

THE CHURCH OFFICERS' GAZETTE

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Editorial

Passion Plays

[Note: This month we present in longer space than usual in our Question Corner an answer to a question of importance on a problem that presents itself to many of our church officers.]

Question: Will you please advise me as to whether a pastor of a Seventh-day Adventist church should encourage the members of his church to attend a theatrical performance or a motion-picture film on the life of Christ as is now being shown in the famed Black Hills Passion play?

Answer: The modern passion play is a child of the medieval religious drama which dates back to the Middle Ages. The use of the drama in religious life came in as the power and spirit of early Christianity waned in the secularized medieval church. The Christian message became formalized and lost its power over the laity, so the clergy found that their audiences were diminishing and interest in religious things was everywhere declining. In order to reawaken the people to their former zeal, the idea of dramatizing the biblical story was introduced and first attempted in connection with the Christmas mass.

This was an innovation; and, although the first attempts were simple, the priests soon developed considerable ability as actors; and with the altar as a stage they dramatized the Christmas story each year with remarkable success. Crowds flocked to the churches, and there seemed to be a revival of religion. But the crowds came only on play days, so other dramatic masses were produced on other holy days with the result that multitudes again were attending the services of the churches.

But the capacity of the church edifices was limited, and so to accommodate the people the clergy directed the building of staging in the churchyards with outdoor seating. With this new "stage" as an altar and the clergy as the actors, the religious dramas were continued and greatly extended.

Soon churchyards became too small, and the holy ground of the cemeteries was trodden upon by the crowds. So the dramatic religious plays were moved from the churchyards to the village greens. The priests came to consider that acting on the greens was outside their province, and so unordained men were chosen as actors; and the plays more and more became secularized in sub-

ject matter as well as personnel. The original strictly religious plays based on the Bible stories were followed by miracle plays, which in turn were followed by morality plays with farcical interludes interspersed. Finally the whole movement became so fully secularized that it entirely lost its religious objective and developed into the modern drama of which Shakespeare became its greatest exponent.

The church, however, suffered great loss as a result of its attempt to dramatize religion. The people came to see the "show." They were entertained, but neither uplifted nor converted. Soon the movement that had brought great crowds to the churches became the secularized drama and a great rival and enemy of religion. Instead of helping to revive interest in the true gospel of Jesus Christ, it led the church back to the world. The drama flourished and religion died.

The parallelism between the rise of dramatized religious plays in the medieval church and the rise of dramatic pageantry and such theatrical performances as the Passion play in the church today is at once apparent. The popular clergy like the medieval clergy, have felt the waning enthusiasm of their lukewarm church members toward the services of the church. They have, therefore, resorted to the drama to attract the crowds. They are gratified to see their pews filled and even many turned away. But where will such a course lead? Will it be true today, as in medieval times, that when

holy things are made common and cast in the mold of the popular theater that their sacred character will be lost? Is there not danger that the church will sacrifice her greatest privilege and birthright—the ministration to the souls of men in preparing them for heaven—and receive only a mess of pottage in return?

Although a play may depict a religious story or be drawn from biblical history, it is nevertheless a theatrical performance. It often plays up sin and its glamor much more than righteousness. Some years ago a film entitled *The Ten Commandments* was shown with great success. It was based on the Bible story, I am told, of the experiences of the children of Israel at Mount Sinai. It showed in disgusting detail the sin and shame of Israel as they took part in heathen dances and wicked frivolity around the golden calf. Surely such a film is not religious. It is a glorification of sin.

When a man attempts to perform the part of the divine Christ in a play and appears in gaudy makeup, acting out his part as would a modern movie star, it seems sacrilegious and entirely out of place. As we contemplate the meek and lowly One, who came to earth to reveal God's love for man

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The GAZETTE is arranged differently this month in order to give greater prominence to the Mid-Century Evangelistic program being sponsored by the Home Missionary Department. This month's contents are as follows:

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Home Missionary Department

First National Field Adventure—Sabbath—March 4

Introduction

This Sabbath, March 4, has been dedicated to Home Evangelism throughout North America and some overseas divisions. More than two million homes will be entered by gospel teams. Those churches which do not conduct their services in English are uniting in this crusade to reach all our neighbors. Surely God desires the participation of all His people.

The following program will feature two phases: the challenge of reaching the foreign-speaking peoples in North America, and the presentation of plans for launching one of the greatest home-visitation crusades of the time.

Elder Halswick writes: "Literature is the best and easiest channel of communication with foreigners, giving them an intelligent understanding of the truth. In each church there should be a foreign mission band, the members of which will make inquiries in regard to the foreigners in the neighborhood where they are, and will plan ways to circulate literature among them."

Read carefully the instructions for organizing the church for "Field Adventuring" under Notes to Leaders.

The Signal for Advance

BY LOUIS HALSWICK

The blessed hope of the church of God has always been the second coming of Christ. But the realization of this hope depends upon the completion of the tremendous, world-wide task involved in the commission of Christ to carry the Gospel to every nation, kindred, tongue, and people. To impress upon His hearers the greatness of the task devolving upon the remnant church, the Saviour uttered the following words: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matthew 24:14.

God has committed to Seventh-day Adventists the great task of carrying to "every nation, and tongue and people" the glad tidings of a soon-coming Saviour and the solemn message that "the hour of His judgment is come." This work can never be accomplished by the ministry alone. The remnant church as a whole must arise and finish the work.

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of

ministers and church officers."—*Testimonies*, Vol. 9, p. 117.

Although it is true that the Gospel must be proclaimed in every nation of the world before the end can come, we must not lose sight of the fact that in God's plan North America has become a great mission field of many languages. Millions of men and women from every land under the sun have been brought to our shores so that they might come in contact with the third angel's message and dedicate their lives to making this message known among the people of their own tongue.

Many of the thousands of foreign birth in North America already brought into the blessed truth were led to accept the advent message through the faithful labor of our lay members. Some of our best interests, later calling for ministerial help and eventually resulting in the raising up of strong churches, were started by our lay brethren.

The serious times in which we live call for greater evangelistic activities in all our churches. During the last few years there has been an awakening among the lay members in response to the call to go forth

and declare the message of truth in a larger way than ever before. There is talent in every church to carry on this work. The call now is to go forward in faith and deep consecration to God. The fields are white for harvest everywhere.

"Neither great talents nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of His life and death."—*Life Sketches*, p. 274.

There are, of course, various methods of approach for our members who desire to work for those of foreign tongues. "Let some help the people to learn how to give Bible readings and to conduct cottage meetings. Let others bear the burden of teaching the people . . . how to give treatments to the sick. Still others may labor in the interests of our periodical and book work."—*Testimonies*, Vol. 9, p. 83.

"Not all can fill the same place, but for all there is a place and a work."—*Id.*, Vol. 8, p. 16.

One of the best ways to win men and women of other tongues is through the use of literature. We remember one sister in New York City who took an armful of



Thrills in store for every gospel team that goes adventuring for Christ.

foreign papers down to the docks and distributed them among the sailors and other men working there. One of these men showed an interest in the literature. Several months afterward he introduced himself to this sister at one of our colporteur institutes. He had been baptized and was taking up colporteur work.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers. . . .

"It is training, education, that is needed. Those who labor in visiting churches should give the brethren and sisters instruction in practical methods of doing missionary work."—*Id.*, Vol. 9, pp. 116, 117.

The work among the foreign-speaking people in this country is not always easy. As a rule the foreigner clings firmly to his religious belief, and it is difficult to get him to change. Nevertheless God has in a wonderful way blessed this good work, so that for the last few years nearly one thousand converts a year from the different language groups in America have been baptized into our churches.

They Seek the Book of Heaven

Before the coming of the Lewis and Clark expedition with the Shoshone maiden Sacagawea as guide, the Nez Percés Indians did not have any idea of the worship of the true God. The ideas conveyed to the Indians by Lewis and Clark, who had no knowledge of the Indian languages and only the assistance of the unschooled Sacagawea as interpreter, must have been very crude to the Indian mind; but they did seem to gain a faint idea of a greater God than their paganism had known and of the value of the white man's "Book of heaven." Doubtless the strange news of the God who created all things and of the Book of heaven was the leading topic around the campfires during the next twenty-five years.

It was decided to send a delegation of four men to St. Louis to seek the Book. The names of these men were: Tip-ya-lah-na-jeh-nin (Speaking Eagle), Ka-cu-pu (Man of the Morning), Hi-youts-tohan (Rabbit-Skin Leggings), and Ta-wis-sis-sim-nim (No Horns on His Head). Only two lived to return to tell their people the results of their journey. Kate McBeth, writing many years later from the land of the Nez Percés, revealed that those two young men, when they had buried the fathers who

Missionary Program for Sabbath, March 4

OPENING HYMN: "Christ for the World," No. 452 in *Church Hymnal*.

RESPONSIVE READING: "The Three Angels' Messages," p. 580.

PRAYER.

ANNOUNCEMENTS.

INTRODUCTION.

READING: "The Signal for Advance," by Louis Halswick.

READING: "They Seek the Book of Heaven," by Orno Follett.

SPECIAL MUSIC OR HYMN: "In Christ There Is No East or West," No. 436.

READING: "Testimonies Concerning the Work Among the Jews," from the writings of Ellen G. White.

READING: "Our Spanish Neighbors" by E. J. Lorntz.

READING: "Who Is My Neighbor?" by W. A. Butler.

PRESENTATION OF ORGANIZATIONAL PLANS.

HYMN: "Whosoever Heareth," No. 571.

BENEDICTION.

had led them there (to St. Louis), felt, no doubt, their mission to be a sad failure. In their parting address in the American Fur Company's rooms in St. Louis, one of them said:

"I came to you over a trail of many moons from the setting of the sun. I came with one eye partly open for more light for my people who dwell in darkness. I made my way to you with strong arms, through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty. The two fathers who came with us—the braves of many winters and wars—we leave here asleep by your great waters and wigwams. My people sent me to get the Book from heaven from the white men. You make my feet heavy with burdens of gifts, but the Book is not among them. When I tell my poor, blind people, after one more snow, that I did not get the Book, no word will be spoken. One by one they will arise and go out into silence. My people will die in darkness. No Book from the white man to make the road plain."

The story was learned in St. Louis by William Walker, a half-breed of the Wyandot tribe of northern Ohio. Walker "was a man of education and ability, and later became the first provisional governor of Kansas." He was on his way west seeking a reservation beyond the Mississippi for his tribe. While he was in St. Louis, he visited General William Clark, member of the Lewis and Clark expedition to the Pacific Northwest in 1804-1806, and later the first Superintendent of Indian Affairs. He had his headquarters in the frontier town of St. Louis when the Indian delegation seeking the Book of heaven arrived. Clark told the story to Walker, and Walker

wrote to a friend in New York who, in turn, gave it to the religious press. And so the Nez Percés' Macedonian plea went to the churches. There was an immediate response, resulting in the establishment of the first Protestant Indian missions in the territory now known as Idaho, Washington, and Oregon. And God was preparing a young man to become the great apostle to the Nez Percés. That young man was Henry Spalding.

Today another Macedonian cry is arising from Indian tribes all over America. It is a plea for the last message to a lost world. Are we ready to respond?

—ORNO FOLLETT.

Testimonies Concerning the Work Among the Jews

"When this gospel shall be presented in its fulness to the Jews, many will accept Christ as the Messiah. Among Christian ministers there are only a few who feel called upon to labor for the Jewish people; but to those who have been often passed by, as well as to all others, the message of mercy and hope in Christ is to come.

"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. . . . To them will be fulfilled the word, 'As many as received Him to them gave He power to become the sons of God, even to them that believe on His name.' (John 1:12.)

"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."—*The Acts of the Apostles*, p. 381.

"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.

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God."—*Review and Herald*, June 29, 1905.

"There is to be true, sincere missionary work done for the Jews. A little is being done, but it is as nothing compared with what might be done. There is a decided failure to take hold of this work as we ought. Let the people of the Lord meditate and pray over this matter."—*Ellen G. White Letter 42*, 1912.

"We are plainly taught that we should not despise the Jews; for among them the Lord has mighty men, who will proclaim the truth with power. . . .

"The work Christ came to do in our world was not to create separating barriers and constantly thrust upon the people the fact that they were wrong. . . . Nor does Paul proclaim to the Jews a Messiah whose work is to destroy the old dispensation, but a Messiah who came to develop the Jewish economy in accordance with the truth."—*Ellen G. White MS. 87*, 1907.

"We must get away from our smallness, and make larger plans. There must be a wider reaching forth to work for those who are nigh, and those who are afar off. Let there be special efforts made for the enlightenment of the Jews. Every soul converted causes joy in the heavenly courts."—*Ellen G. White MS. 87*, 1907.

"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, and then the full corn in the ear.' The predictions of prophecy will be fulfilled. The day of the Lord will come suddenly, unexpectedly."—*Ellen G. White MS. 75*, 1905.

Our Spanish Neighbors

The large and constantly increasing Spanish population in our country offers a real challenge to every child of God who is interested in the saving of lost souls. On the shores of California, throughout the great Southwest, in the southernmost tip of sunny Florida, in New York City, and elsewhere around the country are several million Spanish-speaking neighbors of ours who have never heard the good news of the

soon-coming Saviour. In certain localities the majority of the population are Spanish; many of them do not speak any English. In the state of New Mexico the state legislature is bilingual, both Spanish and English being used.

Most of our Spanish-speaking neighbors have come to us from Mexico, although in certain places like Colorado and New Mexico there are large communities where the people claim to be direct descendants from the Spanish conquistadors who came to our shores in the sixteenth century. They have to some extent preserved the quaint old Spanish language spoken at that time.

It is claimed that thousands of Spanish-speaking people from the West Indies are streaming into New York every month. These people must hear the gospel. We are glad to say that our three churches there are growing fast, and we have now about five hundred members in that great metropolis.

The advent message has now been proclaimed among the Spanish of the United States for several years, and our Spanish membership is fast approaching three thousand. In many localities beautiful and representative church buildings, which are a real credit to our work, have been erected.

In New Mexico is located our Spanish-American Seminary which, with its consecrated faculty and up-to-date buildings, offers a junior college course in both Spanish and English to our Spanish young men and women. Its doors are open to anyone from Latin America who desires to prepare for entrance to a senior college and for American young people who plan to enter mission work in Spanish-speaking countries. There is no better place in the United States where training in a real Spanish atmosphere can be obtained.

Yet there are many untouched fields within our borders where we have no Spanish work and where thousands are dying without hope and salvation. How long must they wait for the last warning message to be given them? Surely the work will not be finished before all have had an opportunity to hear the Saviour's call to get ready for His coming.

Do we dare neglect these open doors of a real mission field in the midst of our own country? We need not cross the ocean to find that needy field. It is here.

May God help us to dedicate our lives to this cause, and may many of our foreign-speaking neighbors be found among the host of the redeemed when Jesus comes.

—E. J. LORNTZ.

* * *

Let's go to every neighbor's home
And take the message while we can;
In gospel teams from door to door
Promote the "Field-Adventuring" plan.

Who Is My Neighbor?

Anyone to whom we can be a blessing is our neighbor. A foreigner is one who owes his allegiance to a country other than the one in which he resides. As soon as he becomes a citizen of his newly adopted country, he is no longer a foreigner, though he may speak the language of his newly adopted country very imperfectly. In our missionary work we erratically think of foreigners as those who prefer, for various reasons, to use their native mother tongue.

Our publishing house at Brookfield, Illinois, prints some form of missionary literature—books, tracts, and periodicals—for most of the languages used in America. These writings are meeting a great need. The church missionary secretary is glad to procure any of the publications available from the Brookfield house. Every church member should be on the alert to supply any "foreigner" in the neighborhood systematically with literature.

In New Bedford, Massachusetts, where there is a large Portuguese population, we have both a Portuguese church and an English church. The members of the English-speaking church put on a strong tract distribution program. The people at one home where literature was left did not care for the papers, but a Portuguese neighbor begged them week by week. Understanding scarcely more than the texts, she found the Sabbath truth and the third angel's message. When our Portuguese Bible worker called on her, the lady told how she discovered the truth. She was happily surprised to learn there was a Portuguese Seventh-day Adventist church in the city. This seems like a devious manner of finding the truth, but it demonstrates again how God looks out for His literature when we do our part.

The foreign-speaking people about you are your neighbors. In the providence of God they live near you. Call upon them with a kind word, get acquainted, ascertain their language, pass to them literature in their tongue, pray with them in their homes; and if you can speak their tongue, pray in their language. Follow up this personal interest with Bible studies, and soon they will inquire where the Seventh-day Adventist church is.

The foreign-speaking person (as any other neighbor) is most appreciative of personal attentions and help during illness, distress, or poverty. Their hearts are readily reached; and while administering to their needs or giving succor, we can lead their hearts and minds to God, the Great Benefactor. In almost every neighborhood there are foreign-speaking people. If you have none, how about the grocer, milkman, laundryman, or others that may call at your home? It is our business to find out who

they are, where they came from, and in a Christlike, courteous way show a personal interest in them, so we may discover what steps to take to reach them.

Every American, except the Indian, has come from foreign stock. Many citizens who have formed the backbone of America's progress could speak no English when they first came over, but somebody befriended them, helped them to feel at home and to adopt this country as their own. We must do the same for others, but we must do more: it is our privilege and duty to help prepare them for a better country—to help them become citizens of heaven.

Isaiah says our church should be open to these neighbors and that they should be invited to worship with us and seek the same God and blessings that we enjoy. Pray God for wisdom to know how to reach those that speak a strange tongue. Read and meditate carefully upon the following quotation:

"Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer: their burnt offerings and their sacrifices shall be accepted upon Mine altar; for Mine house shall be called an house of prayer for all people." Isaiah 56:5-7.

—WM. A. BUTLER.

Notes to Officers

Organization for Visitation

Following the Missionary service on March 4, an instruction period that afternoon should be conducted with emphasis upon learning a suggestive canvass (prepared by each conference for distribution to each gospel team) and upon carefully studying the answers to common objections. An enacted demonstration of actually gaining entrance to the home should supplement this instruction.

Gospel Teams

After this instruction, together with an actual demonstration, the lay workers are grouped in gospel teams of two, an inexperienced member with an experienced one so far as possible. The experienced ones may be designated as those who have either distributed literature systematically, engaged in Ingathering from door to door, or who have given Bible studies in recent months. The instruction period will close

with an earnest prayer, claiming God's promise that angels will prepare the way and seeking His leading as we visit our neighbors with hearts filled with love for their salvation. The admonition of Jesus Christ, who sent out the seventy two by two, is heeded in arranging the lay workers of today for service in this "Every Home Visitation" program. These gospel teams are to obtain entrance to the home so as to become acquainted as neighbors and to direct informally the conversation toward Bible truth.

Materials

As these gospel teams go out to visit homes and make friendly contacts, they should be supplied with these three items: the special tract "Keep Looking Up"; the conference correspondence school enrollment card or folder; and a new Voice of Prophecy log. They should also be supplied a card designating the territory to be worked and providing a place to record the names of those interested ones they have found. Thus armed, together with their Bibles, they go forth to bring instruction, uplift, and cheer. With a prayer in their hearts as they approach the first home, they march forward confidently, knowing that God will give them words to speak. (Isaiah 50:4.)

The Home Visit

After a brief get-acquainted period inside the home, they direct the conversation to the seriousness of world conditions and the certainty of the establishment of a heavenly home of peace. Then they come pleasantly to the purpose of their visit: the presentation of the special tract and the offering of the Bible correspondence course opportunity. In closing they tactfully suggest that it is their custom when making Christian calls to offer a prayer before leaving. Even in the home of the religiously indifferent, when prayer is offered asking God's blessings upon the family the entire atmosphere often changes. Friendly interest and inquiries develop.

The Experience Meeting

Arrange for the recountal of experiences following the period of field adventuring. This will inspire every team to press enthusiastically on. "Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul-saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Testimonies*, Vol. 7, p. 19. "From week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ

what success has been theirs."—*Id.*, Vol. 6, p. 436.

The Follow-Up

In every church plans should be formulated to follow up the interested people found. The plan will depend upon the type and the degree of interest discovered. Bible studies may be in order. A neighborhood Bible class for the showing of doctrinal films may be formed. A children's story hour or a branch Sabbath school may be organized. Invitations to attend a church effort may be extended, or the Dorcas Society may render help to the needy.

The Three Steps of Gospel Teams

"You know this is the first time I have tried it this way. We are supposed to get into the home and visit and then pray. I feel shaky about it."

"Remember what they told us in the instruction meeting? There are twenty-one recorded personal interviews of Jesus in the New Testament, and then you remember Jesus sent His followers out by twos just as we are going. (Luke 10:1.) We are doing what He wants us to do; and He is with us, so we are bound to have some good experiences, even though it is new to us."

"But why can't we just give out literature at the door?"

"Have you forgotten the statement from the Spirit of prophecy which tells us the best way to do missionary work now? 'The burden now is to convince souls of the truth. This can best be done by personal efforts, by bringing the truth into their houses, praying with them, and opening to them the Scriptures.'—Mrs. E. G. White, *Review and Herald*, Dec. 8, 1885. I feel more confident doing it that way."

So the two sisters talked as they walked to their territory on Sabbath afternoon. As they went up to their first door, they prayed God to give them just the right words to speak. After briefly introducing themselves as Christian friends calling on their neighbors, they were invited in.

Soon they learned of the sickness and tragedy that had come to the home. The mother broke down as she told of her daughter who had recently been killed in an automobile accident. This gave opportunity for one of the gospel team to read to her the precious promises of God's Word. Then they helped her treat her two other daughters who were sick—one a four-year-old girl, suffering from a kidney ailment, and the other an eighteen-year-old daughter, who for eight years had been bedfast. Earnest prayer was offered for this grief-stricken mother and for her two sick daughters.

At another home on the same street they were told of the plight of this family just visited. Then they presented the work of the Dorcas Society and told how it would aid the mother in her housework and in giving treatments. This neighbor lady was so impressed that she volunteered to accompany them in their visiting. At the end of that afternoon's adventure they recounted with happy hearts their experiences. They urged the church to make plans to arrange for Bible studies and to render Dorcas aid.

The next day the newspaper featured the good-Samaritan work of Seventh-day Adventists, mentioning that the mayor's wife had been contacted and had joined one of these gospel teams in neighborly Christian service. Now in that city prejudice has been broken down, friendships have been formed, Bible studies are being given, and a number of people are now in the baptismal class of our church. How true: "We are not to wait for souls to come to us; we must seek them out where they are. . . . There are multitudes who will never be reached by the gospel unless it is carried to them."—*Christ's Object Lessons*, p. 229.

Join the tens of thousands of Seventh-day Adventist youth, parents, and older folk in the "Every Home Visitation" crusade on March 4. Yes, we will all be going, going to homes on that Sabbath afternoon; and the thrill of inside adventure will be ours.

Some time ago a medical doctor was impressed by the presentation of the field-adventure plan. He learned that it was based upon the pattern of the early Christian church (Acts 5:28, 42, 47; 6:7) and the blueprint of the Spirit of prophecy as given in *Christian Service*, pages 12, 114, 119: "Christ's method alone will give true success in reaching the people. Our Saviour went from house to house. Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighborhood, and know their spiritual condition." Together with 750 other gospel teams he accompanied one of the conference workers to the first home. He said he was willing to serve, but he was neither certain that this method would succeed nor that it was adapted to meet the conditions of today.

As they stood on the porch waiting for a response to their knock, they prayed that God might give them an entrance into that home. A lady, whose face revealed great anxiety, came to the door. They explained the purpose of their call and asked for the privilege of stepping in.

"I'm finishing an airmail letter to my husband, who is critically ill in a distant hospital," the woman replied. "I must finish it right away for the next mail."

There the minister and the doctor stood. They could think of nothing to say; and yet the promise of the Lord (Isaiah 50:4) was realized, for the Holy Spirit gave them just the right words.

Soon the worker said, "I'm sorry to hear that your husband is so ill, but there is One who can answer prayer and bring healing. May we step into your home and pray for your husband?"

The countenance, harassed and worried, now changed to astonishment and amazement. Without saying a word, she opened the door and allowed the two Christian workers to enter.

There were tears in her eyes at the close of the prayer, and she asked, "What church do you come from?" When she was told it was the Seventh-day Adventist church, she said, "I've often passed that church, but I have never met any of the Seventh-day Adventists." She inquired concerning the teachings of our church. She said, "You know, we are Baptists," and began talking about the problems she had. Her boy, twenty-one years of age, had left home and was stationed with the army on the Philippine Islands. He had given up Christianity and had become embittered toward the church. She herself was also concerned with financial worries, because she had lost her work that week.

The doctor, remembering the sick husband, mentioned that they had taken much of her time and that she had wanted to finish the letter that she was sending to her husband, but she answered, "That can wait until the next mail. This visit has done me so much good." The two felt that they should invite her to the Sunday night evangelistic meeting at the church. Very promptly she said, "I will come, and I will tell you why. I shall attend because this visit has done me so much good that I believe that by coming to your church Sunday night I will receive another blessing."

As the worker and the doctor left that home that afternoon, the doctor said, "I understand now why you call it 'adventuring.' I never enjoyed an experience like that before." To the seventy-five other teams he enthusiastically related that afternoon's experience and said, "How our hearts burned within us as we prayed and talked with that lady! She very readily accepted the literature we brought; and she enrolled in the Bible correspondence course, and she is coming to our meeting Sunday night."

That lady has since then joined the Dorcas Society. She is attending the Sabbath services. The Lord has heard the simple prayer of these two workers: her son is on his way home, her husband has been healed, and she has found a new job.

The doctor told how he doubted that

the work of God would be finished by personal work. He had laid so much emphasis upon other methods of work, but now he said he truly believed the statement that Sister White has given us in *Historical Sketches*, p. 150: "How can the great work of the third angel's message be accomplished? It must be largely accomplished by persevering, individual effort; by visiting the people at their homes."

On Sabbath afternoon, March 4, youth, parents, and older folk everywhere throughout the North American Division will join in a great "Every Home Visitation" crusade. Will you not follow in the footsteps of Jesus, whose work was largely made up of personal interviews? Participate in the last-hour movement in which "hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."—*Testimonies*, Vol. 9, p. 126. Let us all go, go to all on Sabbath afternoon, March 4.

Respond to the invitation to adventure for Christ on March 4 and bring salvation to the man next door.

Are You Asking?

What Do You Say?

Here is a suggestive canvass which can easily be adapted to meet the situation in your community.

"Good afternoon. We are making some friendly Christian calls upon our neighbors in this vicinity today, and we would be happy to step in and get acquainted with you."

(If they hesitate, you can say, "We are visiting the neighbors on this street today, so we can only stop a few minutes.")

After you get in say: "I am Mr. ———, and this is Mr. ———."

(Then very informally): "Has this always been your home community?"

(Ask a few questions to start the person talking.)

(After a brief period of "getting acquainted," come seriously to the purpose of your visit—what you have brought to give them.)

"Mrs. ———, we have some good news for you this afternoon—something that will be a real blessing to your home. It is a special tract dealing with some questions that are uppermost in the minds of men and women today. So many people are wondering about the future. You have thought about the pressing problems facing the world, no doubt."

(Now adapt yourself to the individuals. Use leading questions to draw them out. But prepare them for the reading of the tract. Put a radio log inside the tract.

Enroll them in the free Bible correspondence school, suggesting that the Bible course is prepared for busy people seeking God's answer to many perplexing questions and mentioning that more than one million persons have enrolled in such a course.)

(Before leaving thank them for the friendly visit and for the time given. Where possible suggest a word of prayer with some statement as this):

"It is my custom when making Christian calls to offer a prayer before leaving. I've enjoyed meeting you today; and before leaving your nice home, I would like to ask God's blessing upon you and your family. Would you like to have me offer a prayer for your home? Thank you."

(After prayer shake hands and leave with a friendly greeting.)

How Do You Answer Objections?

Not Interested. Call attention to the spirit of neighborliness. "We live in a fast world, and we do not take time to be neighborly; so today we are visiting our neighbors to get better acquainted." Mention that there is trouble, sickness, and sorrow everywhere. What is the remedy? Is there any way out?

No Time Today. Emphasize the value of the special tract. Say that you are visiting every home in the section, so calls are brief.

Sorry, But We Have Company. Say you have something for each of their friends: "We are presenting to our neighbors a special leaflet containing good news."

I Belong to a Church. Be glad to meet a Christian, for you are then on common ground: Christ as Saviour, Bible as guide-book to heaven. Request privilege of praying together for the community and its children.

I Am a Catholic. "I am so glad you are a Christian. Is it not wonderful to have a Saviour that we can all look to?"

Will You Go?

One windy night a sentry on duty was startled by a sheet of paper that slapped his face. As he picked it up, he read in surprise these words written across the page, "We are traveling home to heaven above. Will you go?" All during the night those words haunted him. He could not rid his mind of the question. As the morning light appeared John Waugh took his pencil from his pocket and wrote his decision, "By the grace of God, I will!" Beside his name he scribbled: "Company Y, United States Volunteers, June 26, 1863."

