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Church Officers' General Instruction Department

Special Appointments for the Month of March

Religious Liberty Day (offering) March 5
Educational and M. V. Week of Prayer March 12-19

Trials

THE pathway of our Lord Jesus Christ across this earth, from the manger to the cross, was a veritable storm center. This was because the Son of God had invaded the one usurped world where fallen Lucifer, Christ's bitterest foe, claimed supreme dominion. Yet amid all these trials, Jesus triumphed. And while at the end of His sinless life He bequeathed His followers a peace so heavenly, so deep, so abiding, that the world could neither give nor take it away, nowhere did He hold out any promise or give any assurance that those who should come to Him—follow Him—would thereby escape trials. On the contrary, He faithfully made known to His followers that trials awaited them: "In the world [while here on earth] ye shall have tribulation: but be of good cheer," He said, "I have overcome the world." John 16: 33.

(In describing in a parable one class of believers who should follow Him, He said: "He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended." Matt. 13: 20, 21. While out of his bonds, Paul wrote to believers at Philippi, "Unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake." Phil. 1: 29.

Sometimes a trial comes to one from within the church. Not that it should. Not that we should in any way condone in any member the causing of a trial to another, for are we not exhorted over and over in the Word not to place a stumbling-block in a brother's way, yet it is possible that the very bitterest of trials may come to us from some act, or nonact, of one in the church whom we dearly love. But shall we let this cause us to become "offended," allow it to turn us out of the path of righteousness, out of church fellowship into the dark world without?

Peter, who had been commissioned by Christ (even after his base denial and his deep repentance) to feed the sheep and lambs of the flock, wrote:

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings." 1 Peter 4: 12, 13.

Peter is here talking to those *within* the church, church members, for his epistle is directed to the very "elect" who are called "according to the foreknowledge of God." 1 Peter 1: 2. And more, God has planned beforehand that sons and daughters of His shall encounter trials, real trials, too, and that, even after they have united with His body—the church.

"Trial is part of the education given in the school of Christ, to purify God's children from the dross of earthliness. It is because God is leading His children, that trying experiences come to them. Trials and obstacles are *His chosen methods* of discipline, and His appointed conditions of success. He who reads the hearts of men knows their weaknesses better than they themselves can know them. . . . Often He permits the fires of affliction to burn, that they may be purified."—*The Acts of the Apostles*, p. 524.

This word says that it is because God is leading His children that trying experiences come to them. It is His method of education in fitting us to dwell with Him. We are not supposed to know just how or by whom these trials get into our path. It is enough for us to know that they are *there*, and that God permitted them to be there. The big question with us is, How are we to relate ourselves to them? What experiences are we to get out of our encounter with them lying here in our path? This is that upon which heaven has its eyes fastened. Shall we learn the lesson God designs to teach in His leaving them in our way? Shall we discover the weakness in *ourselves* (not in some brother or sister whom we think responsible for the trial), and in Christ's strength conquer it? Or shall we go down in defeat in the encounter? God expects us to triumph.

"Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1: 6, 7.

It is said that manufacturers of fork handles and other small farm implement handles, place these in a large drum receptacle, and then this drum is set revolving. In the process of these handles' coming in contact one with the other in this revolving drum, they are smoothed, and come forth polished ready for use. It is much like this that our heavenly Father deals with us. The process may not always be such as we would choose, but by it the rough corners are removed, and His children are polished and fitted and made ready for His kingdom.

"The church on earth is composed of erring men and women, who need patient, painstaking effort that they may be trained and disciplined to work with acceptance in this life, and in the future life to be crowned with glory and immortality. Pastors are needed—faithful shepherds—who will not flatter God's people; nor treat them harshly, but who will feed them with the bread of life,—men who in their lives feel daily the converting power of the Holy Spirit; and who cherish a strong, unselfish love toward those for whom they labor."—*The Acts of the Apostles*, p. 526.

The church is made up of individuals banded together, seeking for perfection in Christ. No one dare claim he has yet reached this perfectness found only in Christ Jesus our Lord. The great apostle wrote of himself:

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." Phil. 3: 12.

The very gifts of the Spirit were bestowed upon the church, apostles, prophets, evangelists, pastors, and teachers—

"For the perfecting of the saints, . . . for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 12, 13.

How fitting it is, therefore, that in our striving for this blessed perfectness found alone in the Lord Jesus, we exercise fervent charity one to another, while as good soldiers of Christ we endure the trials encountered.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a complaint [margin] against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. 3: 12-14.

T. E. B.

"Bring Ye All the Tithes"

From the very earliest times, when men began to multiply and spread abroad upon the face of the earth and to speak in different tongues, the Lord knew it would be necessary that certain men be selected here and there to give their whole time to preaching the gospel of salvation from sin. This old world has always been a busy place. Some have looked upon life merely as a time to accumulate riches, and all of their plans have been laid with the one thought; namely, how to acquire wealth. The large mass of mankind has had a real struggle to earn a livelihood, and the devil has seen to it that the cares and burdens of this life have taken the full time of most individuals, so they have felt they were unable to even spare the time to meditate about heaven and heavenly things.

God's plan to have spiritual leaders selected, men who would be free from the ordinary, everyday occupations, who should give their whole time to ministry in behalf of lost souls, is surely a wise one, and such men are worthy of support by all those who claim to be interested in the spread of the gospel. It is God's plan that those who are set apart to the ministry keep entirely free from other occupations, where they could perhaps earn far more than the ministry pays them. The Lord does not desire His ministers to entangle themselves with the affairs of this life. The preacher cannot have the privilege of accumulating means as others have, for he is God's man, selected to save souls, and the making of money is to have no part in his life. Truly, if a man is willing to give up all part in a worldly occupation that would bring him great money returns, and consents to labor as a preacher at a modest wage, is it not reasonable that such a man be faithfully supported by his brethren and sisters?

When Israel Brought in All the Tithes

It has been true in God's work in the past and is just as true today, that whenever the Lord's people have brought in all the tithes, or as we might say, paid an honest tithe, it has resulted in a full treasury and the gathering in of many converts to the faith. Note the following account of how it worked in Hezekiah's day:

"Moreover he commanded the people that dwell in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of the Lord. And as soon as the commandment came abroad, the children of Israel brought in abundance the first fruits of corn, wine, and oil, and honey, and of all the increase of the field; and the tithe of all things brought they in abundantly. And concerning the children of Israel and Judah, that dwell in the cities of Judah, they also brought in the tithe of oxen and sheep, and the tithe of holy things which were consecrated unto the Lord their God, and laid them by heaps." "When Hezekiah and the princes came and saw the heaps, they blessed the Lord, and His people Israel. Then Hezekiah questioned with the priests and the Levites concerning the heaps. And Azariah the chief priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty: for the Lord hath blessed His people; and that which is left is this great store. Then Hezekiah commanded to prepare chambers in the house of the Lord; and they prepared them, and brought in the offerings and the tithes and the dedicated things faithfully: over which Conaniah the Levite was ruler, and Shimei his brother was the next." 2 Chron. 31: 4-6, 8-12.

If all of our people were faithful today, there would be a sufficiency of funds with which to finish the work. On the other hand, when God's people have not brought in all the tithes, but only a part, while using the remainder of this sacred money for their own use, this course has resulted in great disaster to the cause. It has discouraged the ministers, because it has robbed them of their proper support; it has caused others to

lay aside the ministry and take up some other line of employment to care for their families, while the church itself has lost great spiritual blessings because of this unfaithfulness of its members.

"I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn and the new wine and the oil unto the treasures." Neh. 13: 10-12.

Great Blessings Promised Faithful Tithe Payers

Great blessings are promised to the individual who brings all the tithe into the storehouse, while a decided curse is pronounced upon the one who robs the Lord in the matter of tithe paying.

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Mal. 3: 8, 10.

The Sabbath and Tithe Belong to God

It is evident from this scripture that if a person but holds back a part of the tithe, he is looked upon by God as a robber. Surely in view of the great blessing for those who are faithful and the fearful curse upon those who are unfaithful, we are justified in considering what constitutes an honest tithe, or in other words, what should be tithed. Perhaps a statement here from the spirit of prophecy will not be out of place:

"The system of tithes and offerings was intended to impress the minds of men with a great truth,—that God is the source of every blessing to His creatures, and that to Him man's gratitude is due for the good gifts of His providence. . . . 'The tithes . . . is the Lord's.' Here the same form of expression is employed as in the law of the Sabbath. 'The seventh day is the Sabbath of the Lord thy God.' God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—*"Patriarchs and Prophets,"* pp. 525, 526.

With this quotation before us, it is made very clear that the tithe is just as holy and sacred as the Sabbath. It is safe to say, then, that a true Seventh-day Adventist Sabbath keeper will also be a true, faithful tithe payer. To claim to be a Sabbath keeper while appropriating any part of the tithe to one's own use, brands one as not only inconsistent, but also untrue to the message. I have usually observed that the person who failed to pay a full tithe, was also careless about his observance of the Sabbath. If God intends that by the paying of tithe we recognize His ownership and appreciate all His blessings to us, then surely we should desire to return to Him an honest tithe. Rather than see how small a tithe we can return to Him, we will constantly be endeavoring to make it as large as possible, giving even more than just a tenth, rather than less this amount.

"All should remember that God's claims upon us underlie every other claim. He gives to us bountifully, and the contract which He has made with man is that a tenth of his possessions shall be returned to God. . . . This distinct arrangement was made by Jesus Christ Himself."—*"Testimonies,"* Vol. VI, page 334.

Union Springs, N. Y.

J. K. JONES.

(Concluded next month)

LEAD on, O Lord, Thy people by the hand;
Lead on to open doors in many lands;
Lead on to glorious victory for God;
Lead as Thou wilt, by staff or by Thy rod.
Lead so Thy stately steppings may be known
By all who Thine almighty power own.
And who shall one day see Thee on Thy throne.

C. P. BOLLMAN.

Washington, D. C.

"O how good it is and tending to peace, to be silent about other men, and not to believe indifferently all that is said, nor too easily to hand on reports."

Home Missionary Department

Religious Liberty Day Program

(To be Held Sabbath, March 5, 1927)

OPENING SONG: No. 508, "Christ in Song."

Scripture Lesson: Psalm 124.

Missionary Reports and First Sabbath Offering.

Song: No. 510, "Christ in Song."

Prayer.

Reading: "Excerpts From Sunday Law Hearings Before Congress."

Bible Study on Religious Liberty.

Special Prayer for God's Continued Protection.

Offering for Religious Liberty Work.

Closing Song: No. 678, "Christ in Song."

Note to the Church Elders

Please do not fail to make the announcement in your church on the Sabbath previous to the one on which the Religious Liberty Day Program for March 5 will be carried out, that the people may come prepared to give a liberal offering for the religious liberty work, and renew their subscriptions and their clubs to the *Liberty* magazine.

On Religious Liberty Day the special offer of subscriptions to the *Liberty* magazine is only 25 cents to individual addresses. A special effort should be made to have our people each take four yearly subscriptions for \$1, one copy for themselves and the other three for prominent officials or professional people in their own town or city — judges, lawyers, editors, mayors, councilmen, ministers, city and school libraries, etc. A club of fifty copies for the entire year will cost the missionary society only \$12.50. A single copy of the *Liberty* magazine sells at 20 cents, leaving a gain of 12 cents a copy to the individual. The annual offering for the Religious Liberty Fund is to be sent to the local conference office, in order that they may be enabled to send the *Liberty* magazine to all State officials, legislators, editors, and lawyers, and to meet other emergencies which arise in the religious liberty work. The money raised by the church for clubs should be kept separate.

If the leaders so desire, we shall be glad to send them interesting up-to-date matter relative to what has been going on in Congress and the State legislatures since this program was written, to use in connection with the Religious Liberty Day service on March 5, 1927. C. S. LONGACRE.

Takoma Park, D. C.

Bible Study on Religious Liberty

C. S. LONGACRE

Question.—When the authorities told the apostles that they must not preach Christ any more, what instruction did the Lord send to His messengers?

Ans.—"The angel of the Lord by night opened the prison doors, and brought them forth, and said, Go, stand and speak in the temple to the people all the words of this life." Acts 5: 19, 20.

Ques.—Did the apostles obey this instruction from the Lord?

Ans.—"When they heard that, they entered into the temple early in the morning, and taught." Acts 5: 21.

Ques.—When the captain of the temple again arrested them and brought them before the council, what question did the high priest ask them?

Ans.—"Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Acts 5: 28.

Ques.—What unfaltering answer did Peter and the apostles give the council?

Ans.—"Then Peter and the other apostles answered and said, We ought to obey God rather than men." Acts 5: 29.

Ques.—When the apostles were beaten and again commanded by the council not to speak in the name of Jesus, what course did they pursue?

Ans.—"They departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for

His name. And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ." Acts 5: 41, 42.

Ques.—What answer did the three Hebrews give King Nebuchadnezzar when he commanded them to serve his gods and worship the golden image he had set up?

Ans.—"Shadrach, Meshach, and Abed-nego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter." Another translation reads thus: "O Nebuchadnezzar, we are not answerable to thee in this matter." Dan. 3: 16.

Ques.—When the king threatened to cast them into the burning fiery furnace, what unfaltering answer did they return?

Ans.—"If it be so, 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. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3: 17, 18.

Ques.—How much power and authority had God given to King Nebuchadnezzar?

Ans.—"Thus saith the Lord of hosts, the God of Israel: Thus shall ye say unto your masters: I have made the earth, the man and the beast that are upon the ground, by My great power. . . . And now have I given all these lands into the hand of Nebuchadnezzar, the king of Babylon, My servant; and the beasts of the field have I given him also to serve him. And all nations shall serve him. . . . And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the Lord." Jer. 27: 4-8.

Ques.—Why, then, did not God permit Nebuchadnezzar to punish these three Hebrews who refused to obey the king's command to serve his gods and worship the image he had set up?

Ans.—Because, as the three Hebrews said: "We are not answerable to thee in this matter," and God had commanded them to "have no other gods" before Him, nor to "bow down" and worship "any graven image." Ex. 20: 3, 4.

Ques.—After God vindicated the course of His servants by miraculously delivering them from the fiery furnace, what acknowledgment of God's claims did Nebuchadnezzar make?

Ans.—"Then Nebuchadnezzar spake, and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent His angel, and delivered His servants that trusted in Him, and have changed the king's word, and yielded their bodies, that they might not serve nor worship any god, except their own God." Dan. 3: 28.

Ques.—What grave mistake did Nebuchadnezzar make after he gained a knowledge of the true God and the true religion?

Ans.—Nebuchadnezzar now wants to enforce the true religion upon everybody, and said: "Therefore I make a decree, That every people, nation, and language, which speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and their houses shall be made a dunghill: because there is no other god that can deliver after this sort." Dan. 3: 29.

Ques.—Through what humiliating experience did God teach Nebuchadnezzar that the king was not to interfere with divine affairs in the true religion?

Ans.—"Daniel came in before me," and said, "Wherefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by showing mercy to the poor; if it may be an healing of thine error" (margin); and if not, "this is the decree of the Most High, which is come upon my lord the king: That they shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and they shall wet thee with the dew of heaven, and seven times shall pass over thee, till thou know that the Most High ruleth in the kingdom of men." Dan. 4: 8, 27, 24, 25.

Ques.—Did Nebuchadnezzar learn to respect the claims of God over the consciences of men, and allow Him to rule in divine affairs without interfering with God's plan?

Ans.—"At the end of the days I Nebuchadnezzar lifted up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the Most High, and I praised and honored Him that liveth forever. . . . He doeth according to His will

in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?" Dan. 4: 34, 35.

Ques.—Instead of trying to force all people to conform to the true religion and serve the living God by law under penalty, what message did Nebuchadnezzar now send to all people, after he had learned to respect God's claims and not interfere with the conscience in religious matters?

Ans.—"Nebuchadnezzar this king, unto all people, nations, and languages, that dwell in all the earth: Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me . . . to the intent that the living may know that the Most High ruleth in the kingdom of men." Dan. 4: 1, 2, 17.

Ques.—What religious law did the presidents, governors, princes, counselors, and captains of Medo-Persia induce King Darius to sign?

Ans.—"All the presidents of the kingdom, the governors, and the princes, the counselors, and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any God or man for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore King Darius signed the writing and the decree." Dan. 6: 7-9.

Ques.—Whom did they want to persecute with this religious law?

Ans.—"Then said these men, We shall not find any occasion against this Daniel except we find it against him concerning the law of his God." Dan. 6: 5.

Ques.—What did Daniel do when he was informed that he could not call upon his God for thirty days?

Ans.—"Now when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime." Dan. 6: 10.

Ques.—What accusation did these men bring against Daniel after they had laid the trap for him and caught him in it?

