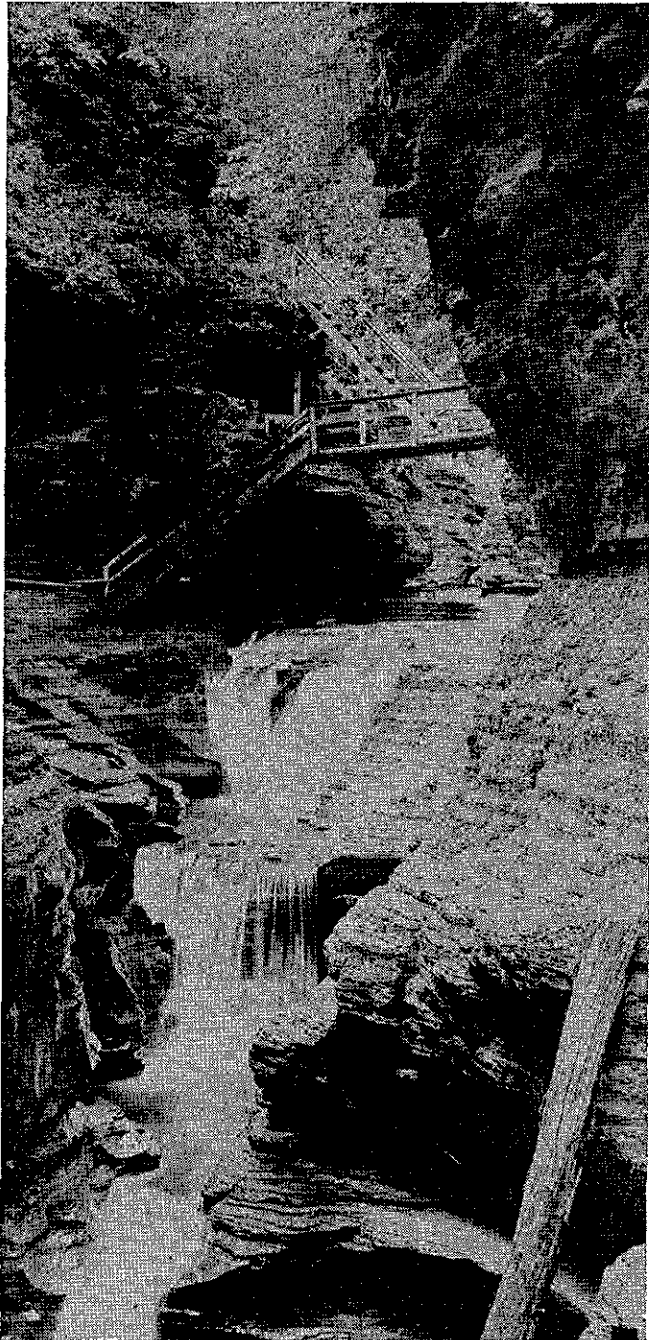


THE CHURCH OFFICERS' GAZETTE

Vol. 36

March, 1949

No. 3



THE BRIDGE BUILDER

An old man going a lone highway
Came in the evening cold and gray
To a chasm vast and deep and wide.
The old man crossed in the twilight
dim,
The sullen stream had no fears for
him,
But he stopped when safe on the
other side
And built a bridge to span the tide.

"Old man," said a fellow pilgrim
near,
"You are wasting your strength
with building here;
Your journey will end with the end-
ing day,
You never again will pass this way,
You've crossed the chasm deep and
wide,
Why build you this bridge at
evening tide?"

The builder lifted his old gray head,
"Good friend, in the path I have
come," he said,
"There followeth after me today
A youth whose feet must pass this
way.
This chasm which has been as
naught to me
To that fair-haired youth might a
pitfall be,
He, too, must cross in the twilight
dim,
Good friend, I am building the
bridge for him."

—Will Allen Dromgoole.

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EDITORIAL

Prevalent Errors II

There is another prevalent error that is closely related to the one we considered last month. When some member of the church is encouraged to take part in soul-winning endeavor, he usually offers one of a score of excuses for not taking an active part in personal service for the Master. He is either too timid or feels insufficiently trained or has a too-limited knowledge of the Scriptures or is not gifted in speaking or feels that his own heart does not glow brightly enough with love for the Master to attract another soul to Christ.

And so in one way or another there is constantly cropping up the prevalent idea that to be a successful soul winner one must in some way have the knowledge and ability to overmaster the one he would reach, either by superior knowledge or more acute logic or impassionate earnestness or some natural ability to answer arguments against the truth. So many of our members, knowing that they do not possess these desirable qualifications, leave the work to the preachers or to the few favored church members who have the desired talents.

The secret of success in soul winning is not eloquence or natural talent. The Saviour

said, "He that abideth in me, and I in him, the same bringeth forth much fruit." He further said, "Without me ye can do nothing." John 15:5. Paul had learned this great lesson in soul winning: "I can do all things through Christ which strengtheneth me." Philippians 4:13. The first qualification, then, is a personal acquaintance with the Lord Jesus Christ.

Like Jacob of old, a personal worker must meet God and prevail—not through logic or eloquent speech or an appeal to the emotions, but by refusing to let Him go unless He gives the promised blessing. Thus, and thus alone, can we take hold of omnipotent forces and grasp the hand that moves the world.

Men who have prevailed with God as did Israel have had power to influence others for God, not in proportion to their natural abilities, but in proportion to their close relationship with the Lord Jesus Christ. He has said: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7.

Men of wealth and education will be drawn more quickly to the Master through the simple testimony of a truly converted child of God than through the logic and

reasoning of a talented professor of the truth who has not tasted its saving grace.

We know that God hath chosen the foolish things of the world to confound the wise." 1 Corinthians 1:27. An enthroned Christ may seem foolish as an argument against the logic and education of the world. But it will be far more successful in reaching lost men than all the philosophy and the learning that a man might bring forward as an argument.

It is evident, therefore, that qualification for Christian service is first of all a true and full conversion. This, and this alone, will be the compelling force that will drive the church into action. Then, under wise leadership, and after careful training, the members of our churches will go forth in personal ministry such as we have never seen before.

Only then can we expect the outpouring of the Spirit of God in its fullness. "When we have entire, whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of his Spirit without measure; but this will not be while the largest portion of the church are not laborers together with God."—Mrs. E. G. White, *Review and Herald*, July 21, 1896.

—EDITOR.



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ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

QUESTION CORNER

In this column each month will be answered questions on the work and duties of church officers or questions concerning any problem that may arise in connection with the local church or any of its departments. We welcome your questions and ask that they be sent to the Editor, *CHURCH OFFICERS' GAZETTE*, c/o General Conference, Takoma Park, Washington 12, D. C.

Selecting Topics for Sabbath Services

Question: How can a local elder who is responsible for conducting the Sabbath services know what topics to choose for these meetings?

Answer: A number of the Sabbaths during the year are assigned in the church calendar to particular subjects or objectives of church endeavor. This is ordinarily done each year at the time of the spring meeting of the General Conference Committee. These assignments are made in order that each church will be kept informed on the important developments in all lines of church

work, that there will be unity of endeavor in all the churches, and that new members will be trained in every phase of church activity. For the balanced growth of the church everywhere, and in order that the aims of our church may be achieved, it is important that these appointments not be overlooked.

In choosing subjects for the studies on Sabbaths that are open, the elder (or pastor) should keep in mind the needs of the particular local congregation. If he is accustomed to visiting the members regularly in their homes, the elder will be aware of their spiritual needs, and he can choose the topics accordingly. The sermon should not be addressed to one individual or family, yet it will accomplish more good if it is prepared with a specific need in mind.

The Sabbath services throughout the year should have variety and balance. The leader should avoid dwelling frequently on a particular subject or line of thought to the exclusion of other important subjects. It would be helpful indeed if every church could have a forceful review each year of the

(Please turn to page 48)

Church Officers' Round Table

The Church Religious Liberty Secretary

FRANK H. YOST

Religious liberty means soul liberty—the right of a man to seek his God, or to refuse to do so, without the compulsion of men. Men of conviction have again and again in this world's history endured persecution. Awful suffering, ending in the death of thousands, has been witnessed even in very modern times, indeed within the past ten years, because men have been actuated to violence against their fellows by religious and racial hatreds and prejudices. Wars have been caused by the fury of religious animosities. We know from prophecy that this sort of thing is not ended, and that persecution will add its bitterness to the last-day experiences of the people of God.

The work of the Religious Liberty Department of the General Conference of Seventh-day Adventists is not to try to defeat prophecy. We know persecution is coming upon us. The work of the Department is to seek to keep free and unhampered the right to worship, and the opportunity to finish the work of the gospel among "all nations; and then shall the end come." Matthew 24:14.

In this important work the Religious Liberty secretary in each local church has a very vital part to play. He is a key man in watching lest attempts be made to violate the religious liberty of any person in his community, Adventist or non-Adventist. He will remember that every religious-liberty problem comes to a head in some *specific place*. It does not just happen. It arises out of some particular *local situation*. Each secretary will have in mind that *his town* could be the place where freedom might suffer attack.

Then, too, the local Religious Liberty secretary has a peculiarly responsible position because of the way the Department is organized. There is not usually a conference departmental secretary devoting his time exclusively to religious liberty work. The officers of the General Conference recognize this, and have authorized the General Conference Religious Liberty Department to send directly to the church Religious Liberty secretaries, from time to time, certain interesting and significant materials. These should be gone over attentively, and put to use locally.

The best way to forestall threats to liberty is to teach people how to be free, and to warn them of dangers to freedom. A very effective means to this end is to give wide distribution to *Liberty: A Magazine of Religious Freedom*, the only journal of national standing which clearly sets forth the great basic principle of soul liberty, and which is devoted exclusively to that theme. *Liberty* is issued quarterly—on January 1, April 1, June 1, and September 1 of each year. No effort is spared to have men of standing, with a thorough knowledge of affairs, write for *Liberty*. No effort is spared to publish the magazine in the most attractive style, that it may appeal to the intelligent reader.

It is, therefore, evident that the Religious Liberty secretary in each local church has an interesting and essential place to fill. His specific duties are carried out in areas of real service:

1. It is his privilege to give attention to what is going on around him and to notify his conference Religious Liberty secretary, who in most cases is the conference president, of any developments related to religious liberty.

2. He will send in to the General Conference Religious Liberty office clippings or any other data which will help keep the department leaders informed as to any problems concerning religious liberty which may arise, as well as any significant developments. All clippings, to be of any service, must bear the name and the date of the periodicals in which they have appeared.

3. The church Religious Liberty secretary will work closely with the church Press secretary in getting into the newspapers worth-while information concerning the principles of religious liberty and their bearing upon local conditions and problems.

4. He will be especially active in working with the church elder in preparing for the taking of the January Religious Liberty Offering. This is a most important occasion for us. The funds received at that time furnish the means whereby our work is carried on, and the contributions which are presented enable us to send *Liberty* to thousands of readers who otherwise would not have access to it. No effort, therefore, must be spared to make the January Religious Liberty presentation completely suc-

(Please turn to page 4)

The Challenge and the Answer

WHAT IS CHRISTIANITY?

"The question, What is the Christian gospel? is raised today not only by people who, emancipated from 'organized religion' yet longing for an understanding of the meaning of life, look to the church as a guide to salvation, but by church people themselves. The query has produced a great spiritual restlessness. Yet, at the same time, it has inspired a significant wistfulness. In the life of the churches, it has produced a concern for theological matters which, ten or fifteen years ago, could hardly have been anticipated."—*The Christian Century*, June 7, 1944.

"Everywhere in human life there is a longing for religious revival. . . . There should be sermons in the American pulpit so profound, and teaching in our classrooms so revealing, that generations from now our children's children may bring forth the tables of our faith and say, 'This is what men thought about the things of God in the 20th century.' Where is the young reformer of our time, who like Martin Luther of old, will nail to the doors of the church a statement of 95 things he believes, and offer to debate them with all comers? There must be such if we are to withstand the onward march of the military secularism. . . . The world is hungry now for a religion of reconciliation—people are sick unto death of division."—Dr. Edwin T. Dahlberg, President of the Northern Baptist Convention, in *The Pulpit*, February, 1947.

SOUL HUNGER IN BRITAIN

Dr. J. W. Welch, Director of Religious Broadcasting of the B.B.C., speaks of the "spiritual hunger of the people," adding, "There are millions of people who are not attached to any religious body but who habitually, day by day, listen to the religious broadcasts and hold sincere Christian convictions. . . . Your eyes would be opened if you saw the mail week by week, and read some of the letters from lonely, spiritually starved people whose souls have been quickened by what has been said on the radio, and who have been out of touch with religion for many years."—Quoted in *Towards the Conversion of England*, page 116.

Prayer Meeting Helps

[In this column, from month to month, we will present studies that will form suggestions for prayer-meeting talks.]

Claiming God's Promises

BY M. K. ECKENROTH

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it." John 14:13, 14.

These are amazing words. And they are all the more puzzling because they are so unequivocal in their positive assertions. At no time, at no place, and under no condition has anyone ever made a greater promise than this.

Perhaps we are attempting to draw back from the amazing promise made to us because it seems so much greater than any of us. But the Lord did not stop with this statement. In the very next chapter He repeats His promise in these words: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." John 15:7, 8. Here, then, the great promise is repeated again.

These words are of such importance that the Saviour repeated them for the *third* time, when He said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." John 15:16. It immediately becomes apparent that Jesus is placing a special emphasis upon this principle of divine truth. In fact, He repeats it *three times more* in the sixteenth chapter of the book of John. (Verses 23, 24, 26.) We find repeated over and over again the promise that if men will only abide in Him, the most wonderful power of heaven will be at their disposal.

In spite of this, most men and women practically ignore the promise. Is not this an amazing fact? In spite of His telling us to "Ask, and ye shall receive, that your joy may be full" (verse 24), many ignore this true source of joy and happiness. We yield so many times to the temptation of the enemy, who leads us to believe that we can do more in our own strength than through divine power. Of course, the real crux of this matter lies with that little word "if"—"If a man abide in Me," "If

ye keep My commandments," "If ye do whatsoever I command you." These are the basic conditions upon which the promises of God can be fulfilled, and it is only upon this basis that we can expect the miraculous answer to our prayers.

Could it be that many of us fail to pray because we are afraid to put our prayers to the test? Of this we may be sure, that God is not afraid for us to test Him, for does He not say when He speaks of faithful stewardship: "Prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it?" Malachi 3:10.

We should, as a church, as a people, and as individuals, resolve more definitely than ever before to begin a close prayer communication and fellowship with our God. By this we do not mean a mere invitation to "recite" or "say" prayers, but truly to open the heart as to a friend, and thus really pray.

A moving incident is recorded in the life of Abraham Lincoln. On one occasion during the dark days of the war between the states, President Lincoln was receiving visitors at the White House. In the long line of guests who wished to shake hands with the president was Henry Ward Beecher, the famous preacher. Upon being introduced, Lincoln asked Mr. Beecher to remain in the room until the visitors had all passed through, and then quietly the president shut the door, turned the key in the lock, and asked the preacher to kneel with him and pray for him and the nation.

The incidents are numerous of men of state and responsibility taking time out to pray. We need not wait until the hour of crisis; rather we should develop prayer in time of prosperity.

"If radio's slim fingers
Can pluck a melody
From night and toss it over
A continent or sea;

If the petaled white notes
Of a violin
Are blown across an ocean,
Or a city's din;

If songs, like crimson roses,
Are plucked from thin blue air,
Why should mortals wonder
If God hears prayer?"

—Ethel Romig Fuller.

The Church Religious Liberty Secretary

(Continued from page 3)

cessful in each church. In order to accomplish this, we make the following suggestions to all church Religious Liberty secretaries:

a. The church Religious Liberty secretary will assist the church elder in plans for raising the funds for furnishing *Liberty* to as many men of influence as the church can undertake. For instance, if the church is to send *Liberty* to 100 individuals, \$50 would be needed for the subscriptions. If less than the needed amount should be raised, the most important names should be selected, corresponding in number to the amount of money at hand. Where two or more professional men occupy one office, only one *Liberty* subscription need be sent to that office.

b. The church Religious Liberty secretary should seek to have *Liberty* come regularly to every Seventh-day Adventist home.

c. The selecting and listing of the names and correct addresses of all influential non-Adventists in the territory of the local Adventist church who should receive *Liberty* is a very important activity of the secretary, particularly as the time for the Religious Liberty Offering approaches. Such lists should include local officials, mayors, town councilors and managers, judges, county officials, attorneys, teachers, preachers, physicians, dentists, and businessmen in the city or the county where the church is located. Names and addresses of city officials and judges can be secured from the town clerk; of county judges and officers, from the county clerk; of other professional and businessmen, from current city and telephone directories.

d. After the funds are collected for the subscriptions, a careful list should be made of those who are to receive *Liberty*, both Adventist subscriptions and men of influence to whom *Liberty* is to go, with accurate addresses correctly set down, and all duplications eliminated. It has been found best to handle these lists by making copies in triplicate, one copy of which is to be kept by the church Religious Liberty secretary. The church Home Missionary secretary will send the other copies to the conference Book and Bible House manager, along with the money to pay for the subscriptions. The conference Book and Bible House will, in turn, send a copy of the list to the Periodical Department of the Review and Herald Publishing Association, which prints *Liberty*.

e. All money given in the January offering which is not earmarked for specific subscriptions should be turned over to the

local church treasurer, to be sent by him to the conference treasurer for the use of the conference Religious Liberty secretary in sending *Liberty* to state officials, legislators, and judges who may not be taken care of on a local church list.

f. The church Religious Liberty secretary must see to it that notations of any corrections or changes of addresses are made on his list. This is extremely important: the postman makes no mail deliveries to cemeteries. The secretary must see to it therefore, that the list of subscribers is revised, and also added to each year.

g. If there are two or more Adventist churches in a city, the names of those to receive *Liberty* should be shared, proportionately to membership, among the churches in the city. For the work of securing names, and for supervising all the Religious Liberty interests of the church, it is best to have a Religious Liberty committee, consisting of the church Religious Liberty secretary as chairman, the pastor or local elder, and the Home Missionary leader of each church, and two other members chosen by them. The committee should work in closest harmony with the local church board at all times.

The church Religious Liberty secretary can render a great service by securing the co-operation of church members in preserving our liberties. Our people can help by presenting names for the subscription list, by contributing liberally to the *Liberty* fund, and by notifying the church Religious Liberty secretary of any local developments or practices, town or county ordinances or rulings, court decisions affecting liberty of conscience. These might include the use of public-school buses by parochial school children, or of public-school time and teachers for teaching religion; the employment as public-school teachers of persons wearing a religious garb; the expenditure of public funds for maintenance, operation, or support of religious institutions; and Sunday or other religious laws. Clippings pertaining to any such matters are welcomed in the office of the Religious Liberty Department of the General Conference, provided each clipping bears the name of the periodical which published the item, and the date of issue.



Our Foreign Missions

"The Hiding Man"

"Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Psalm 139.

On the evening of October 11, 1947, I started an evangelistic effort in a village near the district headquarters of our mission among the Temne people in Sierra Leone, Africa. This effort was created specially for the establishment of a branch Sabbath school, and consequently for gospel enlightenment of the people in that section. A Mohammedan teacher had entered the territory and was forcefully preaching to the people that hundreds of years ago God had altered the Christian religion and had established the Muslim religion by their prophet Mohammed, whom he preached to be the last and the greatest of the prophets.

As this religion is very appealing to the carnal mind, many of the people accepted it. The false messenger went from village to village propagating his message of deception. Furthermore, he made his adherents, with an oath from the Koran, pledge themselves to remain faithful to the Muslim faith until death. But "God knoweth them that are his," and will preserve them from being contaminated by falsehood and deception.

After each one of my lectures, anxious persons asked me questions concerning their souls, and those who were convinced by the message took their stand at once in behalf of the truth. At the close of a lecture one night, a youth about sixteen years old said: "I would like very much to join your religion, because I am convinced that Jesus alone can save. But my father is very much against the idea of my attending your meetings. What must I do?" I asked those who had already chosen to stand for the truth to come forward with the young man. Straightway the youth came first, and then there followed four others who came and stood by me. I arranged them in a ring, and asked them and the congregation to kneel with me and I would lead in praying to Jesus for the young man and his father. Prayer was offered to God to strengthen the faith of the youth in order for him to be able to stand for the truth even if it meant some sacrifice on his part. We prayed that the Lord might soften the heart of his father, that he might not only be influenced by the Holy Spirit to permit his son to accept the new-found faith, but that he, too, might accept the gospel message when presented to him.

At the close of the next night's meeting the young man earnestly requested that I transfer the meeting place to their compound. I agreed to his request, and the next night's meeting was conducted in the veranda hall of his father's house. But his father would not come to the meetings. For the first two nights he hid himself in his room which was joined close to the low wall of the veranda hall. Looking around while I was preaching on the third night in this veranda hall, I saw a curious sight which inspired hope and joy in my heart, and which made me feel certain that God's Holy Spirit was moving on the heart of the man. I saw the shutter of his room being slowly pushed open by him just enough to permit sufficient space to peep through. While his hand was holding the shutter back, his head and shoulders were in the space, his sharp eyes fastened on me, and his attentive ears catching every word of the message. Moreover I saw his lips moving in learning the song I was teaching the congregation just before the close of the meeting.

The fourth night's meeting in the veranda hall witnessed a change which cheered my spirit more and surprised the congregation. Instead of the man peeping through his door in listening to the message and whispering in learning the song, he came boldly to the meeting and took a seat, earnestly listening to every word of the message, learning to sing the song in a clear voice.

At the end of the effort, among those who were caught in the gospel net were this "hiding man," his wife, his two sons, his elder daughter, and fifteen others of the village. These dear people were organized into a new branch Sabbath school. As a token of trust and surrender to the new-found faith, "the hiding man" went to his room and brought out his pipe and gave it to me, saying, "By the power of God I will never smoke again; pray for me that I may conquer." Three weeks later, he gave me his *Sasa*—a juju for protecting him from evil spirits and bringing him a blessing. His wife brought her *sebe*—a cord which she wore around her waist for protection against evil spirits. She also gave up a small box made of the soft pith of the water palm, inside of which was a stone that represented the spirit of her dead mother.

Surely the gospel of Jesus has power to draw men and women from their hiding places, no matter how dark their room, or rightly locked their doors. (Other mission items on page 48.) —S. C. NICHOL.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Do You Have a Fellowship Secretary?

Every wide-awake M. V. Society should have a fellowship secretary, who should:

- * Serve as a regular member of the society executive committee.

- * Make it a point to welcome visitors and others attending the society meetings.

- * Organize the ushers, or serve as an usher in smaller societies, to welcome members and strangers.

- * Be on the lookout for new members.

- * Be prepared with missionary literature so that ushers can hand out appropriate tracts and leaflets to visitors.

- * Counsel with the society executive committee regarding social gatherings.

- * Be familiar with the book *Recreational Plans for Missionary Volunteers*, and help plan fellowship activities.

- * Use the Master Comrade and various M. V. Honor activities as well as nature and hobby clubs as a means of promoting social occasions.

New Publication—Should I Smoke?

A quarterly publication has just been launched by the National Anti-Cigarette Alliance, entitled *Should I Smoke?* This little paper is factual, scientifically correct, and adapted for use in schools and M.V. societies. It considers tobacco from a health, economic, safety, and aesthetic point of view. Discussion questions, based on the material in each issue, are included. The editor is Grace Clifford Howard of our own American Temperance Society in Washington. The price of this quarterly publication is 25 cents a year to nonmembers, \$3 a hundred, or \$25 a thousand in lot shipments. The membership fee in the alliance is \$2, which includes a yearly subscription to the official organ, *Should I Smoke?* Editorial address: Box 4251, Washington 12, D. C. This is well worth your investment.

Program Tips

1. Have program participants march onto the platform as the song service begins.
2. During the song service, feature a "Testimony Time"—two or three personal testimonies (length of time, 3 minutes).
3. Theme song for each song service. "The Captain Calls for You."
4. Prayer song immediately before Missionary Report is taken: "Lord, Lay Some Soul Upon My Heart."

—The Iowa Crusader.



S-Y-F Sparks!

Don Reynolds lives in a community in which S.D.A.'s have a large membership. He was convicted that he ought to do more in witnessing for his Master, and decided to begin where he was. He started around the block where he lived to find some people who might be interested in Bible studies and cottage meetings. He had not gone far when he found almost more interest than he could care for. He began cottage meetings in his own block immediately and had from six to eight people who were not Adventists present night after night. All became very definitely interested in the message, and three have already accepted the Sabbath and are preparing for baptism in the remnant church.

One night this young man had an extraordinary experience. About eleven o'clock, after he had gone to bed, he heard a sharp rap on his front door. He answered and found a man who had come to ask him about Bible studies on the Sabbath question. Don told him he would be glad to give him studies at his home the next week. The man was not satisfied. He wanted to begin right then to study the Bible—so at eleven o'clock at night Don dressed, went out to this man's house, and gave a Bible study on the Sabbath question. This family is intensely interested, and is anxiously awaiting further guidance in regard to the revelation of God's will.

This share-your-faith program can be entered into by anyone anywhere.

S-Y-F SONG: "Lord, Speak to Me," No. 407 in *Church Hymnal*.

M. V. SPRING WEEK OF PRAYER MARCH 12-19

Officers, lay careful plans for this another opportunity to save and serve the youth of your church. Study the directions in the introduction to the Week of Prayer readings in this GAZETTE, p. 20.

Alcohol's American Liabilities

(For use with Senior Topic, March 26.
See page 12.)

It would take five cities of 150,000 residents each to house the alcoholics of America.

* * *

It would take an additional fifteen cities of 150,000 each to care for the alcoholic addicts of the nation.

* * *

It would take another seven cities of that size to accommodate those who ate now on the verge of becoming alcoholics.

* * *

Another twenty-six cities would be needed to house the excessive drinkers of America; or a total of fifty-three cities of 150,000 inhabitants each to equal the number of excessive drinkers and alcoholics in America.

* * *

If all moderate users are added, the grand total of the American population who drink would equal approximately five times the population of the Dominion of Canada.

* * *

It would take a city the size of Chicago to house those charged with criminal violations by the various police departments across the nation in 1947.

* * *

"In my opinion 95 per cent of the unpremeditated crimes committed can be traced to alcohol."—Capt. Ferguson.

* * *

The Department of Commerce estimates that more than \$75,000,000,000 has been spent on alcoholic beverages in America during the fourteen repeal years from 1933-47 inclusive.

* * *

Judge Zottoli of Massachusetts estimates the total cost to the state crime, poverty, insanity, and absenteeism due to alcohol consumption at seven or eight times the amount the state receives in liquor taxes.

* * *

Beer is the number three beverage in America. Coffee is first; milk, second; beer, third; soft drinks, fourth; and liquor, fifth.

* * *

In 1947 America spent \$9,640,000,000 on alcoholic beverages, over \$66.66 for the 144,000,000 residents of the country. This amount would be sufficient to build all the required public buildings and housing needed, and all other necessary engineering for a city of over 1,000,000 people. Just think, over nine billion dollars for a narcotic poison, the greatest single cause for mental, physical, and moral degradation!

M. V. Supplies**KEY**

(Order from Book and Bible House, unless otherwise specified.)

¹Issued by the conference upon requisition.

²Requisitioned from General Conference M. V. Department.

³Order from your conference M. V. Department.

⁴Order from General Conference M. V. Department.

⁵Order from General Conference Department of Purchase and Supply.

M. V. LEAFLETS**ORGANIZATION AND WORK**

- 4 Duties of Officers and Basic Organization of the Senior Young People's Society
- 5 Glorious Partnership in Soul Winning
- 7 Literature and Correspondence Band
- 10 40,000 Boys and Girls Deserve Leadership
- 11 Society of Junior Missionary Volunteers
- 12 Character Never Goes to the Junk Heap
- 13 Junior Standard of Attainment Manual
- 14 Be a Master Comrade

BIBLE STUDY AND MEDITATION

- 15 On the King's Highway
- 16 Senior Bible Reader's Record Card
- 17 Junior Bible Year
- 18 Read Your Bible
- 19 The Morning Watch
- 20 Personal Work
- 21 Read, and Think—and Pray
- 22 God's Promise and Mine
- 23 Others May, You Cannot
- 24 An Hour With Christ
- 25-I Character Classics, Year I
From Manger to Majesty
- 25-II Character Classics, Year II
From Trial to Triumph
- 25-III Character Classics, Year III
From Rebellion to Redemption
- 25-IV Character Classics, Year IV
From Glories that Fade to Glories Everlasting

CHRISTIAN LIVING

- 26 I Will Be a Christian Sometime
- 28 Victory in Christ
- 30 Our Youth in Time of War
- 33 Peril or Profit in Reading
- 35 Missionary Volunteer Reading Courses
- 36 The Lifework
- 37 How Shall I Choose My Calling?
- 40 In Shining Armor
- 41 Nicotine Knockout, or the Slow Count
- 42 Tobacco, Friend or Foe to Health?
- 44 As a Christian Doctor Sees It

RECREATION AND AMUSEMENT

- 47 Motion Pictures
- 48 What About the Movies?
- 49 Shall We Dance?
- 50 Bowling

ASSOCIATION, MARRIAGE, AND THE HOME

- 51 Mother
- 52 Father
- 54 Unequally Yoked
- 55 What God Hath Joined
- 56 To Love, Honor, and Cherish

**58 Do You Know Your Juniors?
Prayer Band Leaders' Leaflet No. 2****M. V. RECORD BLANKS**

- 1-S Application for Senior Membership
- 1-J Application for Junior Membership
- 2-S Senior Membership Card¹
- 2-J Junior Membership Card¹
- 3-S Associate Membership Card¹
- 3-J Junior Preparatory Membership Card¹
- 4 Missionary Volunteer Individual Report (pad)
- 5 Society Report (In M. V. Record Book)²
- 8 Record of Membership (In M. V. Record Book)
- 9 Minutes of M. V. Society Meeting (In M. V. Record Book)
- 10 Cash Account (In M. V. Record Book)
- 11 Secretary's Memoranda (In M. V. Record Book)
- 12 Interest Finder (for features)
- 13 Record of Character Classics and Bible Year Certificates (In M. V. Record Book)
- 14 Record of Reading Course Certificates (In M. V. Record Book)
- 15 Record of Grades—Doctrines and History (In M. V. Record Book)
- 16 Requisition for Certificates and Insignia
- 18 Individual Record of Certificates and Insignia
- 19 Religious Statistics and School Census
- 21 Foreign Mission Declaration²
- 22-P-1 Busy Bee Record
- 22-P-2 Sunbeam Record
- 22-P-3 Builder Record
- 22-P-4 Helping Hand Record
- 22-J Friend Record
- 23-J Companion Record
- 24-J Comrade Record
- 25-S Master Comrade Record

M. V. PLEDGES

- 1 Morning Watch
- 2 Prayer Band
- 3 Good Reading
- 4 Temperance
- 5 Anti-Tobacco

M. V. CERTIFICATES¹

(Issued by the conference upon requisition when required work is completed)

- 1-S Senior Bible Year
- 1-J Junior Bible Year
- 2-S Senior Reading Course
- 2-J Junior Reading Course
- 2-P Primary Reading Course
- 3-J Junior Standard of Attainment
- 4-J Health Habit (Grades 5-8)
- 4-P Health Habit (Grades 1-4)
- 5-J Home Efficiency
- 6-J Christian Help
- 7-J Missionary Endeavor
- 8-J Missionary Volunteer Honors
- 10 Character Classics Achievement Card
- 11-P School Efficiency
- 12-P Courtesy Card

M. V. CHARTS

- 1-P Preparatory Classes (Inset for M. V. Achievement Chart)
- 4 Bible Year
- 5 M. V. Aim
- 6 M. V. Motto
- 7-S Senior M. V. Pledge
- 7-J Junior M. V. Pledge
- 8-J Junior M. V. Law

M. V. Achievement Chart⁴
M. V. Classes (Friend to Master Comrade)
Inset⁴
(duplicate of check on Achievement Chart)

M. V. INSIGNIA¹

(Issued by the conference upon requisition when required work is completed)

Senior M. V. Pin
Senior M. V. Button
Junior M. V. Pin
Progressive Class Insigne (Busy Bee, Sunbeam, Builder, Helping Hand, Friend, Companion, Comrade, Master Comrade)
Progressive Class Pocket Strips
Master Comrade Emblems
M. V. Honor Tokens

MISCELLANEOUS

M. V. Crusaders' Bible Course (28 lessons)
M. V. Crusaders' Films (Order from Mayse Studio, Box 25, San Diego, California)
S. V. E. Tri-purpose Projector⁵
M. V. Uniforms⁵
M. V. Reading Course Books
Recreational Plans for Missionary Volunteers
Messages to Young People, by Mrs. E. G. White
The Morning Watch
Missionary Volunteer Record Book for Senior and Junior Societies²

Ushers Attention!

Here are some of your weekly responsibilities and privileges:

See that the chairs on the platform are in place.

Look after the ventilation of the room.
See that the condition of the room is orderly before the beginning of the Missionary Volunteer meeting.

See that the songbooks are ready for use before the meeting begins.

Have offering baskets or plates in readiness for taking up the offering.

Courteously greet the people as they come in, and lead them to seats.

Take up the offering.

Chorister and Accompanist

The Society Chorister and Accompanist Should—

Serve as regular members of the society executive committee.

Be primarily responsible for the society music.

Plan and conduct the song service.

Co-operate with the leaders so that the musical selections are in keeping with the meeting topic.

Select preludes, offertories, and postludes appropriate for devotional services.

Promote an appreciation of good music among the members of the society.

Counsel with the society executive committee with reference to musical programs that may be held during the year in the society meeting.