As you field adventure for Christ and as you present God's message by the fire-sides of your neighbors, approach them in a prayerful spirit of appeal to go along with you on the journey to heaven above.

Weekly Church Missionary Services

March 4

Good News for Navahos

Recently the Gospels of John and Mark were published in the new Navaho orthography, and renewed efforts are being made in many parts of the Navaho land [Arizona, New Mexico, and Utah] to teach the people this relatively simple way of spelling their own complicated words.

It might seem strange to some people that many Navahos still do not know English. But despite some schools and the many years during which the government has attempted, at least in some measure, to educate the Navaho people, there are not more than ten thousand who have any functional use of English. This means that more than fifty thousand of these desert and mountain dwellers know practically no English; and, what is worse, that number is growing every year. If the adult population is to be reached effectively, it must be done through the Navaho language. Even the government has realized this fact and is now publishing a number of books and pamphlets and a monthly paper in the Navaho language, to which some native Christians are contributing. One monolingual Navaho wrote in the paper: "At the beginning I noticed there were some little books of God's words in a written Navaho language. After I learned to read in my own language, I began to know God better. I am very thankful to God and Jesus Christ, who helped me learn to read in my language."

The Gospels of John and Mark are soon to be followed by Matthew, 1 Corinthians, Philipians, James, and 1 and 2 Peter.

The government estimates there are probably one thousand Navahos that have at least some ability in reading their own language, and this number is being steadily increased by the missionaries and government workers who are patiently spending the long hours that are necessary in helping unaccustomed eyes and brains to recognize the values of newly learned symbols. Whether it is helping wrinkled fingers draw letters on the dirt floor of the hogan, pointing to pictures and corresponding words on finger-smudged primers around tiny fires, or arranging new words and sentences with bright letters on the black surface of a flannelgraph board, these slow and patient steps are necessary in the task of teaching illiterate people to read. At times the classes are held in missions, little

chapels, or isolated schoolhouses; but in other cases they are held in hogans like Old Mary's or on the hillside while the people watch their sheep pasturing in the meadows below.

One must not suppose for a moment that the Navaho language is incapable of telling the matchless story of Christ. Quite the contrary; some of the Navaho idioms are fully as expressive as ours. Instead of using a word like "worry" a Navaho may say, "My mind is killing me." With this expression real meaning is given to the admonition of Jesus in Matthew, the sixth chapter: "Do not let your mind kill you; . . . seek first God's kingdom and His righteousness, and all these things will be given to you as well."

The Navahos understand very readily what Paul talks about in his Epistles when he enjoins the Christians to avoid "factions." In the Navaho language this is translated as "crawling ahead of one another." These factions are not open war and conflict, but jealous seeking for position and personal glory. To the Navaho, living in the broad sweeps of sagebrush lands, this internal strife can best be described by the phrase "crawling ahead of one another."

Many of the translations, of course, reflect the life and customs of the people. For example they use no oxen and have never seen yokes. The only way they could even talk about a yoke would be to call it a "collar for oxen," which is taken from their use of collars for their horses. But to say, "Take my collar for oxen upon you" (Matthew 11:29), simply has no meaning or, if any, quite a wrong significance. It is so much more significant for them to say, "Take my harness upon you." This latter expression is the closest equivalent in the Navaho language and precisely the way in which they would describe even the placing of a yoke upon an animal. Thus the Navaho may come to know that the "harness" which Christ would give him is not burdensome and harsh and that only as the servant of the true Master can anyone have victory over sin and defeat.

Many of the difficulties which beset the Navahos in their overpopulated and arid lands are economic. To these have been added the social ills which have come in many areas to set the younger people against their elders, with the resultant loss of the restraining power of the older culture. But basic to all these difficulties is the tenacious grip of ancient fears and super-

stitutions—a mystical looking-back to the powers of the sacred mountains and totemic animals, whose help is obtained only through songs and incantations. By means of the native religion men seek for power to keep them from physical harm and to insure their peace in the next world; but they have no consciousness of God's indwelling presence within life, nor any knowledge of Him who came to die that we might be reconciled to God and thus be able to live. In order to reach a poor disillusioned people with this vital message of the gospel, the *Good News* magazine is now being published in a form which these people may read and understand.

—E. A. NIDA, in *Bible Society Record*.

March 11

The Advent Message to the Eskimos

Eskimos (meaning "people"). How intriguing the name! When I was a boy in school, I read about these small fur-clad people who live in ice houses or igloos; but I never dreamed that some day I would be a missionary and live among them. This has been our privilege for a number of years, and we have enjoyed our friendship and labor with these fine, peaceful people.

At present we have but two places where definite work is established. One is a school at Aleknagik Lake, Alaska, known as the Bristol Bay Mission School. It is now in its fourth year of operation. A number of promising children are in this humble institution made possible by much prayer and sacrifice. It is a small boarding school, and the children love it.

The Eskimo people are very religious, and their beliefs range from the ancient devil worship to the Seventh-day Adventist faith. Most Eskimos are of the Greek Orthodox faith, established here by the Russians at the close of the eighteenth century. Many of these Russian churches are still in evidence on the Aleutian Peninsula and in Southeastern Alaska, but the disintegration of these buildings is a symbol of the faith they represent. Now is an opportune time for spreading the reformatory beliefs of the third angel's message.

The second place where our work is established among the Eskimos is on the Island of St. Lawrence, forty miles east of Indian Point, Siberia. Here live one of the most primitive and interesting peoples in America. A number of them were born in Siberia, and many have friends or relatives there. Nearly every summer the Eskimos from Siberia cross the Bering Sea to visit the people of St. Lawrence. In the winter the hunters from both places have been known to meet on the ice and dine together, if they have been fortunate enough to catch some seal or walrus.

The work among these island Eskimos, like that of Bristol Bay, was begun by faithful Seventh-day Adventist government school teachers. We have an organized school of about thirty members in Gambell and one isolated family of believers in Savoonga. The leader of the Sabbath school on St. Lawrence was a devil worshiper about seven years ago, before becoming a Sabbathkeeper. He speaks and reads English well. Usually he acts as our interpreter. We have not learned to speak Eskimo. It is a very complicated language, which very few white people master.

The fine group of believers on St. Lawrence Island have neither Adventist church nor school as yet. Another mission society is established there; and since it is a government reservation, we have not yet secured the permission to build our own mission. For the past three summers we have lived among these interesting people. We used a couple of tents for a house.

It is a real inspiration to hear the Eskimos sing our advent hymns, which we all love. Even those who are unable to speak or read English sing very lustily. They love to sing.

It is cheering to hear their earnest testimonies. These are interpreted to us from the Eskimo into the English. One elderly man, who moved his family from Siberia to Gambell a number of years ago, said during a testimony service: "I am glad we are in America, but I am especially glad that we found this wonderful advent message here. We want to be ready when Jesus comes."

Yes, when Jesus comes there will be some Eskimo people from St. Lawrence Island and other near-by places who will ascend to heaven to join the triumphant company of the redeemed.

Our greatest need is for trained Eskimo leadership. To this end our educational work for these needy people must be enlarged and strengthened.

God's Spirit is in evidence in many ways. Interests are developing in several places. One of our members, who has traveled over much of Alaska as a trader for years, said that during the past year or two he has been impressed by a change among the Eskimo people. Instead of the barrel of home brew in every home, he saw eager groups singing hymns and asking for explanations of Bible texts. On several occasions he had opportunity to speak to them about the return of Jesus.

Just a few days ago the Alaska Mission office received a letter from an Eskimo at Goodnews Bay on the Kuskokwim River mentioning that there is a group of thirty-two people, including children, keeping the Sabbath. This interest has developed through the radio Bible correspondence course. One

young man who had been in the army induced his friends to take the course he so much enjoyed. Now the whole group is asking for help from the Sabbathkeeping people. Their former church leaders have tried to win them back, but without success. This interest is not far from the Bristol Bay Mission School. The mission that has operated in that country many years claims 4,000 members, and many of the younger ones are quite well-educated. Undoubtedly this is the day of opportunity for the advent message to go to the Eskimo people. When you pray for the mission field, remember these needy people.

—FRED H. WAGNER.

March 18

In His Own Tongue

The Lord told His people anciently that the stranger should be considered as "one born among you." (Leviticus 19:33, 34.) And He added, "Thou shalt love him as thyself." The gospel of the kingdom is to be preached to "every nation, kindred, tongue, and people." Obviously this means every kindred, tongue, and people in our own country as well as in foreign lands.

Long experience has taught us that the most effectual religious approach can be made in the tongue used in the home of the one approached. A large percentage of the population of North America use some language other than English. Early in our history the French and Spanish languages were added to the many Indian languages already here, and since then hundreds of thousands of foreign-speaking peoples have come to our shores until large sections of many of our large cities are veritably foreign districts. Years ago the following instruction was given to this people through the Spirit of prophecy in Volume 8, page 36: "In the cities of America there are people of almost every language. These need the light that God has given to His church."

When the Holy Ghost descended with power upon the early disciples, they were given instruction to begin in Jerusalem, reaching out later to those in Judea, then extending their efforts into Samaria and from there on out unto the "uttermost part of the earth." (Acts 1:8.)

In Acts we are told that "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:5. So the first work of the Spirit was to give the glad tidings to the foreign-speaking people dwelling in Jerusalem. Everyone heard the gospel in his own tongue. In the closing times of the gospel work everyone will again have the same opportunity of hearing the message preached in his language. God grant that it may be so without too much delay.

Definite instruction has been given us as a people by God's servant that the home-foreign work should not be neglected. "Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors—in the cities of California, New York, and many other states."—*Testimonies*, Vol. 8, p. 35.

Farther down on this same page in Volume 8 we find these serious and startling words: "May God forgive our terrible neglect in not doing the work that as yet we have scarcely touched with the tips of our fingers. When will this work be done? It makes my heart sick and sore to see such blindness on the part of the people of God."

Just now when so many difficulties are confronting us in other lands, shall we not rise and do this work which God in His providence has placed in our very hands? "The work in the home field is a *vital problem* just now. The present time is the most favorable opportunity that we shall have to work these fields. In a little while the situation will be much more difficult."—*Id.*, p. 32. Now is the time to work for your foreign-speaking neighbor.

—H. D. CASEBEER.

March 25

Pledge Signing

The annual pledge-signing campaign and membership drive which has recently been launched by the American Temperance Society is nothing new among Seventh-day Adventists. "Years ago we regarded the spread of temperance principles as one of our most important duties. It should be so today."

One of the earliest accounts of pledge signing among us appeared in the *Review and Herald* of June 12, 1879. This was a report of a camp meeting held at Nevada, Missouri, and appeared under the pen of Ellen G. White. It is an interesting account of how the pioneers launched a pledge-signing campaign in behalf of total abstinence. This account reads as follows:

"Monday morning, we assembled under the tent to attend the organization of a temperance association. There was a fair representation of our people present. Elder Butler spoke, and confessed that he had not been as forward in the temperance reform as he should have been. He stated that he had always been a strictly temperance [temperate] man, discarding the use of

liquor, tea and coffee, but he had not signed the pledge being circulated among our people. But he was now convinced that in not doing so he was hindering others who ought to sign it. He then placed his name beneath Col. Hunter's; my husband placed his name beneath Brother Butler's, I wrote mine next, and Brother Farnsworth followed. Thus the work was well started.

"My husband continued to talk while the pledge was circulating. Some hesitated, thinking that the platform was too broad in including tea and coffee; but finally their names were given, pledging themselves to total abstinence.

"Brother Hunter, who was then called upon to speak, responded by giving a very impressive testimony as to how the truth found him, and what it had done for him. He stated that he had drunk liquor enough to float a ship, and that now he wanted to accept the whole truth, reform and all. He had given up liquor and tobacco, and this morning he had drunk his last cup of coffee. He believed the testimonies were of God, and he wished to be led by the will of God expressed in them.

"As the result of the meeting, one hundred and thirty-two names were signed to the teetotal pledge, and a decided victory was gained in behalf of temperance."

This apparently was the beginning of pledge signing among us.

Ellen G. White on another occasion stated, "From the light God has given me every member among us should sign the pledge and be connected with the temperance association." In other words we should become active members of our temperance society.

Our ministers were also encouraged to keep pledges on hand and invite those who attended our meetings to take the pledge. "Our preachers ought to keep temperance pledges on hand for use on every proper occasion. Brethren and sisters, we want you to see the importance of this temperance question, and we want our workers to interest themselves in it, and to know it is just as much connected with the Third Angel's Message as the right arm is to the body. We ought to make advancement in this work."—*Review and Herald*, Feb. 14, 1888.

"Let no excuse be offered when you are asked to put your name to the temperance pledge but sign every pledge presented and induce others to sign it with you." Let us, therefore, give our wholehearted support to the annual pledge-signing campaign and membership drive launched by the American Temperance Society. Sign the pledge again, and again, and again, and induce others to sign it with you.

—W. A. SCHARFFENBERG.

Blazing the Trail in Borneo

On Friday, the first of July, about three fourths of the Kalisunan people sailed on the "Kalatan" for Marudu Bay. Brother Sibarani went with them. I was somewhat reluctant to send him until I heard the story of Jerimal and his father. They had walked from Marudu clear to Tenghilan to ask for baptism. That is four days of hard walking and close to eighty miles. Brother Sibarani examined them and did not feel that they understood as much as they should. They told him they had seven others ready for baptism and begged for someone to come and teach and baptize them. We could not turn down a request like that when they had walked so far and still were not ready. For this reason we arranged for Brother Sibarani to go to Marudu Bay for one month. We hope he can baptize all nine, and we will then have eleven believers in that vicinity. When the Kalisunan folks get there, we will add about twenty-four more members. I feel that the future looks very bright at Marudu Bay.

—ROBERT YOUNGBERG.

"There's a work to be done
And a world to be won."

Passion Plays

(Continued from page 2)

and to call him away from the follies of the world and all that leads earthward, we can hardly imagine Him giving sanction to or participating in any such theatrical performances.

So it seems to me that no matter how beautifully the story of Christ may be dramatized nor how perfect may be its presentation, a play can never rightly present the living Christ not the Gospel which He commanded to be *preached* to all the world.

I would not say that there is no place for the motion picture in the presentation of the truth for this time. I believe there is. But surely little good can come out of the dramatic presentation of the greatest Life of the ages when cast in the form and after the manner of the modern movie actor. I believe that His life and His love are altogether too sacred to be presented through the channel of or in association with the dramatic setting of a movie play.

For the reasons set forth above I believe that our church members should be encouraged not to attend a theatrical performance or a motion picture film dramatizing the life of Christ, even when sponsored by religious organizations or held in church edifices.

—J. I. ROBISON.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

1950 a Share-Your-Faith Year

Here we are, facing March, 1950. How are you progressing, officers, in your determination to make this year a Share-Your-Faith year? Should not every Missionary Volunteer Society be given the privilege, after due consideration and study by its officers, of participating in a unique and thrilling Share-Your-Faith adventure during the year 1950? This is the time when strong leadership is needed to rally and guide a waiting and anxious body of youth. Let missionary work—soul-winning plans—be outlined in every society to give opportunity for everyone to have a part in this type of endeavor.

It may be you have those who can hold cottage meetings, evangelistic efforts, Bible readings. Remember that the Missionary Volunteer Crusade film strips are available. The twenty-eight subjects will bring the knowledge of God's last-day message to needy hearts. Some of our societies are using several good projectors in this program. Most conference Missionary Volunteer Departments can supply you with these films. Many societies own their own library of film strips. They cost approximately \$4.00 a subject, each one containing about fifty-six frames, including texts. They are available through the Mayse Studio, P. O. Box 25, San Diego, California.

We are waiting and God is anxious to see a multitude of wide-awake Share-Your-Faith societies in 1950. The young people desire it, and you should plan for it.

Hobby Kits

Some of your Senior and Junior members, especially those interested in nature study and certain other hobbies, will be glad to know that there is now available a hobby kit produced for the benefit of those who wish to preserve small objects more or less permanently.

The kit includes a full pint of crystal-clear plastic—Edu-Plast—tints for which any color may be obtained, a mold, measuring glass, stirring rod, wet or dry emery paper, a complete polishing outfit, medicine droppers, liquid cleaner, a group of specimens (minerals, shells, etc.), and a booklet of complete instructions on imbedding and preserving minerals, insects, small animals, plants, flowers, etc.

The kit sells for \$4.50 and is available at the Edu-Plast Company, Loma Linda, California. However we would advise you to contact first your conference Missionary Volunteer secretary, as some conferences are subsidizing the purchase of this project, making it available to you at a reduced cost.



Reason for Life

I don't know how to say it, but somehow it seems to me
That maybe we are stationed where God wanted us to be;
That the little place I'm filling is the reason for my birth
And just to do the work I do He sent me down to earth.

If God had wanted otherwise, I reckon He'd have made
Me just a little different, of a worse or better grade.
And since God knows and understands all things of land and sea,
I fancy that He placed me here just where He wanted me.

Sometimes I get to thinking, as my labors I review,
That I should like a higher place with greater tasks to do;
But I come to the conclusion, when envying is stilled,
That the post to which God sent me is the post He wanted filled.

So I plod along and struggle in the hope when day is through
That I'm really necessary to the things God wants to do.
For there isn't any service I can give which I should scorn,
For it may be just the reason God allowed me to be born.

—EDGAR A. GUEST. Used by permission Reilly and Lee Co., Chicago, Illinois.

Missionary Volunteer Day

Remember the first Sabbath of the Week of Prayer this month is Missionary Volunteer Day. Let us as officers get behind the program for this day and co-operate with our pastor, elders, and church board in planning for a program that is par excellent. Young people deserve the best. We must give emphasis to the work of the youth to arouse the church and to inspire the young people to active participation in the devotional week that follows.

Plan the 1950 Missionary Volunteer Day with much youth participation in the program of the Sabbath service. By using songs, posters, slogans, special music, etc., your exercise will have greater youth appeal and accomplish greater results.

Devotional Features of the M.V. Society

Upon consecrated leaders depend the devotional spirit and activity of the members. Missionary Volunteers know that it is a fatal mistake to suppose that successful Christian lives can be lived or earnest missionary work can be accomplished without a steady and constant devotional experience. We must hold before our young people the fact that all who are to accomplish God's bidding in these important times must be faithful to the important devotional features which are heaven-ordained. We refer to the basic practice of keeping the Morning Watch, the Bible Year, the Character Classics, the prayer bands, etc.

Daily Contacts

Many times during the week we are brought into contact with young people we may never meet again. Should not these casual meetings count for the message? In the King's Pocket League every handbag, briefcase, and auto should be equipped with tracts for instant use. Talk, preach, and demonstrate the message every day by scattering tracts on buses, trains, and among the hundreds working in offices and factories. In some M.V. Societies a packet of seven tracts is given to each member at the Young People's meeting. This furnishes them with a supply of tracts for "one-a-day" distribution.

"The best a man ever did should not be his standard for the rest of his life."
GUSTAVUS SWIFT.

"The sermon will be better if you listen as a Christian rather than as a critic."

Senior Meetings

March 4

NEW HORIZONS IN INTER-AMERICA

BY ARTHUR H. ROTH

ORDER OF SERVICE

SONG: "Hark! Hark, My Soul!" No. 376 in *Church Hymnal*.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SYF REPORTS.

SPECIAL MUSIC.

TALKS: "New Horizons in Inter-America."

"Olaya Witnessed on the Colombia Horizon."

"Gospel Advance Among the Maya-Quiches."

"Medical Evangelism in Mexico."

"Adventist Education in the Antilles."

"Literature Ministry in the British West Indies."

SONG: "Lead On, O King Eternal," No. 362.
BENEDICTION.

New Horizons in Inter-America

Youth has ever been eager for adventure and conquest. Most of the men who discovered and explored early America were young men. They were impelled by the unknown, the new dangers, the unpredictable future, and the intriguing new horizons that loomed before them. America's early history is laden with names such as Columbus, Cortez, Ponce de Leon, Drake, Balboa, Morgan, and Quesada—men who were drawn to the new world of wonder, myth, and fascination. These stalwarts broke through "the narrow confines of the known world, guided by new concepts, new values, to launch themselves upon one of the most daring adventures the mind of man had conceived." The first lands of the West that these men knew were the islands of the Caribbean Sea and the mainland of Middle America. (In Seventh-day Adventist terminology these areas constitute the Inter-American Division.)

A totally new and different world lay before them—new peoples, new languages, and new ways of living. The varicolored blues of the bays and inlets, the soft, golden sands of the shores, and the palm-studded coast lines seemed to welcome these youthful adventurers while at the same time challenging and beckoning them to go farther inland in search of wealth and adventure. Their quest was for power, glory, and gold. Everything they saw was tinged for them with wonder. The brilliantly plumaged birds and the exotic flowers provided an unending spectacle. The dense jungles and lush tropical foliage growing near streams (swollen to mighty rivers during the rainy season) were impressive sights. Various and strange species of the

reptile family were in evidence: brightly colored lizards and iguanas, crocodiles, and gigantic snakes. Monkeys and parrots chattered in the woods. Panther-like animals slunk behind trees. Mysterious swamps and weird sounds abounded on every side. Different fruits were at first cautiously tasted and later developed and grown. The mango, sour sop, star apple, breadfruit, papaya, guava, and banana became favorites.

These lands offered great contrasts, too, ranging from the low humid coastal sections to the high, chilly mountainous regions. And overhead were the clear skies of the morning and the flaming sunsets, which were never two days the same. This new world was appropriately referred to as the "golden land." And in truth a new day had dawned for the adventuresome in spirit.

The dreams of these men for wealth and glory were more than realized. The land they discovered was rich in silver and gold; pearls and spices. It fired their imaginations and made them drunk with power and self-glory. The conquest of America rushed on; men eliminated one another in their eagerness to reach new horizons first. The cost in human lives was large. This, in brief, is the story of Inter-America when the Western world was still young.

Since the discovery of America decades have turned into centuries. Then God, on New World soil, raised up His remnant people and gave them the message of the second advent to proclaim to the world. Thus early in the history of Seventh-day Adventists, denominational leaders recognized and accepted the God-given commission to preach the gospel to every nation, kindred, tongue, and people. The words of an old song were dear to their hearts:

"Tell it to every kindred and nation,
Tell it far and near;

Earth's darkest night will fade with the
dawning,

Jesus will soon appear!"

Seventh-day Adventist youth filled with vision and the spirit of adventure went by land and by sea to give the gospel message to sincere, truth-loving souls in Mexico, Central America, Colombia, Venezuela, and the West Indies. Peoples in the Caribbean areas first learned of Adventism through tracts that reached far-flung British Guiana and Barbados in 1883. During the 1890's a few colporteurs and earnest young missionaries accepted the call to work for God in this hitherto unentered territory.

Just as the explorers and adventurers of still earlier times sought and ransacked these new and challenging coasts for gold and earthly riches, so valiant Seventh-day Adventist missionaries began to go to these countries and win precious treasures for the kingdom above. They were not immune to the effect of the rigors of the dank and sultry climate of the tropics, and several were victims of the fevers that were so prevalent. A number of these early mission-

aries sacrificed their lives in their endeavors to further the cause of God in new horizons and were laid to rest within a few months after reaching their chosen fields. But others followed in their footsteps, and so our message began to stir the hearts of more and more peoples in the lands of the conquerors. Young missionaries and new converts worked side by side. The laity, youth and adults alike, early became a vital factor in spreading the advent message.

Olaya Witnessed on the Colombia Horizon

It was much more economical to ride a donkey or a horse across the top of the northern Andes from Tula in the great Cauca Valley to Colombia's capital, Bogota, than to travel in a carriage or a cart. It was still less expensive to walk; and when one walked, costs could be cut by going barefooted—shoe soles would wear out. So during much of the eight-days' journey on foot to the capital, Gustavo Olaya tied his shoes around his neck and carried his bundle of clothing and supplies in his hand as he wound his way up and up to the expansive Meseta, where lived his little daughter, Sixta Elana, whom he had not seen for two years. The journey was well worth the effort.

For three days Olaya had traveled alone. On the morning of the fourth day he overtook another foot traveler and greeted him in Spanish, "How do you do, Senor! Are you also walking to Bogota?"

"Yes, I am."

"Then," said Olaya, "why don't we walk together and converse as we go?"

"Oh, with much pleasure. You must also be on a pilgrimage, journeying to honor our beloved Lady at Mont Serrat, right by our capital."

"I am traveling to Bogota to see my little daughter."

"Then you may be delayed if you journey with me, for I have vowed to halt at every shrine and altar and church along the way and contribute to our dear Lady at each place: five Paternosters, five Ave Marias and five Milagros."

"I shall wait for you at each stop while you fulfill your vows," promised Olaya.

All along the way Olaya's new friend spoke continuously about his pilgrimage—the miracles and mercies bestowed by the saints, the frequent healings from illness, the protection during tropical storms, and innumerable other favors. Olaya hardly said a word, but he listened and waited courteously.

Late in the afternoon of the eighth day the sun, which was already far behind them, began painting the sky; and as they rounded the bend, there lay the beautiful golden city. The pilgrim fell to his knees and ecstatically shouted: "Santa Fe de Bo-

gota! Olaya, our dear city was founded by brave Quesada when he built a church and surrounded it by twelve houses, one named for each apostle. Ah! Mont Serrat, the shrine of our beloved Lady. Olaya, soon my pilgrimage will be at an end, but it just occurs to me now, *do you not have faith?* Not once on this trip did you count a single bead. Not once did you make the sign of the cross. Not once did I hear from your lips an Ave Maria. Are you devoid of faith?"

"I have a very precious faith," said Olaya. "It is the faith of the dear Jesus. Really you should know my faith, and you would be convinced of how beautiful it is."

"Tell me, Olaya."

"We are now too near to Bogota, and I will not have sufficient time to tell you all you must hear about my faith; but I shall tell all to you if you will permit me to return with you ten days hence."

The date for the return trip was agreed upon and the men separated.

Monday morning, ten days later, the two travelers were on their way home. Each was happy over his stay in Bogota.

"Olaya, do you remember how you promised to speak to me about your faith?"

"Yes, I have been wanting this time to come quickly. Now you shall not be occupied with your vows, so I hope you will permit me to speak much of the time. I have so much to tell you."

Monday, and Tuesday, and Wednesday, and Thursday the men walked and talked. Olaya was the chief speaker.

"My faith begins when the Creator made our world," started Olaya. Then in much detail he told of the coming of sin, the first promise of redemption. He spoke of the patriarchs, the prophets, the children of Israel, the birth of the Saviour, His ministry, His death, His resurrection, the early church, the great apostasy, the Reformation, the Sabbath, the second coming of Jesus. He told everything he knew from Genesis to Revelation.

"Not even in the days when I studied for the priesthood have I ever been more thrilled or moved, Olaya. Tomorrow, at Armenia, you leave me; but can't you tell me how I can study this further? Olaya, my heart tells me you are my brother. My conscience orders me to begin at once to keep the Saviour's Sabbath. My soul longs to see Jesus when He comes."

Olaya gave his friend the address of the mission in Cali, and each returned to his home.

Several weeks later Olaya's friend knocked at our little mission headquarters and announced: "I want to be baptized."

Our missionary told him he would have to study more. He gave the inquirer books and a Bible.

Two years passed and no one knew anything about this man. Then one day he reappeared. "Now you must baptize me, but you must come with me to Tolima. There are three groups of people, seventy in number. They also keep the Sabbath. They also expect the second coming of Jesus. They also want to be baptized."

This all happened twenty-two years ago (1928). Then there were only fifty Seventh-day Adventists in all of Colombia—and Colombia is big. It is as extensive as America's own Southland. Today there are fifty-three times that many Seventh-day Adventists in Colombia. Gustavo Olaya is still there. He and others like him continue to tell about their wonderful faith. New opportunities and ways of witnessing are constantly presenting themselves before workers and laity in Colombia, South America.

Gospel Advance Among the Maya-Quiches

On New Year's Day, according to the Maya Tzolkin calendar, Vernon Berry, Melvin Sickler, Lawrence Wheeler, and I joined a large company of Maya-Quiche Seventh-day Adventists in the dedication of Adventism's third Indian church in Guatemala. Approximately two hundred Adventist Indians, bright faced and dressed in lovely clean garb, awaited the signal to enter their new church home. As soon as we arrived, after a two-hour walk up the mountainside, we were honored with the privilege of leading the procession into the new church. What a lovely building it was, both inside and outside. Pine needles were strewn over the floor in a three-inch layer. Pine cones, quince, mountain berries, and flowers woven into wreaths and streamers decorated the interior. It was a genuine manifestation of love and devotion. A well-ordered Sabbath school and missionary service were the first acts of the day's program. Thereafter followed the actual dedicatory services. Joyfully Juan and Pedro Perez told the history of Adventism in Santa Ana. They pointed to Miguel Ixcoy Sontay and explained how his conversion was closely related to the new Santa Ana church. This is what they told:

One night Miguel Ixcoy Sontay was in his fields when he observed a ball of fire. He drew near to this ball of fire to investigate, but as he approached, the ball of fire withdrew. He followed and soon realized that the light was leading him along a dangerous and precipitous mountain trail—a trail seldom traversed by the Indians at night because of the extreme danger involved. Yet his curiosity would not let him stop. He followed on for about three leagues, and then the light rested above a hilltop. Just as he was approaching the light within

satisfactory range for observation, it went out. Sontay stood there alone. He looked about and discovered a home some three or four hundred yards away. He went to the home and asked for admittance. Juan and Pedro Perez answered his call.

