. It has made him a better man. Today he is in the organized denominational work, helping boys and girls to see the wisdom of giving up some things the world looks upon with favor.

The widow gave all the money she had because she loved the One to whom she gave it. Jesus gave His life for your sins and mine because He loved the ones for whom He died. How much would you give to save those you love or to make sure that you yourself will be a citizen of the earth made new? How big a sacrifice are you willing to make if it will mean that you are one step nearer the goal? When I think of the sacrifices that some people make, and the sacrifices that others talk of but never actually make, I wonder if we fully understand the meaning of giving or sacrificing.

Too often our own ideals need to be pruned and developed. They are not necessarily complete and mature. The way may seem right, but it isn't. A warning proverb reads, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Too

often we excuse ourselves with the thought that we cannot see anything wrong with what we propose to do. But there is a method of finding the real way if we are only willing to accept it when we find it.

Not long ago I was told a story of a young girl who lived in one of our cold northern States with a brother who had been reared a Christian but had abandoned the effort to pattern his life accordingly. He still was a respectable person, but he and his family were no longer making any pretense of being followers of Christ. He had married a girl who was not a Christian, and had drifted away. Now this sister of his, making her home with him, accepted the company of a neighborhood boy and became infatuated with him. She excused his faults and told herself that he would be different after they were married. Of course she realized that he would have to make considerable improvement, for he smoked and drank and made no profession of love for the Master. The girl herself still felt that she was a loyal Christian, and presumed that the Lord would make him so when he became her husband.

The brother knew precisely what she was getting into, and warned her that she would be unhappy and be disobeying God, but nothing shook the girl from her purpose. Then the brother told her that if she married that man, she could expect to set foot in his house no more. But nothing made any difference. This was what seemed right to her.

She married him. He did not drink any for two weeks. He had promised to stop altogether when they were married, but they were Satan's promises. And so at the end of the two weeks he began all over again. The girl entreated him to stop; but he drank more heavily than ever. Months dragged on. Night after night he came home late and almost always drunk. When drunk he was abusive.

A year passed, and three more months of fear, anxiety, and regret. Then a little girl was born into the home. How the mother hoped that this would bring her husband to his senses. And when he actually forsook his evil habits for a fortnight, she did much wishful thinking that at last he had given up the terrible habit. But again two weeks was his limit.

Then one evening, after an all-day blizzard and heavy snows, he came home late as usual and decided to kill his wife and baby. It horrified the mother. She tried to make herself believe that he wouldn't really do it, but the more she watched his movements, the more she feared that he might do that very thing. Then he changed his mind—what little he had—and caught them both up, for she was holding the baby when the thought struck him, and threw them both into the snow outside and bolted the door. She tried hard to re-enter the house, but there was no use. She had no wraps for herself or the baby. She knew that she would soon freeze in the bitter cold. Finally, with all visible help gone, she at last turned to God. She was sorry now that she had not listened to His teaching before. In desperation she asked God to

tell her what to do. Immediately she felt that she should return to her brother, even though she had been told that she would never be welcome again. She hurried along over the snow-drifted roads in a cold, biting wind. After what seemed ages she was barely able to lift a frozen fist and knock feebly at her brother's door. When he opened it she fell to the floor at his feet, entirely exhausted.

Our giving to Jesus sometimes means giving up the things we cherish and saying, "Not my will, but Thine, O Lord." By her stubbornness this girl had denied herself this haven of retreat, and by her unwillingness to give up, she was not now entitled to it. Like the One who is always ready for us to return from our sins, that brother took her in and cared for her with all the love that a man could have for a sister in need.

The way of the transgressor is hard. It is not easy to live a life of sin and then come to the end of the way, whether it be a short or a long way, and look upon one's experiences with joy and pleasure, especially when we know before we launch out upon such a career how much it will displease the Lord. What would this young woman not have given while on the road to her brother's house to have obeyed the Lord before she left it? What would she now give for the opportunity to start over again? But giving now is a bit late for her. However, she can know that her sins, if confessed and forsaken, will be forgiven; but she cannot erase all the heartache because of her failure to do what she knew to be right.

If you should give, give—give till it hurts. If you need to give up something, give it up until it stops hurting. Young people, I appeal to you. There are many mistakes that people make that you have not made yet. Do not make them. Be careful. Think many times before you do or say things that could be considered questionable, and then do not make the mistake at all. The late Mr. Rockefeller said he would give a million dollars for a good stomach to take the place of the one he had ruined. Do not ruin yours, for even a million dollars won't buy you another one. Protect your health, guard your habits, keep your friendship with Jesus, and you will not find it necessary to give anything for your salvation that you won't find it easy to give. And in return for your willingness to give, Jesus will give you a home in the earth made new.

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What Is Christianity?

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

—Expositor.

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"FEAR makes a man his own foe."

THURSDAY, MARCH 22

For Such a Time as This

Boys and girls, you are not the first who have come through the early period of your lives with the horrors of war and bloodshed commonplace with everyday happenings. Nor will you be the first to come through it the stronger and wiser for having gone through it.

Our Father in heaven, who loves us all, will not allow us to be exposed to greater things than we are able to overcome. He will always make the willing overcomer stronger than the forces that would make and keep us weak. He always understands, even though we may doubt him or wish He would forget us. As a matter of fact, conditions of the world have been for so long a time in a state of turmoil that young people of today have known little else. Juniors of today, if they be removed a few hundred miles from the actual battle fronts, find the cruelties, distant murder, and slaughter less vital to their thinking than those things which more closely affect their day-by-day living.

Try this experiment on any of your playmates sometime without warning. Ask them to give you an account of the latest news broadcasts, or a recent review of the news as portrayed in the current dailies. Some will be able to do quite well; but a larger number will be better able to give an account of their favorite radio program, and that may not be very uplifting either. Yes, while their older brother or neighbor fights and dies in the battle, boys and girls back home work and play, eat and sleep, and all too often allow themselves to drift over unsafe roads that lead to their undoing.

I recently heard a veteran of World War I relating his experiences as a teenage soldier for Uncle Sam. He told how hard he worked to become a good soldier at the first, and, everything considered, he met with a great deal of success. But the murder and destruction and plundering of human lives all around him soon made the whole affair commonplace. Like so many young men who hold no trust in God, he had no scruples against going in for a good time. His pals drank, so why shouldn't he? He soon became such an accomplished drinker that he could drink long and late with the best of them—or more aptly put, the worst of them. Such a trail of carelessness soon led him to the guardhouse. He spent the last portion of the war within the walls of prison, placed there by his own officers because he was too drunk to be a dependable soldier.

Later, the war over, he was freed from prison, but not from the enslavement of liquor. He tried to quit but couldn't. He promised himself, he promised his mother, that he would quit, but he didn't. He was too weak. He didn't have the grit nor the stick-to-itiveness to quit. Finally he was called to the bedside of his own dying mother. Then and only then was he brought to total conviction of his enormous guilt, and became ashamed of his bad habits. Too late to reassure his good Christian mother, for she slipped away before he took his stand, he slid to his knees, and through his repentant tears

and aching heart, he cried out to the God whom he did not know, and begged to be allowed to become acquainted.

Boys and girls, we are living in a dangerous age. You have not felt, perhaps, the awful pinch of war. Conditions of the world that have brought untold suffering to millions of others have brought you and me relative ease and prosperity. We live and laugh and are gay, but we know not the hour.

Remember the days of Belshazzar, the Babylonian king who drank, ate, and made merry, but in the midst of what seemed a guaranteed period of prosperity, there appeared the handwriting on the walls of the palace, and it was too late. The king was doomed. No doubt he could have lived longer had he called off that ill-fated banquet. If he had chosen his companions during his youth with a little more attention to their character and religious views, he might not have needed that handwriting to spell his doom. If the king had spent the week previous to the banquet with Daniel in the wilderness, in the fields, or along the riverbank across which great Babylon was built, I am sure that he would never have desecrated the sacred vessels by drinking to the false gods of the Babylonians.

In the midst of all this hurried living today we need to be on guard lest we, too, awake from a stupor of riotous living to find a handwriting on the wall of our future. Our days will be numbered, and the number that limits our days upon this earth may be too small to permit us to do all the necessary things to be ready when Jesus comes. No boy or girl ever found a greater challenge to his ability and training than those boys and girls living in the world today. Temptations are not only showered upon us, but they are also carefully concealed by camouflage until we may scarcely recognize them unless we are at all times on the strictest guard. Surely all boys and girls want to be honest, clean, and trustworthy. Surely there is no one who deliberately wants to be bad. And if that is true, then those who do wrong do so because they were not prepared to meet the temptation, or they were not watching for the trouble that overcame them. If we have not been on guard up to now, then the least we can do is to raise that guard of protection immediately. It is never too late until we no longer want to do right.

Any genuine boy or girl can but shun another whose attitude had slumped so low as to have no interest in success at anything. I once asked a boy what he liked to do. He replied that he didn't like to do anything. Upon further questioning he said that he didn't like to work, he didn't like to play, he didn't like to study, and after still further questioning he declared that he liked to do only three things: eat, drink, and sleep. What an outlook on life! What hopelessness!

Jesus said, Watch and pray until I return, and I will take you back to heaven with Me. What more could we ask? We are to give so little and receive so much. How worth while it is to strive to keep our life honorable. All of us want to be loved. How important it is, then, that we study the art of being

lovable. Let Jesus come into our lives. Let our lives absorb His sweet spirit, that we might become more and more like Him every day of these vital weeks and months. We live more today in a week than we used to live in a month, so while we are hurrying along so rapidly let us store up our treasures in heaven where we may have them returned to us after the resurrection. The dividends that they will pay will be God's blessings added to our own deposits. It is a safe bank, boys and girls; let us put all our love and virtue and well-aimed effort in God's bank in heaven. Let us prepare ourselves to give the message clearly and convincingly, for who knows but that we have come to the kingdom for such a time as this?

FRIDAY, MARCH 23

No Rent to Pay

ONCE I saw a friend of mine offer another friend a one-dollar bill. That friend really had utmost confidence in the one who offered the bill, but the offer was so unreal that he held the bill up to the light, and sought the telltale characteristics that would reveal the genuineness of the money. A freewill offer—and yet he hesitated, thinking something must be wrong with it.