Co-operate in arranging special music for Missionary Volunteer conventions held in the church, and for social occasions.

Senior Meetings

March 5

IT'S FUN TO DATE

BY D. W. HUNTER

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG: "Living for Jesus," No. 32 in M.V. Songs.

TWO PRAYERS.

RESPONSE: Chorus, "For the Beauty of Jesus," No. 29.

REPORTS OF MISSIONARY WORK.

SECRETARY'S REPORT.

OFFERTORY.

DISCUSSION

"It Is Fun to Date."

"What I Expect in My Boy Date."

GIRL'S ORIGINAL PAPER. (See Notes-I.)

"What I Expect in My Girl Date."

BOY'S ORIGINAL PAPER. (See Notes-I.)

CONVERSATION. (See Notes-II.)

"What to Do on Dates."

DISCUSSION.

CLOSING

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

BENEDICTION.

Notes to Leaders

The subject under discussion today is one of the most-talked-about questions of any facing young people today. We have tried to approach it from the positive viewpoint. Great care and thorough preparation must be made in presenting it.

I. HAVE some girl of academy age write a paper on "The Kind of Boy I Like." Have a boy of the same age write one on "The Kind of Girl I Like." Their names should not be known to the audience. Have some young man present the boy's likes and a young lady the girl's likes.

II. DEPICT a situation in which a boy telephones a girl, asking her for a date. Imagine that the girl already has tentative plans to go somewhere with her parents and will have to find out whether or not the plans will hold before giving a definite answer.

It Is Fun to Date

It is fun to date! It is also reasonable and right and the most natural thing in the world. It is the nature of boys to be attracted to girls and of girls to admire boys. And these school-day friendships do count. In the first place, no two young people beginning to go together can tell what the result may be. Many a young person has entered into an unworthy friendship admittedly for a good time, only to find that emotions developed that led to wedlock. Secondly, many ideals of manhood and womanhood are formed by association.

Many a boy, acting on a careless, ir-

responsible basis, has allowed himself liberties with some girl with whom he went. He would admit that he would not want to marry that girl himself, forgetting that at the very time he was lowering her ideals by his actions, it might be that some other boy proceeding on the same basis, was lowering the ideals of the very girl whom he himself would later marry. No young man has a right to take liberties in his friendship with any girl.

Young folk, choose your friends from youth of high ideals, whose lips are clean, whose lives are pure, who do not condone the tainted story, the tainted book or picture, a vulgar joke or insinuation.

WHAT ABOUT GOING STEADY?

"Going steady" cramps your style, like being color-blind. You buy your clothes, you fix your hair, you talk, and you behave for the one boy. You would not think of going to a party with anyone else. Of course, it is inevitable to like some boys better than others. That happens as naturally as the Fourth of July coming after April Fool's Day. You probably like chocolate caramels, too, but how would caramels rate if you ate them three times a day, seven days a week? It is wise to have many boys on your friendship list and date calendar, more people to meet, more places to go, more things to do. Does that appeal? So draw up your unwritten contracts with a clause that specifies no monopoly, but an all-time trust and loyalty.

The high-school level is not a level of educational specialization. A general course is prescribed. Nor is it a time when one begins his lifework. He looks over the field. Apply the same rule to social life. The high school and academy age should be one of generalization—having dates, having a good time, going with boys and girls as groups and sometimes as duets, but leave the specialization until the college level and until settled in life's vocation. Then all will be better prepared to choose the life partner best suited.

A WORD ABOUT PETTING

The clever girl with brain power, charm, and personality is the one who can keep a boy interested without letting him get too close. How to do it? Know how to talk. "Petting" certainly is not the answer. When you "pet" with any or all the boys, they find it out, and they think it is cheap. Be discreet, for boys talk, too. Boys like their

girls to rank high. They do not like second-hand models either.

When you are alone with a boy, you have the best chance in the world to make a lasting impression on him—one which will make him your friend for life. You can express your thoughts frankly and freely, remembering not to talk about yourself too much, but to be genuinely interested in others and topics of current and mutual interest. It is your privilege to steer the course and know when to put on the brakes.

What I Expect in My Boy Date

You do not have to be the captain of the football team or have wavy hair to be popular. Nor do you have to put on a style show to impress the feminine heart. But a girl does like you to be neat and well-groomed. Remember that fads in style not only make you conspicuous but are in bad taste.

There is a certain technique to making dates. Plan your approach so as to get the best results. Ask the young lady some time in advance. The more important the event, the longer time you should allow. Be sure that she is not second, third, or "nth" choice. Do not call at ten minutes to eight and expect her to accept with enthusiasm.

Begin right. "Would you like to go to the program Saturday evening?" Do not put blinders on everything, such as, "Are you doing anything Saturday night?" Give her a chance to accept or refuse with her eyes open.

Drop her a hint as to what your plans are so she will know how to dress. That is an important item from the feminine angle. Girls care about the impression you make on others, so if you would win their real admiration, show that you know how to act in public.

If you call for a girl in an automobile, do not sit out in the car and honk gustily to let her know of your arrival. Always call for her at the door, and help her into the car. Also help her to step out again when the time comes. Try to arrive somewhere near the time you are expected. Waiting is no fun for anyone.

If you will tactfully indicate the condition of your wallet, the girl may help you avoid embarrassment. Do not expect the girls to go "dutch" with you. If previous arrangements have been made accordingly, all right. Be content to entertain a girl in the way you can afford. Very few girls judge a boy by the amount of money he spends, but they do resent penny pinchers.

Your final responsibility of the evening is to see her safely home at the appointed time. If her father said to be home by

eleven o'clock, there is just one thing to do—be home by eleven o'clock. Do not leave her at the curb; see her safely to the door.

What I Expect in My Girl Date

The first way to make a hit is to be ready on time. If you can not possibly get that last curl in place before eight-thirty, then say eight-thirty in the first place, and not eight o'clock. We all like attractive, well-dressed girls, but not flashy or expensive clothes. And please, oh please, go light on the cosmetics and the perfume.

There is one thing above all else that men do not like, and that is being embarrassed or made conspicuous in public. So do not talk loud, or laugh, or be too boisterous. Do not be too possessive. No man wants to be treated as though he could not be trusted off a leash.

When a boy takes a girl out to eat, she should allow him to indicate whether he means "eat" or "nibble." He asks her for her preference and then gives both orders to the waitress.

Conversation is a duet, not a solo. Stop, look, and listen! Especially listen! Make your escort feel important. Be natural; be adaptable; be a good sport, but not too good. Avoid baby talk. If a boy offers to favor you or do you a small courtesy, do not refuse.

What to Do on Dates

Young people of high ideals are challenged to plan for interesting evenings together at home, away from home, and among friends. Reading of good books together, singing, music, candy making, walks along pleasant lanes, drives, attendance at good programs, normal church activity, indoor games that require skill, evenings spent with other people, outdoor athletics, community gatherings, all are well worth while.

Good times are invariably well-planned. Choose the date carefully. Mail or telephone your invitations plenty of time in advance. It is important to invite your guests who will be congenial. Do not attempt to be chief dispatcher, telling your guests whom to bring. Let nature take its course. Be sure your guests know what kind of gathering it is, so they can judge what to wear. Make a list of the games the group enjoys playing, add a few for good measure, and assemble the necessary equipment. Plan more games than you will have time to play, and if one does not click, you can quickly try another. Forget games that involve long waits. Good party games must give everyone a quick turn and be fun to watch. Make your first guest feel that you are glad he came ahead of the

others. Have something for him to do which can easily be done and just as easily put aside. During the party, give everyone time to play and enjoy the results.

What about refreshments? If announced previously and served not too late, they are an added attraction to the gathering. It is not at all necessary to spend a large sum of money.

It pays to have a well-supplied game closet if you want to establish yourself as a clever and comfortable host or hostess. Friends will like to come over to your house, for there is always much to do. A ping-pong table set up where there is plenty of room will afford fun and exercise. Darts and miniature archery are games for hours, particularly when you introduce obstacles and hazards into the game. Sit-down games or down-on-the-floor games come in handy. If your date greatly enjoys jigsaw, crossword, or mathematical puzzles, sit him down to one and breathe easy. Sometimes all you need to save your date from oblivion is just one small stunt—something to let your friend show just what he can do.

If it is not a party, there are many other things to do. Invite three or four couples to the house for something to eat prior to the Saturday-night program. You seldom have to entertain people while they are eating, and yet you will justly receive a large share of the credit for making the whole evening a big success. Keep the spirit of every get-together and party friendly and informal. Make your guests realize how much you enjoy their presence. Make them feel at home. Make them feel important and popular and they won't be sorry they came.

Discussion Suggestions

1. Suppose you invited a girl to have ice cream with you, then, after you had been served, you discovered that you had no money. What would you do?
2. Give some suggestions for talking with a parent or older brother or sister while waiting for a girl to get ready to go out. Suggest some subjects of conversation likely to be agreeable when a boy and girl are together.
3. At what age should boys and girls date for properly arranged parties or gatherings?
4. Should a boy decide where to go on a date or should he leave it to the girl?
5. What can a girl say when she does not want to go to questionable places and still not appear snobbish?
6. Parents are always talking about right kind of companions. How can a person know who is the right kind?
7. How can a girl encourage a certain boy to date her?
8. Is petting wrong?
9. How long should an engagement be?

March 12

MARCH OF TIME IN SEVENTH-DAY ADVENTIST MISSIONS

BY EMMA E. HOWELL

ORDER OF SERVICE

DEVOTIONAL AND FEATURES

SONG: "Guards of the Armor," No. 85 in *M.V. Songs*.

SCRIPTURE AND PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

DISCUSSION

INTRODUCTION. (See Notes.)

REPEAT TOGETHER: M. V. Aim and Motto.

MISSION STORY. (Gleaned from some current *Review and Herald*.)

DUET: "On the Shore Beyond the Sea," No. 657 in *Church Hymnal*.

SYMPOSIUM: "The S.D.A. Mission Program Marches On."

CLOSING

SONG: "From Greenland's Icy Mountains." BENEDICTION.

Notes

"The work that centuries might have done Must crowd the hours of setting sun."

We are told by Mrs. E. G. White that "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—*Testimonies*, Vol. 5, p. 463. This appears to be the case in the mission program of the Seventh-day Adventist denomination at the present time. This program gives only a glimpse of preparations and difficulties that must be overcome in these days of missionary progress. We are glad that the fires of mission service still burn in the hearts of our youth. May it ever be so until the task is finished, and our Saviour returns to earth to reign throughout eternity.

SYMPOSIUM: "THE S.D.A. MISSION PROGRAM MARCHES ON."—Number the items. Select a small group of youth, the number depending on the size of your society, and give each an item to read in order as he steps to the center of the front of the room. Then the reader walks on out the opposite side (behind the scenes, if possible) and around to the starting place, ready to march in again when his turn comes. As one youth marches out another takes his place in center front to read his item. Each person may appear several times, adding his portion to the story being related. Arrange for music to be played softly as they march. At appropriate points the leader may announce: "So the Seventh-day Adventist Mission Program Marches On!"

The S.D.A. Mission Program Marches On

After the prospective missionary appointee has passed the medical examinations, a clearance card is issued by the Mission board, or the Secretarial Department, to the Transportation Office in the General Conference Treasury. The calls

cleared for mission service are many and varied. Following are typical calls:

* * *

A doctor for Batavia, Java.
Treasurer for the Middle East Union,
with headquarters at Beirut, Lebanon.
A nurse for the Nokuphila Hospital,
Johannesburg, South Africa.

* * *

Stenographer for the Far Eastern Division,
Singapore.
Bible worker for China—to Shanghai
for language study and further assignment.
Evangelist to Sao Paulo, Brazil.

* * *

Bible worker for Bombay, India.
Voice of Prophecy worker, Batavia, Java.
Printer for the Seminary in Haiti.

* * *

Publishing Department Secretary to the
Southern European Division, Berne,
Switzerland.
Teacher, Gitwe Seminary, Urundi, Central
Africa.
Doctor, Siam.

* * *

Nurse for Dar el Salaam Hospital, Baghdad,
Iraq.
Principal, Spicer Missionary College, near
Poona, India.
Doctor, Malamulo Mission, Nyasaland,
Africa.

* * *

Sanitarium Business Manager, Penang,
Malaya.
Nurse for the Seoul Hospital, Korea.
Self-Supporting dentist, Hong Kong,
China.

* * *

Music teacher for the Philippine Union
College—the P.U.C. of the Philippine
Islands.
Evangelist, Tokyo, Japan.
Doctor, Rangoon, Burma.

* * *

Worker for Austrian Union Conference,
Central Europe.
Departmental Secretary, Gold Coast,
West Africa.
Pastor-evangelist, Kingston, Jamaica.

* * *

Treasurer, Lake Titicaca Mission, Peru,
South America.
Teacher for the Boy's School, Addis
Ababa, Ethiopia.
Worker for girls, New Delhi, India.

* * *

For all missionaries traveling to lands
outside the United States there is the usual
red tape of applying for the passport, obtaining
the entry permit, packing of their
goods, and arranging reservation on a boat
or airplane. In these days any one of the
above items may require days, weeks—yes,
months—of work, expense, and patience.

* * *

If you hear that a missionary has had
the luxury of a plane trip to the mission
field, be assured it is because there is no
boat available for that particular section of
the world or that his arrival in the field
is of extreme urgency or that it may be
the cheapest mode of travel. Believe it or
not, in almost all the Inter-American Division
territory, it is much cheaper to travel
by plane than by boat.

Please bear in mind that airplane transportation permits the missionary to take only sixty-six pounds of baggage with him. There is no telling when his goods may arrive by slow freighter boat.

* * *

Many Seventh-day Adventist missionaries arrive in the mission field without special incident or delay, but for most of them in these times there are trying experiences. Perhaps their freight does not arrive for months and months, or upon arrival they find that it has been hopelessly damaged en route. A missionary must be prepared for the unpredictable.

* * *

Let us consider two case histories: CASE I. The family of Lee Justin had been missionaries in Korea before the war broke out. After a period in internment camp, and return to the United States, they were still anxious to return to their mission homeland—Korea.

* * *

When it was possible to begin rehabilitation of mission work in Korea, *women* and *children* were not permitted to enter that country. Mr. Justin was eager to help pioneer the renewed mission work. Mrs. Justin was equally anxious to promote the missionary cause—by remaining at home. And it was agreed that Mr. Justin should go to Korea.

* * *

But how could he go? There was neither civilian boat nor plane service to Korea. While they wondered, God prepared a way. Shortly after Mr. Justin had obtained medical clearance, a phone call came to the General Conference Transportation Office from the Army Transport Division of the War Department, in Washington, D.C., inviting Seventh-day Adventists to send *men* to Korea on army boats. The military in Korea were requesting the return of the missionaries.

* * *

So Lee Justin went forward by army transport. That was in June, 1947. The family waited—and waited—and waited, for the time when they could be reunited in Korea. Not once did the missionary wife and mother write that Mr. Justin ought to return home. She and the children were *Missionaries* even while waiting in the *United States*.

* * *

At long last the military permit came through for Mrs. Lee Justin and the two small daughters to enter Korea. Little Marilyn knew her missionary father only by pictures and stories, but, fortunately, she was now two years old. Children under one year of age were not granted entry to Korea.

* * *

Mr. Justin had traveled by army transport, but no such boat was available for Mrs. Justin and the children. Ah—again God had a way. Only a few weeks prior to the granting of the military permit to enter Korea, the Northwest Airlines began service from San Francisco and Seattle to Anchorage, Alaska, and on to Seoul, Korea.

So, Mrs. Justin and the two little girls flew out to join the husband and father, in Korea, after eighteen long months of separation.

* * *

CASE II. The Island of Guam is a United States Naval Base. It should be easy to

establish mission work there. A missionary family is cleared—Mr. and Mrs. Stanley Fisk, and their three young children.

* * *

A telephone conversation with the Navy Department in Washington, D.C., reveals that we must make *written* application for permission to establish mission work on Guam.

We write the letter. The Navy Department replies that our request has been referred to the International Missionary Council. In due time the International Missionary Council replied that "Guam is, for historic reasons, predominantly Roman Catholic, and that, unfortunately, there is as yet no official arrangement between Protestant and Roman Catholic missionary agencies in regard to comity."

* * *

A representation of leading Seventh-day Adventist men from the General Conference visit the Navy Department in Washington, D.C. They learn that we could *visit* Guam, and possibly something might be worked out with the Governor.

* * *

The Far Eastern Division cables that the President and the Secretary of the Division will visit the Island of Guam on a certain date. The General Conference Transportation Office arranges for Stanley Fisk to fly from San Francisco to meet the Far Eastern Division men *on Guam*. The three of them will interview the Governor.

* * *

The Governor of Guam is friendly. The Division men return to headquarters in Singapore and Stanley Fisk stays on. His permit is good for a three month's visit.

Before a family can go to Guam they must be assured of living quarters. The small group of Seventh-day Adventists already there, eager for a leader in their midst, begin to build the Fisk home. Mr. Fisk continues to make friends with the Governor.

* * *

At last a cable reaches the General Conference Transportation Office, inviting the Fisk family to come to live on Guam.

But Lieutenant Blank in the Navy Department in Washington, D.C., had not heard from the Governor.

* * *

Nevertheless, we telephone the Naval Water Transport to learn what the possibilities may be for steamer space for a family to go to Guam. Yes, any one of the three boats scheduled for the next two months could take a family. The Chief of the Water Transport Service is very friendly. He encourages us that once the Governor of Guam cables the Navy Department permission for the Fisk family to live on Guam, they will be able to travel.

* * *

Came a day when, clear and crisp, the voice of Lieutenant Blank announced over the telephone: "The Governor of Guam invites the Stanley Fisk family to come to Guam. Please give me their address that I may inform them when to arrive in San Francisco to await Naval Transportation."

* * *

So it came about that on September 8 Mrs. Fisk and her two small sons and her baby daughter sailed forth—to reunite another family in a mission field. This time, in the United States mission field of Guam.

March 19

LIVE YOUR FAITH

By D. A. DELAFIELD

ORDER OF SERVICE

DEVOTIONAL AND FEATURES

SONG: "Sitting at the Feet of Jesus," No. 618 in *Church Hymnal*.

SCRIPTURE: 1 John 2:15-17.

PRAYER.

ANNOUNCEMENTS.

OFFERING.

SECRETARY'S REPORT.

SONG: "I Love Thee," No. 343.

DISCUSSION

REMARKS BY LEADER.

"Something Better."

"Sounding a Warning."

"Three Vital Christian Standards."

CONCLUDING REMARKS, BY LEADER.

CLOSING

PRAYER OF CONSECRATION. (By pastor, elder, or church leader.)

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

BENEDICTION.

Instructions to Leaders

The great desire of Christian youth is to live consistent lives. Many of them succeed in doing so, but a large number fail. Why inconsistency mars the usefulness of so many youth is made clear in the following statement:

"Why is it that our youth, and even those of maturer years, 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. If it were appreciated, there would be an inward rectitude, a strength of spirit, that would resist the temptations of Satan to do evil."—*Messages to Young People*, pp. 425, 426. (Italics ours.)

With this thought in mind we have prepared the following talks on Bible standards of life and conduct. Christian youth cannot gain the victory against sin and the world without comprehending the exceeding sinfulness of sin. We cannot take it for granted that youth already *know*. Our young people need to be instructed. If they will hide the Word of God in their hearts they will not sin against the Lord. This meeting is instructive in nature. As you clip these talks from the GAZETTE (1) urge each speaker to read the references cited in parentheses before he speaks; (2) encourage every speaker to give the talk in his own words except where he reads a quotation or asks someone else to read the quotation he has handed out before the meeting; (3) ask each speaker to make an appeal at the end of his talk for the youth to live their faith as expressed in the Bible standard covered by his message.

Remarks by Leader

What a challenge is suggested by our subject, *Live Your Faith!* The world is waiting for a revelation of the Christ life in you and me. We are the only Bibles that most folk read. Are we Christians in deed as well as creed?

We can succeed in becoming like Jesus in character and usefulness if we will go to the Bible and the Spirit of prophecy

to discover God's will for us. Christianity can be summarized in a few words: We should inquire two things—What are God's commands? What are God's promises? You can see at once the importance of filling our minds with the Bible. (See *The Great Controversy*, p. 598.)

It is not necessary for Christians to guess at anything. God has given to us a chart pointing out every waymark on the heavenly journey. We may know just what to do under all circumstances. Ignorance will not excuse anyone. Good intentions are not enough. We must know what the Bible says and act upon it if we would have a living experience. Time is running out. Jesus is at the door. We must prepare for eternity posthaste. Today we shall discuss some Christian standards, which are different from the world's standards.

Something Better

(HELPFUL REFERENCES FOR SPEAKER: Psalm 60:4, 5; Isaiah 59:19; 1 Peter 2:9; 1 Corinthians 10:6, 7; 2 Timothy 3:4; Titus 2:7-13; *Testimonies*, Vol. 5, p. 264, Vol. 7, p. 150; *Education*, p. 207.)

The Christian life is different from the worldling's life because it is a better life. As an example of this I think of the Sabbath. When God asks us to separate ourselves from the world to observe the Seventh-day Sabbath, we do so because we acknowledge the memorial of creation as the sign of our loyalty to our Maker and Lord. And how much better is God's Sabbath than the papal Sunday—the mark of apostasy. When we return to the Lord His tithe, we acknowledge the ownership of God. We live in a higher relationship than before, when the world received all that we had and God's tenth was used selfishly.

Peter challenges us with the truth that we are God's "peculiar people," "called . . . out of darkness into his marvelous light." 1 Peter 2:9. Paul reminds us that "ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: . . . and have no fellowship with the unfruitful works of darkness, but rather reprove them." Ephesians 5:8-11.

Christ has inclined the pathway of the Christian upward toward the realms of light, above the darkness of this world and its pleasures. There is more light and joy for us in doing God's will than in indulging in the pleasures of the world. (Read Psalm 16:11.) True pleasures invigorate and re-create body, mind, and soul. Let me mention just a very few forms of good recreation: Hiking, swimming, boating, bicycling, nature study, camping, reading, singing, and, best of all, soul winning. Perhaps you have not thought of soul winning as a form of recreation, but when you are tempted to indulge in some worldly pleasure, such as the theater, the dance, the card party, or the novel, look for someone to whom you may minister a kind word or deed. This positive attitude in time of temptation marks a true Christian.

May God help us to find in the joy of sharing our faith a means toward living the faith that we profess.

Sounding a Warning

(HELPFUL REFERENCES FOR SPEAKER: 1 Timothy 4:12, 13; Revelation 1:3; *Testimonies*, Vol. 1, pp. 497, 514; Vol. 7,

p. 204, *Counsels to Teachers*, p. 134; *Fundamentals of Christian Education*, pp. 162, 163; *Education*, p. 16.)

We sound a warning against dangers which are very real to Christian youth. The first warning is in regard to motion-picture theaters.

"Among the most dangerous resorts for pleasure is the theater. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. . . . There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theater, the circus, and every other questionable place of amusement."—*Counsels to Teachers*, pp. 334, 335.

The second warning we sound in the loudest tones that we can muster. Beware of questionable literature!

"The religious experience is to a great degree determined by the character of the books you read in your leisure moments."—*Testimonies*, Vol. 7, p. 204.

Is there a rule to follow in the choice of recreational reading? Yes.

"Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion."—*Life Sketches*, p. 448.

You can put it down as a rule that if you choose the Bible, the Spirit of prophecy, and the good books published by our own printing institutions, you will have a wide assortment of reading to occupy your spare moments. If you want worth-while outside reading ask yourself this question. Would Jesus read this magazine or that book? That is a good rule to follow.

Three Vital Christian Standards

(HELPFUL REFERENCES FOR SPEAKER: Psalm 92:1-3; Isaiah 3:16-26; 1 Timothy 2:9; 1 Peter 3:2-5; Leviticus 19:32; Exodus 20:12; 2 Timothy 2:24; *Testimonies*, Vol. 1, p. 497, Vol. 3, p. 366, Vol. 4, p. 647; *Ministry of Healing*, pp. 489, 490.)

I shall speak on some Christian standards not often discussed in our meetings. I refer to courtesy, dress, and music. If Christianity will do anything for us it will make us ladies and gentlemen.

"Christianity will make a man a gentleman. Christ was courteous, even to His persecutors; and His true followers will manifest the same spirit. . . . The gospel does not encourage the formal politeness current with the world, but the courtesy that springs from real kindness of heart. . . . A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. . . . Love imparts to its possessor grace, propriety, and comeliness of deportment. . . . It refines and elevates the whole being."—*Ministry of Healing*, pp. 489, 490.

"It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness. . . . It will be found at last that the denial of self for the good and happiness of those around us, constitutes a large share of the life record in heaven."—*Testimonies*, Vol. 2, p. 133.

What should be our standard of dress?

"To dress plainly, and abstain from display of jewelry and ornaments of every kind is in keeping with our faith."—*Id.*, Vol. 3, p. 366.

Remember the rule, What would Jesus do? Our Saviour dressed in a simple garment of good material, neat and clean. It seemed to form a part of Him. We should avoid untidiness and extremes. Here are three statements that I would like to have you ponder:

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Education*, p. 248.

"Some have had a burden in regard to the wearing of the marriage ring, feeling that the wives of our ministers should conform to this custom. All this is unnecessary. . . . The fact that a disregard of the custom occasions remark, is no good reason for adopting it. . . . We need not wear the sign, for we are not untrue to our marriage vow, and the wearing of the ring would be no evidence that we were true. I feel deeply over this leavening process which seems to be going on among us, in the conformity to custom and fashion. Not one penny should be spent for a circlet of gold to testify that we are married. In countries where the custom is imperative, we have no burden to condemn those who have their marriage ring; let them wear it if they can do so conscientiously."—*Testimonies to Ministers*, pp. 180, 181.

"The hair should be simply dressed, avoiding fads and extremes. . . . The use of rouge, lipstick, and eyebrow pencil cheapens a young woman in the opinion of the people who do things and think thoughts worth while. Our young women are asked to abstain. Cleanliness, careful diet, regular hours of sleep, exercise at work and out-of-doors, are nature's beautifiers."—*The Pacific Union Conference Student's Manual*, p. 17.

Now in regard to the standard of music: We have been taught that we should encourage "singing in the home, of songs that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy."—*Education*, p. 168. Song is a wonderful means of resisting temptation and directing the mind heavenward. Let us not forget there are good secular songs as well as religious songs, but let us carefully avoid the songs of the world.

"The youth must take a higher stand, and make the word of God the man of their counsel and their guide. . . . Frivolous songs and the popular sheet music of the

day seem congenial to their taste. The instruments of music have taken time which should have been devoted to prayer. Music, when not abused, is a great blessing; but when put to a wrong use, it is a terrible curse."—*Testimonies*, Vol. 1, p. 497.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song."—*Education*, p. 161.

Yes, God has something better for us. That something better is found in good reading, good music, and separation from the low levels of popular fashion and display. May God help us all to live our faith and to apply it in all these things.

Concluding Remarks

(The story of Christ's wilderness temptation might be told at this point with profit. See Matthew 4:1-11.)

Have these talks been profitable to you? If you have further questions in your mind, jot them down on the paper we are now handing you. You may put your name and address down if you wish and your problem will be given personal attention by the M. V. leader or the pastor. (General questions might be discussed at an M. V. meeting later.)

Young people, let us have a faith, know our faith, and live our faith. Let us be true to our profession. Learn God's commands and His promises—obey the one and trust the other. The Bible and the Spirit of prophecy must be our guide and counselor. How many tonight will accept Christ's plan for a higher, better life, and unite in living the life of victory and sharing that life with others?

(Call for the youth to stand in consecration. Conclude the meeting with a prayer of dedication. If any hold back, pray that God will bless them as well as those who have decided to enjoy a well-rounded Christian experience.)

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March 26

VICTORY IN THE OLYMPIC GAMES OF LIFE

By J. A. BUCKWALTER

American Temperance Society

ORDER OF SERVICE

DEVOTIONAL AND FEATURES

ORGAN PRELUDE.

OPENING SONG: "Raise the Standard High," No. 500 in *Church Hymnal*.

INVOCATION.

SECRETARY'S REPORT.

OFFERTORY.

SPECIAL MUSIC.

SCRIPTURE: Romans 12:1-3.

DISCUSSION

LEADER'S REMARKS. (See Notes.)

"Alcohol's American Liabilities." (See p. 6.)

"Six Established Facts About Alcohol."

"The Olympic Games and the Marathon of Life."

"Ten Reasons Why I Cannot Drink."

"Our Society's Temperance Projects." (See Notes.)

CLOSING

CLOSING THOUGHTS. (See Notes.)

CLOSING SONG: "Dismiss Us, Lord, With Blessing," No. 702.

BENEDICTION.

ORGAN POSTLUDE.

Notes

LEADER'S REMARKS. From an old Roman dungeon Paul, one of the greatest runners in life's race, hands down to the youth of today life's Olympic flame, the torch of faith that has burned through the ages and made heroes of men and women. This is the inspired call to the Olympics of life, a challenge to the most grueling of contests in which the greatest prize of all is offered.

All athletes competing in the Olympics were stripped for action. They had laid aside all excessive and binding weights. So must we do in the race of life. Alcohol and nicotine weights are not for the athletes of life's Olympics.

Life's race is on. The prize is eternity. Up and away, Adventist youth! Discard all the weights of evil habits and bring home the laurels in the Olympic games of life.

OUR SOCIETY'S TEMPERANCE PROJECTS

* Temperance rallies in town or city schools.

* Enter temperance essay and oration contests.

* Organize *Listen* club.

* Send magazine *Listen* to youth in neighborhood and all youth organizations in district.

* Whenever local option elections take place, our youth should hold meetings and solicit support for the dry cause. Make your influence felt by pen, voice, and vote.

* Enroll new members for the American Temperance Society.

* Seek to make your society the most influential and active temperance organization in the town.

CLOSING THOUGHTS FROM THE SPIRIT OF PROPHECY:—"Let young men take their stand as total abstainers, even though the men standing high in the world have not the moral courage to take their stand boldly against a habit that is ruinous to health and life."—*Letter* 166, 1903.

"The use of intoxicating drink, which dethrones reason, and tobacco, which clouds the brain and poisons the life current, are increasing. Are our young men prepared to lift their voices in the cause of temperance and show its bearing upon Christianity? Will they engage in the holy war against appetite and lust?"—*MS.* 134, 1898, pp. 8, 9.

Six Established Facts About Alcohol

By HAVEN EMERSON, M.D.

ONE—Alcohol is a depressant narcotic drug and not a stimulant. This cannot be too often repeated, and this scientific truth has many social implications.

TWO—The effects of alcohol are almost entirely, if not wholly, to be explained by its toxic damage to the central nervous system, the brain, and the spinal cord. Compared with this, its other effects are minor. Because of this, it interferes with the rela-

tions of man to his fellow men. The thing that distinguishes man from the brute are these higher faculties which alcohol dulls or destroys.

THREE—Alcohol is not properly described as a food that forms a part of any wholesome diet. It has only a very limited food value. The body cannot retain or assimilate it; therefore it cannot repair or assist the development of the body, nor can it be incorporated into any human tissue or organism. It can only replace heat by its uncontrolled oxidation within the body.

FOUR—The life-saving reflexes of the body are retarded from 5 per cent to 10 per cent by amounts too small to be socially appreciable, and in amounts far smaller than can ever be defined under the law or by police as indicating "intoxication." It slows the very automatic nervous mechanisms that we need to protect ourselves from damage or some forms of bodily danger.

FIVE—Evidence is indisputable that there is no form of human activity, so far tested, which does not show inferiority of performance as the sequel to the ingestion of alcohol. This has been experimentally demonstrated in the psychological field by Benedict Dodge and by Miles.

SIX—There is no evidence that human health is improved as a result of the use of alcohol. The normal human being is not benefited in any way by alcohol, at any age.

The Olympic Games and the Marathon of Life

With justifiable pride America honors its youthful Olympic winners. Competing with five thousand athletes of fifty-nine nations, they ran up the highest national score of 662 points, 309 more than Sweden, the second highest in scoring points, and 432½ above third-place France.

Sweeping the Olympics with a parade of winners from Vicky Draves, sensational two-gold-medal victor, to Bob Mathias, master of the Decathlon, American youth captured thirty-eight first-place gold medals. Thus America owes another debt of gratitude to youth—those youth who have kept their bodies in the best condition for grueling contests. The clean minds, brave hearts, and fit bodies of those youth are a source of national pride as well as an example to other youth who seek to scale the ladder of achievement.

Outstanding winners and contestants in the 1948 Olympics give their thrilling testimonies in favor of clean living and against the use of alcoholic beverages:

BOB MATHIAS, U.S.A.

Decathlon Champion

"During my stay in London with the best athletes in the world I found that all of them definitely did not believe in alcohol. This seems to prove that alcohol and ath-

letics do not mix. I do not use alcoholic beverages. It is my hope to follow in the footsteps of great athletes."

DELFO CABRERA, Argentina

Winner of Olympic Marathon Race

"As an athlete it is my belief that the use of alcoholic drinks and tobacco are against the interests of those who wish to excel in anything which demands physical stamina and endurance."

M. G. WHITFIELD, U.S.A.

Winner of 800 meter race, and runner in winning Relay team

"To maintain good health one should never drink strong beverage. . . . Strong drinks are of no help to you, or anyone."

ROY COCHRAN, U.S.A.

Winner of 400 meter Hurdle race

"In order to have good health you should never eat and drink things harmful to the body. Good living makes champions."

MONIQUE E. BERLIOUX, France

Swimmer

"Drinking is bad for a sportswoman. It cuts down her powers of endurance. I advise all girls who wish to succeed in sport to leave drink alone."