"Do you know about the ball of fire?" he inquired.

"We did not see it," came the reply.

"I followed it from my home on the other side of the valley, three leagues [about nine miles] away, to this hilltop; and then it disappeared."

Juan and Pedro suggested to Sontay that probably the God of heaven led him by the ball of fire as He had led men long ago by a star to Bethlehem. They invited Sontay into their home, and for the rest of that night taught him the precious advent truth. They told him, "For many weeks we have been talking of erecting a house to God on the very hill where the light came to rest."

Sontay was impressed and convinced. Studies began among his relatives and neighbors. At the dedication many were in Santa Ana with him as baptized members of the world brotherhood of Seventh-day Adventists.

At times it is difficult to believe that such strange leadings are the leadings of God. Yet when one is faced by such sincere men and women as are Miguel Ixcoy Sontay and his company, when one speaks personally with Juan and Pedro Perez, when one confirms these facts with those present, and when one preaches the dedicatory sermon for the house built to God by the very men who shared in this experience, he can only add: "God makes His will known in many wonderful ways."

The Indian peoples of Guatemala, descendants of the ancient Mayas, still are largely unwarned of the second coming of Jesus. They must hear the good news before the work of Seventh-day Adventists is finished on earth. A new school has recently been established in Momostenango which is training native young men who will go into the villages to open schools and evangelistic centers for the Maya-Quiches. Work for the Indians is one of the new horizons for the Gospel in Central America.

Medical Evangelism in Mexico

No land in the world has a more legendary and intriguing past than does Mexico. The Aztecs had a glorious civilization years before the Spaniards came and ruthlessly conquered their territory. Ruins of their fine temples still remain. Also found practically intact are the great pyramids built by human slaves from which it was the custom to offer human sacrifices. The Aztecs were a deeply religious people, and at the suggestion of their priests they would go to any length to appease their gods.

It was the custom to choose a handsome youth in each of the important localities in Mexico. Then for a year's time the young man was feted and permitted to enjoy life to the fullest extent. Nothing was denied him; all pleasures were his. But at last the day came when he was led in sorrowful procession along the road to the pyramid and on up the steep pyramid steps to the altar where his heart was cut out and offered to the gods. The Aztec priests proclaimed: "Thus is it with all human destiny. Brilliant in its commencement, it often closes in sorrow and disaster."

This, of course, is a pagan concept of the futility of life. For the Christian life has a purpose and becomes more meaningful, until its climax in the kingdom of God.

The Seventh-day Adventist faith is rapidly growing in Aztec-land, and one of the strongest features of our work is that accomplished by the medical missionaries. From the very beginning medical missionary doctors did much to weaken prejudices held against "heretical, Protestant intruders." Men of the stamp of Dr. Ralph Smith and Eld. C. J. Ritchie gave Mexican youth a vision of new horizons in the medical ministry. After a brief course of training, which taught them how to give simple treatments and remedies, the youth of Mexico went forth teaching the truth of the advent as they went from place to place helping the sick and the needy. Later, clinics and dispensaries were established. Many of these operate to this day. The clinics have opened doors that otherwise might still be closed to the Gospel.

But the medical ministry in Mexico has not ended with the practical itinerating medical missionaries and the establishment of clinics. It has come to a new day. Now under the leadership of Dr. H. E. Butka and Dr. Kenneth Fisher, the influence of medical adventism is being sent forth from the new sanitarium and hospital in Montemorelos to many corners in that vast land. Young ladies from Mexico, Central America, and the West Indies can receive at this medical institution training that prepares them for nursing service. This training is second to none in all Latin America.

Already the fame of Montemorelos has spread fast and far. Every available bed in the hospital is always occupied by patients, and an average of seventy outpatients come to Montemorelos every day of the week but Sabbath. This new sanitarium and hospital is now too small. It needs to be enlarged. Other institutions like it need to be established in the "land of the Aztecs." The horizon is ever widening for medical missionary opportunity in Mexico. The gospel is thus finding entrance into hearts that otherwise might have remained closed.

Adventist Education in the Antilles

Every major island of the Antilles has one or more Seventh-day Adventist secondary or higher centers of learning. Count them: Cuba, the Antillian Junior College; Haiti and the Dominican Republic, Seminaire Adventiste and Colegio Adventista Dominicano; Puerto Rico, Colegio Adventista de Puerto Rico; Jamaica, West Indian Training College and Kingsway High School. This list was not possible too many years ago. Thirty-one years ago the West Indian Training College stood as the sole representative of Seventh-day Adventist education in the Caribbean Sea area. It was the very first of Adventist training centers in the entire Inter-American Division. Thirty-three thousand Adventist youth and children in the Inter-American Division must not be neglected; so new schools have had to come into being—schools which prepare youth for service in Inter-America's basic languages: Spanish, English, and French.

Not far from Port-au-Prince, Haiti, is Seminaire Adventiste which will have to face superstition, voodooism, and devil worship in the crudest forms. They will have to bring a new faith to the densely populated mountains and valleys of Haiti.

Next door to Haiti, in the progressive Dominican Republic, Seventh-day Adventists are two thousand strong. The Dominicans are good Spanish-speaking Seventh-day Adventists. They believe that both adults and youth should know the advent truth thoroughly. Parents in the Dominican Republic want their children to help finish the proclamation of the Gospel to their countrymen. Since the early days of adventism in that land, the people and youth have pled and prayed for a school. Their prayers have been answered. President Trujillo has been very favorable to the Adventist school. One year ago he gave a personal donation of \$25,000 toward its erection. Recently he has offered still another \$10,000. In addition to this he and his brother, the first General in the Dominican army, have given the school beds, mattresses, farm equipment, and livestock. God, through these influential people, is rewarding the advent youth in the Dominican Republic for their prayers and faith. A new day has dawned for Adventist young people in that land. New responsibilities accompany these new privileges.

Adventist education got a fairly early start in Puerto Rico back in 1926 at a place called Aibonito, but that school was destroyed by one of the Caribbean's most vicious hurricanes. It was reported that winds reached a velocity of 190 miles an hour, and Aibonito Academy was destroyed.

Today in its place the youth of the island of Puerto Rico study at Colegio Adventista de Puerto Rico in Santurce. The school has a considerable enrollment, but it does not have a satisfactory school home. One of the main tasks facing adventism in Puerto Rico is to provide adequate facilities for training its young people to share in the proclamation of the third angel's message.

Colegio de las Antillas is the main training center for Spanish-speaking young people in the West Indies. It has been operating here in the heart of Cuba, at Santa Clara, since 1940. About 250 youth are attending the school, studying the secondary course and the first two years of college. Most of the graduates are absorbed by the growing denominational activities in the Antilles, or they are continuing their studies at other schools. Still the workers in this part of the Inter-American Division are too few. The greatest call is for evangelists, preachers, and teachers. On a recent trip through the Antillian Union with Missionary Volunteer Secretary Lloyd Reile of that field, we visited every conference and mission headquarters. Not in a single place were we told that there were sufficient evangelists and teachers; rather we heard pleas like this: "Give us at least eighteen additional teachers." "We need four good evangelists." "Can't we have more teachers, please?" "Isn't it possible for us to train more of our youth in a hurry to fill these many needs?"

The day for renewed emphasis on the training of workers has come not only for the Antillian Union, but it is manifesting itself in every field in Inter-America. God is opening new opportunities and vistas before us faster than we are able to respond. New horizons are here. Adventist education is one of the needs felt everywhere.

Conclusion New Horizons Challenge

New horizons have ever been unlimited in Middle America. Every passing day seems to open greater possibilities and opportunities for the advent message. Briefly I summarize a few more: the establishment and building of Seventh-day Adventist churches in the French West Indies, effective evangelization of numerous towns and cities that have never known anything but the Roman Catholic religion, the opening of Adventist elementary schools where the doctrine of Christian education is scarcely known, the proclamation of the last message by living speakers over the radio in the native tongue of the people, the operation of medical launches on prominent rivers.

All these opportunities and others still unmentioned constitute the challenge of Inter-American horizons to Adventist youth.

March 11

WHAT IS YOUR SPIRITUAL LIFE?

BY D. E. REBOK

ORDER OF SERVICE

SONG.
 INVOCATION.
 SECRETARY'S REPORT.
 SYF REPORTS.
 OFFERTORY.
 SPECIAL MUSIC.
 LEADER PRESENTS THE SPEAKERS.
 TALK: "Only Two Classes in the World."
 WORD PICTURES:
 "Jesus Makes the Difference."
 "Skid Row in Chicago."
 "The God-Haters."
 "Learning to Live as Jesus Lived."
 SONG OR SPECIAL MUSIC.
 DISCUSSION: "Eight Rules for You to Live By."
 SUMMARY AND CONSECRATION: "Doing Something About It."
 CONSECRATION PRAYER.
 SONG: "Living for Jesus," No. 32 in M. V. Songs. (Audience leaves church as they sing.)

Notes to Leaders

You are preparing your society members for the M.V. Week of Prayer. This program aims to do that very thing and is arranged with that in mind. Hymns and prayers and remarks should all lead to the climax in the consecration, consecration prayer, and in the unique way of closing the meeting.

The material for the talks, the word pictures, and the discussion is merely suggestive. We suggest that for the discussion each rule be printed on a good-sized card or written on the blackboard so as to unfold or reveal the steps in the discussion.

SUMMARY AND CONSECRATION: "Doing Something About It." Someone should summarize and appeal for action in the form of a consecration and a consecration prayer. While the audience is standing they should sing a stanza of "Living for Jesus," and quietly leave the hall or place of meeting while they continue to sing, thus carrying with them the song in their hearts and on their lips—a good way to enter the Week of Prayer.

Only Two Classes in the World

INTRODUCTION. There are over two billion people in the world, scattered among many nations, living by and according to twelve great religions, speaking more than 1,500 different languages; but in God's sight they are divided into but *two distinct classes*. As God sees it, there are just two groups:

Psalms 14:1-7. Those who *seek* and *understand* God; those who do not seek and do not care to understand God.

Psalms 11:4-7. The *righteous*, whom the Lord loveth; the *wicked* upon whom will fall "quick-burning coals," "fire and brimstone," and "a burning tempest." (See 1

Peter 3:12; 2 Peter 3:10-14; Psalm 10:3, 4, margin; Psalm 9:17; Ecclesiastes 12:1.)

Matthew 25:31-34. Both classes are *now* developing the characters which ultimately determine where they belong. As revealed in the Spirit of prophecy, there are just two groups:

"The eternal God has drawn the line of distinction between the saints and the sinners, the converted and the unconverted. The two classes do not blend into each other imperceptibly, like the colors of the rainbow. They are as distinct as midday and midnight."—*Counsels to Teachers*, p. 341.

"There are only two classes in the world today, and only two classes will be recognized in the Judgment,—those who violate God's law, and those who obey it. Christ gives the test by which to prove our loyalty or disloyalty. 'If ye love Me,' He says, 'keep My commandments.'"—*Christ's Object Lessons*, p. 283.

CONCLUSION. What shall you and I do about it? To which class do we belong *now*? To which class shall we be assigned by Jesus when He comes?

Jesus Makes the Difference

FIRST PICTURE—SKID ROW IN CHICAGO.
 "LAND OF LIVING DEAD"

"Along West Madison Street, within sight of the handsome *Daily News* skyscraper, sprawls the noisome slum of saloons, hash-joints, missions and flophouses that Chicago calls Skid Row. One morning last June, as he picked his way to work through Skid Row's reeking garbage and broken bottles, and stepped past the bodies of sleeping derelicts on the sidewalks, *Daily News* Managing Editor Everett C. Norlander felt his stomach turn over. His next reaction was that he was walking through a good story. When he got to his office, he called in two young rewrite men and asked: 'How would you like to be bums for a while?' What Norlander wanted was an inside story of Skid Row to shock Chicago's complacent citizens into cleaning up the shame of their city.

"For the assignment he had picked graduates of tough schools. Husky Gill Mooney, 30, an ex-tail gunner who was shot down over Germany, had been trained on the police beat of Chicago's rough and ready City News Bureau. So had Fred Bird, 28, a Pacific combat pilot. They left the city room and were swallowed up by Skid Row.

"DAYS ON. Last week, the *Daily News* jolted Chicagoans with a spread of Hogarth-like pictures and the Mooney-Bird story of their 14 days in the land of 'the living dead.' In the twelve-part series, Reporters Mooney and Bird described the worst of 82 squalid saloons in three-quarters of a Madison Street mile (most of them selling the 'morning special,' a double shot of whisky for 18 cents), listed the names and addresses of saloonkeepers who were breaking the state liquor and health laws, and put the finger on couldn't-care-less cops.

"The reporters took their readers on a guided tour of 46 flophouses, where 12,413

bums slept in lousy cubicles for 50 cents or 60 cents a night. They watched hard-faced jackrollers stripping the pockets and stealing the shoes from sodden bums, saw prostitutes plying their trade amid the lumber piles of back alleys, found that 'a surprisingly large number [of derelicts] at one time were trusted employees, executives, or professional men.'

"NIGHTS OFF. Tough as they were, Mooney and Bird soon found that Skid Row was tougher. One time Mooney got violently ill having a sociable drink of beer and wine, and had to quit for the day. After one night in a bug-infested hotel, the two reporters gave up, slipped home of nights to their own beds.

"After the series started, circulation of the *Daily News* (514,627) jumped as much as 20,000 copies a day. Thus publicly put on the spot, police and health officials took hasty action. They shut down 56 saloons and restaurants pinpointed in the *Daily News* series, until they complied with the laws. But even with the heat on, Mooney and Bird found 32 drunks sprawled on Skid Row in a ten-minute walk. Police Commissioner John Prendergast threw up his hands: 'What can we do? Arrest them all? The Bridewell [prison] is full.' It looked as if it would take a lot more stories to stir Chicagoans into cleaning up Skid Row."—*Time*, Aug. 29, 1949.

SECOND PICTURE—THE GOD-HATERS.

"What have atheists in common with saints? A great deal, suggests top-rank Roman Catholic philosopher Jacques Maritain, now teaching at Princeton, in the current issue of the quarterly *Review of Politics*. 'The genuine, absolute atheist, with all his sincerity and devotion,' he concludes, 'is but an abortive saint and, at the same time, a mistaken revolutionist.'

"Writing 'On the Meaning of Contemporary Atheism,' Maritain sharply differentiates between the various manifestations of Godlessness. There are the 'practical atheists,' who believe that they believe in God but who in reality deny His existence by each one of their deeds—they worship the world, and power, and money. Then there are the pseudo-atheists, who believe that they do not believe in God but who in reality unconsciously believe in Him, because the god whose existence they deny is not God but something else. Finally, there are absolute atheists, who actually deny the existence of the very God in whom the believers believe—God the Creator, Saviour and Father, . . . who stand committed to change their entire system of values and to destroy in themselves everything that suggests God's name.

"FAITH IN REVERSE. The absolute atheists, says Maritain, are represented today chiefly by the academic high fashion of existentialism and the militant mission of communism. . . . Decorative Faith is nowadays not enough. . . . To believe in God must mean to live in such a manner that life cannot be lived if God does not exist."—*Time*, Aug. 22, 1949.

THIRD PICTURE—LEARNING TO LIVE AS JESUS LIVES.

Jesus does make the difference. Colossians 1:27; Ephesians 3:17.

1. "He [Christ] came as God's ambassador to show us how to live so as to secure life's best results."—*Ministry of Healing*, p. 365.

2. "Jesus proceeded to show His hearers what it means to keep the commandments of God,—that it is a reproduction in themselves of the character of Christ. For in Him, God was daily made manifest before them.

"The disciples of Christ must obtain righteousness of a different character from that of the Pharisees, if they would enter the kingdom of heaven. God offered them, in His Son, the perfect righteousness of the law. If they would open their hearts fully to receive Christ, then the very life of God, His love, would dwell in them, transforming them into His own likeness; and thus through God's free gift they would possess the righteousness which the law requires. But the Pharisees rejected Christ; 'being ignorant of God's righteousness, and going about to establish their own righteousness,' they would not submit themselves unto the righteousness of God."—*Mount of Blessing*, p. 86.

3. The Christian in everyday life: "It requires much more grace and stern disciplining of character to work for God in the capacity of mechanic, merchant, lawyer, or farmer, carrying the precepts of Christianity into the ordinary business of life, than to labor as an acknowledged missionary in the open field, where one's position is understood, and half its difficulties obviated by that very fact. It requires strong spiritual nerve and muscle to carry religion into the workshop and business office, sanctifying the details of everyday life, ordering every worldly transaction to the standard of a Bible Christian. . . .

"This essential lesson of contented industry in the necessary duties of life, however humble, is yet to be learned by the greater portion of Christ's followers. If there is no human eye to criticize our work, nor voice to praise or blame, it should be done just as well as if the Infinite One Himself were personally to inspect it. We should be as faithful in the minor details of our business, as we are in the larger affairs of life."—*Health Reformer*, Oct., 1876.

Eight Rules for You to Live By

1. Be Your Own Simple Self Plus Christ. (*Testimonies*, Vol. 4, p. 522.)

Do not try to be somebody else. 'God wants *you* as He has made *you* to fit into the niche He has for *you*. Many of our troubles, perplexities, and trials in the Christian life come from a failure to live by this rule.

2. Do Not Try to Keep Up With Others—Go Alone With Christ.

Competition and rivalry do not beget Christian virtues. Inability or failure to keep up with the Joneses often causes otherwise good people to do things which are called crime and sin. Be content with what you have. God will give you more if He thinks you need it or could use it wisely. (1 Timothy 6:6-8.)

3. Do Not Try to Get Ahead of Others. (John 3:30; Philippians 2:6, 7, margin.)

Be not anxious to have the highest place. Relax and do the work God appoints for



you. There is no need to be ambitious for self-aggrandizement.

4. Remember God Is Using Us, and Not We Using God. (Isaiah 6:8.)

Learn to go where God sends you—where the need is greatest. Think not in terms of *your* values of position, but in terms of God's values. Do the best you can, leave the results with God, and accept them cheerfully. (Romans 9:28.) Often our plans fail that God's plans for us may succeed.

5. Do Not Take on Work and Duties That Belong to Others. (*Testimonies*, Vol. 8, p. 189.)

Do *your* work calmly, faithfully, and well. The Lord never ordained hurried, complicated, and excited lives. We get into trouble when we meddle in the other fellow's business. We are not to try to do the work of ten men, but help ten men to succeed in doing their own assignments.

6. Have Regular Hours for the Essentials of Each Day. (*Gospel Workers*, pp. 277, 278.)

Work when you work; sleep when you sleep; relax when you relax. Have a schedule to help you accomplish the most in the shortest necessary period of time—never wasting any time. Have regular hours for rising, for prayer, for meals, and for retiring.

7. Have a Time for Outdoor Exercise. (*Gospel Workers*, pp. 239-242.)

Seventh-day Adventist youth must learn how to live so as to grow physically, spiritually, mentally, and morally. There must be a time for everything essential in the Christian life. Pure air, sunshine, and outdoor exercise are health-giving and life-giving.

8. Plan Your Tasks for Each Day. (*Testimonies*, Vol. 3, pp. 499, 500.)

Do the most important first—not the easiest and most pleasant and agreeable. Such a plan will make room for things often neglected or omitted. Prayer—talking and listening, to God—is at the top of the list of "musts" for each day. Take your "Orders of the Day" from God at an early hour each day. Make a place for the daily portion of spiritual food—the Word of God. Give zest to life by doing at least "one good deed" for some needy person each day.

March 18

AS A MAN THINKETH

BY ARCH A. O. DART

ORDER OF SERVICE

SONG: "Like Jesus," No. 76 in *M. V. Songs*.

SENTENCE PRAYERS.

ANNOUNCEMENTS.

REPORTS OF SYF ACTIVITIES.

OFFERTORY.

SECRETARY'S REPORT.

SONG: "Can He Count on You?" No. 49.

SYMPOSIUM: "As a Man Thinketh."

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

BENEDICTION.

Notes to Leaders

It is high time that our young people begin to realize the import of our text, "As he thinketh in his heart, so is he." Proverbs 23:7. *The way we think influences our everyday actions;* it controls our decisions. It is "natural" to think, so many do not even attempt to control the thoughts but let their minds run as they will; and thus they become more and more susceptible to mental disorders. Today mental illness is on such an increase that some people are referring to this day as the neurotic age. In fact it seems that the insane asylums are running a race with the colleges throughout the country to see which will have the larger number of applications. This is not necessary, for a great deal of mental trouble can be prevented. The Bible says plainly, "Keep thy heart with all diligence; for out of it are the issues of life." Proverbs 4:23.

The laws governing the care of the mind are just as definite, just as matter of fact as are the laws concerning the body. But if we do not know these laws or if we fail to observe them, we can expect to have trouble.

Perhaps it would be well to add right here that there are certain false notions that will hinder the practical application of this study unless corrected at the start. Some of the most common are: "If I think about my mind, I'll go crazy." "If a person is 'born' to go insane, nothing can be done about it." "I'm too smart ever to become unbalanced." "Most mental troubles are caused from overwork or overstudy; better avoid both."

In today's program there are seven rules to DO that will strengthen the mind and seven things to AVOID that will tend to unbalance the individual. The facts and quotations presented in each part can be used as a basis for a two- or three-minute talk. This arrangement will enable large societies to have seven or fourteen young people take part and smaller societies to have only two speakers.

As a Man Thinketh

DO—

DO—EXERCISE THE MIND IN PURPOSEFUL STUDY EVERY DAY.

The mind improves with use; therefore, a part of every day should be devoted to constructive thinking or purposeful study.

Certainly God is not honored when so valuable a gift as the mind is allowed to remain in idleness for a whole day.

"There is nothing that will so refine and elevate the character, and give vigor to every faculty, as the continual exercise of the mind to grasp and comprehend weighty and important truths."—*Counsels on Health*, p. 257.

"The study of God's word is continually expanding the mind and strengthening the intellect."—*Ibid.*

"There is no other book whose perusal strengthens and enlarges, elevates and ennobles the mind, as does the perusal of this Book of books. Its study imparts new vigor to the mind."—*Testimonies*, Vol. 4, p. 499.

Language can not be any plainer to show us the importance of daily study of God's Word.

DO—EXERCISE THE BODY IN WORTH-WHILE ACTIVITIES EVERY DAY.

"That the balance of the mind may be maintained, a judicious system of physical work should be combined with mental work, that there may be a harmonious development of all the powers."—*Counsels to Teachers*, p. 296.

"Physical labor will not prevent the cultivation of the intellect: far from it. The advantages gained by physical labor will balance a person, and prevent the mind from being overworked. . . . A sound body is required for a sound intellect."—*Id.*, pp. 287, 288.

Mentally speaking it would be far better for the millionaire's daughter to work in a ten-cent store at a dollar a week than to remain in idleness. Of course if she preferred, she could work at home. There are always dishes to wash, beds to make, floors to sweep, and clothes to wash and iron. These daily chores are essential for good mental hygiene. We should never forget that the fourth commandment says to rich and poor alike: "Six days shalt thou labor and do all thy work."

DO—BE HAPPY.

Why not be happy? It is the Christian way of living. Every act of creation proves God is trying to make us happy, and every requirement of His leads to success. "God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning."—*Ministry of Healing*, p. 479.

Sometimes we find individuals who imagine that we give up pleasure and all good times when we join the church. The trouble with these people is they are confused in their thinking. Their minds are unbalanced. They imagine they are having a good time when they are only excited; they imagine worldly amusements will

satisfy, but they only increase discontent. They imagine that whining, grumbling, complaining will correct wrongs, but it only multiplies them.

The straight thinker knows there is no happiness apart from right doing; the clear mind realizes that "happy is that people . . . whose God is the Lord." Psalm 144:15.

"Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise. It is a positive duty to resist melancholy, discontented thoughts, and feelings,—as much a duty as it is to pray."—*Ministry of Healing*, p. 251.

DO—TAKE AN INTEREST IN OTHERS.

We were not made to live as hermits separate and apart from others but to be of mutual help and benefit to each other. The Bible plainly tells us that it is not good to be alone. The most modern mental hospitals today encourage patients to help one another. They will sometimes bring a group of the patients together for the sole purpose of having them examine the others' problems and help work out a solution. The patient who takes an active part in helping someone else often receives the greatest benefit himself. We might say that it is a law of the mind that the more it imparts the more it has. Strange, is it not? But a teacher who imparts knowledge learns more than the pupils. The preacher who gives away the bread of heaven is himself nourished.

God could have sent angels to this earth to preach, to nurse the sick, to give Bible studies, to do colporteur work, and to speak a word of cheer to the discouraged and lonely; but He did not. This work has been entrusted to us for our good. He desires that we shall receive the benefit ourselves from helping others, for we cannot pour perfume on someone without inhaling the fragrance. We cannot draw a soul nearer to God without coming closer to Him ourselves.

"Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of right-doing is one of the best medicines for diseased bodies and minds."—*Ministry of Healing*, p. 257.

DO—ACCEPT RESPONSIBILITY.

Putting all the blame for your mistakes on others does not turn your failure into a success nor does whining, "He made me do it," rectify a wrong. Accept responsibility and stand on your own two feet.

The capacity to carry responsibility grows by cultivating the ability to make right decisions and by exercising the will power to say NO to temptation.

Watching others win the victory is no benefit to you. Jump into the water yourself if you expect to learn to swim. Do not

stop to weep over your mistakes; try again and again until you conquer. If you succeed, people will soon forget about your mistakes; but if you give up, you are yourself a failure. Every school boy knows that Thomas Edison invented the electric light, but few know how many failures he made before reaching his goal.

"An ordinary mind, well disciplined, will accomplish more and higher work than will the most highly educated mind and the greatest talents without self-control."—*Christ's Object Lessons*, p. 335.

DO—KEEP WELL AND STRONG.

"To neglect the body is to neglect the mind."—*Testimonies*, Vol. 3, p. 486.

The best way to keep well and strong is to observe the simple rules of health, not occasionally, but all the time. Some ruin their health through idleness, and there are others who neglect their rest and sleep. They imagine that they will be ahead if they finish their education in as short a period of time as possible; therefore they drive themselves to work beyond their strength. Money earned, lessons studied, or socials attended at the loss of sleep and proper rest is too expensive for safety. The price demanded in mental or physical restitution is entirely out of proportion to value received. "Proper periods of sleep and rest and an abundance of physical exercise are essential to health of body and mind."—*Id.*, Vol. 7, p. 247.

Another important health rule that is ignored so often today is regularity. The one who is regular in his habits of eating, sleeping, working, playing, studying will accomplish far more in the long run and have more fun than the one who does things under the impulse of the moment. Listen to these startling words, "Irregularity has created disorder in your house, and if continued, will cause your mind to sink into imbecility."—*Id.*, Vol. 4, p. 498.

DO—HAVE FAITH IN GOD.

Nothing is so stabilizing to the mind as a living faith in God. To know that God is our Father and that He loves us casts out fear. (Here are some texts that may be used: Isaiah 26:3; Psalm 119:165; Matthew 6:31-34; Philippians 4:19; Hebrews 13:5; 1 Corinthians 10:13.)

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

AVOID—

AVOID—CLUTTERING UP THE MIND WITH TRASH.

A large number of insane people live in an imaginary world inhabited with people of their own creation. This place of fancy is more real to them than the world in which they live. They may talk to these imaginary people and "hear" voices talk to them. They "see" things normal people cannot see and

"feel" things that do not exist. Although their bodies are on this earth of reality, their minds are floating around in a daydream world. How did these poor folk become so deranged? One reason is their choice of reading. The reading of love stories, novels, and thrillers or seeing these fanciful plots pictured upon the screen focuses the thoughts on imaginary things, and after a time the mind is unable to distinguish between real and fancy. "It is a law of the mind that it gradually adapts itself to the subjects upon which it is trained to dwell."—*Patriarchs and Prophets*, p. 596. We should recognize that it is Satan's studied plan to cause one to forget about reality and become absorbed in the comics, the novels, and the cheap reading that curse our land. But listen to these startling words, "Many an inmate of the insane asylum has become such through the habit of novel reading."—*Ministry of Healing*, p. 446. We read the testimony given to one individual: "You have indulged in novel and story reading until you live in an imaginary world. The influence of such reading is injurious to both the mind and the body; it weakens the intellect. . . . At times your mind is scarcely sane, because the imagination has been overexcited and diseased by reading fictitious stories."—*Testimonies*, Vol. 4, p. 497.

"The memory is greatly injured by ill-chosen reading, which has a tendency to unbalance the reasoning powers, and to create nervousness, weariness of the brain, and prostration of the entire system."—*Ibid.*

AVOID—IDLENESS.

"It is the idle mind that is Satan's workshop."—*Education*, p. 190.