Ans.—"Then answered they and said before the king, That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decrees which thou hast signed, but maketh his petition three times a day." Dan. 6: 13.

Ques.—How did the king feel when he saw that they had purposely enacted this law to persecute Daniel?

Ans.—"Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." Dan. 6: 14.

Ques.—What specious argument concerning the dignity and majesty of the law did these men present to the king?

Ans.—"Then these men assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, That no decree nor statute which the king establisheth may be changed." Dan. 6: 15.

Ques.—Was the king able to withstand this argument, and place justice above law and right above authority, as every ruler ought to do?

Ans.—"Then the king commanded, and they brought Daniel, and cast him into the den of lions." Dan. 6: 16.

Ques.—After Daniel had spent a whole night with the hungry and ferocious lions, and was still unharmed, what kind answer did he give the king the next morning when he appeared at the den of lions?

Ans.—"Then said Daniel unto the king, O king, live forever. My God hath sent His angel, and hath shut the lions' mouths, that they have not hurt me: forasmuch as before Him innocency was found in me; and also before thee, O king, have I done no hurt." Dan. 6: 21, 22.

Ques.—After Darius had learned his lesson that he was not to interfere in religious matters, and that the God of heaven could frustrate a law which men thought impossible of being altered, what message did he send to the people?

Ans.—"Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den. . . . Then King Darius wrote unto all people, nations, and languages,

that dwell in all the earth: Peace be multiplied unto you. . . . The God of Daniel, . . . He is the living God, and steadfast forever, and His kingdom that which shall not be destroyed. . . . He delivereth and rescueth, and He worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions." Dan. 6: 23-27.

Ques.—From what source should the church receive power and help when her own interests are at stake?

Ans.—"I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek Him. . . . So we fasted and besought our God for this: and He was entreated of us." Ezra 8: 22, 23.

Ques.—Is the church ever to make use of the sword, or civil power, to further her ends?

Ans.—"Theu said Jesus unto him [Peter], Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26: 52, 53.

Ques.—Did Christ respect the free exercise of the conscience in religious matters?

Ans.—"If any man hear My words, and believe not, I judge him not: for I came not to judge the world, but to save the world." John 12: 47.

Ques.—Who alone has the right to judge a man who refuses to comply with the word of God?

Ans.—"He that rejecteth Me, and receiveth not My words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day." John 12: 48.

Ques.—After Saul the persecutor, was transformed into Paul the evangelist, to whom did he say men were responsible for their faith?

Ans.—"Hast thou faith? have it to thyself before God; . . . for whatsoever is not of faith is sin." Rom. 14: 22, 23.

Ques.—In matters of faith and conscience, who alone, according to Paul, is qualified to judge righteously?

Ans.—"He that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts." 1 Cor. 4: 4, 5.

Ques.—How many people does the Lord desire should enjoy the blessings of civil and religious liberty?

Ans.—"The Lord spake unto Moses in Mt. Sinai, saying, . . . Proclaim liberty throughout all the land unto all the inhabitants thereof." Lev. 25: 1-10.

Ques.—Who is the author of the separation of church and state and the founder of civil and religious liberty?

Ans.—"To the question, 'Is it lawful to give tribute unto Cæsar, or to God only?' Jesus replied, after drawing a separating line between both: 'Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's.'" Matt. 22: 17-21.

Ques.—To whom has God intrusted the banner of truth and religious liberty which was so nobly upheld at first by the great leaders of the Reformation at the Diet of Spires in 1529?

Ans.—"The banner of truth and religious liberty which these Reformers held aloft, has in this last conflict been committed to us."—"Testimonies," Vol. VI, p. 402.

Ques.—What is our duty to the public when men are working in disguise to bring Sunday to the front, thus restricting liberty of conscience by legislation?

Ans.—"The Sunday movement is now making its way in darkness. The leaders are concealing the true issue, and many who unite in the movement do not themselves see whither the undercurrent is tending. Its professions are mild, and apparently Christian; but when it shall speak, it will reveal the spirit of the dragon. It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Id.*, Vol. V, p. 452.

Excerpts From Sunday Law Hearings Before Congress

If all the believers in this message could have attended the hearings on the Lankford Sunday Bill which were conducted some months ago, they would have been stirred to their heart's depths by the evidences of fulfilling prophecy which were manifested. There are offered here a few brief extracts from the record of those hearings. It will not be necessary, I think, to comment much upon them, because they speak so fully and clearly for themselves.

In justice to Hon. Clarence J. McLeod, the chairman of the committee, and his associates, it must be said that there was a commendable degree of fair-mindedness.

While there were a number who spoke in favor of the bill H. R. 10311, Rev. Harry L. Bowlby, general secretary of the Lord's Day Alliance of the United States, Rev. R. H. Martin, director of the Bureau of Sabbath Observance of the Presbyterian Church of the United States, and Canon William Sheafe Chase, of the Episcopal Church of Brooklyn, New York, were the principal speakers.

It was stated early in the hearings that New York City has a Sunday law prohibiting certain kinds of amusements. A member of the committee, Mr. Blanton, asked the bill's author: "Are you asking for any more than that to be done in Washington?"

MR. LANKFORD: "Absolutely not. This bill is not an effort to try out in the District of Columbia something that has not been tried out in other States."

MR. BLANTON: "But the biggest city in the United States has seen fit to adopt a similar law."

MR. LANKFORD: "I understand that is true."

MR. BLANTON: "Then you are not asking for anything so very unreasonable, after all."

When Rev. Mr. Bowlby took the stand, he was asked this question:

"Would the proponents of this bill be satisfied with a law similar to the ordinance in the city of New York at the present time?"

MR. BOWLBY: "I think I would answer that this way: Washington sets a high ideal, and ought to, for the nation. They come here from all parts of the country. . . . We all look to the nation's capital to set an example for the rest of us, and especially in a proper and decent observance of the day that the Constitution of the United States recognizes as our national weekly rest day."

It is clear that an attempt is being made to enact a law in the District of Columbia that can be made a model for similar legislation in the various States of the Union, and the Lankford bill is but an entering wedge.

A question by another committee member and the reply by Mr. Bowlby are significant:

"By the Constitution of the United States the District of Columbia is set apart for the nation's capital, to be used for the transaction of the nation's business. On our dollars we have the words, 'In God we trust.' We have over 60,000 Government employees here who come from all of the States. The Bible says that the Sabbath day shall be kept holy. We recognize that we cannot legislate holiness into people, but is it anything unreasonable for the people of the United States to ask that this piece of ground, set apart for the nation's capital, shall observe, in a reasonable way, the Sabbath?"

MR. BOWLBY: "No, sir. I will answer that by saying that the dikes did not make Holland, but by keeping out the flood water they make it possible for Holland to be, and for people to live in that land. I do not believe a fence around a garden will make a garden, but it will protect it against outside influences, animals, etc., that might enter and destroy it."

"What did the hard-headed farmers in Wyoming do? Some say, 'You can't legislate people into being good or going to church,' but these farmers said, 'We can raise cattle by legislation.' And they passed a law, \$300,000 being appropriated by the General Assembly of that State, in order that a bonus might be paid for every animal that was killed that had been destroying their cattle."

Mr. Bowlby's reply brings forcibly to mind Revelation 12: 17, and seems to indicate the lengths to which Sunday proponents would go if power were once placed in their hands.

One Catholic priest appeared in support of the Lankford bill, and among other things had this to say:

"I may say the position of the Catholic Church has always been in favor of the establishment of Sunday laws. For instance, I wish to quote first of all a very ancient law, for the benefit of those who say it is puritanical. In the Catholic Church of 1,000 years ago, in the reign of Charlemagne, church councils made laws prohibiting the use of vehicles on public highways or streets on Sunday, except for relief of the sick,

funerals, or in case of an attack from the enemy in time of war. Outside of these three cases no vehicles were allowed by the church law on Sunday on public streets or public highways. There was nothing puritanical in that. . . .

"In my humble opinion, your committee ought to recommend something strong on this subject, for fear of the opposition to Sunday observance finding loopholes in the law. A loophole in the law is the same as water inside of a dam. If you allow one leak to run a little while, it will break down the whole dam. In my humble opinion, I think your committee ought to recommend something rather strong on the subject."

One cannot help wondering what this priest would consider "rather strong" when he declares that "there was nothing puritanical" in the very rigid restrictions of the Catholic Church of a thousand years ago.

In reply to a question by the chairman, Canon Chase said:

"May I say that the one thing that Americans need, perhaps, more than anything else, is the ability to amuse themselves. In this act there is nothing to prevent any one's amusing himself on Sunday. But when anybody feels that he has so much greater right to enjoy a better Sunday than other people that he has a right to hire somebody else to amuse him, he has struck at the very foundation of human brotherhood. . . . All we are asking is that any one shall not be allowed to take the weekly rest day, which is every one's divine right, away from any one in order to increase his own pleasure on that day. The man who wants a better Sunday for himself than he is willing to give to every one else, is not a Christian, is not a Hebrew, is not a Mohammedan, is not even a pagan. I say such a man is a hog."

The Canon rather condemned himself by his remarks. It was perfectly apparent that he was unwilling to give to others the kind of Sunday they might wish. He sought rather to force on them the kind of rest day he desired for himself.

The operating of motion-picture shows on Sunday was attacked by almost every speaker who favored the bill. It was therefore something of a surprise to have Canon Chase say, "I show motion pictures on Sunday night after my church services." He explained that he charged no admission, and that his pictures were of a good character, and said that showing free pictures on Sunday might be permitted in any community, "providing the motive in selecting the pictures is in accordance with the spirit of the day."

It will be a sad day for our country when a band of political religionists have power to decide the motives which prompt men.

Later in his testimony, the Canon paid his respects to Seventh-day Adventists in these words:

"Our principal opposition will come from those who are very active, although very small in numbers, the Seventh-day Adventists and Seventh Day Baptists. They have a theory with reference to the fourth commandment which is, in my judgment, an ignorant opinion of the fourth commandment."

When Dr. M. W. Womer, secretary of the Lord's Day Alliance for the State of Michigan, was asked by the chairman why the Michigan Sunday law was not enforced, he accused Seventh-day Adventists of having "cast a sinister influence over that State." He referred to the fact that our headquarters are no longer in Michigan, but said of us, "There are enough of them left in Michigan to even keep the devil from going to sleep, if he wanted to."

To show that this is no time for us to rest, since the enemies of our liberty are so active, notice the resolutions passed at the last general assembly of the Presbyterian Church of the United States, held at Baltimore, Md., May 31, 1926.

Our Commission

"Resolved, That the General Assembly urges pastors and people to co-operate in a campaign—

"1. To inculcate a deeper reverence for, and a better observance of, the Christian Sabbath.

"2. To combat the efforts of commercialized amusements to break down the Sabbath.

"3. To secure the enactment and maintenance of such Sunday laws as are necessary to preserve this beneficent institution.

"4. Especially to secure the enactment of a strong Sunday law for the District of Columbia."

H. H. VOTAW.

At the recent Sunday law hearings before Congress there were twenty-two powerful religious organizations represented whose leaders were working for a Congressional law. If it had

not been for our campaign of education and enlightenment, setting the true issue and right principles before the Congressmen, these Sunday law advocates would have swept everything before them. Our only hope of staying the hand of oppression, under the blessing of God, is to carry on a campaign of education.

Let us each do our part today in furnishing means and literature for the carrying on of our educational campaign of public enlightenment, so that our message of religious liberty may continue to hold in check the winds of strife and religious persecution till God's work has been accomplished in the earth. May each give a liberal offering for the religious liberty work, and also become a subscriber to the *Liberty* magazine, which is now the recognized exponent, among the leading men of the nation, on the subject of religious liberty.

God will honor those who honor Him by entering into a covenant of sacrifice with Him today, so the banner of truth and religious liberty will be held aloft for another year.

C. S. LONGACRE.

Auxiliary Reading Course Corner

(Conducted by the Ministerial Association)

READING ASSIGNMENT: "Mount of Blessing," pp. 47-93; "Deeper Experiences," pp. 27-73.

SELF QUIZ: (To give emphasis to points of value in encouraging soul winning endeavor.)

"Thoughts From the Mount of Blessing"

What is one prominent phase of the message to be given? (page 47)

What two qualifications are essential to be a "peacemaker"? (page 47)

Describe the "irrepressible conflict" which every Christian must encounter. (p. 49)

What comforting assurance is given to all "misunderstood" and "misrepresented"? (p. 54)

What condition of the human heart is illustrated by "salt which has lost its savor"? (pp. 60, 61)

What is the significance of the words "let" and "make" in reference to illumination? (p. 66)

NOTE.—Read prayerfully the concluding pages of this study section (69-72). They sound a bugle call to proclaim abroad the message of God's glory, and to keep pressing on toward the regions beyond. Let us rally every member of the church, and may it be that "in His temple doth every one speak of His glory."

"Deeper Experiences of Famous Christians"

When did the dispensation of the Holy Spirit begin? How does it affect the world? (p. 27)

Note the significance of the twofold gospel proclaimed by John the Baptist—gospel of *pardon* and gospel of *power*. (p. 29) (See "Gospel Workers," pp. 54, 55; also Min. Assn. Leaflets, Nos. 4, 7, 8, furnished on request.)

What is said about the effectiveness of the Holy Spirit as a teacher? (p. 36)

If the disciples had been content with their Christian experience prior to Pentecost, and had refused to seek for a deeper experience, what might have been the result? (p. 32) Are you *seeking*, or are you *contented*? Contentment is the mark of Laodicea.

What is the significance of (1) visitation of the Holy Spirit the fiftieth day after the Passover, and (2) the form of its appearance? (pp. 33, 34)

To what extent did the Holy Spirit have control of the early Christian church? (pp. 46, 47)

NOTE.—Valuable historical data are furnished in pages 49-70, gathered from many ordinarily unavailable sources. It is well to be informed concerning the prominence given to the work of the Holy Spirit in the years following Pentecost, and to observe how this great truth became submerged under forms and ceremonies, and had been lost sight of entirely as a doctrine of truth when the Protestant churches came into existence. The office and work of the Holy Spirit is inseparably connected with the advent movement, and leaders should earnestly study and seek to enter into the fulness of the experience so essential for successful service.



Soul-Winning in Omaha, Nebraska

WHILE in Omaha several weeks ago, Elder C. G. Bellah, the pastor of the First church, passed on to me the following experience:

It seemed that a certain Spaniard living in that city in some way received one of our Spanish books. He became so impressed with it, after a short study, that he called in his neighbors and friends to tell them of the wonderful things in the book. He could not speak a word of English, but night after night he would preach from the book in Spanish. When he had finished the entire volume, he wrote to the Review and Herald for more literature, but as they do not handle foreign literature, they referred him to the Pacific Press at the Canal Zone. He soon got in touch with them, and they referred him to the Brookfield branch, at the same time sending word to Elder Bellah, who immediately started out to locate him. He found him one evening in his room, preaching to a roomful of Spanish people, out of the Spanish books he had received from Brookfield.

In a recent letter received from Elder Bellah he says this brother is now attending our services and has already been out two Sabbaths. They have high hopes of his accepting the truth before long. We sometimes think of the wonderful experiences our brethren are having in foreign fields, but truly the Lord is working for us here. Has not the time come when every believer should go forth to seek the lost? There is not one command in all the Bible for the lost to go to church, but dozens of commands for us to go after the lost. The printed page is a solution to the finishing of the work speedily, and may we all be faithful in sowing it broadcast, "for thou knowest not whether shall prosper, either this or that, or whether both alike shall be good."

E. F. HASKMAN.

Home Missionary Work Among the Indians of West Canada

A LETTER just received from Mrs. Millie Fisher, home missionary secretary of the Manitoba and Western Ontario Conference, passes on to us the following word of an active lay member in that field:

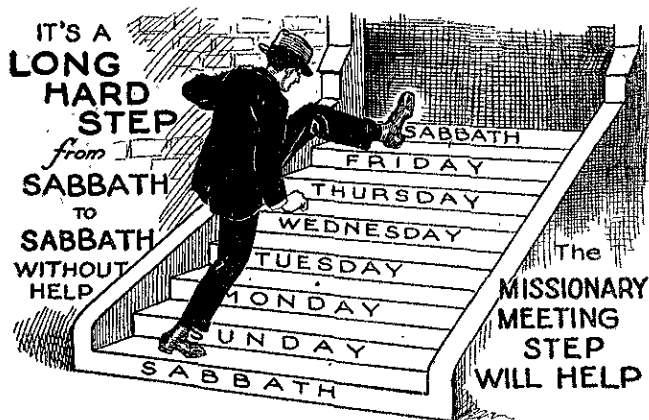
"My daughter thinks this is a terrible place to live, but I'm lonesome for my Indians. They keep asking me when I will be well enough to teach them again. [Our sister was forced to give up her teaching this year on account of her health.] They die so pitifully, and so many of them, with the dread disease, tuberculosis. One old man of sixty whose son was at a sanitarium for consumption, received three letters in one mail. One said, 'I'm getting along well and will be home in two weeks.' The next said he was worse and wanted his father to come to him. The third told of his death.