ARTURO JO AMOS, Argentine

Olympic Gymnast

"It is my opinion that athletics and the drinking of alcoholic beverages do not mix."

HERNAN ALZAMORA GARCIA, Peru

110 meter Hurdle race runner

"I firmly believe that to excel in athletics, the use of tobacco and alcohol should be avoided."

L. P. CEBREROS, Peru

Olympic Cyclist

"The use of tobacco and alcohol drains the body of needed vitality."

DOCTOR MUDR. LUDVIK SCHMIDT

Medical Adviser of Czech Olympic team

"No one in Czechoslovakia who hopes to be an athlete can afford to be a drinker of alcoholic beverages. Neither are Czech sportsmen expected to smoke, as they are more shortwinded than are nonsmokers."

"Doctors of sports teams try to extend their influence against smoking."

"The medical faculty of the Charles University in Prague are starting a series of lectures this autumn against alcoholism."

"It is intended from autumn onward that anyone who is found drunk and disorderly in Prague will have his picture and name in the papers."

"This campaign against alcohol is a result of the increase of alcoholism in Europe since the war."

"Our best known athlete, Emil Zatopek, who came in first in the 10,000 meters, and second in the 5,000, neither drinks nor smokes."

There are gold medals of character and achievement to be won in the Olympic race of life. The winning of life's marathon is the greatest victory possible and constitutes the most dynamic challenge to Adventist youth and the youth of the world.

Drunkennes is the major police problem of America. More men and women are arrested for this offense than for any other single cause—24.1 per cent of all men arrested and 20.8 per cent of all women arrests are for drunkennes.

Ten Reasons Why I Cannot Drink

NOTE: This outline should be taken only as a guide. The speaker can use local illustrations, scriptural references, and facts to support the proposition here set forth.

1. Because my *parents* have invested a great deal in me. They are praying and sacrificing for my success. I cannot dishonor them. Because I am a son or daughter of Mother and Dad I cannot drink.

2. Because I want to be a builder of a *Christian home*. Drink has wrecked more homes and robbed more people of happiness than any other one enemy of mankind. As a builder of a Christian home I cannot drink.

3. Because I will want to bequeath to my *children* the very best heritage possible. Drink robs many thousands of children of necessary food and clothing and care, both through heredity and environment, and contributes to delinquency, ill health, and degeneration. As a parent (or prospective parent) I cannot drink.

4. Because I want to be a *friend* to man and wish my influence to be on the side of clear minds and healthy bodies. I would never want, by my example, to encourage another to drink. As a friend of mankind I cannot drink.

5. Because I want to be a credit to my *community*. I wish to be known as a respectable, dependable, thrifty resident of the district where I live. As a good neighbor I cannot drink.

6. Because my *nation* needs citizens physically, mentally, and morally fit. Nations of antiquity traveled the road to disaster along the pathway of self-indulgence and dissipation. I must never contribute to the decay of my country. As a patriotic citizen I cannot drink.

7. Because I am a *Christian* and a representative of the church of God. I dare not bring God's church into disrepute because of my intemperate practices. As a Christian I cannot drink.

8. Because *God* desires to restore in me His own divine image and make me perfect for His coming kingdom, I cannot afford to take into my system a narcotic poison that befuddles the mind and jeopardizes my mental, physical, and spiritual development. As an adopted son of God I cannot drink.

9. Because I wish to conquer *myself* and make a worthy contribution to the cause of God in faithful and effective service to my fellow men, I dare not risk taking alcohol in any form. As a free man I cannot drink.

10. Because no drinkers will inherit *eternity*. The Bible especially states that no drunkard will be in God's kingdom. As a candidate for heaven and immortality I cannot drink.

Junior Meetings

March 5

WE LOVE HOBBIES

BY JOHN C. MIKLOS

ORDER OF SERVICE

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

DEVOTIONAL:

Scripture: Ecclesiastes 3:1-8, 17.

Sentence Prayers.

Offertory.

Memory Gems. (See Notes.)

REPORTS.

DIALOGUE: "A World of Hobbies."

TALK: "Hobby Clubs."

DISCUSSION: "Our Hobby Interests." (See Notes.)

CLOSING SONG: "Do Your Bit," No. 84.

BENEDICTION.

Notes to Superintendents

In many of our churches today we are faced with the question, "What shall our boys and girls do with their leisure time?" Outside of church hours, our youth are tempted to take part in cheap recreation, and consequently hundreds are lost every year. Here is an opportunity in this meeting to apply the principles of "tempting our children to do good and to be good." More than 40 per cent of the time of childhood and youth up to eighteen years of age is spent outside the home and school. We can create in youth genuine pleasure in doing worth-while things during leisure time, and hobbies attract like a magnet.

MEMORY GEMS: "Recreation is needful to those who are engaged in physical labor."—*Counsels on Health*, p. 195.

"There is health and happiness for him [the youth] in the study of nature."—*Counsels to Teachers*, p. 187.

"The sun, the moon, the stars, the solid rocks, the flowing stream, the broad, restless ocean, teach lessons that all would do well to heed."—*Id.*, p. 190.

DISCUSSION: "Our Hobby Interests"—Climax the discussion by use of the Hobby Interest Finder cards you make, and from the results organize the clubs called for. Capitalizing on the interest created today, plan definitely for a Hobby Night or Hobby Fair in the near future.

SUGGESTED HELPS FOR LEADER: *Master Comrade Manual*, M. V. Leaflets Nos. 10 and 12.

A World of Hobbies

LEADER: To every Junior—a selection of 107 different hobbies (M. V. Honors) are available for study, fun, and recreation. These hobbies can be followed the year around and they will enrich the lives of all our Junior Missionary Volunteers.

Here is an artist's display of the 107

hobbies. (At this point hold up an Achievement Chart with all of the M. V. Honor Tokens.) Today, we are going to hear a Junior talk to his chum about his hobbies. While listening to this, we want every boy and girl present to decide on his or her choice of a hobby.

(*Dialogue takes place on Jack's front porch. Jack is an Adventist, and Tom is his closest chum and playmate.*)

TOM: Jack, do you really believe that I could find an interesting hobby?

JACK: Why not? Here's a book (*shows Junior Handbook or Master Comrade Manual*) with 107 different hobby outlines in it. Just look it over. I have heard that today there are over 2,000 different hobbies.

TOM: My big brother, Ed, who was a World War II soldier, learned how to make copper pictures and dishes while at the army camps. He says that all the fellows had some hobby, such as photography, shellcraft, leathercraft, or wood carving.

JACK: That's what I'm trying to tell you. Our Junior Missionary Volunteer Society has a hobby program which includes anything from star study (Astronomy) or the making of a telescope to stamp collecting. We have heard of many famous men who have had hobbies in their busy lives. Former President F. D. Roosevelt had a large stamp collection. Winston Churchill spends his leisure time as an artist. Recently a newspaper clipping told that he is now giving painting lessons to his grandson.

TOM: I think I would enjoy making a collection.

JACK: Many collections starting as a hobby have found a place in art galleries, libraries, and museums. They can be very valuable.

TOM: Where did you make your model airplane?

JACK: This is a part of our J.M.V. Club meeting which meets every Thursday night. We have some other hobbies, too—leathercraft, and plastic craft. I'll be happy to stop by your place next Thursday night, and you can come along with me to our club meeting.

TOM: My mother thinks a great deal of your mother, Jack, and I know she'll let me go. Last Saturday when your dad drove by the house as you went to church, my mother said that she would take me to your church, if it's all right.

JACK: That's great, Tom! We'll have lots of fun going to J.M.V. meetings and

also to church. I hope you can go every week. If you can get into our club now you'll be in on our big Hobby Show which we're going to give over at the church school next month.

Hobby Clubs

The S.D.A. church in New York City provides regular Hobby Nights for its youth, and finds that they have great attraction for young and old. Here is how they started the program:

First, a committee was elected by the church board, and a study of the details of a hobby program was made with these results, as reported by L. E. Smart:

It was decided that no charge should be made for the young people who participated in the project, as a fee might bar some of those who would benefit most from the hobbies. The Home and School Association initiated a hobby fund, and friends and businessmen were interested in contributing to the project. In a surprisingly short time funds were in hand to launch the program.

The next step was to take an interest poll of the youth. Various hobbies were discussed with the young people, and a tally of their interests was made. To meet the demand, we decided to organize for the development of six different hobbies.

We chose as adult leaders only those who had a genuine love for young people and who were well qualified in their respective subject fields.

No one was to be admitted to a club without a membership card. Enthusiasm and interest ran high, and the applications exceeded expectations.

It was felt that the interest in the various projects would be greatly stimulated if all the clubs met at the same hour in the same building. Some young people would have liked to carry on two or three activities simultaneously, but the centralization of the activities simplified the general overall supervision. The Greater New York Academy building was selected as the best place for holding the club meetings. Young people of our church who had been attending public school were thus given an opportunity to become familiar with the academy building and with the young people who attended there, and with members of the academy faculty.

Directed by a successful commercial artist, the Art Club drew many young people, and it was surprising how much real talent was discovered. They were encouraged to use originality in their work as they developed in the use of various mediums of expression—crayon, pastel, water color, and oils. All the art supplies and equipment used at the club meetings were furnished free. As the young people found the

medium and type of art they preferred, they were encouraged to secure materials of their own so that they could pursue their interest and further develop their talent at home, thus occupying much leisure time.

The Radio Club appealed especially to many of the young men. Directed by an efficient radio mechanic, the club began its work by dismantling several out-of-order radios which had been donated to the cause by interested friends. These sets provided many of the parts that went into the individual sets which the young men later constructed for themselves. The fundamentals of radio learned in this club have provided its members with an interest which will lead to the purposeful and perhaps remunerative use of much leisure time in the future.

The Handwork Club proved very popular. The girls were taught to knit, tat, and crochet, and soon acquired a proficiency in these arts which will enable them to supplement their wardrobes with many attractive items as well as to make treasured gifts.

The Plaster Craft Club was always the scene of busy activity. Here the young people learned the technique of using molds, mixing and pouring materials, and decorating plaques and figures.

The Photography Club proved to be the most popular club. In this club the young people were taught to take indoor and outdoor pictures, to develop film and print pictures, to enlarge, and to do trick photography. As a result, many of the young people are securing their own equipment and acquiring proficiency in photography.

The Metalcraft Club was not large but it proved to be a most interesting hobby development. In this class the young people learned the basic techniques of decorative metal work. Forming with and without molds, planishing, etching, and polishing were all part of the instruction. The young people made many beautiful and useful pieces of copperware.

HOBBY INTEREST FINDER

Check hobby you wish to follow:

Photography ☐ Leather ☐ Models ☐ Stars ☐ Shells ☐

Name _____ Age _____

Address _____

Phone _____

I would be interested in seeing my (boy or girl) become a member of the Hobby Club which meets every Thursday night.

Signature of Parent

The hobby clubs have aided in the solution of the leisure-time problem in New York City by capitalizing on the natural desire of youth to be active and creative, and have provided them with interests and projects which can be enjoyed in groups or at home. Only time and eternity can fully show what this work has done for our youth.

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March 12

GOD'S HOLY DAY

BY IRENE WALKER

ORDER OF SERVICE

SONG: "Oh, Day of Rest and Gladness!" No. 124 in *M. V. Songs*.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

SCRIPTURE: Genesis 2:1-3. (Discuss purpose of creating Sabbath—man would have a special time for acquaintance with God by talking with Him and enjoying the things He had made.)

PRAYER.

SONG: "Holy Sabbath Day," No. 123.

DIALOGUE: "Why Keep the Seventh Day?"

STORY: "Sabbaths That Are Fun."

POEM: "Two Ways of Keeping Sabbath."

ACROSTIC: "Sabbath."

DISCUSSION. (See Notes.)

SONG: "Don't Forget the Sabbath," No. 122.

BENEDICTION.

Notes to Superintendents

The purpose of this topic is to (1) give the biblical foundation for Sabbath-keeping, (2) suggest ways to spend the Sabbath hours, and (3) encourage proper preparation for the Sabbath.

ACROSTIC: Have cards on which the letters S-A-B-B-A-T-H are printed plainly, so that seven juniors may hold them up as they say their stanzas. It would add to the interest if each held in his other hand an object suggested by the stanza, as shoes, a duster, bath towel, etc.

DISCUSSION: Get suggestions from the children of things that can be properly done in your particular community on Sabbath afternoon. This may include the suggestion of things *not* to do, but the *emphasis* should be on the *positive*.

Why Keep the Seventh Day?

(Two boys, Paul and John, enter as if coming down the street.)

PAUL: I wonder why Seventh-day Adventist children keep Saturday instead of Sunday like the rest of us do? Here comes one of them now. I think I will ask him.

The boys meet Fred.

PAUL: Fred, please tell me why you go to church on Saturday.

FRED: God tells us in the Ten Commandments that we should keep the seventh day. The fourth commandment says, "Remember the sabbath day, to keep it holy. Six days shalt thou labour, and do

all thy work: But the seventh day is the sabbath of the Lord thy God." [Exodus 20:8-10.] You can see that it says that the *seventh* day is the Sabbath.

JOHN: How do you know which is the seventh day?

FRED: Just look at the calendar. Sunday comes first and Saturday last, so Saturday is the seventh day.

PAUL: Why does God want people to keep a certain day?

FRED: Because He made the world in six days and rested on the seventh day. The second chapter in the Bible says, "Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made." [Genesis 2:1, 2.] God wants us to work six days and rest the seventh just as He did. Then we will have time to think of Him and enjoy the things He has made.

JOHN: Isn't it hard to keep Saturday when almost everyone else keeps Sunday?

FRED: It is not always easy but God has promised to make people happy who keep His Sabbath. (*Repeats Isaiah 58:13, 14.*) To delight yourself means to be happy.

PAUL: It seems to me it would be a good thing if everyone would keep the seventh day.

FRED: Someday everyone will. When the Bible tells about heaven, it says that from one Sabbath to another all people will come together to worship. (Isaiah 66:23). If we keep the Sabbath here we will be ready to begin keeping it in heaven.

PAUL: Thank you for telling us these things. Maybe someday I will keep the seventh day, too.

FRED: You are both welcome to come to our Sabbath school. We would be happy to have you. Come this next Saturday.

PAUL AND JOHN: Thank you! We will try to come.

Sabbaths That Are Fun

It was a rainy Sabbath afternoon. Robert and Anne had played all their Sabbath games. Mother had read the stories from *Our Little Friend* to them. Now they wanted something else to do.

"Tell us a story, Mother," they begged.

"When I was a little girl," she began, "we children loved Sabbath afternoons the best of any time in the week. Grandfather was home then, and if the weather was good we would all start off together as soon as we had rested after Mother's good dinner. Sometimes we went to the woods and sometimes to the river. Grandfather knew the names of ever so many trees and flowers. We would take along a basket in which to put the interesting things we might find. Your Uncle Jack

was always looking for bugs. Father had a little magnifying glass in his pocket and there were always surprising things about bugs to see when we looked through the glass. Sometimes they had the funniest faces.

"Aunt Jane loved flowers. She never picked many, but she would find ever so many different kinds. She liked best of all the flowers that no one else ever noticed. She found flowers on the trees, too, on the maple trees and the oak trees, and sometimes when we looked at them through Father's glass, they were as surprising as the bugs."

"What did you look for, Mother?" asked Anne.

"Rocks," said Mother. "How I did love pretty stones! That's how I began the collection I have now. Grandfather would crack the stones open for me if I couldn't do it myself. I always had a box full of pretty stones. Then, too, I always liked moss and ferns and toadstools. In the fall I would carefully dig up the prettiest moss I found on our walks, along with baby ferns and other pretty little plants, and I would make a winter garden in an old fish bowl with a piece of glass on top. It would look fresh and green all winter."

"Grandfather loved the trees. Every little while he would stop us to say, 'I just met an old friend. Are you acquainted with him?' Then we would try to guess the name of the tree he was pointing out. One time he laughed and said, 'My friend tells me he has some presents for you in his pockets.' It was a beech tree loaded with beechnuts."

"We would always come at last to one of our resting places where there was green grass or a log upon which to sit. There we would have a Bible story. We would play Bible guessing games until we were tired of sitting still. Then we would have prayer together to thank God for making His beautiful world for us to enjoy. By the time we had walked home it was time for sundown worship, and the happy Sabbath would end as Grandmother played the organ and we all sang."

"That must have been fun," said Anne. "But what did you do if it rained?"

"We could still have stories and games. Sometimes we played Sabbath school or church. Sometimes we would have a guessing game, with Grandfather helping us draw pictures of things the Bible tells about while the others guessed what story we were thinking of."

"Let's do that now," cried Robert, running to bring a pencil. The rest of the afternoon passed so quickly that the children were sorry when it was over.

Two Ways of Keeping Sabbath

Some folk oft are careless
And do not try a bit
To keep the Sabbath rightly,
From first to last of it.

They work till the last minute
And sometimes longer yet,
And then they are so tired out
Their little blessing get.

Then on Sabbath morning
They sleep and sleep and sleep.
They hurry off to church so late
Bad spirits o'er them creep.

They don't enjoy the sermon,
And when their dinner's done
They either talk or visit
Or sleep till Sabbath's gone.

But there are wiser people
Who plan and work and pray,
And so have each thing ready
On preparation day.

When Friday's sun is setting
They worship have with prayer,
And join in singing praises,
Forgetting every care.

They early rise next morning
To make sure they'll be
In time at church, and so they
Are early there you see.

God gives those folks a blessing
Because, you see, they try
Their thoughts and words and actions
To heaven to draw nigh.

S-A-B-B-A-T-H

S Shoes should all be polished well,
Clothing put away,
Pressed and mended, neat and clean,
For the Sabbath day.

A All the house should tidy be,
Swept and dusted well;
How much children's hands can help
None can ever tell.

B Baths for all the family
Should be taken early;
Hair should clean and tidy be,
Whether straight or curly.

B Books we use for everyday,
Helpful though they be,
Should with daily papers hide
Where we will not see.

A All the cooking should be done,
Ready for tomorrow;
Not one minute of God's time
Should we try to borrow.

T Toys we play with all the week
Will be glad to rest,
While each child to keep God's day
Does his very best.

H Hearts need getting ready, too,
For the Sabbath day.
With sins forgiven, wrongs made right,
Angels with us stay.

March 19 ON MY HONOR

BY ETHEL YOUNG

ORDER OF SERVICE

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

SCRIPTURE READING: 2 Timothy 2:19-22; Psalm 51:10.

PRAYER.

REPORTS.

OFFERTORY.

SPECIAL MUSIC: (Let one or two children sing "I Would Be True," No. 58 in *M.V. Songs*.)

LEADER'S INTRODUCTION.

REPEATING OF THE JUNIOR LAW.

STORY: "Heart Doors."

POEM: "Morning Prayer."

ACROSTIC: H-O-N-O-R.

STORY: "On His Honor."

REPEATING OF THE JUNIOR PLEDGE.

SONG: "I Will Follow Thee," No. 254 in *Christ in Song*, or "I Have Promised," No. 37 in *M.V. Songs*.

BENEDICTION.

Notes

DRAW A LARGE HEART on the blackboard as shown below. PREPARE ANOTHER RED PAPER HEART the same size with the word "Jesus" written in the center. Have scotch tape available so that the large paper heart can be pasted over the chalk-drawn heart at the close of the story, "Heart Doors."

MAKE LARGE LETTERS H-O-N-O-R for the acrostic. Mount them on cardboard. Have five children hold these letters as they present their honor characters.

LOCATE A LARGE PICTURE OF TIMOTHY being taught by his mother Eunice. This picture appears often in Sabbath-school Picture Rolls. Hang this picture in an appropriate spot so that reference can be made to it during the story, "On His Honor." Perhaps you can find a large, old-fashioned picture frame just the right size, then you can frame the picture for your room. Other pictures from Picture Rolls may be changed in this frame from time to time.

Leader's Introduction

Have you ever heard anyone say something like this, "How do I know you will do what you say?" "I promise you on my honor," another replies.

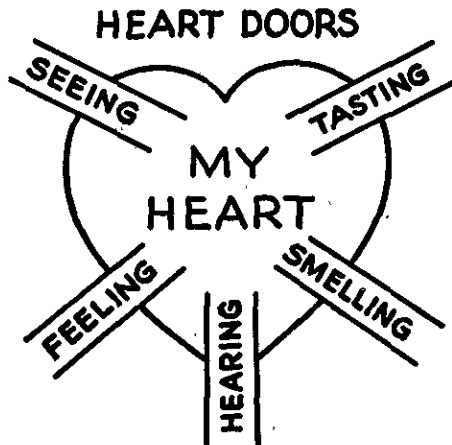
What does that phrase "on my honor" mean? Who can tell me? (Let several participate with suggestions.)

Today we have prepared our J.M.V. meeting about this phrase, "on my honor." We are going to hear about people who believed in this motto. First, let us repeat together our J.M.V. Law. When we obey that law, we are "on our honor."

Heart Doors

This is my heart. I live here. It is a warm, pleasant home. My house has five doors. Some people say that folk are able to tell what kind of housekeepers live inside a house by merely looking at the

outside doors. They say if the doorknobs are dirty, and if there are black finger prints and dirty places on the outside door, there are apt to be many dirty places *inside* that house as well. So you see, *five outside doors* keep me busy.



The main door to my heart has "Hearing" written across it. No one will ever know how many people come to that door every day. The hardest part of it is that they get in such a hurry for me to let them in that many of them leave dirty marks around my door.

Many, many of these hearing visitors I just can't allow to come inside. Some of them are from Radio Lane—and you know how trashy many of them are from down there.

Some are from Dirty Story District. How they do try to slip in when I'm at school. It would never do to have these people inside my Heart House, for I live on *Honor Hill*.

Some days are very pleasant, though. I leave my door wide open and warm myself with the sunshine of good music, good stories, and kind words. I enjoy those days.

The second door has "Smelling" written across it. That is the trickiest door. The latch isn't very good and odors are always creeping through the cracks. Some of them say: "Smoke me!" "Just one whiff won't hurt," and "Don't I smell good? Why don't you taste me? No one would see you."

But I know better. Someone *would* see, so I keep many pleasant flowers growing around *that* door. Some of these flowers are, "Nothing between meals," "No unclean foods," and "No bad habits." They help me so much.

Door number three is very near this Smelling Door. It is named Tasting Door. I have found that by keeping the second door well protected I don't have too much trouble with Tasting Door. Of course, by digging around those flowers with Fresh Air and Exercise and using lots of Sparkling Water, I keep things growing fairly well, too.

Across the hall from Tasting is the Feel-

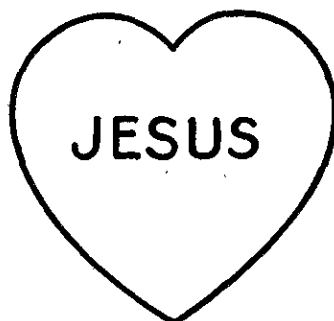
ing Door. This is the smallest door I have. Some folk pretend that this is a secret door which no one knows about—but it can't be very secretive, because I have many, many callers at this door. Some of them are my dearest friends, such as, Faith, Hope, and Love. Oh, how warm I am when they come inside. But, oh!—it *makes* me shiver even to think about how terrible it is inside when Fear, Jealousy, and Anger are there. Sometimes I have had to ask a special Someone to help me keep the door barred when they are around.

And the last door—the largest one—the double doors! This is my Seeing Door. How much I can do through this door! I can visit mission lands through good books. I can see the beautiful world about me. And I can do all things so much easier because I go out this door every morning when I waken.

But this is another door that provides many unpleasant visitors. One day I made a raid on Comic Stories and Funny Books. I set them outside *so hard* that I do not believe they will ever come back again. Then I slammed the door on several from the Book Family one day—including Mystery, Novel, and Fairy. There are too many nice folk in *that* family to waste any time on such members.

Yes—and there was a new visitor that came to my door recently. He was arm in arm with Hearing. His name was Television. Did you ever hear the name? I found I would have to be very cautious about what I allowed to enter my Seeing door with him. I am on my guard every time I'm near him. He is so much like Moving Picture, whom I had to put in his place years ago.

Well, those are the doors to my Heart House. They really kept me busy cleaning up on the outside and inside. Finally, one day at Sabbath school, my teacher gave me the solution. It is all *so* easy now. First, I memorized Psalm 119:11. (*Read it together.*) I filled my heart with precious promises of Jesus so that there was no room even behind the doors for these folks to sneak in and take me off my honor. Then I keep Jesus in my heart, too, and when any of these bad visitors come to call, I let Him answer the door.



I have told you how I keep "on my honor," and now my Heart House looks like this: (See column 2, bottom.)

H-O-N-O-R

H—is for HANNAH who promised God that if He would give her a little boy she would give him to the Lord. When God answered Hannah's prayer, it wasn't easy for her to give up little Samuel, and to go away and leave him many miles from home at the temple. But God honored Hannah because she honored Him.

O—is for OTHNIEL who was a faithful young man. He was the youngest brother of Caleb. When God needed a valiant man to put down idolatry and deliver the Israelites from their enemies, Othniel was given the Spirit of the Lord to do the work. He was chosen for the first judge of Israel because he was an honorable young man.

N—stands for NEHEMIAH, a cupbearer to a Persian king. This young man was a God-fearing captive in a strange land, but because of his fidelity and abilities he had become the king's friend and counselor. God could trust him, too. Nehemiah directed in the rebuilding of the wall around Jerusalem.

O—is for OBADIAH, the governor of Ahab's house. You remember how very wicked King Ahab and Queen Jezebel were. Even though Obadiah lived in a wicked place, he "feared the Lord greatly" from his youth. When Jezebel killed the prophets of the Lord, Obadiah took one hundred prophets and "hid them by fifty in a cave, and fed them with bread and water." God could trust Obadiah to care for His prophets when they were in trouble.

R—stands for RUTH, the girl who promised, "on her honor," to care for her mother-in-law. This meant that Ruth had to leave her family and all that she had known as home, and go wherever Naomi went. She also promised to worship Naomi's God. Because she was true to her promise, God permitted her to be a relative of Jesus.

(Everyone)

H is for Hannah

O is for Othniel

N is for Nehemiah

O is for Obadiah

R is for Ruth

All these stood on their honor.

On His Honor

"Stone him! Stone him!" cried the mad mob as they pressed around their victim. And what had he done that was so wicked? Oh! he had dared to correct these people of their heathen habits!

"Stone him! Stone him!" they cried.

Covered with bruises and faint with pain, Paul fell to the ground unconscious. The mob believed him to be dead, and dragged his body out of the city.

In the face of danger and scorn, the Christians of Lystra showed their loyalty by sorrowfully gathering about the form of Paul. Imagine their surprise when Paul lifted his head, rose to his feet, and began to praise God! How happy the people were! They said it was a miracle of divine power.

Standing among the group was a young boy named Timothy. (*Refer to his picture from a Picture Roll with Mother Eunice.*) This boy and his mother had learned to be Christians from Paul. Timothy desired to do something for the one he loved so well.

Down in Timothy's heart something was happening. It was a young, kind heart, and on it, that day, was written a promise. Timothy promised, on his honor, to become a man like Paul.

Mother Eunice and Grandmother Lois were pleased with Timothy's decision, and they did all they could to help him be the boy he ought to be, so that someday he could be a Christian worker for God. After all, had they not given him a name that meant "Honor of God"? Now it was their duty to see that he did things which would be an honor to God. Day after day they taught him the lessons of faith he needed from the Bible. These lessons he learned and practiced.

Timothy was only a youth, faithful and true, when Paul chose him as a companion in his work and travel. He had been so honorable in little things as a boy that God was going to be able to use him in bigger things as a man.

Year after year went by while Paul and Silas taught Timothy to be a good ambassador for Christ. Paul sent him on important missions because he could trust him. He sent him to encourage the church at Thessalonica and to help the people in Northern Greece. He placed him in charge of the big church at Ephesus.

After about fourteen years Paul was placed in prison in Rome. He knew that Nero would soon put him to death. Timothy was a minister at Ephesus and it would take several months for him to reach Rome where Paul was in prison, and maybe Paul would be killed any day. Nevertheless Paul sent for Timothy to come quickly, if possible, before winter.

Paul sat in his dark cell and, just in case

Timothy did not get there until too late, he wrote a long letter to Timothy which is a book in the Bible. (2 Timothy.) It begins: "To Timothy, my dearly beloved son." He counseled him to be faithful. He wanted him to be a good workman—one who never needed to be ashamed of anything he did.

Is your honor as trustworthy as was Timothy's? Let us pray that it is, because God needs more young people to give themselves to Him as did Timothy when he was but a boy. (*Repeat the J.M.V. Pledge together.*)

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March 26

AMERICA'S ONLY NARCOTIC WEEDS

BY GRACE C. HOWARD

American Temperance Society

ORDER OF SERVICE

SONG: "To Make Men Free," No. 131 in *M. V. Songs.*

PRAYER.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERING.

SPECIAL MUSIC.

DIALOGUE: "Facts About Tobacco."

DISCUSSION: "America's Only Narcotic Weeds."

ANTI-TOBACCO PLEDGE SIGNING.

SONG: "In the Name of Christ as King," No. 130.

BENEDICTION.

Note

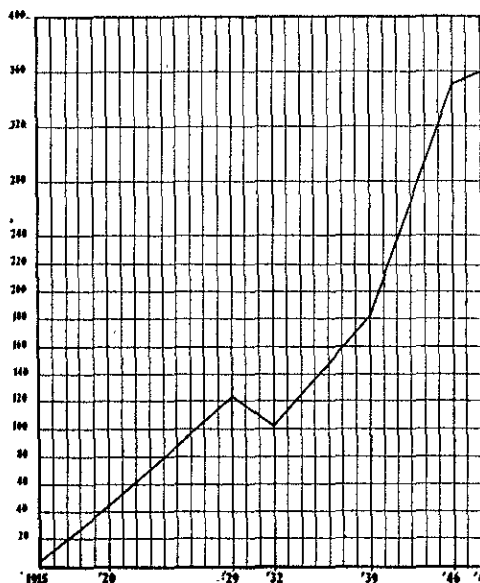
Order through your Book and Bible House a sufficient quantity of Anti-Tobacco Pledge cards so that you may supply your members for signing today.

Facts About Tobacco

(*Jean and Margaret are walking to school and discussing the coming events of the day.*)

JEAN: Do you have a fact about tobacco

Individual Cigarettes Produced (Billions)



that Miss Cramer asked us to give in health class today?

MARGARET: I found something in the newspaper that told how many cigarettes were smoked in the United States between June 30, 1947, and June 30, 1948, and how much that averaged for every person in this country.

JEAN: How many *were* used, Margaret?

MARGARET: Here are a lot of figures. Can you help me read that big number?

JEAN: Americans smoked three hundred twenty-seven billion cigarettes in that one year.

MARGARET: And the paper says, too, that means there were 121 packs of cigarettes for everyone in our whole country if they had been smoked equally by each person in the United States.

JEAN: But everyone *doesn't* smoke!

MARGARET: No, and I'm glad of it. I would hate to see my mother puffing away at a cigarette. Just because so many people smoke doesn't mean that it is good for one's health. But what did you find, Jean?

JEAN: See, I found this chart and a table showing how much and how fast cigarette smoking had increased in America.

MARGARET: (*Looking at chart*): Oh, what a jump in thirty years! From almost one end of the chart to the other!

JEAN: I asked mother why the graph line fell between 1929 and 1932, and she said it was because we had a depression in America during those years and most people had little money to spend on cigarettes or anything else.

MARGARET: But why does it go up so fast after 1932?

JEAN: One reason is because women began to smoke more. The advertising companies began to make them think it was smart to get all smelled up with tobacco smoke.

MARGARET: Weren't women foolish, Jean?

JEAN: Yes, I think they were. But mother told me that during the last war people smoked a great deal because they were nervous and they thought smoking would calm their nerves.

MARGARET: But *does* it calm a person's nerves to smoke?

JEAN: Mother told me it only deadens their nerves for a while but that after the effects wear off, the person who smokes is more nervous than ever. Here comes Carol. Let's ask her what she found.

MARGARET: Hello, Carol. Jean and I have been telling each other what we found for health class today. Do you have something, too?

CAROL: Hello! Yes, I found this in the *Chattanooga Times*: "Government surveys have indicated that in hard times many people cut clothing and even food pur-

chases before reducing their customary purchases of cigarettes and gasoline."

JEAN: What does it mean by "customary purchases"?

CAROL: I asked father what that meant. He said it was the number of cigarettes they usually bought every day.

MARGARET: I'd hate to think that my father or mother would spend money for cigarettes when I needed a new dress. I'm glad I don't live with people like that.

JEAN: And I'm glad I live at a house where the grown-ups don't expect me to go without three meals a day just so they can buy something to smoke.

MARGARET: Well, here we are at school already.

(All go in to school.)

America's Only Narcotic Weeds

(Miss Corey, a teacher, stands before her students, ready to conduct a class on narcotics.)

TEACHER: Today, boys and girls, you were to bring me your findings on the narcotic weeds of America. In the first place, what does the word "narcotic" mean, Elsa?

ELSA: The dictionary says that a narcotic is a drug which in moderate doses relieves pain and produces sleep, but in large doses produces stupor. It mentions Indian hemp as one of the narcotics. What is Indian hemp, Miss Corey?

TEACHER: Indian hemp is the weed that John was to tell us about. Are you ready, John?

JOHN: Yes, Miss Corey. I found a great deal about it. The book said Indian hemp was closely related to the American weed which we call marihuana. This weed was once grown in the northeastern part of the United States to produce hemp for rope. The seeds escaped until it has become a common weed. It may be found growing in many different states in our country.

TEACHER: What happens, John, when it is found by Government narcotic agents?

JOHN: I read that they destroy it whenever they find it.

TEACHER: Why is this? Who can tell me?