Last week I was gathering my mail from my post office box when a friend of mine was doing the same. She opened an envelope, and there was a five-dollar bill. She stood for some minutes and gaped at the bill and then at me, wondering who could have made such a mistake as that. Even after she had read the note with it that read, "Spend this on yourself," she still could not understand. Someone was kind to her, but it was so unexpected that she hardly knew how to accept it.

One Sabbath morning I listened to a minister speaking about the gift of the Saviour to suffering and lost humanity, and then he held up a fifty-cent piece and asked if anyone wanted it. That was several years ago when a fifty-cent piece looked pretty big to most of us present that morning; but no one moved toward the minister to accept the money offered. Then he urged; he insisted; he almost begged that someone—anyone—come and get that fifty-cent piece. After several minutes, facing a congregation of approximately one hundred fifty men, women, and children, a seventh-grade schoolgirl approached the rostrum timidly, received the money, and returned to her seat amid the sighs and blushings of her envious associates.

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest," is another attempt to give something away. But there are very few people in the world today who believe it. "Ask, and it shall be given you; seek, and ye shall find," is another wonderful promise Jesus has made to give us help, but so few of us believe it enough to claim that promise. So many of us neither ask nor seek, and consequently, we never find. All too often we wait so long to accept these good things that are offered

us that when we finally do decide to make the present ours, we regret that we did not do so sooner.

One Sunday morning my wife ran across a want advertisement that was worded in an unusual way. It read something like this:

"Wanted: a desirable young couple to live in my nice country home; the house is furnished and rent free."

I answered the ad at once. Of course I was willing to leave it up to the woman who had the house as to whether we were sufficiently desirable to meet the requirements. In answer to my letter, the woman gave her telephone number and asked me to call her. I did so, and as soon as I had introduced myself, she asked me when we could move in.

I insisted on seeing the place first, and she reluctantly permitted me to drive out into the country some twenty miles to see it. I had no trouble finding it from her directions, and was soon turning into the wide driveway that led past the old mansion, for it was just that, and on toward the three-car garage in the rear. She had said that a man would be there to show us through, which was true. We found a large house with two huge living rooms with a large fireplace in each of them. A wide stairway led to the upstairs, where we found accommodations for thirteen people to sleep. The basement was large and clean, and in it we found a huge gas furnace designed to heat the entire place. I shuddered and my heart sank. This was really a chance to live in more than comfort, even though I was living on a schoolteacher's salary. But the knowledge of the cost of gas heating in that city caused me to realize that I couldn't pay a bill like that. I turned to my wife and in a tone of defeatism remarked, "Well, I guess this is as far as we need to go. Even if, the rent is free, we can't pay to fire a furnace that size."

She agreed, but the man who was showing us through overheard the remark and intercepted with, "I'm not sure, but I think that is free too. You see, she owns the farm adjoining this place, and she owns a gas well on it, and the gas is piped directly to this house from the well." That was good. Why, that was almost like paying us to live there.

We soon finished looking the place over, and on the way back to the city we wondered what might be the catch in it. We went through all the regular tricks of holding up the dollar bill to test its genuineness. Surely no one would deliberately give us a place to live! But when I called the woman on the phone, though it was a bit late in the evening, she pressed me again to move in at once. She insisted that there were no strings attached to it, but again I insisted on waiting until I could be convinced that I was not being drawn into any trap. What did I have to lose? I could move out again, if I didn't like it, but still I hesitated and asked to see her the next day. Since I had to see her, she insisted that I do so at once, so we immediately drove to the country-club section of town and called upon the woman who was anxious to become our landlady without any cost to us. We found her to be a most

refined and gracious woman a little past middle age who easily made us feel comfortable in her presence.

As it was quite late, and I was all excited about the home I had just found, I came quickly to the point. I asked her if she wanted a contract, and she said that she did not. I asked her if she wished for references, and she assured me that she would need none. And after a few more questions she again emphasized the fact that she was offering me a home for the winter, rent free. Summing it all up, she finished with, "I shall furnish you with the house and furnishings, pay your telephone, water, and light bills, heat your house, and I shall stay away and won't bother you. All you have to do is move in and buy your own groceries. When will you move in?"

Finally, after I brought forth all the arguments against moving in, and all the possible reasons why I wouldn't be satisfied with it, I agreed to move in. If she had been charging me full rent I am sure that I should have accepted her offer much more readily.

Boys and girls, Jesus has offered us the same things, and more. But many of us either do not accept them at all or are so reluctant to do so that if it were not for the divinity of God's patience He would tire of asking us, and would give us up. He says that He has gone to prepare a home for us, and that all we shall have to do is accept it and come and live in it. He is willing to forgive us all our sins, love us even though we have not always loved Him, and still give us a home that will be also rent free, but have we indicated our appreciation? Have we told Him that we would take it? Have we quickly and wholeheartedly laid claim to one of those homes that He has gone to prepare? Have we moved in in undying faith that He will not go back on His word?

I look forward to one of those mansions in the sky. I want to live in one of them for the thousand years of our sojourn in heaven. Then I want a home in the earth when Jesus makes this old world all new for us again. I want my name on His waiting list. I want to be ready to occupy that home as soon as He announces that "it is finished," don't you? That invitation is made to boys and girls just as surely as it is to anyone. "Choose you this day whom ye will serve." And choose you this day, boys and girls, to make all possible preparation to occupy one of those homes, rent free, made especially for you. Think of what you will miss if you don't have one reserved. Do it today. Tell Jesus to save one for you. He will do it just as soon as you ask it, for He said He would; and I know He will.

(Close with a consecration service.)

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We can do nothing without courage and perseverance. Speak words of hope and courage to the poor and the disheartened. —*Ministry of Healing*, p. 196.

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"TALK courage, think courage, pray courage, and act courage, for the best is just ahead. *Jesus is soon coming.*"

★ Home Missionary Department ★

HOME-FOREIGN DAY—MARCH 3

SUGGESTIVE PROGRAM FOR SABBATH SERVICE

March 3, 1945

OPENING SONG: "Brightly Beams Our Father's Mercy," No. 628 in *Church Hymnal*.

SCRIPTURE LESSON: Ecclesiastes 11:1-6.

PRAYER.

SONG: "Throw Out the Life Line," No. 624 in *Church Hymnal*.

TALK: By Pastor or Local Elder. (Ecclesiastes 11:1-6 and portions from "Notes to Church Leaders" may be used, also the article on "The Radio Bible Correspondence Course in Foreign Languages.")

READING: "The Foreign Reach of Home Missions," by G. E. Nord.

READING: "The Radio Bible Correspondence Course," by Louis Halswick.

OFFERING.

CLOSING SONG: "Lift Up the Trumpet," No. 541 in *Church Hymnal*.

BENEDICTION.



The Foreign Reach of Home Missions

BY G. E. NORD

Assoc. Sec., Bureau of Home Missions

WE have been told that God desires His servants to do their full duty toward the unwarned millions of the cities, and especially toward those who have come to these cities in our land from other nations of earth. "Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time."—*Christian Service*, p. 200. But the purpose of God does not stop here. "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. Among these men and women are some who, upon accepting the truth, could soon be fitted to labor for their own people in this country and in other countries. Many might return to the places from which they came, in the

hope of winning their friends to the truth. They could search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message."—*Ibid*. Thus we see how God's twofold purpose in their coming to our shores is to be fulfilled.

"The coming of this great foreign army to us," says Rev. A. H. Bailey, "spells opportunity and responsibility for the church of the living God." And with the coming of these millions from foreign lands, the church and every individual Christian ought to see the greatest opportunity for evangelism that has ever been given to any people. Is there not danger, as he says, that some of us also "habitually shut our eyes to the presence

"Go"

HEAR your commission, O church of the Master;
Friends and disciples of Jesus, take heed.
How are ye doing the work of the Father?
How are ye caring for hunger and need?

Useless to stay in your doorway and beckon;
Those who most need you will never come in.
Fighting the devil with art and with culture—
How he must laugh in his stronghold of sin!

Go—to the sheep that are scattered and fainting,
Having no shepherds, and tell them to come;
Go to the highways and tell every creature
Still the feast waiteth and yet there is room.

Go—the time shortens, the night is approaching,
Harvests are whitening and reapers are few.
Somewhere, perhaps, in the darkness are dying
Souls that might enter the kingdom with you.

Go—for the foe goeth, tireless, cunning;
Body and soul he is holding in fee.
Go lift his gauge in the might of the Stronger,
And in that power declare the slaves free.

Go—our Lord goeth to man's petty judgment,
Bearing His cross in the midst of His foes;
Let us go forth to Him, mocked and derided,
Bear His reproaches and share in His woes.

Go—Church of Christ, for He goeth before you,
And all the way that ye take He doth know.
On the bright morrow He'll say, "Come, ye blessed!"
But till the dawning the message is, "Go!"
—ANNIE JOHNSON FLINT.

of the new American and the significance of his presence"?

"Save America and you save the world. Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. 'All peoples that on earth dwell' have their representatives gathered by divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading a knowledge of the truth among his kindred and tribe—God's message to this nation has been interpreted, 'Here are all those people: I have taken them from overcrowded countries where they were living and sent them to you that you may mass your forces and lend a hand to save them.' No such opportunity ever came to a nation before."—*The Foreign Reach of Home Missions*.

Between the years 1820-1937, disregarding prior immigration, between thirty-eight to forty millions left the old countries and came to these shores. "There is a providence in this." In Volume VII, page 33, we read that the Pentecost experience is to be repeated. It is God's purpose that men gathered here from every nation under heaven shall hear the last message of mercy. Many will then carry it back to their friends and neighbors. But in order to reach the foreigners in our cities, house-to-house work must be done with the periodicals and books which are printed in their own language. They must hear the message in their own tongue.

"Our heavenly Father has a thousand ways of which we know nothing to accomplish His purpose." The press is one mighty factor. "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 teacher."—*Testimonies*, Vol. IX, pp. 61, 62. The value of the press and the printed page among the foreigners in America was strongly emphasized in an address by Allan Cranston, chief of Foreign Lan-

guage Division, before the Advertising Club of Boston, Massachusetts, April 6, 1943. He quoted Earl G. Harrison, United States Commissioner of Immigration and Naturalization, as having said a few days before in New York, "The foreign-language press is a free press, as free as any segment of the American press . . . that the wartime government of the United States permits. Freedom of the press in every language known to man testifies to the fact that the bulk of those who control the foreign-language press in this country have demonstrated a thorough understanding of the responsibilities of a free press. The Government knows that without the foreign-language press millions of the Americans would be unable fully to understand and contribute to the winning of the war."