"Despondent feelings are frequently the result of too much leisure."—*Counsels on Health*, p. 629.

"The human mind becomes dwarfed and enfeebled when dealing with commonplace matters only, never rising above the level of the things of time and sense to grasp the mysteries of the unseen."—*Id.*, p. 257.

"The mind will contract its powers and lose its ability if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the revelations of divine power in nature and in the sacred Word."—*Ibid.*

The mind as well as the body loses its strength when allowed to idle.

AVOID—THINKING ABOUT YOURSELF.

"Forget self, and think of something cheerful."—*Testimonies*, Vol. 2, p. 530.

"Unless you cultivate a cheerful, happy, grateful frame of mind, Satan will eventually lead you captive at his will."—*Id.*, Vol. 1, p. 704. How can this ever be? Listen to the reasons given here: "The depressing and even ruinous effect of anger, discontent, selfishness, or impurity . . . should be shown."—*Education*, p. 197. These four demons

should be given no place in our thinking.

Thinking about unpleasant experiences, mistakes made, or troubles endured is very depressing. "Nothing is so fruitful a cause of disease as depression, gloominess, and sadness."—*Testimonies*, Vol. 1, p. 702.

"It is a religious duty to discipline the mind to dwell upon cheerful subjects."—*Counsels on Health*, p. 628.

AVOID—BEING SENSITIVE, SUSPICIOUS, OR JEALOUS.

It is poor mental hygiene to be sensitive. The man or woman who allows his feelings to be hurt over slights, mistreatment, and unkind remarks is unhappy most of the time. Life is too short to spend it in nursing grievances about the way people treat us. Everyone is forgotten sometime; everyone has unkind remarks made about him occasionally. If the report is true, correct your way of living; if the report is false, forget it—it is not worth remembering. A suspicious person is miserable. To think someone is against you, trying to get you, is enough to drive one insane. Remember, as far as your mental health is concerned, it is a thousand times better to consider everyone in the world your friend and be wrong than to imagine everyone is your enemy and be right. After all are you sure you are so important that someone is taking his time and energy to try to defeat you? Do not try to cover up your imperfections by accusing someone of "holding you down."

Usually jealousy is an acknowledgment of defeat. Someone has a better voice, more money, a higher position; and we become jealous. Remember God has never asked any of us to do better than someone else, but He does expect you and me to do our best. It is a noble person who can see and appreciate talent or superiority in others.

AVOID—"GIVING IN" TO YOUR FEELINGS.

Do you take a pill every time your head hurts or go to bed when you feel a little "under the weather?" Then you are headed for trouble. The more one thinks about himself, the sicker he becomes. "One of the surest hindrances to the recovery of the sick is the centering of attention upon themselves."—*Ministry of Healing*, p. 256.

"A great deal of the sickness which afflicts humanity has its origin in the mind."—*Counsels on Health*, p. 349.

"Many are lifelong invalids who might be well if they only thought so."—*Id.*, p. 344.

"Sickness of the mind prevails everywhere. Nine tenths of the diseases from which men suffer have their foundation here."—*Id.*, p. 324.

AVOID—INJURING THE BRAIN.

(1 Corinthians 6:19, 20.) The brain is a very delicate organ of the body and must receive special care or it will become defective

and cease to function properly if injured or abused. One of the surest ways of crippling the brain is by the use of alcohol. In fact the cerebrum, the part with which we think and make decisions, seems to be affected almost immediately after the first swallow. The more one drinks the less and less capable this part of the brain becomes until it ceases to work altogether. We say one is dead drunk. Tobacco is another enemy to the brain. It dulls the thinking and hinders the memory.

The brain requires a rich supply of blood to work properly. Meat eating and over-eating clog the system and thus hinder the supply of blood needed for good thinking.

Impure thinking leads to impure acts, and impure acts may cause one of the worst kinds of brain disease. "For to be carnally minded is death; but to be spiritually minded is life and peace." Romans 8:6.

AVOID—FEAR, WORRY, AND ANXIETY.

The less we think about God, the more we are likely to worry and be afraid. The more we think about the things of this world and conform to the habits and customs as portrayed in 2 Timothy 3:1-5, the more likely we are to fit the condition in Luke 21:26, "Men's hearts failing them for fear."

"The continual worry is wearing out the life forces."—*Ministry of Healing*, p. 481.

"We should not rebel, or worry ourselves out of the hand of Christ."—*Desire of Ages*, p. 301.

"Despondency in God's service is sinful and unreasonable."—*Ministry of Healing*, p. 481.

* * *

March 25

WHAT IS THAT IN THINE HAND?

BY GEORGE W. LISCOMBE

ORDER OF SERVICE

DEVOTIONAL AND FEATURES

SONG.

INVOCATION.

SECRETARY'S REPORT.

SYF REPORTS.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

OFFERTORY.

RESPONSIVE SCRIPTURE READING.

PRAYER, INCLUDING A PRAYER IN UNISON.

M.V. PLEDGE, REPEATED IN UNISON.

DEVOTIONAL CHORUS.

DISCUSSION

THREE TALKS:

"What Is That in Thine Hand?"

"God Is Able to Use You."

"Are You Willing?"

ROUND TABLE.

POEM: "Reason for Life." (Page 11.)

CLOSING

SONG.
BENEDICTION, OR REPETITION OF A
VERSE IN UNISON.

Notes to Leaders

This program is designed to encourage a more active part in the current Ingathering campaign. We have endeavored to point out the possibilities in service for God for every Seventh-day Adventist. Ingathering can be made a soul-winning program, and that is our aim.

Plan with your pastor and missionary leader for some definite time to be spent in this work. Have the material ready and the territory outlined to launch out this next week. If Ingathering is finished in your church, plan some other type of active missionary work.

After the poem is presented, ask for volunteers to join you in the activities planned. Perhaps you will be using singing bands, have a field day, or individual door-to-door solicitation.

God will richly bless as you seek to lead our young people to adventure for Him.

What Is That in Thine Hand?

For many years God's chosen people had been suffering in bondage to a heathen nation. God heard their cries and their prayers. It had come time for God to do something for them. For many years He had been leading and directing in the life of His servant Moses for this very time. From the day that Moses was born, angels from heaven influenced and guided his steps.

Moses was keeping watch over Jethro's flocks. His trusty shepherd's rod was his only means of help and defense in that treacherous territory. God called Moses in a miraculous way. He saw a bush burning, but it was not being consumed, Moses drew near. God spoke to him. The message to Moses that day could not be misunderstood. God had chosen him to return to Egypt, to rally the flagging zeal of the Israelites, to appeal to Pharaoh, and to lead the children of Israel in a victorious march out of bondage into the liberty of the Promised Land.

Moses was taken aback by the magnitude of the task before him. The difficulties in the way appeared to him in many different ways. They seemed too large for his feeble capabilities. God then directed this question to him: "What is that in thine hand?" And Moses said, "A rod." Exodus 4:2. God knew the rod was in Moses' hand. He wanted to call his attention to the great possibilities in anything, no matter how common, in His service. Moses threw the rod to the ground. It became a serpent. He took the serpent by the tail, and it became his rod again. Moses was convinced that God would use his talents and capabilities

in this great task. God sent Moses to Egypt and finally by simple means Moses was able to lead the Israelites out of Egyptian bondage.

God will use what He has given you as you share your faith.

Two ladies were Ingathering in one of our large cities. They came to a small shoe repair shop. The young man behind the counter was not much interested as they presented their canvass. Finally in not too good English, he said, "I do not read English; I am Hungarian." One lady slipped out of the store, and the other continued to talk to the young man. The lady returned in a few minutes and handed him an Ingathering magazine in the Hungarian language. The young man was embarrassed and admitted he could not read Hungarian.

He began to ask questions about Seventh-day Adventist doctrines and finally asked, "Do you believe that Jesus is coming so soon that I should change my ways of living today?" The answer of course was, "Yes." He asked the ladies to kneel with him and pray that God would forgive his sins and accept him as one of His children.

God entered his heart and life and today that young man is training in a Seventh-day Adventist college preparing to be a Seventh-day Adventist minister.

Perhaps your talent is just as simple as a shepherd's rod. It may be a part of your everyday business. Your voice, your accomplishment—whatever it is—God can take and use in His service.

God Is Able to Use You

I like the story in Daniel 3 of how three young men were able to say to a proud king, "Our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king." Daniel 3:17. God did deliver them.

Down through the ages God has had watchcare over His people and has provided for every emergency. He is able to use you in these last tremendous times for God's work.

John Bunyan's famous book *Pilgrim's Progress*, loved through the ages, was written when Bunyan, in the Bedford jail, dreamed a dream, and, as he expressed it, "began unraveling the dream out of my heart."

John was not always a Christian preacher, writer, or revealer of the hidden caverns of the human soul. He fell into a slough of sin during his soldiering days. Then God took a hand in his man-building.

One night he was to stand sentinel during a battle, but just as time came for him to go on duty, a soldier suggested, "John, let me stand sentinel for you tonight."

Seeing no reason why his friend should

or should not, John finally said, "All right."

That night the stand-in sentinel was shot through the head. And Bunyan, thus saved from a tragical death, through a chain of providences was moved by the divine hand until he met "holy Mr. Gifford," who introduced him to Christian's Friend and John's lifetime Companion, the Master.

The world has never yet seen what God can do through a man wholly consecrated to him. Moody's answer to the soul-challenging thought was, "Lord, I will be that man." Before he was through with the soul winner, God had taken the man—who had been a needy orphan farmed out by his mother for "board and bed"; a shoe clerk, won to Christ by a shoe salesman; "crazy Moody," superintending a Chicago Sunday school of two thousand, which he had built in a stammering, stuttering way from thirty-eight Chicago ruffians whom he hired to attend his first Sunday-school class; pastor of the Moody Tabernacle in Chicago; and world evangelist—and bent him into the divine will.

Moody testified before his career ended that he had prayed individually with seven hundred fifty thousand souls in his meetings and had won, as it was estimated, a million to the Master. The bending process put Moody into the swing of the divine current, where God's power, and not the evangelist's human ability, was the source of his soul winning.

Are You Willing?

Too often we hear people lamenting their lack of talents. Some claim they would work for God if they had the education, ability, genius, or wealth. Your own talents are to be used. What is in *your* hand? The question is not one of how much ability you have, but what you have dedicated. God can work wonders with little, but that little must be consecrated to Him.

Let us remember that although the work we have to do may not be our choice, it is to be accepted as God's choice for us. Whether pleasing or unpleasing, we are to do the duty that lies nearest. "Whatsoever thy hand findeth to do, do it with thy might." Ecclesiastes 9:10.

"We are to look upon every duty, however humble, as sacred because it is a part of God's service. Our daily prayer should be, 'Lord, help me to do my best. Teach me how to do better work. Give me energy and cheerfulness. Help me to bring into my service the loving ministry of the Saviour.'"—*Ministry of Healing*, p. 474.

Fellow Missionary Volunteers, you have the gospel of Jesus Christ in your hands. God has seen fit to give it to you. God would have you pass it on.

It was Ingathering day at an academy. The young people were scattered over the

entire county knocking on the doors and visiting with the people. In a quiet little town one of the girls was invited in by a little old lady. They visited for several minutes, and then a five-dollar bill changed hands. After a short prayer in the home the young lady went on her way. When she arrived back at school in the evening she turned in the lady's name for a subscription to one of our papers.

The school year quickly passed and it was Ingathering day again. The same young lady was at the same door. In response to her knock the door was opened by her friend of the year before. She held in her hand another five-dollar bill and said, "Come on in. I heard you were in town, and I've been waiting for you. That Seventh-day Adventist paper you sent is fine. I've learned so much about the Bible from it since you were here. Could I attend your church?"

Yes, Ingathering is one phase of God's program in which we can all take part. God will use our lips to tell of His love and work. Ingathering gives us another opportunity to share our faith.

Are you willing to let God use you?

Round Table

LEADER: God has many ways of accomplishing His purposes that we know nothing about. At times He has used simple means in the hands of consecrated men and women. These six young people will discuss some Bible characters and how God used their talents for Him. Can you think of a man in the Bible who used simple instruments to win a glorious victory for God's people?

FIRST PERSON: Yes, Gideon.

LEADER: Tell us about it.

FIRST PERSON: If I remember correctly, in Judges 6 and 7 the story of Gideon's great victory over the hosts of Midian is told. Gideon used only three hundred men carefully chosen for their dependence on God. The men under Gideon carried trumpets and covered lamps. At the proper moment the pitchers covering the lamps were broken. The lights burst out. The trumpets blew, and the Midianites were defeated. The Israelites did not need much in their hands when God was on their side. (See *Patriarchs and Prophets*, pp. 546-554, for further details if desired.)

SECOND PERSON: Didn't Samson do a remarkable piece of work for the Lord one time? It seems to me that in Judges 15 the story is recorded. Samson was bound but broke the cords holding him and immediately set upon his captors. The only weapon near was the jaw bone of an animal, and with it he destroyed one thousand enemies of God's people. (Note *Patriarchs and Prophets*, pp. 563, 564.)

THIRD PERSON: In the time of Jesus a small boy was used of God in a remarkable

way. You remember Matthew 15:32-39. The multitude had been listening to Jesus for three days. Many of them were no doubt hungry. Jesus had His disciples take an inventory of the food available. One young lad presented his lunch to be used any way that Jesus desired. Jesus took the small lunch and multiplied it to feed four thousand men as well as the women and children.

FOURTH PERSON: Sometimes God uses people who have nothing in their hands. When Queen Esther (see Esther 5) stood before the king in that time of grave crisis for God's people, she was empty-handed. God rewarded her courage and faith, and she received favor in the eyes of the king; and later she was able to save God's people from the terrible fate that evil men had planned.

FIFTH PERSON: In the third chapter of

the book of Acts there is the story of Peter and John going into the temple to pray. A man who had been lame all his life was near by begging. Peter acknowledged he had nothing in his hands but commanded the lame man to stand upon his feet and walk. The crippled man didn't bother to walk. He ran and jumped for joy.

SIXTH PERSON: I think perhaps David looked rather foolish as he walked out on the field in sight of both armies. The giant, Goliath, was dressed in all the up-to-date armor of the day and had a helper to carry the extra equipment. David was dressed in his regular shepherd's clothing and carried a sling and a few smooth stones. God was on his side, and in a few moments God had given him victory.

LEADER: Yes, in the hands of consecrated people God does use simple means and methods for the advancement of His work.

Junior Meetings

March 4

NEW HORIZONS IN INTER-AMERICA

BY ARTHUR H. ROTH

ORDER OF SERVICE

SONG: "Let the Lower Lights Be Burning," No. 79 in *M.V. Songs*.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SYF REPORTS.

DUET: "Missionary Volunteers," No. 83.

SUPERINTENDENT'S TALK: "New Horizons in Inter-America." (Page 12.)

STORY: "Olaya Witnessed on the Colombia Horizon." (Page 12.)

STORY: "Gospel Advance Among the Maya-Quiches." (Page 13.)

TALK: "Adventist Education in the Antilles." (Page 14.)

SONG: "We've a Story to Tell to the Nations," No. 80.

BENEDICTION.

Note to Superintendents

We are suggesting that today you look over the material presented under the Senior topics for today and adapt the talks and stories suggested or any other part of this program that meets the needs of your boys and girls.

* * *

"To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—*Testimonies*, Vol. 7, p. 30.

March 11

IT REALLY PAYS

BY H. J. BERGMAN

ORDER OF SERVICE

OPENING SONG: "When We Walk With the Lord," No. 582 in *Church Hymnal*.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

SPECIAL MUSIC.

SCRIPTURE READING.

TALKS:

"How to Be Out-of-the-Ordinary."

"How to Practice Fair Play."

"The Most Popular Person in School."

DISCUSSION.

CLOSING SONG: "Father, We Come to Thee," No. 599.

BENEDICTION.

Notes to Superintendents

This particular topic, dealing as it does with fair play, can be brought much closer home to every Junior in every society than can most subjects. Especially will this be true in the schoolroom; for by emphasizing the personal application, the program can be used as a definite aid in reducing disciplinary problems. If possible have the speakers use the printed talks merely as guides in preparing discourses that will fit the particular situation. The suggested questions for the discussion period can be changed to fit the situation as well. In fact this substitution is urged. The essential thing is to get each individual to apply to himself the thoughts brought out. By following the above suggestions, a good start in that direction will have been made.

How to Be Out-of-the-Ordinary

At many stockyards there is kept an old ram whose job it is to be a guide for the sheep that come in. As you may know, sheep are not as bright as they might be; and if they are being driven through narrow passageways and strange doors and gates, they often become excited and get to be very difficult to handle. This is where the old ram plays his part. Because he knows just where to go and is accustomed to the excitement of the yards, he starts right out without hesitation, and the flock meekly follows. Sheep will always follow a leader; and, even though he may be taking them to their doom, they will follow him without question.

Now I want you to do some serious thinking about yourself for a minute. Did you ever stop to wonder if perhaps you were being just like a poor dumb sheep when you were doing something just because everyone else was doing it, regardless of whether it was a good idea or not? Think—did you buy most of your clothes just because those particular styles were the fashion and everyone else does? If you answered yes to those questions, you are coming dangerously near to being just like the sheep.

Now let me ask you three more questions. Answer them to yourself, honestly. What kind of a friend would you rather have—one who did what everyone else did, or one who had some ideas of his own and thus could be depended upon to make everything you did together interesting?

How about the important people in the church? Are they just one of the crowd with no particular abilities or qualifications?

Which students are the leaders at school? Are they students who do just whatever everyone else does, or are they the ones who have new ideas, who can do things, and who do not show off to gain attention?

The last question I want you to answer is this: Would you like to be someone out-of-the-ordinary? Would you like to be a leader instead of just another sheep? If you would, let me give you a hint. You may not have a good voice, be good looking, or be a wonderful athlete; but if you always play fair in everything, you are well on your way to being something better than a sheep.

This does not mean that you just do not cheat in games; it is much more than that. It really means at all times to treat other people the same way you would like to be treated. Sad to say, most people do what they want no matter what trouble it causes someone else. Those people are not only responsible for most of the trouble on this old planet of ours, but they are

being poor dumb sheep. They think they are being smart, when actually they are following Satan to everlasting death—the same as the sheep follow the old ram into the slaughterhouse.

It is always true that the person who is the most popular will be the person who plays fair with everyone about him. He will never do anything that will bother someone else or will hurt him. True, you may find people who do not play fair, but because of some talent or something *appear* to be popular; but if you were to ask the people who knew them if they really liked them, the answer would be no.

Again we ask the question: Do you want to be out-of-the-ordinary, popular, and well liked? If so, then play fair. You will be surprised at the results.

How to Practice Fair Play

(NOTE TO SPEAKER: By making appropriate comments on the various points given below, and by adding points that fit your particular situation, you can make this talk something of real value to every listener.)

All of us want to be popular and well liked. That is a common human trait. The trouble is that some of us go about it in the wrong way. Instead of becoming popular, we become notorious. If you do not know the meaning of that word, perhaps this little example will help: The person that others like to have about is popular; a murderer is notorious, yet both of them are well known. Certainly none of us wants to become famous because we do wrong, yet many boys and girls actually think that the way to be well liked is to become notorious by disobedience, playing pranks, and harming other people or their property.

"All right then," someone asks, "what *should* a person do or not do if he wants to be well liked by his companions?" That is a good question; because if someone tells you not to do something, then he should tell you what to do instead.

Here are twenty suggestions that will give a good idea of what the truly popular boy or girl is like. You might call these suggestions, "Ideas on How to Play Fair," because playing fair is the key to being well liked by everyone you meet.

THE JUNIOR WHO PLAYS FAIR WILL DO THE FOLLOWING:

- * Keep his body and clothing clean, thus keeping from annoying those about him because of his appearance or odor.
- * Live healthfully, for the healthy person is the happy person.
- * Be always cheerful, for no one likes a grouch.
- * Have a friendly smile and word for everyone; there is no quicker way to win friends.

- * Be willing to help anyone who needs help.
- * Be willing to take part in Sabbath school, M.V. Society, and other programs when asked.
- * Be courteous to everyone he meets.
- * Never hurt another's feelings if he can possibly help it.
- * Be reverent in the house of God.
- * At any public meeting always be orderly so that others can enjoy the meeting.
- * Be willing to take the hard, dirty jobs that no one else wants.
- * Work hard in campaigns and on projects in which he is asked to help.
- * Be honest in all his business dealings.
- * Always tell the truth.
- * Always be fair when playing games.
- * Never take advantage of another person who may be smaller or weaker.
- * Keep his temper under control.
- * Never harm or destroy things that are not his.
- * Co-operate with whoever is in charge.
- * Obey instructions without asking foolish questions.

Some of these suggestions may seem hard to carry out, but the person who follows them, even if he should fail many times, will find that it really pays; for he will be liked and respected by everyone he meets.

The Most Popular Person in School

A few years ago in one of our colleges there was a young man who lacked every talent that most of us think we must have if we are going to be popular, yet he was the best-liked person in the school. Many of the other students puzzled over his success in making friends and spent a good deal of time trying to find out his secret.

Certainly there were few people in school who seemed less fitted. He was homely. His voice squeaked. He was tall and thin, and he seemed to flop when he walked in the wind. The most expensive clothes, which he did not have by the way, would have hung on him like gunny sacks on a scarecrow. He was not an "A" or even a "B" student. He received "C" grades only after tremendous effort. He could not sing or play any musical instruments, and whatever attempts he made along that line would have been uproariously funny except that you could not help feeling sorry for him. As for playing games, giving talks, or anything else you might suggest, he was simply hopeless. Still he was the best-liked person in school.

The secret of his success was very simple: he played fair with everyone. He was always ready to help anyone around him if he possibly could. He was one person to whom you could tell all your troubles and not have

to worry about his telling everyone. He had a friendly smile and word for even the unpopular ones in school. He tried never to hurt another's feelings. He always worked hard at any job given him. He was always your friend, no matter what happened to you.

Very few people have as little chance to be popular as this young man had—yet how few ever approach his popularity. Are you taking advantage of your chances?

Discussion

(NOTE TO LEADER: The following five questions are intended merely as suggestions. Use others that may evoke a more general response from your members, if you need to. The important thing is to get them to express their ideas, for by doing so they will be brought to think more about the importance of fair play than by any illustration given them.)

1. Does fair play have a place in the classroom?
2. Does fair play have a place in the Sabbath school?
3. Does fair play have a place in the home?
4. Is annoying others fair play?
5. Is it possible not to play fair with God?

* * *

March 18

KEEP A SONG IN MY HEART

BY H. R. NELSON

ORDER OF SERVICE

SONG SERVICE: Nos. 54, 65, 110 in *M. V. Songs*.

OPENING SONG: "He Keeps Me Singing," No. 18.

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

OFFERING.

SCRIPTURE READING: Psalm 148.

TALK: "Serve the Lord With a Song."

SONG: "Happy, Loyal Juniors!" No. 57.

STORY: "Singing in the Jungle."

BLACKBOARD EXERCISE.

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

BENEDICTION.

Note to Superintendents

The purpose of this meeting is to help our boys and girls realize that singing is part of worship and that singing is done by those who are happy in the service of God. If a Junior keeps a song in his heart, he crowds out the undesirable things. Before a Junior can keep a song in his heart, it must first be placed there. Teach the boys and girls good songs—give them opportunity to sing these songs often—fix them in their memories so that they do not always need a songbook to sing.

Serve the Lord With a Song

"Serve the Lord with gladness: come before His presence with singing." Psalm 100:2.

A truly happy Junior does serve the Lord with gladness. It just seems natural for the boy and girl who serves the Lord to be happy. No one feels like singing when he is unhappy.

Bill and George were a little late to school one morning. The school had assembled for the regular weekly J. M. V. Meeting. The opening song was announced by the leader. "I sing because I'm happy," rang through the classroom. But Bill and George did not sing. They just looked down at the floor. They simply could not sing. This was rather odd, for both boys usually liked to sing. The teacher noticed it and the rest of the Juniors did, too. I am sure neither of the boys remembered much of the program that morning. Classes did not seem the same either. Even some of the other boys and girls lost their smiles.

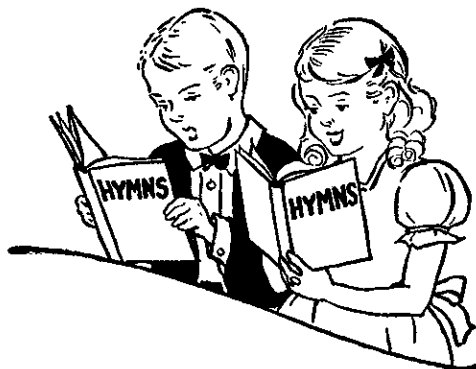
What was the matter anyway? The teacher decided to talk to the boys during recess. Both boys were courteous but definitely not in a mood to talk very much. Things continued about the same during the rest of the day. Something had to be done, so the teacher asked both boys to remain after school.

After some questioning, the boys confessed to the teacher. The boys had stopped at the corner store. While no one was looking, one of the boys took two candy bars. They had to finish them before entering school—that is why they were a little late. All was well until the singing started; neither boy could sing because he was not happy. He knew he had sinned and so was very unhappy.

After prayer with the teacher, the boys decided to go back and pay for the candy and ask forgiveness. It was hard to do, but once over they felt so much better. The boys parted, each going home; and as they walked down the street, they started whistling the tune, "I sing because I'm happy."

Yes, Juniors, let us keep a song in our hearts and be happy. Serve the Lord with gladness, then we can come before His presence with singing.

Let us sing together, "Happy, Loyal Juniors!" No. 57 in *M. V. Songs*.



Singing in the Jungle

Two little girls lived in Africa with their parents who were missionaries. One day the girls got permission to visit some neighbors about two miles away. Mother told them to be back before dark as the lions often roamed about after dark.

The two girls reached the neighbors safely and were having much fun playing. The day passed quickly; and before the girls realized it, the sun was setting.

"Oh, look, it is nearly sunset. We must hurry home," said the older girl.

They quickly said good-by to their friends and started for home. The girls walked as fast as they could, but it soon became dark. They were brave girls as they walked along the dark road. Suddenly they stopped.

"What was that?" asked little sister.

"That was a lion," replied the older girl.

"What shall we do? How will we ever get home? Will the lions get us?" Questions flew fast from the little girl.

By this time lions could be heard in front of the girls and behind them. The girls stopped. They prayed that God would be with them. Then as they started up the road, they began to sing: "Anywhere with Jesus I can safely go, anywhere He leads me in this world below."

Walking straight down the road and singing as loudly as they could, they soon forgot all about the lions. With a song in their hearts they reached home safely.

Blackboard Exercise

Have the boys and girls make sentences of their own using the letters of the law which says: Keep a Song in Your Heart. Here are some suggestive sentences:

K—ill the blues with a song.

E—nter the church with a song.

E—vil thoughts flee from a gospel song.

P—raise God with song.

A—ny day is brighter if it is met with a song.

S—hare your faith with a song.

O—thers are blessed by your singing.

N—ight turns to day when you sing.

G—o on God's errands with a song.

I—nspire others to serve God by singing.

N—ever grow weary of singing.

Y—ou'll be happier if you sing.

O—utside the birds are singing.

U—p in the treetop the robin sings.

R—omp and sing with joy each day.

H—eaven sounds the Master's praises.

E—levate your thoughts with a song.

A—lways praise the Lord with a song.

R—eve the Master in song.

T—alk to God with a song.

March 25

TRIUMPHS OF FAITH

BY WARREN N. WITTENBERG

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

PRAYER.

SCRIPTURE READING.

OFFERTORY.

REPORTS OF SYF BANDS.

SECRETARY'S REPORT.

SPECIAL MUSIC.

SYMPOSIUM: "Ingathering Methods."

STORY: "Watching for Souls."

STORY: "A Junior Succeeds."

STORY: "When Juniors Make Headlines."

STORY: "Even Non-Adventist Children Do Ingathering."

SYMPOSIUM: "I'll Do Ingathering This Year Because of the —."

SONG: "The Captain Calls for You," No. 75.

ANNOUNCEMENT OF PLANS AND ORGANIZATION OF INGATHERING.

BENEDICTION.

Notes to Superintendents

In concluding this program, we suggest that a short, heart-to-heart appeal be made to the Juniors to participate in Ingathering this year. Urge each Junior who is a church member to try to raise the full Minute Man goal of \$18.23. All other Juniors should try to raise the Junior goal which is \$9.12. Then possibly it would be well to pass out slips of paper on which each one could put his name and the method of Ingathering he would prefer doing.

Be sure that adult chaperons are provided for all Juniors, whether they are Ingathering in groups or singly. Supervision for Juniors in this work is *very important*.

Ingathering Methods

LEADER—You do it your way
And I'll do it mine,
But let's all do Ingathering
And do it on time.

(NOTE: With this introduction and a few more appropriate remarks, have several Ingathering methods illustrated by Juniors, either in pantomime or in actual demonstrations or with both methods. We suggest the following methods which have been worked successfully. No doubt others could be added.)

