

The Church Officers' Gazette

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No. 3

A PERSONAL APPEAL

Dear Church Officers and Leaders of Youth:

With the Bible in one hand and the newspaper in the other, we can unmistakably point to the fact that the end of the world is near. We have but little time in which to be ready for the coming of Jesus and the end of the world. Ours is a superhuman and tremendously challenging task. Satan is using every device, good and bad, to keep the minds of God's people from the type of preparation that is needed in these times, and to ensnare our youth in his wicked traps. Today allurements of every kind are on all sides; the devil's angels are at work making this a time of special peril to our youth.

However, since the North American Youth's Congress held in San Francisco last year, there has been a fire burning in the hearts of Missionary Volunteers in many parts of the world. We must make this Missionary Volunteer Week of Prayer contribute to this new impulse that has taken possession of our young people. This is certainly the last hour, and the passion that burned in the life of the Saviour must be the impelling force in the hearts of our youth. Today we must not loiter and daydream. It is a time when every young Christian must enter into greater faithfulness and perseverance than ever before.

As your young people's leader I am making this earnest appeal to you, church officers and youth leaders, to do everything in your power to give unsparingly of your time and energies in enlisting every young person in your church in some type of share-your-faith endeavor. Our youth are ready for every enterprise involving toil and sacrifice, but they need experienced counselors and organizers. Let us work together as a church to save our young people first, then to train them to strike heavy blows for God.

It is most encouraging to see the way our workers in the churches and in the societies are giving time to the training and organizing of our youth for soul-winning evangelism. This is the greatest work you can do for them. Will you not pledge with me to make 1948 the *greatest soul-winning year in the history of our young people's work?*

May God add His blessings as you plan for the Missionary Volunteer Week of Prayer, and go forward to share your faith.

Yours in behalf of the youth,



E. W. DUNBAR



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

Young People's Missionary Volunteer Week

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

Please read carefully the objectives and the plan of organization for Missionary Volunteer Week, March 13-20, 1948, as given on page seventeen. Lay your plans early for this special week, and pray that it may be the most helpful the youth have ever experienced.

Do your best as personal soul winners and as a society, and God will bless your efforts so that the youth of the church may be found and brought to Christ during the M.V. Week in 1948.

General Suggestions on Conducting Public Lay Evangelism Meetings by Youth

1. How to prepare:

- Organize those who will assist with their support.
- Arrange a few meetings, if possible, with the pastor outlining the subjects, various duties, and ways of approach.
- A youth course in Training Light Bearers is very helpful.
- A well-organized, advanced literature program.

2. Where to conduct:

- Vacant store buildings.
- Outdoors when possible.
- Country schoolhouses.
- Your own church.

3. How to conduct:

- Use the Crusader filmstrips for the sermon.
- Assign topics in advance to the one or more speakers.
- Different young people may even take speaking assignments at each meeting.
- Put emphasis on youth participation at every meeting.
- Divide responsibilities among the young people, such as ushers or usherettes, chorister, musical num-



Share Your Faith
with a Million People
in 1948

bers, advertising manager, welcoming committee, and literature distribution.

- Make the service lively, well scheduled as to opening and closing, with youth appeal, yet dignified.
- Use methods of securing names of those interested by offering free literature, souvenirs, and so forth.
- Counsel with the society executive committee frequently.
- Pray constantly.

"Share My Faith"—What Does It Mean?

WHAT does it mean to share my faith? "If Christ is abiding in the heart by faith, you cannot keep silent. If you have found Jesus, you will be a true missionary."—*Messages to Young People*, p. 200. To let the vibrant, enthusiastic joy of salvation overflow to others; to bear witness by word or deed that you are "not ashamed of the gospel of Christ"; to reach out to help another at the cost of convenience or comfort to oneself; to stand firm for righteous principle even when you must stand alone; to devote one's talent and ability in blessing others to the glory of Jesus Christ; to live the truth, speak the truth, write the truth, and be willing to die for the truth; to turn the minds of bewildered humanity to the second coming of Christ by word or printed message; to be daily dedicated to God and stand ready to speak a word in season and out of season to him who is weary—in these ways and many others you may share your faith.

YOUNG PEOPLE'S DEPARTMENT,
GENERAL CONFERENCE.

Preparing for Crusader Cottage Meetings

- ATTEND a Bible training class to learn methods, technique, subject matter, and so forth.
- Carefully review each film thoroughly before presenting it.
- If your society does not possess a set of films, you may borrow as needed from the conference M.V. department. The same is usually true regarding a projector.
- Organize a Crusader Corps, one person to show the film, another to make the necessary comments on the film, another to direct in the song service, and the prayer.
- Determine the place for meeting, by literature interest or personal contact, in close co-operation with your executive committee.
- If no other opening develops, hold the meetings in the homes of our own members and invite friends in.

How to conduct:

Build up interest for several weeks by previous announcements, handbills, posters, and so forth.

Arrive promptly and begin on time.

Make the service no longer than necessary.

Don't dwell on one picture or text too long. Brevity is a jewel.

Make a courteous but prompt departure.

Don't loiter after the study. You may undo all that you have tried to do. (This is especially true at the beginning.)

Avoid, if possible, answering questions which you have not previously covered in your studies. Refer the questioners to your future studies.

While the team leads in a well-planned song service, with sufficient books for distribution, in a friendly, homelike atmosphere, another person sets up the machine; still another leads in a brief prayer; and then the study begins.

As interest develops, opportunities for decisions for Christ will become more apparent.

This Month's Topics

During this month of March we are stressing in the M.V. Society meetings four traits in Christian character which are aptly brought out by Henry van Dyke in his lines—"Four Things To Do."

"Four things a man must learn to do
If he would keep his record true;
To think, without confusion, clearly;
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

Many of the regular features of the M.V. work may be woven into these thoughts. Make each program as definitely applicable to your society as you can. (Please turn to page 16)



SENIOR MEETINGS

March 6

SERIES: Four Things a Man Must Learn to Do—

Part I: To Think Clearly

BY L. A. SKINNER

Order of Service

OPENING SONG: "Be Still, My Soul," No. 112 in *Gospel Melodies*.

PRAYER.

OFFERTORY.

LEADER'S INTRODUCTION. (See "This Month's Topics," p. 2.)

TALK: "Positive Thinking."

TALK: "Impulsive Thinking."

STORY: "Stop to Think."

TALK: "Negative Thinking."

TALK: "You Need to Discipline Your Thinking."

STORY: "Out of the Abundance of the Heart."

CLOSING SONG: "It Is Morning in My Heart," No. 17.

BENEDICTION.

Positive Thinking

POSITIVE thinking is an essential to life at its best. It recognizes the true value of the noble, more elevating issues of life. It recognizes the necessity for thought control through decisive action of the will. It recognizes that thought impulses stem from life experiences as recorded through the five senses.

Recognizing these factors, the positive thinker plans his pattern of activities in this constructive direction. Recreations, reading, music, associations, and hobbies are selected with the object of producing a strong, virile, and positive assembly of thoughts. "For as he thinketh in his heart, so is he," says the scripture.

Such an individual is preoccupying the mind with the good and the pure. He is employing his time and talent in unselfish ministry. He is developing a successful defense against the approach of evil thoughts, which may clamor for attention. He is happy in the enthusiasm of achievement. He is thinking clearly. He is thinking things through. He is an anchor man among his associates.

No man can think positively until he has knelt in worship and submission before Jesus Christ. "Let this mind be in you, which was also in Christ Jesus" says the apostle Paul. It was the plan of heaven that even the thoughts are to be brought into captivity to Christ. Positive thinking means staying on God's side of

the line in relation to issues being discussed in youth circles today.

REFERENCES: Phil. 4:8. *Testimonies*, vol. 4, p. 222. *The Desire of Ages*, p. 83. *Christ's Object Lessons*, p. 60. Ps. 19:14. *Testimonies*, vol. 3, p. 474. *Testimonies*, vol. 8, p. 319. Ps. 139:23, 24.

Impulsive Thinking

Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny.

Thinking is so basic to the functions of life that we do well to analyze and classify our personal brand.

Are you an impulsive thinker? This type of thinking is very common today. It considers only the present. It is concerned with cause, not effect. It is greatly colored by feelings and emotions. It has to do with sowing, but not with reaping. It is shallow, selfish, and superficial.

This kind of thinking is juvenile. It lacks the nobility and depth expected of young men and women. The specimens of manhood produced by such thinking are the dime-a-dozen mediocre individuals who contribute nothing worth while to the welfare of society, and sooner or later become dependent upon the community for subsistence. It is dangerous thinking.

REFERENCES: Prov. 4:23. Prov. 23:7. *Acts of the Apostles*, p. 518.

Stop to Think

SECOND thoughts are really highly important.

A year or two ago I arrived on a college campus the afternoon before commencement. There seemed to be a tense, somber atmosphere everywhere. I learned that six students, three of them prospective graduates, had either already left the grounds or were leaving within an hour—the time limit for their departure set by the faculty.

The evening before had been class night, and the program had been a great success. Everybody felt elated and proud and, well, you know how! As the crowd inside and outside of the assembly hall dispersed, the spirit of adventure and an almost overwhelming desire to do something out of the ordinary seemed to take possession of a number of them. But all managed to keep within bounds while working off their surplus energy and

emotions except these unfortunate six. They didn't stop to think a second thought.

Here was an automobile. The tank was full of gas, and one of them had the keys. Just a *little spin* would be great fun. Rules? Regulations? Mere trifles! Not worth bothering about when there are just a few more hours of school anyway! And so, with no permission and no chaperon, they piled in, and were on their way. Whither? Who cared! And nobody would ever know! They'd be back and safely in bed before they were missed even by conscientious roommates!

But cars have a way of doing the unexpected at the most unexpected times and places, especially when their owner's hand is not on the wheel. In an hour they were miles from the quiet campus where they belonged, and then suddenly trouble beset them—sore trouble! Engine trouble, tire trouble, and a bit of conscience trouble added for good measure. There was ample time by that quiet roadside to think sober second thoughts—now that it was too late.

The next morning brought the chastened six back and relieved an almost frantic preceptor and preceptress.

But almost at once the faculty went into action—a faculty that meant business.

Not one of the three who were all ready to graduate was allowed his diploma, and all six were directed to be off the grounds by five o'clock in the afternoon—long before the time for the commencement exercises.

A doctor to be was thereby obliged to delay his entrance into medical college for a year; a nurse to be who had made every arrangement to go into training after a few weeks of vacation—well—she couldn't. A coming businessman lost the very desirable position as an accountant which had been almost in his hand. Two of the girls who were not graduates had been promised work at the college for the summer and the next school year. As a part of their penalty, this offer was withdrawn, and they went home realizing that they had thrown away an opportunity which might never come to them again.

Tragedy!

And all because it was a beautiful moonlight night and six lively, perfectly normal young people *didn't stop to think!*—LORA E. CLEMENT.

Negative Thinking

THE habit of thinking negatively leads to ruin. It does not preclude frank and

candid investigation, but it describes those who delight in assuming a position contrary to principle and truth. On the side of error and darkness there are great thinkers. Some of the keenest intellects are in our prisons and penitentiaries. At some point in their thought processes they took the negative fork of the road, and the devil took possession of the thought mechanism.

Another class in this category comprises those who think always in terms of liberalizing the Biblical and ethical standards of conduct. They constantly veer to the left. They are proud of their reasoning powers and vaunt their independent thinking. They take delight in thinking as close to the borderline as possible. Such often look upon the accepted ideals as narrow, strait-laced, extreme, and circumscribed. Beware of such thinking, and beware of companionship with those of this tribe.

Another manifestation of negative thinking is doubting and criticizing. In the very first contact of Satan with the human family he sowed seeds of doubt, which Eve picked up in her thinking, and the result was disobedience. She did that which she had vowed she would never do. Skepticism makes no frontal attack but uses flank movements, undermines, silently weakens resistance, and softens the defenses before the final stroke. Beware of the first appearance of thoughts of doubt.

Critical thoughts are devastating. Nothing is so blighting as the habit of watching for flaws, thinking about them and talking about them. To express these thoughts reinforces them and multiplies their number. These thoughts of fault-finding take time and energy that could be so productive and worth while. Constructive criticism given in love and kindness directly to the individual involved is quite apart from the destructive thinking that we are classifying here as negative. (See *Ministry of Healing*, p. 25.)

You Need to Discipline Your Thinking!

Our mind is a great gallery, or hall, which we must paper and paint and decorate. We hang the drapes, choose the furniture, select the pictures, and then live in that room all our lives. This in itself would be incentive enough to be careful. But when we add to this the promise of eternity on condition of proper character qualifications, here we

discover an urgent necessity for rigid selectivity.

It is a positive duty to repel and resist undesirable thoughts. This calls for a development of moral standards in the life. It also necessitates a decisive action of the will to admit thoughts that are judged friendly and reject thoughts that are identified as enemy. A well-regulated conscience is indispensable to success in this process.

"You cannot keep birds from flying overhead, but you can keep them from building nests in your hair."

Inasmuch as all outward sins and misdeeds are preceded by thoughts that are unseen, and known only to the individual himself, what heartache and remorse could be avoided by careful attention to our thinking. It is well to recognize also that thinking is generated by the impulses which come in over the five senses, or avenues, to the soul. Therefore, a wise and alert guard set over these avenues would eliminate much of the hazard in thinking.

REFERENCES: 2 Cor. 10:5. *Messages to Young People*, p. 144. *Messages to Young People*, p. 397. Acts 8:21-22. *Messages to Young People*, p. 75. *Testimonies*, vol. 5, p. 177. *Testimonies*, vol. 5, p. 310. *Ministry of Healing*, p. 453.

Out of the Abundance of the Heart

THE bell rang about an hour ago, and I opened the door to see before me the dirtiest, most ragged, most unkempt creature you can imagine. He looked at me bleary-eyed, and mumbled a request for money. I wouldn't—couldn't—give him that. But I offered food if he would wait.

When I came back fifteen minutes later, he stood close to the screen, and seizing the handle muttered, "I'll—hie—come—hie—inside—hie." Luckily the lock was on. I was so frightened I closed the inside door, but the poor creature just stood there cursing.

But I did want him to have the sandwiches, for he might really be hungry. So I slipped out the back door and around the house, laid the package on the step, called his attention to it, and then flew back, and locked that door behind me. From the front window I saw him pick up my lunch, open it, spit on it, and then throw it in the gutter! Oh, he was dreadful!

Somehow, as I thought about this experience I began to think about thoughts. How carefully we guard the entrance of our physical dwelling houses against intruders! And how promptly and emphatically we close the doors on callers who

menace our safety! But what about our mental abodes? Do we exercise the same guard over the entrance to our mind houses?

How often unworthy, unsafe, unclean thoughts come a-knocking at the door, all uninvited. A billboard, a show window, a newspaper headline, a magazine stand display, a choice bit of whispered scandal—how insistently the questionable thought-callers these suggest come a rap-tap-tapping for admission.

What can we do about it? Shut the door—and lock it! We cannot prevent such disreputable vagabond thoughts from knocking, but we don't have to let them in—not at all!—LORA E. CLEMENT.

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March 13

SERIES: Four Things a Man Must Learn to Do—

Part 2: To Love His Fellow Man Sincerely

BY MARJORIE W. MARSH

Order of Service

HYMN: "In Christ There Is No East Nor West," No. 436 in *Church Hymnal*.

INTRODUCTION BY LEADER.

PRAYER.

HYMN: "Live Out Thy Life Within Me," No. 279.

SCRIPTURE: John 15:12. (Repeat in union.)

LEADER'S INTRODUCTION: "Sincerely." (See Notes.)

TALK: "Factors in Love of Fellow Men."

SYMPOSIUM: "Bible Miniatures."

REPORTS OF NEWS STORIES. (See Notes.)

DIALOGUE: "A Friendly Society."

DISCUSSION. (See Notes.)

HYMN: "The Church Has One Foundation," No. 433.

BENEDICTION.

Notes to Leaders

At this meeting we will consider the second of Henry van Dyke's suggestions of the four things a man must learn to do: "To love his fellow man sincerely."

SINCERELY

Much of the love in the world is not for the sake of loving, but the means to some other end. We find persons who love someone for what they can get out of him. We call such persons "gold diggers." Such love is not genuine love, for true love is giving affection. *Sincerely* is a picturesque word in its meaning. In ancient Rome, when statues were in vogue, if the stone from which the statue was made, had a flaw in it, beeswax was melted and put in the flaw. Of course, this meant that the production was not perfect, although it was sold as such, because the defect could not be detected by the eye. Sometimes the heat of the house would melt the wax, and the flaw

would appear. A law was passed whereby statutes had to be tested and marked "without wax" or "sincere." So a thing that is genuine—without wax—a pure article, is a sincere one. Our love for our fellow man must be without any ulterior motives.

REPORTS OF NEWS STORIES

Ask one of the members of the society to watch the papers and bring to this meeting as many news stories as possible showing good will between people. Another might be asked to bring in stories of incidents where love has been lacking and in which some action by the church or the Missionary Volunteer Society would help to correct this lack.

QUESTIONS FOR DISCUSSION

Is it possible to love our enemies, as Christ commanded? What ought we to include in a prayer for our enemies?
As Christians, what ought to be the first thing that our love for our fellow man compels us to do for him?
When we are willing to share our God, our Christ, our heaven with man, is there much in the world that we will withhold from him?
What can our society do to become more friendly and exert a greater influence for Christ with our fellow man?

ORGANIZATION FOR ACTION

After a discussion of the ideas presented today, ask the society members to express themselves concerning what they would like to do to carry out these suggestions. They may have others to add to the list. Definite plans should be laid at once for developing as many ideas as possible.
Plan a social hour, if you have not already done so, especially in honor of the new Sabbathkeepers in your society.

Factors in Love of Fellow Men

ONE of the first factors in our loving our fellow men is an understanding of God's love for us. John wrote, "We love Him, because He first loved us." This love is not only our love directed Godward, but our love expressed toward our fellow creatures. Sincere love is not an inherent quality in natural man. It requires the influence of Christ, in some manner, before the heart is brought to love its fellow men. The Christian loves because Christ said that hereby men would know that we were His followers. When we understand that God loved us even when He could not find any good in us to love, we begin to learn the basis for our love toward others.
A second factor in our love for our fellow men is a fair inventory of ourselves. Why do we not love someone? You may give any number of reasons. Now be true with yourself, do you have any of these same qualities in your life? Must a person be perfect, without fault,

before you can love him? Would you then be loved by anyone? This does not mean that we must love the sins of man, but we must have a genuine love for the man in spite of his sins.
Another factor is the potential value of a person. The person at the moment may not be a very desirable character, but your sincere love, aided by God, may find down deep inside something of great value and blessedness to mankind.—GEORGE F. SCHOTT, adapted.

Bible Miniatures

(Consult Moffatt's translation and the Spirit of prophecy references to the Scriptures given, and elaborate upon the comments below.)
Genesis 45:1-15
Loving fellow man means, of course, loving the members of our own family. We often forget this, and think of loving others as meaning people far away or not naturally connected with us. Joseph loved his brothers even though they had given him a bad deal. Love should start with one's own. Can we love others sincerely if we fail to love our own brothers?

Ruth 1:1-18
In this beautiful story we see how love returns love. Naomi had a deep love for her daughters-in-law, and in return they loved her. Here, too, we see how our love for our fellow men may influence their religious life. Ruth had been a worshiper of idols, but through the love manifested by Naomi she was led to Naomi's God—the true God.

Luke 10:25-37
In answering the request of the young man Jesus does not give a long list of specific things to do and not to do, but tells him to fulfill the essence of the law by loving God and his fellow men. In order that there could be no misunderstanding of what Jesus meant, He shows the young man how this love is to find expression in deed.

Luke 19:1-10
Before Jesus came into the life of Zacchaeus, he was a greedy man, who had little love for his fellow men. In fact, he was in a business in which he robbed them if he could. The people who lived around him hated him in return. When Jesus came to Zacchaeus' home that day and had dinner with him, Zacchaeus became a changed man, and so he turned from a hater of man to a lover of man.

1 John 3:13-18; 4:16-21
In these two passages John brings us to the conclusion of the matter. The answer is sure and certain, and cannot be avoided. We love because God first loved us. We cannot love God and hate our fellow man. We may serve man without serving God, but we cannot serve God without serving our fellow man.—GEORGE F. SCHOTT, adapted.

A Friendly Society

CHARACTERS:

John, leader
Frances, assistant leader
Barbara, secretary (has notebook and pencil)
Evelyn, assistant secretary
Paul, Literature Band leader
Carl, Sunshine Band leader
Elder Bryant, Progressive Class band leader
(If the society is small, combine some of the parts.)
SCENE: The home of the leader. The platform may be given a homey appearance with the aid of a lamp, a table with some books, a stand with flowers, a rug, and perhaps an easy chair or two. The members of the M.V. Society executive committee take their places in the chairs provided.

JOHN: I've called you together for a special purpose. I asked you to come early, because I had a feeling we'd be here a long time before deciding the weighty problem I have to present.
(Group looks worried.)
SEVERAL: Say—that sounds bad!
JOHN [smiling]: It isn't so bad as it sounds. Seriously, though, there are some things that have been bothering me lately, and I think we as M.V. officers in this church ought to help solve them.
BARBARA: Let's hear just what's on your mind, John.
JOHN: I overheard a remark the other day that has bothered me ever since. Mrs. Deming, who joined the church at our last baptism, had a visitor with her last Sabbath, and they sat right in front of me at church. I heard the visitor whisper to Mrs. Deming, "The people here don't seem very friendly—not nearly so friendly as at our church."
Mrs. Deming seemed a bit startled, and whispered back, "I didn't think they were at first either, but they are wonderfully fine folk when you get to know them."
Somehow that sent a cold chill down my spine. Mrs. Deming, one of our most promising new converts, having to apologize to her guest for our unfriendliness! And just think—if Mrs. Deming had not been a strong character herself, she might have been frozen out of our church by our thoughtlessness.
EVELYN: I've heard several remarks lately which hinted at the same thing, and I've been wishing something could be done about it. I am always afraid to speak to new people at church for fear they will think me bold or too possessive—as if I owned the church and had appointed myself to welcome them as my guests.
PAUL: Then there's another drawback to greeting people you don't know. We haven't been here very long, you know, and we are hardly acquainted with all the regular members. But last week my father, thinking he would show a friendly spirit, went up to welcome a gentleman he hadn't seen before, and to his chagrin found out that the man had been coming to church for over three years!
--JOHN: That would be embarrassing! But after all, I don't believe that person was insulted by your father's speaking to him, and that wouldn't happen very often.

EVELYN: Don't you think it would be better to make one mistake while trying to be friendly than not to make any mistakes and not make anyone happy either?

ELDER BRYANT: I think you are right, Evelyn. [Turns to group.] A cold church can freeze out the most ardent churchgoers. Furthermore, I believe that true religion begins with a kind, friendly, and courteous feeling among members and toward visitors. You know Jesus was never cold or harsh to those about Him. Somehow I feel that the spirituality in our church will rise as we endeavor to emulate the spirit of friendliness that was so much a part of Christ's life.

CARL: Don't you think we should make a list of definite things we can do to make our church and our society a friendlier place?

BARBARA: All right! I'll record all suggestions.

CARL: First of all, we might have a register for people to sign at the door.

EVELYN: Oh, that's too cold and formal! Why not have some person delegated to welcome visitors at the door, and take down their names and home addresses? Then the M.V. leader could read the list and give them a public welcome sometime during the service; and in Sabbath school this could be done just before we separate for classes, inviting the visitors to the regular visitors' class.

PAUL: That's a fine idea! We could have one of the assistant leaders or perhaps the ushers take care of it. Now what else can we do to make our new members feel really at home?

ELDER BRYANT: There is nothing that kills a new convert's enthusiasm sooner than having *nothing* to do. On the other hand, nothing will help him keep up his Christian experience more than having *something* to do for others.

FRANCES: I think that is one of our weaknesses at this church. We use the same old stand-bys to give the review and the mission study and the talks for M.V. meetings, just because we are sure they won't fail us. Consequently we don't give our new members a thing to do.

JOHN: Are you keeping track of these suggestions, Miss Secretary?

BARBARA: Yes. (1) Have someone delegated to welcome visitors and take their names and addresses. (2) —?

JOHN: Keep the new members busy; give them parts in Sabbath school and young people's meetings. Help them in preparing their parts, so that they will feel confident.

PAUL: Yes, and let's get them to join our working hands and go out with us in our missionary work. That ought to inspire them and make them feel at home. I could use several more in my Literature Band.

BARBARA: I'm keeping up with you!

EVELYN: I think we need to do something else that we haven't mentioned. It's all very nice to smile sweetly on the inside of the church door where it's warm and comfy, telling folks we're so glad they came. But how many of us go out and bring them in? I am talking to myself now, as well as to you. There's a

young girl right next door to me whom I've never invited to one of our meetings. She has lived there three months, and I've been afraid to approach her. But I'm going to do my best to bring her to Young People's Missionary Volunteer meeting next Friday evening!

FRANCES: I suppose I could ask Lorene and Velma who live across the street from me. I just never thought of it before.

JOHN: What's the matter with us anyway? Here we are trying to plan how to inspire our society to be more friendly and we are doing almost nothing ourselves! I know of two boys on my street whom I should have asked long ago. I'm ashamed of us!

BARBARA: Now here is our chance to redeem ourselves. I read an article that caught my fancy the other day—about lassoing friends. Maybe we could try it.

PAUL AND FRANCES: Lassoing friends!

BARBARA: This article told about Will Rogers, the cowboy who came to be known as the ambassador of good will among nations. When he was a young fellow, he used a lasso to capture cattle on the range, but when he became older, he used a friendship lasso to capture friends. In Claremore, Oklahoma, there is a memorial built in his honor, and underneath his statue are written these words: "I have never met a man I didn't like." I think that statement is the secret of his friendship lasso. If we have that spirit of friendliness toward others, we shall be bound to capture friends for ourselves and for our church.

ELDER BRYANT: Now you young folks are really on the right track. Friendliness is an active, aggressive sort of thing. Many people seem to think it means whispering all during a meeting or else loitering around the back door of the church, seeing how much gossip you can extract from your talkative neighbor. That sort of thing should be out.

PAUL: I've been thinking—this lassoing friends will be an everyday business, not just for Sabbaths. Shouldn't we try to associate more in a casual way with these young people who aren't members of the church? We must show them that an Adventist doesn't spend all his time at meetings. We ought to teach the positive side of practical Christianity.

FRANCES: But what can we do? We can't go to the movies or to dances with them.

PAUL: Of course not! Let's bring them with us—show them how much fun a Seventh-day Adventist can have at clean sports and games. If you're going for a walk, ask them to go along. If your family is going out for a picnic, invite them.

CARL: And if our church or M.V. Society is having a social, bring them with us.

BARBARA: Which reminds me! Isn't it about time for a recreational gathering in our society?

CARL: Why not have a social in honor of all the new church members baptized this last year, and invite some of the other people who have been coming to our meetings but who are not yet mem-

bers? We could invite young and old alike, and have a good time together just getting acquainted. I think they'd really feel honored, and perhaps be more at home among us.

EVELYN: I'd like that. I must confess I hardly know some of our new members who joined during the last effort.

ELDER BRYANT: Let's get our social committee to work on this idea immediately. I am sorry the leader could not be with us tonight.

JOHN: Now, as soon as we have initiated these new friends into our social life, let us enlist their help in our weekly meetings. Let's have our first meeting next month dedicated to the new members of our church, and invite some of them to take part in it. We could inquire personally of several regarding the problems they would like to have discussed in our meeting, or we might even have a question box.

ELDER BRYANT: That would be very practical, John. I know these new believers have plenty of problems they don't know how to solve.

JOHN: All right, Evelyn, I guess it's up to you and me to inquire of some of these members to see just what they would like to have discussed. Then next week we shall have some definite suggestions for the program. I think we have really made progress today, and I am happy about it. Our greatest task now is to show these young people we need them, that the Seventh-day Adventist denomination needs them, that God needs them!

EVELYN: And that they need us!

JOHN: That's right. If we can convince them of these facts, we shall begin to solve the problem of bringing them into the heart of our church.

BARBARA: I just thought of something else. Let's get our new friends to join our Progressive Classes.

ELDER BRYANT: I wish that each of you would bring a visitor with you to our next Progressive Class meeting.

CARL: Then when George or Jean or Mary is sitting out on the porch next door, take over a book from your latest M.V. Reading Course—reading that will give these friends something that is really worth while to do.

ELDER BRYANT: I've just been thinking that there might be some of the new members who would want to study to be Master Comrades. I could use more help in leading our Junior class of Friends.

FRANCES: Why, yes, Elder Bryant, Marilyn Johnston, who lives near our place, would do wonderfully well with Juniors. I'll try to interest her, and then bring her to see you about it.

ELDER BRYANT: That will be fine. I shall appreciate any other names that you could suggest too.

JOHN: Well, folks, I can't express my appreciation for the way you have rallied to our problem. I think we shall be able, in the strength of the Lord, to accomplish great things. Thank you for coming. Let's not forget our next meeting—seven o'clock next Wednesday evening.

GROUP: We won't forget!

HELEN STEVENS GUTH.

March 20

SERIES: Four Things a Man Must Learn to Do—

Part 3: To Act From Honest Motives Purely

BY E. W. DUNBAR

Order of Service

SONGS: Nos. 32, 40, 45, 46, 58 in *M.V.*

Songs.

OPENING EXERCISES.

SCRIPTURE READING: Matthew 6:22-24 and two or three references listed in *Bible Readings.*

PRAYER.

SONG.

LEADER'S INTRODUCTORY REMARKS.

SYMPOSIUM: "Honest Motives."

TALK: "To Act From Honest Motives Purely"

TALK: "The Connection Between Faith and Honest Motives"

SPECIAL MUSIC.

TALK: "A Basis of Judgment"

TALK: "Cultivation of Honest Motives"

QUESTIONS FOR DISCUSSION.

BIBLE READINGS.

SONG.

BENEDICTION.

Notes to Leaders

This program is linked closely to the general topic of the month, "Four Things a Man Must Learn to Do." George F. Schott has prepared most of the material for this program, to help us in our thinking on this topic. It is hoped that the four talks in the symposium will be short and to the point, presented by young people who can make the subject matter of the greatest interest.

Following the symposium, the leader or the one in charge of the meeting should lead out in a discussion, using the questions given in the program as guides and stimulators for general discussion. Some other young person should be called upon to present one or more of the Bible readings suggested under that subject in crystallizing the discussion on the value and development of honest motives in Missionary Volunteers today.

The section which follows the program, "Quotes, Comments, and Questions," may be used for poster suggestions and discussion stimulators as well.