"That night the people told me they heard the old man crying clear across the end of the lake. And now another son is dying, and because of my own sickness I can't even go and tell them what to do.

"My boy had to cross a dangerous strip of ice last spring, and the same old Indian stayed and watched him until he was safe, ready to help.

"I am improving, and if I get stronger I intend to go back to my poor Indians and try to win them to Christ."

"CONSECRATION puts all upon the altar, and vigilance keeps it there. We must not only become earnest, but we must remain so.



Missionary Prayer Meeting Suggestions

March 2

TOPIC: "Coming to the Help of the Lord."

TEXT: Judges 5: 23.

SEED THOUGHTS: "Meroz," the name of a city of people mentioned only once in the Bible, and that with a curse. They were cursed, not because of something they had done, but because of something they had left undone. In an hour of crisis, to stand apart and aloof is to place oneself on the side of the enemy. Luke 11: 23.

"The Lord abhors indifference and disloyalty in a time of crisis in His work. The whole universe is watching with inexpressible interest the closing scenes of the great controversy between good and evil. The people of God are nearing the borders of the eternal world; what can be of more importance to them than that they be loyal to the God of heaven? All through the ages, God has had moral heroes; and He has them now,—those who, like Joseph and Elijah and Daniel, are not ashamed to acknowledge themselves His peculiar people. His special blessing accompanies the labors of men of action; men who will not be swerved from the straight line of duty, but who with divine energy will inquire, 'Who is on the Lord's side?' men who will not stop merely with the inquiry, but who will demand that those who choose to identify themselves with the people of God shall step forward and reveal unmistakably their allegiance to the King of kings and Lord of lords. Such men make their wills and plans subordinate to the law of God. For love of Him, they count not their lives dear unto themselves. Their work is to catch the light from the Word, and let it shine forth to the world in clear, steady rays. Fidelity to God is their motto."—*"Prophets and Kings,"* p. 148.

March 9

TOPIC: "Obedience to the Lord's Commands."

TEXT: Luke 7: 46.

SEED THOUGHTS: Sincere profession of the name of Christ presupposes preparation on the part of the believer to enable him to carry out the commands of Christ. Matt. 25: 1-13. The foolish virgins, while they started out to meet the bridegroom with his name on their lips and in their minds and hearts, had not made proper preparation to enable them to carry out these desires. Preparation needed by children of Christ today in order to carry out His commands to let their light shine, is the power of the Holy Spirit in the life. With this power, not used by the individual, but using the individual, the light of salvation cannot help but shine. "Christ does not bid His followers strive to shine. He says, *Let your light shine.* If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth, to penetrate and dispel the darkness. You cannot help shining within the range of your influence."—*"Christ's Object Lessons,"* p. 420.

March 16

TOPIC: "Bought With a Price."

TEXT: 1 Corinthians 6: 19, 20.

SEED THOUGHTS: The price paid by Christ for the redemption of the human family was one of great amount. This great sacrifice was made necessary by the sin of man. Christ claims, and has a right to claim, those for whom He has given

His life. But this claim is made only in love, not in demand. Failure to recognize His ownership means failure to share His joys. "It was at infinite cost that provision was made whereby the human family might be restored to sonship with God. . . . The Son of God was given to redeem the race. At infinite suffering, the sinless for the sinful, the price was paid that was to redeem the human family from the power of the destroyer, and restore them again to the image of God. Those who accept the salvation brought to them in Christ will humble themselves before God as His little children. . . . Christ lays loving claims on all for whom He has given His life: they are to obey His will if they would share the joys that He has prepared for all who reflect His character here."—*"Testimonies,"* Vol. IX, pp. 283, 284.

March 23

TOPIC: "Praise to God."

TEXT: Psalms 50: 23.

SEED THOUGHTS: It is the desire of the Lord that men should offer praise and thanksgiving to Him. Praise twofold includes adoration from the lips and tangible service. Souls will be won to Christ when this meaning is grasped and practised. "To praise God in fulness and sincerity of heart is as much a duty as is prayer. We are to show to the world and to all the heavenly intelligences that we appreciate the wonderful love of God for fallen humanity, and that we are expecting larger and yet larger blessings from His infinite fulness. Far more than we do, we need to speak of the precious chapters in our experience. After a special outpouring of the Holy Spirit, our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children."—*"Christ's Object Lessons,"* pp. 299, 300.

"We are to praise God by tangible service, by doing all in our power to advance the glory of His name. God imparts His gifts to us that we also may give, and thus make known His character to the world. Under the Jewish economy, gifts and offerings formed an essential part of God's worship. The Israelites were taught to devote a tithe of all their income to the service of the sanctuary. Besides this they were to bring sin offerings, freewill gifts, and offerings of gratitude. . . . God expects no less from us than He expected from His people anciently. The great work for the salvation of souls must be carried forward. In the tithe, with gifts and offerings, He has made provision for this work. . . . He claims the tithe as His own, and it should be regarded as a sacred reserve, to be placed in His treasury for the benefit of His cause. He asks also for freewill gifts and offerings of gratitude. All are to be devoted to the sending of the gospel unto the uttermost parts of the earth."—*Id.,* p. 300.

March 30

TOPIC: "Witness of the Life."

TEXT: Ruth 1: 16.

SEED THOUGHTS: One of the most forceful ways of witnessing for Christ is by a quiet life of fidelity to Him. The witness of the lips is useless and vain unless supported by the witness of the life. Ruth was won to Naomi's God by her Christian living. "There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says. The officers who were sent to Jesus came back with the report that never man spoke as He spoke. But the reason for this was that never man lived as He lived. Had His life been other than it was, He could not have spoken as He did. His words bore with them a convincing power, because they came from a heart pure and holy, full of love and sympathy, benevolence and truth.

"It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives. The gospel we present for the saving of souls must be the gospel by which our own souls are saved. Only through a living faith in Christ as a personal Saviour is it possible to make our influence felt in a skeptical world. If we would draw sinners out of the swift-running current, our own feet must be firmly set upon the Rock, Christ Jesus."—*"The Ministry of Healing,"* pp. 469, 470.

first clause.
Precious. 1 Peter 1: 7.
Developed by temptations. James 1: 3, 12.

God has changed toward us, or we toward Him. . . . We may not feel today the peace and joy which we felt yesterday; but

Senior Missionary Volunteer Meetings

Testimonies Study: "Music for Christians"

1. WHAT will good music do? "Music is often perverted to serve purposes of evil, . . . but, rightly-employed, it is a pre-

10

THE CHURCH OFFICERS' GAZETTE

we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light."—*Review and Herald*, Nov. 15, 1887.

5. "If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy."—*The Ministry of Healing*, pp. 252, 253.

6. "A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ."—*Steps to Christ* (pocket edition), p. 70.

Standard of Attainment Band

1. Discussion: To be a successful soul-winner, that work must be the great business of our lives. We may, as William Carey, "cobble shoes to pay expenses," but while going about, performing our daily tasks, we must watch for "souls, as they that must give account. Reinerins reported against the Waldenses, that "he who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase."

2. Prayer for the band members, that their personal work may be effective. Special prayer for special cases.

3. Reports and assignments of work for each band member. The leader should confer with the literature band to ascertain if new openings have been found where Bible readings may be given. Not one opening should be lost sight of. Impress upon the leader of the literature band that you are very anxious to follow up any interest they have found.

4. Discussion of lesson and assignment.

Literature and Correspondence Band

1. Make this a special day for the home-to-home workers. Have an exchange of experiences and methods of working. Engage in a season of earnest prayer.

2. If you are not already doing so, begin now to stamp the address of your church on all papers handed out. People appreciate a personal touch more than anonymous efforts. Assign only ten or twelve houses to each Missionary Volunteer. Urge all to become personally acquainted with those whom they visit.

3. Study *Present Truth*, No. 10, especially the Bible study on "The Ancient Sanctuary Service and Its Meaning." All should thoroughly understand this. To impress this fact upon your Missionary Volunteers, read "The Great Controversy," pp. 488, 489.

4. Pass out No. 11 for next week's study.

Be a Missionary!

(For Week Ending March 19)

Suggestive Program

Opening Exercises; Service Songs, Scripture Reading.

Special Prayers for the Missionaries.

Reports of the Missions Committee.

Talk: "You Can Be a Missionary."

Poem: "The World Is Hungry for Jesus."

Response: (Ask your Missionary Volunteers to list on the blackboard difficulties our workers in the foreign fields have to meet. Then join in a season of prayer about these problems. It will be a blessing to your society as well as to the missionaries, if each member will adopt one missionary for whom he will pray daily.)

Appoint a Missions Committee for Next Month.

The Bands Meet.

You Can Be a Missionary

"I HAVE never done any missionary work, and I don't think I ever could," I overheard a girl remark to her friend several years ago, as they were walking home from Missionary Volunteer meeting.

I suppose there are many young people who have felt that way. To really do something to lead souls to Christ seems far removed from them. But they find, by and by, as they consecrate themselves to God, that it is a simple matter after all. It is just to let the heart overflow of its fulness, in telling others of His love, in lending a book, or giving a tract, or sending a paper that contains the message, and in praying that the Holy Spirit will water the seed sown. Soon it becomes quite natural to turn the conversation to the theme of themes,—the love of God for sinners. And really you are a missionary—a home missionary—almost before you realize it, just because you are a Christian; for a Christian must shine.

The girl referred to above, I think, had an experience like this; for she has made advancement in the Christian life, and is now a teacher in one of our colleges. There still may be things ahead that she shrinks from undertaking, but the things she had in mind that night are easy now.

There are many who have learned how to be home missionaries who think they could never, never, never be forsign mis-

sionaries. There is a kind of halo about a foreign missionary that seems to remove him from their class. But after all it is not so different. The *place* does not matter so much. If a person is really a Christian, he is a missionary wherever he is. True, there may be a language to learn and strange customs to understand in a foreign land, but that is only incidental to the plan of being a missionary.

I suppose Peter was no different when he went up to Samaria to help Philip than he was when he worked in Jerusalem, except that he was beginning to get the idea that the Lord had souls to save in Samaria as well as in Judea. And when later he went to the heathen city of Antioch, doubtless he was just the same Peter, only he was understanding better what Jesus meant when He said, "unto the uttermost part of the earth."

Several years ago, John and Dorothy were in my school, and they were just like hundreds of other Johns and Dorothys all through our churches. John was quiet and bashful, but very determined to be a good student, even if he had to work hard. He was a bit timid about doing missionary work, as I remember; but he was not a boy to allow a hard job or timidity to keep him from his duty. He was not an outstanding leader in missionary work in the school, but he was as *good as gold*.

And Dorothy, well, she was a jelly, wholesome girl, with all the impulses, good and bad, that girls have. But she had the idea of ordering her life according to a plan, and of using her naturally sunny disposition in being a blessing. She decided to take the nurses' course. It was hard work, but she was strong. And she made a good nurse.

John took the medical course and became a doctor. One day a member of our mission board met him and said, "Well, John, you're about through. What do you want to do?" "I'd like to go to one of the hardest places in the world," he replied, "where I can do good for the people, and tell them about Christ and His soon coming." He did not blow any trumpet, but he had it all thought out. I think the mission board member was a little surprised at his answer. But John got his wish. He and Dorothy were married and went to far Czechwan, on the borders of Tibet. More than once their lives have been in peril as they have been pulled over the rapids in little Chinese boats, going up those mountain streams, and also from robbers. Their goods have been lost in the river, and stolen by bandits. But they have worked on, treating the sick, learning the Tibetan language, as well as the Chinese, translating and printing the truth in Tibetan, and doing anything possible in a hard field to bring the light of life to some dark minds.

They love their field, and when enjoying the comforts of home on furlough, still their cry was,

"Let us go back! we're homesick

For the land of our love and toil.

Though we thrill with the sight of our native hills,

The touch of our native soil,

Thank God for the dear old country,

Unconquered and free and grand!

But the mountains of Western China,

To us is the promised land."

Dr. and Mrs. Andrews are just the same John and Dorothy of old, and what they are doing hundreds of Henrys, Cecils, Helens, and Marys new in our Missionary Volunteer Societies can be doing a few years from now. Be faithful where you are in your society work, and God will give you the great privilege of being a soul-winner for Him somewhere in home or foreign fields. Yes, *you can be a missionary!* M. E. KERN.

The World Is Hungry for Jesus

THE world is hungry for Jesus; from many a far-off shore
Come pleadings that stir the workers to efforts unreached before.

They are calling for other workers, for the work half finished falls;

We are near the close of the harvest, and the Master for reapers calls.

THE world is hungry for Jesus, and nations are in the dark;

They would fly to some place of safety, like the weary dove to the ark;

They would hear of the "Friend of sinners," and, hearing, their hearts are stirred;

'Tis the "gospel of the kingdom," and to them we must carry the word.

—Selected.

heart, and lives a life wholly consecrated to God."—*Testimonies*, Vol. VIII, p. 19.

2. Members report work done. Note progress in the experience of some and study further work for them. You will find those who are confronted with special problems. A suitable tract or book may be lent or given, followed by an interview. In our work we must become acquainted with the needs of individuals, and by study and prayer, and by constant effort in their behalf, we must seek to win them to Christ.

3. Special prayer for Missionary Volunteers, that their service may be efficient for the winning of souls. The world is looking for self-made men. God's cause needs *God-made men and women*. He alone who calls us to the great task of giving the gospel to all the world, can make us fit for service.

4. Review of lesson and assignment.

Literature and Correspondence Band

1. Another month has begun. What will it mean to our literature workers? The following testimony ought to be a stimulant to active service:

"There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth. Others can give counsel to those who are in difficulty. Those who know how to treat the sick can help in this line. Others who have the necessary qualifications can give Bible readings or conduct Bible classes.

"The very simplest modes of work should be devised and set in operation among the churches. If the members will unitedly accept such plans, and perseveringly carry them out, they will reap a rich reward."—*Testimonies*, Vol. VI, p. 433.

2. Special prayer for *Present Truth*, No. 8, which should be ready for mailing by those who are carrying on in that line.

3. Study No. 9, following quite closely the Bible study on pages 2 and 3.

4. *Present Truth*, No. 10, is our next paper. Pass out copies for your Missionary Volunteers to study.

Faith and Feeling

(For Week Ending March 12)

Suggestive Program

Opening Song: "Faith Is the Victory," and Silent Prayer Closed With the Lord's Prayer.

The Leader's Lead.

Reading: "Faith and Acceptance." (See this chapter in "Steps to Christ.")

Recitation: "My Bank."

Stories: "Faith That Thanks in Advance."

Testimonies Symposium: "Faith and Feeling."

Volunteer Prayers and Closing Song: "Blessed Assurance."

Bands Meet.

Advertise

To create interest in this meeting, put up a poster bearing a check on the bank of faith. Above the check print in large letters the question, "Have you any deposits in the Bank of Faith?" And at the bottom of the poster, of course, you will give the date and hour of your Missionary Volunteer meeting. This is a suggestive form for your check:

The Bank of Faith
Will pay to John Smith
One Thousand Joys.
I. Trust,
Cashier.

The Leader's Lead

The purpose of this meeting is to help your Missionary Volunteers realize that they can have an abiding Christian experience. So many young people write to us that they do not feel they are saved. They are unable to trust God because they do not understand how. (Guard against making this talk too long.) Choose points for the outline of your talk from the side headings of the chapter "Faith and Prayer" in the book, "Education." For instance, *What is faith? How to exercise faith.* At the bottom of page 253 of this book there is this quotation: "It [faith] grows as exercised in appropriating the word of God. In order to strengthen faith, we must often bring it in contact with the word." You may illustrate this by placing a green twig or plant between the closed pages of your Bible, drawing the lesson that just as the plant is now growing out of the Bible, so the Christian's faith develops and grows as he studies the living Word. Ask all to turn to the faith chapter, Hebrews 11, and list on the blackboard all the things which came by faith. Pass out texts and have your Missionary Volunteers join with you in this blackboard study:

FAITH IS { The gift of God. Rom. 12: 3.
Called out by God's goodness. Ps. 36: 7, 9.
Given by the Holy Spirit. 1 Cor. 12: 8, 9.
A fruit of the Spirit. Gal. 5: 22.
Able to sustain in affliction. Job 13: 15,
first clause.
Precious. 1 Peter 1: 7.
Developed by temptations. James 1: 3, 12.

My Bank

I HAVE a never-failing bank,
A more than golden store;
No earthly bank is half so rich—
How can I then be poor?