HOUSE-TO-HOUSE WORK

One boy in Washington, D.C., went from door to door in his own neighborhood with this canvass: "Good morning. Wouldn't you like to give to help build hospitals and schools and mission stations for needy people? This is Jesus' work, and we need dollar bills to help His work around the world." In one hour he got \$23.37.

Mary Standard donned the nurse's uniform that her mother made for her and with a chaperon went house-to-house soliciting in the evening. She did very well. Upon learning that she was associated with one

of our sanitariums, one man gave her \$10.00 because his own little girl had received such fine treatment at that sanitarium.

WORKING IN FRONT OF STORES

A boy in Arlington, California, faithfully took his Ingathering can and stood in front of stores several hours every day. After a number of days his faithfulness was rewarded and blessed by God, for he gathered a total of \$50 for Ingathering.

In Pittsburg, Pennsylvania, three sisters working together gathered in well over \$400 last year. Lois and Ruby Cooley each collected over \$100, and Lillian brought in \$200. They worked along the sidewalk in busy business areas distributing the Singing Band leaflet. As they with big smiles held out their cans, they said, "For hospitals and schools—would you like to help?"

SOLICITING IN PARKING LOTS

Charles and Carol of the Southern California Conference determined to make their goal which they had set at \$100 each. Last year they had a goal of \$50. Each day during their spring vacation, they would start early in the morning and work until late in the afternoon giving their canvass from door to door by uniquely *saying it in unison*. They solicited \$76 this way, making \$38 each. Carol had to go on a trip; since then Charles has been working with either David or Errol in the Sears, Roebuck parking lot. One Monday night Charles and David received \$17.30 in the two hours they were there. To date Charles has \$105, Carol \$50, David \$45, and Errol \$40. This does not include what they have received in the singing band. Of special interest: They were all baptized in February, *they wear their J. M. V. uniforms while soliciting*, the boys are in the sixth grade, Carol is in the fifth, and they have worked hard.

WORKING IN THE AMUSEMENT PARK

Duayne Minifie, age 10, has more than his personal goal of \$100. Last year he received \$75; most of it was solicited in the amusement park. This year the police gave him and his companion a certain time to solicit in this territory, and all the children who participated did very well, some getting between \$20 and \$30.

WORKING HOUSE TO HOUSE ON SUNDAY MORNING

This has been found very successful in many places.

HELPING WITH SINGING BAND

In one place four girls do the singing while two boys do the soliciting.

INGATHERING BY CORRESPONDENCE

One Junior boy and his mother, living in the southwestern part of the United States, wrote to the boy's non-Christian uncle. They sent him an Ingathering paper

in the regular duplex envelope, which may be obtained from the Missionary secretary. (*Have one on hand to show the Juniors.*) To their happy surprise, the uncle sent them \$50.

Watching for Souls

Two boys, Jack and Don, age 12, sat in their church in Ohio one Sabbath morning listening as their pastor announced an Ingathering field day for the following day. After a whispered discussion, Jack and Don stood to signify that they would meet at the church the next morning and spend the entire day Ingathering.

The two boys were early at the church the next day; and when the pastor arrived, they were busily engaged practicing on each other. Don and his mother had been members of the church less than a year, so this was to be a new experience for him.

As the boys approached the first house, there was some discussion as to who would ring the bell and who would present the first canvass. Evidently the lady did not appreciate being disturbed so early Sunday morning as she did not open the door too wide and said rather gruffly, "What do you want?"

This reception caused both of them to forget their prepared speeches, but Jack recovered in time to show her the Ingathering paper.

The lady's next response, "You are Seventh-day Adventists, and I don't believe in either the seventh day or the advent," was almost too much for them.

Jack was speechless this time; but Don, the new Seventh-day Adventist, began with, "Do you believe the Bible?"

The astonished lady in the doorway opened the door wider to answer with an emphatic, "Yes!"

"Well," said Don, "the Bible says—do you have a Bible?"

By this time the boys were inside, and Don was searching the lady's Bible for Exodus 20:8-11 and other texts on the Sabbath. Then Don turned to John 14:1-3 and told her of Christ's second coming. Jack was taking part in the discussion now and the two of them gave a fine presentation of some of the beliefs of Seventh-day Adventists.

The Lord blessed them; and as they concluded their visit, they received a substantial offering for Ingathering. Needless to say Jack and Don were enthusiastic in their Ingathering all day.

—GEORGE W. LISCOMBE.

A Junior Succeeds

Paul was going away to a special school. But what was he going to do about Ingathering? He was to leave for school the week

before the Ingathering campaign opened. Then he arrived at the conclusion that he would have his own campaign. The next time he was at the church he took some of the Ingathering booklets which were already in the office, and he was ready to begin.

On a snowy, dark day when the skies seemed to be determined to bury the earth with snow, Paul announced that he was going Ingathering. His mother and his Aunt Sally tried to dissuade him because the weather was so bad, but he was firm. He felt that everyone would be home. So, taking a packet of Ingathering books, he started out to visit his neighbors. Before noon he was back with half his goal. And that great big jubilant smile had returned to his face.

Paul was so enthused that absolutely nothing could turn him back from making another trip among his neighbors, and this time he did not stop until he had all his goal—and eighteen cents over.

The next Sabbath a very quiet, but a very happy Paul sat in the next to the front row at church and smiled shyly to himself as the pastor told the congregation of the Junior boy who had conducted his own Ingathering campaign and was the first in the church to reach his goal. At last Paul felt as if he were really ready to go to school next Monday, and he was especially looking forward to the chance of sharing his faith with his new schoolmates.

—MRS. CHARLES SEITZ, *East Pennsylvania Conference*

When Juniors Make Headlines

The following is quoted from an editorial in the Richmond, California, *Independent*, a newspaper with 100,000 circulation. "An example of ambition and initiative among young people in Richmond is the work being conducted by members of the Seventh-day Adventist church of 13th and Ohio Avenue.

"They are children between the ages of eight and thirteen and they are making solicitations to obtain \$1,000 to go toward the rebuilding of missions and churches in Europe.

"Their admirable work began early this month and it ends once they have reached their \$1,000 goal. After three weeks of collecting—ringing doorbells and standing on street corners—the children had obtained over \$600.

"I met one young fellow working with the church group this week. His name is Kurt. Kurt had just come home after a quick dash from school, and he was stationed on a corner with a container asking for donations. It was an unpleasant day and most youngsters of eight years would have found more desirable places to spend their time. He repeated a rhythmic little speech

to each passer-by which he had evidently memorized: 'Would you please give to aid the rebuilding of European churches and missions, Sir?'

"Mayor A. B. Hinkley said this week in regard to the work being conducted by the youngsters, 'They have shown the true American spirit and way of doing things with their European church aid program. Although they are only a small group, their job is a big and important one.'

"And truly their job is important. Not so important to actually benefit Europe, but to serve as an example of the determinedness and thoughtfulness of this generation. That is important."

—Northern California, *Home Missionary Bulletin*.

Even Non-Adventist Children Do Ingathering

In Huntington Park, California, two non-Adventist pupils, ages eleven and twelve, were Ingathering from house to house. One lady, after giving a dollar, urged the boys to solicit each house in the block. Then she phoned the people that the boys were coming. After that she told them to go to her husband's place of business to solicit him.

They gave their canvass to her husband. He asked them to sit down and tell him what Seventh-day Adventists believe. After they had finished, he said, "My father and mother died Seventh-day Adventists. I want you to come back this afternoon and tell my brother-in-law what you have told me. We are leaving for Texas tomorrow; but as soon as we come back, I am going to church and take my family every Sabbath."

I'll Do Ingathering This Year Because of the—

Importance
Nehemiah
Greatness
Adventure
Teamwork
Help
Exceeding
Rich
Innumerable
Nearness
Gospel

NOTE: We suggest two ways of presenting this: Have eleven Juniors with cards, as above, pinned on or hanging in front of them; or put the above material on the blackboard. Then let each Junior say a few words in connection with his reason. Try to pick out Juniors who can speak from experience in doing Ingathering. The material which follows suggests thoughts upon which each Junior may base his remarks for his particular word.

IMPORTANCE OF FINISHING GOD'S WORK so that we can go to heaven and bring an end to sorrow, sickness, sin, and death. See 2 Peter 3:10-13.

NEHEMIAH AND HIS WONDERFUL EXAMPLE. He got contributions from unbelievers to build up God's work. God blessed his plan. See the Book of Nehemiah in the Bible. Also *Christian Service*, beginning page 172.

GREATNESS OF THE WORK. This is a multimillion dollar project, and each one must do his part.

ADVENTURE IN IT. Webster's definition of adventure: "Bold undertaking; stirring incidents."

TEAMWORK IT PROVIDES. Like playing a game, it is fun working together to make our school or society come out victorious in reaching its goal.

HELP. It is a big help to our great foreign mission work.

EXCEEDING LOVE OF GOD. He gave His all for us. This is a chance to give time and talent to show our love to Him. See 1 John 3:16.

RICH BLESSINGS. They come to my soul from doing work for God and those for whom He died. See Psalm 126:6.

INNUMERABLE OPPORTUNITIES for soul winning in personal visiting, distribution of Ingathering literature, and enrolling people in the Bible correspondence school.

NEARNESS OF CHRIST'S COMING. We may not have many more opportunities to do Ingathering. We must do all we can now.

GOSPEL COMMISSION. "Go ye into all the world." We may not be able to go in person, but in doing Ingathering we make it possible for others to go.

"Educate the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere. Thousands of hearts can be reached in the most simple way."—*Messages to Young People*, p. 203.

"God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. The truth is as a fire in their bones, filling them with a burning desire to enlighten those who sit in darkness. Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings."—*Testimonies*, Vol. 7, pp. 26, 27.



Young People's Department

OF MISSIONARY VOLUNTEERS



MISSIONARY VOLUNTEER WEEK

MARCH 11-18, 1950, Including Missionary Volunteer Day



PLANS FOR 1950 YOUTH WEEK

Special Attention—

Pastors and M.V. Leaders

The Spring Week of Prayer, more properly called MISSIONARY VOLUNTEER WEEK, is Youth's Week. As the days slip by and the years turn around, the close of probation draws nearer; and this Week of Prayer comes charged with an urgency which perhaps no preceding Week of Prayer has had. At work in the homes and hearts of our younger members are influences which are sinister in character and which would swing our youth away from the church and into the world. We must work *now* for the youth and lambs of the flock.

"God requires that the church arouse from her lethargy, and see what is the manner of service demanded of her at this time of peril. The lambs of the flock must be fed. The Lord of heaven is looking on to see who is doing the work He would have done for the children and youth."—*Counsels to Teachers*, p. 42.

Many of God's young people are in dire need of help. All are in need of counsel, friendship, and interest on the part of the church. They live in a world that is complex, confused, and abounding in iniquity. The pressure of sin is being felt on every hand. Truly, as God's servant has said, "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 shouldst keep them from the evil." John 17:15.

During this week especially, our young men and young women have a definite right to look to the church and its leadership for positive help and guidance. Will not you who are leaders ask yourselves the question: Are we alert to the needs of our young people and to the best method for leadership in winning and holding this important part of our membership?

If we are to realize our greatest success during MISSIONARY VOLUNTEER WEEK, we will not only have services directed to the young people and in many instances conducted by them, but there will be a minimum of preaching and a maximum of heart-to-heart talking and praying with the young people.

Objectives

The aims and objectives of the M.V. Week of Prayer may be stated in the following way:

1. To appeal to the youth of the church for a deeper and more constant experience in the things of God.
2. To reach out for the discouraged and the backslidden, reclaiming them for Christ and the service of the church.
3. To win the unconverted youth to Christ.
4. To challenge our Adventist youth to faithfulness and enthusiastic participation in the world-wide Share-Your-Faith movement.
5. To encourage the whole church and inspire them with the urgency of saving our young people and training them for God's service.

Definite Suggestions for Organization

1. **PLAN.** Let the church board and the M.V. society executive committee together lay definite plans for this Week of Prayer *far enough ahead* so that these plans may be carried out with precision and effect.

2. **MAKE A SURVEY.** The church board and the executive committee of the M.V. society should make a careful survey of all the young people, converted and unconverted, connected with the Adventist church in your area in order that they may have an accurate and intelligent understanding of their problem. If you wish to use it, M.V. Census Blank 19 can be secured from the conference M.V. secretary for this purpose. Someone should plan to interview every young person who may need help. There may be those who are not attending Missionary Volunteer meeting, church, or Sabbath school and who apparently have gone out into the world. This is the time to make special efforts to reclaim them.

3. **ORGANIZE PRAYER BANDS.** Let the church board and the executive committee of the M.V. society organize themselves into prayer and personal workers' bands. Upon the members of the church board and the society executive committee has been placed a solemn and definite responsibility for the spiritual well-being of the youth of the church. These should be leaders in prayer and personal work. Prayer lists should be made and the bands should meet regularly for prayer together.

4. **HOLD DAILY MEETINGS.** Regular daily meetings should be held for the young people. These may well take on the nature of an evangelistic service, using the pre-

pared reading as a guide in a sermon directed to the youth. These studies will lay the foundation for a deeper consecration and a stronger Christian experience. Find time in each meeting for prayers or testimonies. Do not close the week without the youth having opportunity to make a definite pledge and reconsecration to join the ranks of those who are willing to share their faith.

5. **MATERIALS.** Use the Missionary Volunteer 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 at the time of each meeting. Leaflets may be procured through your Book and Bible House, but they should be ordered early so as to have them on time for the Week of Prayer. The cost is small, but the returns will be large. We earnestly recommend the following: No. 19, *The Morning Watch*, four cents each; 25-I, 25-II, 25-III, 25-IV, *The Character Classics*, two cents; 36, *The Lifework*, four cents; 40, *In Shining Armor*, four cents.

We also encourage you to make good public use of the 1949-50 Share-Your-Faith Poster, which is the beautiful picture of Christ pointing the way to the youthful Christians.

6. **FOLLOW-UP.** Do not discontinue your prayer band organization at the close of the Week of Prayer. If it is at all possible to maintain this spirit of prayer and intercession among your youth, keep the organization functioning. 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 instructions preparatory to baptism. Also 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.

May God help us to make this Week of Prayer all that it ought to mean to the youth among us, to the church which is destined to conquer, to a dying and sin-sick world, and to the merciful heart of God. To this end may the Spirit of God lead us to pray.

—E. W. DUNBAR.

MISSIONARY VOLUNTEER DAY

Sabbath, March 11

"My Son, Give Me Thine Heart"

BY EDWARD J. BARNES
Secretary, Young People's Department
Ohio Conference

"My Son, Give Me Thine Heart"

PROVERBS 23:26
INTRODUCTION

We are met together this morning to devote a service in behalf of the youth of the advent church. To a great degree it is upon the devotion and consecration of our young people in the advent movement that the opportunity of the world to prepare for the coming of Christ depends. May this Week of Prayer bring the youth of this movement into a closer fellowship with our Saviour. May the consecration and leadership of our youth draw all our people closer to the true Pattern.

There are some who have been closely associated with the third angel's message for a number of years who did not think we would be conducting a Missionary Volunteer Week of Prayer in the year 1950. The fact that we are still in this world of sin means that we are much closer to the crisis than ever before. Under God we must do our best to counsel and guide our precious heritage so that we may weave for them not only a design for living for God, but also an inspiration to make full account of themselves in the service of God in this important hour.

The struggle that is going on in the world is becoming more tense year by year. The battleground between right and wrong is not only invading our churches and homes, but it is planting itself in the hearts of those who yield to the lure of temptation. Thousands of years ago this struggle began in heaven, but the scene of the battle was soon transferred to this world. Here it has been going on in the individual lives of men and women all down through the years, and it is in this generation that the climax of this controversy will come. Today we see the darts of the evil one aimed at Seventh-day Adventist youth, as well as older church members.

"Satan carefully studies the constitutional sins of men, and then he begins his work of alluring and ensnaring them. We are in the thickest of temptations, but there is victory for us if we fight manfully the battles of the Lord. All are in danger.

But if you walk humbly and prayerfully, you will come forth from the proving process more precious than fine gold. . . .

"Some have become almost lost in the mazes of skepticism. To such I would say, Lift your mind out of that channel. Fasten it upon God. The more closely faith and holiness bind you to the Eternal One, the clearer and brighter will the justice of His dealings appear to you. Make life, eternal life, the object of your pursuit."—*Testimonies*, Vol. 5, pp. 97, 98.

God, beholding the youth of today, loves them; and by His Holy Spirit He desires to address them. He says, "My son, give Me thine heart. My daughter, come unto Me." No matter where you are or what your lot may be, it makes no difference to Him. He found greedy Matthew, and blundering, tempestuous Peter. He found the quick-tempered John and the enthusiastic Paul, too, and He called them all. The thing that matters most in the sight of God is willingness to listen and obey. Young people, listen with all care. This



is a moment of sublime opportunity for all, but particularly for youth. Promise within your heart to do His will and champion His cause in this mighty hour. Accept His commission. You will become far greater than you could ever have been without Him. —E. W. D.

* * *

The call of God has come to great men and women, to humble men and women, to heathen and Christian nations, as well as to the whole populace from time immemorial. The cry of Jonah, the preaching and witnessing of Noah, the healing of Christ, the quiet following of Abraham, and the demands of Moses—all have resulted from God's leadership of His consecrated servants. But the call of God today, as always, is to individuals—to you and to me.

Ancient Israel had the mistaken idea that being a Jew or a member of a chosen family insured salvation. At the time of the ministry of Christ on the earth, it was the general belief that by mere birth, or inheritance, or family name they were assured of salvation and the eternal reward. Their every act, their supposed superiority, and their intolerance in the face of the daily ministry of the Messiah all bespeak the error in their beliefs about salvation.

Several years ago a group of young people were preparing to graduate from the tenth grade. A few weeks before graduation the local pastor presented to them the call of Christ and the ordinance of baptism. Many of the group were already in full attendance in the church; their families were members, so it was a very simple matter to decide to be baptized at this particular time, receive a short period of instruction, and make the baptism a part of the closing exercises of the school year. The baptismal service was to take place right after the Sabbath morning preaching service, and the closing program was to take place on Saturday night.

It was a fine way to close a year in the local church school. Such an occasion is always most pleasing to God and also to parents and friends.

The Sabbath day arrived. During a preliminary service, before the candidates prepared for the baptismal rite that was to follow immediately, the whole group of boys and girls were together for a few moments. It was then that one of the older boys made a date with one of the girls to attend a local movie theater that very same Sabbath afternoon. Yes, they were both baptized. The minister did not know, the parents did not know, the teachers did not know—but God did. The later life of those two youth told the whole story, too.

"My son [or daughter], give me thine heart." That is the call of God today.

A lip service, a mere process of fulfilling certain requirements, will not suffice. God wants our hearts.

A beautiful example of the dedication that God can use is found in the story of the building of the sanctuary at the foot of Sinai. (Exodus 25:1-3; 35:21, 22; 36:5-7.)

The preparation of the house of the Lord would necessitate the gathering of a great wealth of material. All of this could come only from the camp of Israel, for they were in a desolate place without contact with the outside world. Even so God commands Moses that he shall accept offerings for the making of the tabernacle with all its equipment and vessels, silver, gold, precious stones, expensive cloth, wood of the very best—all are to be gifts, free-will gifts, given willingly from the heart. Shall we say the Israelites had a deep, burning desire to give and an overwhelming intention to present to God the best and all of the best?

So the tabernacle was made, and the workmen had no need to search for anything. The people had to be restrained to stop the flow of supplies. The gifts went far beyond the need.

"My son, give Me *thine* heart."

Christians in the mission field are known as the "clean" people. When the gospel of Christ takes hold of a life, that whole being is transformed.

"It is not, indeed, the bare letter of God's Word that gives light and understanding; it is the word opened and applied to the heart by the Holy Spirit. . . . There have been many instances of persons who before conversion were thought to possess ordinary and even inferior ability, but who after conversion seemed to be entirely transformed."—*Messages to Young People*, p. 65.

When we give *our hearts* to God, He then can work out the transformation that is not possible for us to provide for ourselves.

"God will do a great work for the youth, if they will by the aid of the Holy Spirit receive His word into the heart and obey it in the life. . . . The mind which is occupied with exalted themes becomes itself ennobled."—*Id.*, p. 66.

Many today have the mistaken idea that we must be perfect—we must be overcomers in everything before God can use us. God takes us just as we are and transforms us according to His divine plan, when we permit the work to be done.

A group of people were standing on the seashore one day when the Master came by. He spoke a few words of comfort and counsel and then asked some to follow Him, Peter heard and was stirred. As the Master left, Peter followed. There were *many* called, but only Peter followed.

As Peter followed Christ, he left his old way of life. He forsook his boat, his nets, his home, his security; he left it all to be with Christ. He gave his heart to Christ. True, he returned for a time to his old way; but when the work of transformation became complete, through the Holy Spirit, Peter became the foremost leader.

John was one of the first to seek out the Master. As a youth he chose to serve the Saviour with all his heart and was with Him continually until His death, resurrection, and ascension. He then became an evangelist. He gave his whole heart, his life, and his being to God, and was chosen by God to bring the Book of Revelation to mankind. It was John's privilege to look into the kingdom of God and view all its many glories, to look into the future and see the end of the great controversy and the new earth in all its re-created splendor and fertility.

With the call to full consecration, God omits no good thing. The calling is a high and glorious one. It is the source of the greatest joy, happiness, and peace.

Fellow youth, as you look to the future and plan the great objective of your life, remember the call of God, "My son, *give Me* thine heart." When you look forward to your life's work, or as you go about your daily tasks searching for the things that seem to make for security and happiness in this hour of history, remember the words of Christ, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matthew 6:33. Make God first, last, and always; and you will never regret it.

Will you, today, give God your heart? Will you wholly, unreservedly consecrate your life to His ways? Will you withhold nothing, determined to make the complete sacrifice? You will never regret it. Yes, give Christ *your heart*.

Studies for

SENIOR MISSIONARY VOLUNTEERS

BY EDWARD J. BARNES

Secretary, Young People's Department
Ohio Conference

SUNDAY, MARCH 12

Know Your God

JOHN 3:5-16

Nicodemus was a member of the church. He was a leader in the church work. He had spent a great part of his life consecrated to the work of God.

Nicodemus was a man of God who was sincere, honest, and above reproach in all his family life and his dealings with his fellow men.

Nicodemus was spending his whole life in direct leadership in the plans for the chosen people of God, and was doubtless teaching his family all the precepts of true religion as he saw and understood it. His every act was calculated to leave the right impression in the hearts of friends and acquaintances; yet in his heart he did not know God, and he recognized it. When the Master came with words of hope and life, the very soul of Nicodemus responded in his desire to be saved.

Could it be possible that even today there may be one or two or even several in the church who do not know God? Could it be

that some of the youth, perhaps even some who are leaders in the church, do not know, down deep in their hearts, that they have salvation? Are there those who have professed the name of Christ who feel in their own lives that they have lost the assurance that they are saved? Could there be one who has joined God's people who has not claimed the blood of Christ as the cleansing agent to wash out the very stains of sin?

Ruth Lees Olson, who has written many fine articles for the *Youth's Instructor*, and who has helped many a boy and girl and young man and young woman when in need, used to ask often a very pertinent question: "Are you on speaking terms with God today?"

As young people would visit with her, sometimes at their request and sometimes at her own, she would lead them into a discussion of the Morning Watch. She would show the dangers of following any plan, no matter how good it is, in a putely routine manner. She would then use some such text as Psalm 46:10: "Be still, and know that I am God."

The Morning Watch embraces the following: the thought-provoking Bible text for

each morning devotion period, the time for thinking and meditation, and the opportunity for the two-way conversation with God, commonly called prayer.

Every phase of this procedure is of vital importance. God often talks with us; and if we do not stop and listen a bit, we shall surely miss something vital.

Fellow youth, is our loving Saviour real to you? Is He a part of your life every day and every hour of the day and every minute of the day? I once heard of a young fellow who knelt and asked God to lead him and direct him during the day that was dawning, and then in his planning for the day he got ahead of God. In fact he got so far ahead that he got off on the wrong road and told a lie. It was not an out-and-out falsehood, but it certainly was meant to leave the wrong impression.

You remember how Abraham went with God down into Egypt when there was a famine in Canaan. While he was there, he was afraid that some unchristian, uninhibited, selfish person might fall in love with his wife and kill him to have her; so he spread the story that Sarah was his sister. Well, she was his half-sister; but she was also his wife, and that was what he was trying to conceal. Remember how that turned out?

Sometimes we can surely get ourselves into difficulty, even when we are following God.

Fellow young people, I am frankly worried. I am afraid of what I see. The Seventh-day Adventist church is really rather popular today. It is respected and well thought of in most places, and many whole areas contain mostly Adventists today. The danger in that situation is that many may join only because it is the smart thing to do, or because so many influential people are in the church, or because there is a fine chance to get ahead.

If we want to boast about anything or wish to exult with our friends, let us do it as Jeremiah advises: "But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord." Jeremiah 9:24.

The standards of the world are not the standards of Missionary Volunteers; the goals of the world are not the goals of youth dedicated to God; the aims, ambitions, ideals, and morals of the world cannot be the same as those of us who are "marching to Zion," else why should there be a way of salvation, and why did Christ come to die for us?

Personal security, wealth, influence, lands, houses, and even friends are of little real value when considering the great, majestic,



eternal march of events as God plans them for all time.

The president of one of our union missions was visiting with a new mission doctor and family who had recently arrived at their place of service. The doctor had given up a very profitable practice.

"Why did you give up a good practice in the States and come away off here as a missionary?" the union mission president asked. He pointed out that this question was not meant to be critical or to imply that the move was a foolish one in any way, but that a real answer was desired.

As the young doctor began to explain, he told how he was graduated from medical school and had turned his eyes to a good place to practice his profession, help people, and, incidentally, pay off some debts. Things went very well, and he and his good companion began to enjoy the privileges and blessings of wealth. As the steady routine of office practice developed, it became more and more apparent that there was little opportunity to help people's souls; and then came the personal problem of relationship to this increasing income.

The year that their annual income reached \$10,000, the doctor and his wife decided that for their own spiritual good, it was not best for *them* to continue to practice in this particular fashion.

They discussed the problem very carefully, and they prayerfully sent their application to the mission board. They wanted a place of *service* in some *hard* field.

These fine people very joyfully reported that they had found a place of real service; and they had also found new faith, and hope, and trust in God.

* * *

A young Zulu woman and her two children, eight and ten years of age, attended evangelistic meetings. When her husband discovered that she was serious about this new religion, he threatened that if she should attend another meeting he would beat her severely. The next night she was at the place of service as usual.

On returning home she was met by her husband who carried out his threat and beat her cruelly, breaking her wrist and some of her fingers. It was necessary for her to be taken to the hospital for attention. As soon as she returned home her husband said, "If you go there again, I will kill you." At the first opportunity she and the children attended another meeting, and as they neared home that night they saw the husband and father waiting with a club in his hand. The little boy suggested, "Mother, let us run away and hide in the woods."

She replied, "No, we will go on home and let God take care of us."

When they reached home, the father threatened, "Now I am going to do what I said I would do. I am going to kill you and the children."

She pleaded, "Don't touch the children. You kill me, because I am responsible for the children going to the meetings. Please spare them."

At this the little boy came running to his father, and kneeling down before him said, "Daddy, if you are going to kill mother, I want you to kill me first, then you can kill the others so that we all will meet Jesus together." The father was so taken aback that he dropped his club on the floor.

This loyalty to the truth, as manifested by this Zulu woman, is just one example of what the gospel does for souls when it finds them, whatever their race or color. There are heroic characters all over the world who would rather have God and His truth than life itself.

* * *

Boys, girls, young men, young women, Senior Missionary Volunteers, do you *really* know God? Have you gone by the still waters, through the green pastures, or in the valley of shadow with God? Have you learned to *know* your God?

Christ died for you and me, but the only way His sacrifice can be of any real value to me is by a complete sacrifice and submission on my part. Christ is ever ready and willing, but it is you and I who must make the decision and make the full acquaintance with God, the Holy Spirit, Christ, and our personal guardian angel.

Try Religion!

It Will Teach You to Be
COURAGEOUS like Joshua
SELF-RELIANT like Nehemiah
OBEDIENT like Abraham
PERSEVERING like Jacob
DECISIVE like Moses
ADMINISTRATIVE like Solomon

—The War Cry.

MONDAY, MARCH 13

Know Your Bible

As the early settlers moved into the rich farm lands of Illinois, Iowa, and the neighboring country, they felt that now they had surely reached Utopia. In those rich, lush, carefree days of American history there was no need to know the chemistry of the soil or some new mechanical device; the main thing necessary was to plow the good, black, fertile soil. Every crop sown produced enormously. The abundance of the land was unbelievable. It was not a bit uncommon to have corn crops of well over a hundred bushels to the acre.

Then the soil began to lose its strength, and the study of fertilizers, crop rotation, and seed selection came along; and today the land is producing more than ever. One hundred and twenty, 130, yes, even 150 bushels of corn to the acre are not unknown today, and this on poorer land than was thought worth plowing in the early days.