Honest Motives

To Act From Honest Motives Purely

If we were to take the time to read all that Jesus is reported to have spoken on earth, I would venture that we would find the greater part of His speaking concerned with this very topic. It bulks large in His controversy with the scribes and Pharisees, and it finds an important place in many of His parables. In fact, it could be said that this topic deals with the ethical touchstone of Christianity. It makes the difference between sincere religion and sham. Jesus was for-

ever trying to put a sincere heart into the religious life of His day. In other words, He was trying to teach men to act from honest motives purely. There is a word which Jesus used to characterize persons who act from other than honest motives—*hypocrite*. This word really means a person who is not what he appears to be, a play actor. In ancient Greece, when they would have a play, they did not have make-up as we have today, by which they could make people look like the persons they were depicting. They had large hollow masks, which the person would put over his head. Sometimes a young person would act the part of an old man. At other times a man would act the part of a woman. These people were not what they appeared to be, and were called hypocrites. Jesus applied this same idea to real life and motives.

The Connection Between Faith and Honest Motives

We of the church maintain that all acts acceptable to God spring from faith in Jesus Christ. Apart from Christ we are not able to please God. This would boil down to the fact that honest motives are to be found in those hearts which have been regenerated through the activity of the Holy Spirit. The Pharisees, who openly appeared to be religious, but who were all the while laying plans for Jesus' death, did not have faith in the Christ, and therefore their motives were far from honest. They asked Jesus questions solely for the purpose of trapping Him in His speech, but not to learn from Him. We hear a great deal of talk today about persons who attend church from false motives. Be that as it may, we can rest assured that where people have true faith in Jesus as the Christ no question can be raised about their motives. The acts prompted by honest motives are never done for the outward show to be seen of men. Acts born of faith likewise do not regard what men think, but are done because through them God is glorified.

A Basis of Judgment

So often we are prone to judge people for their acts, never stopping to realize the motive which is back of the act. After all, the motive may throw a different light on the whole matter. An example of this fact may be found in a court case. If it can be proved beyond a shadow of a doubt that a person with malice and forethought has taken the life of another, the person is guilty of

first degree murder. If, on the other hand, it can be proved that the person killed in self-defense, without the motive of intentional murder, he will be declared not guilty. In the final analysis, only God is able to know the real motive which prompts us to act as we do at a given time. We ought to do everything in our power to find the motive of a person in an act, but final judgment belongs to God. This question of motive is so important that we ought to stop and study our acts from this viewpoint.

Cultivation of Honest Motives

We said that honest motives and a regenerate heart go together. Since we know the means of grace which produce and nurture the regenerate heart, we know, too, the means of cultivating honest motives. By faithfully using God's Word, we grow in grace, and this growth is manifested in our actions, which spring from honest motives. Just as in all other phases of Christian living, we may sometimes slip back, and we may find that we have not acted from honest motives. When this is the case, we should follow the same path back to God in humble repentance as in other cases, and by His aid, through the Holy Spirit, strive to keep from committing such acts again. For a period of time analyze your acts as to the motives back of them. Be strict and truthful with yourself. Think before doing an act. Ask the question, Why am I doing this? Would I act the same way if I were alone, or am I doing this for a show? Am I doing this for what I can get out of it or what I can put into it? If we do this for a while until we find a joy in acting for Christ, until we find that satisfaction which comes from living for Him, we will make it easy to follow His pattern in our daily life.

Questions for Discussion

WHAT part does the Christian's conscience play in right motives?

Will acting from honest motives ever lead you to do something which is wrong and make you think you have done right?

Name some factors which will help you decide whether your motives are honest.

May motives, which to me seem honest, appear dishonest to another?

What part may Christian education have in directing our actions? Does this mean that education may change our concept of honest motives?

Bible Readings

Matthew 6:1-18. Here we have Christ Himself speaking on this very topic. He gives us some cases from the daily life of His time, where honest motives were called into practice.

Genesis 12:10-20. In this passage we see how fear sometimes makes us act from other than honest motives. Abram was afraid for his life, and so he did not deal honestly with the king of Egypt. Notice that others suffered because of this act of Abram. So often that is the case when persons act from false motives.

1 Samuel 24:1-15. Here we have a beautiful account of how honest motives guided David in his relationship to his king. Many times David tried to prove to Saul that he did not intend him any harm. If David had not had the close relationship that he did with God, it is doubtful whether he would have had the proper attitude toward his king.

Esther 2:21-23; Esther 6:1-14. In this simple story we have a case of a man who, thinking that he would profit by his own advice, makes that advice good; but if he had known that it was to bring good to someone else, he would have given evil advice. By reading the complete story you will find how the matter ended for Haman.

Luke 10:25-37. It is important to know the motive of a person, because the whole act is colored by it. Here, what would have been a very fine act, becomes a thing of disgrace. The lawyer asked his question, which was a very proper one, not to learn from Christ, but to "make trial" of Him, to try to catch Him in a mistake.

Acts 5:1-11. There was nothing which said that persons had to sell their goods and give the whole or a part of the money to the band of Christians. This was an individual matter. Here we have Ananias and Sapphira trying to appear unselfish and gracious but all the while living a lie. The punishment may seem strong, but this had to serve as an example to the newly organized band of Christians.

Quotes, Comments, and Questions

AN honest man is respected by all.

Integrity gains strength by use.

Honesty is the best policy, but he who acts on that principle is not an honest man. Why not?

My strength is as the strength of ten, because my heart is pure.

Nothing really succeeds which is not based on reality; sham, in a large sense, is never successful.

The root of honesty is an honest intention, the distinct and deliberate purpose to be true, to handle facts as they are.

In the motive lies the good or ill.

Pure motives do not ensure perfect results. What more is needed?

Take away the motive, and you take away the sin. Do you?

Let the motive be in the deed and not in the result. Be not one whose motive for action is the hope of reward.

Never fear to bring the sublimest motive to the smallest duty.

He that does good for good's sake seeks neither praise nor reward.



Silence isn't always golden. On some occasions it may be just plain yellow.

March 27

SERIES: Four Things a Man Must Learn to Do—

Part 4: To Trust in God and Heaven Securely

BY THEODORE LUCAS

Order of Service

SONGS: "Steady and True," No. 64 in *M.V. Songs*.

"A Song in My Heart," No. 54.

"Faith of Our Fathers," No. 50.

"Dare to Be a Daniel," No. 48.

SENTENCE PRAYERS. Ask for the sentence prayers on the topic of the meeting. These prayers should be short and to the point.

OFFERING.

SPECIAL MUSIC.

SECRETARY'S REPORT.

MISSIONARY REPORT.

RESPONSIVE READING: "Bible Hints on Trust."

TALK: "Prove Him Through Trust."

SERMONET: "To Trust in God and Heaven Securely."

CLOSING SONG: "I Would Be True," No. 58.

BENEDICTION.

Notes to Leaders

This is the last of a series of programs prepared on Van Dyke's famous six lines—a summary of what men must learn to do.

"Four things a man must learn to do
If he would keep his record true.
To think, without confusion, clearly:
To love his fellow-man sincerely:
To act from honest motives purely:
To trust in God and heaven securely."

Other material on this topic in the Junior program can be easily adapted to the Senior program. *Footprints of the Pioneers*, by Arthur Spalding, is a book of stories on trust. This book is in the *M.V. Reading Course* for 1948.

Use the "Bible Hints on Trust" as a responsive reading exercise, the leader reading the text and the audience responding.

The talk "Prove Him Through Trust" is a series of illustrations that are interesting, backed up by quotations from *Thoughts From the Mount of Blessing*, page 26. This should be given as a talk. The article entitled "To Trust in God and Heaven Securely" is heavier material and should be given as a sermonet.

Bible Hints on Trust

(Psalms 91:1-16)

LEADER: Verse 1. "Abide under the shadow of the Almighty."

RESPONSE: Christ is the light of the world, but He is also a protecting shadow. He is everything we need, and He is there just when we need Him.

LEADER: Verse 2. "In Him will I trust."

RESPONSE: Trusting in God does not prevent our trusting also in good men; but first, we are to trust in God, and then God will show us whom else we may trust in.

LEADER: Verse 3. "Surely He shall deliver thee."

RESPONSE: God is more powerful than any enemy that can come against us, and He will bring about our escape in His own time and way, which may not be at all our time and way.

LEADER: Verse 4. "His truth shall be thy shield."

RESPONSE: No one can really trust in God who is not true, honest, sincere, for He is a God of truth.

LEADER: Verses 5, 6. "Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday."

RESPONSE: Worry, fear of all kinds, is treason against God; it proves that we do not trust God's Word.

LEADER: Verse 7. "It shall not come nigh thee."

RESPONSE: If we live in God, though terrible things are all around us, we are as far from them as if they were in another world.

LEADER: Verse 8. "The reward of the wicked."

RESPONSE: The wicked have their reward, the earthly and temporary reward which they seek for, a reward that passes away almost before they realize that they have it.

LEADER: Verse 9. "Thou hast made the Lord . . . thy habitation."

RESPONSE: God is better than the most magnificent palace, or the most powerful fort. If we dwell in Him, we are safe and happy.

LEADER: Verse 10. "There shall no evil befall thee."

RESPONSE: Men may call the lot of the Christian evil, but the Christian knows better. As long as he has his God, he knows no evil.

LEADER: Verse 11. "To keep thee in all thy ways."

RESPONSE: The Christian is not kept in part of his ways and allowed to run into peril in other parts of them. He is watched and guarded everywhere.

LEADER: Verse 12. "They shall bear thee up in their hands."

RESPONSE: The Christian can feel the angel hands around him. Under him he can feel the everlasting arms. He is never lonely or afraid.

LEADER: Verse 13. "Thou shalt tread upon the lion."

RESPONSE: The Christian goes into danger; he does not hesitate to attack wrong, however powerful it may be. He tramples it under foot like a giant.

LEADER: Verse 14. "Therefore will I deliver him."

RESPONSE: God thinks enough of our love to give it as a reason for delivering us from all evil. It is the only price He asks.

LEADER: Verse 15. "I will answer him."

RESPONSE: God's answer to our prayers is always the kind of answer we would wish if we knew as much about the matter as God. It is not always the kind of answer we wish in our shortsightedness.

LEADER: Verse 16. "Satisfy him."

RESPONSE: The child of God is to be satisfied. He is to have enough of all good things. God never stints His children in anything.—Selected.

Prove Him Through Trust

"THE Lord will work for all who put their trust in Him. Precious victories will be gained by the faithful. Precious lessons will be learned. Precious experiences will be realized. . . . The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. . . . We may keep the heart stayed upon Him, and meditate upon His loving-kindness all the day. He will lift the soul above the daily sorrow and perplexity, into a realm of peace."—*Thoughts From the Mount of Blessing*, pp. 24-26.

Robert Louis Stevenson tells of one of his voyages to the South Sea Islands when a terrible storm arose. The passengers were all frightened, and feared the ship would be lost. One of the men finally went out into the wind and rain and climbed to the upper deck, where he saw the captain quietly pacing the bridge. With calm and undisturbed face he looked out across the sea, and gave orders for the handling of the ship. The man made his way back again to the cabin, where the passengers were huddled together. In response to their questions he answered, "I have seen the captain's face and all is well."

Amid all the anxiety and confusion of our time, and amid all our uneasiness over what may lie ahead, we need to take time to go apart from our comrades and gaze upon the face of the Captain. We will rise from our knees with calmer minds and fresh trust.

Augustine, as a young man, worried because he had not achieved honors as great as he desired. He was far more successful than most people of his own age, for he became a professor of rhetoric in the University of Milan when he was in his early thirties. Yet he craved greater fame and honor.

One day he walked down the street of Milan on his way to a reception by the emperor, at which he was to deliver an oration, and saw a beggar who was rejoicing over the fact that he had just been given a good meal. Impressed by the happiness of the beggar in comparison with his own discontent, he realized how foolish it was to worry so much about the honors and material rewards that he sought so eagerly.

Many young people worry too much over the attainment of their ambitions. If you study and work and keep your standards high, you can safely trust your future to God.

A party of shipwrecked sailors succeeded in getting ashore on a rocky coast that had high cliffs rising sharply a few hundred feet from the water. The tide was coming in, and they were afraid they would be overwhelmed by it, with no further chance of escape.

Suddenly one of the sailors gave an exclamation of joy. He had found a little plant, and was naturalist enough to know that although it made its home on rocky coasts it always kept beyond the reach of the highest tide. The sea might roll in and dash its spray upon them, but they were safe from harm.

Similar is the trust of the person who knows that he is standing with God in the place of truth and duty. He need not fear what men can do unto him, for no one can harm his soul.

To Trust in God and Heaven Securely

MARTIN LUTHER once wrote that in whatever you put your trust and confidence, that is your god. If you are one of those persons who feel that they need nothing but themselves, then *self* has become your god. If it is money that you think is able to get all that you need, and that it will get you out of trouble, then money has become your god. If, however, you are among those who have turned to the Lord God with their whole heart, then He is your God. So often people try a combination of things as their god, just in case the one does not work. One young man carries a rabbit's foot, a pair of lucky dice, a charm ring, a special piece of money, and a medal—all of which were supposed to bring him good luck. He is not quite certain that any of them will work; in fact, he is not quite sure that he does not need something in addition to God. Some are not certain that what Christ did on Calvary is enough, and they feel that they must add something to it. For those who truly trust God, nothing else is needed.

What are some of the things that lead us to put our trust in a person? Certainly one of the first factors is the ability to do what is claimed. For a person to say that he can do this or that, and then when put to the test not be able to produce the results, certainly will not lead us to trust him. Can God stand this test? Read your Old Testament, and you

will see that time after time not only did God do what He said He would, but that at times He went beyond all that could be desired. Can Christ stand this test? Was He what He claimed to be? Did He do what He said He could do?

Another factor is drawn from the experience of others. What have others found to be true in this matter? If a number of persons have tried the same thing and all have found it trustworthy, then we may accept it. Let us listen to some people who have tried God, and found Him trustworthy. (Here let the Missionary Volunteers to whom you have given each name speak for the person.) Abraham—Genesis 22:1-18; Jacob—Genesis 32:9-12, and Genesis 33:1-4; Joseph—Genesis 45:4-8; Joshua—Joshua 24:14, 15; Job—Job 42:1-6. Let us call upon some who have tried Christ: Peter—Acts 4:5-19; Paul—Acts 26:2-29. This is enough to show us that others have found God trustworthy.

Constancy, that ability to always be the same, is another factor which leads to trust. If a person is this today and something else tomorrow, we cannot be certain just how he or she will react today. He may not do what he did yesterday. The Bible tells us that God is the same yesterday, today, and forever. That means that He will do for us what He did of old. He will do for us the day after tomorrow what He is willing to do now. All these things will mean absolutely nothing unless we apply them to ourselves. We must be certain that these things are true. We must also, like the witness upon whom we called, feel a sense of lack or of need on our part before we will be led to feel that we must have someone else in whom to trust.

What are some of the ways of expressing trust? One of the finest ways of expressing our trust in God is prayer. Here we show our sense of need, our confidence in God, our acceptance of His promises, and gratitude for His mercies. To pray is to hold God to His promises made to us in baptism, and, therefore, is an expression of trust. Whenever we partake of the ordinances we, too, show our trust in God, for we declare that we believe His Word, through which He gives to us the assurance of the forgiveness of our sins. Our daily living is one of the best ways of showing our trust in God. Our conduct in the face of hardships, our behavior in the presence of death, our lack of overanxiousness concerning material things, our optimism or pessimism—all these testify to our trust in God.

Your own lives ought to bear witness to the difference it makes even in the ordinary things of life. When a man has learned to trust in God securely, everything else takes on new and different

values for him. Things which once seemed the most important become of little worth, and things which seemed as trash now have a value which money cannot buy.—GEORGE F. SCHOTT, abbreviated.



JUNIOR MEETINGS

March 6

Series: Four Things a Man Must Learn to Do—

Part 1: To Think, Without Confusion, Clearly

BY L. A. SKINNER

Order of Service

OPENING SONG: "Ask Jesus, He Will Help You," No. 53 in *M.V. Songs*.

SENTENCE PRAYERS.

SPECIAL MUSIC.

M.V. OFFERING.

LEADER'S INTRODUCTION OF TOPIC.

EXERCISE: "To Think Clearly."

EXERCISE: "Think Before You Act."

POEM: "Your Personal Story."

STORY: "A Youth Asserts His Independence."

CLOSING SONG: "Steady and True," No. 64.

BENEDICTION.

Note to Superintendents

The following suggestive pledges may be discussed, and the members of the society may decide which one of these is most important and how many of the five each one is willing to try.

To Think Clearly

TO THINK CLEARLY I WILL—

1. Tackle jobs I don't like.
"Success is not in doing the jobs you like to do, but in liking the jobs you have to do."
2. Tackle a job whether I like it or not, and stay with it until it is finished.
3. Read only that which is worth retaining to develop memory.
4. Eliminate exciting radio drama and crime, love and mystery serials, which destroy desire for, and appreciation of, that which is wholesome and uplifting.
5. Discipline myself in giving undivided attention to the job at hand and practice the art of concentration.

✻ ✻

The generation that cannot learn from the past will never understand the future.

Think Before You Act!

First Member

FRED was playing ball on the corner lot. Several boys and girls were playing with Fred's new ball and bat. There were several houses near by. The ball was hit hard, and crashed through Mr. Surdom's basement window. They knew he was grouchy, and all started to run. But Fred stopped and retraced his steps, walking slowly over toward the broken window. Mr. Surdom ran out of his house at the sound of broken glass, and Fred spoke.

"I'm sorry, Mr. Surdom; our ball broke your window. We didn't mean to damage any property. Please tell us how much it will cost to replace the window and we'll pay for it."

Second Member

The Sabbath school picnic was held down at Riverside Park. A wonderful dinner and many activities were enjoyed by the boys and girls. Just across the fence from the park was an apple orchard, and the superintendent had asked that no one climb the fence or enter the orchard to gather fruit.

Jerry and Ned, with two or three other boys, had wandered down the bank of the stream. They came to a place where the apples across the fence were especially tempting. Jerry suggested climbing the fence for an apple apiece, to which all agreed but Ned. He separated from his companions and came back to the park playground rather than disobey.

This courageous thinking might have passed by unnoticed had not a moving picture camera been taking some of the group activities and just accidentally included in the remote field Jerry and his friends going over the fence while Ned turned about and obeyed the rule. It all showed up when the movies were shown to the Sabbath school members.

Third Member

Joan for some reason wasn't invited to Katharine's birthday party. Was it because she did not have clothes good

enough? Was it because someone had told some unkind story about her? Joan didn't know, but she felt hurt, and in the midst of her offended feelings she vowed that she would never invite Katharine to any party at her house.

As her mind reviewed her plan to get even, she didn't feel very proud of her self. By the time Thanksgiving came around and invitations to her birthday party on November 30 were sent out, one went to Katharine, and it made Joan feel very good to realize that she had mastered her first thought of revenge.

Fourth Member

Martha had shopped with her mother for several hours. They were now buying some presents for the twins. How unkind the saleslady was! How short and impatient in her speech! Finally, when two lovely presents just alike had been selected, the clerk wrapped them up and took their money very coldly.

Upon reaching home Martha re-wrapped the gifts and found to her surprise four toys instead of two. "We only paid for two," said her mother. "Serves that lady right for being so cross to us," said Martha. "Let's keep the extra ones."

That night as Martha went to bed she thought over the events of the day and decided that those extra toys didn't belong to her, even though the saleslady wasn't courteous. Next day she returned them, and felt at ease in mind and conscience.

Your Personal Story

HAS anybody told you
That every thought you think
Makes lines just like the little lines
You write with pen and ink?

And thoughts of anger, fear, or hate
Will spoil the prettiest face,
By making ugly little lines
Which nothing can erase.

But thoughts of love and kindness
And joyousness and cheer
Make very pretty little lines,
All fine and firm and clear.

And by and by your face becomes
An open storybook,
Which everyone can see and read
Each time they chance to look.

So, if you want your face to tell
A story sweet and fair,
You must see that only good thoughts
Do any *writing* there!

—ELSIE LINCOLN BENEDICT.

A Youth Asserts His Independence

AUGUST 20.

I haven't opened this book since I leafed it through when I thanked Beth properly (I hope) for her Christmas gift. Just between you and me I didn't think much of it. Whatever use would I have for a *diary*? So I stuck it away in

the far corner of my desk drawer and forgot about it until now. But I've had an experience! Oh, yes, definitely! So while my fractured foot is getting itself well and I have to stay put, I'm taking my pen in hand to record a few things for future reference.

It all happened because I got the fool idea that I was staked out in the home pasture with a too-short length of rope. I yearned for life on the range, as it were, for freedom to investigate the wide open spaces, to go and come as I pleased.

So last Sabbath I struck—guess that's a good thing to call it—for this freedom. While dad and mother were getting ready for Sabbath school, I went up to my room and put on my oldest clothes, and then went down and sat on the back steps with my ball and bat. When dad called to me that it was time to start for church, I didn't answer him. Just sat still. Of course, he came out to see what was the matter. Did he look surprised when he saw me—I was watching him out of the corner of my eye. He asked me if I was sick, and I told him that I felt all right, but that I wasn't going to Sabbath school or church any more and that, furthermore, I wasn't going back to the academy when it opened next month either. He wanted to know what I intended to do, and I told him right out that I was going to the city to get a job and make some money.

For several minutes he didn't say a word, but his face looked kind of white and drawn all at once. Then he said quietlike, "Jack, that's a decision that should have a background of plenty of serious thought before you make it final. I wish you'd come to church with mother and me, and then this afternoon we'll consider the matter together.

But I told him I'd rather not, and my folks never have forced me to do things as some fellows' parents do. Really they've been pretty swell that way, to let me decide things for myself—that is, mostly. But of course they always make plain to me what they think I ought to do. However, this time I had made up my mind that I wouldn't be guided by what anybody else might think was best for me. I was going to be independent! And that was that!

Dad didn't say a thing about my playing ball on the Sabbath—didn't seem to notice my bat even. But I didn't feel too comfortable inside about it. So after the folks had gone, I put my togs away, went upstairs again, and changed into my Sabbath clothes. Then I came down to the sun porch and turned on the radio—

which isn't done at our house on the Sabbath—but I didn't enjoy it much.

I decided I'd go down to the drug-store and get myself a soda, but I could hardly swallow it. Bill, who jerks sodas there, asked me if Saturday wasn't my Sunday, and what was I doing not being at church. So I went back home.

Somehow my mind was all mixed up, and I couldn't get what I wanted to do and had decided to do, sorted out from what I knew I ought to do. Now that I'd declared my independence, I didn't feel very good about it. In fact, I felt pretty miserable.

Well, dad and mother came home at last. They seemed relieved that I was there and not off playing ball, but they didn't say anything except that there had been a good sermon at church and that the fellows in my Sabbath school class asked if I was sick, and said they missed me. Dinner was a quiet meal that day. I couldn't eat much, and asked to be excused before the pie was served, and it was my favorite lemon. So you can see that something *really* was the matter with me. After dinner I went out to the very back end of our garden and sat down in the grape arbor to see whether I could think things straight. Before long dad was sitting beside me, with his arm thrown across my shoulders. And he began to talk. He told me how he and mother had wanted me to be a well-educated Christian man. He pointed out that I had only one more year in academy and asked whether I wouldn't consider finishing just that one more year.

That put it right up to me, but I still wanted to be independent. I tried to tell dad how I felt. I said "I don't know that you'll understand, but I want to be free—free as you are—to go where I want to go and do what I want to do."

Dad didn't speak for a long time. Finally he said, "Yes, son, I think I understand. Freedom is a wonderful thing. We all long for it. But certain fundamental rules govern life, and neither I nor you nor anyone else is free to ignore those rules.

"For instance, I decide to walk down the middle of the street. Before long there is a traffic tie-up and I am in the middle of it, for the traffic laws must be obeyed, and they decree that a pedestrian must not walk in the middle of the street. I protest to the officer who arrests me that I am a free citizen, but he sternly reminds me that I have disobeyed the law and must pay the penalty.

"You want freedom, and you can have it, son. But the only way you can have this priceless something in your heart and life is to be willing to do your part in the world's work."

"But, Dad," I started to protest, "I don't—"

"Perhaps that's not the kind of freedom you're thinking about, Jack, but it's the only kind that counts, the only kind that's real.

"Maybe I can make what I mean more plain if I illustrate it this way: See that engine over there on the Burlington tracks? Is it free so long as it stays on the track and gets somewhere. But if it ever jumps the track, there'll be a first-class wreck.

"Our freedom is like that. As long as we stay on the track, as long as we live according to rules, we have a certain freedom. But if we leave the track, then we're sure to be wrecked."

Then dad told me he wasn't going to allow me to wreck my life if he could help it, and I might as well make up my mind to go back to school.

I was furious! I simply wouldn't be ordered around! That night I left the hall window open, determined to slide down the rainspout to freedom! I'd run away, I would! But I didn't land right and stumbled over a stone. I couldn't get up and go on! Something was the matter with my foot. And did it hurt! When I tried to stand on it, I fainted dead away.

Next thing I knew dad was carrying me into the house, and mother was there too. They must have heard me making my getaway, but they have never said a word about it.

When Dr. Mason had finished putting the cast on my foot, he said, "There, young man, that ought to hold you for at least two weeks!" And dad said, "Then he'll be able to get off to school by the tenth all right?" And Dr. Mason said, "Sure."

So here I am! And believe it or not, I can hardly wait to get up on my feet again and back to Glenwood. Guess that fall must have knocked some sense into my head. And am I glad it did!—LORA E. CLEMENT.

❖ ❖

JUNIOR PLEDGE

By the grace of God—

I will be pure and kind and true,

I will keep the Junior Law,

I will be a servant of God and a friend to man.

March 13

Series: Four Things a Man Must
Learn to Do—

Part 2: To Love His Fellow Man Sincerely

A JUNIOR GOES ON GOD'S ERRANDS

BY MARJORIE W. MARSH

Order of Service

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

PRAYERS.

SCRIPTURE: John 15:12. (Repeat in union.)

SONG: "In the Service of the King," No. 82.

LEADER'S INTRODUCTION. (See Notes to Leaders, Senior topic, p. 4.)

SUPERINTENDENT'S TALK: "Factors in Love of Fellow Men." (Base on Senior talk, p. 5.)

EXERCISE: "Bible Miniatures." (Page 5.)

REPORTS OR NEWS STORIES. (See Notes to Leaders, p. 5.)

BIBLE STUDY: "If We Love Others."

STORY: "J.M.V.'s True to Their Law."

DISCUSSION: "A Junior M.V. Goes on God's Errands." (See Notes to Superintendents.)

SONG: "I'll Be a Voice," No. 40.

BENEDICTION.

Notes to Superintendents

Today we are to consider the second suggestion made by Henry van Dyke in his lines "Four Things a Man Must Learn to Do." This second part is "To Love His Fellow Man Sincerely." This is closely linked with the third part of the J.M.V. Pledge: "I will be a servant of God and a friend to man," and the eighth part of the J.M.V. Law: "Go on God's errands."

DISCUSSION: *A J.M.V. Goes on God's Errands.*—In the discussion, summarize the thoughts given today and draw from the Juniors suggestions regarding definite ways in which they may show their love for their fellow men, or be a friend to man and go on God's errands.

If We Love Others

IF WE LOVE OTHERS, WE WILL—

1. Be friendly and hospitable to others. 1 Peter 4:9.

2. Serve one another. 1 John 3:16.

3. Be kind to one another. Eph. 4:32.

4. Help one another. 1 Peter 4:10.

5. Prefer one another. Rom. 12:10.

6. Teach one another. Col. 3:16.

7. Confess faults to one another. James 5:16.

8. Forgive one another. Eph. 4:32.

9. Bear one another's burdens. Gal. 6:2.

10. Comfort one another. 1 Thess. 4:18.

11. Love one another. John 13:34; 15:12; 1 Thess. 4:9.

12. Pray for one another.

—*The Expositor* (adapted).

J.M.V.'s True to Their Law

ONE morning I was walking down a dirty street in Boston, a street narrow and unattractive, inhabited by poor, unfortunate people. Out of one of the dark, dingy stores came a boy of ten or twelve years, a boy so crippled in body that it was hard for him to walk upright on his two ill-shaped feet, which were clad in coarse, worn shoes. I did notice, however, that the shoes were clean and shined after a fashion. Lovely brown curls peeked from under a ragged gray cap, and clear, honest, blue eyes looked straight at me; otherwise the face was plain, and at the first glance almost ugly.

As the door swung to, the child fell, and his bundles went in several directions. Quickly as possible he got to his feet, and a dull red suffused his pale cheeks as he endeavored to recapture his packages. An old woman passing at the time stopped to help him, saying, "You poor little boy; let me help you. Why! You tell your mother she ought not to send a cripple like you to the store. You poor little boy."

The child began to strike at her, all the sweetness gone from the blue eyes as he cried, "I'm not a little boy; I'm not a cripple. Let me alone!"

The woman began to pick up the bundles, but he kept striking and yelling until she had to back away from him. She said to me as I passed, "My, what a terrible child!"

I felt sorry for him, but I walked on and said nothing. At the corner I turned. The child had picked up his purchases and was hobbling away. I slowly followed him. After a short distance he turned in at a miserable dwelling and sat down on the steps, tired and out of breath.

I went up to him and said, "I'm tired. I have walked a long way. May I sit down?"

He looked up at me for a long moment, brushed back the damp curls, and moved over. I seated myself beside him.

I could see that he resented pity and sympathy; therefore, I was uncertain just what to say. Soon he said in a clear and musical voice, "I'm the boss in our house." Seeing my look of surprise, he added, "Yes, I'm the boss since dad went away."

After another long look into my face, the little boy seemed anxious to tell me something of the sorrow that shadowed his unfortunate young life, and he continued with trembling lips, "Daddy was so good to us, but one day he went to

work an' didn't come back. He got hurted, an' they took him to the hospital, but soon he —" The tears were quickly brushed away on the rough coat sleeve, and the shoulders straightened and adjusted themselves to the burden he must bear as "The Boss."

After a short time he spoke again, "I must go in; ma's sick, and the kid'll be cryin' for something t' eat."

"Do you have a baby?" I asked. "I just love babies. May I see it?"

"Sure. Come on in." And he held the door wide for me.

We went into a dark, cheerless room—cheerless but for the sad, sweet smile of the loving mother and the cooing of the happy, healthy baby. There, where the little cripple had placed her before the stove in a big chair, wrapped in a blanket with pillows at her back, sat the mother.

In a voice kind, but showing that he was boss, the boy said, "Here's a woman what wants to see our baby."