MARY: My mother read in a magazine that the leaves of the marihuana plant are dried and then used in cigarettes to be smoked. These cigarettes are much worse in effect than those made of tobacco.

TEACHER: Does anyone know what marihuana cigarettes do to a person?

GERTRUDE: Some musicians smoke them so they can play music faster.

JANE: It makes people want to kill.

HALE: People forget all about time and distance when they smoke marihuana; an

hour seems like a day or a mile may seem like an inch.

JOHN: There are items in the newspapers quite often about marihuana. If people are found smoking or carrying marihuana cigarettes they get into trouble.

TEACHER: Yes, it is against the law to sell marihuana cigarettes; for this reason they are sold under cover and cost a great deal more than tobacco cigarettes. They may sell for as much as \$1 to \$3.50 apiece.

MARY: How can a person be sure he is not offered a marihuana cigarette, and smoke it by mistake?

TEACHER: There is one way to be safe from marihuana cigarettes. Can some one suggest it?

HALE: Don't smoke any cigarettes, then you will be sure not to smoke marihuana.

TEACHER: You are quite right, Hale! Now, we also have some reports on another narcotic weed in America. That was your project, wasn't it, Helen?

HELEN: Yes, Miss Corey. I found that tobacco and early American history are two things that go together. Long before the white man came to this country, the natives were using tobacco. In Central America a native people called Mayas burned tobacco leaves as incense to their gods. By the time Columbus reached the West Indies the Indians there had learned to smoke tobacco and gave some tobacco leaves to Columbus. He did not know what they were for, so he ordered them thrown overboard. When he reached Cuba, he found out that the leaves were burned and the smoke breathed in. James helped me in reading about tobacco.

TEACHER: James, you have something to add?

JAMES: Yes, Miss Corey. The men with Columbus took tobacco back to Europe and showed the people there how to smoke. Later, when Magellan made the first trip around the world, he took seeds from the tobacco plant with him and left some in the Philippine Islands. From these islands tobacco was taken to China and Japan.

HELEN: I remember another early American people who used tobacco. They were the Aztecs. When Cortez came to Mexico City from Spain, he found the Aztecs using pipes, cigars, snuff, and cigarettes.

TEACHER: Class, do you think the use of tobacco has been helpful to people or harmful to them?

JOHN: I read that smokers die younger than people who don't smoke. Dr. Raymond Pearl proved that.

MARY: Cancer and tobacco seem to be tied together. Sometimes it is lip cancer, caused by the irritation of a pipestem. Cancer of the lung may develop in a smoker.

TEACHER: It would seem that if we could find no other reason, the connection between tobacco and cancer would be enough to make a person leave it alone.

HALE: Evidently people don't do much thinking, for I read that twice as many cigarettes were smoked in 1947 as at the beginning of World War II.

ELSA: Miss Corey, is tobacco spoken of in the Bible?

TEACHER: The word "tobacco" is not used, but there is Scripture that covers its use. (Reads 1 Peter 2:11.)

JANE: I would like to know if Mrs. White's writings say anything about tobacco.

TEACHER: Yes, Jane, there are many statements about tobacco in Mrs. White's writings. Shall I read you a few?

JANE: Please do, Miss Corey.

TEACHER: Ask any questions about these quotations that you do not understand. They are not written especially for children of your age. Here is one:

"Tobacco-using is a habit which frequently affects the nervous system in a more powerful manner than does the use of alcohol. It binds the victim in stronger bands of slavery than does the intoxicating cup; the habit is more difficult to overcome. Body and mind are, in many cases, more thoroughly intoxicated with the use of tobacco than with spirituous liquors; for it is a more subtle poison."—*Testimonies*, Vol. 3, p. 562.

HELEN: What is a subtle poison?

TEACHER: I think subtle here means a poison taking effect without attracting attention. You can always tell by the way a man acts when he is drugged by alcohol, but the harm that tobacco does is not plainly seen.

Let's look back over this statement and see what we can find out about it. In the first place, tobacco is habit forming. It attacks the nervous system. It is hard to overcome the tobacco habit. There is such a thing as tobacco intoxication as well as alcohol intoxication. We learned a great deal from that one statement, didn't we?

CLASS: Yes, Miss Corey.

TEACHER: Here is one more statement and then it will be time to bring our class to a close: "The use of tobacco encourages the appetite for liquor; and the use of tobacco and liquor invariably lessens nerve power."—*Id.*, Vol. 3, pp. 488, 489. What conclusions do you draw from our class this morning, James?

JAMES: That tobacco has a long history in America, but that I don't want any of it in my history.

TEACHER: That is a good conclusion, James. I hope we may all live up to it, regarding both of America's narcotic weeds.

Missionary Volunteer Week

March 12-19, 1949

INCLUDING MISSIONARY VOLUNTEER DAY

Missionary Volunteer Week of Prayer

Missionary Volunteer Week is youth's week—a week especially devoted to the saving of the young people of the remnant church. Today there are 200,000 young men and young women, boys and girls, of Seventh-day Adventist parentage the world over who are regularly attending the Missionary Volunteer Society, Sabbath school, and church services. The servant of the Lord addresses this large group, saying, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

These young people whom we are called to lead into the kingdom of God are in dire need of help. They live in a world that is complex, confused, and abounding with iniquity. The pressure of sin is being felt on every hand. It is insidious and stealthy in its approach. Truly, "We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength is needed to press against this current, and not be borne down by it."—*Testimonies*, Vol. 1, p. 397. The Master evidently thought of this state of affairs when He said, "I pray . . . that thou shouldest keep them from the evil." John 17:15.

Our young men and young women have a right to look to the church and its leadership for positive help and guidance during this special week. Leaders, ask yourselves the question, Are we alert to the needs of our young people, and to the best methods for leadership in winning and holding this large host of young people among us?

"With a firm, kind, considerate hand, hold the lines of government, guiding and controlling their [the young people's] minds and purposes, yet so gently, so wisely, so lovingly, that they will still know that you have their best good in view."—*Counsels to Teachers*, p. 335.

During this week of prayer, wise leadership will do a minimum of preaching and a maximum of heart-to-heart talking and praying with the young people.

SHARE-YOUR-FAITH MOVEMENT

Missionary Volunteer Day, March 12, must not pass without an opportunity being given for young men and women to accept Jesus Christ, to join the baptismal class, and to commit themselves to some part in the great Share-Your-Faith movement which is sweeping over the ranks of God's young people. Let us labor earnestly for

our youth. Extend the call to service and present the opportunities for following in the Master's footsteps which are open in this present hour to all who would follow the Saviour.

OBJECTIVES

Missionary Volunteer Week of Prayer has for its aims the following:

- * To lead the Christian youth of the church into a deeper and more significant fellowship with Christ.

- * To reclaim the discouraged and the backslidden for Christ and the service of the church.

- * To win the unconverted to Christ.

- * To challenge our own young people to be faithful and courageous participants in the Share-Your-Faith movement.

- * To encourage the whole church and to arouse them to the urgency of saving our young people and of training them for God's service.

ORGANIZATION

PLAN. The church board and the Missionary Volunteer executive committee together should lay definite plans for this week of prayer far enough ahead so that the week may be effective and fruitful.

MAKE A CENSUS OR SURVEY. The church board and executive committee of the M. V. Society should make a careful survey of all the young people, converted and unconverted, connected with the families of the church in order that they may have an accurate, intelligent understanding of their problem. Then they should make arrangements to have someone interview or call on these young people who are irregular in attendance and who need spiritual help. There would undoubtedly be found those who have not been attending church or Sabbath school and who apparently have gone out into the world. Special efforts should be made to reach and reclaim them.

ORGANIZE FOR PRAYER. The church board and executive committee of the M. V. Society should organize themselves into prayer bands and should organize the youth and the adults of the church also in the same way.

HOLD DAILY MEETING. Hold regular daily meetings, and unless the one who

is to conduct the meetings has better material, let him use the M. V. Week of Prayer studies available in this March issue of the GAZETTE. These studies will lay the foundation for a deeper consecration and a stronger Christian experience. Find time in each meeting for prayer or testimonies. Do not close the week without the youth making a definite pledge and reconsecration to join the ranks of those who are willing to share their faith.

USE M. V. LEAFLETS. We are fortunate to have attractive and well-illustrated leaflets for our youth. Plan to have a supply of them on hand for free distribution to the young people after each meeting. Leaflets may be procured through your Book and Bible House, but they should be ordered before the first of March so that you will have them on hand for use during the Week of Prayer. The cost is small, but the returns will be large. We recommend the following: No. 19, The Morning Watch, 4 cents each; 21, Read and Think—and Pray, ¾ cent; 23, Others May, You Cannot, 2½ cents; 25-I, 25-II, 25-III, 25-IV, The Character Classics, 2 cents; 28, Victory in Christ, 3½ cents; 36, The Lifework, 4 cents; 40, In Shining Armor, 4 cents.

FOLLOW UP. The Week of Prayer should not pass without the organization of a baptismal class, which will have a regular time appointed when the group can come together from week to week for instruction preparatory to baptism. All young people should be encouraged to enlist in one of the service bands of the M. V. Society.

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

If the church board and the M. V. executive committee will regard all the youth and boys and girls of the church as their field for personal work in soul winning, there will be a mighty fruitage for God during this M. V. Week of Prayer.

Nothing can take the place of friendly interest in young people. Let us encourage them to deepen their devotional life by means of the basic practices brought before them in the Morning Watch, the pursuit of the Bible Year, and engaging in some active missionary enterprise.

—E. W. DUNBAR.



MISSIONARY VOLUNTEER DAY**Sabbath, March 12****God's Call to Modern Youth****By N. R. Dower**

President, Texico Conference

God's Call to Modern Youth

Never before in all the history of the human race have young people been privileged to live in such a climactic hour as that in which they live today. The world is in a state of unparalleled distress. Men's hearts are failing them for fear, and millions of minds are nearing the snapping point as they live under the strain of these pathetic, tragic, hopeless days. God alone fully knows and understands the staggering climax toward which the whole creation is madly rushing. Should we but faintly comprehend it, it would well-nigh overwhelm us. These are tremendous times.

Dear Adventist youth, this is your hour. God calls you to consecrate fully all that you are and have so that the needs of the lost about you may be supplied. The opportunities for service for God and man today are unlimited. The needs are staggering. The challenges are stupendous. The responsibility, when properly understood, is well-nigh overmastering. God calls you. He calls you to measure up to the fullest possibilities that are embodied in this time of tremendous need.

For our study on this first Sabbath of the youth's Week of Prayer, and as a fitting introduction to all of the other studies which shall follow, let us consider this morning one of the most touching prayers ever uttered. It came from the heart of a Man facing the fierceness of a terrible tempest. He knew what was ahead of Him. He knew how much was involved. Think of Him, facing the burning anguish of Gethsemane, the cruel torture of Pilate's judgment hall, and the excruciating pain of Calvary. Then listen to Him pray as He approached these agonizing scenes, and let that prayer burn its way into your very soul:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself." John 17:1, 18, 19.

We can touch on only three thoughts in this beautiful prayer today, and that but briefly. It seems to me that for us, especially for Adventist youth, there is no greater prayer that we could offer than that which we have just read, for it has a

special application for us who are living in these last hours of earth's history.

"THE HOUR IS COME." How mightily true this is today. The climactic hour for the church of God has come. This, above all else, is the hour for the youth of the church. Think what the whole world is facing. The messenger of the Lord has given us the following candid camera shots of the future:

"The time is near when large cities will be swept away, and all should be warned of these coming judgments. . . . O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry."—*Evangelism*, p. 29. "I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. . . . Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another."—*Id.*, p. 27. "The whole world appears to be in the march to death."—*Id.*, p. 26. "From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable."—*Id.*, p. 29. "Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified."—*Id.*, p. 28.

We need not spend the time in going into detail regarding the conditions which modern scientists have so fully described as they have attempted to warn us of the possibilities embodied in the atomic bomb. Suffice it to say that their voices are heard above the noise of the present tempest warning us that time is short, and that destruction fearful and mighty is hanging over us. Another fearful war is already being talked about even before the wounds from the past one have properly healed. The records of crime and iniquity in the large cities of the land are appalling. The spiritual darkness that covers the whole earth is

intensified with each passing day. The enemy is working in a masterful manner to gain full control of the human mind, and one has but to read the newspapers and listen to the news over the radio to be impressed with how marvelously well he is succeeding. What God's children do to warn and prepare men for the day of judgment must be done quickly, for they are facing not only the possibilities of atomic destruction, but the fearful annihilation that shall accompany the return of the Lord Jesus Christ. This, dear youth, is what the world faces. What are you prepared to do about it?

Within the bulwarks of our faith is the only solution for these tremendous times. We have the only message of certainty, of truth, and of hope for a lost world. This you must believe! You must be the living embodiment of this message. Is this a call to Share-Your-Faith? Is this your challenge, your hour? You know it is! God help you, dear young people, fully to measure up to it.

"GLORIFY THY SON, THAT THY SON ALSO MAY GLORIFY THEE." Oh, how God wants to do just that! How He longs once again to reveal the greatness of His mighty power through human instruments! The "greater works than these" of which the Saviour spoke He longs to reveal through the lives of the youth of the church today. One of the last recorded prophecies before He ascended to His Father deals with this very thing for He said:

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

This is the prophecy which God wants to fulfill in our time through our lives, and He wants to begin now.

Let us fully surrender our lives to Him today, and in full consecration set about to glorify God by finishing the work which He has given us to do. Notice the thrilling assurances which the Lord's messenger gives:

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their

human weakness they are enabled to do the deeds of Omnipotence."—*Gospel Workers*, pp. 112, 113.

"He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Desire of Ages*, pp. 250, 251.

"A man will gain power and efficiency as he accepts the responsibilities that God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that man will attain true greatness who, trusting to divine strength, seeks to perform his work with fidelity."—*Patriarchs and Prophets*, p. 255.

Accepting these promises as God's personal provision for us, let us move forward by His grace so that He might glorify us—His sons and daughters—and we in turn shall glorify Him.

"AND FOR THEIR SAKES I SANCTIFY MYSELF." Never before in the history of this movement has the whole world been open to the light of the gospel truth as it is today. From China, Japan, India, Inter-America, South America, Africa, Europe, and the islands of the sea, from north and south, and east and west, the calls are coming for missionaries to go out to give the story of a crucified, risen, and soon-coming Saviour to men who are lost in sin. Around the circle of the earth many are on the verge of the kingdom, waiting only to be gathered in. "For their sakes" we must sanctify ourselves.

For the sake of the hundreds of thousands whose minds are snapping beneath the weight of their care; for the sake of the millions of people who are dying each year; for the sake of the tens of millions physically and morally ill; for the sake of the hundreds of millions more ill spiritually—sick unto death—for the more than two billions that are facing atomic destruction, "for their sakes" let us sanctify ourselves.

For the sake of the church throughout the world—its members, its youth, and its children—let us sanctify ourselves. For the sake of our loved ones—mothers, fathers, brothers, sisters—and neighbors still in the world, living in sin without God and without hope, let us sanctify ourselves. For the sake of Jesus Christ our Lord we must sanctify ourselves that His work might be finished throughout the world and in our lives, so that the glories of the gospel of Christ shall be revealed to men whose eyes are now blinded by sin.

Oh, what a call to holy living this is! What a call to full unconditional consecration and dedication!

"God is waiting for men and women to

awake to their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord."—*Testimonies*, Vol. 7, p. 13.

Let us, therefore, realizing that we are the light of the world, and that God would have us let our lights shine, accept the greatest challenge that has ever been committed to the youth of any movement. Let us live as young men and young women waiting for their Lord's return. And under the power and influence of the mighty spirit of God, by lives that are sanctified through the power of the indwelling Christ, let us go forth to SHARE-OUR-FAITH.

"The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God."—*Id.*, Vol. 7, p. 17.

Today, dear young people, you stand between a world doomed to destruction—sick in its sins, lost in its despair—and the great and mighty God who is soon to visit the wicked with judgments and plagues unmingled with mercy. What does this mean to you? Should it not call each and every one of us to full and complete consecration to our God-given responsibility? God calls. Youth of the advent movement, will you respond?

Studies for *Senior Missionary Volunteers*

By N. R. Dower

SUNDAY, MARCH 13

Fellowship With Christ

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from the Spirit of prophecy to which we have referred you.—Ed.

The most thrilling privilege ever granted to young people has been extended to the youth in the church of Christ today. We are living in the days of the power of God, and we are to participate in the mightiest demonstrations of divine glory this world has ever witnessed. We are to do greater works than have ever been done. We are to see the windup of all earthly things. We are to see Jesus coming in the clouds with power and great glory. Well did the hymn writer describe our day when he wrote:

"We are living, we are dwelling,

In a grand and awful time,

In an age on ages telling—

To be living is sublime."

The most glorious days of earth's history and of this mighty movement are just before us, young people. What a challenge they offer to us!

To be able to enjoy such exalted privileges and to find these times truly sublime, we must live our lives in perfect conformity to the will of God. Even though we are in the midst of the most sinful hour of all times, we are to be without fault before the throne of God. We are to be in the world, but not of the world. We are

not to partake of the world's sins, lest we also receive of her plagues. As we soberly sense this we are led to question, How can this life of glorious victory be ours? How can we live above sin? In our study today let us find an answer to this question—an answer so simple and so clear that even the youngest amongst us might fully understand.

The most fundamental and necessary relationship there is in the whole realm of Christian life and experience is that of *fellowship with Christ*. To such a thrilling prospect we are all as definitely called as we are to forsake the world with its affections and lusts. In the truest sense we cannot really be Christians without first entering into this sacred, beautiful companionship. Notice how strikingly the apostle Paul emphasizes this. (*Read 1 Corinthians 1:7-9.*)

Let us briefly look at each of these texts and gather a thought that is so definitely emphasized. (*Read verse 7.*)

Today we are waiting for the coming of Jesus. Never before in all the history of the world have people been faced with the multiplied evidences of His near coming that we have today. The tragedy of the world's unrest, the alarms of another gigantic war, the unsettled state of society—all tell us that His coming is near. But overshadowing all this is the thrilling story of the advance of the gospel of Christ that comes to us from all over the world. The more than one hundred thousand souls baptized into this message in two years,

the unnumbered Macedonian calls that are coming to us, the many indications of the workings of the Spirit of God upon human hearts—all lead us to the solemn conclusion that the whole world is rapidly opening to the gospel. Let us remember that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14. More than we realize, this work is speeding on. The end is almost upon us. Jesus is about to leave His work in the sanctuary above and come for His children.

As we sense these facts, we should determine that we will be completely ready for His coming, for this is the greatest of all our needs. Notice why. (Read verse 8. Also Ephesians 5:27.)

This standard of Christian excellence is in great contrast to the standards of the world. In seeing our sin-spotted, wrinkled lives transformed into the likeness of the Son of God, the world will again receive the evidence that His grace is greater than all our sins.

How is this vital, essential experience secured? Is it possible to obtain it? (Read verse 9.)

Those who will be found blameless in the day of the Lord's coming will be those who respond to the call of God to fellowship with Christ. In this way, and in this way only, shall we become blameless. Dear young friend, are you enjoying such an experience today?

The word "fellowship" means "partnership and participation; to participate with; to share equally with on a partnership basis; association; joint possession and interest; a contract to join in business and to share profit and other benefits."

Notice how beautifully this is expressed in *The Desire of Ages*, page 21, paragraph 1. (Read.)

Think of it! To enjoy fellowship with Christ which is even closer than the angels enjoy or can know—this is the Christian's experience in this life! It is not speaking merely of the future fellowship in the kingdom, but of the present experiences which are within the reach of every true child of God. Oh, how evident it is that we are living far below such glorious opportunities!

More than we realize, we are affected by our association. Simply to fellowship with some people is to invite temptation, while to associate with others is to be safeguarded against evil. There are certain things which we will not do, words which we will not speak, and places where we will not go if someone of high spiritual experience is in our company. How many times we have seen conversations abruptly ended when a

sincere Christian has come into the circle! Such is the influence of association.

Two years ago I was traveling by train from Chicago to Fort Worth, Texas. In the same car with me were about a dozen sailors who had just been transferred from the Great Lakes Naval Base to Corpus Christi. They were talking loudly and carousing. A bottle of whiskey was passed around, stories were told which were vile in the extreme, and the language used was so vulgar and blasphemous as to be more than shocking. One of the boys in his generous, drunken mood came over and sat down beside me, and in a confidential way offered me a drink from his bottle. When I refused, he said, "Say, you're a preacher, aren't you?" When I told him I was, he was almost shocked sober. He left me in less time than it takes to tell it and quickly whispered to his companions that they would have to change their actions for they should not behave as they had in the presence of a minister of the gospel of Christ. Strange as it may seem, the vulgar talk ceased, the smutty stories ended, and the bottle was put away. Not once for the rest of the trip did those young men do anything out of the way. Before I left the train, one by one they came and apologized for the way they had spoken and acted in my presence.

If this is an indication of the influence of one preacher's presence upon thoughtless, pleasure-mad American youth, then how much greater would be the influence if we were conscious every moment of the presence of the blessed Jesus with us? What words would be left unsaid? What things would be left undone? And what places would be shunned? Oh, dear youth, Christ has promised to be with us alway, even unto the end. His power, His sinlessness, His love, His completely victorious life He shares with us on an equal partnership basis, and in His fellowship we may be more than conquerors over all sin. Let us, therefore, live and speak as if we were constantly in His divine company.

"If you draw close to Jesus, and seek to adorn your profession by a well-ordered life and godly conversation, your feet will be kept from straying into forbidden paths. If you will only watch, continually watch unto prayer, if you will do everything as if you were in the immediate presence of God, you will be saved from yielding to temptation, and may hope to be kept pure, spotless, and undefiled till the last. If you hold the beginning of your confidence firm unto the end, your ways will be established in God, and what grace has begun, glory will crown in the kingdom of our God."—*Testimonies*, Vol. 5, p. 148.

How comforting is this blessed assurance found in *The Desire of Ages*.

"Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. . . . Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died. The distress of every one touches His heart. The cry for aid reaches His ear. . . . He cares for each one as if there were not another on the face of the earth. . . . Because we are the gift of His Father, and the reward of His work, Jesus loves us. He loves us as His children. . . . He loves you. Heaven itself can bestow nothing greater, nothing better. Therefore trust." Pp. 479-483.

This is a positive reality to one who is in intimate fellowship with Christ, participating with Him in the riches of His love, and sharing with Him in the power of His Spirit.

While serving as pastor of one of our churches in Detroit, Michigan, I was called to visit the home of one of our church members whose daughter, also a church member, was critically ill. The doctors had given up hope for her recovery, and the request came that I should talk with her. During our conversation mention was made of the experience of Jacob his first night away from home. Alone and miserably unhappy in his guilt, he lay down to rest with nothing but a stone for his pillow. Then came the vision of angelic beings ascending and descending a ladder extending from heaven to earth. It was pointed out to her that earth is just as close to heaven today as it was then, and that the Lord is just as near to His people today as He was to Jacob in years of old. After prayer I left. The next time I returned the whole place seemed to be transformed. As I entered the sick room she said, "Welcome to my little Bethel, Elder Dower." And that is exactly what it was. So conscious was she of the abiding presence of Christ with her that the sickroom had become sacred and her face radiant. Even in the darkest hours of suffering which preceded her death she had a quietness and a peace about her that bespoke the literal presence of the Lord Jesus. To her, Christ was real and near and precious, and to have His smile resting upon her was more vital than life itself.

Dear young people, it should be so with us. It may be so if we accept the call of God to fellowship with His dear Son Jesus Christ our Lord. Let us today break every fellowship and association which would hold us back from such a blessed soul-satisfying experience. Let us from this day forward live and work and walk and talk as young men and young women who are in the presence of the Lord Jesus constantly. There is no more successful way than this to SHARBYOUR-FAITH.

MONDAY, MARCH 14

Fellowship of Character

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from Spirit of Prophecy to which we have referred you.—Ed.

One of the most familiar and thrilling texts in all the Bible to Adventist youth the world around should be 1 John 3:1-3. (*Please read.*)

How many times we have heard people ask, speaking of a child, "Who does he look like?" "Who does he remind you of?" And over and over again you have heard the answer, "He looks like his mother," "or his father," or some other member of the family. More than we sometimes realize we indicate our family connections. This is true of our appearance, of little peculiar characteristics or mannerisms, and in numerous other ways. We have heard it said more than once that to see one is to see the whole family.

This is equally true of our spiritual relationships. In a most marked manner we reveal our connections either with the family of God or with the family of Satan. Jesus once said, speaking to the Pharisees, "Ye are of your father the devil." John 8:44. (*Read entire verse.*)

In contrast to this is the remarkable text that we have just read. "Now are we the sons of God. . . . We shall be like him." In all the little acts of life, our words, our attitudes, we demonstrate to the world to which of the two great families we belong. We are either Christlike or Satanlike. Everything that goes into the sum total of our daily living bears witness of our family connections.

The greatest need of the world today is well suggested by the Greeks who came to see Jesus immediately following His triumphal entry into Jerusalem. (*Please read Desire of Ages, p. 572, par. 2.*)

All this the Greeks had seen and heard, and their hearts were deeply stirred. Coming to Philip they said, "Sir, we would see Jesus." These men had been able to see beneath the sham and hypocrisy of the religious leaders of their day, and had come to sense that they had little to offer them. But when they saw Jesus, they were immediately impressed that here was a man who knew God, who had a living connection with Him, and who could open to them the rich blessings of heaven.

Now, even more than in those days of old, the world stands in pathetic need of a fresh revelation of God such as Christ came to give. If we are to fulfill successfully our appointed task, young people, we must so reflect the image of Jesus as

to enable the people of the world to see Him in all His beauty and all His glory. This is not an impossibility. It is an absolute requirement, and it must meet with fulfillment. For if we are to be like Him *when* He appears, we shall be like Him *before* He appears.

What the world needs today is not more imitations of the life of Christ which have been so pathetically disappointing, but the genuine reproduction of His holy life by the power of the Spirit of God. The same agency that produced Christ in humanity nineteen hundred years ago has lost none of His power, and He is just as able to reproduce Christ in humanity today as He was to produce it at the beginning of the Christian era. The only condition is that we shall be in as complete subjection to the will of God as was Christ.

The late Mr. Gandhi, the great leader of India for so many years, is reputed to have said: "If Christians would live out the life of Jesus Christ, their great leader, all India would soon be drawn to the feet of the Saviour." This is the thing for which so many honest souls are earnestly looking in vain.

This is even more fully impressed upon our minds as we think of the question asked by a Japanese boy who was a student in one of our colleges some years ago. Every effort had been made to win him to Christ, but apparently without success. Some years later in writing to one of his friends, whom he had known at the school, he asked this question, and in it gave the reason for his failure to become a Christian, "Why are you Christians so unlike your Christ?" Here we have suggested what may rightfully be spoken of as the greatest tragedy of the Christian church. So many Christians are so unlike Christ as to render it virtually impossible for people to recognize any resemblance whatsoever.

I have been much impressed recently with the number of times the Lord calls us to fellowship with Him in character. Notice two such texts. (*Read Matthew 5:48, and 1 Peter 1:15, 16.*)

And so we might go on emphasizing and re-emphasizing the call to share in the very character of the Redeemer, to be one with Him in purity, and holiness, and perfection. When two walk together in godly fellowship, there is bound to be agreement.

Notice the following words from *Christ's Object Lessons* which set before us the serious light in which the Lord regards this solemn obligation: "Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own."—p. 69.

If this is true, the one thing that stands in the way of the coming of the Saviour in the clouds of glory is the failure of His people to enter completely into fellowship with Him in the fullness of His sinless life. Let me place with this quotation a brief sentence from *The Desire of Ages*: "Christ is sitting for His portrait in every disciple."—P. 827. I wonder, dear youth, what He is seeing as His picture is taken in your life. Is He seeing the reproduction of His own character which shall constitute you as His and prepare you for His soon return?

In studying the lives of the men who had the great privilege of fellowshiping with Christ physically as well as spiritually when He was here on earth, we find that they showed little evidence of their connection with Him. The time came, however, when their fellowship brought forth fruit to such a degree that even their worst enemies who had been as intent upon their destruction as they had been upon the destruction of Christ "took knowledge of them that they had been with Jesus." They had daily grown more and more like Him in character. Their lives were bearing witness of their holy companionship, and in the spirit of courage and faith, typical of Christ Himself, they continued to press the battle against the enemy until he was forced to give ground. Such an experience is open to each of the disciples of Christ today. It is not only our privilege but also our duty so to fellowship with Christ in character that the world shall rediscover that men "have been with Jesus." Listen again to this familiar, thrilling picture of the final divine estimate of those who engage fully in such an experience: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:2, 3.

Think of it, as holy as He is, as perfect as He is, as pure as He is! This is the picture of the prophecy; they are Christlike.

Our minds must be kept from wandering to forbidden themes, or from spending energy on trifling subjects. If we would not fall a prey to Satan's devices, we must guard well the avenues of the soul. We must avoid reading, seeing, or hearing that which will suggest impure thoughts. We must not dwell at random upon every subject that the enemy of souls may suggest. Our hearts must be faithfully sentinelled, or evil without will awaken evil within and the soul will wander in darkness. May God grant that in the little things of life, and in everything that is associated with

our daily experiences, we shall reveal our likeness to Christ and demonstrate that we are in reality fellowshiping with Him in His beautiful character.

In characterizing the words that Jesus spoke we find Luke giving this beautiful tribute: "All bare him witness, and wondered at the gracious words which proceeded out of his mouth." Luke 4:22.

By the choice of His words, the purity of His language, the tone of His voice, He demonstrated His divine character. Can such an evaluation be placed on what you say and the way you say it? Jesus once said: "Every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned." Matt. 12:36, 37.

Some of us will have fearful accounts to render at the day of God if this is true. The apostle Paul appeals to us to "let your speech be alway with grace, seasoned with salt." Colossians 4:6. Solomon says, "A word fitly spoken is like apples of gold in pictures of silver." Proverbs 25:11. By our speech, as perhaps in no other way, we show our connection with Christ. James has been instructed to write, "If any man offend not in word, the same is a perfect man." James 3:2. What tremendous significance, therefore, is attached to fellowshiping with Christ in character and revealing such a fellowship by our speech. (Read Galatians 5:22-25.)

In a very pointed way I ask you, Is your life graced with these active Christian virtues? Are you Christlike in spirit? Does your attitude demonstrate the sweetness which characterized His approach toward the many experiences of life? Do you allow the little things to occupy too large a place in your mind? Have you in anything, either toward your own loved ones, the members of the church, or friends in the community, developed the sour, critical attitude toward your associates or toward the Lord? Are you sweet spirited at all times? Do you desire such a spirit with all your heart? This is all the result of fellowshiping with Christ in character, and to those who genuinely and wholeheartedly enter into it the prophecy promises success. (Read again 1 John 3:2, 3.)

This, more than a prophecy, is a positive assurance that success will attend all who share with Christ in the fullness of His divine fellowship. Will you join me, dear young people, in resolving today to enter into such an experience? Only as we so resolve can we enjoy the blessedness so beautifully described in the well-known hymn which I would like to suggest that you sing just now, "Moment By Moment," No. 583 in the *Church Hymnal*.

TUESDAY, MARCH 15

Fellowship of Sacrifice

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from Spirit of prophecy to which we have referred you.—Ed.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Romans 12:1.

From earliest childhood my heart has been strangely stirred as I have listened to the stories of the sufferings and death of the martyrs for Christ during the Dark Ages. I have been thrilled to the core as I have heard of the way in which Huss, Jerome, and hundreds of thousands of others, young and old, have laid down their lives for the cause of God. They were fed to the wild beasts, they were sawn asunder, cruelly tortured, burned at the stake, and inhumanly abused. But through it all they remained faithful unto death, and for them we believe Christ has laid up a crown of life. Who is not thrilled by such heroic stories as that of the Scottish peasant, who, tied to a crude cross, the kindling wood piled around him, was asked by the priest holding a flaming torch in his hand, "Will you or will you not recant?" Without a moment's hesitation, in a voice clear enough so that all could hear, he replied, "I came here to die for Christ. If I had as many lives in my hands as I have hair on my head, I would lay them all down for Christ my Lord."

Experiences such as this could be multiplied a thousandfold. We cannot but be affected by such demonstrations of sacrificial love and devotion. I would like to have that kind of faith and courage. I have repeated over and over to myself the words of the Lord in Revelation 2:10, "Be thou faithful unto death, and I will give thee a crown of life." I have determined that, come what may, I will be as brave and loyal and courageous as were they. It must have been thoughts such as these that suggested to the hymn writer the beautiful words:

"Faith of our fathers! living still
In spite of dungeon, fire, and sword,
O how our hearts beat high with joy
When'er we hear that glorious word.
Faith of our fathers! holy faith!
We will be true to thee till death."

But to *live* for Christ, to present our bodies a *living* sacrifice, that takes an entirely different kind of courage and devotion. It reaches down to the vitals of our daily life and concerns itself with everything which we think and speak and do.

Self, all selfish interests, all personal desires, must be held in constant subjection to the will of Another so that "it is no longer I that live, but Christ liveth in me." And this is not easy or natural for any of us. But we must speak as living sacrifices; we must act as living sacrifices; we must think as living sacrifices; we must recognize that we are not our own; we have surrendered all to the One who has redeemed us with His blood. This is the extent to which we have been called in the fellowship of *sacrifice* with Christ.