He further says: "It is safe to say that the combined circulation and readership of the entire foreign-language press is at least ten million. The figure may actually be several million more. . . . Thus the attitude of the Government is far from one of mere tolerance of the foreign-language press. If a foreign press did not exist the Government would virtually be compelled to invent one."

"It is no accident," he continues, "that those millions of new Americans are in this country. It is not a simple matter of geography or economics that brought them thousands of miles across the sweeping Atlantic to our shores. *They came because America is a world-wide symbol of liberty, freedom, and the rights of man.* Whether they landed at Plymouth Rock near here, or came in cattle boats from Italy, Poland, or France, they still came to escape the slavery of oppression and intolerance." No, it is no "accident." They are here in the providence of God that they might enjoy the liberty of the sons of God. "The vast majority of them," says he, "have won the right to all the support they can get from the American community in keeping open their vital channels of communication"—the pulpit, press, and radio—"and they give practical access to millions of people not reached by the regular English language press."

From what we see and experience in some parts of the earth, it is evident that God's people must arise and hasten to finish the work committed to them before the doors of opportunity now open are forever closed. What has already been witnessed in other parts of the world we may soon have to feel in this country. Doors now open to the truth will be forever closed. We are admonished to carry the message now. "Do not wait, allowing

the enemy to take possession of the fields now open before you."—*Ibid.*, p. 172. Now is the time to work, for it will soon be too late. "In every town, city, and village there are persons who would embrace the truth if it were brought before them in a judicious manner."—*Ibid.*, Vol. II, p. 113.

We most earnestly solicit the willing and hearty co-operation of all our English churches and believers in the work

Notes to Church Leaders

"Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

"Not long ago," says one writer, "our group drove past a great field covered with water, over which an airplane was flying back and forth. It was part of a rice plantation, and the plane was used to sow the seed for the next harvest. The seed was cast upon the face of the water; it sank down and was lost from sight, but a short time later it was a vast expanse of green as far as the eye could see. And still later—after many days—the harvest was reaped to satisfy the hunger of thousands."

When the seed is sown no one can tell which will sprout or which will be wasted. The planter, however, sees with the eye of faith the harvest that will be. He casts his bread upon the waters and fully expects to find it after many days.

Is not this time of war and trouble, when many are wondering about the future, the opportune time to bring the message of truth and salvation and the hope of eternal life to the many foreign-language-speaking nationalities of America? Many from these different national groups will undoubtedly try to establish contact with their relatives and friends in other countries when the present war closes. If they can first learn about the advent message and become believers, they will in turn become missionaries to their own people in other lands.

This is also true in our work for the thousands of war prisoners now in America.

Now is the opportune time to "cast thy bread upon the waters." Let us hasten then to place our truth-filled literature in the many outstretched hands, and also by personal testimony point out to them the way to God. Let plans be devised so that an opportunity may be given to the members of the church to have part in this blessed work.

LOUIS HALSWICK, Sec.,
Bureau of Home Missions.

that is to be done in proclaiming the third angel's message to the hundreds and thousands of foreigners here in America. Special emphasis is placed upon those who have come to these cities from various nations of the earth. (Vol. VIII, p. 35.) "May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers," says the messenger of the Lord. "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."

Let us now scatter the printed page as the leaves of autumn among these millions of strangers yet unwarned in our midst. "You should go forth with your hands filled with proper reading matter and your heart filled with the love of God. Many are being drawn by the Lord Jesus Christ, and they will respond to your Christian effort for their salvation."—Mrs. E. G. WHITE in *The Home Missionary*, February, 1890. "Your effort for good may have been unsuccessful ninety-nine times; . . . if the one hundredth time proves a success and one soul is saved, oh, what a victory is achieved. . . . This will a thousand times repay you for all your efforts!"—*Ibid.*, November, 1889.



Work Among War Prisoners

ACCORDING to an Associated Press dispatch dated December 7, 1944, 27,000 German prisoners reached the United States during the month of November alone.

The War Department reported on the same date that the total of all nationalities held as war prisoners in this country, December 1, 1944, was 359,247, made up of 305,648 Germans, 51,156 Italians, and 2,443 Japanese. This country has 130 base camps for prisoners.

What we do for the war prisoners must be done quickly. "I feel that this is an opportune time to place literature with the Italians while they are here in our midst," writes John J. Lauzon from the Ogden internment camp, Ogden, Utah. "If we can convert several of them here they will help to speed the finishing of the work when they get home," he continues.

One of our ordained German ministers, who was captured in France, is in the barracks at Fort Harrison, Indiana. When he came to the camp he told them that he was a Seventh-day Adventist.

The authorities informed him that he would have no trouble on this account, as they knew the Seventh-day Adventists. He has asked for German literature.

A request for literature has come in from the State of New York for work among German war prisoners, where there seems to be an excellent opportunity to do this kind of work in one of the prison camps.

A German Seventh-day Adventist minister, Elder Friedrich Schlüter, is chaplain for the Protestants at one of the prison camps in Texas.

The following books have been passed by the censor and can be used among the war prisoners:

Italian

Verso la Luce

Il Ritorno Glorioso de Gesu

Guida a Gesu

Meditazioni Sopra il Sermone sul Monte

Sola Con Dio

La Fortuna di Maria Speroni

German

Der Weg Zu Christo

Die Quelle Der Kraft

Die Hoffnung der Welt

Christi Gleichnisse

These books can be ordered in sets, or by single copies, from the Brookfield Branch of the Pacific Press at Brookfield, Illinois.

Thousands of subscriptions for the German and Italian papers can be used for the prison camps.

During the *Signs* campaign this year special effort should be put forth to supply the war prisoners with our truth-filled literature. This is a work that must be done quickly. LOUIS HALSWICK.



Spiritual Victories Among the Cherokees

AFTER spending more than two years working for the Indians of Oklahoma, we have come to the conclusion that here, as well as among the Sioux of South Dakota, it is only the truth that can make men free from sin. We found in our work for the latter tribe, who are predominantly Episcopal or Catholic, that their lives are not necessarily changed; they can smoke or drink or do anything a nonchurch member does, so long as they do not leave the church in which they were reared to join another church. But we have been horrified to find that a like condition exists here in the Southwest, where the prevailing religion is that of one of the most prominent Protestant denominations. Here, where this one church claims 3,600

members among the Indians in three counties, we find as much chewing and smoking and drinking as among non-church members. In some of the pulpits of the Indian churches a can is kept where the Indian preacher may spit his tobacco juice, and such cans are placed here and there among the audience for the same purpose. Yet the Indians are taught that if they leave that church and join another they are lost. Consequently, we find as much religious prejudice here as we found among the Sioux, for people like to belong to a church which does not ask them to give up their sins.

Yet we rejoice in the assurance of Revelation 7:9, that some from every tribe will be saved. And God has precious jewels among the Cherokees who are gaining this victory in the face of great opposition from the devil and their church leaders and members, as the following experiences will indicate.

"We shall have to take your names off our church books if you continue to attend the Adventist Sabbath school. It breaks our hearts when you go there," was said to one Indian family.

"Go ahead and take them off," the Indian sister replied, "but when you do, also take off the names of your members who are to be found at the beer taverns, who have not attended your church in years. We are only trying to find out how to live to be ready to meet Jesus

when He comes. The Adventists have taught us more about the Bible than we have learned by attending your church all our lives."

"Which day is the Sabbath?" asked an Indian woman whom we visited in the hospital. She had attended the first week of a series of meetings, when she became ill and was taken to the hospital. Her husband took her some of the literature he had received at the meetings, and also she had read a discourse on the book of Daniel in the *Present Truth*.

We answered, "The seventh day, according to the fourth commandment."

"But which day is the seventh day?"

"Saturday," we replied.

In great surprise she said, "Well, I guess I have never really kept the Sabbath in my whole life. We always thought we were keeping the seventh day when we kept Sunday." Then she said that she would be glad to have us come and study with her when she returned to her home. She had always longed to understand the Bible better, but couldn't find anyone who had time to explain it to her.

After we had held several studies in the home and the light of truth began to shine out more clearly in her life, so that she could better distinguish between truth and error, she said one morning, "I promised the Lord as I opened my Bible this morning that I would do whatever He wanted me to do."

When this Indian woman began to ask her friends why they kept Sunday instead of the Sabbath of the commandment, they used the usual evasive arguments instead of producing any scriptures. They told her she was doing a wrong thing to influence the Indians who had been attending their church to go to the Adventist meetings, and gave her a real scolding.

When we returned from a meeting late one night this Indian sister called us in to visit her aunt Rachel, who was ill and was staying at her home. When we stepped into the house the aunt sat up in her bed and said to my wife, in broken English, "Mrs. Smith, I want you." When my wife went to her bedside the old Indian sister put her arms around her and said, "I love you!" Aunt Rachel's husband had spent many years as an Indian Baptist preacher before his death.

The niece told us how Aunt Rachel had leafed her Bible through and through, trying to find a verse to support her in keeping the first day of the week, but finally gave it up. When she was told that the first day of the week is observed in honor of Christ's resurrection, she

The Great Commission

THE great commission now I give to you;
"Go ye," beloved brothers, sisters, too,
"To all the world," and strive that ye may

find
The sheep who've wandered from the fold,
and bind
Their wounds, and bring them to the fold
anew.

"And preach the gospel" of salvation so
Those hearing it will oft accept and know
The Father's love for sinful, fallen men;
'Tis still so great 'twill reach them in
sin's den
To lift them up—wherever ye may go.

To every nation, kindred, race, and tongue
And every tribe and people, for among
These lost and strayed from God are many
whom
I died to rescue from their final doom;
My love's enough to save both old and
young.

So go, baptizing them into the name
Of Father, Son, and Holy Ghost; the aim—
To cleanse their lives from every secret
sin
And let the Holy Spirit enter in.
"And, lo, I am with you alway"—still the
same!

Yes, even to the end of time, go ye
To find lost souls, and bring them back
to Me.

No difference in My sight the tribe or race
If they accept My offer "saved by grace."
So go and preach, and with you I'll al-
ways be!

—H. E. BURKA, M.D.

asked if that did away with the command of God to keep the seventh day.

Several days later, when a former missionary and his wife came to visit Aunt Rachel, the following conversation took place:

"But you must come back to our church. You don't belong with these Adventists; they are so ignorant," said the missionary's wife.