At least part of the answer to this amazing story is revealed in an advertisement seen recently in a small midwestern town. It was entitled, "Know What You Sow," and recommended a certain type of hybrid seed corn. It surely is important to know the kind of seed you sow and to be familiar with its characteristics and guarantees or promises.

A young lad was attending school in the northeastern part of the country, where the snowfall is heavy and stays on the ground a long time. This day the snow had fallen continuously; and when it came time for school to be dismissed, the drifts were deep and all the side roads almost impassable. The snow was falling so thickly when he started for home that he could hardly see his way. However the lad was used to it, so he did not hesitate to plunge out into the dark.

He had not gone very far when a neighbor drove by in a car and picked him up. The neighbor was new in the community; so after the first introductions were over, he began to ask questions. Since our friend, Ted, was on his way home from church school, one of the first things discussed was the fact that Ted was a Seventh-day Adventist. Immediately there followed many questions about the Bible and the reasons why Ted believed as he did, but Ted could not answer. He simply did not know the answers. He did not know his Bible.

When Ted got out of the car at his own lane, he was embarrassed, ashamed, and so remorseful he almost forgot to say thank you. As Ted walked the rest of the short way home, finished his evening chores, and

prepared for the night, his failures to explain the Bible and to give reasons for his beliefs were all he could think about.

Ted had a real burden on his heart that night and prayed very earnestly that God would forgive his lack of preparation and knowledge. The very first thing next day he began to search for the "reasons why" and the Bible texts about all the things he believed.



Then the very extraordinary happened. The same gentleman picked him up a few weeks afterward—and he was still interested in knowing the answers. This time Ted was prepared and was able to help this friend gain a new vision of God.

That second meeting is the *exception, not the rule*. Often we do not have a second chance to go back and do what we failed to do the first time.

Sometimes we never really learn the important things of life until we try to teach or explain them to someone else; and if we are not ready when the opportunity comes, we lose out. The Bible Year plan, the Morning Watch, and the Character Classics provide ways of learning gems from the Book of books and really knowing our Bible and what we believe. The Bible marking plan is one fine means of having texts at our fingertips. Then, if we like, there is the plan of underlining things we want to remember. We can even use varicolored pencils or pens that will produce any color at will.

When we know the Bible for ourselves—when it is a part of our very life—we are better prepared to share its teachings with someone else. Things that are not used or recalled often have a very strong tendency to slip from the mind. We may put our knowledge to use by giving Bible studies regularly, and have the thrilling joy of seeing souls born into the eternal kingdom. We may even be privileged to lead out or assist in a spearhead meeting, a temperance rally, or a full-fledged evangelistic meeting. But we must do something to use this knowledge, or we will forget it.

Most precious and dearly beloved are the personal promises of God's Holy Word. There are over a thousand definite promises

in the Bible, and they may be listed under such headings as:

PROTECTION

Romans 8:28—All things work together for good.

Psalms 91:11—Angels are protecting.

Matthew 10:29-33—More mindful of us than any other creation.

DELIVERANCE

Psalms 91—Protection and deliverance.

VICTORY OVER SIN

1 Corinthians 10:13—Way to overcome temptation.

Proverbs 16:3—Even thoughts under control.

MERCY

Proverbs 28:13—Mercy for those who confess and forsake sin.

HELP IN TIME OF NEED

John 14:26—Bring to remembrance.

John 14:13—Ask in Christ's name.

John 15:16—God has chosen us. We may ask in Christ's name.

Psalms 121—Help cometh from God.

RESURRECTION

1 Thessalonians 4:16, 17.

SECOND COMING

John 14:1-3.

CHRIST ALWAYS WITH US

Matthew 28:19, 20.

Only a few of the many wonderful promises in the Bible can be listed here. Surely you should add to this list many times over and be very familiar with each one.

The claiming of God's promises is of vital importance. The promise in Luke 11:9-13 is very assuring. (Read.) When we ask of God—believing—we can accept the answer given and know we have the help needed. But you may say that is presumption. Is it presumption to ask your earthly father for bread when you know that he has it? Will he give it to you? It is the same when we ask our heavenly Father. Before we rise from our knees, we should praise and thank our bountiful God, in Christ's name, for the answer He has promised. Do not wait for a *feeling* or a *sign*; you *already have the promise*.

The events of this earth's history are fast approaching the climax. Christ has died for you, and for me, and for our neighbors. We *must* know our Bible and our faith and be ever ready to share it with others.

TUESDAY, MARCH 14

Know Yourself

PSALM 39:4

"Lord, make me to know mine end, and the measure of my days, what it is; that I may know how frail I am."

* * *

"Make it thy business to know thyself, which is the most difficult lesson in the world."—Cervantes.

This is one aspect of life that does not ordinarily enter the mind of youth. Youth with its exhilaration, its optimistic viewpoint, its inexhaustible energy, many times does not reckon until irreparable damage has been done.

John was in his sophomore year in the academy. He was more than average in popularity. He was attractive, witty, intelligent, and ready for any sport or game. But he was a problem in the dormitory and in the classrooms, and his name was frequently mentioned in faculty meetings.

One thing after another kept John in disgrace, and the next thing was expulsion from school. John left before that could happen. Was he another splendid youth lost to the school? Was he another brilliant lad who probably would not use his talents in the cause of God? Was he another son who would cause untold grief for dad and mother? Almost.

But before we go on with the case history of this very real young man, let us stop and think for a few minutes. Most people know more about others—what they do, why they do it, and what they are likely to do—than they do about themselves. Psychologists have studied deeply into this problem of what makes people react as they do and have found some useful and very valuable facts. We learn from them that most persons have days when they do not respond naturally. The tendency is to be too pessimistic, too fearful, or too mean; in other words every doubtful situation is grossly exaggerated.

But that kind of outlook on the events of the hour is not to be thought as an excuse for sin. There is no excuse. But if we find ourselves in this condition, let us ask God to keep us close to Him that day. Let us seek advice of those able to help and avoid making important decisions or giving final judgment or "speaking our minds" until our viewpoint is again normal and true.

Trials are not always the direct result of mistakes that we have made. Much more often they come because God wants to help us. "No one need say that his case is

hopeless, that he cannot live the life of a Christian. Ample provision is made by the death of Christ for every soul. . . . Oh, for living, active faith! We need it; we must have it, or we shall faint and fail in the day of trial. The darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience."—*Testimonies*, Vol. 5, p. 215.

But back to John. Before he left the school, he went to a teacher whom he considered his real friend, and rather disconsolately and a bit tearfully said, "Why do I do things like this? I don't want to be bad." John is today studying to be a minister of the gospel.

It is only natural for us all to want to be busy doing something, to be occupied in mind and body. Various means are employed by different persons. Some turn to the funnies, the movies, or the novels in their spare hours. Others turn to good reading, hobbies, music. The chores that used to occupy mother's and dad's afternoons and evenings when they were your age are all about forgotten. Electric cooking, electric dishwashers, laundromats, and oil or gas or electric heating for houses and city apartments have taken away many old-time forms of activity in the home. This time must be occupied with some hobby, some study, or some worth-while project or activity for the cause of human good, in accordance with the will of God; or it will surely be used for the cause of evil.

"He who devotes his leisure hours to the trifles and popular amusements which the world has to offer, will one day awaken to a realization of the fact that there is so much 'wood, hay, and stubble' in the foundation he has laid, that it is impossible to

erect a character structure worthy of note."—*Master Comrade Manual*, p. 10.

If we can face the world from day to day with a level eye and a smile, we shall of necessity have to have a clear conscience. When we are tempted to do evil, let us stop a moment and think of the consequences and of how hard it is going to be to greet our good friends afterward.

The story of Harry Orchard is the story of a man who was dishonest in business and tried to still his conscience by becoming more evil, until he was drawn into a great struggle and destroyed scores of lives. This part of the story is being repeated thousands of times every day, but must not be the experience of the youth of God.

Jim was ten years old when he was caught "lifting" things from a dime store counter. He was taken to the manager's office, and his pockets were emptied on the desk, revealing a large pile of brand new knickknacks. How ashamed Jim was! He was also very frightened, and the other boys who were with him were frightened, and all ran. The manager telephoned Jim's mother and asked her to come down to the store. Oh, how ashamed Jim was when mother came into the office and heard the tearful story! Then came the city juvenile judge and the threat of jail unless mother gave every assurance that such acts would not be repeated. Every two weeks Jim with mother had to report back to the judge and give an account of himself. When six months had passed, Jim was thoroughly cured. To this day, Jim has not taken even a postage stamp that does not belong to him.

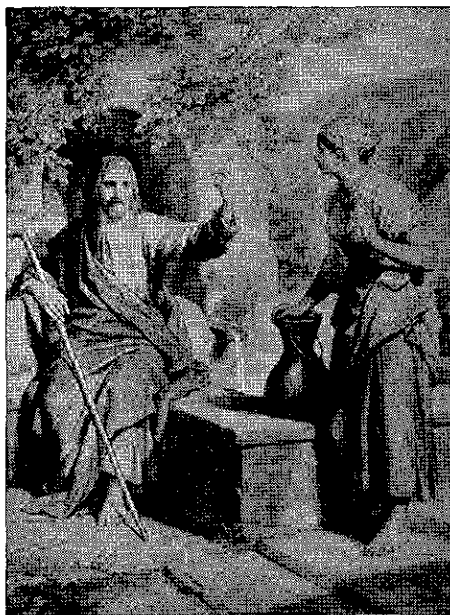
"Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin."—*Steps to Christ*, p. 116.

Doubt and self-pity have ruined more lives than probably any other thing among those who have tried and failed.

It is important to make decisions that we shall not have to regret. We have the message for youth given through the servant of God that there will be perplexities, but we must be able to see the bright future.

"Those who are finally victorious will have seasons of terrible perplexity and trial in their religious life; but they must not cast away their confidence, for this is a part of their discipline in the school of Christ, and it is essential in order that all dross may be purged away."—*Messages to Young People*, p. 63.

It is equally dangerous to doubt our abilities. One of our members once said, "Just remember that when you are criticizing or belittling your abilities, you are criticizing God's handiwork." That is surely true, too, when we have accepted Christ as our Saviour, who is reshaping us after the divine plan.



"If youth who have been properly educated, make God their trust, their moral powers will stand the most powerful test."
—*Fundamentals of Christian Education*, p. 28.

"Man's responsibilities are proportionate to his opportunities and privileges. God gives to every one sufficient light and grace to do the work He has given him to do. If man fails to do that which a little light shows to be his duty, greater light would only reveal unfaithfulness, neglect to improve the blessings given."—*Christ's Object Lessons*, pp. 265, 266. (Italics ours.)

Then on the other hand we may do great damage by being proud or boastful. "Give the erring one no occasion for discouragement. Suffer no Pharisaical hardness to come in and hurt your brother. Let no bitter sneer rise in mind or heart. Let no tinge of scorn be manifest in the voice. . . . It may prove the ruin of a soul. . . . Prayer turns aside the attacks of Satan."—*Id.*, p. 250.

How much more pleasant life can be if we will study to know ourselves—our possibilities through Christ—then dedicate ourselves to God, and use our talents for Him as He desires. Will you give it a real trial?

"There is an evidence that is open to all—the most highly educated, and the most illiterate—the evidence of experience. God invites us to prove for ourselves the reality of His word, the truth of His promises."—*Steps to Christ*, p. 117.

WEDNESDAY, MARCH 15

Know Your Salvation

EPHESIANS 2:8, 9

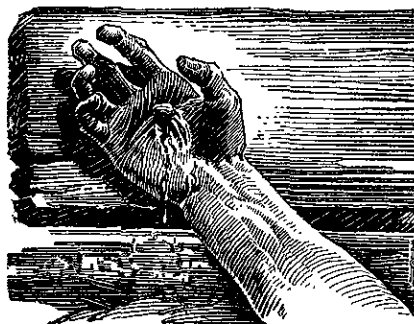
"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast."

* * *

This is the heart of the Christian hope. There are many young people and older ones, too, who are waiting until they have rid their lives of sin *before* they consecrate themselves to God. This is exactly opposite to the teaching of the Bible.

The five steps homeward are conviction, contrition, confession, conversion, and baptism. First must come a knowledge that sin has power to destroy you and me and civilization. It is horrible and is the only thing that God hates; for it is the opposite of His character, of all that He is, and of all that He stands for.

Then comes the godly sorrow for sin,



with a turning away, and finally a complete reversion. Hundreds of persons, after conversion, can not understand how they could possibly have acted as they did before accepting the atonement of Christ.

Examine these references in *Steps to Christ* in this light: "We do not earn salvation by our obedience; for salvation is the free gift of God, to be received by faith. But obedience is the fruit of faith."—P. 66. And again, "Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word."—P. 57.

"Ask and ye shall receive" is just as surely a promise in receiving salvation as in receiving the daily necessities of life or some great thing for which special prayer is offered.

"The condition of eternal life is now just what it always has been—just what it was in Paradise before the fall of our first parents—perfect obedience to the law of God, perfect righteousness."—*Id.*, p. 67. This is the same as the Bible teaching, and it is the high standard of godliness that has been misinterpreted and misunderstood by the youth. The next paragraph continues: "If you give yourself to Him, and accept Him as your Saviour, then, sinful as your life may have been, for His sake you are accounted righteous. Christ's character stands in place of your character, and you are accepted before God just as if you had not sinned."

"More than this, Christ changes the heart."

When these quotations are examined together, the picture changes. The call to salvation is just as strong and sure today as ever, and the evidences of the ministry of the Holy Spirit are multiplying. Our salvation is dependent upon our belief that we have it. God has promised; we must accept. Have you ever had the experience of asking forgiveness of God for certain things and then going back repeatedly to confess the very same faults? Why not accept His promise the first time and believe your sins are forgiven?

The secret of the whole story, though, is that Christ changes hearts.

Some time ago my mail included a letter

from a young woman I have always considered a good friend and a fine person to know. She comes from a fine family with a Christian background. It was a surprise to hear from her, for we had not corresponded since she left the academy; but it really was a shock to hear her story of cheating in class. At the close of her letter she wrote that she was helping in a series of meetings, and she asked my forgiveness for her willful deception of years ago.

If she had asked me several years previous, I would have forgiven her then and respected her the more. As far as I was concerned, she was forgiven several years ago, but she just had not asked. Does she have to write a letter to me once a week or once a month or every New Year's Day to ask again? Of course not. How foolish, you may say. But examine your own relation to salvation.

But someone says, "I've tried over and over again and have always failed. There is no use trying any more." Maybe you have failed again and again, but probably only because you did not make a full and complete consecration. Before Christ can change the heart, He must have all of it, you know.

As we walk daily with Christ, He cleans up our lives. We lose our old contacts one by one, and the drawing power of evil becomes less and less as these erstwhile friends quit calling and seeing us socially. But God replaces these worthless and evil acquaintances with others that will be ours throughout this life and the eternal ages to come.

Our colleges, academies, local M.V. societies, and church groups are all used by God to help us find the best in association and companions. As we speak to others of the love of Christ and SHARE OUR FAITH with them, we shall continually be making new contacts that will bear fruit in the kingdom. We ourselves are being changed constantly in the meantime, until we, as Enoch, are ready for translation. Yes, this really takes place and is going on all the time.

Your conversion may not have a specific date or be an overwhelming experience. It may not even be *felt*; but it will surely be realized, if you will *daily* walk with Christ.

"Victory Through Living" was the slogan of the Youth's Congress held in the Hollywood Bowl, and it must surely be the experience that you and I have.

It will not be long until we have a great Youth's Congress for the universe, and what a thrill it will be to attend! Folks from all walks of life, from all ages, and from all planets will be there. To assure our personal reservation, you and I must *know* wherein we have salvation.

THURSDAY, MARCH 16

Know Your Fellow Men

JOHN 13:35

"By this shall all men know that ye are My disciples, if ye have love one to another."

* * *

Picture Christ meeting in the upper room with His disciples for what turned out to be the last meeting in which they were all together. Satan had entered Judas' heart, and Judas had left the room in anger. The disciples were each wondering where Christ was going that they could not follow; and Christ had given them a new commandment—that they were to love one another as He loved them. Christ was preparing the disciples for the great work they were to do following Pentecost, and each of them really had no idea at the time what was meant.

The children of God today, as in the time of Christ, are living in a world full of sin. Christ calls each one to come out of sin and to accept His salvation, His cleansing power, and His keeping power, and be set apart from the world as a peculiar people.

Now when ancient Israel put this plan into practice they felt that they must be entirely aloof, must not be friendly, need not be fair or honest, or hold out any arm of help to the rest of the world. They tragically missed the whole plan of salvation and were in the end rejected as the chosen people of God. That very same thing can happen to us today unless we really *know* our fellow men.

"To live for self is to perish. Covetousness, the desire of benefit for self's sake, cuts the soul off from life. It is the spirit of Satan to get, to draw to self. It is the spirit of Christ to give, to sacrifice self for the good of others."—*Christ's Object Lessons*, p. 259.

To live for self is to perish. In the Christian pathway that is especially true. What we share, we have; what we keep for ourselves, we lose completely. In giving we have; in hoarding we have nothing.

We certainly are not able to give help to anyone when we refuse to be friendly. Jesus counsels us to love our enemies. That is the first step in saving them. So first we might say that to *know* means to be friendly.

Then to *know* means to discern the character or have an understanding of the needs or lives of those we are seeking to help.

When we carefully study the methods of Christ in His ministry for lost souls, it becomes evident that Christ showed a clear understanding of human character. He

established in the heart of the one in need a feeling of confidence in His ability to help.

Really, now, what good can we do for persons who do not like us, who will not listen to our counsel? Do we not have to establish their confidence in us and in our God?

The Spirit of prophecy wrote the following instruction: "The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility rests upon them to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires."—*Messages to Young People*, p. 204.

This is a solemn responsibility that the youth have. They can wield an influence on their fellow youth that no older person can. Neither the pastor, nor the teacher, nor the principal, nor the dean, nor the policeman, nor even father or mother has such an influence.

Many times we are so busy struggling with our problems—trying to get ourselves on the right track—that we forget that others in our own circle of friends, or in our city block, may need a friend desperately. That may be another evidence of our selfishness that can best be overcome by giving the help that is needed.

Perhaps you have read the story of Ralston Crosbie Young, redcap number forty-two at Grand Central Station in New York. This redcap does more than carry luggage. He tries to help people with their spiritual burdens, too. Upon hearing about different informal prayer groups that were being held back in 1944, he thought of an empty coach that stood on track thirteen. He asked several people that he met to join him there, and they came. People of all faiths and in all walks of life came with all kinds of problems. They came and listened and prayed and returned.

A man named Johnson came one day to pray for his sick brother. They all prayed together, and Johnson returned a second and a third time and reported that their prayers were doing more good than anything else. They were humbly grateful; then suddenly the brother died.

"That did it," said Ralston Young. "Mr. Johnson was through with us and—worse—*with God*."

Young and his friends were deeply affected by the incident, but they never forgot Johnson. Several months went by. One day Young was walking down track thirteen feeling depressed. Suddenly he met Johnson.

"I realize that I had been asking God to give *me* something," Johnson told him later. "I had never once tried to give Him

something in return. You can not deal with God that way."

Grand Central Station looked like a parish to Young after that. He said he would not trade his job for any other in the world.

God is calling for thousands of youth today who realize what Johnson found out, and are looking for a place of service—not a place where they can get ahead the fastest or have the easiest or best paying or most honored or showy job.

Won't you set your heart on being a missionary, either at home or across the big waters? Won't you join some Share-Your-Faith team or start one if there is not one near you? Won't you be a good Samaritan, and answer the crying needs of a hopeless and lost world?

FRIDAY, MARCH 17

Know Your Place of Service

EPHESIANS 4:11

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers."

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Corinthians 12:28.

* * *

Farmers, welders, shepherds, auto mechanics, shopkeepers, doctors, financiers, nurses, aviators, seamen. These professions do not appear as such in the Bible; but not all vocations are mentioned there, and we do find members of God's church spending a great deal of their time in these different types of labor.

Since these and many other lines of work do not appear in the record of the gifts of God, they must be secondary in importance in the lives of His people. In seeking your lifework, should these also be secondary in importance? It is very certain that all of these lines of work are necessary in certain places; and honest, careful, intelligent, loving labor is absolutely necessary.

In verses twenty-nine and thirty we find that few, if any, people excel in *all* lines of work. There are many, many different tasks that need doing in the world today, both within and outside the organized work of God. Our interests are not all along the same lines; how fortunate that the varied interests can all be made the vehicles for different Share-Your-Faith endeavors. We can all succeed so much better doing the things we enjoy. Emerson once said, "The crown-

ing fortune of a man is to be born with a bias to some pursuit which finds him in employment and happiness." We never can get everything done in the world that needs to be done, nor can we even be able to do everything in this life that we would like to do; so we must of necessity be selective in what we do. Make every minute and action count for something worth while.

A very fine illustration appeared some time ago in the *Youth's Instructor*. The story concerned a widow living in New York City who had several small children and was trying to keep the home together and running smoothly. It took her every effort to provide food, fuel, and clothing for her needy brood; and at times she despaired of being able to keep on.

She heard of a group of ladies in the city who helped out in situations like hers; she found out where she could contact them and went seeking aid. Her story of need received careful attention, but the poor widow was informed that this group did not dole out money or supplies but would be glad to assist her in working out her problems. Was there something in which she excelled? Was there something that she could do that could be marketed? Was there something she could make that could be sold?

Despair took hold as never before, for had not she tried everything she knew and done everything she could before seeking help? But she was counseled not to be despondent, but to think it over while other applicants were interviewed. There must be *something* that she did exceptionally well.

After some little time she was again called, and when questioned she rather hesitantly and timidly volunteered the information that her friends told her she fried potatoes the best of any they had ever tasted. She was afraid of being laughed at; but instead the idea was carefully studied, and "Saratoga Chips" were first placed on the market. Today potato chips can be bought almost anywhere and under hundreds of trade names.

Notice that verse thirty-one tells us to covet earnestly the best gifts. Here is actual admonition to covet something; to desire it so earnestly that we will do anything to succeed. We should never be satisfied with mediocre or slipshod work, with second-rate accomplishments, or with "temporary" structures in our buildings or in our lives. God has called us to a high and noble calling.

Again notice that verse thirty-one is followed immediately with the marvelous, inspiring chapter on *charity*, more properly called *love*.

Isaiah, Jeremiah, Moses, the apostles, and many other renowned leaders dedicated

their lives entirely to the service of God. They all succeeded because God called and they responded with their very best, entirely consecrated efforts. They each strove for perfection, and God richly blessed their efforts. Others like Daniel, David, Isaac, and hundreds more also dedicated their services to God, but also served the world in public office, in business, and in professional practice.

God is calling for youth who are prepared and who have dedicated their lives to serve in similar capacities in the last days. "Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry."—*Education*, p. 262.

The greatest success in your field of service in this world will be found when God is your guide and stay. "God wants the youth to become men of earnest mind, to be prepared for action in His noble work, and fitted to bear responsibilities. God calls for young men with hearts uncorrupted, strong and brave, and determined to fight manfully in the struggle before them, that they may glorify God, and bless humanity. If the youth would but make the Bible their study, would but calm their impetuous desires, and listen to the voice of their Creator and Redeemer, they would not only be at peace with God, but would find themselves ennobled and elevated. It will be for your eternal interest, my young friend, to give heed to the instructions in the word of God, for they are of inestimable importance to you.

"I entreat you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.' For your soul's sake, for Christ's sake, who gave Himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a co-laborer with God in the great work of human redemption."—*Messages to Young People*, p. 21.

God is eager to reveal His course for you and will help you pursue it to success.

"The Lord has a special work to do for us individually. As we see the wickedness of the world brought to light in the courts of justice and published in the daily papers, let us draw near to God, and by living faith lay hold of His promises, that the grace

of Christ may be manifest in us. We may have an influence, a powerful influence, in the world. If the convicting power of God is with us, we shall be enabled to lead souls that are in sin to conversion.

"Our simplicity will accomplish much in this work. We are not to try to climb up to high positions or to gain the praise of men. Our aim should not be to be the greatest. We are to have an eye single to the glory of God. We are to work with all the intelligence that God has given us, placing ourselves in the channel of light, that the grace of God can come upon us to mold and fashion us to the divine similitude. Heaven is waiting to bestow its richest blessings upon those who will consecrate themselves to do the work of God in these last days of the world's history. We shall be tested and tried; we may be called to spend wakeful nights; but let such times be spent in earnest prayer to God, that He may give understanding, and quicken the mind to discern the privileges that are ours."—*Id.*, p. 26.

The Bible, the Holy Spirit, men of God, providential openings, the great and crying need of the hour, the "fleece," your education and capabilities: all are avenues in determining your best place of service. But you must be *willing* to be led of God.

"The woods were dark and the night was black

And only an owl could see his track,
Yet the cheery driver made his way
Through the great pine woods—as though
it were day!

"I asked him, "How do you manage to see?
The path and the forest are one to me."
"To me as well," he replied, "and I
Can only go by the path in the sky."

"I looked above where the treetops tall
'Rose from the road like an ebon' wall,
And lo, a beautiful starry lane
Wound as the road wound, and made it
plain!

"And now when the path of my life is drear,
And all is blackness and doubt and fear,
And the darkness of midnight is here
below,
And I can't see a step of the way to go;
Then, ah then, I can look on high,
And walk on earth, by the path in the
sky!"

—AUTHOR UNKNOWN.

"Every one on whom is shining the light of present truth is to be stirred with compassion for those who are in darkness. From all believers light is to be reflected in clear, distinct rays. A work similar to that which the Lord did through His delegated messengers after the day of Pentecost He is waiting to do today."—*Testimonies*, Vol. 7, p. 33.

SABBATH, MARCH 18

Know the Joys of Being a Christian

"For the Lord taketh pleasure in His people." Psalm 149:4.

"The Lord . . . hath pleasure in the prosperity of His servant." Psalm 35:27.

"But let all those that put their trust in Thee rejoice: let them ever shout for joy, because Thou defendest them." Psalm 5:11.

* * *

Fellow youth, this is the greatest moment of this earth's history; and we are in the finest position to enjoy it, to profit by it, and to share in it to the utmost of our capacity. "Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils; and help to enact laws for the nation? There is nothing wrong in these aspirations. . . . Aim high, and spare no pains to reach the standard."—*Messages to Young People*, p. 36.

There is nothing wrong with high aspirations. God plans that we should set our goals high; and when we set high goals in the plans of God, He provides the means for attaining them.

Ralph Waldo Emerson said, "The crowning fortune of a man is to be born with a bias to some pursuit which finds him in employment and happiness."

Everyone pities the man who is forced to labor in work that he despises and with people he dislikes. There is no challenge to do a person's best or to make any effort to succeed, yet millions are doing just such things every day of their lives. They have found neither the joy nor the peace that pervades the soul when man and job are matched.

That, friend, is a real working example of what Christianity means to me. It means that God has promised to give greater success in His work than in any other, and in all its branches there is a place for everyone and every talent.

The promise is: "Balanced by religious principle, you may climb to any height you please."—*Id.*, p. 37.

Such great happiness, joy, peace, and real contentment cannot be found in any other way as completely as it can be found in full consecration to the will and work of Christ. The finest examples of citizenship, of self-effacement, of devotion to duty under the most forbidding circumstances, and of the greatest success stories of all time are found in the lives of those dedicated to God. Daniel, Jeremiah, Isaiah, David, Moses, Joseph, Gideon, Luther, the Wesley broth-



ers, and thousands of others are historic examples of what God can and will do.

But, you say, "That is not for my future." How do you know it is not? Can you prove that it will not be so, except by sitting down and refusing to try it out, or by holding back and complaining when the refining process is going on?

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Education*, pp. 18, 19. Consecration is the requisite God asks.

But let us see how it works in everyday life. You and I do not fret at all when the stock market dips, for we are putting our money into more sound security. There is not any hangover and terrible distress after we have been out visiting with friends or attending a party, because we do not smoke or drink. We also have more money in our pockets for worth-while things for the same reason.

Then there are more *hours* in every day for wholesome pleasure, worth-while reading, study, and good music, since we do not spend the time reading the latest novel, spend hours and hours in the local movie, or sit with our ears glued to the radio listening to or watching the latest "murder thriller." But these are only incidental in our everyday life and really taken for

Today

So here hath been dawning
Another blue Day:
Think, wilt thou let it
Slip useless away?

Out of Eternity
This new Day is born;
Into Eternity,
At night, will return.

Behold it aforesime
No eye ever did;
So soon it forever
From all eyes is hid.

Here hath been dawning
Another blue Day:
Think, wilt thou let it
Slip useless away?

—THOMAS CARLYLE.

granted. Did you ever stop to think that we have the inside track to the friendships of the best class of people on earth, too?

Best of all is the mental outlook that we have toward the daily occurrences of this troubled world. We know from a study of Bible prophecy and a belief in the Word of God that these great world-shaking events are all fulfillments of God's Word, for He has told us what to expect. We are not afraid of the present, for God has promised to be with His children; and we believe His promise. We have the very best kind of security, for we know the promises of God, believe them, and claim them daily in our Morning Watch period. We can rest secure in the knowledge that no matter what comes to this earth—even an atomic war—God has promised to care for His children; and we by faith have claimed that promise and have the protection of the hosts of heaven. Then, too, there is the human satisfaction that comes from the knowledge that no matter how bad things may be for us, they will be better than for the children of the world, now or later.