The mother turned tired brown eyes to mine, and said, "Our little Ruth brings us a great deal of happiness."

A chubby little tot about fifteen months old rolled out of her box, which served as a bed, and came toward me, smiling.

The little man soon said, "Ma, you must have something to eat."

"Not just now, dear. I'll wait a while."

"I'm the man around here." So saying, he stepped to the stove and tried to move a large teakettle. I rose to help him, but the mother shook her head at me and said, "My big man does everything for me." As I watched that little fellow doing his labor of love, I caught a new vision of love, of service, and of sacrifice. From the look in the mother's eyes I saw what a truly big man the poor little crippled boy was.

As I turned to go, he looked earnestly into my face and said, "Won't you stay and have breakfast with us? It's just oatmeal, milk, and bread, but mother says I cook 'licious oatmeal." And he smiled lovingly at the little woman before the fire.

"Thank you, but I have had my breakfast; let me give Ruth hers while you eat." I noticed that no one bowed to thank Jesus for the bread, the oatmeal, and the milk.

I longed to tell this family of the Saviour's love, and in some way to bring more sunshine and happiness into that lonely home. What could I do? How could I help this sick mother and her crippled boy and that beautiful, happy

baby girl? I offered a prayer to God, and, quick as a flash, came the thought of the Junior Missionary Volunteer social hour next Thursday night.

"Don," and the sweet blue eyes looked into mine expectantly, "Don, would you like to go to a party next Thursday night?"

"Oh, yes, ma'am." Then the light faded from his eyes, and he said, as he looked at the pale, sick mother. "But I better not go; mother an' Ruth would be lonely."

"By then, son, I shall be feeling better, and Ruth will be asleep. Yes, you had better plan to go."

"Miss Mills, I'm so happy. I've never been to a really, truly party in my life," said the little man as he followed me to the door.

Thursday night was bright and clear, and Don's cheeks glowed from contact with the fresh May air. I introduced him to all the boys and girls, and his face just glowed with wonder and happiness. Soon I noticed Charles Ray, a sincere Christian boy talking earnestly to him. I drew near.

"Miss Mills," said Charles, "don't we want Don to come to our Junior Missionary Volunteer Society meetings and our Sabbath school?"

"Yes, indeed, we do. Could you, Don?" "Mother used to go to church on Sunday," said Don in a puzzled tone. "Why should we go on Saturday?"

Charles hastened to say, "Jesus came to this world and died for us all, and He wants us to keep the Sabbath, according to the commandment."

"What commandment do you mean?" asked Don.

The boys left the games and drew me into a small room that served as a library in the little home. From the table Charles took a Bible and read the fourth commandment. (Read Exodus 20:8-11.)

"Why, that means Saturday, doesn't it?" And Don's face showed his bewilderment.

"It surely does, and we have the nicest Sabbath school. One of the older boys is superintendent, and a girl is secretary. We sing songs, and have stories of missionaries from all over the world, and then we have our lesson from the Bible."

"I like stories, and I wish I could sing. But I wonder what mother would think. She says that God has forgot us, 'cause He took daddy away, an' she's sick, an' the oatmeal box is sometimes empty. Miss Mills, do you think God ever does forget?" and Don's lips trembled. Here

was a starved little heart that was longing for hope, comfort.

"No, indeed, Don, He never forgets. Remember He says, 'I will never leave thee, nor forsake thee.' And again, 'Lo, I am with you alway, even unto the end.' It is true that sometimes He permits us to endure trouble for Him, that we may be better boys and girls. You know He suffered a great deal for us while He was here on earth. He even hung on the cross for us. And, Don, do you know He never forgot His mother? Even when He was on the cross He asked John, the beloved disciple, to always care for her."

Don's face glowed. "I'm going to always take care of my mother," he said. And he added, lest we might think that he would not do his full duty, "And Ruth."

"And, Don, someday Jesus is coming back to this world, and if we have been good boys and girls, kind and thoughtful of others, He will take us to a beautiful place that He is now preparing for us, called heaven. There will be no sorrow, or sickness, or parting with our loved ones there." I laid my hand tenderly on his head. "Little bodies will all be made straight in that wonderful city." A look of dumb happiness came into his eyes, and this "big man" looked into my face as he brushed away two big tears.

When the Junior party was over, the boy walked home, let himself into the dark hall, and went quietly to his hard bed. He did not want to talk with mother tonight; he wanted to think. "Could there be a loving Saviour, as Miss Mills and Charles had said? And did He never forget?" Soon he was sleeping, and all through his dreams ran and sang happy, healthy children—he was one of them, and not a cripple.

After breakfast the next morning Don stood quietly by his mother. "Can't we have prayer like we did when daddy was here? God might make you well if we asked Him."

"Son, it's no use; God has forgotten us!" And the mother's voice was very tired.

There was pleading in the boy's lovely blue eyes. "Then may I pray, mother?"

"Don't know's I mind."

So he knelt by her knee. "Dear Jesus," he murmured, "help me to be a good boy; make mother well, please; help little sister to grow fast, and don't ever forget us. Amen."

Baby Ruth was attracted by Don's attitude, and soon there were two little heads bowed at the lonely mother's knee. Tears streamed down her cheeks, and a

warm feeling that she had not felt for months came into her heart.

One of the happiest moments in Don's useful, happy life was several months later when he took little Ruth and his mother, now well and courageous, to the Sabbath school he had learned to love and to visit his Junior M.V. Society.—MATTIE B. EDGERTON.



March 20

Series: Four Things a Man Must Learn to Do—

Part 3: To Act From Honest Motives Purely

DO MY HONEST PART

BY MRS. S. W. TYMESON

Order of Service

OPENING SONG: No. 57 in *M.V. Songs*.
SCRIPTURE LESSON: Philippians 4:8;
Luke 8:15; Romans 12:17; 2 Corinthians 8:21.

PRAYER.
SOCIETY REPORTS AND ANNOUNCEMENTS.
TALK: "Do My Honest Part."
QUOTATIONS ON HONESTY.
SPECIAL MUSIC.
STORY: "Choosing the Right Road."
ROUND-TABLE DISCUSSION.
CLOSING SONG: No. 82.
BENEDICTION.

Notes to Superintendents

In introducing this subject of honesty, or that part of the Junior Law which leads to "Do My Honest Part," the leader should emphasize that we must be honest in thought, in word, in deed, to self, to home and country, and to God. A real Junior Missionary Volunteer will want to understand the importance of honesty in our lives, so that we may grow up to be successful men and women in God's cause.

The talks and exercises in this program may be followed in the order given here. The problems to be discussed in the round table can be presented by five different Juniors of the older group, or the leader himself may conduct the discussion. Members may be encouraged to express beliefs and opinions freely, and as many Juniors should be permitted to participate in the discussion as time will allow. Final conclusions should be firmly fixed in the children's minds by the tactful method of the one conducting this phase of the program.

A brief testimony meeting at the close would provide an excellent opportunity for the children to tell "How I Can Be honest in My Everyday Life."

"Do My Honest Part"

EVERY Junior Missionary Volunteer knows that the second point in the J.M.V. Law is "Do my honest part."

"The true Missionary Volunteer will be a boy with a backbone or a girl with grit. . . . To do my honest part means to do my duty in whatever falls to me to

do. If I have school lessons, I will do my best every day to get them. If I have . . . housework to do, I will do it without shirking, and make everything ship-shape before I am through. If I have a part in a game or a sport, I will put myself to the stretch on it without fussing. Whining shows lack of self-control. *A Missionary Volunteer exercises self-control.* If I lose, I will smile; if I win, I will praise the other side. . . .

"I will not be afraid of anything that is my duty, for God is with the courageous to help them through. *A Missionary Volunteer can be depended on to do his duty.* I will stand up to my job, whatever it is, and make everyone know that *a Missionary Volunteer is trustworthy.*"

"I will do my honest part even if others do not. The more others fail on their part, the more need for me to do all of mine. And if I do my honest part at all times, others will learn to do theirs."—*Junior Handbook*, pp. 36, 37.

Quotations on Honesty

1. "HONESTY is the best policy."
2. "An honest man's the noblest work of God."—POPE.
3. "What is becoming is honest, and whatever is honest must always be becoming."—CICERO.
4. "To be honest, as this world goes, is to be one man picked out of ten thousand."—SHAKESPEARE.
5. "Honesty is that sense of right which prevents us from taking or using anything that does not rightly belong to us."—J. T. WHITE.

Choosing the Right Road

A MERCHANT required an additional clerk and advertised for a boy. The first boy who answered was ushered into a vacant room and told to sit in a particular chair and wait. Looking around, he saw on the floor, just by the chair, a one-dollar bill, folded closely, as though it had been inadvertently dropped. He picked up the bill and, satisfying his conscience that "finding is having," even though on another's premises, he put it into his pocket. Almost immediately the merchant came in, and after a few questions dismissed the boy as not satisfactory.

The next boy was seated in the same chair, and he also saw a one-dollar bill lying in the same manner beside him, but he picked it up and laid it on the table. The merchant entered, and after some questions pointed to the bill and asked where it came from. The boy said that he saw it on the floor and put it where it would be safe. The merchant said, "As it did not appear to belong to anyone, why did you not keep it?" The boy replied, "Because it did not belong to me."

"My boy," said the merchant, "you

have chosen the road that inevitably leads to success. The boy before you chose the wrong one, but how did you learn that this was the right one?" The boy answered, "My mother made me promise never, under any circumstances, to take what did not belong to me; and I promised." Later in life this boy became Secretary of the Treasury of the United States.

Round-Table Discussion Problems

1. MONEY or something else of value has been found on the schoolground. What should be done with it?

2. Mary has completed all her arithmetic problems. She offers to allow Ruth, who has not worked any, to copy them. What should Ruth do? Did Mary do right in offering Ruth her problems?

3. A boy offers to sell you a bicycle in excellent condition for three dollars. What should you do? Would you be wise to inquire where your friend obtained this bicycle?

4. You are a newsboy. You sold a paper to a man who gave you a dollar in paying for his paper, and then walked away without waiting for his change. Should you call him back?

5. A package from a store is delivered to your house by mistake. What should be done about it? If you decided to keep this package, would you ever find pleasure in its contents?

(These questions will suggest others that the Juniors may want to discuss with profit. The little testimony meeting suggested in the note to the superintendent could be worked in at this time.)



JUNIOR LAW

The Junior Missionary Volunteer Law is for me to—

1. Keep the morning watch.
2. Do my honest part.
3. Care for my body.
4. Keep a level eye.
5. Be courteous and obedient.
6. Walk softly in the sanctuary.
7. Keep a song in my heart.
8. Go on God's errands.



Every man should keep a fair-sized cemetery in which to bury the faults of his friends.



A man's religion never accumulated by laying it away in cold storage.



The church that is not training its people to pray is not preparing them for the days ahead.

March 27

Series: Four Things a Man Must Learn to Do—

Part 4: Trust in God

BY THEODORE LUCAS

Order of Service

SONGS: "Steady and True," No. 64 in *M.V. Songs*; "A Song in My Heart," No. 54; "Faith of Our Fathers," No. 50; "Dare to Be a Daniel," No. 48.

SENTENCE PRAYERS. Ask for sentence prayers on the topic of the meeting. These prayers should be short and to the point.

OFFERING.

SPECIAL MUSIC.

SECRETARY'S REPORT.

DISCUSSION: "What to Trust God For." STORY: "Bible Stories of Trust."

STORY: "A Man Who Really Trusted God."

SEED THOUGHTS ON THE TOPIC.

CLOSING SONG. "I Would Be True," No. 58.

BENEDICTION.

Notes to Superintendents

This is the last of a series of programs prepared on Van Dyke's famous poem.

"Four things a man must learn to do if he would keep his record true:
To think, without confusion, clearly;
To love his fellow-man sincerely;
To act from honest motives purely;
To trust in God and Heaven securely."

The last line of this poem is the basis of our Junior program. If more material is needed in preparation of this topic, you will find the Senior program helpful. Please emphasize the Junior Law in connection with this program. If possible, have a Senior youth tell the story "The Man Who Really Trusted God." Other stories illustrating trust can be found in the book *Footprints of the Pioneers* by Arthur Spalding, a reading course book for 1948.

Take the sentences contained in "Seed Thoughts on the Topic" and distribute them among the Juniors. Let each one stand and read his sentences when called upon. Bible stories of trust are referred to and the texts where they are found are given. Let the Juniors tell the stories in their own words after having read the Bible references. The Juniors will need some help from the leader in the preparation.

"What to Trust God For" should be given by the leader himself.

What to Trust God For

Trust God for Material Needs. Matthew 6:25-34. Jesus trusted God for His material needs. "The Son of man hath not where to lay His head," He said one day. Luke 9:58. He and His disciples traveled around together for three years, preaching and teaching and healing. God took care of them, and He will take care of us if we trust Him and do His work.

Trust God for Spiritual Help. Psalms 91. Temptation is one of our greatest problems. God knows every temptation

that comes to us and stands ready to help us. If we live close to Him, He will shield and protect us.

Trust God in Trouble. Luke 13:1-5. Trouble does not come always as a punishment for sin. Sometimes we bring trouble upon ourselves by our disobedience, but often we are the victims of other people's wrongdoing. We cannot always know why trouble comes, but we should accept it as a test of character and of our faith in God.

Trust God for Guidance. Galatians 1:11, 17. Paul thought he was doing right when he persecuted the Christians. In his heart he wanted to do God's will. For this reason God gave him a great experience as he traveled to Damascus. He saw Jesus, and from that day on he was a loyal follower of Jesus. He spent his life in teaching others about Jesus. God gave him many wonderful experiences.

Trust God to Teach Us. Luke 11:1-4. The disciples begged Jesus to teach them to pray, and He gave them the prayer which millions of Christians have loved to pray. If we ask Him, He will teach us to pray. He will teach us to understand His Word. He will teach us to love others. He will teach us to do Christian work. But God cannot teach us anything unless we make a real effort to learn. He cannot teach us His Word unless we study it. He cannot teach us to work well unless we are willing to do our best. We can use God only as we let Him use us.

Trust God for All Good Gifts. Luke 11:5-13. Even as earthly parents love and care for their children, God loves and cares for each one of His children. The greatest of all God's gifts is His Spirit to help us and inspire us to live up to our very highest ideals.

Trust God for Strength. Isaiah 40:27-31. When God leads us to undertake something for Him, He will supply the strength to do it. When the task is unusually hard, and we come back tired, or it may be discouraged, He will renew our strength and give us new courage.—Selected.

Bible Stories of Trust

Judges 6:1 to 7:25. The story of Gideon shows how trust in God grows and how trust in God expresses itself in acts. We also see here how the trust of someone else may be the basis for inspiring another to trust.

Matthew 8:23-27. Here in the account of the storm on the sea we see how the lack of strength in themselves drove the disciples to Christ, and how they ex-

pressed their trust in Him to save. Notice the results of trusting, as expressed in this passage.

Luke 7:1-10. So great was this man's trust in Christ that the Master Himself commented upon it. Trust is one of the basic elements of faith.

Genesis 6:9-22. Did you ever stop to consider how foolish it must have appeared to the wicked people who lived when Noah did to see this man of God building a huge boat high upon dry land? It took real trust in God to do a thing so foolish. Here, too, we see the blessed reward for trusting.

Numbers 13:25-33. Here we have trust in God and the lack of trust in God pitted against each other—Caleb and Joshua expressing simple trust, the ten others fearful because of their lack of trust in God. The results of the lack of trust are here shown.

Job 1:13-22. This picture of Job's conduct in the face of deep and bitter sorrow is a good one to show us how our trust in God will support us in such times. Can you paint the picture as it might have been if Job had been without faith in God?

A Man Who Really Trusted God

WOULD you like to hear the story of a man who trusted God? There was such a man. His name was Joseph Bates. Joseph Bates was one of the early pioneers of the people of God. He gave his fortune and all to the cause. Joseph Bates made three visits to Jackson, Michigan, to teach the people the truth.

On Joseph Bates' third visit, in 1852, he had a dream that he was on a ship going west, and it was said to him that he should get off at a place called Battle Creek. He inquired of Dan Palmer in Jackson whether there was a place called Battle Creek.

"Yes," he said; "it is about forty miles down the railroad."

"Are there any Adventists there?"

"Not that I know of."

"Well," said Elder Bates, "I must go there, for in my dream I was told there was work there for me to do."

As he boarded the train and rode those forty miles on the Michigan Central, he turned over in his mind all the while what this mission might mean. Battle Creek in 1852 was a village of some two thousand inhabitants, and Bates had no acquaintance there, nor any reference. So he prayed the Lord to give him light. Then it was impressed upon his mind, as distinctly as though spoken with an audi-

ble voice: "Go at once and inquire of the postmaster for the most honest man in town. He will give you the name and address of the man with whom you are to work." This he did, obeying the Voice.

Now, it happened that there was in that village an itinerant merchant, a peddler of small articles like pins and needles, a sort of a premature ten-cent store on wheels—or maybe feet. Presumably the postmaster had recently had some dealings with this peddler which impressed him with his Lincolnian qualities. So he did not name the president of the village council, nor the leading clergyman, nor the banker, nor even the postmaster; but he said, with no hesitation, "The most honest man in town is David Hewitt. Church? He's a Presbyterian."

"Where does he live?"

"Go up Main Street, cross the bridge over the Battle Creek to Van Buren Street, and go west just short of Cass Street. David Hewitt's is the only house on the right side. There is a little log cabin on the opposite side."

It was early in the morning, and as Bates knocked at Hewitt's door, he found him just ready for breakfast.

"I have been directed to you," said Mr. Bates, "as the most honest man in town. If this is so, I have some important truth to present to you."

"Be not forgetful to entertain strangers," quoted Hewitt to himself, "for thereby some have entertained angels unawares." To Bates he said, "Come in. We are just sitting down to breakfast. Eat with us, and we will then listen to you." During breakfast the most honest man was sizing up the most direct man, and his measurement was favorable. After breakfast he invited Elder Bates to conduct family worship; and when prayers were concluded, he said, "Now let us hear what you have to tell us."

Joseph Bates hung up his chart, which he carried as faithfully as the London statesman and "beginning at Moses and all the prophets," he discoursed to them upon the whole Second Advent Movement; for these, unlike Bates' previous audiences, were no Adventists who knew all that history. Then in the afternoon, until five o'clock, he talked to them about the Sabbath and the third angel's message. "The most honest man in town" and his wife were convinced. They kept the next Sabbath; and until the first little wooden church was built, three years later, his home was the meeting place of the company in Battle Creek.

For almost a half century Battle Creek

was the headquarters of the Seventh-day Adventist denomination. Many souls were won to the truth in that place. All this was because Joseph Bates trusted in God, and obeyed His voice.—ARTHUR W. SPALDING, *Footprints of the Pioneers*.

Seed Thoughts on the Topic

THERE is no trial that cannot be met by trust in God. There is no foe that trust in God cannot conquer.

Those who do not trust in God are those who have never made trial of God and proved His goodness and power.

There is nothing that means so little to those who have not tried it, or so much to those that have tried it, as trust in God.

Every victory of Christianity over the power of darkness has been made through the trust of God's children in their heavenly Father.

Men are to be trusted in proportion as they themselves trust in God.

As we go on trusting in God, it becomes possible for God to trust in us.

It will help us to trust in God if we tell others every time our trust in God has proved well founded.

The reason so many of us are doing little things instead of great things is that we do not trust in the God of great deeds.—Selected.

NOTES TO OFFICERS

(Continued from page 2)

Have You Got What It Takes?

THE following test, based on one actually used by the United States Army in selecting officer candidates, may be of help to your older Juniors in determining their present reactions. The questions are to be answered with a Yes or a No.

Rules for scoring: Add up all the Yes answers to the odd-numbered questions—1, 3, 5, etc., and place the result opposite the letter A below. Add up all the No answers to the even-numbered questions—2, 4, 6, etc., and place the result opposite the letter B.

Add the two totals for A and B, and compare your final score with the figures below to find your rating.

- I. 18 or over
- II. 15
- III. 12
- IV. 9 or less

I. You display practically all the desired qualities in leadership, judgment, initiative, and co-operation.

II. You would stand a very fair chance of being recommended for officers' training. It would require very little effort on your part, because basically you have what it takes to become an officer.

III. In many things you indicate desirable behavior traits, but the undesirable traits balance the scales so evenly it makes it difficult to decide whether you are a good gamble or not.

❖ ❖

1. Do you readily accept and act on helpful suggestions given you by others, even though you are pretty sure of what you are doing?

2. Would you consider yourself a highly excitable person?

3. When faced with a problem do you look for good advice instead of trying to tackle it on your own?

4. Do you become flustered and upset if you have to address a group of people?

5. When you make a mistake do you readily take the blame?

6. Do you usually prefer doing things on the spur of the moment to planning your activities in advance?

7. Do you enjoy laughing with the crowd, even when you are the target for a joke?

8. Is it easier for you to make a written report than to do it verbally?

9. Would you rate yourself as a neat, tidy, and orderly person?

10. If someone makes derogatory remarks about your boss, company, friend, or relative, do you ignore the incident if it is at all possible?

11. Have you more than once worked overtime, part of your lunch hour, or given up a date, in order to complete some job?

12. If some member of a group had a serious accident, would you be among the last to assist and take charge until proper aid arrived?

13. Do you look for and weigh all possible facts before forming an opinion?

14. Is it hard for you to change your ideas once you have made up your mind about something?

15. Do you usually finish what you begin?

16. When someone denies you a favor, do you take an "I'm off him for life" attitude, even for a little while?

17. Do most of your plans work out to your own satisfaction?

18. Have you many habits the average person would frown upon?

19. Have you been an officer, director, executive, or group leader for more than one term of office in any fraternal, charitable, business, civilian defense, or other organization?

20. Do you dislike taking orders from others?

❖ ❖

The Society We Covet

I LIKE a society—and so do you—
Where everyone shares in things to do;
Where "Why don't they?" is never heard,
But "Count on me" is the cheering word.

You like a society—and so do I—
Where no one stiffly passes by;
But a warm handclasp and a friendly smile
More winsome makes things most worth while.

We like a society—the Lord does, too—
Where worship is native to pulpit and pew;
Where God is so near that we loathe our sin,
And we go out better than we came in.

The Lord likes a society—so do His people—
Crowded with life from basement to steeple;
Where folk are eager, the speaker is glad,
And empty front pews just not to be had.

We all like a society—none is exempt—
In which are lived out the dreams which are dreamt.
Right here is a rule as certain as sin:
We only get out as we first put in.

If you like such a society—both you and I—
Then why not have it. At least let's try!
If we each give our best, not our alibis,
The society which we covet will gladden our eyes.

—FRANK E. FLETCHER.

A Weapon for God

A YOUNG man who had been a criminal and in jail a number of times was approached by one of our Missionary Volunteers with literature. He accepted the literature and read it. I think he was twenty-one or twenty-two years of age. He became much impressed and asked for further information on the question. Later he accepted the truth. He had always carried one or two guns in his pockets, but as soon as he learned of this message he put another weapon into his pockets.

He crossed over to the market place and got up on a little platform and began to talk. The people were afraid to come close, especially when he put his hand into his pocket. But when he withdrew it, they saw he had a book instead of a revolver! He talked about the second coming of Christ and this new-found faith, and even the police officers, who were there, of course, were struck with this kind of service and listened.

They said, "We will have to take you back to jail headquarters."

"Let me have just a few moments." He took out of another pocket tracts, which he distributed. "Now I am ready to go."

They marched him two or three miles to headquarters, where he stayed two days. He was brought before the judge and asked a number of questions. "Do you go to church?" asked the judge.

"When not in jail I go to church even three times a day." (He meant on the Sabbath.)

"Well, the judge thought a man who went to church three times a day could not be such a dangerous man. 'I have looked over some of your literature,' the judge said, 'and that to me doesn't look so serious. Tell me, do you believe in the saints?'

"I don't know what you mean about saints," our brother replied. "I don't believe in holy Anthony, but I believe in the Holy Spirit."

The judge said, "It doesn't matter what spirit. If you just have faith in one of these good men you are all right, my boy."

The judge said to the police, "You will have to take him back to the jail and bring him here again."

But the policeman replied, "I am afraid. He was so enthusiastic on the way to the jail, I am afraid if I take him back he will baptize me on the way." He said this because the young man had given him a whole outline of our truth, even the Sabbath, on the way from the jail.—Taken from a report from Europe.

★ Missionary Volunteer Week ★

March 13-20, Including Missionary Volunteer Day

The Challenge of the Hour

SINCE the North American Youth's Congress in San Francisco, the keynote of all Missionary Volunteer activities has been Share Your Faith. Let us make this annual Missionary Volunteer Week of Prayer a Share-Your-Faith week of prayer. By that we mean that the emphasis and the activity of this special week should point out the importance and privilege of soul winning by young people. It is this exercise which develops Christian growth. Especially is it necessary in the lives of growing Christians that we give emphasis and direct our leadership not only in inspiring young people to greater service for God, but also in actually training and leading them into such service.

The Missionary Volunteer Week of Prayer should be a time when not only the young people but the whole church will prostrate themselves in supplication to God to save the youth. We must not only win the young people for Christ but also rally them and train them for His service, helping them to see that wherever they may be placed—in school, in workshop, in factory, or in the home—they are to be witnesses for Him. The church must unite in prayer for its needy youth at this special season of the year. Parents, who have young people within reach of the home church, and the young people themselves are expecting this Week of Prayer to bring to our youth in every place an experience which will deepen their faith and tie them more securely to the Advent message.

Objectives

THE aims of the M.V. Week may be summed up as follows:

1. To lead the Christian youth of the church into a deeper, more abiding, and meaningful fellowship with Jesus Christ.
2. To reclaim the discouraged and backslidden for Christ and the service of God.
3. To reach out and win the unconverted for Christ.
4. To present a challenge and formulate an organization which will lead our young people into faithful, courageous witnessing in whatever situation God may place them in this very critical hour of the world's history.
5. To stir the whole church with the urgency of saving our young people and training them for the service of God.

Missionary Volunteer Day

Sabbath, March 20, is the Missionary Volunteer high day. It is your responsibility as young people's workers, church

officers, and officers of the youth to plan in advance to make this one of the most important, challenging, interesting, and unusual days on the church calendar. Here are some suggestions:

1. Plan for several weeks in advance for an unusual youth-participation program for the day.
2. Prepare posters and attractive public announcements, advertising the meeting.
3. Use the reading or outlines prepared for the church service.
4. A few placards or posters around the meeting place or on the bulletin board will serve to give emphasis to the importance of the day.
5. Stock up with a good supply of M.V. Leaflets, available through your conference M.V. Department, and make these available to the youth throughout the week.

The impressions made and the suggestions which come during the service of Missionary Volunteer Day should be long remembered by the church, and especially by the young. Plan to make it outstandingly different, but warmly evangelistic in its appeal. This should be a time for definite reconsecration of the hearts of our young people to the service of God.

Suggestions for Organization

1. **PLAN IN ADVANCE.**—Let the church board and the M.V. Society executive committee together lay definite plans for this Week of Prayer *far enough ahead* so that these plans may be followed effectively. There is strength in council.

2. **MAKE A SURVEY.**—The church board and the executive committee of the society should make a careful survey of all the young people, converted and unconverted, who are connected with the families of the church, in order that they may have accurate and intelligent understanding of their problem. There is a census blank, M.V. Record Blank 19, which can be procured from the conference M.V. secretary for this purpose. Arrangements should be made to interview each young person who may need help. There may be those who have not been attending church or Sabbath school and who apparently have gone out into the world. Make a special effort to reach and reclaim these during the Week of Prayer. Without a knowledge of who and where your needy young people are, there is no point and purpose in your work for the backslidden.

3. **ORGANIZE FOR PRAYER.**—Let these same two official groups organize themselves and the members of the society into prayer groups. Upon the members of the church board and the society execu-

tive committee has been placed a solemn and definite responsibility for the spiritual well-being of the youth of the church. These should be leaders in prayer and personal work. Let prayer lists be made, and these prayer bands meet regularly for prayer. Why should not the church board and the M.V. Society regard themselves as permanent organizations for prayer and personal work?

In preparation for this prayer and personal work during this Week of Prayer, the church board should have on hand and place in the hands of every member of the board and society executive committee the following Missionary Volunteer leaflets:

No. 5—"Glorious Partnership in Soul Winning"

No. 20—"Personal Work"

No. 24—"An Hour With Christ"

And these books:

Fishers of Men

Training Light Bearers

With emphasis upon the study of principles and practices of personal evangelism, these could well be used as an outline for study by a permanent Prayer and Personal Workers' Band. Many a church problem would be solved by the organization of, and faithful participation in, a Prayer and Personal Workers' Band by the leaders of the church.

After the church board and the society executive committee have been organized for prayer and personal work, let the society and church as a whole be organized in the same way. Plan definitely for a time when these bands may engage in prayer. Hold Occasional meetings with the leaders to see that they are properly prepared for the work assigned to them.

4. **HOLD DAILY MEETINGS.**—Where it is possible, daily meetings should be planned, and unless the one who conducts the meeting has better material, let him use the M.V. Week of Prayer studies available in this issue of the GAZETTE. These studies will lay the foundation for fuller consecration and a genuine Christian experience. The material, however, should be thoroughly mastered in personal preparation before it is presented. Let the meetings culminate in definite calls to consecration. Time for a season of prayer should be found in every service.

5. **USE M.V. LEAFLETS.**—The church board or the society executive committee should plan to have a supply of M.V. leaflets on hand for frequent distribution to the young people of the church after each meeting. These leaflets may be procured from your Book and Bible House,

but they should be ordered before the first of March in order to be on hand for use during this special week. Their cost is small, but the returns will be large.

6. FOLLOW UP.—Before the Week of Prayer closes, a baptismal class should be organized and a regular time appointed for meeting, when the group can come together from week to week for instruction preparatory to baptism. All the young people should be encouraged to enlist in one of the bands of the society.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ."—*Gospel Workers*, p. 210. Enlist the Senior young people as youth crusaders or in

the Master Comrade work. Enlist the Juniors in the Junior Progressive Class work. Enlist all in the share-your-faith plans of personal soul winning. Do everything possible to hold the youth who have been won to Christ. Do personal work. Let the church board and the society executive committee regard all the youth of the church as their field for personal work and soul winning. Nothing can take the place of a friendly interest in young people.

"Seek to interest them in that which will help them to live the higher life. Do not hold yourself aloof from them. Bring them to your fireside; invite them to join you around the family altar. Let us remember the claim of God upon us to make the path to heaven bright and attractive."—*Ibid.*, p. 212.