"They are not so ignorant as the others who do not even baptize as Jesus was baptized, and yet you go to their meetings yourself. Why don't you let Mrs. Smith come and study with you about these things?" answered our Indian sister.

"Oh, they only want to argue. I don't have time for that. I'll buy you a hat if you will come back to the church where you used to belong."

Aunt Rachel replied that she didn't want the hat, and that she and Mrs. Smith had no arguments, they only studied the Bible.

During all this conversation the missionary himself sat in an adjoining room where he could hear the entire conversation without offering one word of support for the cause he had been sponsoring among the Indians for forty years. How helpless are the opponents of the truth before a humble Indian woman who has learned the will of God and has decided to obey it.

C. D. SMITH.

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The Radio Bible Correspondence Course in Foreign Languages

WE are indeed happy to announce that the Voice of Prophecy Bible Correspondence Course can now be had in the Spanish, Portuguese, German, Italian, Chinese, and Japanese languages. There are millions of people in America who prefer to study the Word of God in their own tongues, and we should take full advantage of this excellent opportunity to reach these millions with the message.

May we ask that our readers advertise these language courses in the best way possible. Urge your neighbors, your friends, and your relatives to enroll in this wonderful free Radio Bible Correspondence Course, in any of the above-mentioned languages. Then pray earnestly that the Lord will bless this new effort in great measure.

It would be well if every home in every town and city in America where reside thousands speaking a foreign language, could be visited by representative workers in gathering enrollments for the Bible

Correspondence Course. It has been found that instead of calling for a large band of volunteer enrollment solicitors, it is more effective to pick from each church six to ten consecrated, tactful, unsat-appsaring, representative members for this work. Let this little band practice the canvass and pray much, and then go forth in faith, gathering enrollments from door to door. The territory should be carefully districted, so that no section will be missed. Work for the rich and poor alike. If hundreds of our representative laymen will take up this great work many will be converted.

You may write to the Voice of Prophecy, Box 55, Los Angeles, California, for instruction leaflets and a prospectus on how to go about organizing the work of

enrolling your foreign-speaking neighbors in the free Bible Correspondence Course.

This good work is already winning souls for the kingdom of Christ. When visiting one of our foreign churches a few weeks ago we were introduced to two Norwegian sisters who had accepted the truth mainly through the radio Bible course. A number representing other nationalities have joined the ranks of God's people. The enrollment in the Spanish language is now more than 2,500.

A great work is waiting to be done. We send this appeal to you with the great longing and burdened prayer that this opportunity be not passed by.

LOUIS HALSWICK.

★ Missionary Leadership ★

Duties of Home Missionary Secretaries

(Continued)

The Local Conference Home Missionary Secretary

1. Relation to Conference President.

A VERY close relationship ought to exist between the conference president and the home missionary secretary of the conference. It has often been said that the home missionary secretary of the conference is the "right-hand man of the conference president." Although this is true, and there are good reasons for such close relationship, yet the conference president, by virtue of his responsibility for the work of all departments in his field, cannot be partial to any particular secretary or department. It should ever be remembered that "each departmental secretary is an assistant to the conference president in the carrying forward of the work in his department. Technically, the president is the head of each department, and as such he should carry a very definite burden of responsibility and interest. Generally speaking, however, this departmental secretary is left quite free in the conduct of the affairs of his department."—OLIVER MONTGOMERY, *Principles of Church Organization and Administration*, p. 150.

The conference president and the home missionary secretary must work closely together, with a constant understanding of the mutual plans of evangelism, remembering that they work with and

through the same groups of people. Each is directly interested in the conference evangelistic force and church organization. It should be made clear that the home missionary secretary does not have pre-eminence over any other departmental secretary with the conference president or in the conference, though his work may seem to require a broader contact with all the workers and church members.

a. "Departmental secretaries are not vested with administrative or executive authority in conference or church work, but their relation to the field is an advisory one. Their work does not bear the same relationship to the churches as that of the conference committee or president. Where ordained ministers are called to serve as departmental secretaries, they freely function in all ministerial lines in the celebration of all church rites and ceremonies. They may be directed by the conference committee or president to labor for any church in general ministerial lines. Their work, however, is primarily of a special kind, and in the promotion of their lines of work they labor throughout the entire conference. It is not expected that they will counsel the churches regarding church elections and other administrative duties, unless especially asked by the conference president to do this."—*Church Manual*, p. 136.

b. While the work of all departments is co-ordinated through the president, the home missionary secretary is entirely de-

pendent upon the fullest co-operation of all gospel workers in the conference and the churches. He co-operates with the workers and the church missionary organization as represented by the missionary committee. The president and the home missionary secretary are primarily responsible for all church officers' councils, the president, or the person he may appoint, acting as chairman.

c. When the home missionary secretary has occasion to write to any worker or group of workers in the conference pertaining to any plans, he first counsels with the president and secures his approval. This is very important, for both understanding and support. The president and the secretary counsel together in advance pertaining to future conference plans of churches and lay preachers for evangelistic efforts, so that the department can arrange for preliminary literature and personal work to prepare the territory for public efforts.

d. Then, again, the president, in establishing contact with churches, corresponds with the church elders, and the home missionary secretary corresponds with the missionary leaders and missionary secretaries. If the home missionary secretary has occasion to write to church elders, he does so with the full knowledge and understanding of the president.

In home missionary campaigns, institutes, church conventions, and visiting the isolated members of the conference, the president and the secretary work together, plan together, and often travel together, because of the closely related nature of their work.

2. Relation to the Conference Committee.

a. Whether the home missionary secretary is on the local committee or not it is his business to present before the committee, either in person or through the president, all items pertaining to plans of his department, for study, support, and committee action. Conference goals and large-scale plans for literature work need conference action for authority and methods of procedure. Thus the conference home missionary secretary presents the plans to the workers and churches as endorsed by the committee.

b. The secretary's itinerary should be arranged with the knowledge of the president, so that it will be in harmony with any program that he or other men in the office force may have. Then he should work out his itinerary in harmony with the district superintendents concerned. These appointments should be submitted a reasonable length of time ahead, no

matter what they are, so as to give time for proper arrangements.

c. The home missionary secretary is also the friend, collaborer, and ally of all the conference workers, for he must work with them, and for them, and through them. He stands by their side (not above or below) and works with them on the plans of getting the whole church under the whole load of lay evangelism. He commends the superintendent for his success in putting over their mutual obligations.

d. The secretary places in the hands of each evangelist, pastor, or superintendent the actions of the conference committee pertaining to the home missionary work, the bulletin, and methods of promotion, thus keeping the officers informed concerning all working plans for the church, so that all can work together. In times of campaigns he is to serve the whole conference in helping all the districts.

3. Relation to Union Secretary.

a. The local secretary informs the union secretary of all actions adopted by the local committee and his plans of procedure in carrying these out, seeking his counsel and help as advisable.

b. He keeps his itinerary in the hands of the union secretary, so that the latter may know his plans and join him in the field appointments as may be arranged.

c. The local secretary gives careful attention to all letters and bulletins from the union secretary, that he may be fully informed in regard to union plans and prepared to co-operate accordingly.

d. He solicits the help of the union secretary and makes definite requests in advance of appointments, so that the union secretary can plan for conventions, itineraries, et cetera. The local secretary also makes the appointments for the visits of the union secretary with workers, churches, or the institutions involved, and so arranges his work that he can accompany the union secretary on his itinerary in the field. These direct contacts between union and local secretaries are needed.

e. During campaigns, like Ingathering, the local secretary makes the plans and appointments, except for union institutions. Here, too, they should work closely together in every way, for the union and local interests blend.

WILLIAM A. BUTLER.

(To be continued)



Departmental Activities



Wanted, Lay Preachers!

WE have in our ranks today a strong and privileged band. They are a royal retinue. They trace their lineage through twenty centuries to ancestors who were commissioned by the King Himself. His personal word sent that first band forth. They were His vanguards, His forerunners, endued with power unsurpassed by any mortal man. His personal call sends them forth today—lay preachers of the advent movement, harbingers of the coming King. What a future awaits these honored men!

When the seventy who were first sent out by the Lord (Luke 10) returned from the initial endeavors, they were flushed with the enthusiasm and joy of unparaleled, and, it would seem, unexpected, achievement. "Lord," they exclaimed, "even the devils are subject unto us through Thy name." They had learned of the power of the name of Christ.

"Greater things than these shall ye do," lay preachers of the advent cause! Called to the service of the King. Empowered

by Christ, you will find no limit to your achievements in His name.

Men of the world, yea, even famous men, have felt honored to answer the call which impels you.

As we trace the fascinating story of the early church, the medieval church, the modern church, we find that every revival has had for its backbone the support of the lay preachers. Harnack, in his book *Expansion of Christianity in the First Three Centuries*, Volume I, page 460, speaking of the rapid growth of Christianity, says: "It was in reality accomplished by means of informal missionaries."

D'Aubigné, in his *History of the Reformation*, Volume III, pages 122, 126, 127, writes of a "mysterious power that urged forward all these people. . . . Every place became a temple. . . . Unlearned Christians, with a New Testament in their hands" set forth "the declarations of the Holy Scriptures with such power that priests and monks knew not how to reply."

In the fourteenth century Wycliffe "or-

ganized a band of preachers, simple, devout men, who loved the truth and desired nothing so much as to extend it. These men went everywhere, teaching in the market places, in the streets of the great cities, and in the country lanes."

Wesley himself, although at first prejudiced against lay preachers, after witnessing the mighty hand of God working through humble instruments urged his lay preachers to "save as many as they could and with all their powers build the people in holiness." Shepherds, bakers, doctors, dentists, weavers—all answered the call to the laymen ranks.

Henry Ward Beecher expressed his conviction regarding the evangelical work by laymen: "Men ought to preach the gospel who do not make preaching their profession. The judge, the lawyer, the artist, the schoolteacher, the physician, the mechanic, the engineer, the day laborer. Whoever has been called to seek his livelihood and to develop his talents in some secular channel, has a sphere for teaching and for preaching which he ought not to ignore nor to neglect. . . . It is preposterous to think of waiting until we have what is called a thoroughly educated ministry. . . . Any men in any business who love God and man, and have opportunities and gifts, should preach—and not occasionally, either, but often. . . . Are we to be inspired from day to day by the mightiest truths of creation, and shall there be no echo of them sounded out to others?"