Young people, do not we really have something to be happy about—to shout about? There are others who do not know all we believe; thus SHARE YOUR FAITH was conceived. Through sharing our faith and bringing souls to Christ, we find our greatest thrill of joy.

Some years ago it was my privilege to be with a group on the way to the top of Pike's Peak. We were walking up the cog railway in the dark hoping to see the magnificence of sunrise from the top. The way was surely long and weary; and as the altitude increased, it was ever so much more tortuous. Every step of that nine-mile-long ascent was increasingly difficult. But the cold, the darkness of midnight under a moonless sky, the weariness, the sickness, all were forgotten as step by step the house on the summit took shape. Even the discomfort of weary feet due to the long descent could not detract from the thrill of having seen that glorious sunrise from the mountaintop.

"By taking one step after another, the highest ascent may be climbed. . . . Let every power of your being go to each day's work, improve each precious opportunity. . . . Remember that you are to live but one day at a time, that God has given you one day."—*Messages to Young People*, p. 46.

You will never know the joy of being a Christian unless you have experienced it; and you will not preserve it unless you share it.

It is only at the altar of God that we can kindle our tapers with divine fire.—*Gospel Workers*, p. 225.

Lessons for JUNIOR MISSIONARY VOLUNTEERS

BY ROLLIN A. NESMITH
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MONDAY, MARCH 13

Example in Speech

This week in our Junior meetings we want to study a verse of Paul's in which he gives some counsel to the young man Timothy. He said:

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Timothy 4:12. Weymouth in his translation puts it this way: "Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith, and purity, be an example for your fellow Christians to imitate."



We may think it strange for Paul to say to this young man, You be an example for your fellow Christians to imitate. We might expect him to say that to the elder, deacons, and leaders of the church, but not to a young man. Thus we see that God expects a great deal of Junior and Senior youth. We should ask ourselves today, "Is my life a safe pattern for others to follow?" Sometimes we think we have no influence, but we do, "for none of us liveth to himself." Romans 14:7. "Every act of our lives affects others for good or evil."—*Testimonies*, Vol. 2, p. 133.

This morning we shall take the first quality in which Paul mentions that we are to be examples in word or speech. James says: "If any man offend not in word, the

same is a perfect man, and able also to bridle the whole body." James 3:2.

"Our words, our actions, . . . are daily, living preachers, gathering with Christ, or scattering abroad. This is no trivial matter."—*Testimonies*, Vol. 4, p. 641.

How important our speech is when our words are "living preachers, gathering with Christ, or scattering abroad."

(Here the leader may give a little study on words: first, beautiful words, kind words, loving words. Tie the Junior Law and Pledge into each of these studies. Then the words and texts below might be passed out.)

Idle	Matthew 12:36
False	Exodus 20:16
Slandorous	Psalms 101:5
Filthy (impure)	Ephesians 5:4
Foolish	Ephesians 5:4
Deceitful	Proverbs 26:18, 19
Evil	James 4:11
Anger	Ephesians 4:31, 32
Talebearing	Proverbs 11:13

Words like these must never find a place in our vocabulary if we are going to be the right kind of example for others to follow.

Some literary scholars have decided upon what they believe are the ten most beautiful words. They are the following:

- | | |
|--------------|-------------|
| 1. Dawn | 6. Mist |
| 2. Hush | 7. Luminous |
| 3. Lullaby | 8. Chimes |
| 4. Murmuring | 9. Golden |
| 5. Tranquil | 10. Melody |

"There is too little conversation among Christians in regard to the precious chapters in their experience. The work of God is crippled and God is dishonored by the abuse of the talent of speech. Jealousy, evil-surmising, and selfishness are cherished in the heart, and the words show the inward corruption. Evil-thinking and evil-speaking are indulged by many who name the name of Christ. These seldom make mention of the goodness, mercy, and love of God, manifested in giving His Son for the world. This He has done for us, and should not our love and gratitude demand expression? Should we not strive to make our words a source of help and encouragement to one another in our Christian experience? If we truly love Christ, we shall glorify Him by our words."—*Messages to Young People*, p. 424.

Several years ago one of the leading newspapers in Chicago sent out on its streets day after day for several weeks a shabbily dressed man. This was one of its reporters. He asked many questions of people that he interviewed. Some of these questions were foolish, and he asked them of all sorts of people, simply to test their politeness. One \$50 bill was given each day to the most courteous person the reporter found.

While the campaign lasted, it was remarkable the effect it had upon the manners of the people in this great city. But there was one junior girl who knew nothing about this campaign. Her name was Lena.

This shabbily dressed man asked a group of girls standing at a street corner one day if they knew where a certain individual lived in this area. Some of the girls just laughed and giggled and made no response. But Lena said, "I will see if I can find out where Isaac Bernstein does live. I will go over here to this near-by store."

And she came back and said, "I am very sorry, but they do not know in the store where he lives."

Then she said, "Just wait a minute. I'll ask the janitor of this apartment house. He may know where he lives."

And then she came back and told the shabbily dressed man of her failure to find Isaac Bernstein: "But I will try once more."

Then this man said, "You need not try again. There is no such man that I know anything about. What I am really looking for is the most courteous person I can find in Chicago today. And when I have found that person, young or old, I am to give out \$50. Here is your \$50." And he gave Lena a clean new \$50 bill.

From that time on Lena was called "Lena the polite." So courtesy still pays in more ways than one.

"As a pebble dropped in water sends its waves out more and more
In an ever-widening circle, till they reach the very shore,
So each word, each thought, each action,
Dropped into the sea of life,
Makes some fellow traveler weaker, stronger,
Braver for the strife."

* * *

"Let no one think slightly of you because you are a young man; but in speech, . . . be an example to your fellow Christians."



TUESDAY, MARCH 14

Example in Conduct

"Let no one think slightly of you because you are a young man; but in speech, *conduct*, love, faith, and purity be an example for your fellow Christians to imitate." 1 Timothy 4:12, Weymouth. (Italics ours.)

* * *

There is always danger that boys and girls may not sense the fact that each has an influence. Even the babe in the crib has an influence upon the home. Every life that touches ours has an influence for good or evil, and the same is true of us. Our lives, our actions, our conduct are "daily, living preachers gathering for Christ or scattering abroad."

"There's part of the sun in an apple,
There's part of the moon in a rose,
There's part of the flowing Pleiades
In every leaf that grows."

—AUGUSTINE BROMBERGER

Back in the year 1868 Leopold Trouvelot imported some gypsy moths from France to Melrose, Massachusetts, with the deliberate purpose of attempting to cross them with a native silkworm. His dream was that he could thus evolve a silkworm that would flourish on the leaves of the then plentiful oak. Trouvelot failed miserably in his experiment. A few of these imported moths escaped from their cages. Trouvelot informed his neighbors of the calamity, but they only laughed at him. Some twenty years later when every green thing in the area had been defoliated, they were no longer laughing.

By the turn of the century the Melrose infestation had spread beyond the borders of New England to New York and Pennsylvania. It became a matter of national concern for the Federal government in 1906, when the first Congressional appropriation to check its westward spread was made. Since 1890, seventy-five million dollars have been spent in fighting the gypsy moth. It is referred to as the *gyp*, and still does more damage to the New England forest than do fires. So it is with our words, actions, and conduct, the influence of which seems never to stop.

"The blossom cannot tell what becomes of its odor; and no man can tell what becomes of his influence and example that roll away from him beyond his ken."
—Henry Ward Beecher.

One young man said just before he died, "Gather up my influence and bury it with me." What an impossibility!

Daniel and Joseph are dead, yet their influence lives on in the heart and life of

each of us. The influence of our conduct can never be wrapped up in a package and put away, for it lives on and on as Longfellow says in his poem "The Arrow and the Song."

"I shot an arrow into the air,
It fell to earth, I knew not where;
For, so swiftly it flew, the sight
Could not follow it in its flight.

"I breathed a song into the air,
It fell to earth, I knew not where;
For who has sight so keen and strong
That it can follow the flight of song?"

"Long, long afterward, in an oak
I found the arrow, still unbroke;
And the song, from beginning to end,
I found again in the heart of a friend."

It Is Not Always Easy—

To apologize,
To begin again,
To save money,
To be unselfish,
To take advice,
To admit error,
To face a sneer,
To be charitable,
To be considerate,
To keep on trying,
To endure success,
To avoid mistakes,
To forgive and forget,
To think and then act,
To keep out of the rut,
To make the best of little,
To subdue an unruly temper,
To recognize the silver lining;
But it always pays!

—SELECTED.

"God will do a great work for the youth, if they will by the aid of the Holy Spirit receive His word into the heart and obey it in the life."—*Messages to Young People*, p. 66.

The best way to get a person's head out of the clouds and to put his feet on the ground is to place some heavy responsibility upon his shoulders.—DUNCAN CALDWELL.

"Out of the determination of the heart the eyes see. If you want to be gloomy, there's gloom enough to keep you glum; if you want to be glad, there's gleam enough to keep you glad. . . . Better lose count in enumerating your blessings than lose your blessing in telling your troubles."

—MALTBIE D. BAECOCK.

We have all heard it said, "Your actions speak so loud I can't hear what you have to say." Edgar A. Guest has stated the principle nicely in his poem "Sermons We See":

* * *

"I'd rather see a sermon than hear one any day;
I'd rather one should walk with me than merely tell the way.
The eye's a better pupil and more willing than the ear,
Fine counsel is confusing, but example's always clear;
And the best of all the preachers are the men who live their creeds,
For to see good put in action is what every-body needs.

"I soon can learn to do it if you'll let me see it done;
I can watch your hands in action, but your tongue too fast may run.
And the lecture you deliver may be very wise and true,
But I'd rather get my lessons by observing what you do;
For I might misunderstand you and the high advice you give,
But there's no misunderstanding how you act and how you live.

"When I see a deed of kindness, I am eager to be kind.
When a weaker brother stumbles and a strong man stays behind
Just to see if he can help him, then the wish grows strong in me
To become as big and thoughtful as I know that friend to be.
And all travelers can witness that the best of guides today
Is not the one who tells them, but the one who shows the way.

"One good man teaches many, men believe what they behold;
One deed of kindness noticed is worth forty that are told.
Who stands with men of honor learns to hold his honor dear,
For right living speaks a language which to every one is clear.
Though an able speaker charms me with his eloquence, I say,
I'd rather see a sermon than to hear one, any day."

—EDGAR A. GUEST in *Collected Verse*.
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* * *

NOTE TO LEADER:

Write on the blackboard suggestions the boys and girls make regarding such qualities of conduct as we should have if our example is going to be worthy of imitation. If only a few are suggested, supply such words and qualities for discussion as honesty, truthfulness, dependability, faithfulness, patience, diligence, economy, hospitality, and reverence. Hold to the positive in teaching the exemplary life.

* * *

Not failure, but low aim is crime.—Lowell

"The wages of sin have never been reduced."

Watford

It was September in Nyasaland. The big darting flies bit hard, and the midges buried themselves in the skin and caused almost intolerable itching. The sun boiled down, and Watford was hot. He took one hard calloused heel and scratched at the other leg where the black flies had been biting. He sat on the mud veranda of his hut and gazed sourly at the busy village life. He knew his father was still down at the school getting things ready for the morrow. His mother had a cloth spread out on the ground and was ironing his father's shirt. Her iron was like a little charcoal stove with a tiny door on top into which she could pop the charcoal to keep it hot. His grandmother was pounding mealies in a wooden mortar. His sister was parading up and down the hard-packed clay yard with the baby tied to her back, playing she was a little mother. But over it all, he could hear the shouts and happy cries of his friends down at the stream. They were leaping in and out and having a wonderful time, cooling their slim black bodies in the muddy water.

He screwed up his mouth into an ugly pout. Why did mothers and fathers have to deny their children the sweetest pleasures? He had wanted to go swimming with the others, but his father had forbidden him.

"You cannot go, my son. There are crocodiles in that river. Only last year two boys were eaten. In the heavy rains of last week more may have come down the river."

So he sat, his small black face drawn up into an even blacker scowl, abony thoughts scurrying about in his black pate. Just then his mother went into the house and his granny took the mealies behind the cook house and spread them out to dry. He was alone. He looked quickly about. No one was watching. Then with a sudden resolution, he darted toward the river where the splashing merry-makers were having so much fun. On the way down he overtook another boy. It was one of the schoolboys.

"Didn't your father tell you not to go swimming, Watford?" his friend asked.

"Yes," the boy replied, shamefacedly. "But I think I'll just slip in and then slip out so I can get cool."

"My father told me not to go either, but I'm going anyway. I'm hot and dirty," the other boy said defiantly. "There are no crocodiles. They just don't want us to have fun."



So the two disobedient boys slipped down guiltily to the soggy bank of the river. Brown bodies were flashing in the water, and the air was full of shouts of joy and laughter.

Quick as a flash both boys divested themselves of their scanty clothing and slipped quietly into a pool of water near those who were shouting and playing. They had promised each other that they would slip in and then right out again. It would cool them off wonderfully.

No sooner had the two boys struck the water than the other lad gave a horrible scream and disappeared. Watford got one fleeting glimpse of clutching hands, wide-stretched mouth, and horror-filled eyes before his friend went under.

The water was stained with red in an instant. All the rest of the playing, screaming children heard the cry and scrambled onto the bank and stood very still, tremblingly looking toward the place where Watford's finger was pointing.

"N'gona!" they whispered, their faces frozen into masks of fear.

Watford never saw his friend again. But that day he learned a lesson he never forgot. He learned that God meant what He said when He recorded: "Children, obey your parents in the Lord." Ephesians 6:1.

Now Watford sits in the front seat of one of my classes at Malamulo. He is studying hard so he can be a teacher and lead his people into a better life. He well knows that there are things in Nyasaland far more dangerous than the N'gona. And they are sin, superstition, and ignorance. Even as he was once saved from the snapping jaws of the crocodile, so he wants to save others from things that will bar them from life eternal.

Boys and girls, we need more teachers to train more Africans. Won't you consecrate your heart today, so that when you are prepared and when the call does come, you will say, "Here am I, Lord; send me?"
—JOSEPHINE CUNNINGTON EDWARDS.

"What are you doing, dear youth, to make known to others how important it is to take the word of God for a guide, to keep the commandments of Jehovah?"—*Messages to Young People*, p. 199.

"As the disciples, filled with the power of the Spirit, went forth to proclaim the gospel, so God's servants are to go forth today. Filled with an unselfish desire to give the message of mercy to those who are in the darkness of error and unbelief, we are to take up the Lord's work. He gives us our part to do in co-operation with Him, and He will also move on the hearts of unbelievers to carry forward His work in the regions beyond."—*Testimonies*, Vol. 7, p. 32.

WEDNESDAY, MARCH 15

Example in Love

"Let no one think slightly of you because you are a young man; but in speech, conduct, *love*, faith, and purity be an example for your fellow Christians to imitate." 1 Timothy 4:12, Weymouth. (Italics ours.)



This morning our theme is on the greatest of all themes—love. Love of God and love for man. For forty years or more the motto of the Missionary Volunteers has been hanging before them—"The Love of Christ Constraineth Us." It is this great urge and overmastering passion for souls that drives the Seventh-day Adventist youth around the world out into the adventure—some life of sharing their faith, for sincere love always finds a way to do things for the one loved.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

Here we find that God wants us to make Him first in our lives. "Those who in everything make God first and last and best, are the happiest people in the world."—*Messages to Young People*, p. 38.

"Love to God purifies and ennobles every taste and desire, intensifies every affection, and brightens every worthy pleasure. It enables men to appreciate and enjoy all that is true, and good, and beautiful."—*Id.*, p. 264.

Yes, love gives: "For God so loved the world, that He gave." Do we love God? Do we love our parents? Do we love our schoolmates? Are we kind and loving in all our relationships? Will the example of our love measure up to that of Jackie's in the following story from the *Boston Globe* newspaper, May 22, 1949?

"Jamestown, Penn., May 21, 1949. He was a skinny boy of 12 and small for his age. The sorrel pony was all he had.

"He tried hard to be brave but tears trickled down his cheek as he rode the pony into the auctioneer's ring. A fellow has a

right to cry when he's giving up his best friend.

"Jackie Lillie had had the pony for six years—half of his own life. It was his sole playmate on his family's small farm at Kinsman, O., just over the Pennsylvania-Ohio line.

"During the long months of his mother's final illness Jackie often had only the pony—Cocoa—to talk to. His father, Homer, worked in the mill during the day and spent the evenings at the hospital. Jackie's mother died a week ago.

"Her illness had eaten up the family savings. There wasn't any money to pay for the funeral. Jackie thought about it and reached his unhappy decision. He would sell Cocoa.

"John Reimold, the auctioneer at the Earvin Payne farm here, knew Jackie's story. That's why he tried hard to get up the bids for the pony last night. Bidding was sluggish. The crowd apathetic. Finally Reimold accepted a bid for \$155.

"Then he decided to let the crowd know what it was all about. Someone suggested they pass a hat.

"The people came to life. 'I'll give \$20,' shouted one. 'I'll give \$10,' cried another.

"They collected \$190. The man who bought the pony and the auction-farm owner, Earvin Payne, agreed to forget a deal ever had been made. They gave Jackie back his pony and the \$190.

"Jackie rushed up and threw his arms around Payne. Then he tried to thank the crowd. His voice choked, and he just stood there.

"He was the happiest boy I ever saw," said Payne.

"Jackie's father tried to thank the people for his tongue-tied son. But his voice stuck, too, so they stood there, the two of them, their eyes shining and wet and unable to say a word.

"After a while, they took Cocoa and went home."

* * *

Are you willing this morning [evening] to give your *all* to Jesus, because you love Him and He loves you?

* * *

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matthew 22:37.

"God does not require us to give up anything that it is for our best interest to retain."—*Steps to Christ*, p. 50.

"As your experience grows, you will have increased ardor of soul and warmer love for the service of God, because you have oneness of purpose with Jesus Christ."—*Messages to Young People*, p. 198.

THURSDAY, MARCH 16

Example in Faith

"Let no one think slightly of you because you are a young man; but in speech, conduct, love, *faith*, and purity be an example for your fellow Christians to imitate." 1 Timothy 4:12, Weymouth. (Italics ours.)

"Without faith it is impossible to please Him."

* * *

Elder Richards' familiar voice over the Voice of Prophecy broadcast tells us so often:

"Have faith in God—
He notes the sparrow's fall;
Have faith in God—
His love extends to all;
Have faith in God—
Who hears our faintest call
Have faith, dear friend, in God!

"Have faith in God—
And walk the narrow way;
Have faith in God—
Give Him your heart today;
Have faith in God—
Though clouds hang low and gray,
Have faith, dear friend, in God."



Adventist boys and girls are also to be examples to the believers in faith. Do we have faith in the promises of God? Do we really have faith in such words as are found in John 14:1-3? "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

Are we such living epistles of faith that it would not do injustice to Hebrews 11 if our names were added? Just what is faith? "Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy."—*Patriarchs and Prophets*, p. 431.

Faith is "a confiding trust, by which the soul becomes a conquering power."—*Desire of Ages*, p. 347.

When we think of a "conquering power," we think of war and the weapons of war that are used to defeat the enemy. Yes, "Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp."—*Testimonies*, Vol. 4, p. 163. In the great war we used armored tanks to press through the enemy lines and plant the banner of victory in the heart of his camp.

The great archenemy Satan would have us not believe the words of the prophets, apostles, and Jesus when they speak of Christ's return the second time. Faith is our title to the mansions He is now preparing for those who love Him. Why, boys and girls, by faith we get our title, a clear title to the inheritance in the earth made new, a clear title to everlasting life. Young people down through the ages who have given their lives in their last full measure of devotion have clear titles to the mansions.

Someone has said: "Faith makes all evil good to us, and all good better; unbelief makes all good evil, and all evil worse. Faith laughs at the shaking of the spear, unbelief trembles at the shaking of a leaf; unbelief starves the soul, faith finds food in famine, and a table in the wilderness. In the greatest danger, faith says, 'I have a great God.' When outward strength is broken, faith rests on the promises. In the midst of sorrow, faith draws the sting out of every trouble, and takes out the bitterness from every affliction."

The pioneers of the advent movement were men and women of great faith. The message started in New England in a very modest way and gradually spread out through New York to Michigan and on to Iowa and then across the continent. There is an interesting little story of the winter crossing of the Mississippi. Mrs. Ellen G. White had received a vision that she should go to the little group of believers in Waukon, Iowa. It was the middle of the winter. Mr. and Mrs. White were holding evangelistic meetings in Illinois, and following the vision they decided they must make the trip to Waukon, two hundred miles farther west. And it must be made in an open sleigh. Mrs. White and three others were making preparation to go by sleigh to meet with the Iowa believers; but a few hours before they started, it began to rain, and the snow was melting fast. They realized it would be impossible to use the sled in the mud and water. One of the men turned to Mrs. White and said, "What about Waukon?" Her reply was, "We shall go." And the brother answered back, "Yes, if the Lord works a miracle."

Many times during the next night Mrs. White rose and went to the window to watch the weather. About daybreak the wind changed and snow started to fall thick and fast, and by the close of that day the roads were almost impassable because of the heavy blanket of snow. In fact after traveling for two days, the roads became impassable; and they had to wait nearly a week before going on.

When it was possible to travel again, they started, but progress was very slow. There was no bridge across the Mississippi River, but teams had been crossing on the ice during the winter. Now the ice was covered with snow. The morning they planned to cross, it started to rain, and this rain would melt the snow and weaken the ice on the river.

When they reached the river they found the ice soft and spongy, mixed with snow, and a foot of water stood on top of the ice. Again their faith was being tested. One of the members stood up in the sled and said, "We have come to the Red Sea, but we shall cross." And the rest of the companions said, "Go forward trusting in Israel's God." Slowly they ventured onto the ice, splashing in the one foot of water covering the spongy, crumbling ice. They crossed the river safely, praying as they went. After the team pulled the sled up the bank on the Iowa side, they all united in praising God.

Although this is just a little picture lifted out of the life of the pioneers, it is typical of their sacrifice and works of faith from the beginning of the advent message on down to the present time.

* * *

"Let no one think slightly of you because you are a young man; but in . . . faith . . . be an example to your fellow Christians."

"Instead of bemoaning the fact that we can't have all that we want, many of us should be thankful we don't get all we deserve."

"Through faith in Christ, every deficiency of character may be supplied, every defilement cleansed, every fault corrected, every excellence developed."—*Messages to Young People*, p. 252.

"Young men and women, take up the work to which God calls you. Christ will reach you to use your abilities to good purpose. As you receive the quickening influence of the Holy Spirit, and seek to teach others, your minds will be refreshed, and you will be able to present words that are new and strangely beautiful to your hearers."—*Messages to Young People*, pp. 217, 218.

FRIDAY, MARCH 17

Example in Purity

"Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith, and *purity* be an example for your fellow Christians to imitate." 1 Timothy 4:12, Weymouth. (Italics ours.)

"Blessed are the pure in heart: for they shall see God."

"Even a child is known by his doings, whether his work be pure, and whether it be right." Proverbs 20:11.



Boys and girls, remember that in all your work and play you are bound up in the great plan of redemption. "The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of His love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of His grace. Give to the world so pure and righteous a representation of Him, that men shall behold Him in His beauty."—*Ministry of Healing*, p. 156.

Boys and girls, if we are going to measure up to these ideals, we can not defile the body with tobacco, alcohol, and other poisons. We must not read that which will dwarf and enslave the mind. Say firmly: "I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under

the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits."—*Testimonies*, Vol. 7, p. 64.

When we subscribe to the Junior M.V. Pledge, "By the grace of God, I will be pure," we are lining ourselves up with the purity of Jesus.

This story is told of General Grant. One time during the Civil War, certain members of his staff joined him one evening in a farmhouse. The officers were telling stories when one spoke up, "I will tell you a good one." To give them some idea of the nature of the story he was about to tell, he said, "I think there are no ladies here." The men laughed, and General Grant looked up and quietly remarked, "No, but there are gentlemen here." So the story was not told.

Should we not often pray: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Psalm 19:14.

"Let no one think slightly of you because you are a young man; but in speech, conduct, love, faith, and purity be an example for your fellow Christians to imitate." 1 Timothy 4:12, Weymouth.

NOTE TO LEADER:

Call for consecration and dedication to ideals set forth in the text studied this week. Close by singing "Dare to be a Daniel," and offering a consecration prayer.

* * *

"The very example and deportment as well as the words of the Christian should be such as to awaken in the sinner a desire to come to the Fountain of life."—*Messages to Young People*, p. 424.

"The youth who are in harmony with Christ will choose companions who will help them in right doing, and will shun society that gives no aid in the development of right principles and noble purposes."—*Messages to Young People*, p. 422.

"The youth should seriously consider what shall be their purpose and life work, and lay the foundation in such a way that their habits shall be free from taint of corruption. If they would stand in a position where they shall influence others, they must be self-reliant. The lily on the lake strikes its roots down deep beneath the surface of rubbish and slime, and through its porous stem draws those properties that will aid its development, and bring to light its spotless blossom to repose in purity on the bosom of the lake. It refuses all that would tarnish and mar its spotless beauty."—*Messages to Young People*, p. 423.

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"

Notes to Leaders

Those of you who have been following the programs prepared for you each month in the GAZETTE will recall that in our March issue of last year we brought to the parents our first program on purity. It centered about the instruction to be given to the very young child concerning proper sex education.

This year the material is largely for parents of the junior and adolescent youth. It has been ably prepared by Harold Shryock, M.D., Dean of the Loma Linda Division of the College of Medical Evangelists, who is deeply interested in this topic and

has written upon it in both articles and books. We trust that every Home and School Association will make use of the material here presented.

Again we would suggest that if it is necessary to bring the children to the meeting, some provision should be made for them in another room or even a nearby home, so as to leave the parents at liberty to discuss the problems that come up in connection with this important topic. In some schools the effects of improper or inadequate home training are very apparent. Let us as parents study more into this question so that our children and our young people will have the background, the preparation to meet the questions and problems that come to them and will know how to relate themselves to evil teachings.

We would urge the leaders to make this a practical evening by giving the parents an opportunity to ask questions, to enter into a discussion of the ideas presented. If there are problems connected with the school, these should be presented to the parents at such a meeting as this. How earnestly the teachers and parents need to co-operate!

"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.

—ARABELLA MOORE WILLIAMS.

"Parents and guardians must themselves maintain purity of heart and life, if they would have their children pure. They must give the needed instruction, and in addition to this, they must exercise unceasing watchfulness. Every day new thoughts are awakened in the minds of the young, new impressions made upon their hearts. The associations they form, the books they read, the habits they cherish—all must be guarded. The interests of your children for this life and the next are at stake.

'What now you do, you know not,
But shall hereafter know,
When the seeds your hands are sowing
To a ripened harvest grow.'

—ELLEN G. WHITE, *Good Health*, Jan. 1880.

"Blessed Are the Pure in Heart"

BY HAROLD SHRYOCK, M.D.

I. PARENTS' RESPONSIBILITY

The responsibility of parents to their children includes more than the mere providing of shelter, clothing, and food.

A child's standards of ethics and morals depend very largely upon those of his parents. In the normal, healthy relationship between parent and child, the parent becomes the child's ideal.

A parent needs to give attention to the development of his child's total personality. His spiritual inclinations must be cultivated and developed. He must be instructed in principles of honesty. He must be taught the basic considerations of courtesy and the ability to get along well with people. He must be advised in matters of healthful living and must be taught the means of maintaining a good physique.

Important among those factors for which the parent is responsible are the attitudes and insights the child formulates with respect to the sexual organs and their functions. These ideas have an intimate though delicate bearing on the development of his total personality. These are factors frequently neglected by parents.

Many parents, recognizing their own deficiencies, have argued that sex instruction should be given at school. It is very proper that general physiology and the principles of healthful living should be included in the school curriculum. But sex instruction

is of such an intimate nature that it cannot be properly handled in the setting of a classroom. When a parent gives sex instruction, the child learns as much from the parent's subvocal attitudes as from the actual words used in the discussion. It is recognized that discussion is very important, but the final effort will depend upon the parents' per-

sonal influence and manner of living.

Factual information pertaining to sex can be found in many well-written books, but the child needs more than facts—he needs the orientation and insight which only a sympathetic parent is in a position to give.

In the natural course of a child's development, he acquires a definite curiosity with respect to the sex organs and sexual functions. This curiosity is more apparent in some children than in others, but it is present in all.

In a normal and favorable relationship between parent and child, the child asks questions freely. If, for some reason, the parent's answers to the child's questions do not satisfy his curiosity, the child will continue his quest. Thus it is that many children whose parents have denied them frank answers to their questions about sex have taken recourse to clandestine discussions of these matters with other children.

Having acquired information about sex from an outside source, a child does not feel free to return to his parent for other information or for the verification of the information that he has received. Thus the bond between parent and child is forever weakened, and the child remains handicapped because of the inaccurate information and indecent perspectives he has acquired.