Last, but certainly not least, encourage the young people to deepen their devotional life regularly by means of the Morning Watch, the Bible Year, and by engaging in some active missionary service.

New heavens! A new earth! New people to live in a glorious world, a world from which sickness, sorrow, and death have been banished forever! The happy people who reveled in the glories of a world made new were not the handiwork of an omnipotent Creator who brought them full molded from the dust. They were those who had been ransomed from a rebellious race, renewed in the image of their Saviour, and granted life eternal in the land of fadeless day.

God could have created an entirely new race of people to inhabit His beautiful new world. However, in His great love He chose to take poor sinful mortals who were willing to be transformed by His power and led by His hand, and to give them the privilege of dwelling in His paradise of love.

You and I aspire to live in a better world. We long for a home in a land where mild climate, fertility of soil, equality of opportunity, and congenial surroundings combine to make life pleasant and successful. Along with all others of our race we dream our dreams of Utopia, hoping against shattered hope that the next turn in life's winding pathway will bring it to view. With the eagerness of children we reach out after the beautifully colored bubbles of promised happiness, only to see them burst at our touch. Disappointed, disillusioned, we continue to hope, we follow still other will-o'-the-wisps until we discover that our goal lies beyond the confines of our sin-cursed earth. It reaches out into a marvelously recreated world peopled by a transformed race. As we think of this land of our heart's desire, we hear the musical strains of the voice of Him who makes it possible, "Behold, I make all things new!"

Since our hopes will be realized only in God's new world, we find ourselves saying, "I must be there!" However, we do not reach any given destination by magic. We must chart our course according to the directions of the One who makes it possible for us to inherit this goodly land. Having determined to press toward this greatest of life's prizes, we need to follow very carefully the way that leads to the beautiful new world.

Contrary to popular opinion, there are not many ways that lead to this goal. There are not even *two* ways that will take us there! Christ reveals only *one*.

"Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way,

MISSIONARY VOLUNTEER DAY

Sabbath, March 13

A NEW WAY TO A NEW WORLD

By G. W. Chambers

Secretary, Young People's Department,
North Pacific Union Conference

A New Way to a New World

"BEHOLD, I make all things new!" Rev. 21:5. These thrilling words fell with dramatic force upon the ears of the awe-stricken apostle of Patmos. Before the gaze of the aged follower of Christ had been opened vistas which portrayed the struggles of the people of God as they journeyed toward their heavenly home.

The Son of God had revealed Himself in dazzling glory to the faithful apostle of love, and had told him that he was to write of the things which were to be revealed to him. Then had come the messages to God's church in all the ages. Scene followed scene as the scroll of the future was unrolled in panoramic view before the eager eyes of the dweller of Patmos. He saw the rise and fall of kingdoms, the insidious growth of apostasy in the ranks of a once-pure church, the persecution of the faithful few who remained loyal to God, the final attack of Satan's host upon the courageous followers of Christ who survived the murderous anger of men led by demons of hell, the terrible wrath of God as it was visited upon a rebellious race, the ran-

som of God's children as the victorious Christ came to claim His own, the purifying fires of the last day as they rolled high above the surface of the sin-cursed earth, and then—before his startled gaze arose a vision of loveliness!

"I saw it!" he cried out in triumph. "I saw a new heaven and a new earth." Rev. 21:1.

Human imagination stretches to the breaking point to visualize what John saw! Human skill with brush or pen is wholly inadequate to describe the beauty of the glorious picture which met his enraptured gaze. Majestic hills towering upward toward the beautiful blue of an azure sky, lofty trees waving their graceful branches in the gentle breeze, a gorgeous carpet of living green dotted with flowers of every hue, living streams winding their joyous way past fertile hill and plain, and, like a dazzling gem in a lovely setting, the New Jerusalem, with its jasper walls, its gates of pearl, its streets of gold, its tree of life, and its river of life.

"Behold, I make all things new!" The musical voice came from the throne of God, over which arched a rainbow of surpassing beauty.

which leadeth unto life, and few there be that find it." Matt. 7:13, 14.

The only other way brought to light in this passage is one that leads to destruction.

"These roads are distinct, separate, in opposite directions. One leads to eternal life, the other to eternal death."—*Testimonies*, vol. 1, p. 127.

The object of this young people's Week of Prayer is to examine the way we are going. We may *think* that we are walking in the way that leads to eternal life, but closer examination may reveal us to be in the path that leads to eternal death!

Lora E. Clement, in the *Youth's Instructor*, tells of a high-powered car that was speeding along the highway through the suburbs of Baltimore, Maryland. Seeing a boy trudging along the highway, the driver stopped and beckoned the lad to him.

"How far is it to Washington?" he enquired. The boy looked at him meditatively. "Well, if you keep goin' the way you're headed, it is about 25,000 miles," he stated. "But if you turn around and go this way"—pointing in the opposite direction—"it's only about thirty miles."

The astonished man drove into a filling station to get further information. "Which way is it to Washington?" he asked, addressing the attendant.

"It's about thirty miles back that way," indicated the attendant, pointing back the way the stranger had come.

"That's strange," observed the perplexed driver. "I thought I was going in the right direction."

"It doesn't make any difference which way you *think* you're going," opined the other. "It's the way you're *actually going* that counts!"

Young people, which way are *you* actually going? Before you reply, listen to what God has to say about youth in general:

"Many of the youth of this generation, in the midst of churches, religious institutions, and professedly Christian homes, are choosing the path to destruction."—*Ibid.*, vol. 6, p. 254.

"But I am a baptized church member!" says one.

Listen again! "I saw many traveling in this broad road who had written upon them, 'Dead to the world. The end of all things is at hand. Be ye also ready.' They looked just like all the vain ones around them, except a shade of sadness which I noticed upon their countenances. Their conversation was just like that of the gay, thoughtless ones around them;

but they would occasionally point with great satisfaction to the letters on their garments, calling for the others to have the same upon theirs. They were in the broad way, yet they professed to be of that number who were traveling the narrow way. Those around them would say, 'There is no distinction between us. We are all alike; we dress and talk and act alike.'"—*Messages to Young People*, pp. 126, 127.

Still more solemn are the words: "Young Sabbath-keepers are given to pleasure-seeking. I saw that there is not one in twenty who knows what experimental religion is. . . . Unless they are undeceived and their sensibilities aroused, . . . they . . . will come short of everlasting life."—*Testimonies*, vol. 1, p. 496.

Dear young people, please do not feel that I am sitting in judgment and condemning you as I direct your attention to these words. I point you to them that you may be constrained to "examine yourselves, whether ye be in the faith; prove your own selves." 2 Cor. 13:5.

In case there should be some present who may be walking in the broad way, surely they are described in the following statement: "In every assembly for worship, there are souls longing for rest and peace."—*Christ's Object Lessons*, p. 191.

We must not allow the fact that "many" travel in the broad way to influence us to follow their example. We are warned against entering "the path of the wicked." "Enter not into the path of the wicked, and go not in the way of evil men." Prov. 4:14. All such paths are the "ways of death" (Prov. 14:12), which join the broad way leading to destruction.

"The steamer 'Portland' left Boston harbor in the storm of November, 1898. She left when all the signals for danger were flying; she left when the government agent at the signal office had advised outgoing vessels to remain in port; she left when the owners of the vessel had commanded her to stay at dock. Why she left no one has ever been able to say. Her captain must have been apprehensive, for he said to the lighthouse-keeper, 'Keep your light burning bright to-night, for we may want to come back.'"

"But she never came back. Outside the harbor the mighty storm caught the vessel in her embrace and tore her to pieces, and not one on board ever again saw home or friends.

"Later a note was picked up on the coast. It could have been from one of the passengers.

"The little piece of paper read: 'We are on a raft; we have given up all hope; we are going down. O God, if I could only see my wife and little boy again!'"—*1,000 Illustrations*.

Young friends, listen! The storm of God's wrath is about to break on our unhappy world! Are *you* safe under the Saviour's protecting care? Are *your* feet firmly planted in the way that leads to life? "He is in the way of life that keepeth instruction; but he that refuseth reproof erreth." "The way of life is above to the wise, that he may depart from hell beneath." Prov. 10:17; 15:24. "I have refrained my feet from every evil way, that I might keep Thy word." Ps. 119:101.

In His mercy God says, "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared." Ex. 23:20. This refers to Jesus, for He says, "I am the way." John 14:6.

In this week of heart-searching prayer, shall we not cry out, "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139:23, 24. Shall we not plead, "Lead me into the land of uprightness"? Ps. 143:10. Shall we not follow Christ in that "new and living way, which He hath consecrated for us?" Heb. 10:20.

"One evening a Minnesota farmer set sail on one of the many lakes of that State. As he neared the center the wind changed, and a sudden gust overturned the boat in the middle of the lake. The water was covered with masses of floating ice. Being a good swimmer, the farmer struck out boldly for the shore, but he became confused in the darkness, not knowing whether or not he was swimming toward home. About to sink in despair in the cold water, he suddenly heard a cry. 'Father!' He listened. The sound put new life into him, for it was the voice of his little girl. Again the cry echoed across the water. 'Father!' This time he turned—he had been swimming away from home in the darkness—and struck out in the direction of the sound. Following the guidance of that voice from home, he reached the shore in safety."—*Ibid.*, p. 162.

Young friends, across the darkness of our sinful world comes a voice, calling *your* name! It is the voice of God, speaking to you by His Spirit. Heed and respond to that call, so that one day you may stand with the redeemed in a land where God has made "all things new."

Studies for SENIOR MISSIONARY VOLUNTEERS

By G. W. Chambers

Sunday, March 14

A NEW GUIDE

It is said that in the Castle of Chillon on beautiful Lake Geneva there was a strange dungeon. In the floor of this unusual place there was an opening, or well, at the bottom of which have been seen the rippling waters of the lake. That shaft was called The Way of Liberty. It is said that in the old days the lying jailor would stand in the darkness beside the prisoner and whisper, "Three steps and liberty!" If the unfortunate victim heeded the suggestion of his supposed benefactor and leaped down toward the seeming quiet outlet to freedom, he reached his objective, but as a bloody corpse! Jutting out from the walls of this well of freedom were knives and spikes which took the unfortunate prisoner's life as he attempted to escape.

Thus it will be with all who heed the seductive voice of Satan. Posing as a friend who has our best interest at heart this deceptive enemy asserts that those who follow his suggestions are thereby gaining greater freedom. In tempting Eve at the tree of knowledge, while leading the race of antediluvian giants to a watery grave, when tempting Christ in the wilderness, and as he has spread his subtle snares for the youth of our day, this most vindictive enemy of God and men represented himself as one whose guidance would result in great good. All the while he knows—and God has warned us—that the end of the way he and his followers take leads to unhappiness here and to the lake of fire hereafter.

"Oh, I wouldn't think of following such a horrid creature!" says one. "Of course, I admit that I do some things the church people say are wrong, but I think I am not doing anything so bad. I don't want to be strait laced, you know."

Young people, unless you yield your hearts completely to Christ, the enemy will eventually force his way into your heart, and will finally have complete mastery of your life. Christ Himself warns, "No man can serve two masters: for either he will hate the one, and love

the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

That we are serving one or the other of the two powers contending for the supremacy is indicated by the following: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or obedience unto righteousness?" Rom. 6:16. Christ warns, "He that is not with Me is against Me." Matt. 12:30.

We are further told, "No one can occupy a neutral position; there is no middle class, who neither love God nor serve the enemy of righteousness. . . . He who does not give himself wholly to God, is under the control of another power, listening to another voice, whose suggestions are of an entirely different character. Half-and-half service places the human agent on the side of the enemy, as a successful ally of the hosts of darkness."—*Mount of Blessing*, p. 139.

Is this actually true? Let us turn to a practical experience and see for ourselves.

Years ago a young man by the name of Edward Hickman was in attendance at the Kansas City high schools. That he was unusually talented is indicated by the fact that he was president of the Webster Club, a debating society, and that he had come out second in a national oratorical contest on the Constitution of the United States. He planned to devote his talents to the ministry. Then something happened! Let us follow his story as it later appeared in the public press.

While going regularly to church, he said he had a sincere desire to become a minister. That desire remained with him until he studied atheism. He told his interviewers, "During high school I took an interest in evolution and atheism, and denied Christian faith. Therefore, I became susceptible to worse errors, and finally took up crime and murder."

At the age of seventeen he forged checks to pay for a much-desired motorcycle. Caught, he was tried and convicted, but recommended for probation. He made restitution, but the seeds of

evil had been sown, and he started on a career of crime. He stole cars, committed robberies, and even murder. Shifting from place to place to avoid capture, he was guided by a mysterious power.

Hickman called at the school where Marion Parker, the twelve-year-old daughter of the man who had testified against him in the motorcycle case, was in attendance, lured the girl from school with the story that her father was dangerously ill, killed her, dismembered her body, and sent ransom notes to the distracted father.

Thoroughly aroused officers of the law caught him at Echo, Oregon. He was brought to trial, tried for sanity, found sane, and tried for murder. Convicted and sentenced to hang, he spent sleepless nights. Restless, he read the Bible. Gripped by a sense of his guilt before God and men, he wrote letters, begging forgiveness of those whom he had wronged. He made what seemed to be an honest effort to get right with God.

Before his execution he made this statement: "All criminals and unrighteous men are struggling in the clutches of Satanic error. By willful disobedience to God's law they become ignorant of the laws of life and truth. . . .

"Let all men realize that there are invisible forces for good and evil ever present and ever working upon the minds and hearts of mortals."

"The angels of God and demons of hell are absolutely controlling the lives of all people."

"The reason that I became such a horrible criminal was because I allowed a demon of hell to lead me on."—*Oregonian*, Oct. 17, 1928.

Stripped of its mask, Edward Hickman saw his "Providence" for what it really was—"a demon of hell!"

In anguish he cried out to young people, "I beg young people to keep a close watch over their morals. Cling to Christian faith and practice. Then you will have a solid foundation upon which to build for life."—*Ibid.*

William Edward Hickman was hanged for his crimes, November 19, 1928. Thus closed a career that could have been a power for good, but it was shaped by a sinister force which promised freedom while it plotted death for its victim!

Young people, remember that Satan's objective is the same for every soul as it was for Edward Hickman—eternal loss for time and eternity. Oh no, we do not wish to imply that you might turn to crime, but we do want to make it plain that unless you let God have His

way with you, the enemy will take possession of you!

"Whenever men reject the Saviour's invitation, they are yielding themselves to Satan."—*The Desire of Ages*, p. 341.

"Unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not co-operate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place."—*Ibid.*, p. 324.

Oh, young people! With Paul we must cry out, "I am carnal, sold under sin"! Rom. 7:14. Prisoners of a malignant foe, we are absolutely helpless without Jesus Christ! Listen to His gentle voice, "If the Son therefore shall make you free, ye shall be free indeed." John 8:36. Won't you let Him set you free from every sin, great or small? All you have to do is to surrender yourself, along with all your faults, failures, and weaknesses. Jesus Christ will do the rest. The price has been paid in advance. (Read 1 Peter 1:18, 19; Isa. 44:22.)

On Calvary's painful hill the Saviour bought and paid the supreme price for us. Can we do less than yield ourselves to Him, to be His willing servants forever? He will guide us safely through the perils of this life and into the glories of the better land.

Monday, March 15

NEW DECISIONS

THE doctor was somewhat worried as he hastily wrote out a prescription and handed it to the special nurse, with the admonition that she follow the directions to the letter. Then he hurried away to other medical problems which awaited him: With confidence in the nurse at the little cottage he could devote his energies to other patients.

The nurse left the prescription at the drugstore, and hastened back to the side of her charge. It would take careful nursing to save this case!

In due time the messenger from the drugstore delivered the medicine, but along with it was a note from the druggist. Curiously the nurse read it. Then

she paled. Surely this couldn't be true! Carefully she read the ominous lines again.

"I have filled out this prescription according to the doctor's direction, but whoever takes this medicine will die!"

Could the doctor have made a mistake? Did she dare to give the medicine in spite of the warning? Finally she called the doctor on the telephone, told him of the note, and read the message to him. That gentleman was angry! Of course, he was right! He had not made a mistake in writing out the prescription. The druggist was wrong! Nevertheless, he decided to come to the house at once and supervise the giving of the medicine.

In a few minutes the doctor was back at the cottage. He took the medicine, read the note, and, reaffirming his conviction that he could not have made a mistake, he asked for a spoon. Pouring out the prescribed dose, he took it himself, to prove that he was right and the druggist wrong. In a few minutes he was dead! He *thought* he was right, but he was *wrong*!

God must have feared that we might take the same position toward some of the things against which He warns us, for He says, "There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

God must have been deeply concerned about our danger in this respect, for just a little further on is found the same warning in almost identical words.

"There is a way that seemeth right unto a man, but the end thereof are the ways of death." Prov. 16:25.

Satan knows that there is little chance that he can persuade our youth to commit the grosser sins. He realizes that most of them would draw back in horror from the suggestion that they indulge in some flagrant transgression of God's law. Therefore he concentrates his temptations on those so-called "little sins." They do not seem so deadly, though he knows—and God warns—that "the wages of sin is death," whether the sin be great or small. Then, too, he knows that if he can persuade our youth to break over in some borderline activity, it will be easier to deceive the weakened conscience into taking another step toward open rebellion against God.

Do you understand what I mean? All of us have weak points in our character defense. Our brethren may condemn us for the things we think of little consequence, but we see no evil in the things involved. It "seemeth right" for us to

follow the path of our desire, even though our brethren think we are doing wrong.

On the other hand, we look askance at some of our fellow believers, pointing out the flaws in *their* armor and insisting that *they* are headed in the wrong direction. However, these individuals see no wrong in following *their* course of action. It "seemeth right" for them to do what seems wrong in our eyes.

The facts are that *all* who do wrong, even though that wrong "seemeth right," are placing their feet in paths which lead to the "ways of death," and finally merge into the "broad way" which leads to the lake of fire!

How careful we *all* need to be as we "examine ourselves" (*not* our neighbors) in the light of the instruction found in God's Word and in the Spirit of prophecy! Remember, young people, Satan is going to attack us at the *weakest* spot, not at the point where our armor is the strongest. Those points where right gradually merges into wrong, where the dividing line is hard to discern, where it "seemeth right" to us, even though it is frowned upon by the church and warned against by the Spirit of prophecy—it is at these points that the enemy is most successful in snaring his victims.

Let us beware of the wheelbarrow types of conscience—one which can be pushed wherever the owner wants it to go!

The reason Satan finds such easy access to the minds of some is found in the following texts: Job 24:13; Ps. 36:4. (Read.)

Again and again it has been demonstrated that the path that merely "seemeth right" leads to unhappiness and failure.

It *seemed* right for Eve to partake of the forbidden fruit. It was such a *little* thing, and she had been assured that good, not evil, would be her reward. But untold woe, sin, and misery resulted.

It *seemed* right for Cain to worship God in a way *not* outlined by God. After all, it was on the same day and to the same God! How could he know that this small disobedience would lead to his becoming the first murderer? But it did!

It *seemed* right for Lot to take advantage of the temporal blessings offered by the wicked cities of the plain. Little did he dream that the blazing inferno of destruction which blotted out those wicked cities would rob him of *all* his earthly possessions and deprive most of his family of their eternal reward in the earth made new!

It *seemed* right for Balaam to re-

spond to the lure of foreign gold. Why, he even prayed over the matter! Of course, he overlooked God's directions in the answer to his prayer, and he moved forward in disobedience. Even after he had been shown that God's blessing, not His curse, rested upon Israel, he helped to lay the snare that cost Israel twenty-four thousand souls in the plague which followed as the result of their sin. He did not foresee the battle in which he himself would be slain.

It seemed right for Judas to make the bargain of betrayal. Hadn't he seen his Master escape His enemies before? They would never be able to capture Him! "Hold Him fast," he warned. Ah, Judas was too smart to be caught in the wrong! It would turn out all right, and he would be richer as the result. He did not visualize the horrible sight of the suicide being devoured by dogs on the day of the crucifixion.

Oh, young people, the way that merely "seemeth right" is dangerous! Don't take it if you value your happiness here and eternal life hereafter! Follow only in the paths outlined as right in the Bible and the Spirit of prophecy. (Read Prov. 5:21; 15:3; Job 23:10.)

Young people, we need to make new decisions as we face the tests before us. (Read *Messages to Young People*, p. 130, par. 1.)

A ship was about to leave Liverpool, England, for Sydney, Australia. Before it sailed, the captain made a bet that he would be in the harbor of Port Jackson before midnight of a certain date. The ship arrived at the entrance to the harbor about dusk of the day on which the time limit would expire. Ordinarily ships arriving late lay at anchor until the next day. Other ships had been lost in the dangerous passage. Without waiting for daylight, and without a pilot, the captain sailed into the treacherous channel. The next day a lone sailor climbed the flight of rocks known as Jacob's Ladder, and brought word that the *Duncan Dunbar* had gone down with six hundred people on board! The captain thought he was right in the course he followed, but he was wrong, fatally so!

Young friends, let us make new decisions from this time onward, decisions which will be conditioned on what we know to be right, not merely on what "seemeth right."



Some people seem to think they have not spoken forcibly if they have not spoken angrily.

Tuesday, March 16

A NEW VISION

"WHICH of us is for the king of Israel?" The words of the king of Syria fell like a thunderbolt upon the assembled group as the perplexed and somewhat angry monarch eyed them narrowly.

Small wonder that the king suspected that there must be a traitor in his court. Time and again he had laid an ambush for the king of Israel, and on every occasion the leader of Israel's forces had carefully avoided the trap. Each looked upon the other suspiciously. Who was the guilty culprit?

"None, my lord, O king!" It was one of the servants who spoke. "Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber."

It was true! Because of the divine warnings which had been sent—and heeded—the king of Israel "saved himself there, not once nor twice." 2 Kings 6:10.

Snares, unseen by mortal eyes but nonetheless deadly, are being laid for unwary feet in these closing moments of time. We are told:

"As we approach the close of time, as the people of God stand upon the borders of the heavenly Canaan, Satan will . . . redouble his efforts to prevent them from entering the goodly land. He lays his snares for every soul."—*Patriarchs and Prophets*, p. 457.

Just as the intervention of God was necessary in the case of Israel's king, so it is necessary to us in these last days. Unseen dangers which threaten our eternal salvation lie on every hand. Without God's help to point them out we shall be led astray by a deceptive enemy who paints an attractive picture which tells only a half truth!

Years ago in the ancient East there lived a family of four—father, mother, and two sons. This family was more than comfortably well off, and every need of each member was carefully supplied. Possibly a few luxuries were indulged on rare occasions.

The sons worked faithfully on the home estate, the older son without protest, the younger with vague feelings of unrest which he could not fully explain, and which were a source of concern to his parents. The older son looked forward with confidence to the day when, at the death of his father, two thirds of the wealth would be his. The younger son was not satisfied with the somewhat rou-

tine existence of home life. Even the hope of one third of his father's wealth, to be his when the old gentleman died, was not enough to keep him satisfied. There had come to him rumors of the gay life of freedom enjoyed by young people of his age in a faraway land. As the stories persisted, his discontent increased. If only he could enjoy the pleasures of that happy land! But his father would not allow him to go, he felt sure. One day his restless longings crystalized in a wild resolve. He would demand his share of the inheritance now, before his father's death, and then break the home ties to go where he pleased!

So it was that one day he placed his demand before his father. Reason and entreaty availed nothing. The young man was determined. Sadly the old father realized that the time had come when the son must learn from the hard school of experience. He knew of the bitter disillusionment which awaited his boy, but the son would not listen to his father's warning. At last the father yielded. Though he did not have to do so, he gave the young man his share of the estate.

On reaching the "far country" the wanderer lost no time in plunging into the pleasures of the place.

His money, his hail-fellow-well-met attitude, drew around him friends of a sort. It always happens thus! He who has money to spend, and who is not too particular as to how he spends it, will always have so-called friends to help him. He "wasted his substance with riotous living."

One day the young man discovered that he was out of money. Awakened thus rudely, he must have made attempts to borrow money from the friends who had been so loyal in helping him to spend his fortune. When they sensed the situation they must have left him speedily, for "no man gave unto him."

Without money and without friends to help him, the once proud prodigal looked for a job. At last he saw a sign, "Wanted, a hog tender." Of course, he was not interested in that type of work! Remember, he was a Jew! But no other work could be found. Driven by hunger, in desperation he came back to the place where he had seen the sign, applied for the job, and got it. Then, amid the filthy swine, he sat, so hungry that he longed to eat the husks which were fed to those dirty animals.

Just a moment more! When the attractive picture of pleasure had been painted for him by a clever foe, a picture so inviting that he had been lured from home

by it, was this scene included? No! It was behind the devil's hand!

"An old story," you say? Ah, no! Listen, as I bring it up to date.

A fifteen-year-old boy needed easy money, so he stole cars, dismantled them, and sold the parts. It was going to be an easy world. Then one day he carelessly drove a stolen car too close to the edge of a gravel pit on the outskirts of town. Over the bank it went, and he was killed in the wreckage.

When the devil led that young man to steal cars, did he portray the lifeless form at the bottom of the gravel pit? No! That scene was behind the devil's hand!

The president of a large Building and Loan Association was tempted by the amount of money in such easy reach. One day he was missing, and so was one million dollars, the loss of which the firm's books could not conceal. Months passed as police of the nation were alerted for him. One day two detectives saw a man who had a habit of nervously glancing over his shoulder. It was the missing man! The following morning they found his lifeless body dangling at the end of his necktie. He had hanged himself in his cell.

When the devil tempted that man to embark on a career of crime, did he picture that last scene in a lonely cell? Of course not! That was behind the devil's hand!

Bring it up to date yourself. Every time your radio or newspaper tells of some poor soul's being trapped by his misdeeds, you are witnessing something which was hidden behind the devil's hand when the victim was first led into sin!

But let us get back to our story. In rags, among the swine, the hungry wanderer "came to himself." Thoughts of the wonderful home he had left, his loving mother, his faithful father, tugged at his heart until he determined to return to the home he had so ungratefully left.

From his post of watchfulness the old father ran to meet his once lost boy! Throwing his arms around him, he cut short his prayer for pardon by a command for the best robe, the signet ring of authority, and a feast of welcome.

Thus the Saviour illustrates the joy with which our heavenly Father welcomes the returned wanderer.

Young man, young woman, have you wandered from the Father's house? He's looking for you, longing to forgive you, anxious to restore you to sonship! Won't you let Him? If you will, He will blot out the miserable mistakes of the past,

and help you to see the snares of the enemy in the future. Listen!

(Read Isa. 43:25; Ps. 32:8.)

Guided by the same vision that saw and warned of danger in days gone by, we will be able to see and avoid the snares of the enemy!

An aged Quaker sought his son in camp after a particularly severe battle of the Civil War. Not finding him, he set out in the gathering gloom with a lantern. From one prostrate form to another he passed, hoping against hope that he would find his son alive. Suddenly a gust of wind blew out the lantern, and he was left in darkness. Not able to light it again, he lifted his voice and cried, "John Hartman, thy father calleth thee!" Across the battlefield he picked his way in the darkness, repeating his call. At last a faint reply brought the father to the wounded son's side, and the loving father bound up his wounds and carried him to safety.

Oh, soul, wounded on the dark battlefield of sin, it is your Father who calls your name! Won't you respond to Him and find peace, forgiveness, and life?



Wednesday, March 17 A NEW CREATURE

A PROMINENT physician had an only daughter, whom he and his wife idolized. As a token of their love, the parents gave the girl a small gold ring. With the passing of time her finger enlarged, and the chafing of the gold band broke the skin. A sore resulted. This did not cause much concern until it refused to heal, when closer examination revealed that the dread disease of cancer had fastened itself upon the child. There was talk of severing the finger, but before this was decided on, the disease appeared on the hand. Ineffective remedies were applied, and it seemed that death would be the result of the rapid march of this seemingly incurable disease. Then someone suggested the then new cure of radium. However, the doctor had openly opposed the radium treatment in a magazine article. Now it seemed to be the only hope of saving his child's life. Wisely he decided to restudy the problem. He went to Johns Hopkins University and made a thorough investigation. As a result he was convinced that he had been wrong, and that the radium treatment offered the only real hope of saving his daughter's life. At once he sold his possessions to purchase the expensive but necessary material. Then the treatment began. Gradually the ugly disease dried

up and finally disappeared. The girl's life was saved because the only sure remedy was used.

The whole human race is sick—sick with the fatal malady of sin. Death is the sure result of this awful affliction. One of the most vivid descriptions of this terrible disease is found in Isaiah 1:5, 6. (Read.)

It has also been compared to leprosy, for which no cure existed in the time of Christ. But when the loathsome leper made his way into the presence of the great Healer, and pleaded, "If Thou wilt, Thou canst make me clean," and Christ responded, "I will; Be thou clean," the terrible disease fled at His word, and the man stood forth a new man fully cleansed of his defilement.

So it is with the malady of sin. The great Healer "who healeth all thy diseases" also "forgiveth all thine iniquities," and cleanses the soul from the darkest defilement of sin.

The sinner is also portrayed in these words. (Read Isa. 64:6.)

Since our endeavors to perfect righteousness in our own strength end in such utter failure that the results are spoken of as "filthy rags," we must look elsewhere for help. Hope is held out to us in Zechariah 3:3, 4. (Read.)

The nature of the robe itself is brought to light in Revelation 19:8: "And to her [the bride, representing God's church] was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."

However, we noted previously that man's best efforts to become righteous are as "filthy rags," while this garment is "clean and white." Therefore, this garment of righteousness must be made possible through the efforts of another. Paul tells us in 2 Corinthians 5:21, "He [God] hath made Him [Christ] to be sin for us, . . . that we might be made the righteousness of God in Him."

(Read *Steps to Christ*, p. 67, par. 2.)

That transaction must have been what the prophet of old had in mind when he wrote, "In his days Judah shall be saved . . . :and this is the name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 23:6.

It is vital that we understand the necessity for affecting this exchange of a life of sin for a life of victory. The great need for this change in the ranks of our young people is emphasized by the following passage from *Messages to Young People*, p. 131, pars. 1 and 2. (Read.)

"There are children of Sabbath-keepers who have been taught from their youth to observe the Sabbath. Some of these

are very good children, faithful to duty as far as temporal duties are concerned; but they feel no deep conviction of sin, and no need of repentance from sin. Such are in a dangerous condition. . . .

"To these youth I am authorized to say, Repent ye and be converted, that your sins may be blotted out. There is no time for you to waste. . . . No matter how faultless may have been your lives, as sinners you have steps to take. You are required to repent, believe, and be baptized."—*Testimonies*; vol. 4, p. 40.