Last year we celebrated the centenary of this mighty advent movement. One hundred years ago a company of lay preachers went forth to sound the first angel's message. "Farmers left their fields, mechanics their tools, traders their merchandise, professional men their positions." They had heard the call of Christ, and—

"The call of Christ is to mercy and pardon and peace.
The call of Christ is to warfare that never shall cease,
Till we enter that land of promise where true joys abound—
Then onward press, my comrades, we are gaining ground."

Today we are one hundred years nearer that home-coming. What then should be our zeal, what our power in preaching, what our consecration to the business of the King? The King's business demandeth haste. Soon He will require at our hands the "beautiful flock" which He has entrusted to our care. Only a consecrated execution of our self-accepted duties and a thorough and prayerful preparation for every task can find us blameless in that day.

The guiding sentiment of every true-hearted lay preacher is embodied in a sentence which came over the ether recently: "I preach as never sure to preach again and as a dying man to dying men."—J. M. HOWARD in the *Church Officers' Leader*.



Seeing the Hand of God

UNUSUAL stories of God's working through tracts come from all corners of the world. Some men, trying to escape from God, are met by Him through a tiny tract in the most out-of-the-way places and under the most exceptional circumstances. The tract you throw away may be caught by the wind and whisked to the feet of someone who is in desperate need of just that message.

A tract you have given and long forgotten may be found in the hour of crisis by some starving soul and used by God to win that soul for Christ and that life for Christian service. Miraculous occurrences of the blessings of tracts in the lives of despairing men and women are sure proof of God's hand on these small scraps of paper with His great message of salvation and eternal life. Read these strange, true stories of gospel tracts, and note God's hand, writing on the pages of human history His story of grace and love.

Saved at the Bottom of the Sea

Off the Florida coast, Mike, a professional diver, was engaged in salvaging parts of a ship which had sunk some months previously in many feet of water. He had just descended one morning and was making his way slowly toward the sunken hull, when he noticed something white, apparently held in the mouth of an oyster or shellfish of some sort.

Slowly stooping, careful to maintain his balance, lest he fall over and be unable to right himself and his heavy helmet again, Mike picked up the small piece of white paper, held it close to the window in his helmet, and turned his marine light on it. A gospel tract! He read its message slowly, carefully, and conviction struck home to his heart. God's message of mercy in Christ had pursued him to the bottom of the sea, and he could hold out no longer.

At the bottom of the sea that morning Mike accepted Christ as his Saviour. When he returned to the surface, he took with him the little tract which had followed him to the bottom of the sea to save his soul.

The Voice From the Dead

His wife had been dead several months. The home seemed empty, cold, lifeless without her, and seeking some note of comfort in her memory, the husband carefully went through the small box of personal effects belonging to his wife.

Mixed in with several little items of jewelry and clothing was a small mimeographed paper. He picked it out and read its title: *What Must I Do to Be Saved?* Yes, this was it. His loved wife had been a Christian; she had often talked to him about being saved; but he had just brushed it aside with a sneer. But now it was different. She was saved. He wanted to see her again. Maybe this would tell how. He read it hungrily.

From this small box of personal belongings of his dead wife this Texas man found God's great message of hope and eternal life for him, as though the voice of his wife spoke to him from the grave. Communicating with the writer of the tract, he definitely stated his decision for Christ and desire to live the closing days of his life as a Christian.

Wit's End Corner

On the bench on which he had slept the night before in Union Square, New York, sat a young man. He was hungry, penniless; he could find no work; his clothes were shabby, and his shoes worn through. As eleven o'clock sounded out from the great tower near by, the thought crossed his mind that it might be better to be dead. Suicide! A way out!

Just then a little, bent old lady stopped and handed him a piece of pink paper. He looked up, thanked her, and glanced at its curious title, *Wit's End Corner*. I'm certainly there; I don't know what to do, he thought, and he read the tract slowly through. When he came to the lines:

"Only at Wit's End Corner
Is the God, who is able, proved"

he silently cried, "O God, let me prove Thee now. Thou art able. Help me!"

The next moment there flashed into his mind the remembrance of a forgotten friend who worked down in Wall Street. He wondered whether this friend might know of some work he could do in spite of his shabby clothes. He rose from the bench, all thoughts of suicide gone. In his own own words: "At eleven o'clock I was sitting in Union Square hungry, homeless, and hopeless. At half-past twelve I was seated in a good restaurant, a full meal before me, a kind face opposite me, a position to go to next Monday, and thirty dollars in my pocket to buy needed clothing."

How many more could be saved from the defeat, discouragement, and possible death at Wit's End Corner by a prayerfully given gospel tract?

How many more can be saved from sure spiritual suicide in neglecting Christ by a plain-spoken, appealing tract given by a praying Christian?—*The Romance of Tracts*.

CHRIST leads me through no darker rooms than He went through.—RICHARD BAXTER.

❖ ❖

CHARACTER is power—is influence; it makes friends, creates funds, draws patronage and support, and opens a sure and easy way to wealth, honor, and happiness.—J. HAWES.

are among 'the chosen ones in India' who will yet shine forth! It is this hope that has urged us on and kept us going in spite of the trouble and disappointment that confronts the Bible instructor over and over again.

"This is the lady who has paid for one of the boys of our town to attend Vincent Hill School for two years to come. Her husband, though differing from her in many ways, is himself a thorough gentleman and very willing to help. He provided the fourteen tickets that were needed for our *evacué* brother and family, and he is liked by all his people.

"It is for such as these that we are urged in *Gospel Workers* to search, and we are expecting to contact more of them before the time comes to lay down our work. Pray that the Lord might strengthen and sustain His laborers till the winds of strife are released."

E. D. THOMAS.

❖ ❖

Stand for Right

"ADRIFT with the tide of opinion,
Pressed on in the wake of the throng;
While popular creed holds dominion,
And right yields in weakness to wrong;
Not thus would I carelessly mingle,
But stand for the right, though alone,
With a heart and a purpose yet single,
Christ's every example my own."

❖ ❖

If you will find voice and time to pray,
God will find time and voice to answer.—
MRS. E. G. WHITE.

The District Collector and His Wife Prefer Our Literature!

SOME time ago I received a letter from Pastor Ritchie, who is stationed at Vizagapatam, in South India. A little while before this bombs had been dropped on this place. I am sure this letter will be read with interest:

"On Wednesday morning, March 5, we were startled by what was said when we were visiting the home of the collector of the Vizagapatam district. My wife and I called to see the collector for the purpose of obtaining free passage for a family of our people who had just arrived from Rangoon. Finding the gentleman out, we went in to visit with his wife, whom we had met several times before, and we were received most cordially. But what was our surprise to find the minister of the leading Protestant church and his wife already in the room. After a few minutes spent in general talk, the collector's wife started in as follows: 'I do not belong to any church, but have a respect for all of them. But if there is any one of them toward which I have a leaning, it is the Seventh-day Adventist Church. They are quite right in regard to the seventh day's being the Sabbath. I am a student of the Bible, I have studied the matter of the calendar and the days of the week, and it cannot be denied that Saturday is the day that Christians are commanded to keep. There is nothing in the Bible about Sunday, or about the keeping of Sunday. History tells us that that was a pagan holiday, and received its name from the sun god. I quite agree with the Seventh-day Adventists, and cannot understand how people can be so mistaken about the day.'

"There was no need for us to interrupt. The minister and his wife were stricken dumb and terribly agitated, and made as if they wanted to leave the room and go.

"Don't go just now! I hope I have

not offended you by what I have said!' said the lady.

"It is getting so late, and we must really try to get home now, if you don't mind,' they rejoined. So shaking hands all around, they were soon on their way.

"Upon returning to the room, she said, 'I do think that Reverend — is a very fine man, but I cannot see why they need to be so confused about the matter of the Sabbath day!' We were silent and offered her a bound volume of the *Present Truth* printed at Poona. Taking it very eagerly, she said, 'You cannot imagine how glad I am to receive these papers. I have been wanting this set for a long time. I like the way in which your papers prove everything that they present.' And we were glad to hear this. Really, God has a firmament of witnesses. Some of them are at the top of world affairs. We are hoping and praying that these

Weekly Church Missionary Services

March 8

HOME-FOREIGN BANDS

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. 260.

Generally when one speaks of foreign mission work, we think of the far-flung fields stretching out to the ends of the earth. Just as naturally as the sun rises from the eastern horizon, our minds turn to the millions in China, Japan, and other countries. This is understandable in God's people, for we believe that we are in a special sense fulfilling the gospel command, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Could it be possible that in our great interest in giving the gospel to lands beyond the water, we are neglecting one of the most needy foreign mission fields?—the field here at home, right around our back door. Very likely, in your city, town, or farming area,

foreign-speaking people are to be found by the thousands. The gospel of salvation of a personal and soon-coming Saviour must also reach these poor souls. They are waiting only to be gathered into the kingdom of God. The Lord knows where to find honest souls and He will lead the willing workers to them. "There are many souls who are starving for the bread of life. You may not know where to find them, but Jesus knows and He will lead them into the light."—*Mrs. E. G. White in Review and Herald*, July 14, 1891.

"The time has come to make decided efforts in places where the truth has not yet been proclaimed."—*Gospel Workers*, p. 354. The messenger of the Lord counseled us to train workers to reach certain classes of people in the homeland. Many churches have organized home-foreign bands which are giving thought and action to definite plans for the evangelization of home-foreign people.

Your church should give earnest attention to this great need in your community. If you have a home-foreign band in operation now, plan with your pastor for a more determined and vigorous program. We go to these people for Ingathering donations and appeal to them in behalf of their brethren

across the ocean. How many of us stop to consider what we are doing to give these souls the truth? One day I solicited a Chinese laundryman for an offering to send physical and spiritual relief to his people in China. Never shall I forget his reply, "Me, I gladly give to help Chinese people in China, but why you not think of Chinese people in this country?" G. R. FINLEY.

March 10

USING FOREIGN LITERATURE

Key Thought for Leaders: "God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*Christian Service*, p. 199.

Concerning our foreign-born neighbors Mrs. White wrote: "God, in His providence, has sent men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues."—*Life Sketches*, p. 213.

Ours is the responsibility of giving them the message. When they accept it, they are most ardent in their devotion and are zealous in giving the light to others.

Even though these foreign-born have lived in America for many years, still the language of their birth is the one they understand best and the one which touches their heart most easily. Especially is this true in their religious life. Often have I heard a brother in this message, who seems quite fluent in English, pray in the tongue of his childhood. He finds greater freedom of expression in it.