In the life of the blessed Jesus we have the most outstanding demonstration of what this fellowship means. Let us notice briefly how the apostle Paul speaks of it in Philippians 2:5-8. (*Please read.*)

This is real self-denial. Christ sacrificed everything He had in order to fulfill the divine will of His Father in the redemption of lost mankind. There was nothing that He could give that He did not give. At no time in His experience did He have more than He needed. The comforts which we consider essential to our happiness He denied Himself. The privileges which He should have enjoyed He gave up in His endeavor to redeem man. He had no home of His own. He submitted to the most ignominious death that could be administered when He might have easily delivered Himself from such cruel mockery. He lived a life of self-denial and sacrifice, and when at last His lifeless body was taken down from the cross, it seemed only natural that He should be placed in a borrowed tomb. Think of it! Jesus Christ, the Son of God, the One to whom the prophet Isaiah attributes the names "Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace," disregarded all, making Himself of no reputation, taking upon Himself the form of a servant, was made in the likeness of men, and became obedient unto death, even the death of the cross. What more wonderful illustration of self-denial and sacrifice could any human heart consider than that which is demonstrated in His holy life? He said, "For I came down from heaven, not to do mine own will, but the will of him that sent me." John 6:38. It was in the fulfilling of this divine will that He endured the humiliation of which we have spoken.

"Let this mind be in you." Philippians 2:5. If we fellowship with Him, it must include just such a spirit of self-denial and sacrifice. We must be willing to give up completely every personal comfort, every individual desire which is not in perfect accord with God's plan for our lives. Only those who know by experience what it means to be a living sacrifice for Christ here can know the joys of sharing in the

glories of the eternal kingdom in the hereafter.

How desperately the spirit of sacrifice is needed in the closing work of this blessed truth, when appeals are coming to us from all corners of the earth, pleading for help! Hundreds of thousands of islanders from the South Seas are appealing for this message. Millions in China are holding out their hands, calling for help. Untold millions in Africa are sounding pathetically their Macedonian cry. Other millions in this country are still floundering about in darkness, groping around in the fog of uncertainty, infidelity, and skepticism. Millions of people are still under the chains of Catholicism in many lands. How great is the need of sacrificial living on the part of the youth of this movement today!

We must be willing to take every kind of adventurous risks. We must follow wherever He leads. We must be ready to suffer grief and pain, ready to stand the test, ready to stay at home and send others if He sees best. We must be willing to sacrifice home and loved ones, to break the ties that have bound us together with friends and schoolmates. We must be willing to face the prospects of an uncertain future, to endure persecution, hardship, and possibly even a martyr's death as we fellowship with Christ. But the youth of this movement will not shrink from such sacrifices. They will gladly go forth in the spirit of the Son of God whose bloodstained banner leads them on to thrilling conquests, and whose holy life brings salvation to those who are lost in sin. (*Continue by reading from the song, "The Son of God Goes Forth to War," No. 361 in Church Hymnal. Read last half of stanza 1, and stanzas 3 and 4.*)

When Mahmud, the great Mohammedan conqueror, had taken one of the cities of India, he proceeded, as was his custom, to destroy the idols. There was one in the principle temple, fifteen feet in height, an ugly thing, which the priests and the devotees besought him to spare. "Break the others," they entreated, "but leave us this one. See, it has no beauty." But he was deaf to their entreaties; seizing a mallet, he struck it one blow. To his amazement there rained down at his feet a shower of gems and pearls—treasures of fabulous value that the crafty priests had hidden within it.

God's call to us today, young people, is to fall on the Rock, Christ Jesus, and be broken, and allow all the treasures of our lives—our talents, our time, our energies, our efforts—to flow down at the feet of the conquering Saviour. He calls us to present our "bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Such a life of self-denial and

sacrifice will be in great contrast to the spirit of self-seeking and covetousness that is found throughout the world today. May God help us so to demonstrate our union with Christ that men and women everywhere may benefit by our sacrificial living and giving as we SHARE OUR FAITH.

WEDNESDAY, MARCH 16

Fellowship of Suffering

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from the Spirit of prophecy to which we have referred you.—Ed.

One of the most difficult texts in all the Bible for Christians to believe by actual experience is found in Romans 8:28: "We know that all things work together for good to them that love God, to them who are the called according to his purpose."

Many of us have known this text from childhood as a memory verse, but how many of us fully believe it? It is not hard to believe when things are moving along smoothly and we are having many joyful evidences of the love of God, but let Satan lay his hand upon us as he did upon Job, let suffering, sorrow, privation, bereavement, and loss come to us, and almost instinctively we cry out, "Why should we have to suffer as we do? Why should God allow such things to come to us?"

In such a question we are certainly not alone, for throughout the ages it has been voiced over and over again. (*Read what the psalmist wrote in Psalm 73:2,3,12-16.*) Then there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. It was on this occasion that Satan asked a question. (*Read Job 1:9-11.*)

It is one thing to believe and claim the promises of God in times of peace and tranquility, and an entirely different thing to believe them and rest fully upon them in times of suffering and distress. Yet, when rightly understood, the richest evidences that God gives of His love are found not in the pleasant and joyous times so much as in the hard and trying experiences of life.

The call of God to fellowship with Christ is one that we quickly accept with joyful anticipation. We love His companionship. We thrill at the prospects of sharing in His power, and of being intimate with Him as were the disciples of old. But there is another phase of this fellowship which I am sure we do not so joyfully anticipate, yet it is as needful and vital as any other to which we are called. It is driven home to our hearts by the apostle

Peter who was speaking as much from the inspiration of his own experience as by divine revelation. (*Read 1 Peter 2:21.*)

Strange as it may seem, the apostle Paul prayed that in order to know Christ more perfectly he might fellowship with Him in His suffering. (*Read Philippians 3:10, 11.*)

In this way, as in no other, we are bound up with Christ. There is a fellowship which makes us brothers, which breaks down national barriers and racial distinctions, which lifts us out of the petty things of life and places us where we can see the great and true and noble things about us. This is the fellowship of suffering.

In Hebrews 5:8 we find this startling message: "Though he were a Son, yet learned he obedience by the things which he suffered." This, then, is the way by which the lesson of obedience is taught. The heart of the loving Father could conceive of no better way to teach obedience to His own Son than through the pathway of suffering, and, oh, what suffering He endured! Think of Him in Gethsemane pouring out His soul unto death, pleading with His Father that a way of escape might be provided for Him, shrinking back from the awful ordeal that He faced, and yet in spite of the intensity of His struggle no other way was provided. Think of Him as they took Him from one court to another, from one ruler to another, until finally the sentence of death was passed upon Him, and He was led forth to be crucified. *He did not want to die. He did not want to suffer any more than you or I do.* For a time it was a conflict of wills. (*Read Matthew 26:39, and Hebrews 5:7, 8.*)

How very expressive this language is of the magnitude of the Saviour's struggle in Gethsemane. Few, if any, of us can fully sense the suffering and the sorrow through which Christ passed in fulfilling the Father's will, and in saving the lost. Few, if any, of us can realize how His soul shrank back from the awful ordeal that He faced, yet the lessons of obedience and the development to perfection were possible in no other way. In these experiences, young people, we are called to fellowship with Christ. (*Read 1 Peter 4:12, 13; Hebrews 12:5-7.*)

The more we think of the prayer of the apostle Paul requesting that he might have the fellowship of suffering and be made conformable unto Christ's death, the more we are led to marvel. He was a man who knew suffering and sorrow, who on numerous occasions in his life was the object of the determined hatred of the forces of evil, who perhaps as few others was persecuted and afflicted and beaten down only to rise again with determination to advance the cause of God more faithfully than ever

before. Paul prayed that God would give him the blessed experience of fellowship with Christ in His suffering.

Let us notice this very interesting statement from *The Desire of Ages*, page 224. (Read par. 5 to p. 225, top.)

How many of us can look upon trials and suffering in this light? How many of us consider our sufferings and tribulations as our most weighty trust and our highest honor? Yet God in His dealings both with Christ and with man has found but one successful means whereby perfection may be wrought in the life and obedience developed in the character, and that is through suffering. If God deals with us as He dealt with Christ, if He teaches us the lessons of obedience through the same methods that He taught them to Christ, if He brings us to perfection by the same means by which Christ was brought to perfection, should we not even in the face of overwhelming loss and deep heart sorrow and suffering rejoice that we are accounted worthy to fellowship with Him? Thus we are the more intimately bound together with Christ by ties of human affliction. (Read Romans 8:16-18.)

Someone has said, "Nothing happens to a Christian. Everything that enters his life is sent or permitted by an all-wise and all-loving Father, and is intended for his good. The cruel blows that black the joys of earth will be the means of turning his eyes toward heaven. In every experience of life he may see the loving kindness of the wonderful Father if he is but willing to look for it."

The poet has said:

"Some day all doubts and mysteries will be made clear,
The threatening clouds, which now we see, will disappear.
Some day what seems a punishment, or loss, or pain
Will prove to be God's blessing sent for every gain.
Some day our weary feet will rest in sweet content,
And we will know how we were blessed by what was sent.
And looking back with clearer eyes o'er life's short span,
We'll understand with wondering glad surprise God's perfect plan.
And knowing that the way we went was God's own way,
We'll understand His wise intent some day, some day."

In the days that are opening before us we shall face all kinds of bitter persecution and suffering. We shall be hated of all men for Christ's sake. They shall try to put us to death, and some of them will think that by so doing they are doing God's service. A man's enemies will be they of his own household, perhaps. In such a time as that, when heaven seems far away and God re-

moved from us, our faith in Him shall be sorely tested. But we must not waver or doubt, for it is in such an experience that the final, crowning work of perfection is accomplished.

Oh, that God would help us to look upon all trials and hardships, all sufferings and sorrow in this beautiful light, knowing that the trying of our faith worketh patience, and that when patience shall have its perfect work, we shall be perfect and entire, wanting nothing! Thus, every sickroom may indeed become a Bethel, and every affliction, hardship, and trial a walk with Him to Emmaus or a visit by the sea.

"The night was long, and the shadows spread
As far as the eye could see;
I stretched my hand to a human Christ,
And He walked through the dark with me.
Out of the dimness at last we came,
Our feet on the dawn-warmed sod;
And I saw by the light in His wondrous eye,
I WALKED WITH THE SON OF GOD."

If in our suffering we thus properly relate ourselves to Christ, we have an unmatched opportunity to demonstrate as well as to SHARE OUR FAITH.

THURSDAY, MARCH 17

Fellowship of Service

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from the Spirit of prophecy to which we have referred you.—Ed.

"How long have you been in the service, son?" asked a veteran minister and missionary. We were in attendance at a general church meeting. Among those present was a young man of twenty-five to whom this question was addressed. His uniform was heavy with campaign ribbons and medals that had been given him in recognition of his bravery and consecration to duty.

"Four years, seven months, and twenty-three days," was the soldier's prompt reply. Then with a look of eagerness on his face he asked, "And how long have you been in the service, sir?"

A far-away look came into the eyes of this pioneer, and a tear trickled down his cheek as he replied, "If God spares me another week and one-half, I will have put sixty-seven years into the service of my God and my church." And wistfully he added, "Would to God that it were only the beginning rather than the end."

Embodied in the fellowship to which we have been called, and of vital importance to complete partnership and participation.

When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice.—*Desire of Ages*, p. 142.

with Christ is the FELLOWSHIP OF SERVICE. It is for this purpose in a very special sense that we have been called out of darkness into this marvelous light. We are saved to serve. The most blessed man or woman, boy or girl, in the world today is the one who with his whole heart considers it a sacred, glorious privilege to be a servant of God and of his fellow men. If we fail to catch this vision of service, we fail in one of the principle functions of Christianity.

Jesus said, "I am among you as he that serveth." Luke 22:27. And again, "The Son of man came not to be ministered unto, but to minister." Matthew 20:28. It was this spirit that characterized His entire life. All that He did—every sermon preached, every miracle performed, every kind deed rendered—was an act of divine, loving service for lost, suffering humanity.

At the beginning of His public ministry in His first discourse He stood up and read the following. (Read Luke 4:18-21.) Oh, what the fulfillment of this prophecy has meant to sin-sick humanity! Think of the oppressed who have been set free. Think of the sick who have been healed. Think of the distressed and discouraged who have been relieved and comforted. Think of the afflicted who have been encouraged and cured. Think of the thousands who have been so richly blessed by His ministry and comforted by His service. They had come to Him as their last hope in life. They went away with a new song in their hearts, and a new light in their lives. Thank God, that is what He is still doing for men and women today! He is still among us as One who ministers. He still stands in the servant's place.

In this connection let us think of that masterful demonstration of the spirit of service in the upper room. When we consider the spirit of the men to whom He has ministered, and the fact that it was "God with us" that performed the service, we get a vision of the holy light in which service is regarded by God. The beloved disciple, now a lonely exile on Patmos, reflects with tender memories upon that picture and describes it in the following words. (Read John 13:2-17.)

I sometimes fear that there is amongst us a tendency to look down upon the many little acts of service which the true Christian life demands of us. But in the light shining from that upper room, and the life and example of the Lord Jesus, service is placed in the class of special, sacred privilege, and of high, holy honor. Someone has said, "The greatest thing that we can do for our heavenly Father is to render kind and loving service to some of His earthly children." If this be true, the great-

est evil that we can do to God is to fail to render such service to our fellow men. In the judgment this above everything else determines our fitness or unfitness for the kingdom of heaven.

Some day when all life's trials and troubles have ended and the sun has set upon a finished task, before Christ shall be gathered all nations, and He shall separate them one from another as the shepherd divideth the sheep from the goats. (Read Matthew 25:34-40.)

The difference between those to whom Christ will say, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world," and those on His left hand who will hear Him say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels," is in the fact that some did the little things unto the least of His brethren while the others did them not. These served, the others failed to serve. The ones on the left hand may be represented by the Pharisee and the Levite in the parable of the good Samaritan, the others by the man who, though considered an outcast by the Jews, stopped to render loving service, and ministered to the needs of a man in suffering and distress. These are the lessons which Christ would teach us as we fellowship with Him in service.

The kindly surgeon had just amputated the arm of a French lad who had been seriously wounded in the Battle of Verdun. Sympathetically he said, "Too bad, young man, but your country has taken your arm."

"No," answered the boy immediately, "my country did not take it! I gave it."

What a difference—the difference between sullen, grudging submission and loving, cheerful, glorious giving and serving!

The spirit of service is again beautifully illustrated in the historic last words of a heroic patriot. "I regret that I have but one life to give for my country." This spirit of service needs to take possession of our hearts, young people, as we rally to the call to SHARE-YOUR-FAITH. The spirit of service so gloriously demonstrated by the youth of this nation and of other nations during the great war needs to be magnified in the church of God today, so that every young man and woman will rally to the call of God and engage in service for the lost.

Let me call your careful and prayerful attention to the following comforting, though challenging, statements from the messenger of the Lord bearing on this point. "If God's youth would set about in deep earnestness to perform such acts of service, and to enter into such a spirit of ministry to those about them this blessed truth would go forward with mighty rapidity, and there

would be thousands rejoicing in this truth where today there is one." (Please read *The Desire of Ages*, p. 297, par. 1; p. 436, par. 3; p. 350, par. 4 to p. 351, top; *Testimonies*, Vol. 9, p. 30, first two sentences; *Desire of Ages*, p. 141, par. 4; p. 142, top.)

Burning with this spirit of service, and in fellowship with Christ, let us, dear young people, arouse to the finishing of the work, and the speeding of the gospel of Christ's coming kingdom to every nation, kindred, tongue, and people. Let us keep in mind that one of the most precious promises of the Bible has been made to those who thus yoke up with Him in service. "Lo, I am with you alway, even unto the end of the world." Matthew 28:20.

Christ is with the person, who, leaving all behind, goes out to the ends of the earth at his Master's call to minister to the needs of the sick and dying. He is with the person who gives a cup of cold water; who visits the sick; who comforts those who mourn; who lifts the little burdens; who eases the heavy load; who speaks a kind word to those who are weary; and who hides not himself from those in need. Christ is with the person who in the true spirit of selflessness serves when and where his divine Lord and Master calls him—to high and low, to rich and poor, to saint and sinner, to brown or yellow, black or white. It is to those who thus serve that the King shall say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Into this fellowship of loving service, with all that it includes, I call each and every one of you to join me today.

I said, "Let me walk in the fields."

He said, "No; walk in the town."

I said, "There are no flowers there."

He said, "No flowers, but a crown."

I said, "But the skies are black,

There is nothing but noise and din";

And He wept as He sent me back;

"There is more," He said, "There is sin."

I said, "But the air is thick,

And fogs are veiling the sun."

He answered, "Yet souls are sick,

And souls in the dark undone."

I said, "I shall miss the light,

And friends will miss me, they say."

He answered, "Choose tonight

If I am to miss you, or they."

I pleaded for time to be given.

He said, "Is it hard to decide?

It will not seem hard in Heaven

To have followed the steps of your Guide."

I cast one look at the fields,
Then set my face to the town;
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine;
And into my heart came He;
And I walk in a light divine,
The path I had feared to see.
—GEORGE MACDONALD.

FRIDAY, MARCH 18

Fellowship of Service

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from Spirit of prophecy to which we have referred you.—Ed.

For a little while this evening let us go back over the centuries to a time nearly nineteen hundred years ago. It is an hour of fearful, terrible anguish for the early church. James, the brother of the beloved disciple, has already been killed by the sword, and now Peter, the second of the privileged three, awaits martyrdom. He has been apprehended, imprisoned, and sentenced to death. It is the night before the execution of this courageous servant of God. A double guard has been placed in his cell, and to these two soldiers he is chained. In one great blow Satan seeks to blot out once and for all those who oppose his power, and who bear witness that Christ was indeed the Son of God. Peter, weary, but completely trustful, is fast asleep. Suddenly the cell is filled with light as an angel visitor reaches forth his hand to awaken his sleeping charge. He hears a voice quietly saying, "Arise up quickly. . . . Gird thyself, and bind on thy sandals. . . . Cast thy garment about thee, and follow me." Acts 12:7, 8. Mechanically Peter obeys, keeping his eyes riveted upon his visitor, and believing that he is dreaming or in a vision. Quietly they move toward the door, step over the guards, and pass through the heavily bolted door which swings open of its own accord. Soon he finds himself in the open street in a familiar part of the city, and as he looks about for his deliverer he finds that he is gone.

"And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews." Verse 11.

From earliest childhood we have been thrilled as we have listened to such stories of the ministry of angels in behalf of the child of God. There have been certain times when we have been very conscious of their presence with us. In more ways

than we know they have been with us to shelter, protect, and guide us, and to co-operate with us in the work of saving souls.

The story of the angel's visit to Abraham; of the way in which they hurried Lot and his family out of the doomed city of the plain; of the time when the angel of the Lord appeared to Gideon and said, "The Lord is with thee, thou mighty man of valor"; and the many other experiences that are related in the Bible should serve to impress our hearts with the fact that one of the most precious provisions God has made for the welfare of His people is the ministry of angels. The fact that an angel of God has been assigned to us and is our constant companion from the time of our birth to the day of our death should be a wonderful source of encouragement to us all. (Read Matthew 18:10.)

In order that we might be more conscious of their efforts in our behalf, I would like to study with you this evening the fellowship of angels, which is but another phase of our fellowship with Christ.

Immediately after the Saviour's baptism He was led into the wilderness by the Spirit of God, and while there was sorely tempted by the devil. He met each of His three temptations by a statement from God's Word. The struggle was intense, and when the last great victory was gained, we are told that the devil left Him. Fainting and weary from His long period of fasting and the great trial through which He had passed, He would have fallen to the ground and His life might have ended there had it not been that "angels came and ministered unto Him." They brought courage from the courts above. They ministered to His physical as well as His spiritual needs, and He was blessed. They would gladly have laid down their lives for Him if by so doing they could have saved the lost and spared their beloved Commander the suffering of death. They were His constant companions, and He was ever conscious of their presence with Him.

It has been so with God's children down through the ages. It should be so with us today. When Daniel, troubled almost beyond human endurance, cried unto God for special help that he might understand the vision, the angel of the Lord was commissioned to descend to his side to give him understanding, wisdom, and skill above all of his fellows, and to minister to his every need. Hear him as he speaks from the lions' den. (Read Daniel 6:22.)

The angels fought with Gideon against the armies of the Midianites. The psalmist wrote of them: (Read Psalm 103:20; 34:7.)

The apostle Paul, it seems to me, sets forth in one short verse the great purpose

of God in giving the angels their special assignment. (Read Hebrews 1:14.) Day and night the angels keep their silent watch above us, ever ready to minister to the needs of God's children. We could tell of numerous experiences in our own day in which their ministry has been demonstrated in a marvelous manner. Thank God, the angels are still ministering to His children today!

Let us notice the specific work that has been committed to their trust. They are commissioned to shelter, protect and care for God's children. (Read Daniel 6:22, Psalm 34:7.) They are to keep us from going out of the way, and from doing those things which are wrong, as demonstrated in the experiences of Balaam as he went forth to curse the armies of Israel. They are to overthrow the armies of the enemy. (2 Kings 19:35.) They are to join with us in the work of saving souls. (Hebrews 1:14.) In innumerable ways and at all times they stand ready to serve, ready to help, ready to bless. As they were with Christ during His early ministry so they will be with us as our constant companions if we will enter into fellowship with them.

Over and over again during the past few months my heart has been greatly cheered as I have read several paragraphs from *The Desire of Ages* describing their service to mankind. In sharing them with you it is my sincere prayer that when the great tests of the last days break upon us in all their fury, and the importance and burdens of His work weigh so heavily upon our hearts, we shall find sweet fellowship and assurance in the fact that we are not alone, but that in spite of the number arrayed against us "they that be with us are more than they that be with them." (Read *The Desire of Ages*, pages 297, 21, 442, par. 3, last part.)

How thrilling are these blessed assurances. How wonderful to know that the angels of glory find their joy in giving love and tireless watchcare to souls that are fallen and unholy; that they woo the hearts of men, and by gentle and patient ministry move upon the human spirit to bring the lost into a fellowship with Christ which is even closer than they themselves can know. This is the type of unselfish service to which God has called us to fellowship with Christ and with angels.

One of the most reassuring messages in all the Spirit of prophecy to me is the first paragraph of the chapter entitled "God's Love for His People," in *Early Writings*. (Read p. 39, par. 1.)

How closely the family of God on earth and in heaven are bound together! How marvelous are the provisions by which God has made it possible for us to overcome the forces of evil.

The prayer of Elisha, the great prophet of old, for his servant was, "Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold, the mountain was full of horses and chariots of fire round about Elisha." 2 Kings 6:17.

This is the prayer that I would offer for all the youth of the church today as we face the challenge of the unfinished task and the combined forces of evil arrayed against us, intent upon our failure and destruction.

Young people, if the angels of God are waiting with almost impatient eagerness for our co-operation, let us not keep them waiting in vain. Let us respond immediately to the call to SHARE OUR FAITH, to seek and to save the lost, and in spite of dungeon, fire, and sword to go forward with the assurance that God is with us, that angels who excel in strength are ready at all times to minister unto us who are heirs of salvation. The fellowship of angels—how precious it may be to each one of us! May God help us to enjoy it to the full.

SABBATH, MARCH 19

Fellowship of Glory

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from Spirit of prophecy to which we have referred you.—Ed.

"Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry." Hebrews 10:35-37.

There are two outstanding thoughts which I would like to suggest to you from this text—the first is timely, the second thrilling. First, the appeal to hold fast while others about us may cast away their faith, lose their hold upon the Lord, and go back into the world. The apostle Paul urges us to hold our confidence steadfast unto the end. In a little while "he that shall come will come, and will not tarry." Soon we shall see Jesus come in the clouds of heaven with power and great glory. How tragic it would be if, this close to the kingdom, we should cast away our confidence and be eternally lost.

The second thought of special interest is the greatness of the recompense of the reward. One of the reasons why I am a Christian, although not the chief reason, is because of the marvelous inducements that Christ holds out to those who follow

Him. It is amazing how many times the thought of a reward is mentioned in the Holy Scriptures. In numerous places and in marvelous ways there is held out to the Christian every conceivable reason why he should be willing to forsake this world and this life for the next.

Listen to some of the most gripping. They are suggested to us as a means of turning us away from the things of the earth toward the things of glory. (*Please read Matthew 5:11, 12; Revelation 22:12; Hebrews 11:24-26.*) In Hebrews 11:13-16, and in Revelation 2 and 3, time after time definite rewards are promised to the overcomer. We might multiply such texts, all of them carrying in them strong appeals to live the victorious life.

Through sacrifice, suffering, and service our fellowship with Christ has led us. This, perhaps more than anything else, has been our experience while in this earth, but there is coming a day when we shall admit that the trials of this present time are not worthy to be compared with the glories which shall afterward be revealed in us. For if we suffer with Him, we shall be glorified together. It is of this, the FELLOWSHIP OF GLORY, that we shall think on this last Sabbath of the Week of Prayer.

One day a young lady who had been faithfully attending our meetings came to me and asked, "Do you really believe that these promises are true, and that there is such a place as heaven? How do you know that heaven is real? Have you ever been there? Have you ever seen anyone who has been there?"

In reply, I said, "No, I have never been there, and as far as I know I have never seen anyone face to face who has been there. But I have never been to Berlin either, and yet I am sure that there is such a city for I have read a great deal about it in the papers. Furthermore I have a friend who has been there and who wrote to me telling me of some of the things which he saw while there. So even though I have never been there and have never seen the place, I know that there is such a city."

Young people, even though we have never been to heaven nor seen anyone from there, we know that it is as real as any place upon which we have set foot, for the best Friend that we have lives there. He writes to us, giving us a marvelous description of what it is like and of the wonderful provisions that are being made so that we shall be eternally happy in our heavenly home. That Friend is Jesus. Today, in a special sense, He extends to you the loving invitation to fellowship with Him in glory.

It is by comparison that we learn to

determine values, and it is by comparison that we are led to the conclusion that heaven is cheap at any price. For as we compare life there with what we find on this earth we must admit that "eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." 1 Corinthians 2:9.

What will there be in the new earth which will add to the comfort and joy and lasting happiness of the redeemed? And what are some of the things which are in this world, but which will not be there to mar or to destroy our peace and satisfaction?

There will be a beautiful city three hundred and seventy-five miles square with walls of jasper two hundred and sixteen feet high laid upon foundations of precious stones. Each of the twelve gates is of a single pearl. This city surpasses in beauty and grandeur anything that has ever entered the imagination of man's mind. It is larger than the combined areas of the states of Illinois, Ohio, and Indiana, and it is here that all flesh shall come to worship before God from Sabbath to Sabbath.

The throne of God will be there. The river of life, the tree of life, which will bear a different manner of fruit each month, whose leaves are for the comfort and service of the nations, will be there to give us free access to continuing life. A matchless highway will be there leading from the city to the most wonderful country that human eye has ever seen. There shall be never-fading flowers and music beyond description for beauty. We shall build houses and inhabit them, and plant vineyards and eat the fruit of them. There the lion and the lamb shall dwell together, and the little child shall lead them, and none shall make them afraid.

There we shall see Abraham, Isaac, and Jacob, and all the prophets, together with the faithful ones of all ages. Throughout the ceaseless ages of eternity we will be able to live together and talk together of the grace of God and of the wonderful blessings that have been ours through His love. We shall be able to run and not grow weary, and to walk and not faint, and not for even a moment shall our happiness be marred.

The angels will be there—the angels with whom we have held intimate, personal companionship here on earth, who have joined with us in the work of seeking and saving the lost, and who have watched over us and have kept us from danger and harm. What a joy it will be to talk with them of the miraculous deliverances that have been granted to us of which we have been totally ignorant! As they open to us

the wonder of God's love, we shall be led from one experience of glory to another.

And Jesus will be there. What a difference that will make! How empty heaven would be without Him! The fruits of His service, the purchase of His love, the travail of His soul, at last with Him in His kingdom, safe from the evil, cruel foe who has viciously attempted to destroy us. That will be glory for you and me, but it will be glory for Christ also. And as we fellowship with Him in happy, holy companionship throughout the unending ages we shall be fully satisfied. What a wonderful prospect is in store for us! Let us ever remember the promise of the Saviour Himself, and share in the blessed experience of which He speaks: "To him that overcometh will I grant to sit with me in my throne." Oh, blessed privilege! Oh, sublime prospect! Hasten, glorious day!

God Himself shall be with us and be our God, and we shall be His people. How many times our hearts have been touched as we have thought of the love of Jesus for us, and His willingness to sacrifice all for our redemption! As we have been led through the scenes of His suffering and humiliation, our hearts have been deeply touched, and we have been willing to confess our love for Him. But how great was the Father's love for us! He suffered with His Son. Every pain which Jesus felt vibrated to the very heart of God. The abuse and suffering which Christ endured, He also endured. Had it been possible for man's redemption to be accomplished in any other way He gladly would have changed places with His Son, but that He could not do.

During the days of the flu epidemic a little boy in a Christian home was stricken and had to have an emergency operation. It was impossible for him to be taken to the local hospital, so the doctor was called to the home to do the work. The kitchen was quickly turned into an operating room, with the table serving as the operating table. Instruments were sterilized in boiling water, and when all was ready the operation began. The father held one hand, the mother the other, and two strong brothers held the legs, and other members of the family lingered close by. Without administering an anesthetic, the doctor began his work, and the pain which the lad endured was greater at times than it seemed he could bear. As the work went on, the boy was conscious of tears falling on his face from above. Blinking the tears from his own eyes, he looked up and saw that tears were falling from his father's eyes. Lovingly the father stooped over his son, and said, "Oh, my boy, how I wish I could change places with you." The suffering of the father was as great, if not

greater, than that of the son, and that boy's heart went out to his father in bonds of love such as had never existed before. I know, for I was that boy.

So it must have been with the Father and the Son of God. The Father's suffering was not less than that of His Son. His heart was broken, too, and when He heard that soul-rending wail, "My God, My God, why hast thou forsaken me?" it must have been almost too much to bear. Young people, He is our Father too, and He loves us as He loved Jesus. He is longing for that day when all the misery and suffering of His family on earth shall be forever ended so that they shall be gathered home to dwell with Him eternally.

Now what will be lacking in heaven? There shall be no night there, no slavery, no bondage, no pain, no suffering, no misery, no sorrow, no separations, no more tears, no more death, no more afflictions, no more awful wars and desolation, no fearful storms, no dreadful accidents, no devil, no sinner, no liar, no adulterer, no faultfinder, no idolatry. There will be no discord, no hatred no disappointment; for God has prepared for us a place where sin and sorrow shall never enter. Notice the beautiful description of it given in *The Great Controversy*. (Read beginning with page 675, par 1, "In the Bible the inheritance" to the end of the chapter. Read with feeling.)

The fellowship begun here in the midst of everything wicked, vile, and unholy will be continued in the new earth free from sin throughout the ages to come. Christ Himself shall lead us beside the fountains of living waters.

Dear young people, it is a goodly land. It is worthy of all we possess. Let us faithfully, devotedly, quickly **SHARE-OUR-FAITH** so that the work on this earth may be finished, and that we may be called home to live with Jesus in His heavenly kingdom.

"Could we but climb where Moses stood,
And view the landscape o'er—
Not all this world's pretended good
Could ever charm us more."

Friends, we must be there! We must not lose out. Nothing in this world must keep us from gaining all those marvelous provisions. May God help us today to come to Him and confess and forsake all of our sins, and enter into a fellowship with Christ which is closer and dearer and sweeter than even the angels may know. How many of you will join me in such an experience today?

I find the great thing in this world is not so much where we stand as in what direction we are moving.—Holmes.

Lessons for *Junior Missionary Volunteers*

By M. J. Perry

Secretary, Young People's Department,
Upper Columbia Conference

MONDAY, MARCH 14

Are You Able to Speak?

Gelert, a beautiful greyhound, was a very valuable dog. He had been presented to Prince Llewellyn by the king. Llewellyn became so deeply attached to the stately dog that he took him along everywhere he went.

One day Llewellyn went out to battle against his enemies in Wales, leaving his little child in the tent in charge of faithful Gelert. That night when the prince returned from battle, his heart stood still. He found the tent thrown down and crumpled. The cradle was overturned and the baby was nowhere to be seen. "Could it be possible?" sobbed the prince in half-audible tones. "Could it be that Gelert and the child have been killed, or taken away from me?"

Just then he saw Gelert coming out of the tumbled-down tent to meet him. But his partial joy at seeing Gelert was soon over when, to his horror, he observed that the dog's mouth was covered with blood. Heartbroken and in anger the prince cried out that the dog had turned traitor and had killed the child. In terrible anger he drew his sword and stabbed Gelert. "Suddenly he heard the cry of his child. Rushing to the upset cradle, he turned it over, and there was the baby, safe and sound. By its side lay a huge wolf, torn and dead. He then knew that Gelert had saved the child by killing the fierce wolf. He ran to where the poor dog lay, and found him dying. But before he died, Gelert looked up and licked the prince's hand, as much as to say, "It wasn't your fault, and I—I couldn't tell you of your mistake."

Llewellyn buried the dog with great honor, and built a magnificent grave for him. You can see his grave to this day if you visit Beddgelert, a little village in Wales named after this famous dog. Thousands of people from all over the world come every year to this place, and whisper, "Poor Gelert!" Isn't it too bad that the only way dogs can talk is with their eyes and their tails? They talk, but we cannot always understand.

The story of Gelert reminds us of an even sadder one—the story of Jesus, who was put to death through someone's terrible

mistake. Just think, He came to save the lives of all the world, but He was not understood, and was put to death! How His heart must have ached! Can something be done about that? Is there something that you and I can do to tell the world that Jesus was not to blame? Gelert could not speak to explain to his master that he did not hurt the child. When Jesus stood before the angry mob, as a lamb before the slaughter, no one listened to His story. But we can do something about it. We can tell the world that He loved us so much that He was willing to die in our stead so that we may inherit eternal life. What a wonderful Saviour!