By contrast the child who has found his parent to be easily approachable and to be willing to provide honest answers to his questions regarding sex has no reason to be attracted by the whispered conversations in which other children engage.

Another reason why it is incumbent upon parents to give their children proper answers to their questions about sex is that the child is thereby prepared to resist the temptations to engage in sex play and "abuses." It must be recognized, of course, that the temptation to engage in such unholy practices may be aggravated by evil-minded playmates. But the normal, healthy child whose parent has proved himself to be a true friend by providing frank and honest answers to his childish questions is repulsed rather than attracted by invitations to engage in sex play.

Sex instruction must not be delivered to the child in a single, complete package. As with instruction in other lines, it must be given here a little, there a little, as the child's personality develops.

The alert parent is able to individualize the sex instruction that he gives his child. Thus, over a period of years, the child becomes adequately prepared for the surprises and quandaries that reach their climax at the onset of puberty. One example of such a climactic experience is the first menstruation. Without adequate understanding and insight, the first menstruation is a terrifying ordeal. But with adequate previous instruction, this sudden evidence of the arrival of womanhood may even be welcome.

A comparable responsibility rests upon the parents of a boy. A boy needs to be informed, as he approaches manhood, of the normal changes that he will observe in his sex organs and of the significance of the first seminal emission. The boy who does not know the actual meaning of this experience may be so alarmed as to assume that he is the victim of disease. His alarm may cause him to seek the counsel of persons outside the family circle. This involves the danger of his obtaining misinformation or of his being purposely deceived regarding this normal phenomenon. Unscrupulous persons are prone to take advantage of the ignorance of a young person just reaching puberty and to implant such misconceptions in his mind as lay the foundations for vice.

As a child reaches the years of adolescence, he takes on a new perspective in matters of his relationship to the outside world, to other individuals, and to his future. Previously he has been identified very closely with the home situation. But with his changing perspective, he begins to explore the outside.

These broadened perspectives develop at the same time that the individual is reaching

physical maturity. He becomes tangibly aware that he is becoming a man (or she a woman, as the case may be). With the development of his sex organs, new urges come into his experience by which he recognizes an attraction, different from what he has ever experienced before, for members of the opposite sex.

Wise parents prepare their child for the sudden awakening which comes during adolescence. But this preparation must be made consistently and progressively throughout the years of childhood—not simply on the eve of puberty. Wise parents give proper attention to all the various factors of the developing personality, not just those pertaining to sex. Thus sex instruction is integrated with other forms of counsel. Sex problems do not stand out as isolated considerations, but are blended so as to find their proper place in the total personality. As a result sex problems do not become a major issue at the time of adolescence.

Perhaps the greatest single reason for parents' giving sex instruction to their child is to prepare the child for his own future married life. The fundamental attitudes toward sex are formed during childhood. When these childhood impressions are guided so as to bring about a healthy understanding of the proper relation of the sexual functions to other phases of life, the child will be prepared, in terms of his own future, to work out healthy adjustments to the physical aspects of marriage.

II. PROPER PERSPECTIVES

As in all phases of parent-child relations, discussions of sex should be characterized by frankness, honesty, and kindness. A parent should never manifest surprise at the questions his child asks. Even though it develops that a child has drawn inaccurate conclusions in matters of sex or even though it seems that the child's curiosity has been perverted, it is not wise for the parent to give expression to his own alarm.

While a parent must understand the principles of general physiology and the biological facts of life, his fund of information does not need to be highly technical. What he needs is a familiarity with the facts of life plus a simple vocabulary that will enable him to answer his child's questions without apology.

A parent should studiously guard against the pitfall of modifying the instruction he gives his child because of personal prejudices or unhappy memories of his own experiences. In arriving at a proper adjustment to life, a child will have a sufficient number of problems of his own without being handicapped by a knowledge of his parent's unhappy experiences.

Parents make a serious mistake when

they attempt to evade a child's questions pertaining to sex. Even though the parent feels unprepared to give his child a factual answer, he should do the best he can. On occasion it may be necessary to promise the child that he will look up the answer and report back to him in the near future. Only under such circumstances is a parent justified in delaying his answer to the child's question. Even in this case the delay should be very brief—a matter of a few hours or a day or two at the longest. When the child has reason to conclude that his parent is postponing the answers to his questions only as a means of avoiding a discussion of sex, the bond of confidence between child and parent is greatly weakened.

Another mistake which a parent should avoid is the use of parables rather than factual statements. In his approach to life's problems, the child craves facts, not figures of speech. A parent does well, therefore, to choose simple language and to speak openly and frankly.

The worst error is a recourse to fables or partial truths. It is possible that a parent may satisfy his child temporarily by telling him that the doctor brings the new baby in his little black bag. It does not take long, however, for the child to pick up sufficient information from other sources to convince him that the "little black bag" story was an untruth. The final effect of this disillusionment is to cause the child to discount other answers that he receives from his parent. Thus the bond of confidence is weakened.

In his dealings with his child, a parent has a unique opportunity to instill wholesome attitudes toward sex. No one other than a parent can accomplish as much in this connection.

Sex is a normal component of life. The Creator has included the sex organs among the parts of our body just as He has included the heart, the lungs, and the brain.

The heart and the lungs function more or less automatically and without the individual's conscious supervision. But with respect to the brain and the sex organs, the Creator has seen fit to entrust to the individual the choices of how these organs are to be used.

The brain, as the seat of intellect, can be developed along lines of the individual's preference. The mental powers can be disciplined and cultivated in such a way as to become a great benefit. On the other hand these same mental powers can be perverted and misused to the extent that they devise mischief and wickedness.

It is the same in the case of the sex organs. As a result of the individual's own choices, those phases of living which find their anatomical basis in the sex organs can become sources of genuine happiness or can be perverted to the extent that the

grossest type of sin and misery results. It was the Creator's plan for humanity that the sexual function be directed in such a manner as to bring only wholesome pleasure and uplift to the human race. Sexual expression within the bond of holy matrimony was intended to constitute a *heavenly language* by which the lives of husband and wife can be drawn into closer unity than by any other factor of living. It is this wholesome, beautiful interpretation of the sexual functions that should be impressed on the mind of the child.

A child's questions pertain, a great deal, to those phases of the sexual functions that are related to reproduction. These phases should be explained frankly and simply to the child. But at the same time the child's impressionable mind should be directed to the broader concepts of sex, the exalted values of family life.

It is not desirable for the parent to enter into detailed discussions of sex crimes or sexual perversions. The emphasis should always be placed on the ideal rather than on the sordid. It should be made perfectly clear to the child that the sex tragedies of the wicked world about us are not to be blamed on sex as such. It is the devil himself who has added to the misery of the human race by bringing about a degradation of those functions that were divinely intended to provide the greatest pleasure and to give the most accurate insight into the heavenly Father's love for the human race.

In his dealings with his child the parent should explain that the sex organs develop slowly throughout the years of early life, becoming mature only as the individual reaches adulthood. He must give the child such insight as will enable him to comprehend that these delicate organs have been entrusted to him to be preserved in good health until such time as his own family is later established. It should be emphasized that the happiness of his future family will depend upon the discretion with which he preserves these marvelous organs.

Perhaps the greatest error that parents commit in connection with sex instruction is to leave the impression in the childish mind that sex is taboo or that the sex organs are necessarily associated with indecency. It should be repeated with emphasis that sex organs and sex functions are divinely ordained. It is only the perversions of these functions that are unholy and sinful.

III. TYPICAL QUESTIONS

A very young child's personal questions usually pertain to the parts of his body and their functions. A parent's answers to these early questions should be concerned mostly with the names of the various parts of the body. When the questions pertain to the genitals, the answers should be as frank

and unabashed as if the questions pertained to the features of the face or to one of the extremities.

As the young child becomes old enough to follow his parent's reasoning, the parent should explain that it is perfectly proper for the parent and child to mention the intimate parts of his body, but that it is a matter of good taste to make no mention of these considerations outside the family circle.

A child's questions are unpredictable. Some children manifest a curiosity about sexual matters at an earlier age than do others. Some children are early concerned with the details of reproduction. Even though the parent feels that the child's questions are too old for his years, he should still keep faith by giving frank, honest answers adapted to the child's age and general insight.

One of the early questions which a child asks has to do with the significance of his navel. The answer to such a question usually encourages other questions until the child's developing curiosity leads on into a rather complete discussion of pregnancy and its relation to childbirth.

Other early questions pertain to anatomical differences between the sexes and between a child and an adult. The parent should discipline himself to give no evidence of embarrassment as he deals with question after question. In the case of very young children, he should add very little detail to his simple answers.

Even a relatively young child is quite often concerned with the origin of life. Such questions give the parent an opportunity to reinforce the child's concepts of the Creator as the source of all life. It can also be brought out that the Creator entrusts fathers and mothers with the responsibility and privilege of sharing in the creative process to the extent that their life is passed on to children of the next generation.

When a child comes to understand that a baby comes from its mother's own body, his next question is usually, "How did it get there in the first place?" Then he wants to know, "How does the baby get out of its mother's body?"

When told about the germ cells that give origin to the baby in the mother's body, the question usually follows, "Where does a mother keep the cell that grows up to be a baby?" A similar question is asked about the cell which the father contributes.

Another question which children commonly ask in one form or another has to do with the circumstances by which his own father and mother found each other and decided to establish their own home. In asking the question, "Why did you pick out our daddy instead of some other daddy?"

the child may even be thinking of his own future and expressing his childish curiosity as to the means by which he will find a life partner when the time comes.

When it dawns on a little girl that she is a potential mother, she asks, "When can I have a baby?" She may also try to clarify her thinking by asking, "Do I have to be married before I can have a baby?"

Another question which children often ask as a means of gaining insight into what is meant by childbirth is, "Why does a mother go to the hospital when she has her baby?"

A parent should feel grateful that his child has sufficient confidence in him to ask questions of an intimate nature, and recognize these as an expression of the child's sincere attempt to learn the full meaning of life.

By giving careful study to the questions mentioned above and planning how the answers to such questions can be adapted to children of various ages, the parent will be in a position to reassure his child to the extent that the child will later seek his counsel in weightier matters.

By the time a child approaches puberty, his questions take on adult significance. Often a child in his early teens asks questions that pertain to adult problems and to married life. Such questions do not necessarily imply that the child is distorted in his thinking. The wise parent does not postpone his answers to such questions but talks with the child as he would with another adult. When the adolescent child realizes that his parent is now treating him as an equal, the child will be in a position to accept the counsel which is tactfully included with the answer to each question. The ability to maintain this precious bond of confidence between parent and adolescent child depends upon a consistent demonstration on the part of the parent of fair, frank, and honest dealing. A child will forgive occasional mistakes, but he will not easily forgive circumstances which suggest that the parent has tried to circumvent or evade his questions or to mislead him in his quest for information regarding the facts of life.

IV. GOALS TO BE ATTAINED

Sex instruction is not something that can be delivered, once and for all, allowing the parent to heave a sigh of relief and say, "Johnny has now been told." Proper sex instruction lasts throughout childhood and adolescence and becomes more detailed and complex with the child's increasing maturity. In this connection it is well to consider the rate at which the parent may properly expect his child to acquire the attitudes of an adult.

The foundation for sex instruction is laid
(Please turn to page 45)

Church Officers' Round Table

Observations on Living Conditions in Germany

BY FRANCES L. DITTES, Ph.D.,

Head, Nutrition Department, Madison College, Tennessee

An unusual opportunity was mine during recent months of visiting nine countries of Europe, making a nutrition survey, comparing conditions in cities with those of rural areas, viewing our denominational enterprises, and visiting in Germany places and people of historic family interest dating back to A.D. 760. It was a thrilling trip, indeed. For a teacher who has spent years helping to develop a system of industrial education, it was the solution to many problems.

All nine countries visited have suffered from the war, whether directly or indirectly involved in World War II. The northern countries, including Denmark and Germany, have not seen a banana since before the war, unless a few stray ones were carried in by a visitor. Food conditions have been greatly changed, and people have existed very largely on what they could secure within their own borders—fish, black bread, a little cheese, and a few vegetables and berries.

Thousands of people in the cities of Germany ravaged by bombs manage an existence in shelters unfit for human habitation. They have a little too much food to die, but not enough to live on. Tuberculosis, cardiac and kidney diseases, and hernia, together with other diseases due to malnutrition and exposure, are fast killing off the city dwellers. Reconstruction and home building has slowed down. Many of the materials used in heavy construction are unavailable and very expensive. The countries when at war put everything into the struggle, and countless cities are sad, broken heaps of rubble. The people are distressed and confused in body and mind.

Here lies the challenge for true educators: to develop schools, health centers, and evangelism through rural living. Laymen that have prepared themselves for missionary enterprises now have their golden opportunities for a real program of demonstration among these distressed people. They are waiting with open arms.

During and after the war people who lived in the country, and many in small villages who had a bit of land to cultivate, had food such as they could produce them-

selves, even though the government gathered from them a certain percentage of all produce. They were paid for this, but there was nothing to buy in town, so it profited little. Nevertheless the farmers had enough for themselves and a slice of bread to hand to some of the poor beggars who came daily to their doors. City people came to them with their valuables, such as watches, rings, clothes, furniture, and relics of all kinds, to trade for flour, potatoes, meat, or fruit. Hunger and cold winters with no fuel were disastrous to all, but especially to the city dwellers. After the stabilization of currency in Germany supplies reappeared in the markets, but the people then had no money. Although conditions are better now than two years ago, many city people are experiencing much privation.

tarium near Copenhagen. They offer to young men and women a three-and-one-half-year physical therapy course, which is recognized by various countries. From this point graduates scatter out into all northern Europe to open treatment rooms. Some of the larger places give as many as two hundred treatments a day. Three of the treatment rooms are within the Arctic Circle, including a small hospital for the Laplanders. Doctors there recognize the value of the treatments and send their patients, thus making treatment-room work a financial success.

There are 15,000 church members in these northern countries (Norway, Sweden, Finland, and Denmark), 1,000 of which are engaged in this type of work. One out of every fifteen is a self-supporting layman actively engaged in missionary work.

The eleventh hour call has come to the laymen of our ranks. The challenge is clear. The hearts of the people in these countries are softened and prepared to listen to the Gospel. They are reaching out for some balm to heal their diseases and bring them peace. They need health centers and schools located on land where food can be grown. They are willing to become vinedressers, hewers of wood, and drawers of water, if they can be given an opportunity to make a living. What a grand, noble work for Seventh-day Adventist laymen who have means!

Church Gets Shock

SUNDAY NOT DAY OF WORSHIP

Toronto, October 27 (BUP): Rev. Philip Carrington, Anglican Archbishop of Quebec, sent local clergymen into a huddle today by saying outright that there was nothing to support Sunday's being kept holy.

Carrington defiantly told a church meeting in this city of straight-laced protestantism that tradition, not the Bible, had made Sunday the day of worship.

He quoted the biblical commandment which said the seventh day should be one of rest, and then stated: "That is Saturday."

"Nowhere in the Bible is it laid down that worship should be done on Sunday," the Archbishop told a hushed, still audience.

Local parsons read his comments today with set, determined looks. They refused comment.—*The Albertan*, Calgary, Alberta, Friday, October 28, 1949.

Special Days and Offerings

March 4

Topic: Taking the Message to the Home Foreign Field

March 11

Missionary Volunteer Day

Topic: "My Son, Give Me Thine Heart"

Second Sabbath Mission Offering (White Churches)

Riverside Sanitarium Offering (Colored Churches)

March 11-18

Missionary Volunteer Week of Prayer

March 25

Thirteenth Sabbath Offering Southern Asia Division

Few Seventh-day Adventist church members in Europe live in the country, consequently they were caught without food and fuel, causing much suffering. Many of our members in Europe do not seem to understand that a part of the great Gospel plan is "to live in a garden" and to eat the fruit of their own toil.

The Scandinavian countries have self-supporting enterprises—operating under the leadership of Dr. A. Andetson and his corps of workers—centered at the Skodsborg Sani-

Blessed Are the Pure in Heart

(Continued from page 43)

in infancy. In this early stage of development, the parent should reassure the child, giving him confidence that the parent is sincere in fostering the child's own interests and welfare. Even at this early age the child's concepts of his own body are in process of formation. The confidence which he develops in his parent should allow him to be frank in asking questions, with the realization that his body is not shameful, and that mention of things pertaining to his person are not indecent.

By the age of three years a child should have developed a simple vocabulary which includes the names of the parts of his body. He will have developed some understanding of the simple principles of the care of his body, including matters of cleanliness, eating, drinking, and elimination of wastes. He will know that boys and men differ, anatomically, from girls and women.

By the age of five the child should have acquired an understanding of those biological principles which have to do with reproduction, both in the plant and animal kingdoms. He should know that like begets like, and he should have a comprehension of the father-mother relationship.

By twelve years of age a boy or girl should have a distinct idea of his personal relationship to the social group of which he is a part. He should have good insight into the accepted standards by which he is considered a younger member of the adult group—old enough to think in adult terms, but still young enough to be dependent upon the guidance of his elders.

In his understanding of sex, the twelve-year-old comprehends the significance of father-mother relationships as they pertain to reproduction. He also understands which topics are proper for discussion outside the immediate family circle. He understands the normal body changes that occur at the age of puberty. He understands the principles of personal cleanliness and their relation to social acceptability.

The properly instructed twelve-year-old girl will be reserved in her dealings with men and boys. She knows how to repulse the unwarranted advances of unscrupulous persons of the opposite sex. Similarly the twelve-year-old boy who is making normal progress in these matters recognizes the impropriety of sex play and is well able to withstand such suggestions and invitations.

By the time boys and girls reach the ages of fifteen and sixteen, they are in the position to comprehend certain of the responsibilities implied in marriage. In their normal, social contacts with members of the opposite

(Please turn to page 46)

Prayer Meeting Helps

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

God's Eternal Purpose

BY LOUISE C. KLEUSER

NOTE: Use *Patriarchs and Prophets*, chapters 1 and 4 in connection with this study.

I. The Mystery of Godliness.

1. Great is the mystery of God's redemption. 1 Timothy 3:16.
2. This plan is God's eternal purpose in Christ. Ephesians 3:9-11; Zechariah 6:12, 13.

II. The Mystery of Iniquity.

1. Conflict with sin began in heaven. Revelation 12:7-9.
2. Lucifer's rebellion against God a surprise. Isaiah 14:12-14.
3. God created Lucifer perfect; sin corrupted him. Ezekiel 28:12-17.

III. Rebellion and Lawlessness Established.

1. God could not change His laws. Psalm 19:7-9.
2. Rebellion involves disobedience and sin. Daniel 9:5; 1 John 3:4.
3. Lucifer continued in sin and brought destruction upon himself. Ezekiel 28:18, 19.
4. This course also brought death to the entire human family. John 8:44.

IV. Man's Separation From God.

1. By transgression Adam separated himself from God. Genesis 3; Isaiah 59:1, 2.
2. Through Adam many became servants of Satan. Romans 5:12, 19; 6:16.
3. Separation required a redemption beyond human effort. Isaiah 52:3.
4. It means a vicarious sacrifice. Isaiah 53:6, 8; Romans 6:23.

V. Reconciliation Through Christ.

1. "He might reconcile . . . by the cross." Ephesians 2:16.
2. Reconciliation included in God's plan. Ephesians 1:9-11.

God's Law and Government

BY LOUISE C. KLEUSER

NOTE: Use *Great Controversy*, chapter 29, "The Origin of Evil," as a help in this study.

I. God's Government Unchangeable.

1. God's nature and character unchangeable. Psalm 102:27; Numbers 23:19; James 1:17.

2. His righteous laws unchangeable. Psalm 89:14, 34.
3. Ten Commandments cannot be changed. James 2:8-12.
4. These express man's duty to his Maker. Ecclesiastes 12:13, 14.

II. Satan's Further Attempts to Defeat God's Government.

1. Satan's aim to overthrow God's throne. Psalm 94:20.
2. In last days works through "man of sin." 2 Thessalonians 2:3-10; Daniel 7:25.
3. This "mystery of iniquity" at work in



Paul's day. 2 Thessalonians 2:7; Acts 20:28, 29.

4. This power fully revealed at Jesus' coming. 2 Thessalonians 2:8.

III. Glorious Triumph of God's Government.

1. Last-day church demonstrates God's law can be kept. Revelation 12:17; 14:12.
2. Victors before His throne. Revelation 14:1-5; 15:2-4.
3. They have defeated Satan's kingdom and accepted Christ's. Revelation 12:10, 11.
4. God's obedient children then inherit His kingdom. Matthew 25:34; Daniel 7:27.
5. Satan's kingdom eventually destroyed. Daniel 7:25, 26.
6. God's purpose stands eternally. Isaiah 46:10; Ephesians 1:9-12; 3:9-11.

IV. Appeal.

1. "Choose you this day whom ye will serve." Joshua 24:14, 15.
2. "Blessed . . . that do His commandments." Revelation 22:14.

"Blessed Are the Pure in Heart"

(Continued from page 45)

sex, they are able to discern the difference between desirable personality traits and mere sexual attraction. They have begun to realize that the selection of a life partner (as the time approaches) involves considerable responsibility. They understand that a happy marriage depends upon more than simply "falling in love." Young people of this age who have been properly educated in sex matters and whose personalities have otherwise developed symmetrically are not attracted by the cheap sexy literature that is so prevalent in these times. Boys of this age are chivalrous. Girls are inclined toward feminine pursuits and accomplishments.

In conclusion it should be recognized that sex education in the home is much more than the simple imparting of the facts of biology and physiology. Sex education deals with an important part of character development. Its primary purpose is not simply to satisfy the curiosity of the child, but to prepare him for normal, wholesome living. By proper instruction a child is equipped to avoid those temptations and pitfalls by which the great adversary has attempted to bring about the downfall of the youth of our generation. Sex education in the home forms a proper foundation for future successful marriage and family life. And, by way of instilling proper concepts of the sacredness of the sexual relationship, sex education provides an important step in the preparation for life eternal.

To Any Daddy

There are little eyes upon you,
And they're watching night and day;
There are little ears that quickly
Take in every word you say.

There are little hands all eager
To do anything you do;
And a little boy who's dreaming
Of the day he'll be like you.

You're the little fellow's idol,
You're the wisest of the wise;
In his little mind about you
No suspicions ever rise.

He believes in you devoutly,
Holds all that you say and do;
He will say and do in your way
When he's grown up like you.

There's a wide-eyed little fellow,
Who believes you're always right;
And his ears are always open
And he watches day and night.

You are setting an example
Every day, in all you do,
For the little boy who's waiting
To grow up to be like you.

—AUTHOR UNKNOWN.

Our Foreign Missions

Papua Calling

It was a thrill to be welcomed back "home" among our boys and girls and to find the work progressing. Pastor Tauku of the Solomon Islands had been on a walk about through the district and was overflowing with enthusiasm at the prospects of evangelism in this section around our new mission.

At the first opportunity we set off in the launch; and after forging along against the outgoing tide of the large neighboring river for two and a half hours, we dropped anchor and changed to shallow-draft native canoes for a winding trip through the mangrove swamps. Another half hour along a bush track brought us to the little village being established among the native gardens at the foot of the mountain range. Alongside the fresh-water stream was the missionary's house and, attached thereto, a large garden already planted and bearing. "These people have been waiting for twelve months, Taubada (master)," my teacher informed me. "They have come down out of the hills to be nearer the 'Seven-day' mission."

How could we disregard such an earnest demonstration of interest in the last message for earth's people?

We found a solution and promised to return in three weeks with a young man and his wife. While I write this, he is sitting by me studying a set of evangelistic lessons to prepare himself to join these waiting people in a few days. Pray on that God will bless this earnest young Papuan missionary, for his one purpose both in and out of school, at home and at work, is to win souls.

While talking with the village people, Sinabada (mistress) found a small baby crying in a basket which the mother was carrying. From the gestures and jabberings of onlookers it was indicated that the baby was sick. Sinabada called me. She was almost crying with sympathy for the poor little mite with gangrenous sores in its little groin. We took it to a hospital, and the mother gave me a very grateful smile when I saw her a few days ago. The baby is well, and they will soon be back at their village. I am sure this woman will come to worship when the young man rings the bell.

The next trip was to Domara. It was interesting to hear the fireside stories of a visit made to a large coastal village farther east. The one hundred visitors were impressed by the Seventh-day Adventist teacher's knowledge of the Book. "They listened

with wide eyes and ears open," the local teacher told me. These people want us to come to their village and share the good stories.

—S. A. STOCKEN.

Medical Work at Chiaooutseng

In a worship talk at the China Division office on October 16, Pastor Z. H. Coberly told us, among other things, of the medical work that is being carried on at Chiaooutseng, former site of the China Training Institute. One of the first undertakings of Pastor and Mrs. Coberly, after the college grades were moved from Chiaooutseng last winter, was to get the medical work in operation.

When the dispensary was in readiness, Pastor and Mrs. Coberly with some of the students would go into the village on Sabbath for a brief missionary tour. The singing of hymns soon attracted the people, and Mrs. Coberly would then have an opportunity to treat sore eyes, boils, and other minor ailments, and to tell those with more serious disorders to come to the dispensary on another day. After a few weeks the attendance at the dispensary had grown to as many as thirty-five or forty a day. The medical work has now developed so that three buildings are used instead of one, as at the beginning. Pastor Coberly continued:

"The house formerly occupied by Pastor Geraty and family is used for outpatients; the Landis's home, for inpatients; and Dr. Winter's home, for maternity cases. There were thirteen inpatients when we left and twenty to twenty-five in attendance daily at the outpatient department.

"We have reopened the clinic at Hsiashu. Dr. Chester Chi, who is in charge of our medical work at the dispensary, goes to Hsiashu three times a week. We have sent a young man there to do evangelistic work and to help Dr. Chi. At the time we left, there was a good patronage there; and this little clinic was taking in enough to pay its way, including the rent and the salary of the young evangelist. This clinic is a good feeder for the inpatient department at the school on the hill. A large number of the patients there come from Hsiashu.

"Dr. Chi had expected to open up one or two other clinics in other villages, but he was so busy at the time we left that he could not undertake any more."

The opportunities for work in China have not ceased.

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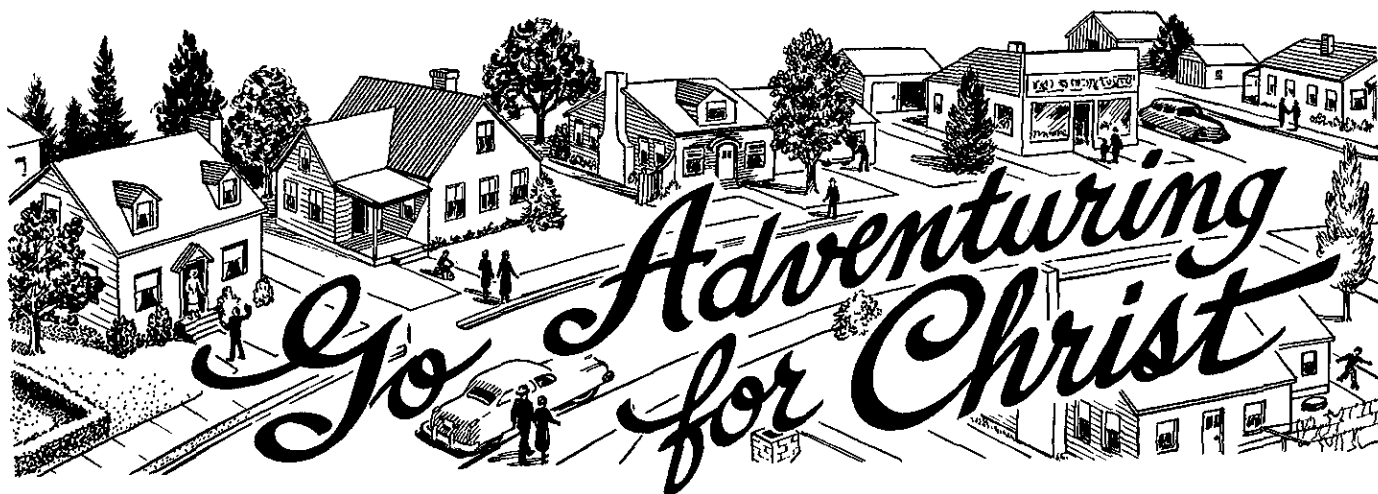
Do you know where Growler the Bear, Tiny the Meadow Mouse, and Sticker the Porcupine live when the snow is deep? How do you suppose Paddletail the Beaver finds anything to eat when his pond is covered with ice? Here the secrets of the wild creatures in winter are revealed.

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You Ring the Bell



GOING TO ALL

To the people who live in big houses, the people who live in little houses—to at least two million of the people in America that Jesus died to save! That's the challenge of March 4.

"The burden now is to convince souls to the truth. This can best be done by personal efforts, by bringing the truth into their homes, praying with them and opening to them the Scriptures."—*Review and Herald*, December 8, 1885.

Steps to Soul-Saving Success for our Saviour