Sometimes my Banker, smiling, says,
"Why don't you offender come?
And when you draw a little note,
Why not a larger sum?"

Since, then, my Banker is so rich,
I have no cause to borrow;
I'll live upon my cash today,
And draw again tomorrow.

I've been a thousand times before,
And never was rejected;
Sometimes my Banker gives me more
Than asked for or expected!

This bank is full of precious notes,
All signed, and sealed, and free,
Though many doubting souls may say,
There is not one for me.

If you should have but one small note,
Fear not to bring it in;
Come boldly to the bank of grace,
The Banker is within.

—Selected.

Stories: "Faith That Thanks in Advance"

1. A FAMILY in Russia had nothing to eat, and were praying for bread. There was a custom in that home of always sharpening the bread knife after every meal, to have it ready for the next. After the prayer the little girl of the household said to her grandmother, "Grandma, you don't really believe we'll get bread, do you?"

"Yes; why do you ask?" said the grandmother.

"But you didn't sharpen the knife," exclaimed the child.

Needless to say, the grandmother seized the knife and quickly sharpened it to a keen edge. And the bread came before supper time.

2. At one time the China Inland Mission, under the leadership of J. Hudson Taylor, met for a prayer meeting to ask the Lord to send China at least one hundred new missionaries. To meet the increased expense, they asked also for \$50,000 extra money, and because of the great need Taylor specified that it should come in large payments instead of the usual small amounts. They arose from their knees and tarried a few moments.

Then just as they were about to separate Hudson Taylor said: "Don't you think, before we go, it would be well to thank the Lord for sending us these things? He surely has heard us." Once more they knelt, this time offering glad praise and thanksgiving to God for what He was going to do. Such sublime faith was abundantly rewarded. Before the close of that year one hundred new missionaries had come to the field, and the necessary \$50,000 had all been received.

Testimonies Symposium: "Faith and Feeling"

(Pass out these quotations for Missionary Volunteers to read. Memorize the 6th one in concert, that each one may carry it with him.)

1. "CONFOUND not faith and feeling together. They are distinct. . . . Let your faith take hold of this blessing, and it is yours. Your feelings have nothing to do with this faith. When faith brings the blessing to your heart, and you rejoice in the blessing, it is no more faith, but feeling."—*Testimonies*, Vol. I, p. 167.

2. "In the religious life of every soul who is finally victorious, there will be scenes of terrible perplexity and trial; but his knowledge of the Scriptures will enable him to bring to mind the encouraging promises of God . . . and strengthen his faith."—*Testimonies*, Vol. V, p. 578.

3. "It is not wisdom to look at the emotions, and try to test your spirituality by your feelings. Do not study yourself; look away from self to Jesus."—*Signs of the Times*, Dec. 3, 1894.

4. "At times, a deep sense of our unworthiness will send a thrill of terror through the soul; but this is no evidence that God has changed toward us, or we toward Him. . . . We may not feel today the peace and joy which we felt yesterday; but

we should by faith grasp the hand of Christ, and trust Him as fully in the darkness as in the light."—*Review and Herald, Nov. 15, 1887.*

5. "If we would give more expression to our faith, rejoice more in the blessings that we know we have,—the great mercy and love of God,—we should have more faith and greater joy."—*The Ministry of Healing, pp. 252, 253.*

6. "A life in Christ is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in Christ."—*Steps to Christ (pocket edition), p. 70.*

Standard of Attainment Band

1. Discussion: To be a successful soul-winner, that work must be the great business of our lives. We may, as William Carey, "cobble shoes to pay expenses," but while going about, performing our daily tasks, we must watch for "souls, as they that must give account. Reinerins reported against the Waldenses, that "he who has been a disciple for seven days looks out some one whom he may teach in his turn, so that there is a continual increase."

2. Prayer for the band members, that their personal work may be effective. Special prayer for special cases.

3. Reports and assignments of work for each band member. The leader should confer with the literature band to ascertain if new openings have been found where Bible readings may be given. Not one opening should be lost sight of. Impress upon the leader of the literature band that you are very anxious to follow up any interest they have found.

4. Discussion of lesson and assignment.

Literature and Correspondence Band

1. Make this a special day for the home-to-home workers. Have an exchange of experiences and methods of working. Engage in a season of earnest prayer.

2. If you are not already doing so, begin now to stamp the address of your church on all papers handed out. People appreciate a personal touch more than anonymous efforts. Assign only ten or twelve houses to each Missionary Volunteer. Urge all to become personally acquainted with those whom they visit.

3. Study *Present Truth*, No. 10, especially the Bible study on "The Ancient Sanctuary Service and Its Meaning." All should thoroughly understand this. To impress this fact upon your Missionary Volunteers, read "The Great Controversy," pp. 488, 489.

4. Pass out No. 11 for next week's study.

Be a Missionary!

(For Week Ending March 19)

Suggestive Program

Opening Exercises: Service Songs, Scripture Reading.

Special Prayers for the Missionaries.

Reports of the Missions Committee.

Talk: "You Can Be a Missionary."

Poem: "The World Is Hungry for Jesus."

Response: (Ask your Missionary Volunteers to list on the blackboard difficulties our workers in the foreign fields have to meet. Then join in a season of prayer about these problems. It will be a blessing to your society as well as to the missionaries, if each member will adopt one missionary for whom he will pray daily.)

Appoint a Missions Committee for Next Month.

The Bands Meet.

You Can Be a Missionary

"I HAVE never done any missionary work, and I don't think I ever could," I overheard a girl remark to her friend several years ago, as they were walking home from Missionary Volunteer meeting.

I suppose there are many young people who have felt that way. To really do something to lead souls to Christ seems far removed from them. But they find, by and by, as they consecrate themselves to God, that it is a simple matter after all. It is just to let the heart overflow of its fulness, in telling others of His love, in lending a book, or giving a tract, or sending a paper that contains the message, and in praying that the Holy Spirit will water the seed sown. Soon it becomes quite natural to turn the conversation to the theme of themes,—the love of God for sinners. And really you are a missionary—a home missionary—almost before you realize it, just because you are a Christian; for a Christian must shine.

The girl referred to above, I think, had an experience like this; for she has made advancement in the Christian life, and is now a teacher in one of our colleges. There still may be things ahead that she shrinks from undertaking, but the things she had in mind that night are easy now.

There are many who have learned how to be home missionaries who think they could never, never, never be foreign mis-

sionaries. There is a kind of halo about a foreign missionary that seems to remove him from their class. But after all it is not so different. The *place* does not matter so much. If a person is really a Christian, he is a missionary wherever he is. True, there may be a language to learn and strange customs to understand in a foreign land, but that is only incidental to the plan of being a missionary.

I suppose Peter was no different when he went up to Samaria to help Philip than he was when he worked in Jerusalem, except that he was beginning to get the idea that the Lord had souls to save in Samaria as well as in Judea. And when later he went to the heathen city of Antioch, doubtless he was just the same Peter, only he was understanding better what Jesus meant when He said, "unto the uttermost part of the earth."

Several years ago, John and Dorothy were in my school, and they were just like hundreds of other Johns and Dorothys all through our churches. John was quiet and bashful, but very determined to be a good student, even if he had to work hard. He was a bit timid about doing missionary work, as I remember; but he was not a boy to allow a hard job or timidity to keep him from his duty. He was not an outstanding leader in missionary work in the school, but he was as *good as gold*.

And Dorothy, well, she was a jolly, wholesome girl, with all the impulses, good and bad, that girls have. But she had the idea of ordering her life according to a plan, and of using her naturally sunny disposition in being a blessing. She decided to take the nurses' course. It was hard work, but she was strong. And she made a good nurse.

John took the medical course and became a doctor. One day a member of our mission board met him and said, "Well, John, you're about through. What do you want to do?" "I'd like to go to one of the hardest places in the world," he replied, "where I can do good for the people, and tell them about Christ and His soon coming." He did not blow any trumpet, but he had it all thought out. I think the mission board member was a little surprised at his answer. But John got his wish. He and Dorothy were married and went to far Czechwan, on the borders of Tibet. More than once their lives have been in peril as they have been pulled over the rapids in little Chinese boats, going up those mountain streams, and also from robbers. Their goods have been lost in the river, and stolen by bandits. But they have worked on, treating the sick, learning the Tibetan language, as well as the Chinese, translating and printing the truth in Tibetan, and doing anything possible in a hard field to bring the light of life to some dark minds.

They love their field, and when enjoying the comforts of home on furlough, still their cry was,

"Let us go back! we're homesick

For the land of our love and toil.

Though we thrill with the sight of our native hills,

The touch of our native soil,

Thank God for the dear old country,

Unconquered and free and grand!

But the mountains of Western China,

To us is the promised land."

Dr. and Mrs. Andrews are just the same John and Dorothy of old, and what they are doing hundreds of Henrys, Cecils, Helens, and Marys now in our Missionary Volunteer Societies can be doing a few years from now. Be faithful where you are in your society work, and God will give you the great privilege of being a soul-winner for Him somewhere in home or foreign fields. Yes, *you can be a missionary!* M. E. KERN.

The World Is Hungry for Jesus

THE world is hungry for Jesus; from many a far-off shore
Come pleadings that stir the workers to efforts unreached before.

They are calling for other workers, for the work half finished falls;

We are near the close of the harvest, and the Master for reapers calls.

The world is hungry for Jesus, and nations are in the dark;

They would fly to some place of safety, like the weary dove to the ark;

They would hear of the "Friend of sinners," and, hearing, their hearts are stirred;

'Tis the "gospel of the kingdom," and to them we must carry the word.

—Selected.

Standard of Attainment Band

1. Discussion: The plan of salvation is for all. "None have fallen so low, none are so vile, but that they may find deliverance in Christ."—*The Ministry of Healing*, p. 93. We are not to pass by those who seem to be undesirable. God still works miracles. He takes men and women, degraded by sin, changes their hearts and restores His image in their lives. To be an instrument in the hand of God through which He touches other lives is the greatest position any one can occupy in this world.

2. Reports by band members. Study the needs of those for whom you are laboring, and how best to proceed with further work. "Today those who forget self and rely on God for success in the work of soul-saving, will have the divine co-operation, and their efforts will tell gloriously in the salvation of souls."—*Gospel Workers*, p. 35.

3. Earnest prayer for those who are studying the truth. Divine agencies are at our command. Prayer does things that cannot be accomplished in any other way. "You cannot afford to be careless and indifferent. You need power, and this power God is willing to give you without stint."—*Gospel Workers*, page 35.

4. Review of lesson and assignment.

Literature and Correspondence Band

1. Special prayer for literature mailed and given out.

2. Read letters received. Keep up your correspondence, but do not take on more than you can give individual attention to.

3. Study. Spend most of the time today studying *Present Truth*, No. 11. Place on the blackboard beforehand a diagram of the 2300 days. Encourage all to feel free. Be sure all understand this prophetic period.

4. No. 12 is your paper for next week's study. Ask all to be able to repeat the ten commandments.

Have you ordered your next supply of "Present Truth," Nos. 14, 15, 16? Early in April we will tell you our plans for Big Week.

Ordinances of the Lord's House

(For Week Ending March 26)

Opening Song: "Blest Be the Tie That Binds."

Scripture Reading (John 17: 1-17), and Prayer.

Leader's Talk: "A Symbol of Unselfish Ministry."

Talk: "The Lord's Supper."

Poem: "Others."

Reading: "Who Is Worthy?" (Read "The Desire of Ages," p. 656.)

Illustration: "Whom Did You Meet?"

Response: Blessings I Have Received From Participating in the Ordinances.

Band Meetings.

Notes to the Leader

Carefully and prayerfully should your program committee study for this meeting. Read the two chapters, "A Servant of Servants" and "In Remembrance of Me," in "The Desire of Ages." Impress upon your Missionary Volunteers the solemn necessity of partaking of these two sacred ordinances of the Lord's house. The ordinance of humility is a symbol of all unselfish ministry to the world. It was Jesus' example for us. No Missionary Volunteer can be true to his pledge of service without being willing to take part in this service. The other ordinance was definitely instituted by the Lord Himself, as a memorial of His life and death, and it looks forward with glad hope to the time when we may all eat and drink with Him in the earth made new.

Your poster today can well be a picture of a church, with the words of David printed on it: "I was glad when they said unto me, Let us go into the house of the Lord."

Opening Song.—Tell the story of the writing of this hymn. Do your Missionary Volunteers know it? Connect it up with the day's subject—the thought that Jesus was devoted to His disciples, and dearly loves His people of today.

"Blest Be the Tie That Binds."—John Fawcett, the author of this sympathetic hymn, was a minister in charge of a parish in a poor district in England. In 1772 he accepted a call to a parish in London. He preached his farewell sermon, and the day arrived for him to leave Lockshire. Six wagons, loaded with his books and furniture, stood in front of his house. His congregation—men, women, and children—gathered about the door; all were in tears: the agony of the parting was manifest on their faces. Mr. Fawcett and his wife, deeply touched, sat on a packing case. Mrs. Fawcett said, "O John, John, I cannot hear this; I know not where to go!" "Nor I, either," said he, "nor shall we go. Unload the wagons, and put everything back in its old place." He recalled his letter of acceptance, took up his work again among his loving flock, and wrote this hymn to commemorate the evident Christian love which bound them, "like to that above."

"Jesus, the dear Saviour, has given marked lessons in humility to all. . . . Among His last lessons to His disciples was one upon the importance of humility."—*Testimonies*, Vol. IV, pp. 373, 374.

Leader's Talk: "Unselfish Ministry"

READ the chapter, "A Servant of Servants," pages 642-651, in "The Desire of Ages." The following outline may aid you in preparing this talk:

1. Tell the story of the contention among the disciples as they came up to the Passover evening.

2. Why could not Jesus say the things which were on His heart?

3. What attitude did the disciples take toward the service of washing one another's feet?

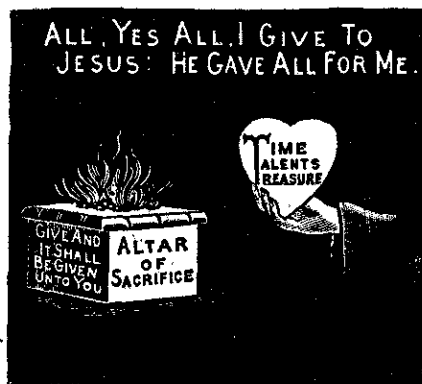
4. What did the Master Guest do?

5. Give briefly the attitude of Peter and Judas.

6. What did Christ mean when He said, "Whosoever will be great among you, let him be your minister," or servant?

7. For what service is the ordinance of humility a preparation?

8. Of what is this ceremony a symbol? (A symbol of the service we owe to one another and to the world. Read last four paragraphs of the chapter.)



THE Lord would be so bountiful to His human family that it could not be said of Him that He could do more. In the gift of Jesus, God gave all heaven.—"The Desire of Ages," page 565.

Talk: "The Lord's Supper"

WE know that Jesus ate many suppers with His disciples. But this was "the Lord's Supper." It was just previous to the time when the Lamb of God was to be presented as a sin offering, thus bringing to an end the system of types and ceremonies that for four thousand years had pointed toward this event. And the service which Christ here established was one to be observed by His followers throughout all time. It was the supper by which His children were to keep in remembrance His death for them.

So we need to celebrate the Lord's supper lest we forget that it was He who suffered as a substitute for us. To bring in a modern illustration: In an automobile accident, a woman was so bruised that it became necessary to graft skin onto her body. That was the only way to save her life. Bravely her husband stepped forward and offered skin from his own body. It was a dangerous and painful ordeal, but it meant her life. How happy the husband was that he could save her whom he loved so dearly, by giving a part of his own self. This is only a very poor illustration of the love of Christ for us.

Then we need to meet around the communion table because the Saviour left it to us as a memorial of Him. "This do in remembrance of Me." How carefully we treasure the little keepsakes of a dear one who is far away, or who has gone to rest! Some one ruthlessly brushes aside the old-fashioned article, but we say, "Oh, be careful, that was a gift from mother." You see the point! He who made such a supreme sacrifice for us wants us to remember Him and all that He has done for us. Should we not, then, seize every opportunity to partake of this remembrance which He has passed on to us! Not only is the communion table a memorial of Christ's sufferings for us, but it looks forward to His second coming. (Read "The Desire of Ages," p. 659, last par., and p. 660, first par.)

"Others"

LORD, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for — *others*.

Help me in all the work I do
To ever be sincere and true
And know that all I'd do for you
Must needs be done for — *others*.

Let "self" be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for — *others*.

And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of — *others*.

Others, Lord, yes, others,
Let this my motto be.
Help me to live for others,
That I may live like Thee.

— Charles D. Meigs

Illustration: "Whom Did You Meet?"