Boys and girls, there is something else that we can do. We can speak just as loudly with our actions as with our words in telling the world how we feel about Jesus. What we do, what we say, and where we go, speak in loud tones to those about us. It is an opportunity for us to *share our faith* with our fellow youth today. In school with our companions, on the street with our playmates, or anywhere with strangers, we can be a living testimony of what Jesus has done for us.

Do you really appreciate what Jesus has done for you? Are you happy that you will not have to pay for your own sins since Jesus paid the price? How fortunate are boys and girls today who have the privilege of serving Him. He really does want your hearts today, during this Week of Prayer. Are you anxious to become better acquainted with Him?

There are many things we appreciate receiving from God. I wonder if we are able to speak in a more difficult language than Gelert had—to speak with our actions and our lives? We can do it. We should. No, it won't be as easy to speak that way as with our lips. Are there things we like to do which are not right, and which we must change? Think of our conversation, of the things we read, of the kind of examples we are, of the way we co-operate with parents and teachers, of the places we go, and of the companions we choose.

Boys and girls, do you have the courage to speak for God today?

With Paul let us say: "We having the same spirit of faith, according as it is written, I believed, and therefore have I

spoken; we also believe, and therefore speak." 2 Corinthians 4:13. And with David: "My tongue shall speak of thy word: for all thy commandments are righteousness." Psalm 119:172.

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TUESDAY, MARCH 15

The Foolish Man in the Cage

Large crowds gathered to see the many attractions of the old circus that came to town. The veteran showman, P. T. Barnum, knew what the crowd wanted, and he always saved the best for the last of each day's performance. One of his animal trainers ended his act for the day by thrusting his head between the wide-opened jaws of the largest lion. What a thrilling moment, as the crowd watched the trainer's head disappear into the mouth of the ferocious-looking beast! This was a daily experience for the trainer, and it seemed as though neither the trainer nor the lion minded it very much.

Months went by. The old circus would stay at a town until their attendance dropped off, and then would move on to another. But one day when the trainer was about to perform his last act for the day, he happened to notice a certain man in the crowd whom he recognized as having been present in the town they had just left. "I wonder why that man is here again," he thought. "Perhaps he merely enjoys my act," boastfully concluded the trainer, as he proceeded to finish the act for the day by thrusting his head between the wide-opened jaws of the lion.

Days went by, and each evening he noticed the same man standing in the same spot near the cage watching the crucial act. At last the trainer decided it was about time that he found out why the man attended this part of the show regularly. Stepping over to the edge of the cage near the man, he inquired, "Haven't I seen you before?"

"You have, and very often, too."

"Do you follow this show wherever we go, from town to town?"

"Yes, I do!" was the reply.

"Well, why do you keep trailing us?" queried the impatient trainer.

"Because," answered the observer, "I know that the time will come when that big lion is going to close his jaws on your head, making an end of you, and I want to be on hand when it happens."

Fortunately the showman came to his senses before it was too late, and discontinued the life-risking act.

Boys and girls, if we play with sin, we can expect to pay the penalty. And what

is the penalty? Paul makes it clear in Romans 6:23 when he says, "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord."

But you say, "The things that I do aren't exactly sin, are they?" Perhaps they do not seem so to you. I have observed over and over again that there are many habits we cultivate and sins we allow which seem innocent to us because we have indulged in them for so long, but to our friends and church leaders they are positive earmarks of disaster. So often we are tempted to feel that because they are *our* sins they are not really too serious, but still, "The wages of sin is death."

The old Indian thought he had, a wonderful pet. He had been out hunting in the mountain wilds and had captured a beautiful baby lion. He fed it and petted it daily, and watched it grow. But one day after the animal had grown to maturity, it forgot its timidity and weakness, and slew its innocent master.

Boys and girls, that is what sin does. The foolish man in the cage knew that he was playing with life and death. But he is not the only one who is risking his life for a little honor and excitement. Let us forsake sin, so that the last part of the text may be ours, "The gift of God is eternal life through Jesus Christ our Lord."

Dr. Samuel Johnson once said that his father's bookstore was so nearly in ruins that anyone could have easily broken into the place from the rear, and yet the front door was faithfully locked each night. Surely we should not show a good front to our friends, and have our inner life full of sin and shame. The back door—the life we live when others do not see us; the way we act when others are not around; our honesty when we are alone; our thoughts and secret acts—surely it should be carefully bolted and barred against sin.

Handley Page was a well-trained air pilot. He knew how to operate a plane, and what to do in any emergency. He was instructed by his manager to make a certain flight in Arabia. A large rat had managed to get aboard the airplane without being discovered. When in midair, Handley heard the sound of gnawing behind him, and he realized at once what it was. He knew what damage those sharp teeth might do in a very short time, and yet he could not leave the controls for a moment. At any instant the rat might destroy a vital support and wreck the plane. What was he to do? Suddenly he remembered the fact that a rat cannot live in high altitudes, and instantly he headed his machine upward. Higher and higher he went until he found breathing difficult, but as he listened he realized that he could no longer hear the

gnawing. After enduring the strain as long as he could, he came down. When he landed, he found the rat dead beside the engine.

Boys and girls, there are many enemies whose work may easily prove disastrous to us, and from whom we cannot easily escape. But in the higher regions there is safety. In the rarer atmosphere, envy, hate, jealousy, and many other sins lose all their power. If only we could learn to live in higher atmospheres nearer to the Lord.

Do we dare to play with sin? Do we dare to run the risk of losing eternal life because we love to do things that are not right? The foolish man in the cage changed his mind. He decided that life was too short to stick his head into the yawning mouth of a beast and run the risk of losing his life. I am so glad he decided to stop that foolish performance, aren't you. But how about some of our performances? Are we playing with sin? Do we think it clever to do certain things which bring disgrace and disappointment to Jesus?

When boys and girls do wrong acts, they appreciate having mother or dad come to them and talk it over, rather than to punish them without pointing out the mistakes that they made. That teacher is the most popular who takes pains to talk with the student about the wrongs he has committed.

I am glad that Jesus is that kind of Saviour. In Isaiah 1:18 we read: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." If you do wrong, aren't you glad that Jesus can remove your sins, and make you whole again? How happy all of us can be that He wants to reason together with us. Yes, He does really want to talk it over with us and to help us be real Christians.

One evening a young man decided to have a wild time. He made up his mind that he would try anything that came along. He did not care even to be decent any longer. As he was walking on the street, a stranger stopped him and handed him a note. When he reached the nearest street light, he opened it with trembling hands and read these words, "Though your sins be as scarlet, they shall be as white as snow."

He sneered as he threw the note away. "What an insult!" he barked to himself, "to think that someone would hand such a thing to me! Imagine, 'Though your sins be as scarlet, they shall be as white as snow.' I don't believe it. I am an infidel; I am not supposed to believe it."

But the words kept coming back to him, over and over again, "Though your sins

be as scarlet, they shall be as white as snow." "Oh, why can't I put this thought out of my mind? Sins? I don't believe in the Bible or in anything beyond this life." But the words came back to him again and again: "Though your sins be as scarlet, they shall be as white as snow."

"I wonder who said that? I suppose God did. But there is no God. At least that is what I have been told."

Just then he approached a church that was all lighted up. With the words still ringing in his mind, he decided to enter. There was a solemn silence, and then the minister began to read the Scripture text for the evening: "Though your sins be as scarlet, they shall be as white as snow." The Holy Spirit softened his heart, and he did not fight any longer. He gave his heart to Jesus, and got on his knees and offered this wonderful prayer: "Jesus, though my sins be dyed deeper than the deepest scarlet, do Thou make them whiter than the purest snow."

May Jesus make us pure and white as the whitest snow! He will if we let Him. We can *share our faith* with others by helping our friends and schoolmates make right decisions. We must not take chances with their lives or our own by playing with sin.

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WEDNESDAY, MARCH 16

"Millions for an Inch of Time!"

Queen Elizabeth of England was on her deathbed. She had tried doctor after doctor; but they could do nothing more for her. She was losing strength rapidly. A physician came into the room and again examined her, in a desperate hope that her condition might have changed for the better. But his countenance fell as he explained to the queen that the end was near. In desperation she cried: "Millions for an inch of time!"

What the unhappy queen would have given for a little extension of time! She had plenty of money. She could have called for all the resources of her great Empire. In her royal wardrobe hung thousands of priceless gowns. But of what use were they when her life hung in the balance? Alas, she could not put her trust in such earthly things, "for a man's life consisteth not in the abundance of the things which he possesseth." Luke 12:15. No! Neither wealth nor fashion could save her.

When Paul, dressed in prison rags, stood before Felix, who was attired in purple and fine linen, the apostle understood perfectly that fine royal costumes would not save Felix. Paul could see through the shell of

his pride and the hardness of his heart. Felix needed Christ. For Paul, to *share his faith* with Felix meant to do what God wanted him to do—to live a sincere Christian life before him, and to ask him to give his heart to God.

Today is the only day that we can use in giving our hearts to Jesus. Tomorrow may be too late. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul?" Mark 8:36. Juniors, what shall it profit you if you get a high grade in your examination by copying from your student neighbor, and have to face judgment? What shall it profit you to tell an untruth that will save you from embarrassment for a short time, when you know you will have to face judgment later? And what shall it profit if we refuse to serve Jesus, when He urges and pleads that we give our hearts to Him in the strength of our youth, so we need not beg for more time? Positively nothing!

(Read 1 Corinthians 3:11-14.)

It pays to build wisely, doesn't it? Looks or beauty, dress or wealth shall profit nothing. Gold cannot help. To be sure, friends and associates may ridicule you if you refuse to join them in sin and evil pleasure. Sin may be pleasure for a season, but Moses made the wise decision when he chose to associate with the people of God instead. Boys and girls have the same decision to make today. Will you decide to go with the world, to seek earthly pleasure, to read trashy literature, to attend forbidden pleasures to gain a bit of so-called pleasure, or will you step out with Moses and take eternal life?

The life of a young Arab in Mesopotamia was slowly ebbing away. A white doctor bent over him in the tribal tent. Only one thing remained to be done to save the young man's life—a blood transfusion. Turning to the father, brothers, and cousins of the youth who were present, the doctor asked, "From which of you may I take blood to pour into the veins of this youth to save his life?" Not one volunteered! They all refused to help their own relative. The doctor had no time to lose. His decision had to be made at once. Without hesitation he reached for the instrument, and injected his own blood into the vein of his patient, thereby saving the young man. The Arabs were astonished. From that day on the American missionary doctor had their greatest confidence, and no man dared to lay a finger on him, "Because," they would hastily exclaim, "he is our brother now. His blood is in our veins."

There was even a greater Man who, on Calvary's cross, opened His veins that His blood might flow through our dying bodies.

He was willing to share eternal life with us. He was willing to do everything in His power to assure us of salvation. Surely we know what Jesus expects us to do today, but are we satisfied to know only for ourselves, without sharing this blessed news with others? To share our faith means to help others to find the way to Christ. The white doctor wanted to save that young Arab to the extent that he was willing to share with him his own lifeblood. Do you really want to save your neighbor or your fellow youth? Are you really willing to do something to bring him to Christ? To be a real Christian yourself is important indeed, but it is not enough. To receive the preparation in order to practice medicine is important, but that is not enough. You must be willing to give, and to give much, if needed. Are you really willing to do it?

But you ask, "How can I do it? I am going to school. I have chores to do, lessons to study, and many other things, so that I do not have the time, and furthermore I am rather young to do that."

Yes, you are young, and I am glad for that. God wants young people to remember their Creator in the days of their youth. He wants them to go forth and tell other young people the wonderful love of Jesus. You can do it even more effectively than older folk or perhaps even the preachers. Boys and girls respect young people who have the backbone to live a righteous life. They have confidence in those who are real Christians in school and at home, on the street, or in the church. A true follower of Jesus is easily recognized.

A story is told of a bandit who held up a man and commanded him to give up his wallet. "Do you really need money as bad as that?" asked the innocent man. "I will give you some more, for I am afraid that won't be enough." Handing over another wallet he carried, the man said, "If you will take a job, I shall be very glad to find you one."

The bandit dropped his gun, handed back both wallets to the man, and remarked, "I can't take your money: you're a Christian."

Are you willing to dedicate your life to Jesus today, and to share your happy experience with others, through association, example, missionary work, and prayer?

Success in this life, success in gaining the future life, depends upon a faithful, conscientious attention to the little things. Perfection is seen in the least, no less than in the greatest, of the works of God. . . . And as God is perfect in His sphere, so we are to be perfect in ours.—Ellen G. White, *Patriarchs and Prophets*, p. 574.

When love and skill work together, expect a masterpiece.—Ruskin.

THURSDAY, MARCH 17

Give Him a Drink

"Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward." Mark 9:41.

Have you ever been thirsty? So thirsty that you were almost willing to give everything you had for a drink?

After a certain battle, the commanding General and aide moved about the field. They observed one wounded soldier, but discovered that his uniform was that of the enemy. In spite of the fact, the officer said to his attendant, "Give him a drink." As the aide leaned over to comply with the General's command, the wounded soldier discovered that his good Samaritan was one of the officers of the forces which he battled but a few moments before. With the waning strength he could muster, he raised himself on his elbow and deliberately fired a shot at his benefactor. Fortunately the bullet missed the mark and the attendant escaped injury. When the General recovered from his surprise, he manifested a truly Christian attitude by saying, "Give him a drink anyway."

Surely that was the best practical application of Romans 12:20 that anyone can give! "Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head."

How often we treat our heavenly Father the way the wounded enemy treated the aide! In His loving kindness and in pity God wants to save us from our sins, but we often fight back and refuse His help, grieving His heart by saying, "No, I don't want to be a Christian. Surely we do not mean to wound the heart of Jesus, do we? May our hearts be so touched with His love that we will be willing to yield to His will and serve Him with all our hearts. We do not want to grieve the heart of Him who wants to give us a drink—a real drink of the pure water of life! The good Samaritan soldier was willing to share with his dying foe. True, the wounded man did not appreciate the gift, but it was there for him to accept. While our companions may not appreciate the sharing of our faith with them, yet we are really duty bound to offer them the good message of salvation. Jesus really wants us to share it with others. But can we share anything with others if we do not have it ourselves? Indeed not! Surely our own lights must be burning if we expect to show the day to someone else.

The night was dark, and the signalman at the old railway crossing had little to

do. There were so few cars crossing the tracks that he almost wondered why he should waste his time standing and sitting about with nothing to do. Suddenly something happened. The old rattle-trap came up from somewhere, and was hit by the fast-moving train. Perhaps he was asleep; he did not know for sure. It seemed like a dream, but the wreckage was there. He wondered if he had not signaled for the driver to stop at the crossing. He was certain he waved his lantern. He had done it so many times that it had become automatic.

The time came when he was summoned to appear in court. After a severe cross-examination he was still unshaken. He stuck to his original story. He said he had waved his lantern frantically, but all to no avail.

The following day the superintendent of the railroad called him into his office. "You did wonderfully well yesterday, Tom," he said. "I was afraid at first that you might waver, and lose out."

"No, sir," replied Tom, "but I was afraid that the old lawyer was going to ask me whether my lantern was lit!"

Isn't it too bad that the lantern which he waved had no light? How could he ever expect the driver to see his warning signal when the light was not there!

Boys and girls, the only way we can ever warn our neighbors of Jesus' coming is to make sure that we have the light ourselves, and that we really love Jesus. Then we will want to *share our faith* with our friends and neighbors. How can we do it?

My own junior boys, Daryl and Morey, like to use Sabbath afternoons for distributing literature in our neighborhood. They place their papers—*Youth's Instructors*, *Little Friends*, *Signs of the Times*, *Present Truth*, *Prediction Series*, or any other papers they can obtain—in their bicycle baskets, and off they go on their missionary errands. They do this regularly each Sabbath, and are very much disappointed when plans for visiting other churches interfere with their program. The church school is also sponsoring a systematic distribution program. Daryl has used my projector many times to give Bible studies to neighbors. Other boys and girls have also been doing this for a long time, and they delight in sharing their faith with those they would like to see in the kingdom of God.

Juniors like to join Sunshine Bands and other active bands to bring a message of hope to a dying world. The other day it was my privilege to help the young people conduct one of our conference-wide M.V. youth broadcast programs, "The Voice of Adventist Youth." We were broadcasting

a program direct from the auditorium of Gem State Academy (Idaho). Through recording, this program would be released later over two networks. We had many thrilling adventures of young people to present to our radio audience, among which were the Bible Seminar, with its speeches and talks; the literature and personal ministry; the Foreign Band group of young people, who study about countries where they would like to serve as missionaries; and the Sunshine Band activities. During the Sunshine Band report, the M.V. leader interviewed several young people about their interesting visits to homes for the aged, shut-ins, and the sick. They brought an elderly gentleman from one of the old people's homes for the broadcast. He was bent with years, and used a cane for support, but he pressed to the microphone to relate a wonderful testimony of what the visits of these academy young people meant to him and his friends at the home. He was grateful to us for giving him an opportunity to speak a good word for the youth who loved to *share their faith* with him and his comrades.

Why not give the dying a drink? A drink of hope and salvation through the sharing program. Not only be happy to have the love of Jesus in your own heart, but be thrilled with the opportunity of giving it to others, whether through speaking, distributing literature, visiting, or praying. Share your faith in your own way. Will you resolve today to give your friends and neighbors a drink of the pure water of life which can come only from Jesus?

Some time ago special meetings were conducted in England, and many curious people came to hear what the preacher was telling his audience. During this series of meetings, one of the worst men in that city was converted. It was not long before some of his evil associates began to make fun of him, and ask him many questions which he could not begin to answer:

"You say you are a Christian; then tell us, who was the father of Jesus Christ?"

"I don't know."

"Who was His mother?"

"I don't know."

"Where did He live?"

"I don't know."

"How old was He when He died?"

"I don't know."

"How did He die?"

"I don't know."

"Well, well! What *do* you know then?"

Then the rough, but sincere Christian man lifted up his head, and looking at those who were teasing him, replied, "I *know* that He has saved me, and that's enough!"

Boys and girls, has Jesus saved you? If He has not, will you let Him do it today?

Then you will really share your blessed faith with others.

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FRIDAY, MARCH 18

"We Will Serve the Lord, Except Henry"

Henry's father was a genuine Christian. He liked to do missionary work, and enjoyed studying the Bible. On the wall of his living room hung the well-known motto: "But as for me and my house, we will serve the Lord." This motto really meant something in that home, for the father prayed daily that *all* his family might truly serve the Lord.

Everyone was serving the Lord except Henry, the oldest son, who persisted in refusing to accept Christ. One day the father and son were alone in the room where the motto hung. The father looked at his son, and with quivering voice said, "My dear Henry, I cannot and will not be a liar any longer. You, who belong to my house, do not want to serve the Lord. Therefore I must add the words 'except Henry'; it hurts me terribly to do it, but I must be truthful."

Henry then realized the seriousness of his acts. The words impressed him. He could not bear to see those words written on the motto, for he wanted be with the family. How happy the father must have been when he saw Henry turn to Christ in full surrender!

As this Week of Prayer draws to a close, I wonder if each school, society, and group who have studied these lessons daily have determined to "serve the Lord." Or are there a few Henrys who would rather not identify themselves with the group? Surely the words of Solomon, "Remember now thy Creator in the days of thy youth," should bring a hearty response in the lives of every youth, to give their hearts to Him, and share this blessed experience with others. When we love our parents or teachers, we want to please them. John explains that we can be real friends of Jesus only if we are willing to do things for Him: "Ye are my friends, if ye do whatsoever I command you." John 15:14.

To be friends of Jesus means that we must associate with Him, and have many daily conversations with Him. Naturally, we will want to talk to Him about our problems, our friends and associations, our temptations, our discouragements, our plans for the future—in short, we will want to talk over everything with Him. If Jesus is really our close friend, we will not wait to see Him only once or twice a day, or

sometimes forget to see Him at all; we will speak to Him at any time during the day or night—when we are happy, or when we are in trouble; when we are tempted, or discouraged, for Jesus has promised to help us.

Someone wanted to see where General Washington prayed in the deep snow at Valley Forge when his soldiers were facing starvation and death. Coming up to the attendant at Valley Forge, the visitor asked to see the place.

"I can show you the old earthworks," the attendant said, as he pointed to the location of the crude log hospital cabins, the parade grounds, and Washington's headquarters.

"But," insisted the guest, "I want you to show me his place of prayer, where, kneeling on the snow, he asked divine guidance for his starving, freezing army."

"No one knows that but God!" was the subdued reply.

God does know such spots, even where boys and girls come to Him in sincerity and truth, anxious to receive help from Him. How happy we should be to know that God takes a personal interest in us! He wants us to establish regular communication with Him, and He will never forget our appointments with Him. God's promise to Joshua that He would not fail nor forsake him is also a wonderful promise to every lover of Jesus today. All we have to do is to take Him at His word.

"Are you lonely out here?" asked a curious visitor of a lighthouse keeper on an isolated reef.

"Not since I saved my first man," was the immediate response.

"Why, do you mean that you have saved many people out here in this lonely place?"

"I should say so! I really love this work, because I can save souls who would otherwise perish."

The Christian boys and girls who have learned that opportunities to save souls are all about them will never feel lonely, no matter where they are. What a wonderful blessing is promised to those who are willing to *share their faith* with others: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city"! Revelation 22:14.

If we *do* His commandments, we will be real Christians, and through our lives will win others to Him. We will do it like the magnet does. We will attract others to ourselves, because they will want to know our Friend, too. Do we want to have a right to "enter in through the gates into the city"? Yes, indeed! Let us serve Him faithfully, so that we may have the right to enter that city.

Speaking of magnets, it seems strange that they are often seen in the rooms of scientists, hanging on the wall loaded heavily with weights. Iron bars, nails, or bolts are placed on them, and one would think that to make the magnet work day and night would cause it to lose its strength. But the scientists explain that the magnet will lose its power by lying about unused.

Could it be possible that the best way to keep a boy or girl, a man or woman filled with power, is to give them something to do and always to keep them busy? Yes, indeed! And the blessings of association and Christian influence will be felt by all who take an active part in sharing with others their adventures with Christ.

Jesus wants your heart today. How happy we can be that He wants us to join Him in the greatest partnership this world has ever known! He has so loved us that He was willing to die for us, that *we* need not die. What a wonderful Saviour! Jesus says, "My son, my daughter, give Me thine heart today."

God has a mighty work for you to do. He not only wants you to be ready to meet Him when He comes to this world soon, but He wants you to help save other sincere hearts for His kingdom, too. That is why He pleads with every heart today, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20. Once the heart's door is open, then God will take complete possession of it, and will guide us through this dangerous life.

Will you give your heart to Him today? Will you say with me, "Lord, come into my heart today: come in to stay. Lead me in the path where I should go. Teach me to love Thee more and more each day. And help me to overcome my wicked ways, my sins, and temptations. Help me to be honest, to be a good example, and to help the discouraged, whether in the school, in church, on the street, or in my home. Make me a real soul winner. I want to serve Thee, Lord. Use me."

May God help you to make this wonderful decision today. Resolve to serve the Lord, and to share your faith, for Jesus' sake.

"The world crowns success; God crowns faithfulness."

When we work with all the sanctified ability that God has given us, when we put aside our will for the will of God, when self is crucified day by day, then good results are seen.—Ellen G. White, *Testimonies*, Vol. 8, p. 185.

Home Missionary Department

Know Ye the Heart of a Stranger

BY J. B. PENNER

Suggestive Program for Sabbath March 5

OPENING HYMN: "Christ for the World,"
No. 452 in *Church Hymnal*.

SCRIPTURE READING: Matthew 28:18-20.
PRAYER.

MISSIONARY SECRETARY'S REPORT.

OFFERTORY.

HYMN: "O Happy Band of Pilgrims," No.
377, or Special Music.

BIBLE STUDY: "God's Plan for the
Stranger."

READING: "Who Are the Strangers in Our
Gates?"

READING: "How to Know and Reach the
Heart of the Stranger."

CLOSING SONG: "Work, for the Night is
Coming," No. 446.

BENEDICTION.

Who Are the Strangers in Our Gates?

"In our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith."—*Review and Herald*, March 1, 1887.

"God in his providence has brought men to our very doors and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues."—*Review and Herald*, July 25, 1918.

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—*Pacific Union Recorder*, April 21, 1910.

"God would be pleased to see far more accomplished by his people in the presentation of the truth for this time to the foreigners in America, than has been done in the past."—*Review and Herald*, July 25, 1918.

Our great country has been populated by peoples from other countries of the world. For many decades streams of immigrants landed on our shores, and foreign blood was constantly added to America so that our country has come to be called the "melting pot." Most of the nations of the world, particularly those of Europe, have contributed to the building of America. The hand of God has wonderfully led and blessed this work of creating a free nation of brothers and sisters from all races of the human family. In unity they live together and work together, not only for their own growth, prosperity, and happiness, but also for the progress and good of the whole world. It is truly a great and shining land of the free and the brave, and brings many blessings to other nations in times of need and economic and spiritual distress.

The whole world is looking to America for enlightenment and freedom. God is using this country for the finishing of His work on earth. He has sent thousands upon thousands here that they may be enlightened with the last message for this generation. To work for these strangers means to finish God's work on earth, for He uses them as lightbearers to their own countrymen here and abroad. To neglect this work means to neglect and disobey God's purpose.

In preaching God's message for this time in America we have used the English language successfully for those who have been thoroughly Americanized and for those who used it as their mother tongue. But we have not done much to enlighten with God's truth for this time all the millions who still hold to their own mother tongue, customs, and ways of living. Perhaps we thought that we were doing our duty by preaching the message in the English language in public meetings, on the radio, through the press and the distribution of English literature, and with this we were satisfied. But we did not realize that we were doing practically nothing for the strangers among us. We have neglected them unconsciously, and have left them in total darkness, because we have failed to give them the message in their own languages which they use and understand best—the language that speaks

to the heart and opens the understanding for spiritual truths.

It has been our observation that it is not easy to reach and win people of these nationality groups among us who still hold to their own languages, customs, and ways of living. The work among the foreigners has been slow and difficult. They do not respond to our advertisements for public meetings; they do not listen to the English radio programs; they do not read the English papers very much; they are not reached by the same means that we use for the rest of the American people in our public evangelism. They are to a great extent untouched by our usual methods. And that is why they are left in darkness, unwarned by God's last message for this generation. If we want to warn them and bring them the light of present truth, we must use such methods and means as will reach the heart of the stranger.

First of all, we must know something about the peculiar characteristics of these various nationalities. We must remember that they like to speak their mother tongue—that they prefer it in familiar conversation, and especially in religion and worship. Their mental and spiritual life retain racial peculiarities as long as they live. We must also remember that these foreigners cling to their own customs and traditions, not only for one generation, but for several. In order to cultivate and maintain these national traditions they have their own social and cultural organizations and societies in which they practice and uphold their distinctive characteristics and ways. In these social gatherings they spend their time playing cards and other games; at home they sit and read their foreign newspapers or listen to the radio programs that are given in their language. Thus, in many ways they are cut off from our reach and are living a separate life.

All this makes it difficult to win them by the ways and methods which are usually employed in our work of evangelism. They do not come to us; they are not reached by us, and they are left unwarned and unsaved. We go by and leave them alone because we have not learned how to reach them. Here lies our great mistake and the cause of our

failure to bring them the message of salvation. Today we should listen to the voice of our Commander-in-chief and heed His call: "Know the heart of a stranger!" (Exodus 23:9)—the strangers in the cities, villages, factories, and farms of our country. In this light we should learn a new lesson from the parable of the good Samaritan.

Bible Study: "God's Plan for the Stranger"

1. All men are God's. Ezekiel 18:4.
2. All are His wandering and lost sheep. Romans 3:23; 1 Peter 2:25.
3. God loves them all and gave His Son for all. John 3:16; 1 John 2:2.
4. God wants to save everyone. 1 Timothy 2:4; Luke 19:10.
5. God is no respecter of person or nationality. Romans 2:11; Acts 10:34, 35; James 2:9.
6. God bids us to go to all nations and preach the gospel in every language. Matthew 24:14; 28:19, 20; Revelation 14:6.
7. God makes us responsible for all men and nations. Ezekiel 33:7-9.
8. It is a sin to despise or to neglect a stranger. James 2:8, 9, 13.

"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 of Ellen G. White*, 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."—*Id.*, p. 212.

9. God has a promise for the stranger. Isaiah 56:5, 6.

How to Know and Reach the Heart of the Stranger

God has called us to be fishers of men. A successful fisherman must know his trade; he must take into consideration the conditions, the seasons, and the right methods and baits for his fishing business. A soul winner must learn how to approach the people he wants to win; he must learn the way to their hearts; he must be acquainted with the life and peculiarities of the individuals he endeavors to win for Christ; he must know something about the needs of the people and find the key to their hearts. In other words, he must go to them, live with them, and reach them where they are. This is especially true of the work for the foreigners in our country.

The great apostle Paul was a true missionary to the foreigners of his time. His principle, as expressed to the Corinthians, was: "For though I be free from all men, yet

have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some." 1 Corinthians 9:19-22.

Jesus went to the people in their homes, on the streets, mingled with them in the market places, at the wells, and everywhere. He talked with them, using their own peculiar and individual ways of living and thinking to bring them the living water and the bread of life.

We must forget ourselves and our customary methods and means of doing missionary work if we want to reach the stranger with the Advent message. We might think of our commission in these words: "Go ye to their homes, their market places, their shops, their meetings; bring them the printed page in their own language; use the foreign newspaper for your advertisements and invitations to cottage and gospel meetings; use the radio in their

Note to Leaders

How to reach the foreigners in the United States with the message is a challenge to God's people. We have many ways of reaching English-speaking people, but few whereby we can give the foreigners an intelligent understanding of the truth. Literature is the best and easiest channel of communication, and should be used by all our churches regularly and freely. Much of the literature can be sold, thereby avoiding financial burden on the church.

In each church there should be a foreign-mission band, whose members will make inquiries in regard to the foreigners in the neighborhood where they are, and will plan ways to circulate literature among them. If there is no such band in your church, why not form one in connection with this meeting?

The members chosen to give the talks should be given plenty of time to prepare, to ascertain facts, and to lay plans.

A price list of all periodicals, books, and tracts in the various languages can be had from your Book and Bible House. The members should be told to see the church missionary secretary in regard to orders for foreign literature. This meeting should start a definite work for the foreigners within reach of your church that will not end until the work is finished.

language; offer them the 20th Century Bible Course in their own tongue; have a regular and active home-foreign missionary group in every church for systematic literature distribution and Bible correspondence course work; have plenty of foreign literature in all languages that are spoken in your community."

The most successful and effective methods of reaching the people who do not come to the public meetings of the evangelist are the radio, the Bible correspondence course, and the systematic distribution of literature. Through these means the message goes to millions of people who never go to church or to any religious meetings or lectures. "In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal efforts must be put forth in their behalf."—*Gospel Workers*, p. 364.

"If they will not come to the gospel feast to which the call of Christ invites them, then God's messengers must accommodate themselves to the circumstances and bear the message to them in house-to-house labor, thus extending their ministry to the highways and byways, giving the last message to the world."—Mrs. E. G. White, in a letter in 1899. This is especially true and necessary in the work for foreigners; they must be labored with through personal efforts. This is why a foreign worker has such a difficult task and usually cannot show as great numbers in attendance and in baptisms as the English-speaking evangelist can.

It would be very helpful if in every place where our English-speaking evangelists conduct radio programs they would mention that religious literature and also Bible correspondence courses are obtainable in other languages. Many foreigners might be glad to hear about this wonderful opportunity and would send in their requests. Those who receive such literature and correspondence lessons and many of their friends and neighbors might begin to study in their homes or in groups. These people are waiting for light on the meaning of the times and the coming events that usher in the kingdom of God. And be assured that these poor souls in darkness who are not easily reached by other means will be very glad to receive with open minds reading material that seems familiar to them because it is printed in their own language. Much of their prejudice vanishes at once.

We also suggest ordering a club of foreign *Signs* for missionary work. *Signs* can be obtained in German, Swedish, Danish-Norwegian, and Italian. They are wonderful papers, and they are doing a great work.

Brethren and sisters, let us resolve today to do more for the stranger in our gates

than ever before. God has made us responsible and requires of us that we bring the light of present truth to those about us of other nationalities, who will then help to spread the new-found truth among their own language groups.

"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. May God help American Adventists to fulfill this charge to finish His work for the foreigners in our country.

Missionary Leadership

How to Overcome the Language Barrier

A barrier is not always the obstruction or impediment we sometimes take it to be. Things ahead of us often loom like forbidding mountains across our path. But they usually melt down into insignificance when we reach them. Very often this is true of many of the "obstacles" we find in our way which try to prevent us from doing our God-given tasks.

First of all, love knows no barrier. "The love of Christ constraineth us," or, as the Weymouth Translation gives it, "overmasters us." 2 Corinthians 5:14. With this love in our hearts, barriers of all kinds will flatten out before us. If we love our fellow men as we love God and ourselves, there will be absolutely no impediment in our way which is not surmountable. We will then do all within our power to save perishing souls.

Suppose that our foreign-speaking neighbor's house is on fire, and he is not aware of it. Will the language barrier stop us from doing all in our power to save him from certain destruction? Another foreign neighbor is drowning. Do we spend time hunting for a dictionary of his language in order to be able to explain to him how to reach the shore? Of course not! We throw him the nearest line or life-saving implement and do our very best to save his life.

Many of our neighbors, both foreign and native, are dying without Christ in their lives. Shall we sit quietly by without reaching them a helping hand just because we do not speak their language? Language is no real barrier to soul-saving work. Nearly all our foreign-speaking neighbors have some knowledge of English. Let us show them a tract, a magazine, or a booklet in their own language and they will understand what we want. The worst barrier in our mission work is not the one of language. Very often it is our own disinterest and lack of love for these neighbors of ours.