The happy guests were entering the brilliantly lighted banquet hall. Chatting gaily, they took their places around the long table which fairly groaned under the weight of delicious food, and sparkled with silver and glass. It was the event of a lifetime! The king's son was being married, and this was the wedding feast! Suddenly a hush fell over the happy, excited throng as all eyes turned to one of the entrances. The king had been announced! In quiet respect they rose to their feet as their beloved monarch approached. Standing in the doorway, the majestic ruler's kindly gaze swept over the multitude with evident pleasure, for their happiness was his happiness. Then something caught and held his glance. A worried frown crossed his face. A whispered command to an officer standing near, sent him out into the crowd. In a moment he returned leading a trembling, half-defiant man whose threadbare garments did not harmonize with the gorgeous attire of the rest of the company. Kindly yet sternly the monarch spoke.

"Friend, how camest thou in hither not having a wedding garment? Did not you know that this rich apparel, even though purchased at such great cost, was furnished free to every guest?"

Speechless, the man stood rooted to the spot. Of course, he had known! He had merely neglected to supply himself with this rich garb. In fact, he had slightly resented the suggestion that his garments were not good enough for the occasion. Now he stood trembling before his ruler to hear his fate. (Read Matt. 22:13.)

Young friends, this will be the fate of all whose lives are not made over new and covered by the robe of Christ's righteousness! When we give our hearts to Christ, a definite change takes place.

"Ye put off . . . the old man [the old life of sin], which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and . . . put on the new man [the new life of righteousness in Christ], which after God is

created in righteousness and true holiness." Eph. 4:22-24.

"The body of the sins of the flesh" (Col. 2:11) is to be buried in the baptismal waters, there to remain forever. Paul says, "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Rom. 6:6.

Christ made death to sin a condition of discipleship, for He said, "If any man will come after Me, let him deny himself [the old sinful nature], and take up his cross daily, and follow Me." Luke 9:23.

When we accept by faith Christ's death as our death, our old life of sin hangs on the cross with Him. Thus we are "dead with Christ" (Rom. 6:8), "dead indeed unto sin" (verse 11), and "free from sin." (verse 18).

Unless we die to our sins before Jesus comes, we will die in them after He comes!

Not only is the Christian buried with his Lord in baptism after his death to sin, he is also raised to a new life as Christ was raised from the dead, and by the same power which raised up Jesus. In this he will "put . . . on the Lord Jesus Christ." Rom. 13:14. Paul further says, "As many of you as have been baptized into Christ have put on Christ." Gal. 3:27.

Not only are we clothed and covered by Christ's righteousness, we are the abiding place of our Saviour. Jesus Himself invites, "Abide in Me, and I in you." John 15:4.

Paul gives us the secret of the indwelling Christ in Philippians 2:5. "Let this mind be in you, which was also in Christ Jesus." He further reveals that the mystery (or secret) of the whole plan of salvation is "Christ in you, the hope of glory." Col. 1:27.

(Read *The Desire of Ages*, p. 173, par. 1.)

A new person is the result of this marvelous and necessary transformation! Is this a rare experience which only a few may possess? Not at all! Listen!

(Read *Ibid.*, p. 176, first three sentences.)

God longs to work this transformation for you. Will you let Him? To reject His offer means eternal death!

In 1829 George Wilson was sentenced to hang for murder and train robbery. A plea for his life was made, and President Andrew Jackson pardoned him. But Wilson spurned the pardon! He insisted that it was no pardon if he rejected it. The Supreme Court was called upon to consider the unusual case. Chief

Justice John Marshall handed down the following ruling: "A pardon is a paper, the value of which depends on its acceptance by the person implicated. It is hardly to be supposed that one under sentence of death would refuse to accept a pardon, but if it is refused, it is no pardon. George Wilson must be hanged!" While mercy lingers and love pleads, let Jesus pardon you now!

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Thursday, March 18

A NEW LIFE

It is said that when Nero was young his conscience was so tender that when he was called upon to sign the death warrant for several men he said, "Oh, I wish I could not write!" When commended by the senate for his tenderness of heart, he told them to keep their praises until he deserved them. Yet this once conscientious youth later became the monster who murdered his mother, "fiddled while Rome burned," and then had many Christians put to death for the conflagration, for which he blamed them.

Centuries ago another young man listened respectfully as the aged prophet spoke, "The Spirit of the Lord will come upon thee, and thou . . . shalt be turned into another man." 1 Sam. 10:6. The record continues, "And it was so, that . . . God gave him another heart." Verse 9.

Abundant proof of the transformation of this newly selected ruler is revealed in the acid test which followed. When it became known that he had been chosen to be Israel's king, "the children of Belial said, How shall this man save us? And they despised him, and brought him no presents." Verse 27. Later, when under the power of the Spirit of God, Saul led Israel to a great victory, "the people said unto Samuel, Who is he that said, Shall Saul reign over us? Bring the men, that we may put them to death. And Saul said, There shall not a man be put to death this day." 1 Sam. 11:12, 13.

The natural heart of sin would have demanded vengeance upon those who had scorned and reviled the new king, but the new heart, cleansed and softened by the Spirit of God, sought no revenge, but granted pardon instead.

However, a subtle change came into the life of the monarch. He failed to maintain his connection with God. He did not seem to realize the need of trusting God completely or of obeying Him implicitly. When a crisis came, he disobeyed God, and then excused his disobedience

by pointing to the crisis. The rebuke and rejection which followed his disobedience did not humble his proud spirit, but rather confirmed it in defiance. Step after step in further disobedience was taken, until, at his command, the prophets of God were slain. At last, deserted by the Spirit of God, which had given him a new heart, and surrounded by evil men and demons, Saul died by his own hand.

Why did these men, both rulers whose lives might have been honored of God, descend to such depths of sin? Because (1) they did not maintain their connection with the only power that could give them victory over their unseen enemy, and (2) because they allowed Satan to enter the unguarded avenues to the soul.

Those who have accepted Christ as their Saviour are spoken of as "newborn babes" who need the "milk of the word" so that they may grow. (1 Peter 2:2.) Just as the life of the newborn baby is dependent on receiving nourishment from the mother who brought him into the world, so the newborn Christian must keep in touch with the Power that made him "a new creature."

A new baby does not necessarily mean a continuing new life, and a new birth of spiritual experience does not guarantee a continuing spiritual life. Both are only the *beginning* of life! Both must be nourished *daily*, that abundant life may result. In each case the new life depends on definite rules, the following of which will assure new growth and strength each day, and the neglect of which will result in slow starvation and death.

What are the essentials of a healthy, vigorous Christian life? Bible study, prayer, and service. Without these, Christians become formal, cold and finally spiritually dead. With them, Christians become stronger and happier each day, as they grow up into the stature of men and women in Christ Jesus.

Since we are born again, "by the word of God" (1 Peter 1:23), and because we, as "newborn babes" need the "milk of the word" for growth, (1 Peter 2:2) we, with Job, should consider "the words of His mouth more than my necessary food." Job 23:12.

Like the prophet of old, we should say, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16.

"Why is it that our youth . . . are so easily led into temptation and sin?—It is because the word of God is not studied and meditated upon as it should be."

Messages to Young People, p. 425. "It is no marvel that there is not more heavenly-mindedness shown among the youth who profess Christianity, when there is so little attention given to the word of God."—*Ibid.*, p. 427.

A premature blast almost cost the life of the man who was setting the charge. It blew off his hands, mutilated his face, and robbed him of his sight. He was brokenhearted, especially because he was not able to read his Bible. Then one day he heard of a woman who had learned to read by touching her lips to the raised letters of the braille. He tried to do this, but discovered that the explosion had destroyed the nerve endings of his lips. One day he touched his tongue to the page. The sense of touch remained there! It was almost a superhuman task to teach his tongue to read, but he persevered, and succeeded. Later, he said, "I have read the Bible through four times, and many of its books over and over again."

Oh, that our young people had that kind of desire to read God's Book! We would have an army of stalwart workers for God.

Again and again the Word of God exhorts us to prayer. (Read 1 Thess. 5:17; Luke 21:36.)

Lack of time will not permit a study on the manner of prayer or on the conditions of answered prayer, but I would direct your attention to this blessed promise in John 14:13. (Read.)

(Read *Steps to Christ*, p. 98, par. 2; p. 99, top.)

Contrast that with this statement. (*Ibid.*, p. 103, par. 1.)

However, Satan will prevent us from engaging in prayer and Bible study if he can. (Read *Messages to Young People*, p. 383, par. 2, last half; p. 272, par. 2.)

Possibly some of us, like those who heard and accepted the message of the apostle Paul, need to burn some of our books! (Acts 19:19.)

We know that Satan will use every weapon at his command to keep us from becoming strong Christians. He hates all good and all efforts for good. We are told it is Satan's studied effort to secure the youth in sin. (Read *Ibid.*, p. 454, par. 1.)

Note the assurance to those who are faithful in prayer, in spite of Satan's efforts. (Read *Messages*, p. 90, par. 1.)

How important then that we be faithful in our prayer life!

The third vital factor in maintaining a new life in Christ is active service. The same Lord who says, "Come unto me,"

also bids us, "Go into all the world." This is our spiritual exercise, concerning which we are told: "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.

"The very life of the church depends upon her faithfulness in fulfilling the Lord's commission. . . . Where there is no active labor for others, love wanes, and faith grows dim."—*Desire of Ages*, p. 825.

Young people, make these all-important rules of spiritual life a part of your daily program! They will give you a new life in Christ Jesus, a life of happiness and peace. Don't allow any trick of the enemy to rob you in this respect. The Saviour's hand may destroy some favorite habit that has been robbing you of spiritual life, but He does it to save your life.

A painter, working high up in a great cathedral, stepped back to survey his work. So intent was he on the task in hand that he forgot where he was, and stepped back again to better view the beautiful scene. One more step would take him over the edge of the scaffold, and send him plunging down to his death! A fellow worker, coming up the ladder at the moment, took in the situation at a glance. Seizing a brush, he hurled it against the painting. Angrily, the artist sprang forward to save his work. Later, he realized that his friend's move had saved his life.

Young people, Jesus may have to alter your life habits to save you for eternity. Won't you let Him do it? All soul-destroying pleasures will have to be set aside, but remember, "no good thing" will He withhold from you.

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Friday, March 19

A NEW SONG

DRIVEN from his home by a debauched and ungodly father, an unhappy hoy found as his companions the demizens of the underworld. He knew nothing of God, for he had heard that holy name only in vile oaths. Small wonder that before he reached manhood he was sentenced to the penitentiary for a foul crime. There he became known as a desperate character, constantly forming plans to destroy the prison, and escape. In an evil hour he made a murderous assault on a guard, and as a result was sentenced to solitary confinement. There

he seemed to become demon possessed, cursing God and hating man. As a climax to his hostile life, tuberculosis fastened itself upon him, and the grim reaper drew near.

One day a Christian woman came to the prison. Though weakened by disease and debauched by sin, he seemed to see in her a resemblance of his mother, whom he remembered and loved. The words of this Christian worker comforted him. She told him of the Son of God, who even yet could reach down and save him. She knelt down in the cell and prayed for him, asking God to convert him.

The Holy Spirit touched his heart. Conviction of sin was followed swiftly by repentance. He began a new life. His heart became as tender as that of a child. All were amazed at the transformation. Hardened criminals stood by his bed and wept as he told how a man could climb up from the depths through faith in God. He died triumphant, a witness to the saving power of a merciful Saviour.

This man understood what David meant when he sang, "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And He hath put a new song in my mouth, even praise unto our God." Ps. 40:1-3.

God is so good to us! As we walk in the new way that leads to a new world, following a new Master, making new decisions, receiving new and clearer vision, being made into new creatures, and thrilling to the power of a new life, our loving Father places a new song upon our lips—a song of gladness, praise, and victory.

One of the high lights of academic and college life is the Friday evening vesper service, at which time thought-provoking talks are followed by opportunities for personal testimony and consecration. Many a happy Christian can trace the beginning of his walk with God to the power of these simple, never-to-be-forgotten services.

Tonight is Friday night, and I am going to bring the blessing and opportunity of speaking for the Master to every congregation, great or small, where the plan for this Missionary Volunteer Week of Prayer is followed. I earnestly invite *you*, young man, and *you*, young woman, and *you*, boys and girls, to speak a word of surrender and consecration tonight!

Why should you speak? Listen, while I tell you of the marvelous power of words.

"Words can make the tears flow; they can wrangle a staid personality from its moorings, incite it to lofty endeavor and noble deeds, or lead it to a lynching party and ignominy. Words can make men lend a helping hand directly or through the medium of their contributed dollars, or can place bayonets in their grasp with which to viciously rip open the intestines of those same persons to whom they previously lent a friendly hand. Words . . . can destroy the sweetest faith of pure love, or they can build the highest type of human trust and confidence out of originally casual acquaintanceship. Words can sculpture a beautiful manhood or womanhood out of a helpless bit of animate flesh, or they may render it bestial and cruel. They may build a small company into a billion dollar industry, or drive a great corporation into bankruptcy."—Dr. GEORGE W. CRANE in *Psychology Applied*, pp. 34, 35.

What power lies in words! How important, then, that we read, listen to, and speak *only* those words that will build for eternity, and shun those that demoralize and destroy!

Why should you speak for God? For your *own* sake!

"Words are more than an indication of character; they have power to react on the character. Men are influenced by their own words. Often under a momentary impulse, prompted by Satan, they give utterance to jealousy or evil surmising, expressing that which they do not really believe; but the expression reacts on the thoughts. They are deceived by their words, and come to believe that true which was spoken at Satan's instigation."—*The Desire of Ages*, p. 323.

On the other hand, we are told that "nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. . . . It is a law of nature that our thoughts and feelings are encouraged and strengthened as we give them utterance. . . . If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy. . . . Then let us educate our hearts and lips to speak the praise of God for His matchless love."—*Ministry of Healing*, pp. 251-253.

Our spoken words of thanksgiving, trust, surrender, and love will help to make us stronger Christians.

Why should you speak for God? For the sake of *others*!

Ruth and her friend had planned to attend the bell ringer's concert. It was with some misgivings that Ruth had decided to go, for the concert came on prayer-meeting night, and ordinarily Ruth was in her place at prayer meeting. However, she decided that she would miss prayer meeting this time.

In a dream on Tuesday night, Ruth looked into the face of an angel who stood beside her bed. She heard the question, "Do you place such little value on a single soul?" Deeply impressed that she should attend the prayer service, Ruth called her friend and canceled the appointment. That night she was in her accustomed place.

When opportunity to speak was given, Ruth was among those who stood. In a ringing testimony she told how happy she was to be at prayer meeting instead of at the concert.

When opportunity was given for personal surrender, a little old lady in black gave her heart to Jesus. At the close of the service she asked to speak to Ruth. Earnestly she said, "I have not been to church for years. I came because I had some time to spare before train time. When I heard you say that you would rather be here than at the concert, I decided that I had been missing something worth while. I gave my heart to God because of your testimony."

Ruth was thrilled! Later she had cause for even greater thankfulness. She lived near the railroad. In the middle of the night she and her family were awakened by a crash. There had been a wreck! Hurrying out with her father, she moved from form to form. At last her lantern light shown down on the face of a little old lady. She had been fatally injured, but she smiled as she recognized Ruth.

"Oh, it was my last chance! What if I had not gone? What if you had not been there to speak?"

Young people, some friend or acquaintance may be helped to a new life by the joyful sound of a new song which comes from your lips! Even though the words be halting and stammering, if they express love for Jesus, and surrender to Him, either anew or for the first time, they will be sounds of sweetest music to the Saviour's ears!

Do you love Jesus? Have you given your heart and life to Him in surrender? If not, will you do so now? Are you determined to be faithful to the end? Do you feel that you need the prayers of others that God will help you in this?

Then, won't you stand and speak for Him tonight? Who will be first?

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Sabbath, March 20

NEW POWER

"TUCKED away in a Scottish highland valley—so the story goes—stands a famous shooting lodge, which was owned a generation ago by a woman who delighted to gather around her, friends prominent in art and literature. One day a guest, carelessly pressing hard on a siphon containing acid, squirted the fluid all over part of a beautiful wall, entirely ruining it. The hostess graciously tried to hide the dismay she felt, for the panel was of rare and historic beauty, and she valued it highly. One of the guests who had witnessed the accident, quietly remained behind while the rest of the party went picnicking.

"Left alone, he at once set to work. Hour after hour he patiently and carefully labored. At length the party returned. The hostess, thinking sadly of her ruined wall, was about to cross the threshold into the room, when, looking up, she suddenly stopped in sheer amazement. Facing her, where the marred ruin had once been, was a picture of matchless beauty, which like she had never seen. Tall stately forest trees, deep-blue skies, fleecy clouds, long green grasses shimmering in the summer breeze, purling brooks and wild flowers, tangled shrub and vines, were there, and stepping boldly forth from out the forest glades, stood a magnificent stag.

"It was Landseer, the artist. His master touch had entirely transformed the disfigured and ruined wall. His labor of love had made it into a thing of rare beauty."—*Youth's Instructor*.

So it is when the regenerating power of God's love touches lives whose beauty has been marred by sin. That power awaits our consent before it can operate. God's great love for us makes it available.

Read Jer. 31:3; Isa. 1:18.

That love will reach to the depths.

It calls to the wanderer who has once known the Saviour. In Jeremiah 18:1-4 we are told how the vessel of clay was "marred in the hand of the potter." Instead of casting the ruined lump of clay to one side, the potter "made it again."

We are the vessels of clay, for God says, "As the clay is in the potter's hand, so are ye in Mine hand." Verse 6.

Young people, these marvelous provisions of salvation are for us, not only for

those who lived centuries ago, nor alone for those who have never known the Saviour! To us comes the assurance of power to save.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away all your sins, and give you a new heart. Then believe that He does this *because He has promised*. . . .

"You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You *believe* that promise. You confess your sins, and give yourself to God. You *will* to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole. Just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it."—*Steps to Christ*, pp. 53-55.

What if you fall after you have given your heart to God? Listen to God's plan! (Read 1 John 2:1.)

God does not here sanction known sin, but He makes provision for us if we stumble. (Read Micah 7:8.)

"We shall often have to bow down and weep at the feet of Jesus because of our short-comings and mistakes; but we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of God. No; Christ is at the right hand of God, who also maketh intercession for us."—*Ibid.*, p. 69.

Just as babes learning to walk are lifted when they fall, so a loving Saviour lifts us, and bids us to continue in our walk with Him.

Must we *always* fall? No! God has made it plain that He "is able to *keep*" us from falling. (Jude 24.) Note that the same One who promises to give us a new heart (Eze. 36:25-27) promises to remain with us. (Read Isa. 41:10; Heb. 13:5.)

More than that, He promises to give us victory in the conflict with sin. "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57.

"When they humbly entreat the mighty Conqueror for help, the weakest believers in the truth, relying firmly upon Christ, can successfully repulse Satan and all his host."—*Messages to Young People*, p. 51. When Jesus comes into the heart, He brings power for victory.

A lumbering, awkward steamer plied from London to Plymouth. Every time it entered the dock it injured either itself or the dock. One day when it came in the bystanders were waiting to see what damage would be done, but, to their surprise, it sailed in easily without a mishap. Someone shouted, "Well, old Bust-Em-Up, what's the matter now?" Quickly the reply came, "Same old ship, guv'nor, but we have a new skipper aboard."

So it is with the one who takes Christ into the heart. When Jesus comes into the heart, He brings power to serve.

The last words of Jesus to His followers—including you, young people—were, "All power is given unto Me. . . . Go ye therefore, and teach all nations. . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

The fullness of power is promised to us as we heed the Master's command. (Read Luke 10:19; Acts 1:8.)

Power for service awaits our demand and our reception, young people! If you will set aside every known sin, dedicate your talents to the Master's use as you surrender yourself unreservedly to Him, He will use you with power!

Oh, yes, I know! You have given out literature, and gone out with the Sunshine Band, but—nothing happened! Why? Look down deep into your hearts. Is every sin put away? the power will come when the Spirit is poured out, and the Spirit will be poured out when you give up every known sin. Then God can, and will bless your efforts.

During the war between Russia and Finland a group of seven Russian prisoners, sentenced to be shot the next morning, were placed in a prison cell. Outside, the Finland guards paced back and forth. An intense hatred between the two groups was manifested. The guards taunted the men with the fate that awaited them. The prisoners cursed the guards, and beat the bars with their fists. One prisoner sat unmoved. Suddenly he began to sing a gospel song. All looked at him in amazement. He must have lost his mind under the strain! They listened silently until the man had finished the song.

"What's the matter, Koskenin?" one of the prisoners demanded. "Have you lost your mind?"

"No!" he man replied. "I know how you feel. I felt that way, too. Last night I couldn't sleep. I was restless until I knelt down and gave my heart to God. This song is God's answer to my prayer."

"I wish I could have an experience

like that!" the other said. Then dropping to his knees, he added, "Pray for me!"

Both men knelt, and the prisoner who had found Christ poured out his soul in a simple prayer to God. As he prayed, the chill barrier of hatred between the groups was swept away by the love of God, revealed in the conversion of lost men.

One after another the prisoners, reared in an atmosphere of atheism and unbelief, surrendered to the tender appeal of the Spirit of God as the unlettered prisoner brought man after man to the foot of the cross. By two o'clock in the morning all had made the surrender.

"Now let's all sing the song!" one suggested. The prison walls resounded as they sang from the depths of hearts that God had touched.

"Oh, they gave their hearts to God because they were cowards!" someone might say. "They couldn't bear the thought of death."

Wait until we finish the story before you draw that conclusion!

At dawn the men were marched out to face the firing squad, even though the Finnish officer who witnessed what had happened (and who wrote the story later) wished that it were possible for him to save them.

Before they were executed the men made two requests. One was that they should not be blindfolded—not a request from cowards—and the other that they be allowed to sing their song once more. Both requests were granted.

Before the waiting guns, the seven men stood fearlessly, raised their hands to heaven, and sang:

"Safe in the arms of Jesus,
Safe on His gentle breast—
Here by His love o'ershaded
Sweetly my soul doth rest."

As the last notes of the song died away, the waiting guns spoke, and the men died—died with hope in God because of the faithful witnessing of an unlearned Russian who had found his Lord.

The greatest thrills in the world are found in salvation through Christ, and in active service in His name. Young people all over the world are enjoying those thrills. Won't you join them? Won't you give your heart unreservedly to Jesus—make an unconditional surrender? Then won't you go out in His name to carry the good news of salvation to others?

May God bless you, young people, as you make your way toward that better land of which God said, "Behold, I make all things new."

Lessons for JUNIOR MISSIONARY VOLUNTEERS

By Walter A. Howe

Secretary, Young People's Department,
Southwestern Union Conference

Lesson I

Monday, March 15

HE LOVES ME

HOLIDAY spirit was in the air. Everyone who passed that busy corner seemed to be trying his level best to get to his destination just a little faster. Two things were in the mind of most of those who passed. One was the purchase of that last gift they had failed to secure, and the other was to get to the warmth of the fires in their own homes just as quickly as possible. Snowflakes, in contrast to the hurrying, bustling throng, settled slowly and beautifully to rest on the ground already covered with a blanket of white, adding their bit to the spirit of Christmas.

So bent on their own problems were those who passed that hardly anyone noticed the inadequately clothed boy of fourteen who stood on the corner with his armload of unsold newspapers. He had long since given up crying, "Extra, Extra, Extra." Now he was just standing and watching the busy throng.

From up the street came a man who, because of a combination of circumstances, found himself having to remain in this great city while his family celebrated Christmas at home without him. Slowly walking toward the silent newsboy, he noticed that the lad was having no success in selling his papers. He walked on to where the boy stood, cold and still, and he purchased a paper. As the boy offered the man the change due him, the man questioned, "Son, if you could have what you wanted for Christmas, what would you choose?" The boy looked out from beneath the cap he had pulled low to keep his ears warm, and replied, "Somebody to love me, sir."

This boy's expressed wish for Christmas is the wish that all of you would make if you had no parents or relatives to love you. There is a warm sense of belonging when you know that someone loves you. Probably the most notable thing about the institution called home is the love that radiates from its fireside. The one thing that is common to all your homes is that your fathers and

mothers love you children. I am sure it is a great source of comfort and security to you to know that, no matter what happens, father and mother will continue to love you.

The love your fathers and mothers have for you is shown in many ways. The work that father does to provide you with food, clothing, and schooling, does not seem too hard for him, because he is doing it for you and he loves you. The many footsteps taken by mother each day in the preparation of meals, and the many tasks her busy hands perform do not seem so tiresome or hard, because she loves you. So when we love others we do not notice the work and sacrifice involved. The labor for love becomes a pleasure. Love is the force that urges people to do things for others.

There is someone who loves you even more than your father or mother. Can you tell me who it is that has such love? Yes, I can just hear some of you saying, "I know! God loves us more than father and mother." I would have to agree with you. But I am thinking of someone else who loves you more than your father or mother. Yes, you are right. God's Son loves you in just that way. If you remember nothing more, always remember that Jesus loves you.

It is important that all boys and girls know that their parents love them. It is more important for you to know for certain that Jesus knows you each one and has a place for each of you in His great heart of love. When He knows you, that makes it personal. It may seem strange to some of you that Jesus knows all about you and still He loves you, but that is the case. How do I know? Jesus says so. Listen to John 15:9. "As the Father hath loved Me, so have I loved you."

Do you think God loved His Son Jesus? My Bible tells me that God is love. God loved Jesus and He loves us. And Jesus tells you that just as the Father loved Him, so He loved you. Just as if you were the only child, Jesus loves you. That makes His love for you very personal. He loves you as an individual. It makes no difference what the color of

your hair happens to be, or your eyes. He loves you no matter what your family background and financial circumstances happen to be. Jesus loves you in spite of the things you may have been doing. He loves you, because you are you. Listen again: "As the Father hath loved Me, so have I loved you." I am not saying that Jesus loves your mistakes. But He does love you in spite of those mistakes.

Now, then, when you love someone very much, there are certain things you desire for them. For one thing, you want them to be happy. Think back. Is it any trouble to you to try to make those you love happy? Of course, it isn't! The same is true of Jesus. Not only does He love you, but He wants you to be happy. In fact, the purpose in all His teaching was to make you happy. I read in John 15:11, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

Yes, Jesus was happy, even though He knew He was to die for you. He had learned to know what real happiness was. His joy was so rich and wonderful, He felt that it was full. And, therefore, He wants to give you His joy so that your joy will be full too. It is only fair to tell you that Satan has tried to make a counterfeit of true happiness. It is with this lure that he fishes for the souls of boys and girls like you. Satan does not love you. In fact, he is doing all he can to destroy the love of Jesus in your hearts. But Jesus loves every one of you. He offers real happiness instead of the counterfeit, for the purpose of making you happy and joyful.

(Sing: Chorus, "My Cup Is Running Over With Joy," No. 24, in *Singspiration*, Number Two.)

Jesus not only loves every one of you but also is anxious to bring you all the things that will be best for you. That may seem a bit complicated. It is true, nevertheless. What is it that you want more than anything else? I suppose there is no way of accounting for the wishes of some people. However, we read in the last part of the verse in John 15:7: "Ye shall ask what ye will, and it shall be done unto you." Naturally you are wondering just how that could be? The explanation is in the eleven words just preceding the words I have quoted: "If ye abide in Me, and My words abide in you." With that solution, what looked like a direct contradiction becomes a beautiful truth. "If ye abide in Me, and My words abide in you, ye shall ask what ye will, and it shall be done unto you."

If you follow Jesus and give your heart to Him, and study His words to know Him better, then the things that you ask for will be in harmony with His great plan, and according to His promise "it shall be done unto you."

Babies have a habit of wanting to handle the things they see. Loving parents try to please them by letting them have many of the things they reach for. When the baby sees its father using a razor, and reaches for the bright shining blade, it would be too bad if father gave the baby what it wanted. You folk know, and father knows, that razor blades are not fit playthings for babies. So father says No. The same is true of our heavenly Father. Some things that we might want would not be best for us. But if we abide in Him, we will not be asking for the counterfeits that Satan uses to get boys and girls to go his way. We will want the good things that a loving Jesus will provide for us because He loves us.

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Lesson II

Tuesday, March 16

HE GAVE HIMSELF FOR ME

HAVE you ever been on a delightful trip and wished it would never end? When we are delighted with something, it is natural for us to wish it would continue. Your parents do everything in their power to make your happiness continue. They send you to school to help you to be happier all through your life. They take you to church to help you to have a Christian experience that will make you happier all through this life and in the life to come.

Jesus, looking ahead in the pages of history, saw you and loved you, and, like your parents, He wanted to do something that would make your happiness permanent. His love for you included provision not only for your happiness now but for your happiness in the future. So, together with the Father, Jesus sat in council. He saw that men and women and boys and girls would have to die, because Adam would sin, and *since* all the other people were children of Adam, they too would be subject to death by inheritance. This grieved Jesus very much. He loved you. He did not wish to see you die. But the law of the Father would be broken. *The wages of sin is death.* When the Father's law had been broken, the wages just had to be paid.

So, because Jesus loved you, He planned it with the Father to leave the heavenly courts and take on sinful flesh

just like ours. He would be subject to all the temptations that you face. He would have the same wants and desires that you have. And then He would be killed by some of the very people He had come to help. If He could be tempted in all points as you are and still not sin, then His death would be for your sake. You would not have to look forward to eternal death. Jesus did just that. He took on Himself sinful flesh and was tempted in every way just as you are. He lived a perfect life and then was crucified. The awful story of His sacrifice is one you have often heard. He made that sacrifice for you and for me because He loved us. This was the way He could provide eternal life for us. He wanted our joy to be permanent.

A good while ago when Russia was a nation of serfs and noblemen, a certain rich man set out by sled for a distant outpost in the wilderness of Northern Russia. With him were his wife and little daughter and a faithful serf. The weather was bitterly cold, and the distance was great. A team of horses was hitched to the sled, and a team of strong horses was tied to the back of the sled. The drive was to be so long, they took the spare team to relieve the pulling team before the trip ended.

It was bitterly cold, and the road wound its way across large uninhabited areas, through forests, and across lakes. They never came in sight of another human being. As the sun was beginning to reach toward the western horizon, the nobleman and serf both at once heard the distant yelps of a wolf pack coming toward them. The sounds grew louder as the hungry beasts smelled food. In just a little while the pack came into sight. They were making fast time, coming as hard as they could run toward the sled and its occupants. Just as the lead wolf came close to the heels of the frightened horses at the rear of the sled, the serf turned, and with careful aim, fired at the leader. The rushing pack of wolves behind the leader tumbled over the leader who had died instantly from the shot. Hunger makes cruel beasts even more cruel. That pack of wolves stopped long enough to eat the great wolf who had just a few moments before been their leader. Snapping and snarling, they finished the last morsel of meat on those bones, and lifted their noses again for the scent that told them there was more food to be had.