Many such souls are all about us, possibly neighbors to us. How shall we reach them? One of the easiest and best ways, if not the best, is to supply them with our truth-filled literature. A large variety of books and papers are available in many languages.

The approach to these foreign-born neighbors is not so difficult as it may seem. Rather, it will be found that less prejudice is encountered when we use the foreign literature than when we use our English books and magazines. When those of foreign birth look at the book or paper printed in their mother tongue, a smile of appreciation sweeps across their face and they are ready to accept and read what we offer. If you have not tried this method, do so. You will get a new thrill from your missionary experience. This is an avenue too many of us have neglected.

You will find Sunday a most excellent time to do this work. The people are then at home and ready to visit with you. Naturally you will need to be careful of your approach, so as not to hurt their religious convictions. Let the literature do the work.

Every foreign-born person in your community is a challenge to you to take him literature. Let us be faithful in our task.

E. F. FINLEY.

March 17

REACHING THE JEWS

Key Thought for Leaders: "In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*Gospel Workers*, p. 398.

In more than one sense it is true of the Jewish people that they "shall dwell alone, and shall not be reckoned among the nations." Num. 23:9. The Jews are indeed in a class by themselves. The methods usually employed to win persons of other nationalities to the truth are of but little value when used in an effort to reach the Jews.

Generally speaking, the pious Jews are self-satisfied and spiritually proud, no doubt because of the fact that they still regard themselves, erroneously, of course, as God's

chosen people. The average Jew would not even for a moment entertain the thought of ever being anything but a Jew. For a Jew to become a Christian would be regarded by his former coreligionists as treason to God, to the nation, and to his family. Such an individual is stigmatized as a "meshummad," an apostate.

It follows, therefore, that the best way, if not the only way, to reach the Jews is to seek to persuade them by proving to them that Christianity is not a rival religion, but that it is the religion of Abraham in verity. This was the method used by the apostle Paul, who declared, "Unto the Jews I became as a Jew, that I might gain the Jews." 1 Cor. 9:20. We as Seventh-day Adventists have the unprecedented opportunity of meeting the Jews on their own ground. We can prove to them by precept and by example that Jesus came not to destroy the law but to fulfill it. We can enlighten them as to what true Christianity is and what it is not. Most Jews, for example, regard Catholicism—its image worship, its Sunday observance, its invocation of the saints—as the exponent of true Christianity. What a surprise it is for a Jew to learn that Catholicism is not Christianity and that the teachings of Jesus are the very antithesis of popery!

With this end in view, literature is now being prepared to enlighten the Jews regarding these matters and to help remove their prejudices and preconceived notions concerning Christ and Christianity. As soon as this literature is available, a booklet of instruction will be published, telling our people just how to use these printed pages effectively in an endeavor to reach this neglected class with the message. As we systematically and prayerfully scatter these tracts like the leaves of autumn among the lost sheep of the house of Israel, we are assured of a bountiful harvest by the messenger of the Lord, who years ago declared:

"When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah. . . . As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Acts of the Apostles*, pp. 380, 381.

S. A. KAPLAN.

March 24

MISSIONARY EXPERIENCES

Key Thought for Leaders: "When we labor diligently for the salvation of our fellow men, God will prosper our every effort."—*Testimonies*, Vol. IX, p. 86.

Are you one of those who have been doing missionary work for years, and yet have not seen any tangible results therefrom? Do you sometimes wonder whether your seed sowing is worth while after all, and whether it will ever produce a harvest? The following experience is related in the hope that you may be encouraged to persevere in sowing the seed of truth, for in due season you shall reap if you faint not.

About twenty years ago a Seventh-day Adventist colporteur rented a room from a Jewish woman in one of the metropolitan cities of the East. As opportunity presented itself our sister spoke to this Jewish woman about our message and about Jesus the Messiah. The truth, however, was not welcome, and some time later our sister moved away.

Fourteen years rolled by. Disappointments and sorrows were doing their appointed work. Then it was that a series of evangelistic meetings was held by the writer in a predominantly Jewish section of New York City. In passing out the invitations to these meetings one of the distributors placed a handbill under the door of the apartment in which lived this same woman who fourteen years before had rejected the truth. She picked up the invitation, and upon learning that the lectures were given by a Seventh-day Adventist speaker, became interested and decided to attend. As she listened to the Bible discourses, her native prejudice toward Jesus finally gave way to the softening, subduing influence of the Holy Spirit. In due time she was baptized and joined the church. This sister now loves the Saviour whom she once despised and hated,

and she is untiring in her efforts to bring the blessed hope to her countrymen.

So, brethren and sisters, let us not be weary in well-doing. "In the morning sow thy seed, and in the evening withhold not thine hand; for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6. As we do this we shall eventually, if not now, realize the truth of the precious promise, "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

S. A. KAPLAN.

March 31

CIRCULATING LIBRARY WORK

Key Thought for Leaders: "Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."—*Testimonies*, Vol. IX, p. 123.

"The great day of the Lord is near. It is near, and hasteth greatly." Zeph. 1:14. The time when no man can work draws on apace. Said the President after the Pearl Harbor attack: "It is later than we think. We must strain every faculty to the utmost." What an appropriate slogan for Seventh-day Adventists!

Among the many facilities with which the Lord has so graciously blessed us is our wonderful literature. No other literature in all the world can compare with it. Are we making the most of it as a soul-winning agency?

Does your church have a library of our small books to lend to the public in a systematic way? This plan has been tried with marked success in many of our churches in recent years. It has been known as the Home Circulating Library Plan.

Your library should consist of a series of ten or twelve books, carefully selected so that the important principles of the truth are covered without too much repetition of subject matter. Such books as *Steps to Christ*, *Signs of Christ's Coming*, *Thoughts From the Mount of Blessing*, and *The Christian Sabbath* are suggestive. The number of copies needed depends on the number of persons who are to take part in the house-to-house work of lending them.

A definite organized group of workers should meet weekly at an appointed time and place. After a little time spent in prayer, instruction, and inspirational counsel by the missionary leader, they go forth, two by two, one on each side of the streets assigned them. They call at every home as representatives of "a library which specializes in books dealing with Bible prophecy."

The first week each worker should take about four copies of the book selected as No. 1 and work until he has lent them. The second week he should take the same number of book No. 2 and call at the homes where he has left one the previous week. There he will pick up No. 1 and leave No. 2 if possible. In case the reader has not finished reading the book, sometimes he will need to renew it. Then he should begin where he left off, placing the books he has just picked up in new homes. The third week he should pick up the second book and replace it with the third, giving the second book to those who have finished the first. And so the process goes on, the number of readers increasing each week, as No. 1 is picked up and lent again to someone else.

A system of keeping record cards must be decided on. Some will want to buy the books. If so, the money can be used to buy new books.

In a short time many friendly contacts will be made. These should be used as openings for Bible studies, community classes, or cottage meetings.

Many of our churches are located in cities where there are distinct foreign sections. Perhaps some church would like to be the pioneer in operating a home circulating library of books in a foreign language.

Let us work with all our heart, soul, mind, and strength while the opportunity and freedom are still with us.

Mrs. ENA FERGUSON, Bible Instructor,
New York Conference

Department of Education

Featuring Home and Parent Education in the
Home and School Association and the Christian Home Council

Polishing Stones for the Temple

Ambition and Loyalty

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou canst ne'er to life be true;
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely;
But they drifted with the tide."

Notes to Leaders

An interesting booklet has just come to my desk, entitled *Starting Your Butterfly Collection*, by Evelyn Gilstrap. It is being stocked by our Book and Bible Houses, sells for ten cents a copy, and is designed to aid parents and others as they direct children in nature study.

The topics of the month should, I believe, receive special attention. It is unfortunate that two such important topics must be considered in one meeting, but perhaps these two lend themselves best to the combination. Ambition to accomplish things is natural, but we must direct this urge toward right objectives. Loyalty is a quality that needs more emphasis than many give it, and should become a part of every child's character. It is easiest to begin the cultivation of this trait by explaining loyalty to home and family, then friends. These familiar relationships will help the child to know what loyalty to God and the right means to him individually. Let us make these essential traits apparent in the lives of our children.

FLORENCE K. REBOK.

Seventh Meeting on Character Study

AMBITION

I. IMPORTANCE of sanctified ambition:

- "Be ambitious, for the Master's glory." COL 332.
- "Seek to become men of influence, . . . reveal the power of the truth." FE 120.
- "Balanced by religious principle, you may climb to any height." FE 83; MH 465; 8T 22, 23.
- "Glory of character . . . worthy of supreme desire and effort." MB 203.
- "To honor Christ . . . is the life's highest ambition." Ed. 297.

II. Distinguish between sanctified and unsanctified ambition.

- "Selfish pleasure, love of the world, pride, unsanctified ambition, place a barrier between them and the Saviour." MB 205; 5T 174; CT 33.
- "It was this ambitious pride which led to his [Satan's] rebellion, and by the same means he seeks to cause the ruin of man." 5T 702; 2T 494; FE 349.
- "Heaven's path is too narrow for . . . self-centered ambition, too steep and rugged for lovers of ease to climb." MB 198.

III. How develop sanctified ambition, prevent or change unsanctified ambitions?

A. Begin early. "The habits formed, during the years of infancy and childhood, have more to do with the formation of the character and the direction of the life than have all the instructions and training of after-years." MH 380.

1. "Never lead them to think that they are the center, and that everything must revolve around them." MH 389.

a. Not run to child at each cry.

b. Not all treats, surprises for child.

c. Not repeat cute sayings and acts before child.

2. "Study to suggest ways by which the children may learn to be thoughtful for others." MH 389.

a. Show approval when even baby helps: being quiet, doing health chores, etc.

b. Teach child to keep toys from underfoot; put away when not using.

c. Teach child he helps when he dresses or washes himself, cares for own things.

d. Give child pride in finding ways to serve others.

(1) Fetch daddy's slippers.

(2) Bring in newspaper, milk; carry out garbage, trash.

(3) Go to market.

(4) Grow a garden.

(5) Plan treats, gifts, surprises, for others.

(6) Help aged, sick, and younger children.

(7) Do his share or more in home, school, church, community.

e. "Children should be trained to amuse themselves, to exercise their own ingenuity and skill." MH 389.

3. Stories inspire ambition.

a. Bible examples:

(1) Joseph. PP 214.

(2) Moses. PP 246.

(3) Daniel. PK 483.

(4) Solomon. PK 28, 55.