A CERTAIN lady had gone to the communion in a Scottish church, and had greatly enjoyed the service. When she reached her home, she inquired who the preacher was, and she was told it was Mr. Ebenezer Erskine. The lady said she would go again the next Sabbath to hear him. She went, but was not profited in the least. The sermon did not seem to have any unctious or power about it. She went to Mr. Erskine, and told him of her experience at the two services. "Ah, madam," said he, "the first Sabbath you came to meet the Lord Jesus, and you had a blessing; but this second Sabbath you came to hear Ebenezer Erskine, and you had no blessing, and had no right to expect any."— A. Clark.

Standard of Attainment Band

1. Discussion: "Those who labor for the good of others are working in union with the heavenly angels. They have their constant companionship, their unceasing ministry."—*Gospel Workers*, p. 515. Yoked up in service with angels! What a privilege! How hopeful of good results when angels, experienced in service, are with us! We are not left alone in this work. We are not to achieve small results. The humble work we are called upon to do has unmeasured possibilities.

2. Prayer for our own needs and for the special work of the Holy Spirit in the lives of these for whom we labor.

3. Report of work done and assignment of definite work for each member. See if there are other young people who ought to join your band. Plan for band members to meet during the week for a review of all the lessons studied in the quarter just closing. Also plan to help some who may not be getting along so well in their Standard of Attainment studies.

4. Review of lesson and assignment.

Literature and Correspondence Band

1. Relate experiences. Earnest prayer for those who receive the papers and letters.

2. Study.—Have some one prepared to conduct the Bible study, "Salvation Not to Be Repented Of," in *Present Truth*, No. 12. Another Missionary Volunteer could tell briefly the story of "Willie, the Bears, and the Mirror."

3. Next week's study is based on No. 13. This subject means much to Seventh-day Adventists. Study it diligently, and plan to distribute a large number of these papers.

Topics for April

Senior

A Pure Language.
Social Plans for Missionary Volunteers.
Missions: Lighthouses in Dark Lands.
Natural Beauties.
Testimony Meeting: God's Great Love.

Junior

Following the Perfect Junior: In Our Words.
Following the Perfect Junior: In Our Deeds.
Child Life in Mission Lands.
God's Other Book (Nature).
The Wonderful Love of Jesus.

Junior Missionary Volunteer Meetings

Singing for Jesus

(For Week Ending March 5)

Suggestive Program

Song Service: (Select the songs that the boys and girls know best, and try having a memory song service. Sing one verse of each song, or perhaps just the chorus of those that are not so familiar.)

Repeat Pledge and Law in Concert to Open the Meeting.

Leader's Talk: "Keep a Song in My Heart." (Study paragraphs three and four on page 44 of the Junior Manual. The 100 per cent Junior Missionary Volunteer not only is happy inside, but shows it by smiles and songs. What did Jesus do? See "The Desire of Ages," p. 73.)

Songs: (Ask two of your Juniors to learn No. 331 in "Christ in Song.")

Testimony Study: "Music for Christians." (See p. 8.)

Song Exercise: (Pass out pencil and paper. Make a list of songs that the boys and girls should know, and have the organist play two or three measures of each, giving time for the children to write down the names. Exchange papers and correct.)

Symposium: "Songs of the Bible."

Song: "Saviour, Like a Shepherd." ("Christ in Song," No. 729. If they are unfamiliar with this song, sing only one verse, and sing it several times until you can get a good response on the refrain.)

Story: "When Sankey Sang the 'Shepherd Song.'" **Superintendent's Talk and Response:** (See material given, and also Senior notes to leaders, p. 8. Ask the Juniors to respond by naming their favorite hymn and why it is dear to them.)

Close by Repeating Psalms 19: 14.

Notes to Leaders

The purpose of this program is to study the right kind of music and to learn the same. For an announcement, ask your organist to copy a measure of some hymn with a black crayon, so that the notes will be distinct. Underneath announce, "A Real Sing," and give the date and time.

It is one of our Junior ideals that we learn good songs from memory, and have them on our lips to sing while we work or play. For this reason there should be a great deal of singing in this program. Sing the familiar songs from memory, but sometime during the meeting learn a special song until the children can join in it heartily. Aside from singing, we want to give the Juniors proper ideals of music. Keep these aims in view as you plan your program with the children.

The organist should be present when the program is planned. See that he has a list of the songs to be sung in good time to prepare thoroughly.

Symposium: "Songs of the Bible"

Ask three of your older Juniors to tell the story of three songs. 1. The song of Moses (Ex. 15: 1-19) speaks of the deliverance of the children of Israel. Then read your favorite verses of the song. Who else will sing this song? (See Rev. 15: 3.) 2. In the same way another may tell about the song of Deborah and Barak (Judges 5). 3. The third may tell of the song of the 144,000, noting an interesting fact about it in Revelation 14: 1-4.

Story: "When Sankey Sang the 'Shepherd Song'"

CHILDREN, did you ever hear of Moody and Sankey? Dwight L. Moody was a man to whom God gave wonderful power and ability to preach the gospel of Jesus Christ. Ira D. Sankey was another man to whom God gave wonderful power to sing the same gospel. For years these two men worked together, Moody preaching and Sankey singing. In the year 1875 they had both been in Liverpool, England, serving their Master in that great city. Toward the end of the year they returned to America.

It happened that on Christmas Eve of this year, 1875, Mr. Sankey was traveling by steamboat up the Delaware River. It was a calm, starlight evening, and there were many passengers gathered on the deck. Mr. Sankey was asked to sing, and, as always, he was perfectly willing to do so. He stood there leaning against one of the great funnels of the boat, and his eyes were raised to the starry heavens in quiet prayer. It was his intention to sing a Christmas song, but somehow he was driven almost against his will to sing the "Shepherd Song."

There was a deep stillness. Words and melody, welling forth from the singer's soul, floated out over the deck and the quiet river. Every heart was touched. After the song was ended, a man with a rough, weather-beaten face came up to Mr. Sankey and said,

"Did you ever serve in the Union army?"

"Yes," answered Mr. Sankey, "in the spring of 1860."

"Can you remember if you were doing picket duty on a bright, moonlight night in 1862?"

"Yes," answered Mr. Sankey, very much surprised.

"So did I," said the stranger, "but I was serving in the Confederate army. When I saw you standing at your post, I thought to myself, 'That fellow will never get away from here alive.' I raised my musket and took aim. I was standing in the shadow, completely concealed, while the full light of the moon was falling upon you. At that instant, just as a moment ago, you raised your eyes to heaven and began to sing. Music, especially song, has always had a wonderful power over me, and I took my finger off the trigger.

"Let him sing his song to the end," I said to myself, "I can shoot him afterward. He's my victim at all events, and my bullet cannot miss him."

"But the song you sang then was the song you sang just now. I heard the words perfectly.

"We are Thine, do Thou befriend us,
Be the Guardian of our way."

"Those words stirred up many memories in my heart. I began to think of my childhood and my God-fearing mother. She had many, many times sung that song to me. But she died all too soon, otherwise much in my life would no doubt have been different.

"When you had finished your song, it was impossible for me to take aim at you again. I thought, 'The Lord who is able to save that man from certain death, must surely be great and mighty;' and my arm of its own accord dropped limp at my side.

"Since that time I have wandered about far and wide; but when I just now saw you standing there singing just as on that other occasion, I recognized you. Then my heart was wounded by your song; now I wish that you may help me to find a cure for my sick soul."

Deeply moved, Mr. Sankey threw his arms about the man who in the days of the war had been his enemy. And this Christmas night the two went together to the manger in Bethlehem. There the stranger found Him who was their common Saviour, the Good Shepherd, who seeks for the lost sheep until He finds it. And when He has found it, He lays it on His shoulders, rejoicing.—*I. M. Anderson.*

Superintendent's Talk

MUSIC has saved many people, it has also been a great temptation to many. Just as the boy or girl who is used to reading exciting stories does not care to read the Bible, so he who learns and enjoys the "jazz" music of today, cannot appreciate the pure good music that has been given us. "Should we play nothing but hymns?" I hear some Junior say. Just as God has given us interesting books on nature, good mission stories, and many other good things to read that will help us to be better Christians, so there are songs and other music which leave good thoughts and help us to lead better lives afterward. Suppose Sankey had been singing a popular song that night when he came so near death while doing his picket duty. The right kind of song touches the heart in the right way.

The story is told of a boy who learned to sing many of the songs sung in church by heart. Very unexpectedly he was taken seriously ill, and was sent to the hospital. There in the ward with other children, he sang his favorites, and through one of them, "Blessed Assurance," several patients were converted. Before many days his case was pronounced hopeless, and he was sent home to die. One evening he called his mother to him and began to sing, "Safe in the arms of Jesus." Before he had finished the song, his face brightened and he dropped back. They were the last words he said before he fell asleep in the arms of Jesus. His songs were a comfort to himself and a blessing to others. Isn't that a good test for the right kind of singing?

Answers to Prayer

(For Week Ending March 12)

Suggestive Program

Opening Songs: ("Christ in Song," No. 554.)

Leader's Talk: "God Answers Prayer."

Season of Prayer: Close by All Repeating the Lord's Prayer.

Symposium: "Some Prayers of the Bible and How They Were Answered."

Reading: "God Cares." (Ask some one from the lower grades to read this story, which is found in Book II of "True Education Series.")

After the reading is over, the leader might say: "God sees every need of His children, then will He not hear every prayer?"

Recitation: "God Answers Prayer."

Study: "Conditions of Answered Prayer." (Give out each quotation for the Juniors to read. This study should be conducted by the superintendent, and a comment made, emphasizing the important thought in each.)

Story: "How God Sent the Flour."

Response: (The superintendent should gather together the important points of the program. Ask a number of the Juniors to tell of prayers they have had answered.)

Close With a Song and Repeat "Mizpah."

Note to Leaders

"Except ye be converted, and become as little children," such is the Saviour's call to children. Children often show more faith in prayer than do adults. To make the reality of answered prayer stand out clearly is the purpose of this meeting. Pray that this program may lead many boys and girls to a new experience in prayer. Ask a few to join you in praying for the success of the meeting before it begins.

Leader's Talk: "God Answers Prayer"

Have the two following quotations written on the blackboard or in some conspicuous place: Our part, "Prayer is the breath of the soul." (See "Gospel Workers," p. 52.) God's part, "God hears every sincere prayer." ("Testimonies," Vol. III, p. 416.) Talk about the first quotation, how important it is to the body to breathe, and bring out the fact that prayer is just as important to our souls. Illustrate your point by telling the story of Enoch and how he lived, until it is said of him, "To him prayer was as the breath of the soul; he lived in the very atmosphere of heaven." (Study "Patriarchs and Prophets," p. 85.) In speaking of the second quotation, bring out the fact that while every honest prayer is answered, it is not always answered in the way we think it should be. Ask all to memorize the quotations, then stand and repeat them together.

Symposium: "Some Prayers of the Bible and How They Were Answered"

ASK one of your Juniors to tell the story of 1 Samuel 7: 7-13, especially emphasizing how Samuel's prayer was answered. Another may tell of Hezekiah's prayer when the Assyrian hosts surrounded Jerusalem and Rabshakeh wrote his boastful letter. Study 2 Kings 19, noting especially verses 10-22, 32-35. The third Junior may tell of Paul's prayer to be rid of the "thorn in the flesh," emphasizing the fact that God answered the prayer, not as Paul wanted it, but in giving him strength to bear it. (See 2 Cor. 12: 7-10.)

Study: "Conditions of Answered Prayer"

THERE are certain conditions upon which we may expect that God will hear and answer our prayers:

1. "One of the first of these is that we feel our need of help from Him."—"Steps to Christ," p. 99.
2. "If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us."—"Steps to Christ," page 99.
3. "When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts."—"Steps to Christ," p. 101.
4. "Perseverance in prayer has been made a condition of receiving."—"Steps to Christ," p. 101.
5. "There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty. . . . Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah."—"Christ's Object Lessons," p. 145.
6. "If we withhold from Him that which is His own [tithes and offerings], how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to intrust us with the things of heaven? It may be that here is the secret of unanswered prayer."—"Christ's Object Lessons," page 144.
7. "If we have in any way grieved or wounded others, it is our duty to confess our fault, and seek for reconciliation. This is an essential preparation that we may come before God in faith, to ask His blessing."—"Christ's Object Lessons," p. 144.

Recitation: "God Answers Prayer"

I know not by what methods rare,
But this I know, God answers prayer.
I know that He has given His word,
Which tells me prayer is always heard,
And will be answered soon or late,
And so I pray and calmly wait.

I know not if the blessing sought
Will come in just the way I thought,
But leave my prayers with Him alone
Whose will is wiser than my own,
Assured that He will grant my quest,
Or send some answer far more best.

—The Way.

Story: "How God Sent the Flour"

It was the hour for family worship. A dear old friend was visiting mother, so Robbie proudly handed her his new Bible to use. After worship was over, mother's friend, Miss Clara, said to Robbie, "What a beautiful copy of God's Word you have!"

"Yes," answered Robbie, "it is the nicest Bible in the whole world, for God sent it right to me." Then he told her of the answer to his prayer for a Bible of his very own.

"God always does above all we can ask or think," said Miss Clara. "He delights in giving us good things."

"Did He ever supply your needs for something nice, too?" asked Howard.

"That means you want a story," laughed Miss Clara, as she cuddled the baby closer to her, and the boys gathered around her. "I am going to tell you a true story of how God sent us food. My father was a minister, and often people failed to pay promptly, so sometimes we saw hard times. Once when I was a little girl, father had to go to the conference, and he didn't have even one cent to leave mother to buy food with while he was gone. The people had not paid what they had promised, so father had just enough money to buy his ticket. He told mother he would not go and leave us without money, but mother quoted that beautiful verse that you have learned, 'My God shall supply all your need,' and told father he must go, that God would take care of us.

"We had some potatoes, a few cans of fruit, a little dried corn, salt, and sugar in the house, but the flour bin was empty. Mother did not believe in going in debt, and we bought only what we could pay for. Oh, yes, I forgot to say we had still one loaf of bread when father left. When that was gone, there was no flour to make any more. Mother smiled and told us that God knew we needed flour, and for us not to worry. She had us all kneel with her while she asked our heavenly Father to send us a sack of flour. Then she arose and made the rising for bread just as if the flour bin was full. Then she said, 'Now, children, I've done all I can, God will do the rest.'

"We all went to bed strong in faith that God would answer our prayers. I almost expected to wake up in the morning and find a sack of flour in the kitchen. When my brother came downstairs, he asked, 'Has God sent the flour yet?'

"Mother lifted the lid from the bread bowl, and let us see how light and foamy the rising was. All it needed was the flour. We ate our scant breakfast of potatoes and salt, then mother knelt by the empty flour bin and praised God because He had said His children would never need to beg.

"Still there was no flour.

"Mother and I washed the dishes, and mother started to sing the old song, 'O for a faith that will not shrink.' My little brother, who was looking out of the window, said, 'Somebody is tying a horse and huggy to our fence.' We children all hurried to look out, fully expecting to see the woman carry in some flour. To our great disappointment she came up the path empty-handed.

"Mother invited her in, and she sat down acting rather embarrassed and queer. She was not a Christian, and never had been to church, but her daughter was converted during the revival father had held; and I knew father and mother had been praying that she and her husband might know Jesus, too.

"She talked about the weather, and kept twisting her scarf. Finally she said, 'I want to tell you a strange thing that happened to me this morning. As I was getting breakfast, I heard a voice say, 'Take Brother Hayden some flour.' I knew no one was in the kitchen but me, and I got scared. Then I heard it again, 'Go take Brother Hayden some flour.' I suppose I'm a fool; do you need flour?'

"By this time mother was crying and saying, 'Praise the Lord!' She told the woman of our prayers for flour, showed her the empty bin, and the crock of rising. The woman, too, began to cry, and going to her buggy, gave my brother a sack of flour, handed me a bag of potatoes, while the younger brother and sister carried in a jug of milk and a bucket of butter. 'I just thought if the Almighty was telling me to take you flour, like as not you needed the butter too, so I brought it along,' she told mother.

"Mother kissed her and said, 'You look like an angel to us.' Then she mixed her bread, put it to rise, and we held a real

thanksgiving prayer meeting. Seeing how God had led her to help us, so touched the woman that she gave her heart to Him that day at our house.

"She seemed to know father had not been paid, so before he got home from conference, people came from all parts of his district, and paid mother in both food and money a great deal more than they owed."

"Wasn't that good bread that time?" asked Robbie, as Miss Clara finished the story.

"Indeed it was," said Miss Clara, "it was like heavenly manna."—*Selected.*

How I Can Increase My Mission Offerings

(For Week Ending March 19)

Suggestive Program

Opening Song: "Rescue the Perishing." ("Christ in Song," No. 479.)
Repeat the Great Commission (Matt. 28: 19).