Five more times that ravenous pack of wolves overtook the sled, each time stopping to eat their leader shot down

by the deadly marksmanship of the serf who was driving. With his last bullet gone, and sensing the need for still more speed, he stopped the horses, and quickly replaced the tired horses with the two that had been tied to the back of the sled. He had not driven far when in the gray light of approaching dusk he could see the large mass of forms bobbing up and down as they came once more toward the sled. When they had almost reached the sled, the serf reached down and cut one of the tired horses loose. In no time at all the hungry demons had pulled the poor horse down to a fate similar to that of the six wolves that had furnished them food just prior to this. It seemed a bit longer this time before the wolves came on them. The serf was driving as fast as the horses could run hoping to reach the outpost before it was too late. Once more the serf turned and cut the remaining tired horse loose from the back of the sled.

Just as the lights of the houses in that outpost came into view in the distance, the pack was on them again. As they drew close to the sled, that faithful serf placed the lines in the hand of the puzzled nobleman, and, waving good-by, jumped into the midst of that pack of hungry wolves. The nobleman with his little family just had time to reach the protection of the people at the outpost.

The next summer, when the snow had melted and the flowers of the field had replaced winter's barren emptiness, the nobleman made that same trip again with his family. As they neared the outpost that had meant safety to them during the previous winter, they stopped their horses and went over to a monument the nobleman had had erected. His wife stooped low to read the words inscribed at the base of the monument, "Greater love hath no man than this, that a man lay down his life for his friends."

Those words were not original with the nobleman. Many years previous to this, Jesus had said, "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. Jesus said those words, knowing that He was going to lay down His life for you. We are told by Mrs. E. G. White that if you had been the only one who had sinned, Jesus would have gone right ahead and laid down His life just for you. The only thing in the world that would prompt such sacrifice is the love Jesus has for you.

You are important to Jesus. Important enough for Him to give His life for you. Listen, friend, is He important to you?

Lesson III

Wednesday, March 17

HE CHOSE ME

MISS JENSEN had selected two boys to act as captains of the two sides who would play the game for that particular recess. Once outside, a whistle quieted the laughing, shouting boys and girls long enough to do the choosing. As the two captains took their places, the one who was to have first choice quickly pointed to George, who was known to be a very fast runner, and said, "I choose you."

There is magic in those words. The captain felt the need of George. And when those words were spoken, a wonderful feeling of fellowship immediately came unconsciously to George and the captain. George knew that he was wanted. He knew that he was needed. George knew that he could help in winning that game. So he wanted to do his best for the school friend who had "chosen" him.

Each of you here this morning has been chosen for an even greater contest. The game has been going on for a long while. Our parents speak of it as the great controversy between Christ and Satan. They are the two captains. The struggle has been long and fierce. These two and their followers, both men and angels, have had a struggle over every boy and girl. This struggle grows more fierce as boy or girl becomes a Junior. It is for that reason that you should know the nature of the two captains, and what they stand for. You must decide which one you will accept for a captain.

The simple fact is that Jesus is a captain and He has chosen you. Satan comes and tries to be a captain and says to you, "No, I am your captain. Follow me and I will show you a good time." And the invitation you accept will determine which side you will be on. I am sure Jesus has seen the year 1948 and you boys and girls when He said in John 15:16, "Ye have not chosen Me, but I have chosen you, . . . that whatsoever ye shall ask of the Father in My name, He may give it to you."

In one breath He tells you that you, and you, and you are Juniors of His choice, and for what purpose? Why, to make it possible that whatsoever ye shall ask of the Father in His name, He will give it to you. The interesting thing is that Jesus chose you first. He did not wait for you to choose Him. He says specifically, "Ye have not chosen Me, but

I have chosen you." In other words, you are important to Him. He wants you each one on His side. He needs every one of you on His side.

Contrasted with Jesus' declaration of His choosing you, is the choosing of Satan. There is no trace of personal love in the suggestions coming from Satan. There is no gift of his own life as there has been on the part of Jesus. Jesus said He loved you, and then He backed up His statement by His death on the cross, proving that He loved you. All Satan desires is to destroy your love for Jesus. He uses temptations such as worldly pleasure, money, self-satisfaction, clothes, and appetite to lure you away from the true joys that Jesus has in mind for each of you. On the other hand, Jesus wants you for a particular purpose. You with your talents, your weaknesses, and your strength, have a place in Jesus' great plan that only you can fill. It is for that very position that Jesus says, "I have chosen you." Jesus has a world of people to win to Himself. He loves mankind everywhere. He will save anyone in all the world from his sin, if he will only hear His voice as He says, "I have chosen you."

It would seem, therefore, that one of the chief purposes of Jesus' choosing you is that you might help Him in the work of winning others to His side in this great game of life. According to the Spirit of prophecy, there is an exact place that only you can fill. Jesus wants you to represent Him while here on this earth. To represent Him, you must know Him. That was why the great apostle Paul said, "I count all things but loss for . . . the knowledge of Christ Jesus my Lord."

During the last great war it became necessary, for reasons of security, to keep the movements of a certain great general clothed in secrecy. To do this, a man had to be found who would look like this general, and act like this general, so that men everywhere would think it actually was the general. To prepare for this service, the man who was selected studied every movement of the general he was to act like. He learned to write as the general did. He learned to comb his hair exactly as the general did. He studied the general's habits of retiring at night and rising in the morning. He studied his attitudes toward friends and strangers, and all his habits in all his daily living. Then in the general's car he would travel to this place and that place, or perhaps, taking the general's place, would land in a faraway

country, so that enemy spies informed their governments that the general was in many different places in the world, when actually he was not away from his troops.

The representation of Jesus that we should be to those who live about us should be just as complete. We need to study Him. We must know his teachings, His way of living. Then we must live as His representatives. That is the big thing. He wants you to do. Surely Jesus' representatives will talk as He talked. There is no room for the silly, meaningless talk that characterizes some of the speech of young people today. Certainly it is an important position that Jesus has in mind for you as He chooses you.

He chooses you for more than just being His representative here on earth. He chooses you also to come and live with Him in the earth made new. The glories of the new earth are beyond description. (Read 1 Corinthians 2:9.)

Think about the most interesting or beautiful place you have ever seen or heard of. Yet, according to the Bible, your home in heaven is more interesting and far more beautiful than all that. (Song: "My Home Is in Heaven.")

Yes, Jesus had you in mind as the plan for the choosing of boys and girls was made and carried out. He chose you, then straightway gave His life for you personally. Once again, today, His message comes to you, saying, "I have chosen you!" In that selection Jesus knew you. He knew your limitations and your abilities. He knew your racial background and characteristics. Still He wanted you. All that you lack in ability He will supply. All that you lack in power to live victoriously He will give abundantly. Just be sure to remember that He chooses you.

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Lesson IV

Thursday, March 18

I CHOOSE JESUS

You should have three facts in mind as a result of our studying together. First, and very important, is the fact that Jesus loves you. Because He loves you each one, He gave His life so that you could live. Then, long ago He chose you. This expressed love of Jesus surely calls for some sort of response from you.

Today let us stop and think about that response. Though it is true that Jesus has chosen you, you do not have to accept His choice. In fact, there are some Juniors who do not want to be on

Jesus' side. Then there are some others who hesitate and think they will not refuse to have Jesus for their captain, but they will not accept His choice either. But there are so many who choose Jesus that there must be some good reason.

It may seem surprising to think that you must accept the choosing of Jesus to complete this wonderful love of His. But in every choosing the one chosen may refuse to be chosen by the leader. Thus far in our studying together we have established the fact that Jesus has chosen you. The great question now is: Are you going to accept or reject this choice of His? In fact, each new day you must decide on accepting Jesus, His love, His happiness, His sacrifice, and His rewards, or some other leader's tempting offer.

It is a fact that no one in his right mind deliberately chooses a course of action that will bring him sorrow and failure. If there is any way possible to avoid these things, everyone attempts to do so. As you study the face of Jesus, your desire to have Him in your life becomes a decision for Him. Those words of the chorus, "Turn your eyes upon Jesus, look full in His wonderful face; and the things of earth will grow strangely dim in the light of His glory and grace," have real meaning for every one of you. If you just look at Jesus, and read of Him in His Word, there is only one decision you can make. I want Him, too, so I will choose Him.

There is an element of exclusion about this choosing of Jesus. When we choose Him as our captain, the cycle is complete, and any other leader is eliminated. When you take a glass and fill it with every bit of water it will hold, there is no opportunity to put anything else in that glass. If you give your allegiance to Jesus, no other leader can share in those loyalties. In choosing, you choose one, and automatically exclude all others. No man can serve two masters.

Another factor in helping you choose Jesus is your sense of need. You do not have to go very far down life's pathway until you realize that you need more strength than you have of your own. So Jesus' personal magnetism draws us to Him. His sacrifice on our behalf makes us want Him. His ability to know and satisfy our needs makes us long for His presence. All of your life's experience makes you want to say, He has chosen me, therefore, I choose Him.

There is a little more to completing the fulfillment of Jesus' love for us than

just that. First of all, we need to understand all that is involved in choosing Jesus. It is one thing to say, "I choose Him," and it is quite another really to choose Him in every way. Really choosing Jesus for your leader in the whole of life involves confession of your mistakes and repentance for them. That is neither complicated nor difficult. Jesus has given you a sense of right and wrong. Along with this, the teachings of His Word will guide you further in knowing what is right. When you place your life alongside the plan Jesus has for you, you will, first of all, feel like many of the rest of us. A wave of hopelessness will come over you. But Jesus says for your comfort and mine: If a man is faithful and just to confess his sins, I will be faithful and just to forgive his sins. You just cannot help but be sorry for the mistakes if you look at them. Then following repentance, confess those mistakes, and Jesus forgives them.

Choosing Him also includes earnest petition to Him for the strength to overcome and live according to His great plan. Having once made the selection of Jesus as your captain, the matter is not settled once and for all. Satan continues to try to get your allegiance. It is necessary to keep the communication lines open, speaking often to Jesus, and listening for His answer. He will help in each difficulty as it comes, and give you strength to overcome each temptation as it is shown to you.

You must accept by faith the salvation that came to you as a result of Jesus' having died for you. Instead of doing as you please, surrender yourself to Jesus, and ask His direction. Perhaps the best single word for this choosing of Jesus is *surrender*. Literally, the steering wheel of your life is turned over to Jesus. From that time forward His promises will be yours just as long as you yield Him control.

In certain areas of the ocean, particularly in and around the harbors, a special pilot must be taken aboard a visiting ship to avoid running the ship aground. The special pilots know where the rocks are beneath the surface of the water. These they seek to avoid. The pilot, unacquainted with that area of the ocean, could never safely conduct a boat into its dock. Jesus is the pilot who knows the lurking dangers beneath the surface of life's affairs. He will, if we allow Him to do so, come aboard and take the controls of life and safely steer you into the harbor. It means yielding the controls to Jesus, however. There

can be no division of control. Either Jesus becomes the Master pilot, or He does not serve at all.

During the great war the retreating enemy often left mine fields systematically laid and carefully concealed. No advance whatever was safe until the men with mine detectors had gone ahead and cleared a safe path for the advancing group. The boundaries of this safe path were clearly marked, and warnings posted. In spite of the warnings and the markers, many were wounded and some died, because they did not heed the warnings. As you advance, the best advice possible is that you choose Jesus to lead you safely over these dangerous trails. He has already chosen you. Will you accept His choice, and give Him control of your life?

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Lesson V

Friday, March 19

I WILL FOLLOW HIM

Two ribbons of steel stretched away and vanished at a point in the distance. On the station platform two boys stood talking. They were waiting to see the fast streamliner as it rushed down those tracks. The train was so regular in its schedule that a person could almost set his clock by its appearance. Today was no exception. John and Bill thrilled at the sight of the great silver train bearing down on them, and then it was gone with what seemed to them an incredible speed. It was literally a silver streak disappearing in the distance.

The sun shining on the stainless steel of the train had impressed the boys. They continued to stand on the little station platform, talking about its speed and beauty. Like most boys, they wondered what it was made of. Could it actually be silver? The station agent overheard their conversation, so he joined the boys. After greeting them, he took out his pocketknife and showed the boys the blade, saying, "See this blade? Well, it is made of the same stuff that train is."

"But, Mr. Lang," spoke up John, "the knife blade is all stained and dirty." How can it be that that bright shining train is made of the same thing your knife is?"

Then Mr. Lang told the boys that both the train and the knife were actually made of steel. Both were very hard, both were of good quality. Then he explained that the difference was the presence of a chemical in the steel that went into the construction of the train that made that

steel stainless. Any steel without that process would be discolored by certain things that touched it. There was Mr. Lang's pocket knife. It cut apples when Mr. Lang was eating them, it whittled resin-filled blocks of wood, it was used to prune trees, and to mix paints, and in all the many ways a pocketknife is generally used. The acid or chemical content of the material through which the knife was cutting reacted on the steel in various ways, causing it to be stained and discolored. No harm was done to the steel other than to make it look dark and stained.

With the silverlike train, the story was different. The train did have many and varied contacts with things that would have discolored the plain steel of the knife. All the weather of that area which included snow, sleet, rain, wind, and dust storms, had absolutely no effect on the stainless steel of that train. Racing through any and all circumstances, it remained the shining silver streak that it was when it made its maiden run.

Here, then, are two types of steel. One is injured in its appearance by everything it touches; the other travels far and touches many different things, but is never stained. There are boys and girls like these two types of steel. They are all young people with loving parents. But some of them, like a pocketknife, have their lives marred by everything they touch, while others travel straight through a world of sin and receive no trace whatsoever of the ugly things surrounding them. The same thing that is true of the steel is true of boys and girls. The difference is in what is inside of them.

Some young men and women decide they will walk life's pathway with no help. They think they can do so without being "stained." Then they come in contact with the ugly things in the world. The result is that the scars from that contact leave them discolored. On the other hand, the boy or girl who has decided to choose Jesus, and then follows that decision up with daily communion and prayer, has the something inside him that makes it possible to walk through a world of sin without so much as a trace of stain or discoloration of character.

It must be borne in mind that all of you will come in close contact with those who do all manner of wrong things. You will see drinking. Some may even try to get you to drink with them. You will find many who think it perfectly all right to smoke. You must know that you walk in a world of sin and sinners. The impor-

tant thing is that you need not be stained by the mistakes of these followers of Satan. The way you look, after being in contact with these people, will depend on what is inside you. It is the presence of Jesus within that makes it possible to be like the stainless steel.

It is not enough to know that Jesus loves you and wants you to be happy, that He gave His life for you, that He has chosen you, and that you in turn have chosen Him. You must add to these steps the determination to continue this close association with Him. By His Spirit, Jesus will show you one thing at a time that needs to be corrected in your life. As He points these things out to you, you will want power from Him to help you overcome the mistakes. If He pointed out at one time all the things that needed to be corrected, it would discourage you. However, Jesus wants you to be stainless steel in your character. He wants no temptation to leave its mark upon your character. Jesus will help you accomplish this if you allow His presence in all your life.

You are to grow in grace. The principle of growth is one you should understand. From babyhood to the grave, an individual is the product of growth and his surroundings. You grow mentally, physically, emotionally, nervously, and socially, as well as spiritually. If the growth is proper, and you grow in grace, then the effect of the surroundings will be negligible. You will be stainless steel.

Like the highways of our land, Jesus has set up markers to tell us the correct highway, and to warn of approaching turns, narrow places, obstacles, and hazards. But if we cannot hear His voice, or refuse to walk with Him, we do not have the assistance we need.

We hope that during this week every Junior boy and girl will start on the right road, or determine he will continue on the right road—the road to your heavenly home that Jesus has prepared for you. Naturally, you will need Jesus as your guide. Hear His voice as He directs you through life. Literally walk with Him. Then, as stainless as the stainless steel, you will be able to go home with Him, with no taint of the sin and wrongdoing you have encountered as you walked with Him day by day. And what is more, you will have the satisfaction of knowing that you are living victoriously.

(Sing the combined choruses: "Give Your Heart to Jesus," "You Must Open the Door," and "Into My Heart.")

★ Home Missionary Department ★

The Gospel to Every Kindred and Tongue

Literature for the Millions

BY B. M. PRESTON

SOMEONE has rightly said, "A drop of ink may make millions think." Ink has been used in carrying this last message to millions of people, which has resulted in thousands of people everywhere turning to God and His truth in these last days.

Printing and the Reformation

It was no mere coincident that at the very dawn of the Reformation the art of printing with movable type was developed. God ordained that printing would be a most powerful agency for the dissemination of His truth in these last days. The development of the art of printing and the rapid increase in the circulation of printed copies of the Bible and other truth-filled literature went hand in hand, resulting in millions having access to the printed Word of truth.

During Luther's confinement in old Wartburg Castle he spent his time translating the Bible into the German language, so the common people could read the Word for themselves. It was reported that Satan appeared in person to Luther in his cell, for nothing so angers the enemy of souls as to see the printed pages of truth made available to the people. Luther is said to have thrown his inkwell at Satan. What a striking figure of what has actually taken place since then! Thousands of tons of ink have been hurled at the enemy. May each of us have a part in hurling more ink at him, thus saving many more precious souls through a much larger use of the printed page of truth.

The Printed Page of Truth in the Advent Movement

In the very infancy of this great movement that now belts the globe, back in November, 1848, soon after the light on this Sabbath truth had dawned and there were but a very few believers, God gave a special message through a vision to His servant. She was told by the angel that they were to begin to print the message. The beginning was to be small,

but, she was shown, it would be like streams of light that went clear round the world. (Related in *Life Sketches*, p. 125.) The story of this simple, humble venture in printing this message by the early believers is familiar to most of us, but it never grows old. The instruction was carried out. A small tract, entitled *Present Truth*, was written by Elder James White, and a few hundred copies were printed. After earnest prayer these were sent out. It was a most humble beginning of what today has developed into a mighty, raging torrent of truth-filled literature pouring forth from the presses of our more than seventy publishing houses in over four hundred languages and dialects to warn the millions of the soon coming of Jesus. Today we see the literal fulfillment of that prediction made by the angel to God's servant in vision.

Fruitage of Literature Ministry

Wherever our truth-filled literature goes, souls are won. The question, "How many first heard of this message through reading one of our books, tracts, magazines, or some piece of our literature?" may be asked of any audience of our people, and the response is always the same. A large percentage of the audi-

ence will raise their hands, indicating they first came in contact with the message through literature. Many thousands are rejoicing in present truth, having purchased books from our faithful colporteurs, and thus finding the message. Other thousands have been reached through the unselfish labors of our faithful lay members, distributing tracts and magazines, or financially supporting dark-county mailing programs. Souls have been reached in most remote places through literature, and whole churches have been raised up as a result.

Years ago a bundle of our literature was placed on board a boat plying the Pacific Ocean. The bundle was thrown off at a little island called Pitcairn, resulting finally in the entire population of the island embracing present truth. According to Bob Ripley this island has become the nearest thing on earth to heaven. There are no jails, no police, no courts, no crime, no intemperance; all are church-going people, genuine Christian Seventh-day Adventists. This unusual situation is the fruitage of one single missionary literature project.

What Is My Responsibility?

Jesus is coming. Time is so short! The final scenes are being enacted. The mighty task of reaching the unsaved still remains. There are millions yet in darkness. Everywhere honest souls are weeping and praying to God for hope, light, and truth. How can we reach these? The answer is, "Seatter literature, everyone having a part." Many of us may not be qualified to preach, we may not be qualified to be doctors, nurses or teachers, but we all can engage in some phase of literature ministry, either as full or part-time colporteurs, or in missionary literature distribution programs. If we have a genuine love for souls, nothing will stop us. Love doesn't count the cost.

Our publishing houses are equipped to turn out a far larger volume of missionary literature. These marvelous books, magazines, and tracts stacked on shelves in our publishing houses, Bible houses, churches, or homes will win no souls. This

Suggestive Program for Sabbath, March 6, 1948

ANNOUNCEMENTS.

OPENING SONG: "Ye Servants of God,"

No. 342 in *Church Hymnal*.

SCRIPTURE READING: Isaiah 52:7-10.

PRAYER.

OFFERING FOR CHURCH MISSIONARY WORK.

SPECIAL MUSIC (or hymn No. 440).

READING: "Literature for Millions," by B. M. Preston.

POEM: "The Man Next Door."

READING: "The Printed Page as a Witness Before All Nations," by Andrew Yakuhe.

READING: "Our Work Among the Eskimos," by Louis Halswick.

POEM: "The Messenger of God Who Cometh Late."

CLOSING SONG: "O Zion, Haste," No. 499.

BENEDICTION.

literature does not have feet; it has no wings; it must be carried by someone, or mailed by someone.

Every church should plan a definite year-round literature distribution program. Every member should have some part, either in house-to-house systematic distribution, or by carrying a supply of literature with him at all times, distributing it whenever opportunity presents itself. If all our people will do their part, each one doing something, millions of people could be reached in a short time, and what a wonderful personal blessing will come to all who have part in such ministry. If you have never given a piece of our literature to anyone, give out some this week and see the joy that will be yours. It is a solemn thought to realize that God will hold us accountable for neglected opportunities to do all we can in giving this message to others. May we do all within our ability during the precious time remaining to circulate soul-winning literature, that every honest-hearted soul can be reached before it is too late. Millions can be told through the literature ministry if we all do our part.

The Printed Page as a Witness Before All Nations

"AND this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. These words, spoken by Jesus, are being fulfilled before our very eyes, because the Advent message is being proclaimed to the uttermost parts of the earth.

One of the most effective ways of working for foreign-speaking people is by personal contact and the distribution of literature to them in their native language. "The message of truth is to go to all nations, tongues, and people; its publications, printed in many different languages, are to be scattered abroad like the leaves of autumn."—*Testimonies*, vol. 4, p. 79.

The field of publication is one of the greatest and best agencies for spreading the Advent message to every nation under heaven. Publications play a great role in today's business, political, educational, and religious programs. The Advent people, therefore, should strive to spread more and more of our truth-filled literature. Critics of secular publications acknowledge the merits of our literature. "Our publications are numerous, but the Lord calls for men and women in our churches who have the light to engage in genuine missionary work. Let them in all humility exercise their God-given talents in proclaiming the message that should come to the world at this time."—*Counsels on Health*, p. 546.

"Tracts, papers, and books, as the case demands, should be circulated in all the cities and villages in the land. Here is

missionary work for all to engage in."—*Ibid.*, p. 466.

Most of our English-speaking churches do not have tracts and pamphlets in the various foreign languages. Much could be accomplished if English-speaking members would distribute as many foreign papers as the foreign-speaking people give out in English publications.

A foreigner appreciates literature in his particular language, especially if given to him by someone not familiar with his language. Many of my acquaintances, as well as myself, still remember the thrill of being presented with a copy of the New Testament in the Slovakian language upon our arrival at Ellis Island. These copies of the New Testament remain among our cherished possessions.

Notes to Leaders

Whereas this service affords a wonderful opportunity to enlist new full-time and part-time workers in the colporteur field, it is also an occasion for setting each member of the church to work in the literature ministry as a means of reaching our foreign-born neighbors.

If your church is not already carrying on a literature-mailing project, this would be a good time to organize one. If such a program is already underway, it would be interesting to have someone active in this work relate current, local experiences of soul-winning contacts brought about through this work. These experiences may be substituted for one of the readings if desired, or used as an additional feature if time permits.

It would greatly increase the effectiveness of the poems "The Messenger of God Who Cometh Late," and "The Man Next Door," if the person giving them would first memorize them.

Please bear in mind that the program outlined here is only suggestive. Adapt it to your particular church as circumstances and your knowledge of local needs direct.

The Man Next Door

Jesus died to bring salvation
For the rich and for the poor;
Men of every tribe and nation—
He includes the man next door

Millions are in heathen darkness
And with pleading hearts implore
For the gospel of salvation.
What about the man next door?

"Go into all the world," said Jesus,
"Tell them of My mighty power;
Bring your sheaves from every nation,
Bring with you the man next door."

When we stand before the Saviour
On that glad eternal shore,
Heaven's glory will be brighter
If we brought the man next door.

—ANON.

Indifference the Greatest Danger to the Advent People

To those who are indifferent at this time Christ's warning is, "Because thou art lukewarm, and neither cold nor hot, I will spue thee out of My mouth." Rev. 3:16.

The apostle Paul states, "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts therefore." Rom. 13:11-14.

This admonition is directed to the Advent people, for they knew "that now is the high time." It is necessary that we sanctify ourselves with prayer and deep love and labor for these foreign-speaking people.

To God's servant, Mrs. E. G. White, was revealed that "soon there is to be trouble all over the world. It becomes every one to seek to know God. We have no time to delay. With earnestness and fervor the message must be given. . . . There must be constant enlargement and progress. The work must extend from city to city, from country to country, and from nation to nation, moving continually onward and upward, established, strengthened, and settled."—*Testimonies*, vol. 9, p. 228.

In Matthew 24:45, 46 we are told, "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing."

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." Matt. 25:21.

Every church can play a great part in this program by organizing foreign-literature bands and developing them with other missionary projects.

ANDREW YAKUSH.

Our Work Among the Eskimos

VISITING Alaska and flying across the Aleutian Islands into the land of the Eskimos is an experience not soon to be forgotten. Our immediate destination was Naknek, an Army base and plane stop, near Bristol Bay and the Bering Sea. As we crossed the Aleutian mountain range, hundreds of miles of wild tundra stretched out before our eyes, with low marshlands, dotted with rivers and small lakes. Only a few white trappers and Eskimos live along these rivers. During the spawning season the rivers are full of salmon, and then many fishermen flock north for a rich catch.

Naknek is located about seventy miles

south of Dillingham on the Bristol Bay. There is an Adventist church at Dillingham, and we were scheduled to spend the Sabbath with this church. Aleknagik, where our Eskimo school is located, is about thirty miles inland from Dillingham. We had planned to be at Aleknagik Sabbath afternoon.

Several of the believers at Dillingham own small airplanes, and one of the brethren was to pick us up at Naknek and take us to Dillingham. As the little plane alighted in the bay near Dillingham, we needed no imagination to realize that we had arrived in a strange country. Along the shore we saw the camp of the Eskimos, and there was something in the atmosphere and the surroundings that made us feel as if we were looking through the pages of a picture book.

Sabbath morning dawned with clear skies and bright sunshine. Early in the morning, before Sabbath school, we made a visit to the Eskimo camp. They had come to the bay to catch and prepare salmon for their winter's supply. During the winter they live in small villages along the rivers and do some trapping and hunting.

We had several meetings with the believers at Dillingham. They own a nice church building and a parsonage. Most of the brethren are fishermen.

In the afternoon one of the brethren took us to Aleknagik. The school is located on a hillside near a beautiful lake. Across a small bay from the school is the Adventist church. Brother and Sister Smith, who have lived at Aleknagik for many years, welcomed us, and took us in their fishing boat first to the school, and then to a meeting in the church. It was a warm sunny day and the scenery reminded us of Switzerland. We were, of course, very much interested in the Eskimo school. Here last winter about twenty young people lived and attended classes.

Our largest company of Eskimo believers live on St. Lawrence Island, where about thirty believers meet in Sabbath school every Sabbath. Several years ago someone sent a copy of the book *Steps to Christ* to a missionary lady on the island. This lady liked the book so well that she read it to her Sunday school class. The students, as a result, started to ask Bible questions. During this time an Adventist brother was teaching the Government school on the island. Shortly afterward the missionary lady had to leave, because of illness, and our brother

The Messenger of God Who Cometh Late

The following poem from an unknown author is a challenge to each child of God, a challenge from those who are still strangers to the saving truth so clearly explained in our denominational tracts, periodicals, and books.

THE strings of camels come in single file,
Bearing their burdens o'er the desert sand.
Swiftly the boats go plying on the Nile—
The needs of men are met on every hand,
But still I wait
For the messenger of God who cometh late.

I see a cloud of dust rise on the plain.
The measured tread of troops falls on my ear.
The soldier comes, the empire to maintain,
Bringing the pomp of war, the reign of fear.
But still I wait
For the messenger of God who cometh late.

They set me watching o'er the desert drear,
Where dwells the darkness, as the deepest night;
From many a mosque there comes the call to prayer—
I hear no voice that calls on God for light.
But still I wait
For the messenger of God who cometh late.

started to give Bible readings among the Eskimos. Soon a Sabbath school was organized. This Sabbath school is located at Gambell, only sixty miles from the mainland of Siberia. Last winter one of the Eskimo sisters from Gambell helped with the work in the Aleknagik school. Two Eskimo young men are now in the States attending school. We hope that several Eskimo young men and women can be trained to work for their own people. Eskimo nurses can do a wonderful work in improving the health conditions among the many who are ill. Eskimo teachers will have many opportunities starting church schools. Others ought to train for the ministry. It is our belief that trained natives can best work for their own people. While some work has been started along the northwest coast of Alaska, practically nothing has been done in the vast Klondike and Yukon territory and up along the north and east coast of Alaska. "Did you bring the book?" asked an old Eskimo. He meant the Bible. When is the truth to be brought to the Eskimos? The natives, who live in the Aleutian Islands, are called Aleuts. As far as we know, nothing has ever been done to bring the glad tidings of a soon-coming Saviour to them.

That the Eskimos are seeking after God is very plainly indicated in the following letter from one of our workers in Alaska. "The Eskimos are hungry for the truth and need a teacher to lead them to Jesus," this missionary writes. Many

of the Eskimos would like to be Christians but have no one to help them. Some time ago one of them wrote our missionary: "We have read in the Bible a few times, but we do not understand. We cannot find the truth. We are sick and longing and hungering for the truth. I wish someday very soon God will send us a teacher in person that he may help us to find the truth." We must send more missionaries to the Eskimos. We must help them to find the blessed truth of a soon-coming Saviour.

LOUIS HALSWICK.

Publishing the Message in Many Tongues

As Seventh-day Adventists we hold in our hands the key that may open the door to the hearts of our neighbors and friends of a foreign speech. This key is our literature in the language of these foreign-speaking people. Today the whole American continent is dotted with churches and meeting places in which people of many tongues gather to worship God in some form or other. We are told that in Chicago alone there are 179 churches where all the services are held in a foreign language, and 342 churches in which some English is used with the foreign tongue. Hosts of these people were taught the religious knowledge they have from a Bible written in a language other than English, and for religious teaching that we can give them to be effective it must be heard in the mother tongue of the hearer. As an indication of their loyalty to their own tongue it may be noted that there are still over one thousand newspapers and weekly and monthly magazines published in foreign languages in the United States, and, of course, there are hundreds of thousands of subscribers to these papers, and millions of readers. The best way to reach these people is to give them the gospel message in the language they prefer.