The Book and Bible Houses can give in-

formation as to what literature is available in the different languages. We have some fine, up-to-date magazines and tracts for many of the different nationalities. Why not try them out in our neighborhood?

Last, but not least, let us organize *Home-Foreign* bands in our churches. A great interest in the different nationalities surrounding us can be stirred up in this way. Some can visit homes, others can send literature by mail, and all can pray for that great foreign field just next door to us.

Let us all get at it *now*, without waiting for a better opportunity. Tomorrow never comes. We will find that many of these imaginable barriers will fall before that wonderful love of Christ which "overmasters us."

—E. J. LORNTZ.

Winning Jews to Jesus

How to win the Jews to Jesus, the King of the Jews, has been a problem with which many Christian leaders have grappled for many centuries. Some have tried force, but that has failed. There is one answer only—by the medium of the spirit of love. Love will penetrate and permeate the depths of a Spirit-starved heart when logic, argument, reason, and debate will fail. When the Jew sees Jesus as the loving Messiah, he will fall in love with the Christ you worship. The Jew today can see the emptiness of his own religion, and is ready to receive truth if it is brought to him in the right way.

The Spirit of prophecy gives us great encouragement in regard to the ultimate results of our labors in behalf of "the lost sheep of the House of Israel": "The time has come, when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost,

after the disciples had received the Holy Spirit."—*Review and Herald*, June 29, 1905.

Having implicit faith in these words as being heaven-inspired, we have prepared for 1949 a special Ingathering Gift Number which will not only bring in Jewish money, but will also reach and appeal to every heart who reads this annual issue. You will greatly enjoy reading this number from cover to cover before you take it to your Jewish friends. This will give you an insight into the psychology of the Jewish approach. There is a wrong way and a right way to follow when we wish to make an impression upon a human mind. If we use the wrong method, the result will be disastrous. Hence it is imperative that we make our appeal in a manner which will bring about a favorable reaction. Watch your Union paper for a canvass which will appear in March. Cut it out and paste it in your notebook for future reference.

If you will follow the instruction given in this canvass, you will find that the Jews will respond most generously. In this issue they are also given an opportunity to enroll in our Bible Correspondence Course.

This brings us to the next phase of our program. We have just completed writing thirty-six manuscripts. At least sixteen of these will be made up into tracts covering our message, and they are especially prepared to meet the Jewish mind. These tracts will be ready for distribution very soon. They can be secured from your Book and Bible House. According to present plans, they will be very attractive in design, with artistic colored covers.

In order to eliminate prejudice, the most suitable manner of handling these tracts is through the medium of the correspondence bands. Names can be obtained from the local telephone and city directories. Of course, where one has personal friends, it is perfectly proper to do personal work.

After the last tract has been mailed out, qualified workers should then make personal visits in order to determine the degree of interest created, and arrange for Bible studies. The secret of winning the Jews to Christ is found in these inspiring words: "In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how

clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'—*The Acts of the Apostles*, page 381. It would be well to read the entire chapter entitled, "Salvation to the Jews," pp. 372-382.

Very few Jews are aware, for example, of the following Old Testament Scriptures:

"Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel [God with us]." Isaiah 7:14.

"The Lord possessed me in the beginning of his way, before his works of old. . . . Then I was by him, as one brought up with him: And I was daily his delight, rejoicing always before him. . . . For who-so findeth me findeth life, and shall obtain favor of the Lord." Proverbs 8:22, 30, 35.

"Who hath ascended up into heaven, or descended? . . . who hath established all the ends of the earth? what is his name, and what is his son's name, if thou canst tell?" Proverbs 30:4.

Once the Jewish mind is aroused, and the Holy Spirit has an opportunity to operate, we will see the fulfillment of the following prediction: "There will be many converted from among the Jews, and these converts will aid in preparing the way of the Lord, and making straight in the desert a highway for our God. Converted Jews are to have an important part to act in the great preparations to be made in the future to receive Christ, our Prince. A nation shall be born in a day. How? By men whom God has appointed being converted to the truth. There will be seen 'first the blade, then the ear, after that the full corn in the ear.' The predictions of prophecy will be fulfilled."—*Evangelism*, page 579.

The Jewish attitude toward Christ has changed greatly in recent years. Notice the following quotations from the pens of Jewish writers:

"Jesus was crucified as the King of the Jews. . . . Caiaphas, the high priest, played the role of a Quisling who proved ready to sell out Judea to the Romans for personal gain."—Max Hunterberg, *The Crucified Jew, Who Crucified Jesus?*

"I will yield to none in recognizing the civilizing influence of the Man of Nazareth. I am ready to bestow upon him as high a tribute as anyone has yet bestowed."—Rabbi Krauskopf, of Philadelphia, from a *Rabbi's Impressions*.

"The redeemer of the poor, the teacher of the ignorant, the friend of all that faint

with toil and are oppressed with cares must die on the cross. Over the supreme tragedy let the angel of sorrow spread his wings. Veil thy face, sun! Be darkened, sky! Let the earth tremble and men mourn in tears! The most angelic of men, the most loving of teachers, the meek and humble prophet is to die by the death of the cross."—Prof. H. Graetz, *History of the Jews*.

"The most important Jew that has ever lived, to whom the sinner and the outcast, age after age, have owed a great debt of gratitude."—Claude Montifiore, President of the Jewish Religious Union, in *Jewish Chronicle*.

You will be thrilled as you read the tract called, "What Jews Think of Jesus." In connection with these tracts we have prepared a booklet entitled, "The Proper Approach to the Jewish Problem." You will want to give this booklet your careful study, for it outlines the method whereby success may be attained as you labor for the children of Abraham.

May the day soon come when we will see the following precious promise fulfilled: "Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Acts of the Apostles*, page 381.

—ABRAHAM M. POTLIN.

Missionary Work by Young People and Juniors

In the invaluable, inspired book, *Messengers to Young People*, Ellen G. White wrote: "The secret of winning souls can be learned only from the great Teacher."—p. 227. "Jesus is our example," she stated several times.—*The Desire of Ages*, p. 74. Therefore in connection with missionary work it is advisable to direct children and youth to the early life of Christ who "lived only to comfort and bless."—*Id.*, p. 57.

Think of youthful Jesus in His home. "It is in His home life that He is the pattern for all children and youth. . . . He lived to please, honor, and glorify His Father in the common things of life."—*Id.*, p. 74. "His presence brought a purer atmosphere into the home."—*Id.*, p. 91. "As a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a patience that nothing could disturb, and a truthfulness that would never sacrifice integrity. In principle firm as a rock, His life revealed the grace of unselfish courtesy."—*Id.*, pp. 68, 69.

"The life of Christ was marked with respect and love for His mother."—*Id.*, p. 90. Of today's youth Mrs. White wrote, "It should be one of the principal studies of their lives to make their parents happy."—*Messengers to Young People*, p. 335. So the first missionary work of young people and juniors is to be done in their own homes by cheerful, kind, and sympathetic attitudes and by courteous, helpful acts to their parents, brothers, and sisters, whether it is drying a tear or washing dishes or mowing lawns.

When young, Christ spent much time in prayer, in study of the Scriptures, and in the study of nature. "His hours of happiness were found when alone with nature and with God. . . . The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer."—*The Desire of Ages*, pp. 89, 90. "His intimate acquaintance with the Scriptures shows how diligently His early years were given to the study of God's word. . . . He studied the life of plants and animals, and the life of man. From His earliest years He was possessed of one purpose; He lived to bless others. For this He found resources in nature; new ideas of ways and means flashed into His mind as He studied plant life and animal life. . . . Thus to Jesus the significance of the word and works of God was unfolded. . . . Every child may gain knowledge as Jesus did. As we try to become acquainted with our Heavenly Father through His word, angels will draw near, our minds will be strengthened, our characters will be elevated and refined. We shall become more like our Saviour."—*Id.*, pp. 70, 71.

"Harmless and undefiled," the youthful Christ "walked among the thoughtless, the rude, the uncourteous; amid the unjust publicans, the reckless prodigals, the unrighteous Samaritans, the heathen soldiers, the rough peasants, and the mixed multitudes. He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens. He shared their burdens, and repeated to them the lessons He had learned from nature, of the love, the kindness, the goodness of God. . . . He passed by no human being as worthless, but sought to apply the saving remedy to every soul."—*Id.*, p. 91.

In what better way can the youth of today follow Christ's example in missionary work than to study nature, to study their Bibles, and then to go forth among all classes of people, giving Bible studies, doing colporteur work, or distributing free literature, such as invitations to evangelistic services and Bible Correspondence School enrollment cards? "Thousands of hearts can be reached in the most simple way," wrote Mrs. White. "The most intellectual, those who are looked upon

and praised as the world's great and gifted men and women, are often refreshed by the most humble, simple words spoken by one who loves God, who can speak of that love as naturally as worldlings can speak of those things which their minds contemplate and feed upon."—*Messages to Young People*, p. 203.

It is encouraging to think of the Seventh-day Adventist youth who are serving God in the ways mentioned above.

In Yakima, Washington, Kay Kime and Donald Jacobsen, two fourteen-year-olds, became interested in giving Bible readings when Elder Roper was conducting evangelistic meetings in that city about a year ago. They conducted a few cottage meetings at that time, and now they are conducting more, using a projector and Crusader filmstrips. They meet with good success. At one of their meetings held in an auto court the attendance was twenty-three.

For a glimpse of successful colporteur work, picture Joe Engelkmeier, of the Southwestern Union, who sold two scholarships' worth of books the summer he was seventeen. This past summer he sold \$1600 worth of books and during that time conducted a series of meetings.

Joe Engelkmeier once happened into a Negro Sunday School convention, took a back seat, and was soon asked by the speaker if he loved the "Lawd." Joe assured him that he did, and then he was called upon for a testimony. After rising to his feet he told of his love for God, and in the course of his talk pulled out a *Bible Readings* and said, "I get a great deal from this book."

"Yes, sah," one colored preacher replied, "that's a good book. That's where I get my sermons."

As a result of his testimony and the words of that minister, Joe took sixteen orders there on the spot.

The distribution of free literature is practiced in New Mexico by Miss Millie Urbish, a young church-school teacher, who, with a group of youths, goes regularly to visit the Indians near Albuquerque, giving them literature and holding meetings.

The young people of the Miami, Florida, church have done outstanding work distributing Bible School enrollment cards: One Sunday a group of forty or fifty went to Key West and covered the whole city, and as a result over 100 enrollments were received in one day.

Christ was the Great Physician even in His youth. "Jesus was the fountain of healing mercy for the world; and through all these secluded years at Nazareth, His life flowed out in currents of sympathy and tenderness. The aged, the sorrowing, and the sin-burdened, the children at play in their innocent joy, the little creatures of the groves, the patient beasts of burden,—all

were happier for His presence. He whose word of power upheld the worlds, would stoop to relieve a wounded bird. There was nothing beneath His notice, nothing to which He disdained to minister."—*Desire of Ages*, p. 74.

Children and youth today in their simple ways may minister to the sick. The atmosphere of hope and courage that surrounded Jesus and made Him a blessing in every home may be theirs if they humbly seek God for it. In every hamlet and city there are sick people who can be visited and cheered by words and music. Almost every public institution for the sick welcomes people who come to give programs. The large United States Navy Hospital at Bethesda, Maryland, has eight little pianos on wheels that are rolled from ward to ward for the patients' enjoyment. In visiting places of this type it is well to leave behind some religious literature whenever possible. As well as being a permanent reminder of the program and the good wishes it conveyed, our fine literature may convert some hearts.

Christ's sympathy went out to the poor. "Jesus worked to relieve every case of suffering that He saw. He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. . . . As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory."—*Id.*, pp. 86, 87.

Today, more than ever before, there are opportunities to minister to the hungry, the homeless, and the suffering. This is imperative for all Christians. John the Baptist preached that "all who became the subjects of Christ's kingdom . . . would give evidence of faith and repentance. . . . They would minister to the needy, and bring their offerings to God. They would shield the defenseless, and give an example of virtue and compassion."—*Id.*, p. 107.

May the transforming power of the Holy Spirit be manifested in earnest service to God and man by all Seventh-day Adventist youth.

—CATHERINE M. BAUXBAUM.

Departmental Activities

Securing Church Dorcas Co-operation

Dorcas work is a very important part of the ministry of the church. Every day brings greater possibilities for benevolent service. Every day brings a need for more workers. Alert Dorcas leaders realize that they must secure the co-operation of the church as they step forward. How can this be brought about? Here are a few suggestions:

First, if you would have co-operation you must be operating according to the methods and principles laid down by the greatest of all Dorcas workers, Jesus. In *Desire of Ages*, page 191, we read, "Benevolence was the life of His soul." As we study His life we find that entire consecration of self to the cause is a prerequisite of the Dorcas leader. A long-range vision of the work there is to do is also essential.

Next in importance follows a clear understanding of the talents and resources available in your local church, collectively and individually. Make the church and the community your social study. This will greatly facilitate your Dorcas service. Know your church, and what it can do. Jesus knew the banker, the merchant, the farmer, the fisherman, the teacher, the housewife. He knew what to expect from the scribes, the Pharisees, the Sanhedrin. He knew the sick, the poor, the sinner. In each case He applied Himself to their respective qualifications and needs to secure their aid in proclaiming "the acceptable year of the Lord" to themselves and others.

The Dorcas project of clothing relief and

famine relief to war-torn countries is today receiving splendid co-operation from church and community alike. Why? Is not the answer because of the *personal interest* aroused by this project? Church members will engage with you in Dorcas activities much more enthusiastically if they feel your personal concern for the things that interest them. Parents will support you 100 per cent when your program touches their little children. Even grandparents, aunts and uncles, neighbors and friends will come to see what little Mary and Johnny are doing. Sponsor programs using your church choir and musicians and rest assured they will have people coming from all parts of town to listen. Even if yours is a very small church do not despair. Look to Jesus. He met a lone woman at a well, but His personal interest in her behalf secured for Him the audience of a city for two days.

Do you believe in this work? Do you have faith in it? Then *advertise* it. Talk it wherever you go; talk it to your friends, talk it in the missionary meeting. Put it in the newspapers. If talking is not your talent then find others who know how. Jesus recognized the power of advertising. When circumstances made Him unwanted by the people of Gergesa He withdrew, but He sent back the two restored demoniacs to tell their story. These untrained men became channels of light, messengers of the Son of God. So successful were they in their advertising that when Jesus returned sometime later the people received Him gladly. For three days thousands from all directions came and heard His message of salvation.

In metropolitan New York the Dorcas

Benevolent Societies of Seventh-day Adventists is advancing due to the co-operation of local churches. Dorcas sales are always patronized by church members and their friends. Programs given within the past year and a half have netted almost \$10,000 for relief work. These programs have also won us many new friends. Businessmen are supporting our work with liberal discounts and gifts. A florist supplied flowers for fifty singers at one program because he wanted to show his appreciation for our work. This meant that he and his wife gave a whole Sunday to making those corsages, besides the cost of the flowers. Every week different church members bring gifts of food, clothing, material, and money to their local societies.

Elder L. E. Esteb, Home Missionary secretary, prepared a special Dorcas report card for the public to be used during Ingathering campaigns. This card supplies the necessary local color. We are now working for the establishment of a Welfare and Health Center somewhere within our great city, going forward in the belief that the more steadfastly we look toward Jesus and deepen our own consecration, the greater will be the co-operation which we can expect from the church as a whole.

—MRS. HENRY ULLOTH.

Three of My Most Interesting Ingathering Experiences

It is difficult to say which of my Ingathering experiences are the "three most interesting." Therefore I shall simply relate three from among the many interesting ones I have had. Let me say that when I began to do Ingathering, I went forth with mingled feelings of fear and duty. I told the Lord I would go and do the work if He would send angels before me to prepare the way, and send other angels to be with me to teach me what to say and how to say it. So it was God working through the humble human instrument that gave success. No matter how fearful or how weak the most unpromising member among our churches may feel, he can have success by going to work and trusting God to give necessary wisdom and courage.

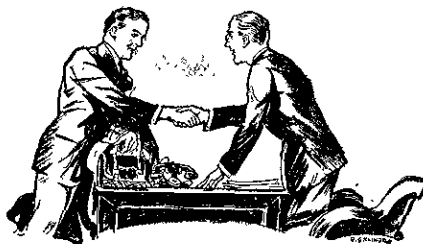
The Sabbath-school superintendent of one of our smaller churches phoned the president of a certain business house with whom he trades regularly.

"Yes, come right over. I'll be glad to talk to you and your friend," was the cheering answer.

After a forty-five-minute ride in the car, we were at the office. I was introduced as "Mr. Voorhees, my friend, who is a minister from our Seventh-day Adventist church." Mr. —, the president of the large business concern, left the chair behind his desk and took a chair beside me so that he might see readily the pictures in the prospectus. He looked and listened intently. Two or three times he excused himself to answer long-distance telephone calls.

Finally he said, "You are doing a grand work, and I am going to give you a contribution. I am very sorry for the people in Europe who are suffering. I am glad to be living in America where we have so much for which to be thankful." This man is a Jew. He buzzed for his treasurer to come in, and said to him, "Make out a check for \$500 for the Seventh-day Adventist church." The treasurer mentioned the fact that they had recently given \$100 to another Seventh-day Adventist church a few miles away, but the president smiled and said, "That's all right. We'll give this church a contribution, too." The next year, 1948, he gave \$150, saying that business had not been as good as the previous year. But he promised to give \$500 the next year, if at all possible.

In a certain capital city where the largest church in that particular conference is located, the church pastor and I called to see a baker who had the reputation of being liberal. No one had had the courage to call on



him because he was a Catholic, and also rather rough and ready in his manner. We had a very pleasant visit with him, however. During our interview he mentioned the fact that he was using some soy-bean flour. This was our golden moment to tell what we knew about soy beans. We told him something about the soy-bean industry at Madison, Tennessee. While we talked to him, he had a big cigar in his mouth, and had his feet propped on top of his desk.

Finally he said, "Well, boys, it is a contribution you want, isn't it? How much do you want?"

We suggested \$25. Like a shot, the cigar flew out of his mouth, and his feet hit the floor. "What—\$25 for the work you are doing? I'll give you no less than \$100."

It was well that the pastor and I were sitting down, for we might have fallen from surprise. He told his secretary to make out a check for \$100 for the Seventh-day Adventist church. Then he shook hands, saying that he must hurry to meet another appointment, but not before he had invited us to come back again to see him. (I make it a practice right from the start to let people know that I am from the Seventh-day Adventist church.)

Our church in this city met in a lodge hall. The local elder and I called on a certain justice of the peace. If a man has time to talk, it is well to open the conversation

on the things that you think will interest him. So we talked about law cases. Then he opened his desk drawer and pulled out a copy of *Liberty* magazine. He proceeded to explain how he had recently ruled a case in favor of an individual in spite of political pressure brought against him by a clique in the community. As a result, he lost some friends, but he stood firm for equity and justice.

"The principles outlined in this magazine have helped me much," he said.

He was quite surprised when we told him that *Liberty* magazine is published by Seventh-day Adventists. Then he began to tell us how he was planning to organize some sort of a law club based on the principles set forth in *Liberty* magazine. He gave us five dollars, and then suggested that if we ever needed his help in any way to feel free to come to him.

—H. E. VOORHEES.

The Christian and Witnessing

From the events of history we may conclude that any movement that is ably led will attract adherents and may experience a substantial degree of success. Such a movement may be fundamentally unsound, and yet some may become engrossed in it and be convinced that it is righteous. The Scriptures mention such a condition. "And for this cause God shall send them strong delusion, that they should believe a lie." 2 Thessalonians 2:11.

On the other hand, it is possible to be engaged in the most wonderful work of all—Christian service—and to be numbed with those who are doing the work of God, and yet be devoid of Christ's Spirit.

The responsibility that rests upon a professed Christian is tremendous. He becomes a recipient of the plan of salvation, and receives the promise of eternal life through the gift of God. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." 1 Peter 4:10. In order to do this, however, the first duty of one who is overflowing with gratitude to God for His mercy is to become acquainted, through prayer and study, with the essence of religion. Moses, even though he had cast his lot on the side of the Lord and with the people of God, was sent into the wilderness to perfect his character before he was permitted to embark on his supreme mission. The same was true of the apostle Paul. It would seem reasonable, then, that our first duty is to develop our lives to exemplify the Saviour. Before we can interest the human family in the eternal hope, we must demonstrate sincerity by holy lives.

The apostle Paul recognized this when

he addressed the Corinthian believers, saying that they were his epistle "known and read of all men." 2 Corinthians 3:2. It is possible, indeed, to carry on a program of missionary work and gifts, and yet not experience the recreative power of Christ within. A church without a mission program cannot prosper, neither will a benevolent-minded church member prosper without experiencing conversion. Such a "church will never prosper until the members commence the work of reform in their own hearts."—*Testimonies*, Vol. 5, p. 308.

Our duty is clear. "It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth."—*Id.*, Vol. 7, p. 13. Our success, and it need not be meager, will be assured when we follow

the divine instruction as recorded for us in Micah 6:8. "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" This demonstration of the Christian graces—the sacrificing of our time, energy, and means for the welfare of our fellow men—will strengthen their confidence in our sincerity and open their hearts to our message. This message must be preached. It was *given* to us through sacrifice, and it must be *proclaimed* by loving sacrifice.

As we consecrate our lives wholly to God and ask for His guidance, the Holy Spirit will impress us with the particular work that we are supposed to do, and the silent testimony of our own Christian living will give success to our efforts.

—H. T. JOHNSON.

Weekly Church Missionary Services

March 5

Sympathy With Foreigners

Let us consider four fundamental principles presented in the Bible, which, I believe, should characterize the lives and actions of all who call themselves followers of Christ—be they native Americans, or foreigners.

First. In all that a Christian does or says, he will think of others. Self-centered people cannot be genuine followers of Christ. "For even Christ pleased not himself." Romans 15:3. Christ is our example in all matters.

Second. A real follower of Christ will always manifest concern for the lost ones, regardless of race or nationality. Paul, perhaps the greatest of all Christ's followers, expressed this thought when he said, "Who is weak, and I am not weak? who is offended, and I burn not?" 2 Corinthians 11:29. He could not see sinners go down into Christless graves and be indifferent. Indifference in such matters is treason.

Third. A man or a woman who has tasted and seen that the Lord is good will, like Paul, feel that he is a "debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise." Romans 1:14. May we be permitted to include in this list the Poles, the Russians, the Hungarians, the Rumanians, and many others? No one likes to be in debt. We all feel relieved when all our bills are paid. This satisfaction will not be ours so long as millions of people, other than Americans, right at our doors, live and die without the blessed hope in their hearts.

Fourth. In paying these bills, we must be willing to make some sacrifice. Jesus would never have saved a foreign world if He had not been willing to take the path of sacrifice. He laid down His very life. Christ left the streets of gold and, for over thirty years, walked the dusty roads of Palestine. He left the celestial palaces on high and came down to sleep in a humble home in Nazareth. He left the harmonious and musical voices of heaven and learned the language of sinners so as to be able to win their hearts. His followers will do likewise. In order to win foreigners for Christ, Paul said, "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. . . . To the weak, became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you." 1 Corinthians 9:19, 22, 23.

For the native American believer of the great Advent movement, God has the following message: "But the stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Leviticus 19:34.

According to the *World Almanac*, in the year of 1940 there were in the United States 11,109,620 people who were foreign born. Most of these people came to America in search of freedom. While America enjoyed relative peace and prosperity, these people suffered oppression and were forced into petty wars which shattered their hopes and homes. As they came to America, their

first thought was not to get a better education, but to earn a livelihood, learn a few English words that would help them to get along, and try to get acquainted with their new environment. This is the reason, to a certain degree, that these foreigners could not keep step with the native Americans as far as the intellect was concerned. Appreciating these facts and sympathizing with these people will grant us a sure entrance to their hearts, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" 1 Corinthians 4:7. If the native believer will consider the principles mentioned above, and try to meditate upon Paul's questions, it will not be difficult to sympathize and win the hearts of foreigners.

When the mission board decide to send a new missionary to foreign lands, they see to it that he is well educated and made fit to meet the new conditions. If possible, they consider a few seminary courses besides his college education. After they spend a considerable amount of money to take him and his family across, he is told that his first work will be to learn the new language, to get acquainted with the people, and to try to feel and sympathize with them.

Would not the same method, if followed, work here at home as well as it does in the lands afar? Why should a Chinese living in China be more precious in our sight than one living next to us? This could not be so with Christ. We read that God had a definite purpose in bringing these foreigners to our shores. "God, in His providence, has sent men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth more perfectly."—*Life Sketches*, p. 213. Will we meet God's expectation in this respect? Only in following His plans shall we be blessed.

"God will not ask thy race,
Nor will He ask thy birth;
Alone He will demand of thee,
'What hast thou done on earth?'"

—J. FLOREA.

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March 12

Share-Your-Faith

The Share-Your-Faith spirit so strongly emphasized at the first North American Youth's Congress at San Francisco continues to grow among our young people and adults in all parts of the world. It has reached such a stage of enthusiasm in some parts that it might be referred to as a crusade. To share your faith is the most simple and natural thing in the world. The voice of the happy Christian speaks the language of his heart, the joy of service

is attained when the surrendered heart, fully consecrated to God, overflows in ministry, even in its simplest forms.

From G. W. Chambers, of the North Pacific Union, comes this interesting note regarding a boy about nine years of age in the state of Idaho: "This boy was looking longingly at some of the projectors which Elder Adams, the Home Missionary Secretary of the Idaho Conference, had on display. Finally he said he would like to have one of those projectors.

"What would you do with a projector if you had one?" asked Elder Adams.

"I would be able to answer some of the questions my playmates ask me about the Sabbath," the boy replied.

"Elder Adams let him have a projector and a film strip. The boy gathered his playmates together and took them into the house. He plugged in the projector and focused the picture on the opposite wall. While his friends sat in the darkened room, the boy explained the pictures and the texts.

"Suddenly he noticed that two of the parents were present. He became just a bit nervous, but continued with his explanation. Later he noticed that four parents were present. This was too much. He stopped talking entirely, but did continue to show the pictures and the texts."

"A genuine interest was developed and followed up, with the result that three parents have been baptized."

In various parts of the North American Division there have recently been held seven Union-wide Share-Your-Faith Youth's Congresses. These meetings have been very inspirational and intensely practical in their demonstrations of soul-winning methods. Yet we are unsatisfied that they should become an end in themselves. They point us to a great need. We look to our pastors, evangelists, and church officers to lead the flock in the detailed organization of soul-winning plans. The great need now is for leaders of vision to direct this new consecration and new enthusiasm of youth into practical outlets. We must pick up where the congresses leave off and train our youth in the practice of conducting Bible studies, holding cottage meetings, operating the still-film projector, practice preaching, literature distribution.

In the last war when the Allies clasped hands and undertook the great Normandy Invasion, taking the battle to the enemies' land, keeping the secret D-Day appointment, and invading the great European stronghold, a cloud was lifted from the hearts of millions of men and women. From a million throats went up a shout of joy. Today as we see young men and young women of the remnant church on the march for Jesus Christ, and so many of

our youth taking the offensive for God, the church has reason to rejoice and take new courage.

—E. W. DUNBAR.

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March 19

God's Providence in Bringing People to America

In looking at the history of our country it would seem clear that God, ages ago, prepared America as the home of civil and religious liberty for the oppressed nations of the earth. It has been said: "He guided the Mayflower over the sea, so that the Pilgrim Fathers landed safely on Plymouth Rock. He directed the course of our civilization so that we have become a great nation."

Never before was there a country to which the people of every land have flocked as they have to America. Nor has there been any other nation which was dedicated at its birth to the proposition that all men are created equal, and which in its highest law expressly recognized the inalienable right of all its citizens to civil and religious freedom.

In a hundred years of American history, about 40,000,000 persons, representing almost every nation under the sun, left their homes in foreign lands to build new ones in America. Thus our nation was built by immigrants and their sons and daughters, not only the physical America of rich farms, railroads, and factories, but also the America of art, letters, and political eminence.

When the time came for the threefold message of Revelation 14 to be given to the world, God chose America to be the great home base, and ordered that almost all peoples and nationalities on earth should have their representatives here within easy reach of the Gospel. "This country became the center of the great Advent Movement."

—*Great Controversy*, p. 368.

Surely God had a purpose in assembling on the shores of our own free land these peoples, many of whom left their native shores because of religious oppression.

"God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his word, and become partakers of his saving faith."—*Review & Herald*, March 1, 1887.

"If we could follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations. God, in His providence, has sent men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we

could not do in getting the light before men of other tongues."—*Life Sketches*, p. 213.

"God seems to have had in mind a unique purpose in establishing this country," says Mark A. Dunbar, of the Home Missions Council, New York City, "to bring forth a new nation that would be flesh and blood of every nation, race, and color in the world, a brotherhood of man in the most inclusive and comprehensive sense. This surely is a challenge not only to the state but in a very significant way to the church."

That America is still the land of promise to the oppressed people of the earth is well described by Karl Burger in the following prose poem called "Song of the Refugees."

"America,
Nation of all nations,
We have come to thy shores, America,
Like flotsam
Haunted by the nightmare of harrowing
yesterdays.
How our spirit flaringly rose
When we touched thy ground!
Our hearts were aglow with a new hope
That spelled heaven. . . .
O that there still is a country on earth
That boasts a Statue of Liberty at her
door,
And whose people can proudly face this
shining symbol
And must not hide their faces in shame!
We salute thee!
Take our hearts, take our souls, America,
Homestead of humanity!
We want to be thine forever!"

—LOUIS HALSWICK.

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March 26

Everybody Can Promote Temperance

Men who engage in the manufacture, distribution, or sale of alcoholic beverages, if they are true to themselves, are ashamed of being connected with the liquor business. The only reason why men are so engaged is for personal gain. In other words, their motives are selfish ones. No man would be in the business if it were not for the money he was making.

A certain man who operated a restaurant in a dry district wanted to secure a license to serve liquor in his restaurant. The hearing, which was well attended, was held in the District High School auditorium.

The chairman invited a minister to introduce the owner of the restaurant. The minister gave him a wonderful introduction, telling all about the man's background and character. For a moment it appeared that the minister was in collusion with the restaurant owner and was in favor of granting a license, but the minister concluded his introduction with the following remark: "George, I have given you a good introduction. I have told the people all the good

(Please turn to page 46)

Department of Education

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

"Blessed Are the Pure In Heart"

"Where did you come from, Baby dear?"
Out of the Everywhere into the Here."

Notes to Leaders

Children are always asking questions, and sooner or later comes the inevitable, "Where did I come from?" All parents know the answer, but few feel equal to discharging this phase of their responsibility. The program dealing with this topic has been prepared this month by Elder A. O. Dart. So little can be said in these few columns that only an introduction to this vast subject is presented here. Each of the four articles should be used as the kernel for a talk, enlarging upon the subject. If possible, secure the help of some professional members; such as a doctor, a nurse or a teacher.

Use again a side table for a display of such books and magazines as *Love's Way*, by A. W. Spalding; *All About the Baby*, by Belle Wood-Comstock, M. D.; *Animal Babies*, by Alice Day Pratt (The Beacon Press, Boston); *The Story of Life*, by Thurman B. Rice, M. D. (American Medical Association, Chicago); *The National Parent-Teacher*, February, 1948, containing an article on "Sex Questions Start Early"; and *The Christian Home*, November, 1948, which discusses several books on the subject and gives a bibliography in the book-review section. Naturally, we cannot fully accept every statement made by the authors of these many books listed, but much of value will be found in them.

This month we have confined our discussion of this subject to the younger child. Next year we plan to discuss the topic in its relation to the adolescent.

It should be understood that this discussion is for parents, and any children who may have been brought to the meeting should be cared for in a separate room, in order to give parents freedom to ask questions and to discuss definite problems.

—ARABELLA J. MOORE.

"In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training, pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life work can never be called a failure."—*Fundamentals of Christian Education*, p. 161.

Children in the Home

What picture is more beautiful than the face of a baby? What music is sweeter than the laughter of a child? Fresh from the hand of God, he turns our thoughts to heaven above. A little bundle of love, so sweet, so pure, so innocent; he fills our home with laughter and glee, and our hearts with joy and gladness. The world may not know us, our friends may forget us, but his love for us is constant and sure. No earthly sovereign is so important to him as his father. No beauty queen so attractive as the face of his mother. Love unfailing, love unbounding is in store for those who have children in the home.

God gave us children that we might more fully understand the nature of His love for us. He could have created all of us fully grown, as He did Adam and Eve; but He did not. He had a better plan, a plan that would permit us to unite with Him in creating people for this earth, and thus share with Him parental love. When fathers and mothers look for the first time into the face of their newborn babes, there flows into their hearts a new kind of love—a love that knows no limit, a love that makes the most menial task a pleasure and the hardest work a joy. Self is forgotten in the all-absorbing interest of the child. Parental love is the nearest approach to divine love entrusted to man.

It was after Enoch became a father that he walked with God. Seeing the implicit faith, the confidence his child had in him, Enoch was in a position more fully to comprehend his relationship to God. "After the birth of his first son, Enoch reached a higher experience; he was drawn into a closer relationship with God. He realized more fully his own obligations and responsibility as a son of God. And as he saw the child's love for its father, its simple trust in his protection; as he felt the deep, yearning tenderness of his own heart for that first-born son, he learned a precious lesson of the wonderful love of God to men in the gift of his Son, and the confidence which the children of God may repose in their heavenly Father. The infinite, unfathomable love of God through Christ, became the subject of his meditations day and night."—*Patriarchs and Prophets*, p. 84.