Prayer.

Leader's Talk: "The Junior's Part." (See picture on page 11.)

Exercise: "How to Save the World."

Reading: "Is There a Need?"

Superintendent's Talk: "How I Can Increase My Mission Offering."

Closing Song: "To God Be the Glory." ("Christ in Song," No. 191.)

Leader's Talk: "The Junior's Part"

Boys and girls have an important part to play in the finishing of the message. We have learned that they will carry on the message when other hands are tied. Many will bring the light of the truth to people by the papers they send out, and God counts their prayers dear; but there is still something more that they can do. God calls all His children to sacrifice. Many boys and girls spend dollars on ice cream and candy with never a thought of the souls that they are thus denying the light. We are told, "Your money means the salvation of souls."—"Testimonies," Vol. IX, p. 55.

We may think that the pennies that come to our hands do not count, but Sister White tells the fathers and mothers to teach their children to save and give their pennies. "Let the children act their part," is the instruction, and it is given in connection with the giving of money.

Then, have you ever stopped to think that we shall be held responsible for what we might have earned? God gives us strength and time which we may turn into money for Him. Have picture copied on blackboard and call attention to it. Close your talk by telling some way that you have earned money for missions.

Exercise: "How to Save the World"

FIRST JUNIOR WITH A BIBLE:

I have a Book which tells the way
That God would have the people live.
If every one would keep His rules,
If every one some help would give,
I think the old world would be bright,
And every soul be happy, too.
I wish that all the people had
This blessed Word of God. Don't you?

SECOND JUNIOR WITH A CROSS:

And with the Bible comes this cross;
For Jesus' love it always stands;
'Twould take the place of idols false,
In all the far-off heathen lands.
Mohammed's crescent flag would fall,
And Buddha's gloomy temples, too.
I wish the world could see the cross,
And love the living Christ. Don't you?

THIRD JUNIOR WITH A BELL:

Where Bibles and the cross are seen,
Church bells begin to swing and ring
(ring bell softly),
The gospel story sounds abroad,
And children learn to pray and sing.
Then school bells peal through every land,
Lessons are learned, both old and new.
I'd like to make the glad bells ring
All around the earth. Now, wouldn't you?

ALL TOGETHER:

The world need not be dark and cold,
For God's Word teaches what is right.
The cross was lifted once for all,
That all might worship in its light.
The bells will ring when joy comes in,
When God helps people to be true.
Who'll help the better day to dawn?
We three will help. Won't all of you?

—*Selected.*

Reading: "Is There a Need?"

(A heathen chief brought his son to a mission high school, and the following conversation ensued:)

CHIEF: I WANT you to examine my son to see if he can be admitted to your school.

PRINCIPAL: It is no use to examine him, for our school is already filled, and we have no place to put him.

CHIEF: I will rent a house near here, and he can live at home.

PRINCIPAL: But we have no desk for him.

CHIEF: Ah, I will buy a desk.

PRINCIPAL: But there is no place to put it, even if you did buy one. Our building is too crowded now.

CHIEF: Well, then, let him stand up for a year. O, we have heard so much about the goodness of the Christian church! Please take pity on my son, and let him stay and learn. Your school is the only school I know of where I can leave him to be educated and never worry about him. I want him to grow up to be a Christian.

PRINCIPAL: I am very sorry. We want your boy to grow up to be a Christian, and we would like to take him in this school, but I have already turned away fifty other boys, and it is necessary for me to turn yours away too. Perhaps by another year we can take him.

NOTE.—The leader should comment on this reading by saying that the needs are just as urgent in other fields. Read a recent *Review*, and tell something of another need, which you will find there. Study the department called "In Mission Lands." For instance; the number in hand, December 2, 1926, has on page 9 a very interesting item about the crowded condition of our dispensary-hospital in Central China. Do not neglect this item.

Superintendent's Talk: "How I Can Increase My Mission Offering"

The purpose of this talk is to make the children want to give more, and then suggest ways in which they may earn money. The more we see Jesus and His gift to us, the more we realize our debt to Him and the more His love melts our hearts to give. Study the description of Jesus on Calvary as given in "The Desire of Ages," pp. 754, 755, until it possesses your soul, and then reverently try to picture such love to the boys and girls, reminding them that He would have passed through the agony of Calvary that even one of them might be saved in His kingdom. Lead them to think how the heart of Jesus must yearn over the heathen that perish each year.

In giving, self-denial and sacrifice stand out as the first means God would have us use. But we are also responsible to Him for what we might have. Last summer a group of Juniors earned nearly \$200 during camp-meeting by selling *Our Little Friend*. They might have spent that time in idling or talking, but they put their moments to use for Jesus. I know of a Junior who earned quite a bit of money by investing in hens and selling the eggs to neighbors. (If you have specific instances of other ways in which Juniors have earned money, tell them here. Study the Junior Manual, pp. 83-89. As spring comes on, you may earn much from mission gardens.)

Our Law: "Walk Softly in the Sanctuary"

(For Week Ending March 26)

Suggestive Program

Opening Song: ("Christ in Song," No. 196.)

Repeat the Pledge and Law.

Leader's Comments: (Study Junior Manual, pp. 43, 44. How were Moses and Joshua commanded to act in the presence of Jesus? Ex. 3: 5; Joshua 5: 13-15. Ask all to repeat Hab. 2: 20 with you.)

Poem: (See poem opposite August in 1927 Morning Watch Calendar.)

Talk: "Keep Thy Foot."

Study: "Keeping the Law."

Reading: "The Sabbath Bridge." (See Volume III of "True Education Series," p. 193. Three Juniors may read this, different ones taking the parts of Anna, Blanche, and Mamma.)

Response.

Close by Repeating Ps. 19: 14.

Notes to Leaders

"True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence."—"Education," p. 242. Those who do not know or acknowledge God now, will meet Him in fear in the judgment. Oh, how much it means to the true follower of Jesus to love His presence now! And when we love Him truly, we shall reverence Him. As we take up the study of that part of our law which deals with reverence, pray that the Holy Spirit may be present and felt in the meeting. For further help, study the chapter on "Behavior in the House of God," Vol. V of the "Testimonies," pp. 491-500, and also the senior program for February 5 in the last GAZETTE.

For a poster have some one draw an outline of a church and quote Psalms 122: 1.

Talk: "Keep Thy Foot"

READ Ecclesiastes 5: 1 very slowly and thoughtfully to begin your talk. Who gives the advice to "keep thy foot"? It was perhaps the wisest man, aside from Jesus, who ever trod this earth. Yes, Solomon was given special wisdom by God, and it is he who urges us to "walk softly," "and be more ready to hear." When we enter a church, we must expect to hear something that we should heed. What will keep us from hearing? The opposite from hearing, as set forth in this verse, is giving "the sacrifice of fools." Then anything that keeps us from hearing God's voice is a "sacrifice of fools." How about whispering, giggling, or shuffling the feet? Read Matthew 5: 22. It is a serious thing to call any one a fool; a Christian would not dare, and yet God calls the one who whispers or shows irreverence in His house a fool. It is a more serious matter than we think. How dare we?

The following illustrates the same point:

"At a service recently conducted by a well-known minister, a pewful of young people behaved badly during the first part of the proceedings, whispering, fidgeting, and giggling. The minister did not reprove them directly, but during the notices he said, 'You will, I hope, excuse an interpolation at this point. While I have been standing in this pulpit tonight, I have been reminded of some words of advice one of the professors gave to the students when I was in college. "Be very chary of reproofing people publicly for behaving badly in church," he said. "Once when I was in a pastorate, I paused in my sermon and administered a severe rebuke to a young man who was constantly talking and giggling and shuffling about. After I had descended from the pulpit at the end of the service, one of the officials of the church came to me and said, 'I think you were ill-advised in speaking severely to that young man, because the poor fellow is an idiot.' I was much chagrined to know that unwittingly I had added affliction to one who was already too sorely afflicted; and ever since I have always refrained from reproofing those who behaved badly in church, lest I should be reproofing another idiot.""

Study: "Keeping the Law"

OUR Junior Law, "Walk Softly in the Sanctuary," means treating all sacred things as sacred. The church is God's house, and I will recognize His presence there; the Bible is His holy Word, and I will treat it differently from other books; and just so, the Sabbath is His rest day, and I will live differently on that day. At all times I will speak His name thoughtfully. (Ask questions which the following will answer:)

I can best show my reverence for Him by obeying Him, for "God has commanded nothing that is unessential, and there is no other way of manifesting reverence so pleasing to Him as obedience to that which He has spoken."—"Education," p. 244.

"Angels, when they speak that name, veil their faces."—"Prophets and Kings," p. 49.

With what tone of voice and how, then, should we speak that name? "Never should that name be spoken lightly or thoughtlessly."—"Education," p. 243.

And how should a Junior take up the Bible? "We should come with reverence to the study of the Bible, feeling that we are in the presence of God. All lightness and trifling should be laid aside."—"Testimonies to Ministers," p. 107.

To keep the Sabbath right, what must we be? "In order to keep the Sabbath holy, men must themselves be holy."—"The Desire of Ages," p. 283.

Response

The superintendent should conduct this. Make it an informal discussion of some of the things that the Juniors can do to show reverence. Perhaps some rules adopted by another society will help you to suggest something that will meet the needs of your boys and girls:

1. All talking should cease when entering the church.
2. That upon entering the church all bow their heads a moment in silent prayer.
3. That the front seats be filled first, so that late comers may have the rear ones.
4. After the benediction, all should be seated and remain quiet for a few minutes, and then leave the church without visiting.

The children will help you to think of others regarding God's Word and the Sabbath.

Send their

Speaking of amusements, the spirit of prophecy brings us the following word: "The young should be controlled by firm principle, that they may rightly improve the powers which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle."—*Counsels to Teachers*, page 333.

We have little anxiety for young people who think carefully and soundly. Our great anxiety is for those who are led by impulse or by friendship, those who have not learned that the thoughts must be properly employed if religion is to flourish in the soul. With a continuous round of social activities, amusements, and excursions, or rush of business affairs, the enemy of our souls keeps the mind so engaged that there is little strength left for sober reflection and thoughts of God.

Ours is a kaleidoscopic age. One fleeting impression after another flits through the mind, leaving no basic foundation principles to mold the character or guide the career. And, in fact, this easy, rapid surface thinking tends more and more to obliterate a love for the sober realities of life. The mind is never stable, the purposes are in a constant state of confusion, the principles are unsettled, the heart is unconsecrated, and the waves of temptation sweep them into wrong. With every roll of the surf they are thrown upon the sands, and washed back again like a bit of driftwood. There is in the lives of many no holy effort to resist wrong, no righteous endeavor, through the grace of Christ, to perfect a Christian character. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1: 13.

Yielding to temptation begins with the mind. If the mind is out of control, the thoughts are wandering, there can be no success in Christian living. If the life is guided only by its impulses, defeat is inevitable. If the mind is permitted to waver, it is no wonder that the soul is unsteady.

It is necessary to true Christian living that the principles of life be firmly fixed. We cannot depend upon impulses; we cannot depend upon friends. "More people are ruined by their friends than by their enemies." Every one must stand for himself. If there is anything plain about the teaching of the Bible, it is that every man must depend upon his own faith and righteousness. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14: 20.

Through the merits of the grace of our Saviour it is possible to be a true Christian. We can have victory over our thinking. Indeed, we shall be conquerors within before we are conquerors without. Through the indwelling Christ our hearts may and shall have every power to resist evil and reflect the character of God. "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

Shall we not all, both old and young, give ourselves earnestly this week to an examination of our standing with God, and of the trend of our lives, with the purpose in our hearts that we shall live by principle? Let our feet be firmly planted upon the Rock, Christ Jesus, and our experience will be firm and steady.

"Hard Words"

ORVA LEE ICE

(Junior Sermon: Have this given as a talk by some capable person, perhaps the minister or church school teacher.)

Most little men and women have some big words that are hard for them to pronounce. I know some little people who have a lot of trouble making their tongues say "vinegar." Can you say that word? Sometimes they say, "vignigger." Perhaps most of you boys and girls can say that word. I can hear some of you say, "Vinegar, that's easy."

Then sometimes when we can pronounce single words quite plainly, they are more difficult to say when placed together in a sentence. You have heard many tongue twisters like the jingle about "Theophilus Thistle," and the one, "He thrust his fist against the post," etc. Now try to say this one, "The sea ceaseth, and that sufficeth us." That one will try your tongue. Isn't that hard to say? You will have to practise that one. Be sure you can say it before you try to get your playmates to say it.

Well, boys and girls, there are some hard things to say, and I have told you some, but I am going to tell you the hardest words in the world to say. They are hard for grown-ups to say, but the very biggest hearts in the world have learned to say them, and that is one reason why they are big. And, dear Juniors, Jesus is looking for big hearts. There are men with big heads in the world, and it is all right to have a big brain, but your heavenly Father is measuring hearts.

Now these words are hardest for boys and girls to say who have little hearts; and so when we find them hard for us to say, it really means that we need a new heart, for "out of the abundance of the heart the mouth speaketh." We generally speak out of our hearts, and our words are an index to what is in our hearts.

I suppose now you are anxious to hear the words and see how hard they are for you to say. You can measure the size of your own heart, whether it is great or small, by these words. The hardest words to say, boys and girls, are, "I am wrong."

Can you say that? Do you find it hard when you have done a wrong to admit it?

Do you know, children, that when we have done wrong, if we admit and confess it, that makes it right?

When we say a bad word, or lose our temper, or take something that is not ours, or tell something that is not really true, there is a little voice that says in our hearts, "You are wrong." Then what do you say? Why, you say, "No, sir, I am right." But still that voice says, "You are wrong," and maybe at last you say to yourself, "I am wrong." Then this little voice says, "Say so." Go to mother or to your playfellows, or to your teacher, or to the one you have wronged, and say, "I am wrong." Oh, how hard these words are to say! Sometimes we go right up to them and we want to say, "I am wrong," but the words just won't come out.

But if you really have a big heart, you will go. And the joy of it is that when you go and say to the one you have wronged, "I am wrong," then the little voice says, "No, you are right." And how happy we are at once, and how happy the one we have wronged becomes. If every one could learn to say, "I am wrong," what a happy world we would have.

Now the text: "If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1: 9. I wonder if you boys and girls here today are ready to tell Jesus you are sorry for all your wrongs. He can help us say, "I am wrong," and He will give us a new heart. And always then we can say easily the hardest words to say, "I am wrong."

Our Heroes

(To be recited by one of the children)

HERE'S a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single-handed,
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
Do what you know to be right!
Stand firm by the colors of manhood,
And you will overcome in the fight.

"The right!" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you strength for the strife.

—Phæbe Cary.

How shall they know that they want to become missionaries in foreign lands, or definitely enter the work in the homeland, unless they have been actively engaged in the work in their home church?

Many of the pioneers in this advent movement were young people. Mrs. E. G. White herself became an active burden-bearer while still in her teens. And it is the young people who will have to carry it through to a grand consummation. Elder W. A. Spicer, in a talk to the Missionary Volunteer leaders assembled in General Conference last spring, said:

"When the Lord thinks of the finishing of His work, of the great crisis of the ages, He thinks of the young people. Somehow, as I think through the Scriptures, He connects the young people with the work to be done. He calls upon His ministry to weep between the porch and the altar to help the people into service, and He says, 'Gather the children.' He thinks of the young people. The work to be done for them in order that they may have a part in the finishing of the work is described in Joel 2, which ends with the outpouring of the Holy Spirit upon all flesh, and the saving of the remnant, of all who shall be called. When the Lord in Zechariah 2:4 speaks of the judgment hour, of the building again of Jerusalem, and the gathering of His people out from all nations, He says, 'Run, speak to this young man, saying, Jerusalem shall be inhabited.' Oh, the Lord is going to build Jerusalem again. He commissions the angel to run and tell the young people of the work to be done. And Sister White tells us: 'With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world.'—*Education*, p. 271."

Read Numbers 10:29-32. Here Moses invites his brother-in-law to accompany the Israelites on their long march through the wilderness, with the promise, "We will do thee good." But Hobab declines to go so far away from his kindred simply that he might receive good. Then notice how tactfully Moses turns his invitation into a challenge, "Thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes." Ah, that was the opportunity for Hobab! Evidently he was familiar with the wilderness routes. Now that he could be of service, there was some reason for his going. And the record does not show that he hesitated or shrank from the journey when there was a task before him.

Even so today. It is a task that our young people want. The Lord said to Peter, "When thou art converted, strengthen thy brethren." So our Missionary Volunteers must come to the foot of Calvary, and there lay down their earthly burdens and take upon their shoulders the cross of Christ. We speak of our youth gaining a Christian experience. But do they get this merely in consecration services? No! The surrender and consecration must come first, but the *abiding experience* is a product of actual service.