Special efforts should continually be put forth to reach these many thousands of foreigners with our literature. New books have been prepared in different languages, pointing out the seriousness of the times in which we live. Many people are not only anxious but eager to read these books.

The large variety of literature which is rolling out from the Seventh-day Adventist presses and being scattered in profusion along the highways of life may be termed the Christian soldier's ammunition in the closing conflict against the powers of evil and darkness.

This ammunition, which should be scattered like the leaves of autumn and in perpetual downfall does not destroy life, but on the contrary brings a heaven-sent message of life and salvation to friend and foe. As church missionary workers we thank God for our wonderful literature, suited to the needs of every individual. Now that we are standing on the very verge of the eternal world, we must double our diligence! John Wesley, referring to his followers in his day, said, "They were all at it, and always at it. They were set to work and kept at work."

The application of this striking statement is not difficult to make, as we think of our great literature work.

Eternity alone will reveal the results of our literature work. Every member of the church should now definitely plan for a part in this work. It was Christ's wish that His message should be carried to every nationality. He is no respecter of persons. He died for all. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all, and in all."

LOUIS HALSWICK.

★ Departmental Activities ★

"Ye Shall Be My Witnesses"

"THE church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*Acts of the Apostles*, p. 9.

What a challenge we find in these words, penned by the servant of the Lord, to the members of God's remnant church, and with what confidence we may go forth in our endeavor to win souls, for with the sword of the Spirit, which is the Word of God, we may conquer all foes.

When Jesus was giving to His disciples final instructions regarding their responsibilities, He said, "Ye shall be My witnesses." "The church is God's agency for the proclamation of truth, empowered by Him to do a special work."—*Ibid.*, p. 600. The responsibility of the church as a whole is the responsibility of each individual member of the church. "Ye shall be My witnesses" and the promise of divine assistance is, "Lo, I am with you alway, even unto the end of the world."

"The call of the hour is for God's cause today to release all its energies

and foreshadow in a supreme final effort to finish the work of the gospel, to carry the truth to all the world. To answer this call will require that every church, every member, every activity, every enterprise, every organization connected with this movement shall set before it the one supreme objective of bearing witness to the truth in order to win men from sin to salvation."—C. B. HAYNES, *Living Evangelism*, pp. 403, 404. Personal work is a line of endeavor that all should covet. First and above all other qualifications is genuine conversion and a deeper devotion to soul-saving, faith in the power of the Word of God, faith in God and His power to do the impossible, sincerity in all that we say. The message should be a part of us. Working for God calls for the highest consecration of every faculty.

Personal qualifications find an important place in personal work. We have for our example in this endeavor, Jesus of Nazareth, the greatest Teacher the world has ever known. He was always well balanced, never an extremist, filled with compassion, mingling sympathetically with men, yet His sound judgment was always in control, keenly observing the life of those about Him. He never treated lightly the truths He presented to men. Absolute certainty was associated with His words and teachings. So gracious and winning was He that all classes were drawn to Him. He was optimistic, supremely confident, His interest in men was a consuming passion. Human suffering and need touched His heart. He never turned anyone away. His attitude toward sinners was one of deepest sympathy and love. "While His manners were gentle and unassuming, He impressed men with a sense of power

that was hidden, yet could not be wholly concealed."—*The Desire of Ages*, p. 137.

"He exercised the greatest tact, and thoughtful, kind attention in His intercourse with the people. He never was rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in his voice as He uttered His scathing rebukes. . . . In all men He saw fallen souls whom it was His mission to save. . . . God's servants are to be representatives of Him."—*Ibid.*, pp. 352, 353.

Simplicity and adaptability are essential to success in dealing with human minds. We read in *Christ's Object Lessons*, page 231: "The success of the gospel message does not depend upon learned speeches, eloquent testimonies or deep arguments. It depends upon the simplicity of the message and its adaptation to the souls that are hungering for the bread of life."

"The calm, earnest reasoning from the Scriptures is precious and fruitful. Here is the secret of success in preaching a living personal Saviour in so simple and earnest a manner that the people may be able to lay hold by faith of the power of the word of life."—*Elmhaven Leaflet*, vol. 2, no. 1, p. 4.

The successful personal worker will have a burden for souls and a deep love for God. He will find himself ever seeking divine help and guidance. No one seeks in vain. Then will come that intense desire to impart the joy of knowing Christ through His Holy Word. This, however, cannot be done without the knowledge that comes from the study of God's Word. "God requires the training of the mental faculties. He designs that His servants shall possess more intelligence and clearer discernment than the worldling, and He is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love Him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.

"If placed under the control of His Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and

is, used by the Lord in His service."—*Christ's Object Lessons*, p. 333.

Our attitude toward people should tend to win not drive, to attract and not repulse. "With one hand the workers would take hold of Christ, while with the other they would grasp sinners and draw them to the Saviour."—*Evangelism*, p. 293.

In the writings of the servant of the Lord there are specific instructions as to certain qualifications required in the worker for souls. These qualifications may be either natural or acquired. Therefore, it is important that we search our hearts and lives to see where we may be lacking, and if we are lacking, we may obtain divine help for our need. We will note some of these, foremost of which is CONSECRATION. "Christ asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished."—*Christ's Object Lessons*, pp. 48, 49. "He who loves Christ the most, will do the greatest amount of good."—*The Desire of Ages*, p. 250.

FAITHFULNESS. "The secret of life's success is in a careful, conscientious attention to the little things. God makes the simple leaf, the tiny flower, the blade of grass, with as much care as He creates a world. . . . All should learn to be faithful in the least as well as in the greatest duty."—*Testimonies*, vol. 4, p. 572.

HUMILITY. "In choosing men and women for His service, God does not ask whether they possess learning or eloquence or worldly wealth. He asks: 'Do they walk in such humility that I can teach them My way? Can I put My words into their lips? Will they represent Me?'"—*Ibid.*, vol. 7, p. 144.

GENTLENESS. "As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error."—*Ministry of Healing*, p. 157.

SYMPATHY. "We need more of Christ-like sympathy, not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning, and repenting, tempted and discouraged."—*Gospel Workers*, p. 141.

GENUINENESS. "There must be no pretence in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists, because it knows something of their profession of faith, and of their high standard, and

when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, vol. 9, p. 23.

EDUCATION. "God takes men as they are, and educates them for His service, if they will yield themselves to Him. The Spirit of God, received into the soul, will quicken all its faculties. . . . He who longs to be of service to Christ is so quickened by the life-giving power of the Sun of Righteousness, that he is enabled to bear much fruit to the glory of God."—*The Desire of Ages*, p. 251.

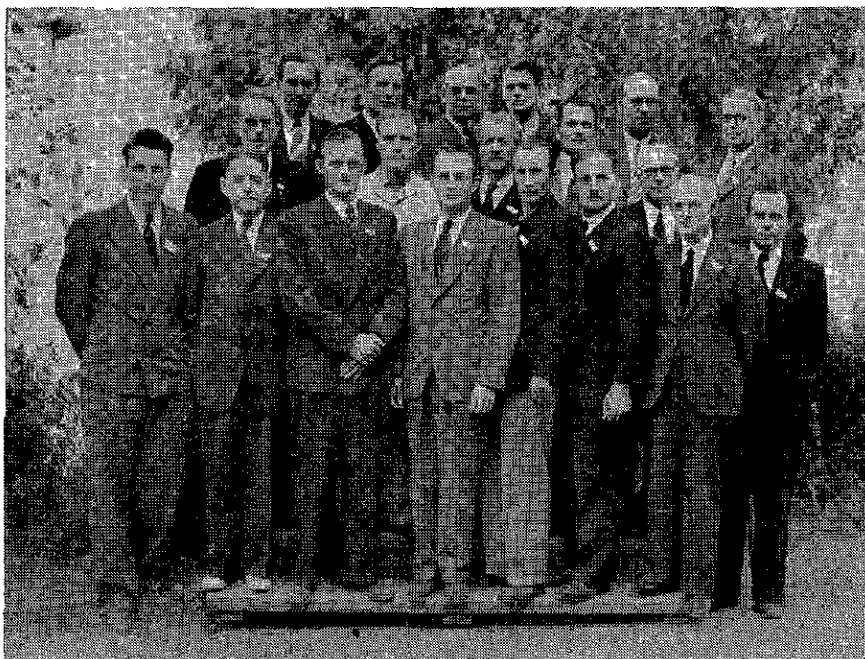
"God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time."—*Testimonies*, vol. 9, p. 30. What is the meaning of "personal service"? It may be defined as the art of reaching the heart, of dealing with the soul in a personal, heart-to-heart manner. This was Christ's preferred method. His work was largely made up of personal interviews. Take for example His interview with the woman of Samaria. The words of the Master touched the innermost recesses of a storm-tossed soul and led to the discovery of a personal need. Then followed a yielding obedience which resulted in a search for others that they might share in the wonderful experience of salvation. That is personal work. "There are many who need the ministration of loving Christian hearts. Many have gone down

to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. . . . If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart."—*The Desire of Ages*, p. 141.

Dear fellow church members, shall we not accept the mighty challenge of this great hour of need, when souls are going down to ruin. Oh, that we might bring to them this wonderful message of salvation, and share with them the eternal glories of the earth made new, and dwell in the presence of God our Father and His Son, our blessed Lord and Saviour.

"The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Testimonies*, vol. 6, p. 333.

VINNIE GOODNER.



Departmental Secretaries in the Northern European Division, Attending Our Secretarial Council Held in Onsrud, Norway, August 1-10, 1947. First Row, From Left: Paul Frivold, O. Frenning, Alf Lohne, A. Varmer, E. Luukko, H. Muderspach, F. Voorthuis, Jan Skrzypaczek. Second Row: David Carlsson, Georg Norheim, V. Kohtanen, I. Heikkinen, O. S. Sörensen. Third Row: Eric Roslind, O. Udbjörg, R. J. Skylstad, David Guildhammer, F. Hörnfeldt, Carl Jensen

Signs Follow-up

"CAST thy bread upon the waters: for thou shalt find it after many days," so said the preacher nearly three thousand years ago. In recent years millions upon millions of *Signs of the Times* have been "cast upon the waters." These have been put into the hands of men and women in all walks of life—doctors and farmers, preachers and mechanics, lawyers and laborers, poor or rich, living in the north, south, east, and west of our fair land. During 1946 approximately sixteen million copies of the *Signs* were sent from the presses of the publishers! *Signs of the Times* have been carried to homes and offices of all description by friendly mailmen. They have been taken by zealous laymen to neighborhood acquaintances. Each *Signs* distributed has back of it the interest of one who wants to see the truth of God placed in the hands of judgment-bound souls who know not the truth.

What have these millions of copies of truth-laden messengers accomplished? What are the tangible results that we can point to? Such questions as these are often asked by earnest laymen as well as workers. All are anxious to see results in every missionary endeavor. We who ask these questions must remember the text, "Cast thy bread upon the waters." The bread is the word of life; the waters are the people. We are to scatter the life-filled literature everywhere, praying constantly for good returns. We have the promise, "Thou shalt find it after many days."

However, we should not be content alone with casting the bread upon the waters. We must seek for means to find those who are partaking of the bread of life. David has said the same thing in another way, "He that goeth forth and weepeth, bearing precious seed ["bearing a trail of seed," margin], shall doubtless come again with rejoicing, bringing his sheaves with him." It is for us to be genuinely in earnest in what we do for God.

A proper follow-up endeavor is essential in any program of soul winning. If the farmer, planting his seed, never follows up with harvesting, the seed sowing will have been of little worth to him. It does not make so much difference how he harvests, but he must harvest if he is to benefit from the seed sown. There have been many ways of carrying on the harvest labors. In bygone years the old cradle scythe was considered a wonderful

improvement over the sickle. Today modern harvesting machinery outshadows anything ever dreamed of in the distant past.

When it comes to harvesting souls for the kingdom, there are no modern mass production inventions. No program has ever been found to take the place of the person-to-person contact. Jesus used this method, and no system of follow-up has ever been devised to take its place. The person-to-person contact has always proved successful and ever will be to the end of time.

In our cities, large or small, and in the country the best *Signs of the Times* follow-up plan anyone can devise is to be found in the person-to-person contact. This is not the easy way of follow-up, but it is the one best way and the most effective way. "One of the most effective ways in which light can be communicated is by private personal effort."—*Christian Service*, p. 118.

The missionary leader of the Omaha Memorial church in Omaha, Nebraska,

devised a plan to follow-up all those receiving subscriptions to the *Signs of the Times*. After districting the city the members of the church were sent out two by two to visit the subscribers assigned to them. The teams of workers were provided with cards bearing the name and address of the parties to be visited. The workers were asked to memorize the content of the card, and were to get what information they could from the person visited. Five points were to be had in mind: (1) Are the *Signs* being read? (2) Interest: good, fair, or poor? (3) Should the *Signs* be continued? (4) Would the person like Bible studies? (5) Would further visits be profitable? The ones making the contact were to sign the card and write down any special information on the reverse of the card.

Mrs. John Doe
4681 Hillsrith St.

1. Are the *Signs* being read?
2. Interest: good ... fair ... poor
3. Should the *Signs* be continued?
4. Would the person like Bible studies? ...
5. Would further visits be profitable?
6. Visitor's name

ADDRESS SIDE

Bible Correspondence News Agency
4855 Prescott
Lincoln 6, Nebraska

U. S. POSTAGE
ONE CENT

This side of card is for address

Mr. John Doe
Norfolk
Nebraska

1. Have you read the *Signs of the Times*? Yes ☐, No ☐.
2. Have you enjoyed reading the *Signs of the Times*? Yes ☐, No ☐.
3. Without cost to you, would you like your subscription continued? Yes ☐, No ☐.
4. Would you be interested in a free home-study Bible Correspondence Course? Yes ☐, No ☐.
5. Your comment, if any:

This card was to be filled in after the visiting workers had left the home. Of many fine contacts one in particular stands out. Two sisters calling at one home were received with a slight degree of coolness, however, these two sisters after a brief visit detected enough interest that prompted them to check number five favorably on the card, "Would further visits be profitable?" The Omaha Bible instructor, Miss Phyllis Ray, made the second call and found it possible to arrange for Bible studies. The lady had predetermined in her mind that, though permitting Bibles studies in her home, she would never become a Seventh-day Adventist. After four Bible studies she began attending the church. In December of 1946 she was baptized. One of her sons went to Union College and has since been baptized. A second son is contemplating baptism. A neighbor who attended the cottage meetings held in the home is now planning to unite with the church. This kind of personal work pays well in additions to the church.

When the house-to-house method of follow-up cannot be used, then we should plan to follow-up the *Signs of the Times* by letter or by card. Of these methods the personalized letter is by far the better. Write personal letters to those to whom you are sending the *Signs* and seek to learn from them of their interest in the *Signs*. Their response will determine for you whether the sending of the *Signs* should be continued. In every instance of follow-up it would be well to endeavor to secure the enrollment of the individual in the conference Bible correspondence school or in the Voice of Prophecy school. A typical and simple follow-up card is made up in the following manner: Secure from the post office a penny post card with a return card attached. This card should be printed in such a manner as to allow the subscriber to return his response to you by simply checking the questions on the card. Before mailing the card the return address should be written by you on the card you wish the *Signs* reader to fill out.

His name should also be written in the upper left-hand corner of the return card. You will know then who is responding. He will not need to sign his name to the card, but merely check the questions asked. Such a card will help you to know whom to continue sending the *Signs* to, and will enable you to find those interested in the Bible school. The illustration gives a complete idea of how the card is arranged. This card has brought good results. Your own word arrangement can be used.

Constantly seek for better methods in correspondence follow-up. "Do not become weary of vigilant missionary labor. This is a work you may all engage in successfully, if you will but connect with God. Before writing letters of inquiry, always lift up your heart to God in prayer that you may be successful in gathering some wild branches which may be grafted into the true vine, and bear fruit to the glory of God. All who with humble hearts take part in this work, will be continually educating themselves as workers in the vineyard of the Lord."—*Review and Herald*, June 10, 1880.

E. E. HAGEN.

REVERSE SIDE

SIGNS OF THE TIMES

PLEASE READ

Without cost to you the *Signs of the Times* has been mailed weekly to your address. A friend who felt that it would be a source of enjoyment and inspiration to you has paid for your subscription. We hope it has fulfilled this purpose.

On the perforated, stamped card below are a few questions we would like to have you answer. They will take but a few seconds. After you have answered the questions, just detach the card and drop it in the mail.

Thank you!

Mr. John Doe
Norfolk, Nebraska

U. S. POSTAGE

ONE CENT

REPLY CARD

This side of card is for address

Bible Correspondence News Agency
4855 Prescott
Lincoln 6, Nebraska

Personal Work by Correspondence

I HAVE read of a college president who said that he would rather be able to write a good letter than any other kind of composition. Writing letters is one method of personal work which every Christian may cultivate. The letter enables the writer to make a full statement without interruption, and one is very likely to ponder its contents before replying. "On the other hand," says an experienced worker, "we must not yield to the temptation to write instead of speaking because it seems to be easier, except as we make the letter the occasion for a conversation."

Every individual in the church ought to write twice as many letters of friendship as he does. Many of our members hesitate over the matter of taking up this effective line of work, and say, "We do not know how to go at it. We would like to have a model." Very well, here it is—Paul's letter writing. There have been many famous writers whose compositions are studied as models in worldly schools, but I am sure that we can learn more from a careful perusal of the letter from Paul to the Philippians than from any other single friendly letter that was ever written. Let us notice two characteristics of Paul's wonderful letter.

The whole epistle is full of Christ and is, therefore, saturated with hope and

joy and the truly optimistic spirit. Think of it! In spite of the fact that he was in prison and might any day be dragged to a martyr's death, and that he often lacked food and comforts, and that he had many enemies, the letter expressed joy. The word *rejoice* rings like a refrain all through it. "Rejoice in the Lord alway: and again I say, Rejoice." Notice the deep peace of mind in Philip-
 plans 4:6, 7. How this must have strengthened the faith of the Philippian brethren. Paul wrote things that helped, because he was in constant touch with the great Helper. His one ambition was to gain Christ. To be found in Him—this was his absorbing thought. And this was his great desire for his friends.

It is a great mistake to repress the demonstrations of love. There are many whose hearts are starving for love, and there are others who love them, but who omit to say so. They let long weeks and months go by without writing, and when they do write they don't put in any affectionate things. Paul's heart speaks right out in a warm, loving manner: "Therefore, my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

A message like that from you, written in your own characteristic manner, to a relative or friend, or to one of your missionary acquaintances in a lonely field in a far corner of the earth, would be like the benediction of an angel. We may not have Paul's gift of writing, but each one of us can send out a message of courage and love to some weary heart, or to a lone worker battling at the front. Just assure them that you are praying for them, that you remember their endeavors for Christ's honor, and that you stand ready to help in whatever way you can.

How often the impulse comes to write to someone and show that we are interested in his or her work, but we neglect to do it. Let us write more letters. Do not be so concerned about the finish of the rhetoric, but let it throb with the earnestness of a true friend. Let us write to our unconverted relatives and friends, not sermons, but simple messages that will show that we have them on our hearts. Let us remember to follow such with prayer. Be sure that God will bless the effort, and you may expect blessings to result. There will be a double blessing in all this. Your own life will be enriched by such expressions of thoughts and desires of your heart.

ERNEST LLOYD.

★ Gleanings for Soul Winners ★

Little Things Count

A SISTER in Barstow writes that when she was about fifteen years old she read a Seventh-day Adventist tract in regard to the Sabbath. She was profoundly impressed by reading this tract. Later she worked in a hotel where all were Sabbathkeepers. She worshiped with them occasionally. As time went on, she lost contact with Seventh-day Adventists, but recently some Seventh-day Adventist neighbors started taking her to church, and today she is rejoicing as a member of the Seventh-day Adventist denomination. Forty-five years elapsed between the time when she first came in contact with the truth and when she was baptized.

This demonstrates again the impression that our literature and our lives can make upon individuals and that many years later fruitage may be seen. Let us be faithful in seed sowing, and God will give the increase!

Making People Happy

IT is interesting to note how large a part of Christ's life was devoted to simply making people happy. His life was spent in acts of kindness for others. He "went about doing good." He worked in such a personal way. His greatest sermons, His greatest miracles, were to individuals. He was never too busy to lend a helping hand to some needy soul.

Christ, by his life and teaching, tried to emphasize the fact that man is of uppermost value in this world. Everything He did was for the benefit and happiness of man. All His gifts and blessings are given for man's benefit.

In bringing happiness to others, Christ demonstrated how much could be done with so little. He had little of this world's goods to offer. "And Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Matt. 8:20. Notwithstanding His meager possessions, He brought joy and happiness to all who came under His influence.

We are prone to think that everything Christ did was in terms of miracles; that in supernatural ways He ministered to the people. It is true that on occasions He did bring great happiness to those that mourned, by raising the dead; or to

those who were sick, by acts of healing. But much of His time was spent in doing the little everyday things that can so cheer people on.

Happiness does not consist in having an abundance of things. Neither does one need a lot of things to bring happiness to others. Those things that cheer people's hearts are within reach of all of us—it may be a letter, a call, a visit, perhaps a word of appreciation. A word spoken at the right time may turn defeat into victory for some struggling soul.

Our greatest joy is to make those that we love happy. But our circle is small. We love so few. Because of this there are not many that we try to make happy. Christ loved everybody, because He loved the world.

We are inclined to limit our circle of those we love to those that love us. That is why we love so few. Not many love us. We need to enlarge the circle until it takes in the whole world.

In Christ's day the rule was to love your friends and hate your enemies. It is not much different now. Christ tried to change this way of living. He wanted to make people happy, and there are no happy haters. "But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." "For if ye love them which love you, what reward have ye? do not even the publicans the same?"

Educators have various tests and measurements by which they attempt to measure men. We are inclined to measure men by their heads, but God measures men by their hearts. With God it is not a question of degrees or letters. It is a question of love. The more a man loves his fellow men—actually loves them—the bigger he is in God's sight.

I often think of our greatest sin. It is not murder, adultery, stealing, or any of these ugly sins. "The inhumanity of man toward man is our greatest sin."—*Gospel Workers*, p. 140.

It is hard enough when we go on day by day without extending a helping hand to those about us. We miss a great blessing. But to go out of our way to make it hard for someone, is our greatest sin.

There is nothing that will bring

greater happiness to your own soul than a practical application of the golden rule. "All things whatsoever ye would that men should do to you, do ye even so to them." You always get back more than you give.

It was the late Billy Sunday who said, "Cast your bread upon the waters, and it will come back to you buttered."

—M. L. RICE.

Ingathering Experiences

"DURING singing band one night two solicitors left a house after receiving an offering. The lady of the house appeared so interested she did not close the door but walked out on the lawn and listened. One of the singers noticed her and stepped up to speak to her. The lady asked whether they were the same ones who were there about a year before, and she was informed they were the same people. Then she said that when the group had come around the year before that one of her sons was very sick. He was impressed with the singing and requested them to sing another song for him, which they were kind enough to sing—the song being 'Love Lifted Me.' The mother's heart was especially touched, because she knew her son had not been experiencing much of a Christian experience. But she said that before her son passed away, which was just a few days afterward, he had given his heart to Christ and was happy in his Saviour. While he still had a little strength, he would try to sing that song which the singing band had sung for him. The man talking to her then gave this mother the address of our church, and she promised to attend. It seems her family physician is one of our doctors. They are very hopeful that this dear soul will see the light of the truth and join the church."—P.U.C. *Missionary Challenger*.

"As we started on our first field day, we had prayer, asking God to give us souls and funds for Him. In my first block a very pleasant little lady opened the door wide and asked me to step in. After I had given my canvass she said, 'I want to give you five dollars. Can you change this ten?' 'So sorry, I don't have the change, but is there some place near where I can get it changed?' In my heart I thanked the Lord she trusted me with her ten dollars, as she handed it to me and told me of a store close by. In a short time I was back with the ten dollars in change. Then I asked her to sign her name and the amount on my solici-

tor's card. After seeing the card she asked, 'Are you a Seventh-day Adventist?' I was happy to say that I was. Then I noticed she seemed greatly moved. She told me her mother was a Seventh-day Adventist. I gave her a hearty handshake. By that time she was in tears. She then told me of her son, who was causing her much grief. I suggested that we pray about it, and together we had a blessed moment of prayer. Before leaving I invited her to Sabbath school and church. She promised to come, and seemed very happy about it. I will keep in touch with her and hope to give her Bible studies soon."—*Wisconsin Ingathering News*.

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How to Read the Bible

READ the Bible, not as a newspaper, but as a home letter.

Weekly Church Missionary Services

March 6

EXPERIENCES WITH THE "SIGNS"

"LET the redeemed of the Lord say so." God's promise is: "And I will bless thee, . . . and thou shalt be a blessing." There are many examples of the fulfillment of these promises. Here are a few pages from human experiences which prove the truthfulness of God's Word.

A group of passengers crowded together on the lower deck of a boat that plied the ocean between two large islands, as a central figure read aloud from the weekly *Signs of the Times*. This incident passed just as another event of the day, but months later a newly baptized member told how he had been led to consider his ways and finally brought into the baptismal class by hearing a stranger read the *Signs of the Times* magazine on a boat.

Years passed without any results as a faithful member in Canada sent the *Canadian Signs* to a family. They continued sending this silent worker, believing God's promise—"My word . . . shall not return unto Me void." One day the postman delivered a letter telling of another victory for Christ—a new family to work for others. Because this new convert had so recently had a living experience of the soul-winning *Signs*, he responded to the invitation to sponsor one hundred subscriptions to the message-filled *Signs* to evangelize his village.

A nucleus for a strong church in a lonely village, where a minister had never set foot, was found by a colporteur. Family after family told of how the regular visit of the *Signs* had opened to them the blessed story, another evidence that this gospel shall reach every

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.—F. B. MEYER.

✻ ✻

MACCHEYNE, the Scottish preacher, once said to some friends, "Do you think Christ will come tonight?" One after another they said, "I think not." When all had given this answer, he solemnly repeated the text, "The Son of man cometh at an hour when ye think not."—SAYES.

honest in heart. The *Signs* is a God-given means of hastening the second coming of our Redeemer. Yes, the *Signs* wins souls under the blessing of the Holy Spirit.

"Let the redeemed of the Lord say so" by investing in *Signs* subscriptions. Use it to follow every spark of interest and experience the thrill of soul winning. The Lord will bless you, and you will bless others.

C. M. CRAWFORD, *Circulation Manager*
of Canadian "*Signs of the Times*."

March 13

REACHING OUR FOREIGN-BORN NEIGHBORS NOW

"THE King's business requires haste." Haste is the watchword of our times. To the people of God who have been entrusted with the giving of the message of a soon-coming Christ to a dying world, haste should be of utmost importance.

A Lutheran pastor of Norway said a few years ago to one of our colporteurs, "You Adventists have the truth and the message for this time. Do not tire! Go upon all the highways and proclaim this truth and win many souls. *Hurry!*"

We must be in a real hurry to give the Advent message to the many millions of foreign-speaking people of North America. If we believe that Christ is coming in this generation, how can we be apathetic to the spiritual needs of those who in the providence of God have come to our shores and who may be our next-door neighbors? Members of the same races to whom we are sending missionaries and millions of dollars of mission funds are living right among us. America is one of the greatest mission fields on earth.

What a challenge to us! Without traveling thousands of miles we can get to a foreign field. We live right in it.

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—*Testimonies*, vol. 8, p. 36.

Here are a few more thoughts taken from the writings of the messenger of God. "There has been a *slothful neglect* and a *criminal unbelief* among us as a people, which has kept us back from doing the work God has left us to do in letting our light shine forth to those of other nations."—*Life Sketches*, p. 213.

"I have been shown that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations."—*Ibid.*, p. 212.

One of the most effective ways in which we can develop more interest in and for our foreign-speaking neighbors is the organization of home foreign bands in our churches. Every church located in a district where there are many people whose mother tongue is not English should have such bands. The best methods could be studied on how to reach these our neighbors. We could study about their respective customs, religion, peculiarities, and needs. We have literature in most of these foreign languages. Our Book and Bible Houses will gladly supply a list of available literature.

A systematic visit from house to house with our tracts and magazines will soon open the eyes of many of our members to the wonderful opportunities and possibilities that are open before us in this needy branch of God's work.

"But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19:34. E. J. LORNTZ.

✻ ✻

March 20

GIVING THE MESSAGE THROUGH NEWSPAPERS

ALTHOUGH we often speak of "getting Adventists into the news" and "publicizing Adventist activities," we need to remind ourselves of the true purpose of our church press program. Like all forms of evangelism, church news reporting has the one great purpose of lifting up Christ before the world and announcing His imminent return.

Because the church reporter cannot use full-grown sermons as the public or radio evangelist does, he must find a less direct approach which meets newspaper requirements. Thus it is possible to lose sight of this objective. Never let it be forgotten, however, that all the Adventist news we

are so happy to see in the newspapers is to call attention not to individuals but to the beliefs they hold.

Because news is made up of people and what they are doing, successful church publicity must be concerned with the activities of the members. But such stories can be the means of directing newspaper readers to the standards and beliefs responsible for these activities.

And our church reporting program is doing just that through the secular press, which reaches millions of people. A quick glance through the clipping file at the Bureau of Press Relations of the General Conference turns up scores of news stories that reflect our beliefs.

An item in *Newsweek* packs information about the seventh-day Sabbath, the second coming of Christ, the number of members, and our total offerings into a few short lines.

Elder McElhany tells an Adventist audience in Los Angeles that "only the Advent of Christ, which we are convinced will be soon, can put an end to the world's chaotic condition," and is quoted not only in the city papers there, but through the wire services, in newspapers throughout California.

An evangelist preaches in Philadelphia on the prophecy of Daniel 2 and is quoted in large city papers from coast to coast.

The press bureau sends out a release about the Thirteenth Sabbath Offering, or the Bible-reading program, or the opening of Adventist schools. Hundreds of church press secretaries take the story to their editors and soon clippings from many localities begin to pour in.

These are only a few scattered examples of the way the public press is being used to multiply the words of the preacher and bring them to the attention of millions who have never been inside an Adventist church.

But this far-reaching program depends in a large degree upon the appointment of enthusiastic, energetic church press secretaries who have the support of every member. Only thus can we reach out into the newspapers in every community with the message we believe and love.

Be sure your church has an active press secretary this year, and then co-operate with him by notifying him well in advance of every activity planned. One person cannot keep track of everything that is done in all departments of the church. With that kind of press program your church can be as a light set in the midst of your community.