Some may think it passing strange that the prodigal son was recognized before he

reached the house and gave proof of his identity. But parents know why it was, and how it could be that the father, and not one of the hired servants, saw him and knew him "when he was yet a great way off." Only a father can understand the heart anguish David suffered over the death of that haughty, rebellious son, Absalom. Only a parent of a wayward child knows how the heart of God yearns for His lost children. To them, God's tender entreaty, "I have no pleasure in the death of him that dieth," has meaning little comprehended by others.

Truly, the relationship between parent and child is a living picture of the connection between God and man. Time and again their intimate relationship is brought to our attention in such tender expressions as these: "Our Father"; "Like as a Father"; "He that toucheth you toucheth the apple of his eye"; "Behold, I have graven thee upon the palms of my hands; thy walls are continually before me"; and "I will be his God, and he shall be my son"; "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?"

The sweetest and tenderest words used in any language are centered in the family: mother, father, brother, sister, son, daughter. God's plan is that there shall be children in the home. "He ordained that men and women should be united in holy wedlock, to rear families whose members . . . should be recognized as members of the family above."—*Ministry of Healing*, p. 356.

To our first parents these words were spoken: "Be fruitful, and multiply, and replenish the earth." Genesis 1:28. This same admonition was repeated to Noah after the flood, and to Jacob upon his return to Canaan. "Every child born into the home is a sacred trust. God says to the parents, 'Take this child, and bring it up for Me, that it may be an honor to My name, and a channel through which My blessings shall flow to the world.'"—*Fundamentals of Christian Education*, p. 416.

Life on this earth is a training school where one receives the needed preparation to be able to sit with Christ on His throne and reign with Him. Where could one receive a better training in God's method of ruling than over his own family. Thus a little child is given to parents that the principles of heaven may be studied and applied.

Wholesome Attitudes

Purity is truth unmixed with error. In order to understand the meaning of purity as God sees it, one should know His plan and purpose in making the human body. Every part and every function of the body has its proper place and work to do. For a child to get the idea that he should be ashamed of certain parts of his body, or that certain functions of these organs are bad or evil, is casting reflection upon God who made him. "God created man in his own image, in the image of God created he him; male and female created he them." Genesis 1:27. "As man came forth from the hand of his Creator, he was of lofty stature and perfect symmetry. His countenance bore the ruddy tint of health, and glowed with the light of life and joy."—*Patriarchs and Prophets*, p. 45.

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

From the time Satan became the prince of this world he has endeavored to discredit all the works of the Creator and make it appear that God is to blame for sin and its results. By misrepresentation, by insinuation, by deception, he is attempting to cause man to call good evil, and evil good. That which God made holy, Satan would make common. That which God made for a blessing and a wellspring of joy, he would turn into a curse and a source of sorrow.

The hand that God made to perform helpful deeds has been used by many to destroy. The foot that should carry peace is used to carry on war. The tongue that was made to sing praises, is used to curse. Although every part and every function of the body has been used to degrade and belittle the crowning work of God, Satan's most determined attacks are made against man's appetite and passion. Full well he knows that the wrong use of these weakens the intellect, stifles the conscience, and dethrones reason as nothing else will. Liquor and tobacco benumb the senses. Overeating befores the reason. Wrong habits of eating degrade man below the intelligence of the beasts. Uncontrolled passion has wrecked the life, health, and happiness of its victims in every age. Through the wrong use of appetite and passion Satan has worked untold havoc with the human race. But rightly employed, these strong, God-given desires bring us the greatest blessings.

The questions that should control all our thinking concerning our bodies should be, What is God's purpose? What is His plan? The Scriptures tell us very plainly that the "body is the temple of the Holy Ghost." Not part of the body for God and the other part for Satan, but the entire body is to be the place where the Holy Ghost can dwell and bear the fruits of the Spirit. "If any man defile the temple of God, him shall God destroy"; for a defiled temple cannot have "love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance"—the necessary traits of character to fit one for eternal life.

In teaching purity, parents would do well to unite the study of physiology with a study of the Word of God, to show their children God's purpose and plan for each organ and each part of the body. "Parents should early seek to interest their children in the study of physiology, and should teach them its simpler principles. Teach them how best to preserve the physical, mental, and spiritual powers, and how to use their gifts so that their lives may bring blessing to one another, and honor to God. This knowledge is invaluable to the young. An education in the things that concern life and health is more important to them than a knowledge of many of the sciences taught in the schools."—*Ministry of Healing*, p. 385.

"Every child and every youth should have a knowledge of himself. He should understand the physical habitation that God has given him, and the laws by which it is kept in health."—*Id.*, p. 402.

Daily Duties

Purity cannot be separated from the daily life any more than Christianity can be put on or off as a cloak. It is the correct way of living. No amount of instruction or punishment can equal in importance the faithful observance of these daily duties. Every parent should know what these duties are, and see that they are performed.

Keep the child clean. "From their infancy, children should be taught lessons of purity. Mothers can not too early begin to fill the minds of their children with pure, holy thoughts. And one way of doing this is to keep everything about them clean and pure. Mothers, if you desire your children's thoughts to be pure, let their surroundings be pure. Let their sleeping rooms be scrupulously neat and clean. Teach them to care for their clothing. Each child should have a place of his own to care for his clothes. Few parents are so poor that they can not afford to provide for this purpose a large box, which may be fitted with shelves and tastefully covered. . . .

"See that the children have a daily bath, followed by friction till their bodies are aglow. Tell them that God does not like to see His children with unclean bodies and ragged garments. Then go further, and speak of inward purity. Let it be your constant effort to uplift and ennoble your children."—*Counsels on Health*, p. 103.

No good housewife would think of allowing the dishes to go unwashed all day. But bathing the baby is far more essential, not only for his comfort, but for his good. His tender skin requires slow, gentle strokes, yet thoroughness is necessary. Diapers should be changed as often as soiled. To allow a baby to go with wet or soiled diapers is likely to cause him to form the habit of fretting, and also start irritation. He should be thoroughly cleaned, dried, and powdered. Only freshly laundered diapers should be used. The bed should be protected with a rubber sheet next to the mattress. Over this should be a light pad and the crib sheet on which the baby is placed. Whether the baby sleeps under many covers or in a sleeping bag, everything about his bed should be sweet and clean. Soiled sheets, pads, and diapers should be placed immediately in a pail of water to soak. These can be washed out each day, dried, and put away.

As the child grows older he should be taught how to bathe himself and how to keep his clothes and his room in order. It is easier to have clean thoughts when the surroundings are clean.

Dress the child properly. Not only should the clothes of the child be clean, but they should be comfortably loose. They should not be clumsy, but loose enough to allow freedom of movement without binding or irritation. The weight of the clothing should be borne from the shoulders and not by belts, round garters, or rubber bands. If full-grown men find that suspenders are better for their health than belts, certainly babies and growing children should not have their little bodies restricted.

"Tight bands or waists hinder the action of the heart and lungs, and should be avoided. No part of the body should at any time be made uncomfortable by clothing that compresses any organ or restricts its freedom of movement. The clothing of all children should be loose enough to admit the freest and fullest respiration, and so arranged that the shoulders will support its weight."—*Ministry of Healing*, p. 382.

There is a great temptation to keep and continue using good clothes after they have been outgrown. Garments that fit exactly—wasn't it just yesterday?—are too tight today. The question is, Shall we buy more, or keep these good clothes until they wear out? It must be borne in mind that

clothes that are too tight around the genitals cause irritation, and irritation calls for handling. Far better to waste good clothes than to waste a good child. And it is always possible to place good used clothing where it can be used again.

The weather and other conditions determine the proper kind of sleeping garments, to a certain degree. The same rules apply here as to daytime clothes—they should be loose enough for freedom and to cover the body. A very satisfactory outfit is a two-piece pajama that enables the child to be roiled with the least effort. The jacket may be of the button-front or slipover type. The pants should have the elastic in the back and not over the stomach. The elastic enables the mother to care for the child at night much more easily than fumbling with buttons. When the pants need changing, they can be removed quickly and easily and a dry pair slipped on in a few seconds. In wintertime it is well to have feet in the pajama pants.

Provide physical examination. It is advisable to have the baby or young child examined by a physician to see if there is any kind of malformation that is likely to give trouble or to cause irritation. It is well to have the urine tested for acidity.

Watch sleeping habits. Children should learn early that they go to bed to sleep, not to lie awake and play or cry. Neither should they stay in bed in the morning after they are awake. In putting the small child to bed it is well to see that he lies on his side while going to sleep. To be sure, he will turn in nearly every direction before the night is over, but while going to sleep he should be on his side with the hands just outside the cover. Instead of calling attention to where he should not put his hands, it is better to turn him in the proper position, saying simply, "You can rest better this way." A delightful way of lulling the tiny tots to dreamland is to sing to them or to tell them a quiet story. Thus they fall asleep feeling safe and happy. To send a child alone to an upstairs bedroom is like sending him into exile. Go with him and tuck him into bed, with a good-night kiss and a prayer.

Each child should have his own bed. It is often expensive economy to allow children to sleep two or more in a bed. Girls and boys should have separate rooms by the time they reach school age, and parents should have a room to themselves. It is well for the children to form the habit of leaving their doors open to enable them to feel nearer their parents, and to permit proper supervision by the parents.

Know where your child is and what he is doing. There is no substitute for eternal vigilance. It is never advisable for children

to spend the night with other children away from home without father or mother. "It is wrong to allow children, at some expense, to visit at a distance, unaccompanied by their parents or guardians."—*Testimonies*, Vol. 1, p. 401.

Keep the child busy. Idleness is just as dangerous for children as it is for adults. "Parents, inaction is the greatest curse that ever came upon youth. Your daughters should not be allowed to lie in bed late in the morning, sleeping away the precious hours lent them of God to be used for the best purpose, and for which they will have to give an account to Him."—*Counsels to Teachers*, p. 287.

"Parents can not commit a greater sin than by allowing their children to have nothing to do."—*Christ's Object Lessons*, p. 345. In this connection it is well to remember that when a child is playing he is not idle; it is his way of learning to work. But the child who sits and "dreams" needs attention.

Protect the child. Some individuals claim that they trust their children, when in reality they neglect them. There is a vast difference between the two. To permit temptations too great for the children, or to expose them to the wiles of the devil, is not trusting them. "Parents generally put too much confidence in their children; for often when the parents are confiding in them, they are in concealed iniquity. Parents, watch your children with a jealous care."—*Testimonies*, Vol. 1, p. 156.

It takes only one morally corrupt child to contaminate a whole neighborhood. "One corrupt mind can sow more evil seed in a short period of time than many can root out in a whole lifetime."—*Id.*, Vol. 2, p. 403. For this reason alone, if for no others, it pays to see that all the child's play periods are supervised. It is the duty of parents to choose the child's playmates and not permit him to be ruined by vicious companions.

It is also the duty of parents to limit the number of play periods with other children to a proper degree. Far better to have the neighbor children come to your home where you can see and hear what is going on than to permit your child to go where he will not be carefully guarded. Mother can carry on her housework fairly well while supervising the play period. But if one or the other has to be neglected, it is better to let the housework go than the child. One evil lesson may take weeks to counteract. As long as the children are noisily happy in their play and can be heard without effort, the chances are that nothing very bad is going on. But the moment they become still is the very moment a discreet investigation on the part of the parent should begin.

It is well for the parents to ascertain how many minutes it will take for the child to go from his home to the school, and expect him to make the trip to school in the morning and back home in the afternoon within a certain time limit. It is the child who loafs around who is likely to get into trouble of all kinds.

Giving Correct Information

Answering questions. No better opportunity will be offered to give your child the right start and to teach him the meaning of purity than in the first few years of his life. First, his little mind has not been soiled by foul stories and distorted facts; and secondly, he is in the most receptive attitude to listen and learn. The words spoken now will stay with him for life. What you tell him, he is very likely to tell his children. "Let not the children be neglected. Burdened with many cares, mothers sometimes feel that they can not take time patiently to instruct their little ones, and give them love and sympathy. But they should remember that if the children do not find in their parents and in their home that which will satisfy their desire for sympathy and companionship, they will look to other sources, where both mind and character may be endangered."—*Ministry of Healing*, p. 389.

All questions pertaining to sex should be answered with the same frankness and simplicity as any other question is answered. The main question asked by the little child is, "Where do babies come from?" Usually the best answer that can be given is simply, "From their mothers." Long, involved explanations are worse than no answer. A short, correct answer is the best. As a rule, to explain more than the child asks for is confusing. However, as soon as the child is old enough to begin asking this type of question the mother or father should begin telling him stories of babies being born—Moses, Samuel, John, Jesus, and current stories of little fellows in the neighborhood, and his own birth. He will thrill at your recital of how happy you were when you knew he was on the way.

God's love for the little babies can be taught to him. "Jesus wants every little baby to have a nice mother who can care for him and make him happy. The kittens, the puppies, the calf, and the colt have mammas to look after them and to feed them from their own bodies so they can grow and be well and strong. Even the little birds have a nice nest and a mother and father to feed them the things that are good for them. Isn't God good, to care for the babies like that?"

It is a mistake to tell the child that he is too little to know, or that sometime you will tell him about babies. When a child is old enough to ask, he is old enough to be given the correct answer. Brushing him aside may seem very trivial to you at the moment, but might be the turning point in his young life. He may decide that mother does not care to answer his questions any more, and therefore he must look to someone else who will answer them. If by chance he has heard some dirty story, this refusal on your part may impress him that the whole subject is a closed one as between you two. This is a tragedy.

The highest honor God has bestowed upon man is to be united with Himself in bringing another life into existence. It is the parents' duty and privilege to keep this subject from becoming contaminated.

As the child grows older he will have more and more questions, and these should be answered in the same correct, simple manner as the first one. Children should always be cautioned about talking of these things before others. A mother might say, "Now this is our little secret. We do not talk about these things to everyone. Some mothers do not tell their children, and they get everything wrong. Any time you want to know anything, you come to me and I will tell you. But do not talk about these things with other children, or with anyone except daddy and me."

Correct names. Teach your children the correct names for the sexual organs as well as for the other parts of the body. Home-made names are often suggestive of something degrading; whereas the correct words are proper and informative. A child should be taught to respect his body and to care for it as the property of God. To permit reference to body eliminations or to sex organs by home-made names is bound to cause embarrassment.

Teachers, preachers, and others have more than once been unnecessarily embarrassed to find that some word they have used correctly has an obscene meaning in the minds of some. A good spiritual lesson is thus turned into sacrilege.

Dealing with experiences. Even in the best of homes, with all the precaution that a Christian can give, it seems that sometime, sooner or later, that child of yours will come in contact with the wrong side and hear or see that which he should not. This fact should not, however, cause any of us to become negligent or indifferent, or to think that it is all useless to try to keep our children pure. We should put forth greater efforts, for Satan is putting forth greater efforts to ruin them. "In all His dealings with Israel, God urged upon them the importance of guarding the associations of their children."—*Ministry of Healing*, p. 403.

But what is the wise course for a parent to take when his child does come home with a sordid story? To act as if the child has done something wrong and has committed an offense is an injustice to him. To act shocked is likely to encourage your child to bring home similar reports to see you get shocked again. To hush him up is likely to close his heart against telling you anything more. When the child brings home a report that is off-color, treat it as you do all other news or other reports about his play, his games, etc. At the conclusion of his story one might add, "Well, doesn't he get things mixed up! I don't believe his mother has ever told him; and he certainly has the wrong idea all around. Aren't you glad you know the truth? God does not want to hear boys and girls telling things that way. He wants us to know the truth. Only those who are pure in heart will see God."

Under certain circumstances it may be necessary to make an explanation. Otherwise, let the matter drop right then and there. Often, to say any more would only impress the evil thought deeper in his mind. You have stated that it was untrue, that God dislikes this type of story, that your child knows the truth. Let it rest. You *however* should be on your guard that this experience is not repeated. Here again there is no substitute for eternal vigilance.

Everybody Can Promote Temperance

(Continued from page 42)

things I could about you, but I want you to know that from now on I am against you." And from that moment it seemed as though everyone in the room was against George.

The chairman gave George an opportunity to present his case. He took about twenty minutes to explain why he wanted the privilege of selling liquor in his restaurant. His argument could have been summed up in a half-minute statement. The man across the line, in the wet territory, was selling liquor and was making more money than George. George wanted the privilege of selling liquor so that he, too, could make more money. In other words, he had but one purpose in mind, and that was to make more money.

Some one called out, "Who couldn't make money on the hooch you buy for three cents and sell for ten."

George was back on his feet. "George," said the chairman, "you had your chance. Let the people talk. I will give you a chance at rebuttal when they are through."

George wanted to answer immediately everyone who opposed him.

It was a bit embarrassing for the chair-

man, but one man in the back of the room called out, "Give him all the rope and he will hang himself."

The chairman then turned to George and said, "Go ahead."

The hearing continued for over two hours. No one spoke in favor of George. One woman said she feared there were some who would like to say something but were afraid to do so. Someone called out, "Where are they?" But there was no reply. No one spoke in favor of granting the license. Someone suggested the meeting be brought to a close by a standing vote.

The chairman turned to the restaurant owner, and George, sensing the feeling, arose, faced the chairman, and said, "Mr. Chairman, ladies and gentlemen, I withdraw my request." Whereupon the meeting was adjourned.

The only reason this man could give for wanting to sell liquor was that it would bring in more profit. The people living in the community knew if they would permit George to sell liquor that it would attract an undesirable element, would call for added police protection, and would lower the value of their property. The people were not willing that George should be granted a license to sell liquor in his restaurant.

The questions may be asked, "Why aren't more communities going dry?" "Why aren't more people in favor of prohibition?" In answer we would say, "Ignorance." No one who knows what alcohol does to the individual, to the home, and to the community will endorse the sale of alcoholic beverages in his community. It pulls men down physically, mentally, and morally. It breaks up homes and brings sorrow into the community.

We believe that the honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made to arouse the people to the evils of intemperance.

Through *Listen*, the official organ of the American Temperance Society, we are endeavoring to make this matter plain. *Listen* should have a wide circulation. Every Seventh-day Adventist should become an active member of the Society. All members will receive *Listen* gratis. Twenty-five per cent of the membership fees may be retained by the local church. For every \$5. the local church remits to the Book and Bible House, that church is privileged to send in the names of ten to whom they desire to send *Listen*. *Listen* should be sent to judges, law-enforcement officers, physicians, clergymen, teachers, as well as to those who are engaged in the manufacture, the distribution, or the sale of alcoholic beverages. Let us make our influence felt, by voice, by pen, and by vote, in favor of total abstinence and national sobriety.

—W. A. SCHARFFENBERG.

A Tour of the West Nile

Recently Elder R. J. Wieland, superintendent of the Uganda Field in East Africa, and Elder H. M. Sparrow, superintendent of the union, took a tour into Northern and Western Uganda. Aaroni, a native evangelist and interpreter, accompanied us. During this tour we visited the eight companies of believers in the Lango country. Brother Wieland baptized three adults at the one school. These little beacon lights are making their influence felt all over that country.

At one place a chief begged us to open up work in his area. "Now is the time to come," he said, "for we want your church and school." There is a wonderful opportunity for evangelistic work in that country. There is a great need to do something for the women and girls of that land. Ariah, a faithful evangelist, has started a little boarding school for boys. Contrary to all native customs, the women are leaders in that country. Ariah now plans to take a few girls into his little boarding school and prepare them for leadership in their own country. "Don't worry about the food," said Ariah, "I'll grow that. Just give me a little money, about £10, and I'll build a house to keep them in; that is all I ask." Surely he could not ask for less. We are hoping and praying that some good friend will send us just the amount he needs for that little house.

From the Lango country we passed into the Sudan. After crossing the White Nile we toured the West Nile. Here we found thousands upon thousands of people, where as yet there is not one Seventh-day Adventist living in their midst. The Catholic mission is very firmly established among this Nilotic tribe of people. With their towering churches and large institutions they have brought a visual religion, but it has not wrought a reformation of life and customs. There is more nakedness and primitive living in that country than in almost any other place in East Africa. A native chief and his counselors begged us to return and open a Protestant mission in their midst. We returned from the West Nile with a stronger determination than ever to plant the ensign of the third angel's message in that needy land as soon as possible. There is a wonderful possibility for some white missionary to enter that country with the truth. While in that north country, we chose a beautiful mission site, nine miles from the little town of Gulu, on the great Cape-to-Cairo road.

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"All heaven is astir. The scenes of earth's history are fast closing."—*Testimonies*, Vol. 1, p. 260.

Special Days and Offerings

March 5

Home Foreign Day

Topic: "Know the Heart of a Stranger"

March 12

Missionary Volunteer Day

Topic: God's Call to Modern Youth

Second Sabbath Mission Offering
(White Churches)

Riverside Sanitarium Offering
(Colored churches)

March 12-19

Missionary Volunteer Week
of Prayer

March 26

Thirteenth Sabbath Offering
Far Eastern Division

Lay Member, Japan, Wins Converts

A group from our mission headquarters (Brother Kelstrom, Sister Fukazawa, and Brother and Sister Eldridge) have recently completed a short series of meetings in a small fishing port on the Pacific Ocean side of Japan, about seventy-five miles north of Tokyo. The interest there had been created by an earnest lay member who operates a small drugstore in the town. After three people had been baptized as a result of her work, she made a special trip to our headquarters to beg for someone to come and hold evangelistic services.

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Sabbath Service Topics

(Continued from page 2)

fundamental doctrines of the church, including such practical topics as Sabbath-keeping, tithe paying, et cetera. Each of these should be presented with a truly spiritual background, and should lead to heart consecration of the hearers:

Certainly all the members need to be lifted spiritually and to be given help and encouragement in the struggle to live a Christian life. Such subjects as repentance, faith, forgiveness, confession, trust, the love of God, Bible sanctification, can be studied over and over in a variety of ways without exhausting the subject or tiring the listeners. Above all, let us study to present in each service the spiritual food so necessary to the upbuilding of the members, both young and old, and thus fulfill the admonition of the Good Shepherd, who said, "Feed my lambs," "Feed my sheep." (John 21:15, 16.)

Russian Countess Seeks Peace

My daughter Louise, in company with another young lady of the Paramaribo church, in connection with her Ingathering work, visited a countess of the old Russian Czarist regime who had found asylum here at the time of the Russian revolution. When this lady was solicited, she said:

"I have given of my means to every organization in Paramaribo for twenty-one years, and all I have received is ingratitude. Now my husband is dead, and I have no peace or rest. I'm in misery and torment; and therefore I will not give one cent more, for I have received no blessings."

My daughter then recounted the story of Jesus' life, and of the ingratitude He received from those he came to save. After talking with the countess for a while, the lady replied:

"There is something about you girls that tells me you are honest people, and I wonder if there are any more such young people in Surinam [Dutch Guiana, South America]. Won't you pray for me that I may have peace?"

After the girls had prayed with the countess, she wept for joy, gave them a donation, and requested them to return again to her home. This good interest is being followed up with visits and Bible studies, and the lady has subscribed for our French missionary paper, *Le Messager*.

—C. G. VAN PUTTEN.

The Silent Messenger in The Palace

A Tongan young couple recently joined the Adventist church, and in their desire to tell others of the love of Christ and His soon return, they spent much of their spare time in distributing our monthly paper, the *Tala Moni*. The wife thought she would like to leave a copy with Queen Salote, so she went to the palace and was ushered into the Queen's reception room. Her Majesty accepted a copy of the *Tala Moni* and told her visitor she often read the paper, adding that it was the only one she had received that really contained a message for these last days. She requested our sister to be sure to bring her a copy of the paper each month, just as soon as it was off the press.

Paying for the Bible

In Brazil the people often offer farm produce in payment for a copy of the Bible. An egg may buy one Gospel, a chicken a New Testament, and two chickens a Bible. The record price was 214 bananas for one copy of the New Testament.

MISSIONARY VOLUNTEER DAY**Sabbath, March 12****God's Call to Modern Youth****By N. R. Dower**

President, Texico Conference

God's Call to Modern Youth

Never before in all the history of the human race have young people been privileged to live in such a climactic hour as that in which they live today. The world is in a state of unparalleled distress. Men's hearts are failing them for fear, and millions of minds are nearing the snapping point as they live under the strain of these pathetic, tragic, hopeless days. God alone fully knows and understands the staggering climax toward which the whole creation is madly rushing. Should we but faintly comprehend it, it would well-nigh overwhelm us. These are tremendous times.

Dear Adventist youth, this is your hour. God calls you to consecrate fully all that you are and have so that the needs of the lost about you may be supplied. The opportunities for service for God and man today are unlimited. The needs are staggering. The challenges are stupendous. The responsibility, when properly understood, is well-nigh overmastering. God calls you. He calls you to measure up to the fullest possibilities that are embodied in this time of tremendous need.

For our study on this first Sabbath of the youth's Week of Prayer, and as a fitting introduction to all of the other studies which shall follow, let us consider this morning one of the most touching prayers ever uttered. It came from the heart of a Man facing the fierceness of a terrible tempest. He knew what was ahead of Him. He knew how much was involved. Think of Him, facing the burning anguish of Gethsemane, the cruel torture of Pilate's judgment hall, and the excruciating pain of Calvary. Then listen to Him pray as He approached these agonizing scenes, and let that prayer burn its way into your very soul:

"Father, the hour is come; glorify thy Son, that thy Son also may glorify thee. . . . As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself." John 17:1, 18, 19.

We can touch on only three thoughts in this beautiful prayer today, and that but briefly. It seems to me that for us, especially for Adventist youth, there is no greater prayer that we could offer than that which we have just read, for it has a

special application for us who are living in these last hours of earth's history.

"THE HOUR IS COME." How mightily true this is today. The climactic hour for the church of God has come. This, above all else, is the hour for the youth of the church. Think what the whole world is facing. The messenger of the Lord has given us the following candid camera shots of the future:

"The time is near when large cities will be swept away, and all should be warned of these coming judgments. . . . O that God's people had a sense of the impending destruction of thousands of cities, now almost given to idolatry."—*Evangelism*, p. 29. "I am bidden to declare the message that cities full of transgression, and sinful in the extreme, will be destroyed by earthquakes, by fire, by flood. All the world will be warned that there is a God who will display His authority as God. His unseen agencies will cause destruction, devastation, and death. . . . Calamities will come—calamities most awful, most unexpected; and these destructions will follow one after another."—*Id.*, p. 27. "The whole world appears to be in the march to death."—*Id.*, p. 26. "From the windows I could behold a terrible conflagration. Great balls of fire were falling upon houses, and from these balls fiery arrows were flying in every direction. It was impossible to check the fires that were kindled, and many places were being destroyed. The terror of the people was indescribable."—*Id.*, p. 29. "Many lives were blotted out of existence, and the air was filled with the shrieks of the injured and the terrified."—*Id.*, p. 28.

We need not spend the time in going into detail regarding the conditions which modern scientists have so fully described as they have attempted to warn us of the possibilities embodied in the atomic bomb. Suffice it to say that their voices are heard above the noise of the present tempest warning us that time is short, and that destruction fearful and mighty is hanging over us. Another fearful war is already being talked about even before the wounds from the past one have properly healed. The records of crime and iniquity in the large cities of the land are appalling. The spiritual darkness that covers the whole earth is

intensified with each passing day. The enemy is working in a masterful manner to gain full control of the human mind, and one has but to read the newspapers and listen to the news over the radio to be impressed with how marvelously well he is succeeding. What God's children do to warn and prepare men for the day of judgment must be done quickly, for they are facing not only the possibilities of atomic destruction, but the fearful annihilation that shall accompany the return of the Lord Jesus Christ. This, dear youth, is what the world faces. What are you prepared to do about it?

Within the bulwarks of our faith is the only solution for these tremendous times. We have the only message of certainty, of truth, and of hope for a lost world. This you must believe! You must be the living embodiment of this message. Is this a call to Share-Your-Faith? Is this your challenge, your hour? You know it is! God help you, dear young people, fully to measure up to it.

"GLORIFY THY SON, THAT THY SON ALSO MAY GLORIFY THEE." Oh, how God wants to do just that! How He longs once again to reveal the greatness of His mighty power through human instruments! The "greater works than these" of which the Saviour spoke He longs to reveal through the lives of the youth of the church today. One of the last recorded prophecies before He ascended to His Father deals with this very thing for He said:

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark 16:17, 18.

This is the prophecy which God wants to fulfill in our time through our lives, and He wants to begin now.

Let us fully surrender our lives to Him today, and in full consecration set about to glorify God by finishing the work which He has given us to do. Notice the thrilling assurances which the Lord's messenger gives:

"Those who consecrate body, soul, and spirit to God, will constantly receive a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own Spirit, the life of His own life. The Holy Spirit puts forth His highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through co-operation with Christ, they are made complete in Him, and in their

human weakness they are enabled to do the deeds of Omnipotence."—*Gospel Workers*, pp. 112, 113.

"He who loves Christ the most will do the greatest amount of good. There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Desire of Ages*, pp. 250, 251.

"A man will gain power and efficiency as he accepts the responsibilities that God places upon him, and with his whole soul seeks to qualify himself to bear them aright. However humble his position or limited his ability, that man will attain true greatness who, trusting to divine strength, seeks to perform his work with fidelity."—*Patriarchs and Prophets*, p. 255.

Accepting these promises as God's personal provision for us, let us move forward by His grace so that He might glorify us—His sons and daughters—and we in turn shall glorify Him.

"AND FOR THEIR SAKES I SANCTIFY MYSELF." Never before in the history of this movement has the whole world been open to the light of the gospel truth as it is today. From China, Japan, India, Inter-America, South America, Africa, Europe, and the islands of the sea, from north and south, and east and west, the calls are coming for missionaries to go out to give the story of a crucified, risen, and soon-coming Saviour to men who are lost in sin. Around the circle of the earth many are on the verge of the kingdom, waiting only to be gathered in. "For their sakes" we must sanctify ourselves.

For the sake of the hundreds of thousands whose minds are snapping beneath the weight of their care; for the sake of the millions of people who are dying each year; for the sake of the tens of millions physically and morally ill; for the sake of the hundreds of millions more ill spiritually—sick unto death—for the more than two billions that are facing atomic destruction, "for their sakes" let us sanctify ourselves.

For the sake of the church throughout the world—its members, its youth, and its children—let us sanctify ourselves. For the sake of our loved ones—mothers, fathers, brothers, sisters—and neighbors still in the world, living in sin without God and without hope, let us sanctify ourselves. For the sake of Jesus Christ our Lord we must sanctify ourselves that His work might be finished throughout the world and in our lives, so that the glories of the gospel of Christ shall be revealed to men whose eyes are now blinded by sin.

Oh, what a call to holy living this is! What a call to full unconditional consecration and dedication!

"God is waiting for men and women to

awake to their responsibilities. He is waiting for them to link themselves with Him. Let them mark the signal of advance, and no longer be laggards in working out the will of the Lord."—*Testimonies*, Vol. 7, p. 13.

Let us, therefore, realizing that we are the light of the world, and that God would have us let our lights shine, accept the greatest challenge that has ever been committed to the youth of any movement. Let us live as young men and young women waiting for their Lord's return. And under the power and influence of the mighty spirit of God, by lives that are sanctified through the power of the indwelling Christ, let us go forth to SHARE-OUR-FAITH.

"The battle-cry is sounding along the line. Let every soldier of the cross push to the front, not in self-sufficiency, but in meekness and lowliness, and with firm faith in God."—*Id.*, Vol. 7, p. 17.

Today, dear young people, you stand between a world doomed to destruction—sick in its sins, lost in its despair—and the great and mighty God who is soon to visit the wicked with judgments and plagues unmingled with mercy. What does this mean to you? Should it not call each and every one of us to full and complete consecration to our God-given responsibility? God calls. Youth of the advent movement, will you respond?

Studies for Senior Missionary Volunteers

By N. R. Dower

SUNDAY, MARCH 13

Fellowship With Christ

NOTE: Some quotations have been omitted due to space limitations. Please READ IN THE MEETING the Bible verses and quotations from the Spirit of prophecy to which we have referred you.—Ed.

The most thrilling privilege ever granted to young people has been extended to the youth in the church of Christ today. We are living in the days of the power of God, and we are to participate in the mightiest demonstrations of divine glory this world has ever witnessed. We are to do greater works than have ever been done. We are to see the wondrous of all earthly things. We are to see Jesus coming in the clouds with power and great glory. Well did the hymn writer describe our day when he wrote:

"We are living, we are dwelling,
In a grand and awful time,
In an age on ages telling—
To be living is sublime."

The most glorious days of earth's history and of this mighty movement are just before us, young people. What a challenge they offer to us!

To be able to enjoy such exalted privileges and to find these times truly sublime, we must live our lives in perfect conformity to the will of God. Even though we are in the midst of the most sinful hour of all times, we are to be without fault before the throne of God. We are to be in the world, but not of the world. We are

not to partake of the world's sins, lest we also receive of her plagues. As we soberly sense this we are led to question, How can this life of glorious victory be ours? How can we live above sin? In our study today let us find an answer to this question—an answer so simple and so clear that even the youngest amongst us might fully understand.

The most fundamental and necessary relationship there is in the whole realm of Christian life and experience is that of *fellowship with Christ*. To such a thrilling prospect we are all as definitely called as we are to forsake the world with its affections and lusts. In the truest sense we cannot really be Christians without first entering into this sacred, beautiful companionship. Notice how strikingly the apostle Paul emphasizes this. (Read 1 Corinthians 1:7-9.)

Let us briefly look at each of these texts and gather a thought that is so definitely emphasized. (Read verse 7.)

Today we are waiting for the coming of Jesus. Never before in all the history of the world have people been faced with the multiplied evidences of His near coming that we have today. The tragedy of the world's unrest, the alarms of another gigantic war, the unsettled state of society—all tell us that His coming is near. But overshadowing all this is the thrilling story of the advance of the gospel of Christ that comes to us from all over the world. The more than one hundred thousand souls baptized into this message in two years,