(5) Heseekiah. PK 344, 345.

(6) Jesus. MH 502, Ed. 81.

b. Direct reading progressively to include biographies of:

(1) Abraham Lincoln.

(2) Benjamin Franklin.

(3) Florence Nightingale.

(4) Rosa Bonheur.

(5) Booker T. Washington.

(6) Helen Keller.

(7) Henry Ford.

(8) George Washington Carver.

(9) Andrew Carnegie.

(10) Thomas A. Edison.

(11) Wilfred T. Grenfell.

(12) Louis Pasteur.

B. Give child advantage of Christian schools, where ideals and activities are based on service rather than selfish rivalry. Ed. 125, 126.

1. Help child understand responsibility, privilege to develop talents. COL 325-365; 4T 411.

2. Help child understand that selfish ambition—

a. Led to rebellion in heaven and casting out of rebels.

b. Satan uses same means now to ruin men, allure youth. 5T 702; 6T 236; GW 62.

C. Show that sanctified ambition—

1. Is right, can glorify God. 7T 198.

2. "Is wider, deeper, higher." Ed. 262.

3. Reaches through eternity. Ed. 18, 19, 307.

4. Gives satisfaction. Ed. 297.

5. Is reached by angels in glorifying God. GW 21.

D. Show unsanctified ambition—

1. Causes pain and sorrow. MB 199-201; 2T 496.

2. Brings judgment of heaven. CT 440.

3. Makes life weariness, burden of remorse. DA 330.

4. Closes heart against heaven's blessings. PK 60.

E. Assist child in selecting lifework. Show that a true Christian can advance "to reach the highest round of the ladder." COL 358; Ed. 267; 6T 411.

1. In intellect, understanding, skill, knowledge.

a. Hebrew captives ten times better than companions. Dan. 1:20.

b. Solomon's temple wonder of world.

2. In literary lines. FE 120, 121.

a. David's psalm 23 a masterpiece.

b. Paul's 1 Corinthians 13 unsurpassed.

3. In wisdom—Solomon wisest man ever lived.

4. In music—David, singer, harpist.

5. In position. FE 82.

a. Joseph, ruler of Egypt.

b. Daniel, prime minister of two world empires.

6. In oratory.
 - a. Paul made ruler tremble.
 - b. Peter converted 3,000 in one day.
7. In health. 3 John 2.
 - a. Samson.
 - b. Daniel and companions.
- F. Employ purposefully. 9T 42.
 1. Avoid arbitrary measures; direct. Ed. 297.
 2. Inculcate missionary idea. CT 167.
 3. Above all, help child experience indwelling Christ. 8T 140; PK 60.

Add to progressive blackboard chart (see GAZETTES, August through February):

CHARACTER

8. "The knowledge of God, . . . expressed in character, . . . is the very highest education." 6T 97.

TRAITS

7. Ambition—"Higher than the highest human thought can reach is God's ideal for His children." Ed. 18.

Loyalty

- I. Meaning of loyalty. Faithful allegiance; involves own volition; voluntary obedience—not only submission (passive resistance), but active support; bossing self.
- II. Importance of loyalty.
 - A. Basis of family, home relations. Lack of it has brought lamentable divorce situation, heartaches, broken homes, attending evils.
 - B. Basis of true government: home, school, church, civil.
 - C. Basis of true religion.
 - D. Required of redeemed.
- III. How develop loyalty in child?
 - A. Not inherent; must be taught. PP 223.
 1. By training. Prov. 22:6.
 2. By education. PE 18.
 3. By example—be what you wish child to become. CT 65.
 - B. Work for voluntary acceptance of tasks, responsibilities, principles, standards.
 1. Active willing helpfulness to parents, brothers, sisters, friends.
 2. Loyalty to principle. Begin to teach from cradle. 3T 564, 565.
 - a. No eating between meals. MH 384.
 - b. Honesty, truthfulness, purity.
 3. Loyalty to family standards. "Be the best of whatever you are."
 - a. Industry, thrift, conduct.
 - b. Cleanliness, health, order.
 4. Loyalty to school, Sabbath school, church. Precept and example. No criticism.
 5. Loyalty to God and His truth.
 - a. Rehearse reasons.
 - b. How show this loyalty?
 - c. Seek forgiveness for failures, strength to overcome.

- C. By diligent home training prepare child to meet obstacles.

1. Teachings at variance with home training; as evolution, by teachers whose education surpasses the parents'. Expect it, but first make child to know and believe truth. Play safe by attendance at our own schools.
2. Demands of associates for "word of honor" in connection with schemes, undertakings not honorable—like wrong amusements, theft, drink.
3. Temptations to disloyalty or evil.
 - a. "We can have fun without breaking school rules. This is a Christian school; it is different, and I am glad."
 - b. "No, friend. We might as well understand each other. I am four-square for the ideals and standards of this school, and I advise you to fall in line."
 - c. "Listen, buddy, there are some here who have a sense of honor, and we do not propose to see the honor of the school dragged down. If you expect to get along here, better get in line."
- D. Commend child for loyalties, thus express ideals and standards.
- E. Use stories of loyalty to build ideals, determination.
 1. Abel—sacrificed life rather than disobey. PP 71-73.
 2. Esther—risked life to save God's people; won admiration of centuries. PK 601-606.
 3. Ruth—"adopted" people of God; became progenitor of Christ.
 4. Abraham—withheld nothing from God, even only son; promises. PP 155.
 5. Joseph—true to principle; suffered injustice, came to honor, saved Israel and Egypt from starvation.
 6. Moses—loyal to slave mother's teachings though heir to Egypt's throne. PP 245, 246.
 7. Three Hebrews—loyal to second commandment; walked unhurt in fiery furnace with Son of God. PK 506-513.
 8. Daniel—loyal in worship; angel shut lions' mouths. PK 542-545, 4T 570; 5T 527.
 9. Paul—missionary; went to execution fully assured of crown. AA 512, 513.
 10. Martyrs—special honors throughout eternity. EW 18, 19, 226; GC 40, 41, 240.
- F. Show results of disloyalty abhorrent.
 1. Lucifer—disloyal to heaven's government; old serpent, the devil. Destination, lake of fire.
 2. Judas—betrayed the Master; took own life. No hope.
 3. Benedict Arnold—traitor to country; despised by Ameri-

cans, distrusted by those to whom he "sold out."

- G. Hold before youth loyalty of remnant people. 5T 525.
 1. Study frequently with child accounts of closing scenes as found in *Great Controversy* chapters: "The Impending Conflict," "The Final Warning," "The Time of Trouble," "The Great Deliverance," "The Controversy Ended."
 2. Final test of ages just ahead.
 - a. Sabbath will be great test. GC 605, 690; 5T 81; 9T 16, 17.
 - b. God's judgments charged to Sabbath observers; brings death decree. GC 614, 615.
 - c. Severity of time of trouble. GC 622.
 - d. Time now to prepare. Each must stand alone; no mediator. GC 614, 622, 623.
 - e. Unspeakable joy of redeemed; indescribable horror and despair of wicked. GC 638-640.
 - f. At Christ's coming, righteous dead raised, living changed, welcomed to Holy City. GC 641-646.
 3. Present these facts simply to small child.
 4. Brace yourself and children to meet great tests of loyalty.

Add to progressive blackboard chart (see GAZETTES, August through February):

TRAITS

8. Loyalty—from others' treason. 5T 136.
God will work mightily for loyal in last days. PK 513.

Ambition and Loyalty

BY FLORENCE KIDDER

AMBITION is generally thought of in terms of Webster's definition: "An eager or, formerly, inordinate desire for preferment, honor, superiority, or power." A second, more noble definition of ambition is given, however: "An uplifting desire to achieve or obtain; also, an object of such desire."

It would seem that the difficulty lies in the object of ambition. No one admires a person who lacks ambition in life. There is, however, grave danger in selfish ambition, self-esteem. It caused the fall of Lucifer, and he uses it as one of his most successful traps. James; John, and their mother fell into this snare of Satan. We must guard our children against this evil.

One can be ambitious for God and His cause. Perhaps the most outstanding Bible example of true ambition is Paul, who said, "To me to live is Christ." Then there is "blunt old Nehemiah," whose highest ambition was "to restore and to build Jerusalem," and whose life should inspire any energetic boy or girl with righteous ambition.

Of the youth of the church the Lord says, "It should be their ambition to ex-

cel in all things that are unselfish, high, and noble. Let them look to Christ as the pattern after which they are to be fashioned. The holy ambition that He revealed in His life they are to cherish,—an ambition to make the world better for their having lived in it.”—*Ministry of Healing*, p. 398.

“Oh, to be loyal, loyal; loyal to God and right.” These words still ring in my ears from the time when, as a young girl, I visited evening worship at one of our academies. Through the intervening years, they have been a challenge and an anchor to me.

I love the word “loyalty.” In fact, to my mind, only one word in the English language surpasses it—“love.” Love and loyalty are Siamese twins; one cannot exist without the other.

Loyalty is more than a mere trait. It is a living principle, steadfast, immovable; the product of faith. Loyalty enters into every phase of life—loyalty to family, friends, school, employers, country, church, and above all loyalty to God. Loyalty is not selfish, since it has to do with our relationships to others.

In Christ we find the perfection of loyalty to God and man. Our Saviour was loyal to His pledge, or promise, to bear the death penalty for our transgressions. Loyalty demands wholehearted service, even to death if need be.

“Love and loyalty to Christ are the spring of all true service. In the heart touched by His love, there is begotten a desire to work for Him. . . . Loyalty to Christ demands the faithful performance of church duties.”—*Education*, pp. 268, 269.

This includes church standards and church leadership. By both precept and example parents and teachers should support the church. Criticism is the fox that so often destroys the vine of loyalty.

Loyalty is heroic fidelity; disloyalty is cowardice. “Christ gives the test by which to prove our loyalty or disloyalty. ‘If ye love Me,’ He says, ‘keep My commandments.’”—*Christ's Object Lessons*, p. 283.

“To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God. Truth will be obeyed though the result be imprisonment or exile or death.”—*Prophets and Kings*, pp. 512, 513.

In God's Word are many noble examples of loyalty. These we should present to the children growing up by our firesides and in the school, for children are born hero worshipers. A few of these loyal characters are the captive maiden, Jonathan, David, Josiah, Ebed-melech, Timothy, Mary Magdalene, aged Barzillai, lame Mephibosheth, and Paul's nephew. Then there are more modern stories of reformers, pioneers, missionaries, and of our boys in the service of their countries. These stories, plus poetry and song, and the living example of parents and teachers, will instill in the fertile soil of youthful hearts the principles of love and loyalty.