J. R. FERREN.

March 27

PUBLICIZING SABBATH AND SUNDAY NIGHT MEETINGS

WHEN the Lord said through Isaiah, "Blessed are ye that sow beside all waters," it is unlikely that He meant only the sowing of the seed of truth in the hearts of those who sit within church walls. For every person who comes to a church service or evangelistic meeting there are a thousand who do not come, because they have not been invited, because they are prejudiced against church attendance, or because they are indifferent to spiritual things.

But these we must reach too before we can consider the gospel commission fully obeyed. One very effective means of attracting the attention and interest of these millions is through the columns of the newspapers, which are wide open to us on the simple condition that we learn to prepare material that meets newspaper standards.

The good effects of Sabbath sermons and evangelistic lectures can be multiplied a thousandfold if as much thought is given to the vast unseen audience who can be reached through the newspapers as is given to the few hundred who actually hear the sermon. It is impossible, of course, to have an entire sermon printed in the papers, and if it were possible, it would be undesirable, because people are too busy to read long articles, but editors are glad to print striking statements made by Adventist speakers. By that is not meant sensational writing. The simple statement of what we believe has power to impress those who are honestly seeking truth. By learning to take from a sermon a few sentences that will catch the eye and impress the mind, workers and church members are bringing the message to thousands who have no other knowledge of our faith.

Think of the possibilities for warning the world of the events just before us if every time a Seventh-day Adventist minister speaks of the "second coming," he were quoted in the local newspaper, even if nothing more than the fact that Christ is coming soon were reported.

This kind of seed sowing will bring a harvest beyond anything we have yet seen, for the curiosity and interest generated by such statements will lead people to seek further information.

The General Conference Press Relations Bureau has prepared simple instructions for writing newspaper stories that editors will welcome, for no one should try to do this work without first learning how to do it effectively. Church members should take care to select one of their number who is willing to learn the technique of news reporting and to be responsible for a continuous, well-planned publicity program. We are deeply concerned that every Adventist church shall be a center from which light and truth shall go out, not only through the personal contacts of the pastor and members, but to a far wider extent through the wonderfully effective medium of newspaper evangelism.

HELEN F. SMITH.

Department of Education

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

Regularity in the School Child's Program

The Planted Seed

THESE are my children, Lord, I bring them now,
Theirs is a virgin soil for me to plow,
And in the garden of each heart, dear Lord,
I stoop and plant the seeds of Thy dear Word.
Oh, let no burrowing thing destroy these roots;
No wild thing choke the little tender shoots;
No evil worm lay eggs within the core
Of the good fruit, but dear Lord, more and more
Increase the harvest, until full and free,
They bring their lives' rich offering to Thee.
Lord, help me plant the good seed straight and true,
This is my task, 'tis all that I can do.
—GRACE NOLL CROWELL.
(Used by permission.)

Notes to Leaders

In the spring of the year we plant good seed in order to reap a fine harvest in the fall. In the spring of a child's life parents and teachers plant the seed that will bring forth harvest at the journey's end. *Regularity* is one of the seeds that needs to be planted early and cultivated carefully. The program for this month, dealing with this very topic, is, therefore, of great importance.

The first article (the leader does not need to follow the same order in the meeting in which the articles appear here) discusses from various angles the necessity of regularity in school attendance. In the same manner in which this article has been developed let there be several snappy five-minute talks on regularity in meals, sleep, study, exercise, and worship, which are equally important to the school child. Such a program of regularity will also make the mother's work run smoothly and will keep the entire family happier.

By having more people take part in the program giving short pointed talks, the meeting will be zestful with variety (each speaker has his own way of presenting a subject which avoids the monotony of one long talk), and the attendance will be increased. Following are a few ideas and suggestions for those who might desire help in developing thoughts on some of the above-mentioned topics.

Regularity in Worship.—"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar."—*Ministry of Healing*, p. 393. "In every family there should be a fixed time for morning and evening worship."—*Testimonies*, vol. 7, p. 43. The two chapters from which these quotations were taken are packed with inspirational material. Family worship is the duty and privilege of every parent.

Where a definite time is set, each member of the family can plan his morning duties to meet that time, and thus no minutes are lost waiting for one another. The father of a family in a mission field began family worship promptly at seven each morning with a song. The mother planned her work so that there was nothing in the kitchen that needed her attention at that time, and the children did not begin any task that could not be finished before seven, for all knew that at seven everyone stepped into the living room for worship. So regular were the morning devotions begun that the neighbor remarked that he could set his watch by the time the singing began next door. Why is this regularity so necessary to the school child? It fortifies him with a strength that he cannot obtain in any other way; it starts him on a program of regularity. In the time of quiet reading the Lord can pour out His blessing and fill the soul with peace, love, kindness, forgiveness, earnestness, and many other attributes that made a long list. How fortunate the child that goes to school fortified with such power, for God promises to the student of His Word, a mind expanded, elevated, and ennobled.

Regularity in Exercise.—"Continued inactivity is one of the greatest causes of debility of body and feebleness of mind. Many are sick who ought to be in very good health, and thus in possession of one of the richest blessings they could enjoy."—*Ibid.*, vol. 2, pp. 523, 524. "The blood is not enabled to expel the impurities as it would if active circulation were induced by exercise."—*Ibid.*, p. 529. In contrast we have the admonition, "When we overtax our strength, and become exhausted, we are liable to take cold."—*Ibid.*, vol. 3, p. 13. Regular exercise expands the chest, strengthens the muscles, gives relief to the diseased stomach, perfects action of the heart, quickens the circulation of the blood, aids digestion, gives a healthful glow to the skin, invigorates the mind, and strengthens the liver, kidneys, and lungs to perform their work and increase the vitality. These and many other benefits are found in the chapter on "Exercise and Air," in volume 2, pages 522-539. Do the children rush home to spend hours by the radio listening to harmful tales, when they ought to be filling their lungs with fresh air after having been in the classroom all day? This topic could also include the one on regularity in performing tasks about the home.

Regularity in Meals.—"Regularity in eating is of vital importance. There should be a specified time for each meal."—*Counsels on Diet and Foods*, p. 179. "Children are generally untaught in regard to the importance of when, how, and what they should eat. They are per-

mitted to indulge their tastes freely, to eat at all hours, to help themselves to fruit when it tempts their eye, and this, with the pie, cake, bread and butter, and sweetmeats eaten almost constantly, makes them gormands and dyspeptics."—*Ibid.*, p. 181. There is a wealth of material in the chapters "Regularity in Eating," pages 173-182, and "Diet in Childhood," pages 225-247 in this same book. Make a list of the many benefits and blessings that come to the family where meals are served regularly. The one designated to study these two chapters will indeed be richly blessed, and it will give him great joy to share it with others.

Regularity in Study.—"Care must be given to the proper regulation of study."—*Fundamentals of Christian Education*, p. 60. Parents who are concerned about the child's character, as well as his success in school, will see that he has a regular time and place for study, that nothing interferes with his homework preparation. They can prevent failure in schoolwork by building up good home study habits, by developing in him the evening study habit. The parent can consider his part of the program a success when, without a word from him, the child each evening at a regular hour goes to his studies.

Again this month we have another report card for parents. Make a sincere effort to have a copy for every parent so that he can take it home to study, to analyze, and to grade himself.

May many a parent and child be greatly benefited from the study of this month's timely topic.

ARABELLA J. MOORE.

Regularity in School Attendance

BY MRS. L. H. CHRISTIAN

HABITS are our masters or our servants, our friends or our enemies. They help or hinder our taking right attitudes, accelerate and clarify, or retard and cloud our thinking. They waste or save time, deplete or conserve energy, and decide our future destiny.

Habits reach into the physical, mental, social, and religious fields as well as into that part of our environment for which we are responsible.

Is it your *habit* to rise at 6:30? If it *really* is, then when 6:30 comes, there is no argument between a contrary desire and your plan; that was settled long ago. In fact, you are not conscious of a contrary desire.

Is it your habit promptly to attack

any problem that comes your way, and work earnestly until you have found the best possible solution? If so, when a hard problem presents itself, you waste no time in procrastination, no energy in faultfinding or criticizing your lot; you attack the problem with energy and pursue it to a satisfactory conclusion. Thus did the pioneers, the inventors, and all the great of all time.

Not talking in the church, being courteous, helpful, truthful, fair, neat, prompt, self-reliant are all matters of training in right habits and will put wings on the shoulders, in contrast to the ball and chain that wrong habits put on the feet.

We all have habits, good ones and bad ones. We cannot live without habits, for if we lacked them, then every day we would have to relearn everything we know and do, except those things given us by instinct. Until our habits are securely formed we have continually to fight the battle between wrong desire or poor performance and duty or good performance. Wrong desire says, "That's good enough." "Let Jack do it." "Tomorrow is soon enough." "What's the use?" or "That isn't my lookout." While Duty at each pause says, "You can and ought, and why don't you do it now?"

It is easy to see that the formation of right habits is one of the most important functions of life. I believe it is the *most* important. It is the job of the home, the school, and the church to aid every agency that is engaged in such function.

In the building of correct habits one of the most important things is to *allow no break in training*—let there be no exemptions if it is possible to avoid them. The habit being formed must become the regular thing.

One very important habit for any child who is in school is regularity of attendance. Some parents feel that irregularity in this matter makes no difference, and they let many little things unnecessarily interrupt the child's attendance at school. This is a mistake. Why?

First, he misses the new things presented during his absence.

Second, it makes it hard for the teacher. She must keep in mind the points missed, and present them anew. This requires time, thought, and energy from one who is usually overworked; and no child has the right, for a trivial reason, to require such attention. When the absence is unavoidable no true teacher will spare herself but will willingly and gladly give of her time and thought.

REPORT CARD FOR PARENTS

By Lester D. Crow and Alice Crow

70%—FAILING 75%-90%—PASSING 95%-100%—EXCELLENT

SUBJECT

"School Attitudes"

GRADE

?

Ever stop to think, parents, that what you do at home has lots to do with son's or daughter's success at school? In this third quiz in the series ("Helping Child

Socially," August, 1947; "Home Relationships," November, 1947) our noted authorities on young people's problems check you to see whether you are being a help or a hindrance to teacher.

Answer each question with one of these words.

Never
Always
Rarely

Sometimes
Often
Usually

Be honest with yourself.

Study: Do You—

1. Provide Bill and Joan with a quiet nook for home study?
2. Help them arrange a time schedule for homework?
3. Interrupt them when they are studying?
4. Let them neglect homework?
5. Expect marks beyond their ability?

School: Do You—

6. Insist that they get to school on time?
7. Encourage co-operation with teachers and classmates?
8. Allow them to object to courses they are taking?
9. Induce them to settle their own school problems?
10. Encourage them to be critical of their teachers?
11. Inspire them to think their school is tops?
12. Help them adjust to the realities of school life?

Home: Do You—

13. Pamper them at home, so they're spoiled brats at school?
14. Help them overcome their fear of examinations?
15. Worry about how well they will do at exam time?
16. Act as quizmaster during exam crams when requested?
17. Expect performance of household duties as well as homework?

Finances: Do You—

18. Give them an allowance sufficient to cover school activities?
19. Try, within your means, to have them appear as well as their classmates?
20. Expect them to work part time while going to school?

For your grade turn to page 46

Third, hard as it is for the teacher, it is harder for the pupil. He has a feeling of strangeness and loss when he returns. It is more difficult to keep his mind on his lessons. There has been a *break* in the formation of habit, and he must overcome inertia before he can get into his routine again. If it happens that he is frequently absent, his inertia becomes stronger than his drive to study, and then he begins to dislike school or his teacher or both, and very often ends up a failure and a misfit, with some quirk in his personality that makes adjustment to life difficult.

Fourth, the child is likely to build wrong attitudes toward the importance of the things that caused his absence. In other words, his sense of relative values is not being given the right directive; and it is very important that he learn to put first things first.

Fifth, regularity in school attendance could and should be a habit, because it may and has developed a sense of responsibility toward his job to have a child feel the necessity for such regularity.

I remember a lad who was attending a children's summer school. It was his first school, and he was most eager to come. His birthday came during the session, and his grandmother was accustomed to taking him for a birthday ride on the interurban to a near-by city. This trip was a great treat and was long anticipated. But when his grandmother came to get him on that special morning, his father said, "Boys who are old enough to go to school are old enough to attend to their own business, and school is your business, son." The poor little chap was later found sitting on the floor in the corner of his bedroom fighting it out with himself.

His teacher, being informed of the circumstances, placed a birthday card on his desk, which pleased him very much. "So you didn't go with your grandma today?" queried the teacher.

"No," he said, "boys who are old enough to go to school are old enough to attend to business, and school is my business." That boy was being trained in a sense of responsibility and being fitted to meet conditions in life.

You may say his father was hard. He wasn't. He was one of the kindest of men, but he knew the sense of responsibility could be developed through the habit of regularity. Valuable attitudes were also being developed. Lest you feel too sorry for the little fellow, I'll tell you that the father so planned his own

work that *after school* he took the boy on an interurban trip that both satisfied and delighted him; and it was a *surprise* trip, and not one offered as an inducement "to tend to his business."

Observe closely to see what habits you are helping your children form. Be sure that there is consistency in carrying them through to completion; avoid breaks in training. Remember that the habits we form decide our destiny, and are, therefore, more important than even natural endowments.

Watch the habits! And be sure that regularity in school attendance is one that is formed.

As a Parent Sees It

BY LORRAINE A. WHITE

BEING a parent and directing a household along lines of order and system has always been a task in any age, but particularly is it a task today. We owe it to our children to spend time thinking, planning, and ultimately solving this problem of orderly home schedules. The universe proves, with a thousand silent voices, that God is a God of supreme order. Then certainly system must be part of God's requirement in building character. "Order is heaven's first law."—*Testimonies*, vol. 6, p. 201.

The young years in our children's lives certainly set the design for the entire pattern of maturity. If we inculcate into their minds a time for work, a time for play, a time for meals, and a time for rest, they will accept it, and will not constantly be attempting to put off tasks they do not prefer. It is far easier on their nervous systems to know in advance what is planned.

There are three special ways in which this directly affects our children's lives. First, from the standpoint of health, second, from the social viewpoint, and third, from the spiritual aspect.

First, we certainly must admit, if we are honest, that system in our homes aids our children's health. Meals at regular times, the heavy and light meals always at the same time of day, the same time each day for rest periods, certain tasks for each child to do in the home, and a certain time for fun—these all pave the way for health and a smooth-running household. Certainly all children are benefited by a rest period during the day. All mental activity is benefited by it also. Our world is on such tension that just being alone and quiet is a blessing, and, if we add to that relaxation and to that regularity, we surely can expect our

children to be more healthy. As soon as any child gets accustomed to having, say, a thirty-minute rest period every day on returning from school, or a glass of orange juice, he will adjust his thinking to it even if at the outset it is not completely to his liking. If it is done from infancy up, it is far easier.

Second, from a social point of view we handicap our children immeasurably if we do not aid them in learning the homely lesson of order during their childhood. There is no profession, business, or trade that they can enter, in which system is not a watchword for success. Along with system always goes the remarkable ability to look ahead, to grasp opportunities.

Order—system—is a great asset to any child in his mental thinking. If there is a pattern or design in his common tasks, there will be the same type in his mental pursuits. Children learn by example. What a handicap we offer them when we refuse to live planned lives.

Life offers us all a thousand interruptions, but if we as parents set a goal, God will help us steer around these interruptions and conquer. Each family must work out its particular problems. A child becomes frustrated by rushing madly at his tasks, by always being behind schedule and out of step with what he is supposed to accomplish. Just as truly does he feel a sense of self-reliance if he is able to accomplish his tasks and see a goal reached. Elbert Hubbard tells us that as lovers live to make themselves necessary to each other, so a great mother or a great teacher lives to make herself unnecessary to her children and students. That is true unselfishness. In other words, we must teach our children to be orderly and systematic, not just when we are watching and planning for them, but without a word from us, without even a suggestion from us. That is truly developing self-reliance, which Mrs. E. G. White says is one of the two great objects of discipline.

Third, our children's spiritual advancement is hindered and made almost impossible, or it is accelerated and made comparatively easy by the degree of self-discipline we help them to practice. It isn't usually easy for the young to be orderly, to be systematic; it is something they must be taught. "Disorder and untidiness in daily duties will lead to forgetfulness of God, and to keeping the form of godliness in a profession of faith, having lost the reality."—*Ibid.*, vol. 6, p. 171. "Unless corrected with perseverance and resolution, they will

overcome the student, for time and for eternity."—*Ibid.*, p. 170.

Again we see that only he who has learned the immense value of the smallest tasks of life knows what God means by building character. The order, the regularity, of our everyday, common tasks are the X rays of our true selves.

Although schedules are excellent we must not forget that everything can be overdone—schedules included. We must not try to be automatons or make our children into them. In our schedules we must leave cracks so our children can have that unexpected bit of fun with us, or that little talk at just the right time, or take care of an outside interruption without upsetting all the rest of the day. A schedule is not a good schedule without some elasticity.

As parents let us resolve to give our children every healthful, social, and spiritual advantage by setting before them the example of regular, orderly, calm lives, which they can pattern after in this life and be grateful for throughout eternity.

How May Regularity Be Obtained?

LET us take, for example, regularity in sleep. There is undisturbed rest and a restoration of vitality and strength if the children are put to bed at regular hours. The whole next day's program is upset if the child goes to bed late, then gets up late the following morning and then has to be hurried off to school. Most parents recognize the importance of sleep, but fail to achieve its regularity.

The child should go to bed by the clock, not by the mother's tongue. The time he should retire has to be determined by his school program. Once the best time is agreed upon by both parent and child, he should then be expected to assume the responsibility of sending himself to bed on time. There should be no remarks like these: "I think it is time for you to go to bed now." "You ought to be in bed by now." "Now go to bed at once." All that parents should need to do is to observe the child, look at the clock, and see how well the child obeys. The first delinquency of a minute should be called to the child's attention, and he should know at once what the repetition of such an offense will mean. The parent will say, "There is the clock; you know what it says. You know the penalty. Take your choice." He goes of his own accord. He enjoys the suggested self-respect and independence. He is learning valuable habits for future success. The same procedure can be followed for regularity in getting up in the morning and in getting off to school on time. There never need be said over and over again, "Now hurry, or you will be late." A. J. M.

A Major Health Problem

BY M. WINIFRED MCCORMACK, R.N.

THE provision of adequate and regular rest and sleep for the child is one of the major health problems which must be faced by parents of school children. A plan for providing adequate rest must be worked out by the parent, rather than by the school. As I have had opportunity to work in our elementary schools and talk with the teachers regarding the health condition of the pupils, I find that one of the most frequent questions asked is this, "What can we do to ensure sufficient rest for the children, so that they will be alert and able to get the most out of their school program?" In urban areas we are particularly likely to find that a child's program of rest is irregular and inadequate. With rare exceptions school children should not take part in social activities during the school week. We must realize that a tired child is likely to be a dull and irritable child, and will not get the most out of his schoolwork. Many problems of discipline could be avoided if regular and sufficient periods of rest were provided for the child.

Every parent should review the evening program with an idea of determining whether or not it is possible for the children of that home to have regular and adequate hours of rest.

The following table indicates the amount of sleep needed by the school child of various age groups.

6-7 years	12 hours
8-10 "	11 "
11-12 "	10-11 "
13-15 "	10-12 "
16-18 "	9-10 "

This, of course, applies to the average child, and it must be recognized that some children will need more than the amount indicated. This is particularly true of the boy or girl who has recently had an illness, who is growing rapidly, or who is of a nervous temperament.

After a certain hour in the evening the activities of the home should be such as to make it possible for the child to have quiet hours of rest. In some instances reorganization of the family activities may be necessary in order to meet this particular need of growing children.

Because of the excessive pressure under which everyone, including children, must work in this age, it is particularly necessary that we, in this last hour of earth's history, give careful consideration to ways of conserving nervous en-

ergy. When we realize that one out of every two hospital beds in the United States is occupied by a mental or nervous patient, we can better understand the effect on the health of the individual who lives on an accelerated program. From the birth of their child parents should realize that he must live in a society which places great stress on the emotional and nervous energy of its members, and should, therefore, take every precaution to provide a happy, serene, quiet home life for his development.

The responsibility of providing rest is largely a home problem, but the elementary school needs to plan short periods of relaxation and play during the day with at least one period for rest. A ten-to-fifteen-minute period during which the children are permitted to place their heads on their desks for complete relaxation will go a long way toward meeting the children's need for rest during the day. A quiet story or the playing of soft music after the noon recess will put the children in the right frame of mind for such a period of rest.

I cannot too strongly urge the importance of each parent's giving careful study to the matter of sufficient regular rest for the school child.

Report Card for Parents

(Answers to quiz on page 44)

1. Usually	11. Often
2. Often	12. Often
3. Rarely	13. Never
4. Rarely	14. Often
5. Never	15. Rarely
6. Always	16. Often
7. Always	17. Often
8. Sometimes	18. Usually
9. Often	19. Always
10. Never	20. Sometimes

Score 5 for each question answered with proper word (or one almost like it). If, in spite of all your excuses, you don't make over 70 per cent, you're a menace to your young one's success at school. Between 75-90 per cent, better study the ones you missed to see whether you are neglecting ways to help them. If your score is 95-100 per cent, you're the parents for whom teachers give fervent thanks!—*Better Homes and Gardens*, May, 1947. Used by permission.

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WHAT God is doing in this world is making men and women; and when He puts a child in the cradle, He says, You may help Me.—LYMAN ABBOTT.

✱ ✱

BIBLE religion is to be interwoven with all we do or say.—*Christ's Object Lessons*, p. 349.

★ Our Foreign Missions ★

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

Visits to Japan and Korea

Boat passage was secured from Manila to Shanghai. After a short delay in Shanghai plane transportation took us to Tokyo on June 19. From the plane as we flew over Japan, we could observe some of the destruction wrought by war. City after city was in ruins. The plane, flying at a low altitude, circled twice over the first city to experience the atomic bomb. Hiroshima, once a busy metropolis on the Inland Sea, now is a witness to the awfulness of modern warfare. The spot where our church once stood could be located. The building is gone, but God, in His protecting providence, had guided the members to the country before that fatal day, and none of our faithful members perished. Kobe, once a busy seaport, is also in ruins. There our church building and clinic were destroyed, and the members scattered. Tokyo, the capital of the nation, suffered severely. One can ride for miles across the city and see nothing but ruins. Some have built small shelters out of whatever material they could find. Everywhere the people are planting gardens in an endeavor to raise something to eat. There are no restaurants in Tokyo where you can buy a meal. You either carry food with you or eat at home.

Five of our church buildings were destroyed in Japan during the war—Tokyo Central, Yokohama, Kobe, Hiroshima, and Kagoshima. Fortunately the buildings at the union headquarters were not burned. No repairs have been made during the war years, and the buildings are greatly damaged by leaking roofs, neglect, and lack of paint. The publishing plant, union mission offices, and the school were occupied by others. Our workers were sent to jail, churches disbanded, and members scattered. Most of the mission property was sold by the government.

Our readers will be glad to know that all these properties have been vacated and returned to our mission. Much repair work and rebuilding are necessary. Work has started on the sanitarium building, and it should be ready to open by September.

We traveled by plane to Seoul, where we spent a week. This city did not suffer from bombing; nevertheless, war years have left their marks. Our members suffered much during the war. All our buildings in Seoul are again occupied by the mission. Under the leadership of Leland Mitchell and James Lee considerable has been done to repair the buildings. The publishing house is again in operation. The sanitarium is filled with patients, and the clinic, now conducted at the sanitarium instead of in the city as formerly, is keeping the staff busy.

By special providence coal has been secured for the winter for the sanitarium at Seoul. Much material for building has been made available at a nominal price. Space does not permit to tell of the many providential blessings that have come to our work and workers in Korea. This is equally true in Japan.

Our workers in both these fields face many difficult and varied problems; however, there has never been a greater opportunity for service. People are seeking for light. Calls far beyond the ability of our force of workers to answer sound on all sides. Two church buildings have been deeded to our mission in Tokyo, one for a newly organized Korean church, the other by a Japanese, who has built at personal expense not only the church buildings but also a house where the Japanese pastor may live. Both these buildings come to us free of debt and at no mission expense.

The Japan training school is in operation as a coeducational institution with a limited attendance because of lack of facilities and teaching staff. Plans are being laid to provide a training school in Korea this autumn. Both fields are awaiting additional teachers and the time when repairs can be made on the buildings that are available.

The staff of workers in each of these unions is far from adequate to meet the present needs. Since all our churches and local missions were disbanded during the war by government order, it is necessary to organize each church and mission anew. Thus far only a beginning has been made in this task, but with the ar-

rival of additional help the different sections will be visited and churches organized as early as possible. Until this has been done, we will not know what our membership is in these unions.

A spirit of unity and a desire to meet the present opportunities make for progress in these two unions. God has providentially opened these fields, and we must not fail in this hour of opportunity.

V. T. ARMSTRONG.

The Native Voice, as We Hear It in Alaska

FROM an Eskimo letter addressed to Stewart Emery, we quote the following:

"I was baptized and confirm long ago. So my wife have too. We try to join the church; wish to be members of Christian people. We left our old religion twenty-five years ago. We live among white people that does not talk about Jesus. Some time we remind each other that we have learned little of Jesus.

"Read from the Bible and I read other books; I like outline of *History of the World*, by Walsh, and read Holy Bible few times, but I did not understand.

"I cannot find the truth. I'm very sick and longing and hungry for that truth. I wish someday very soon God will send us teacher in person that may help us to find the truth.

"Eskimos and Indians are hungry for that truth. We need leader to lead us to Jesus. I know some Eskimos feel lost like I am and misunderstand the longing for truth. I think more Eskimos would like to keep up the Christianity. Do not want'd to see it vanish, for it is only way to happiness and comfort.

"That is why we need leader to show us the way to truth."

Silver Jubilee Year

THIS year is the silver jubilee year of the Colombo church. Twenty-five years ago seven souls were baptized, and the first Seventh-day Adventist church in Ceylon was organized. This small beginning has grown until now we have baptized members in every province of this island, organized into six churches. The sixth church was organized just a few weeks ago, and we hope to organize the seventh church before many weeks go by. The Bible correspondence school has created interest in a number of places, and we are reorganizing our work and staff in order to follow up these interests and organize churches.

R. S. FERNANDO.

A Converted Medicine Man

BROTHER E. SINAGA, who is a missionary, dresser (male nurse), and preacher on the Tatau River, tells the following story:

"You might be interested in the experience of one of our new members who was baptized by Pastor Pohan recently. He was a medicine man (devil priest) and noted for his bad life before he was a Christian. He spent much of his money buying various native medicines from the different parts of the country. We got in touch with him at our dispensary when he brought his wife for treatment for her long-endured stomach ailment. During their stay here much of our truth was told to them. We often prayed with them, and finally they returned home happy, for his wife was well again. Three years passed without hearing a word from him. One day unexpectedly he with another friend of his came over to our house. We welcomed him without knowing about his religious convictions.

"In the course of our conversation he finally told us of the urgency of his call, and said, 'We have come to tell you that we are going to be Christians. Tell us what we must do, and the things which we must not eat.' Inasmuch as they were anxious to return home the same day, I tried to tell them in as simple a way as possible what they ought to do. I tried to avoid too much detail, for fear he would not comprehend it all.

"To be a Christian,' I said, 'you must believe in Christ and follow Him and know how to call on Him. As to the things you should not eat and other things which you should not do, I will inform you of that later as you study more of this truth.' I taught him a very simple prayer, and after the prayer they went on their way happily.

"It was about two o'clock when they left us, and they should have reached their home about eight o'clock that evening. About two miles before they reached their home they passed a Dyak graveyard. It was dark as pitch when they reached that place. The overhanging trees helped to darken the small river. Logs and stumps were floating in the river. One had to be careful of his course as he rowed up the stream, otherwise he might strike one of these floating objects and overturn his boat. Fear crept through their bodies as they passed these graves for every Dyak is terrified at passing a graveyard in the night. They decided to pray to Jesus, of whom they had just learned.

SPECIAL DAYS AND OFFERINGS

March 6

Home-foreign Day

Topic: Literature for the Millions

March 13

Second Sabbath Mission Offering

Missionary Volunteer Day

Topic: A New Way to a New World

March 13-20

Missionary Volunteer Week of Prayer

March 27

Thirteenth Sabbath Offering
Southern European Division

"After praying and much to their surprise, they were brought upstream without paddling. It seemed as if their boat were being propelled by a small motor. They both kept very quiet, for they wondered what was happening to them. Finally when they were near their home the boat hit a log and stopped moving. So they began to row and soon found themselves near their home.

"This experience helped to impress upon them the truths which they had just heard that day. An unseen hand must have been pushing them, and at the same time driving the truth home to their hearts that Jesus answers prayer.

"After a few months of study they were baptized. They did not have to be urged to discontinue their beetlenut, tobacco, *arak* (alcoholic drink), or pork. Those things were entirely cut off. This former devil priest is no longer practicing native, heathen medicines, but he is an Adventist medicine man.

"You may ask what medicine he is using. He is using fomentation cloths and lemons. The lives of some among his people were spared by his treatments, especially those suffering from pneumonia and other chest troubles. Some have been cured by the lemons he has given them. The lemon seeds were brought from the mission station and planted near his house. Some of the Ibans speak of it as a miraculous lemon tree, for many have been healed by this fruit.

"The promises of the Lord to His disciples as He sent them forth to preach the gospel are being fulfilled in many and varied ways."

A New Church

ABOUT fifteen years ago Thambakar Nadar, of Prakasapuram, moved out of Colombo to a village called Divulapitiya for business purposes. From the very beginning of his stay a Sabbath school was started, and the Ceylon Mission workers conducted one or two efforts in that town. The Lord greatly blessed the humble witness of our dear brother, who now sleeps in Jesus, and it was our privilege to organize a church at Divulapitiya in May, 1947. Nineteen celebrated the ordinances of the Lord's house, and about forty were in attendance at the service. There are prospects of baptizing about half a dozen more in that area before the year is out. Brother C. P. Jonahs has been transferred to Divulapitiya to lead out in the church work and foster the several interests that have been created in the Negombo area as a result of the Bible Correspondence School work. Brethren Jehamony and Gomer were ordained as local elders, and Brother Ambiah was ordained as deacon. May God richly bless this newly organized church and prosper His work, is our prayer.

R. S. FERNANDO.

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BETTER than all the friendship of the world is the friendship of Christ's redeemed. Better than a title to the noblest palace on earth is a title to the mansions our Lord has gone to prepare.—*Christ's Object Lessons*, p. 374.



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