Shall we not make Missionary Volunteer Week seven days of contact with our young people such as we have never before known? Let us show that we are interested in them, that we expect much of them, and that we have confidence that the Lord will use them in the accomplishment of His great purpose in the earth. Missionary Volunteer Week in past years has been a great blessing to many. (See introductory paragraph, page 16.) Not all can be asked to take a leading part as was Hobab, but you will be surprised how much they can do with a little encouragement and wise counsel. Shall we not all join with self-less interest in enlisting every young man and young woman in our church for life-service in the army of Prince Immanuel? Let us, old and young, together pray, "O Lord, bring a revival into our church, and let it begin in me."

Conscientious Principle

H. T. ELLIOTT

"We are losing our Christianity," says Dean Inge, of London, "mainly because Christianity is a creed for heroes, and we are harmless, good-natured little people who want everybody to have a good time."

Much of the experience of youth of today, and of older people, too, can be seen in such an expression as the above. There is so little of the idea of living by principle, that one must search

earnestly to find it. Success is measured in terms of social advantage, or material property; while love for principle stands in the shadow.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." The work of the cross of Christ is separation from the world. The cross of Christ is the sign of true obedience and loyalty. In the crucifixion experience is the basis of true faith. The cross of Christ reveals the meaning of true love. The cross is the beginning of Christian experience. To Paul, the cross was the one object of supreme affection.

It is not difficult to be known as a Christian today. In fact, it is conventional and honorable. Even if one announces to the world that he is a Seventh-day Adventist, there is no serious difficulty. Friends may suggest that he is peculiar, but then, every one has a right to his own religion, and even though it is peculiar, it is his affair, and not others. But in the days when Paul was glorying in the cross, it was an altogether different matter. The Christians of the early centuries were living in a pagan empire where any one who tampered with the prevailing religious convictions, was held accountable for the ills that befell the government. Even to have the suspicion attached to one that he had befriended a Christian, was sufficient to bring upon him the strong hand of the law.

To take pride in the cross was to take pride in a sign of utter humiliation and ignominy. Only the worst criminals were crucified. For the sake of their love for God, these early Christians were crucified; they were burned at the stake; they were led into the arena where wild beasts were let loose upon them, to tear them limb from limb, and scatter their blood in the dust.

In Volume V of the "Testimonies," page 215, are these solemn words: "In this life we must meet fiery trials and make costly sacrifices, but the peace of Christ is the reward. There has been so little self-denial, so little suffering for Christ's sake, that the cross is almost entirely forgotten. We must be partakers with Christ of His sufferings, if we would sit down in triumph with Him on His throne. So long as we choose the easy path of self-indulgence and are frightened at self-denial, our faith will never become firm, and we cannot know the peace of Jesus, nor the joy that comes through conscious victory."

The great religious leaders of all time have discovered that it is easy to lead men to the external forms of religion. It is easy to be known as being a member of a church; but it is much more difficult to touch the inner springs of life. Merely to believe in a theoretical way about the things of religion is not life and power. "The devils also believe, and tremble." There must be united with our believing a willingness to do. Unless our religion makes us kind, loving, sincere, and loyal to truth, it avails nothing more than can be found in many ordinary associations of the world.

Many find the Christian life difficult and hard. The reason lies in the fact that they are trying to take hold of Christ with one hand and still cling to the world with the other. Such an experience brings no pleasure or joy. To try to live a Christian life and be a worldling at the same time, brings only anguish of soul, a rending of the heart. One can please neither God nor himself.

The statue of John Huss stands in the old market square of Prague, carved in dark gray granite. His face uplifted, he looks out across the square in an expression of fearless trust and confidence, much as one might imagine John the Baptist looked. He had been willing to stand against the accumulated traditions of more than a thousand years. He had risked his life for the sake of his faith in Christ.

There are some old inscriptions in the Czech language on the base of the monument. One of them reads, interpreted in English, "The people that believe in God cannot be down-trodden." Aye! They could burn him at the stake; they could scatter his ashes upon the river; but the spirit of John Huss lives on through the centuries. It is both a challenge and a rebuke to the generation in which we live.

We are living in an unfortunate age for youth. The easy-going spirit of our times, the love of luxury and of pleasure, are sapping away the lifeblood of vigorous Christian principle.

Speaking of amusements, the spirit of prophecy brings us the following word: "The young should be controlled by firm principle, that they may rightly improve the powers which God has given them. But youth follow impulse so much and so blindly, without reference to principle, that they are constantly in danger. Since they cannot always have the guidance and protection of parents and guardians, they need to be trained to self-reliance and self-control. They must be taught to think and act from conscientious principle."—*Counsels to Teachers,* page 333.

We have little anxiety for young people who think carefully and soundly. Our great anxiety is for those who are led by impulse or by friendship, those who have not learned that the thoughts must be properly employed if religion is to flourish in the soul. With a continuous round of social activities, amusements, and excursions, or rush of business affairs, the enemy of our souls keeps the mind so engaged that there is little strength left for sober reflection and thoughts of God.

Ours is a kaleidoscopic age. One fleeting impression after another flits through the mind, leaving no basic foundation principles to mold the character or guide the career. And, in fact, this easy, rapid surface thinking tends more and more to obliterate a love for the sober realities of life. The mind is never stable, the purposes are in a constant state of confusion, the principles are unsettled, the heart is unconsecrated, and the waves of temptation sweep them into wrong. With every roll of the surf they are thrown upon the sands, and washed back again like a bit of driftwood. There is in the lives of many no holy effort to resist wrong, no righteous endeavor, through the grace of Christ, to perfect a Christian character. "Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ." 1 Peter 1: 13.

Yielding to temptation begins with the mind. If the mind is out of control, the thoughts are wandering, there can be no success in Christian living. If the life is guided only by its impulses, defeat is inevitable. If the mind is permitted to waver, it is no wonder that the soul is unsteady.

It is necessary to true Christian living that the principles of life be firmly fixed. We cannot depend upon impulse; we cannot depend upon friends. "More people are ruined by their friends than by their enemies." Every one must stand for himself. If there is anything plain about the teaching of the Bible, it is that every man must depend upon his own faith and righteousness. "Though Noah, Daniel, and Job, were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness." Eze. 14: 20.

Through the merits of the grace of our Saviour it is possible to be a true Christian. We can have victory over our thinking. Indeed, we shall be conquerors within before we are conquerors without. Through the indwelling Christ our hearts may and shall have every power to resist evil and reflect the character of God. "Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10: 3-5.

Shall we not all, both old and young, give ourselves earnestly this week to an examination of our standing with God, and of the trend of our lives, with the purpose in our hearts that we shall live by principle? Let our feet be firmly planted upon the Rock, Christ Jesus, and our experience will be firm and steady.

"Hard Words"

ORVA LEE ICE

(Junior Sermon: Have this given as a talk by some capable person, perhaps the minister or church school teacher.)

Most little men and women have some big words that are hard for them to pronounce. I know some little people who have a lot of trouble making their tongues say "vinegar." Can you say that word? Sometimes they say, "vig-nigger." Perhaps most of you boys and girls can say that word. I can hear some of you say, "Vinegar, that's easy."

Then sometimes when we can pronounce single words quite plainly, they are more difficult to say when placed together in a sentence. You have heard many tongue twisters like the jingle about "Theophilus Thistle," and the one, "He thrust his fist against the post," etc. Now try to say this one, "The sea ceaseth, and that sufficeth us." That one will try your tongue. Isn't that hard to say? You will have to practise that one. Be sure you can say it before you try to get your playmates to say it.

Well, boys and girls, there are some hard things to say, and I have told you some, but I am going to tell you the hardest words in the world to say. They are hard for grown-ups to say, but the very biggest hearts in the world have learned to say them, and that is one reason why they are big. And, dear Juniors, Jesus is looking for big hearts. There are men with big heads in the world, and it is all right to have a big brain, but your heavenly Father is measuring hearts.

Now these words are hardest for boys and girls to say who have little hearts; and so when we find them hard for us to say, it really means that we need a new heart, for "out of the abundance of the heart the mouth speaketh." We generally speak out of our hearts, and our words are an index to what is in our hearts.

I suppose now you are anxious to hear the words and see how hard they are for you to say. You can measure the size of your own heart, whether it is great or small, by these words. The hardest words to say, boys and girls, are, "I am wrong."

Can you say that? Do you find it hard when you have done a wrong to admit it?

Do you know, children, that when we have done wrong, if we admit and confess it, that makes it right?

When we say a bad word, or lose our temper, or take something that is not ours, or tell something that is not really true, there is a little voice that says in our hearts, "You are wrong." Then what do you say? Why, you say, "No, sir, I am right." But still that voice says, "You are wrong," and maybe at last you say to yourself, "I am wrong." Then the little voice says, "Say so." Go to mother or to your playfellows, or to your teacher, or to the one you have wronged, and say, "I am wrong." Oh, how hard these words are to say! Sometimes we go right up to them and we want to say, "I am wrong," but the words just won't come out.

But if you really have a big heart, you will go. And the joy of it is that when you go and say to the one you have wronged, "I am wrong," then the little voice says, "No, you are right." And how happy we are at once, and how happy the one we have wronged becomes. If every one could learn to say, "I am wrong," what a happy world we would have.

Now the text: "If we confess our sins, He is faithful and just to forgive us our sins." 1 John 1: 9. I wonder if you boys and girls here today are ready to tell Jesus you are sorry for all your wrongs. He can help us say, "I am wrong," and He will give us a new heart. And always then we can say easily the hardest words to say, "I am wrong."

Our Heroes

(To be recited by one of the children)

HERE'S a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation
He has a hard battle to fight.

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single-handed,
Is more of a hero, I say,
Than he who leads soldiers to battle,
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
Do what you know to be right!
Stand firm by the colors of manhood,
And you will overcome in the fight.

"The right!" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you strength for the strife.

— Phoebe Cary.

Sunday, March 13

Topic: "Righteousness by Faith"

Suggested points to emphasize:

1. The sinner's condition without Christ is hopeless.
2. The impossibility of salvation by sinner's own efforts is apparent.
3. Salvation is not a mere change in thinking, or a stress of imagination. It is real.
4. No one can avoid solving the problem of life. It will be solved by every individual.
5. Jesus is the solution. It is not faith in a group of religious theories or in a name that saves; but faith in a living Person, Jesus Christ, is effectual.

Suggested material for topic from which studies or talks may be developed:

- Bible Truth Series, Tract No. 4, "Ye Must Be Born Again," *Present Truth*, Vol. VI, No. 4, "Jehovah's Remedy for Sin," *Present Truth*, Vol. VI, No. 12, "Saved by Grace; Christ Is All."
- "Steps to Christ," chapters "Consecration" and "Faith and Acceptance."
- "The Life of Victory," by Meade MacGuire, chapters "Delivered by Death," "Alive Unto God," "Resurrection Life," "Faith Makes It So," and "In Christ."
- "Bible Readings for the Home Circle." See table of contents.
- "The Desire of Ages." See in index under "faith," "new birth," etc.
- "The Life That Wins," chapter "Our Traveling Companion."
- See also "Index to the Writings of Mrs. E. G. White."

Monday, March 14

Topic: "Keeping the Commandments"

Suggested points to emphasize:

1. Salvation is not through works.
2. Yet grace and works are both a part of Christian experience.
3. Obedience is the fruit of faith.
4. Belief in God's Word combined with willingness to do His will constitutes true faith.
5. Our friendship with Christ and our knowledge of God are revealed in keeping the commandments.
6. Those who keep the commandments have a right to enter the heavenly kingdom.

Suggested material for topic from which studies or talks may be developed:

- "Steps to Christ," chapter "The Test of Discipleship."
- Bible Truth Series, Tract No. 25, "Do Love and Grace Supersede the Law?"
- "The Desire of Ages." See in index under "law," etc.
- "Mount of Blessing," chapter "Spirituality of the Law."
- "Bible Readings for the Home Circle." See table of contents.

Tuesday, March 15

Topic: "Communing With God" (Bible Study, Meditation, and Prayer Life)

Suggested points to emphasize:

1. God talks to the Christian through His Word.
2. The Christian talks to God through prayer and meditation.
3. It was through the Word and through prayer that Christ overcame temptation, and so it may be with His followers.
4. Prayer is answered upon certain conditions.

Suggested material for topic from which studies or talks may be developed:

- "Steps to Christ," chapters "Growing Up Into Christ," "A Knowledge of God," and "The Privilege of Prayer."
- Bible Truth Series, Tract No. 1, "The Bible, the Living Word of the Living God."
- Bible Truth Series, Tract No. 2, "Do You Read Your Bible?"
- Bible Truth Series, Tract No. 5, "Prayer."
- Bible Truth Series, Tract No. 6, "Is Jesus Your Friend?"
- "Bible Readings for the Home Circle." See table of contents.
- Present Truth*, Vol. VI, No. 2, "The Bible the Guide of Life."
- Present Truth*, Vol. V, No. 66, "Power for Victory."
- "Alone With God," chapters "Alone With God's Word," "Take Time to Pray," "Essentials to Successful Prayer Life," "The Morning Hour," and "When Prayer Fails."
- "The Life of Victory," chapters "The Law of Growth," "The Privilege and Necessity of Prayer," and "When, Where, and How to Pray."

The Redeemer will not accept divided service. Daily the worker for God must learn the meaning of self-surrender.—
"Gospel Workers," p. 115.

Wednesday, March 16

"Gladness Above Thy Fellows"

C. A. HOLT

SOME young people really enjoy their religion. That is something other young people cannot understand. Even many professed Christians have the feeling that religion is something they must have in order to be saved, but that they accept at the cost of their good times, and that happiness may be expected chiefly in moments of trunancy from the exactions of religion. They think that one who refuses to read novels, to go to theaters, and to dance, or even to be caught in the whirl of parties and entertainments that frequently constitute a large part of social life, is making a martyr of himself, isn't having any fun. They don't understand that he may not feel that way about it, that he may have an actual distaste for their pleasures, that he is having a perfectly good time without any of these things.

There are two streams of pleasure in the world. One is sweet and clean and life-giving. Whoever drinks of it feels a thrill of life and invigoration that expresses itself in a new song and new enthusiasm, and the rising of splendid visions above the wrecks of time and circumstance. Drinking of it brings true liberation from disappointment, harassing care, and the monotony of drab existence. When this stream is traced to its source, it is seen to come from the throne-room of heaven and to be of the waters that make glad the city of our God.

And there is another stream. Men have always believed it to be unto life, have even called drinking of it "life," as if any who did not drink were denying themselves the essence and sweetness of existence. But it is intoxicating rather than invigorating, drugging rather than life-giving. It makes men drunk, it turns them mad. It creates the illusion of happiness without the substance. The throngs who drink are set in a frenzy of artificial gaiety. They laugh at what isn't funny and exclaim over what isn't beautiful, and pursue avidly what isn't interesting, until their capacity for sensation is burned out and life turns sour, and they settle down to withered days of nausea, revolt, and disillusionment. When this stream is traced back, it is seen to be issuing from under an ancient wall. It is flowing from the age-old casks of Babylon. It is a wine that has made all the kindreds of earth drunk, and that has never been a headier potion than now, when nearly every one wants to be young and care free, and in order to attain this desired end is drinking deeply of the liquors of pleasure, and sipping lightly, if at all, at the fountains of God.

Jesus chose between these two streams. He probably knew more about happiness than any mortal that ever lived. He knew it as a young man. He had to, for His enemies did not let Him live to be old. And He did not find the happiness of His youth in the theater. He did not find it at the dance. He did not find it in the amusement places of Nazareth or the gay life of Capernaum, the social capital of His home province. He did not find it in the pleasure resorts of Galilee. He did not find it in any of the worldly markets that offered it for sale. And the reason was not because He lacked the chance. Besides the opportunities of His early youth, He had the Vanity Fair, that is this world, thrown open to Him in a way such as you and I never will have. The bright lights were made to flash before Him, the alluring music laved Him about, the gaiety and color and beauty and fascination of this world and all that goes to make the "glory" of the nations were spread before Him. In one moment He was made to feel it all—not just the suggestion of a movie billboard at the corner of the street, not the tinkles of jazz from the radio in the next room, but the full blaze of all the glory of all the nations of this world. And the tempter pointed this out to Him as the way of release from drudgery and loneliness and poverty and suffering—the road to happiness and escape from death. But Jesus did not find His happiness along any of the broadways of this Vanity Fair, for the simple reason that He did not go down. He did not once sip of the goblet of its pleasures. He turned from it to another and truer joy. And doing this as a young man, He shows the way of happiness to all young men of all time.

Jesus found His happiness in His religion. Incomprehensible as that is to those who "think it strange" that the follower

of Jesus will "run not with them to the same excess of riot," the delight of Jesus was in His religious life. It is prophesied of Him that this would be true. "I delight to do Thy will, O My God," are the words that are put in His lips by the prophet. And it is said of Him: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows." Heb. 1: 9.