“Oh, to be loyal, loyal; loyal to God and right;”

Oh, to be ambitious that truth might triumph over might.

An Anchor

BY W. B. CLAWSON, JR.

A PERSON may have many ideal qualities, but one is necessary if he is not to be as salt which has “lost his savor”; that quality is loyalty. First he must be loyal to his own ideals, to his highest nature. As Shakespeare has said—

“This above all, to thine own self be true: And it must follow, as the night the day, Thou canst not then be false to any man.”

The Bible and history give us many examples of the practical value of constant loyalty to God. Moses chose rather to suffer affliction with God's people than to enjoy for a season the comforts and honor of this life; Joseph spent a few years in prison; Daniel was thrust into the den of lions; the three Hebrew lads who refused to worship false gods were cast into the fiery furnace, but emerged unharmed as a wonderful example of the fruits of loyalty and fidelity to God.

Loyalty is being faithful, fearless, and obedient to one's highest idea of right. Choose then lofty ideals and purposes in life, and be loyal to them.

Loyalty is an anchor to keep one from drifting. Benedict Arnold is a classic example of one who surrendered his loyalty and turned traitor to his country. True, he was given a British brigadier general's commission; but even in England he met only public scorn. He sold his loyalty for the price of debts, discouragement, distrust, and disdain.

Loyalty is a quality to be molded and cultivated through education and training. Youth in fascist countries today are taught to place loyalty to their present leaders above loyalty to God, church, freedom, equality, justice. How necessary then that our youth be led to choose things worthy of true loyalty, to distinguish right from wrong, truth from error, justice from injustice. Choose right values; hold fast that which is good.

The Concert Solo

BY LUCIA MALLORY

“MOTHER, I want you, please, to go right over to school and talk to Miss Street!” exclaimed my nephew, Kenneth, tossing his schoolbooks onto the living-room table.

I was a guest in my brother's home. My sister-in-law and I had been visiting over our knitting.

Beatrice looked up at the boy's scowling face. “What's the trouble, son?” she inquired.

“Miss Street gave Merrill Barnes my clarinet solo in the spring concert!” Kenneth fumed.

“Do you mean the concert solo you've been practicing all spring?” Beatrice asked.

“Yes, Mother, the very same!”

“Perhaps there has been some mistake,” Beatrice suggested. “Why don't you ask Miss Street about it?”

“I want you to talk to her,” Kenneth insisted. “Tell her she isn't fair!”

The boy's mother shook her head. “No, Kenneth; if Miss Street told you that you were to play in the spring concert,

you should go to her and courteously ask for an explanation.”

“Well,” Kenneth hesitated. “Miss Street told me to practice that solo so I'd be ready to play it in a concert. I was sure she meant the concert the music department gives each spring.”

“She probably had that concert in mind, Kenneth,” Beatrice agreed. “Has your practicing been very hard work?”

“Of course not, Mother!” The boy's eyes glowed with enthusiasm. “That solo's just super! I'd never get tired of playing it.”

“Then your weeks of practicing have been worth while whether or not you ever present the solo to the public,” his mother decided. “How does the other boy feel about it?”

“Merrill didn't stay more than long enough to put his music away at the end of the orchestra period. I guess he wanted to hurry home to tell his mother he was going to play.”

Beatrice looked thoughtful. “How about letting Merrill keep the joy of playing in the concert?” she proposed. “You'll still have the satisfaction of being able to play a beautiful and difficult solo very well.”

It was my nephew's turn for sober thought. “All right, Mother,” he finally concluded, “but I wish Miss Street hadn't been so absent-minded!”

For several days there was no sound of Kenneth's clarinet. I was on the verge of talking to Beatrice about his disappointment, when we heard, one evening, the familiar strains of the concert solo floating out from Kenneth's room.

Beatrice smiled at me. “I'll always wonder whether Kenneth's teacher did forget her promise about that solo, Lucia,” she said, “but Ned and I are trying to teach our children to solve their own problems. Besides that, I want music to mean something to Kenneth for its own sake. I'm sure there will be other opportunities for him to take part in concert programs.”

On the evening of the school concert, Kenneth sat quietly at his place in the orchestra and, with no sign of his own disappointment, watched his friend play the well-loved solo.

Soon after that concert I returned to my work in the children's room of the public library in Barnard.

One morning there came to my desk a letter addressed in a round boyish hand. I opened it and read:

“Dear Aunt Lucia,

“Our school has been invited to provide one of the programs for Music Week in Barnard. The orchestra is to give two numbers, and I am to play my concert solo. That is the concert for which Miss Street was planning when she asked me to practice the solo. The school bus will take us to Barnard on the afternoon of May twenty-fifth, and I'll come to the library to see you.

“Your loving nephew,

“Kenneth.”

How pleased I was to write an immediate reply, telling Kenneth that he would be a welcome visitor.—NATIONAL KINDERGARTEN ASSOCIATION.

What Defeats Morale?

A. FEAR.

FEAR that we can't win.
Fear of what might happen.
Fear of the cost to us personally.
Fear of losing our loved ones and possessions.
Fear of suffering, sacrifice, hardship.

B. FRUSTRATION.

Feeling that one person can't do much anyway.
Feeling we're not wanted or not needed.
Feeling we're too young or too old.
Feeling we're not sufficiently trained.

C. FRICTION.

Inability to work together. Distrust of each other. Dislike of the people we're working with. Race and group prejudices. Selfishness. Self-interest. Self-will. Stubbornness. Self-importance.

These are the main causes of failure and low morale. Let us ask ourselves honestly, "What kind of person am I?" "Am I out for myself, or for God?"

A Visit to Efogi District

PLANS were made to visit that historic place of which we have heard so much in recent years—the Efogi mission, on the Owen Stanley Range.

Leaving Vilirupu by native canoe, we traveled about one hundred miles up the coast to Port Moresby. Here we were glad to step ashore, for the sea showed very little mercy to the canoe.

From Port Moresby we made our way inland. We were able to get a ride in a truck for the first stage of the journey, which took us about eight miles from Bisiatabu, our first mission station in this field. From here we could see the high mountains ahead. As we left camp in the early morning, the air was cool for the tropics. We hadn't been long on the track when down came a light misty rain, making the steep descent rather hard to negotiate with any measure of security. By ten o'clock the sun was shining down without mercy, for the track over the hills has been cleared, so now one has no shelter from the sun the whole way. However, even this has its advantages, for the track soon dries. This, of course, makes the air moist and very muggy, which causes the perspiration to flow freely. After our first day out one of my boys had to be left behind. This left me with only three boys until I got to Iuribaiva. At this place I was able to get other boys to help us along with the few things I had to carry for the trip.

Iuribaiva, you will remember, is where the main force of Japanese was turned back; and as we stood on this one-time battlefield there was no doubt in our minds as to the magnitude of the battle that took place. That was all very evident in the scars of war that are still to be seen all around. It made us shudder to see it all and realize that we were standing on soil that a foreign and hostile foe had held in force but a short time ago. From here on the traces of the struggle that took place between the great nations

were very apparent. Human bones, discarded implements of war, foxholes, trenches, machine-gun posts, tin hats, cartridge shells, etc., were to be seen here and there along the trail. At one place I ran into the thicket for shelter from a heavy shower of rain. On hearing a rattling noise under my feet, I looked down to find a skeleton. The man's boots and hat were still there.

At the end of the third day's walk we reached our mission station at Efogi, but long before we got there we were greeted with a loud "Sail-O!" from a crowd of believers who came along the track to meet us. The welcome we received made us feel that the long hard climb was worth while and that we were really home among friends again. Everything that could be done by native people for our comfort was done.

The teachers and believers from the surrounding district had come in to the main station, and it was a week end long to be remembered that we spent together. Toward the end of our visit we organized a baptismal class. It was pleasing to see one man, Timothy by name, with his family, who had grown cold during the years, again take his stand and ask to be baptized.

Faole, our veteran worker, came in with a crowd of young people from a new village where he had commenced to work. It was night when he arrived. He lined up his people and was standing at the head of the line when I went out. His old face was shining in the moonlight. That congenial smile has not been erased from his face during the years of war. He was proud as he took me along the line, introducing me to his people; and I was just as proud to be associated with him in the work for the Master. My mind went back to the day when he first brought his wife and family to the mission. His wife was carrying a pig in her arms and a line of wild, dirty little children was following behind. It wasn't long before my wife had them in a wash-tub giving them a clean start in life. Since then Faole has given years of valuable service, and his children are engaged in mission work as teachers or wives of teachers. All this helps us to understand better what the Spirit of God can do when men are ready to allow Him to enter their hearts.

The Efogi people have some very interesting stories to tell of the fighting that went on in their peaceful corner of earth. Some even looked down the barrel of enemy guns in order to get food to our men, etc., but not one lost his life, though at times they were near the firing line, and some suffered hunger.

Fortune seemed to smile on old Faole in a special way. He has no teeth left, but one day when walking around an old battlefield he picked up a set of artificial teeth. He is trying to make use of them, much to the amusement of all.

I found the Efogi people of good courage and the work steadily going forward, but there is much to be done yet for those tribes along the Owen Stanley Range. The recent happenings they consider a sign of the coming of the world's Redeemer.

It was good to visit the scene of our first mission station and find some of the old friends still there and attending the meetings. Please pray for the teachers carrying on up there at Efogi.

C. E. MITCHELL.

✻ ✻

OUR radio work is progressing remarkably in the South American countries. Thousands are listening to the program and enrolling in the Bible course. This brings strong opposition from the established church. One country, we are told, is endeavoring through its government and the State Department of the Vatican, to force our programs off the air. But our messages are so well received by the station managers as well as by the best class of the general public, that the broadcasting continues. Already baptisms have resulted as a direct result of the radio preacher.

Thyatira

(Continued from first page)

Let us, therefore, put out our noblest and most determined energies in holding "fast the form of sound words." Our religion teaches us to be courteous and meek and forbearing, but it teaches us at the same time to "not bear them which are evil," and to withstand them to the uttermost. Never was there an era in the history of religion when it more became God's remnant witnesses to summon their energies to the great conflict now going on between truth and error, and to manifest an intense earnestness in upholding the divine authority and momentous importance of evangelical truth.



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