"Above Thy fellows." If young people in Jesus' day were as they are now, a good many were sorry for Jesus because He didn't have their good times. But it was wasted sorrow. He was happier than they were. And they came to feel that He had discovered sources of life and gladness to which they were strangers. One such young man came running to Jesus and asked Him for the secret of abundant life. The petitioner had wealth, social standing, business connections, every facility, one would think, for drawing from life its sweetest nectar. Yet he had a sense of futility and arid waste that would not be satisfied. And he came to Jesus. The rich young man tried to learn the secret of the poor young Man. The young man from the palace begged the formula of life and happiness from the young Man who had not where to lay His head. "What is it," he asked discontentedly, "that I lack?"

And Jesus told him. "If you leave your selfish life, break entirely with your idols, and come with Me, you will find the thing you ask." But the young man hadn't the courage to try it. He turned away "sorrowful," when he might have shared with Jesus the oil of His gladness.

Jesus did not take Himself out of social life. There is no more strikingly social figure in sacred or secular history than Jesus. He was constantly thronged with people. Men and women and even little children, of every station and degree, found companionship in His presence. A Roman governor pleaded for Him from the judgment seat, because of the impression a brief contact with Jesus made upon his sensibilities. Rulers and scholars of the Jews, bankers, fishermen, a thief, beggars, lepers, and social outcasts, found a true friend in Him. No one was ever more approachable or more sincere or genuinely kind in his dealing with people than was Jesus. But His social life was not the selfish thing we are tempted to allow ours to be. He was prompted by the love of people, not the love of pleasure. There is a difference, as every Christian knows. The love of people is sacrificial, self-denying, and self-forgetful, and it issues from the love of God. But the love of pleasure is of that other stream that flows from under the ancient wall. It is self-conscious and self-indulging. It is one of the wares of Vanity Fair which the prince of this world invented when he turned his thoughts inward, and made self-serving and self-pleasing the object of his career.

It was to His own life of love to God and the love of people that Jesus invited the rich young man. They stood at that moment where they could look upon both streams, the water of life and the wine of Babylon. The choice of the one would bring to the young man the anointing of the oil of gladness, that of the other the emptiness and disillusion that had filled him thus far with discontent. He stood and considered, and turned away. He would not believe. He had no conception of happiness apart from his delectable living and his gay friends. And because he had not, he passes out of the picture as one of the most appealingly pathetic figures of the Bible story.

But there are thousands like him. They just don't believe there is anything as interesting or enjoyable in religion as there is outside. And there are some who are not like him. They have tasted and found that the waters of God are good, and the wine of Babylon is flat and mawkish to their palates. To the one belong the pleasures of men, but the others are anointed with "the oil of gladness above their fellows," because they drink of the pleasures of God.

NOTE.—For further study along the line of proper amusement, see "Education," pp. 207-213. "Fundamentals," p. 220, and "Counsels to Teachers," pp. 281, 333, 350, contain guiding principles along this line. Note other references under "Amusements" and "Recreation" in the "Index."

THERE is no investment that pays larger dividends, all things considered, than cheerful smiles and kind words.

Thursday, March 17

Topic: "Repentance and Confession"

Suggested points to emphasize:

1. "Repentance includes sorrow for sin and a turning away from it."
2. True repentance is obtained through the mercy of Christ.
3. Christ is the source of every effort to reform and every desire to do right.
4. Man must realize his sinfulness before he can repent.
5. There is extreme danger in delay or trifling with the drawing of the Spirit.
6. Confession is a first condition of acceptance.
7. Confession should be definite and to the point; no spirit of self-justification should be manifested.
8. Confession should be accompanied by true repentance and reformation.

Suggested material for topic from which studies or talks may be developed:

- "Steps to Christ," chapters "Repentance" and "Confession."
- "The Desire of Ages." See index under "repentance" and "confession."
- "Bible Readings for the Home Circle." See table of contents.
- Bible Truth Series, Tract No. 3, "The Sinner's Way Back to God."
- "Christ's Object Lessons," chapter "This Man Receiveth Sinners."
- See index to the "Testimonies" under "repentance" and "confession."

Friday, March 18

Topic: "Where Are You Placing Your Influence?"

NOTE.—It is hoped that this service will be conducted in an enthusiastic manner, yet permeated with spiritual earnestness. Close with a testimony service, calling especially for the consecration of our influence to the Lord.

Talk: "Influence."—In the book, "Christ's Object Lessons," in the chapter on "Talents" is a section on "Influence." We suggest that this be read as a part of the service.

WHAT THE WORLD NEEDS TODAY IS THE LIGHT OF CHRIST'S EXAMPLE, REFLECTED FROM THE LIVES OF CHRISTLIKE MEN AND WOMEN. —"Testimonies," Volume IX, page 136.

Wishing

Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high.
You can make a little Eden
Of the sphere you occupy.

Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart.
Do not waste one page on folly;
Live to learn, and learn to live.
If you want to give men knowledge,
You must get it, ere you give.

Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.

— Selected.

A Japanese Girl's Illustration

At a meeting in Japan where a number of Christian girls were gathered together, the subject was, "How to Glorify Christ by Our Lives." One of the girls said: "It seems to me like this: One spring my mother got some flower seeds—little, ugly, black things—and planted them. They grew and blossomed beautifully. One day a neighbor coming in and seeing these flowers, said: 'Oh, how beautiful! I must have some,

too; won't you please give me some seeds?' Now if this neighbor had only just seen the flower seeds, she would not have called for them; it was only when she saw how beautiful were the blossoms that she wanted the seed.

"And so with Christianity. When we speak to our friends of the truths of the Bible, they seem to them hard and uninteresting, and they say: 'We do not care to hear about these things; they are not so interesting as our own stories.' But when they see these same truths blossoming out in our lives into kindly words and good acts, then they say: 'How beautiful these lives! What makes them different from other lives?' When they hear that it is the Jesus-teaching, then they say: 'We must have it, too!' And thus, by our lives we can preach Christ."
—*Faithful Witness.*

I Shall Not Pass This Way Again

I SHALL not pass this way again.

The thought is full of sorrow;
The good I ought to do today,
I may not do tomorrow.

If I this moment should withhold
The help I might be giving,
Some soul may die, and I shall lose
The sweetest joy of living.

Only the present hour is mine.
I may not have another
In which to speak a kindly word
Or help a fallen brother.
The path of life leads straight ahead;
I can retrace it never;
The daily record which I make
Will stand unchanged forever.

To cheer and comfort other souls,
And make their pathway brighter;
To lift the load from other hearts,
And make their burden lighter;
This is the work we have to do:
It must not be neglected;
That we improve each passing hour,
Is of us all expected.

I shall not pass this way again,
O, then, with high endeavor,
May I my life and service give
To Him who reigns forever.

—*Selected.*

"The Half-hearted Christian"

THE half-hearted Christian is never a winner of souls. He cannot be. The task is too great and too delicate. The whole heart must be involved. The whole life must be in action. We must be actually consumed with solicitude for the lost. *Consumed.* Yes, that is the word. This must be the one passion of our days. Everything else must be minor. Everything else must give place to it. This intense, feverish, yearning, consuming passion will put light into the eye, elasticity into the step, mellowness into the voice, winsomeness into manner, tactfulness into approach, and a persuasiveness into personal appeal that will be compelling—absolutely irresistible. Have you this passion? If not, get it, get it! — *Bishop Berry.*

Soul-Winning

MATILDA E. ANDROSS

"FOLLOW Me" is the one condition of soul-winning. Upon that command rest all the promises to soul-winners. Judas started to follow the Master, but turned aside for thirty pieces of silver; Demas started to follow Him, and worked for a time with Paul; but he "loved this present world," and forsook Paul. You cannot expect to be a soul-winner unless you are willing to follow Jesus. When He grew up in Palestine, all the opportunities of life lay before Him. He had ability to amass great wealth; He might have revealed marvelous scientific truths; or He might have attained great fame in the political and religious life of the Hebrew nation. But He turned aside from all these inducements, and made it the first business of His life, and the only business of His life, to seek and to save the lost. He did not waver, although He knew the path He had chosen led to the cross, and its shame. Jesus chose at all costs to be a soul-winner, to seek and to save the lost. He was thoroughly consecrated, giving Himself entirely to that one great

profession. He studied the Scriptures, and had a practical working knowledge of them. He was always finding and making opportunities to bless others. He was filled with the Holy Spirit, so that He had power to win souls. And in all these things Jesus says, "Follow Me, and I will make you fishers of men." He does not say, "Follow Me for a little while," or, "Follow Me in a few things, and I will make you fishers of men." He says, "Follow Me." That is so complete that it includes all requirements; it permits of no omissions; it means to follow Him in all things at all times.

Sabbath, March 19

"The Great Decision"

(Text: Prov. 23: 26)

M. E. KEERN

ONE of the most dreaded of diseases is cancer, because of its deadly nature, and for the reason that its cause or its cure is not known. Some years ago Doctor Harper of the University of Chicago was informed by his physician that he had malignant cancer, and that according to the progress of its development he would live about so many months. He laid his plans accordingly, decided which of his unfinished tasks he would try to complete, and shaped everything with reference to his approaching death. I have sometimes wondered how I would feel under the same conditions.

But I have been afflicted, and we are all afflicted with a disease which is more deadly than cancer, and for which there is no human remedy; and it is for this disease that we are seeking a divine remedy during this Missionary Volunteer Week of Prayer. How many of us find ourselves in the position of the young woman who wrote these words to one of our young people's workers?

"I don't want to be left out, but it seems I am being driven by a resistless power into the dark miry waters of sin."

This terrible disease of sin gets such a grip upon us that it is impossible for us of ourselves to free ourselves from it. It is like that medieval prison cell the walls of which gradually closed in upon the prisoner until he was crushed to death. How terrible, and yet it is true! Many a soul has cried out with Paul: "O wretched man that I am! who shall deliver me from this body of death?"

We have been thinking much this week of what God has done to provide a remedy for sin. Let us think today especially of what we are to do to be healed. In "Steps to Christ," page 62 (pocket edition), we read: "He died for us, and now He offers to take our sins and give us His righteousness. 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."

Over and over I have had young people look into my eyes and say, "Now tell me honestly, don't you think my sin so great that God won't forgive me?" No, I repeat, "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." That is the great exchange. Let us read on: "More than this, Christ changes the heart. He abides in your heart by faith." Not only does He transform the life,—makes us over new,—but He comes in to live in our hearts. Then it says, "You are to maintain this connection with Christ by faith and the continual surrender of your will to Him."

Here is the whole story. We are convicted by the Holy Spirit of our undone, sinful condition. However deep in the mire of sin, we cry to Jesus, give ourselves to Him, and He saves us. And He substitutes His white life of purity for our black life of sin, and counts us as if we had never sinned. That is the imputed righteousness of Christ. Then He transforms the life—purifies the motives, changes our ambitions and our whole purpose and outlook. "If any man be in Christ, he is a new creature." Then at our invitation He comes in and takes up His abode in our lives, to live in us and work through us. That is Christ's righteousness imparted.

Now what is our part in this great transaction? To surrender and believe. We surrender and believe in order that our past may be taken away, and we surrender and believe in order to keep the living Christ in our hearts day by day. Then what is our part? "My son, give Me thine heart."

Is He able to keep us? In "Desire of Ages," page 324, we read: "The soul that is yielded to Christ, becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own." You know what a fortress is. "A soul thus kept in possession by the heavenly agencies, is impregnable to the assaults of Satan." Isn't that a wonderful statement? Human efforts have fallen before the smashing artillery of the enemy, but a soul that is yielded to God becomes His own fortress in which there is no authority but His own, and which is impregnable. But sometimes we want our way. The writer further says: "But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one." What is the alternative?—Yielded to the control of Christ, or dominated by the wicked one. There is no halfway ground; either Christ is Lord of all or He is not Lord at all. Then this matter of the surrender is a very important one.

In Romans 6: 13 (A. R. V.) we read of this surrender. Paul says, "Present yourselves unto God, as alive from the dead, and your members as instruments of righteousness unto God."

We know what it is to make presents. There is one present we should all make: we should present ourselves unto Christ. Say, "Lord, I present myself to Thee; I yield all my impulses, my heart, soul and body, my hands, my feet—everything. I give myself and all my impulses to Thee as instruments of righteousness." That is what it is to surrender. Sometimes we are willing to give our property, our influence, or our service—for Seventh-day Adventists, the spirit of prophecy has told us, are more ready to give active service than humble devotion; but it is the giving of ourselves that counts. "Weymouth's translation says, "Surrender your very selves to God."

I want to speak of the threefold nature of surrender. An intelligent understanding of the Christian way is very essential, for when we understand, we can act. I want to speak of the surrender of the past, present, and the future.

As to the past (1 John 1: 9, A. R. V.), "If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness." Now if you have ever done that, you surrendered the past. You gave up all that wicked past, that black life of sin. You said, "Lord, it is no good to me, so I give it up," and He puts His own spotless life in place of that life of sin, and you are accounted as if you had never sinned. What a blessed privilege to surrender the past. And when we have surrendered, let's not take it back again.

Then the future; that may be the hardest. Some one said, "I am willing to follow God's way, if He says I am to go in a certain way." Then you have not surrendered your life. You may have surrendered the past and the present, but you are not willing to trust Him for the future. A missionary was miserable because the Mission Board would not allow him to go back to China when he was sick. He was unable to surrender and leave himself in God's hands. Let us learn the great lesson:

"God knows, He loves, He cares,
Nothing His truth can dim;
He does the best for those
Who leave the choice with Him."

Young people, you think sometimes you cannot be happy unless you do your own way; but the truth is we cannot be truly happy unless we are in God's way. To know how to surrender, just to rest in His care, is one of the great things in the Christian life.

The present; perhaps that is still harder for some of us. But it means we must surrender ourselves as instruments of righteousness to do His will day by day. "Surrender is a conscious yielding of ourselves to God to do His whole will. A heart renunciation of everything that is contrary to the will of God." Have you made it? All unloveliness, malice, evil speaking, criticism, stubbornness, grudge, pride, covetousness, and unholy thinking, must be surrendered. That is the surrender of the present. In "The Mount of Blessing," page 203, we read, "The battle which we have to fight—the greatest battle that

was ever fought by man—is the surrender of self to the will of God, the yielding of the heart to the sovereignty of love." What was the biggest battle in the World War? I do not know. What is the biggest battle in the human life? The battle to surrender to the sovereignty of the will of God in your life and my life.

Here is a statement of the condition of many of our young people: "The youth of today have a very faint conception of what constitutes true religion, and this makes the danger tenfold greater because many take the name of Christian who have no experimental knowledge of what is comprehended by this title. They have never drunk at the living fountain, and are full of unrest, grasping at something to make life amusing and tolerable. They are homesick and lonesome, and full of longing for excitement."—Mrs. E. G. White, in the *Review and Herald*, May 13, 1890.

Does that describe your condition—"homesick and lonesome, and full of longing for excitement"? And remember this, that "the surrender of all our powers to God greatly simplifies the problem of life. It weakens and cuts short a thousand struggles with the passions of the natural heart."—Mrs. E. G. White, in the *Youth's Instructor*, Feb. 2, 1893.

I wish you would impress this great truth upon your mind that you have this thing to settle for yourselves. Daniel Webster was once asked what was the greatest thought that ever passed through his mind, and he promptly replied, "The thought of my individual responsibility to Jesus Christ." You hold your destiny in your own hands. You have a free choice to give yourselves to God or to the enemy of God and righteousness.

"To every man there openeth
A way, and ways, and a Way.
And the high soul climbs the High Way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a low,
And every man decideth
The way his soul shall go."

Which way are you deciding? How many of you have made up your minds absolutely and without any reservation that you do give your life into the hands of Jesus Christ to walk the high way with Him now and throughout all eternity? How many? Have you decided without any reservation? My past, my future, my present, all my sins, all there is of me—without any reservation, I give myself to Jesus Christ to be His now and forevermore.

Helps for Junior Meetings

Importance: The Week of Prayer! What may it not mean to our boys and girls! It should be a time when the many pressing duties which are attendant with living, and going to school give way to those of supreme importance, getting ready for His kingdom.

Dear Junior Superintendent, let us remember that the hearts of our boys and girls can be touched for God during these years as never again in this life. It is generally conceded by the majority of those who have studied adolescence, that the greatest life decision of all, that of serving self or Jesus, is made at the average age of thirteen years. That means, dear fellow worker, that to us who come in contact with the children, belongs the responsibility of revealing the love of the Master and our own undone condition without Him. Let us all join in prayer that our own hearts may be prepared to take advantage of the opportunities for soul-winning that will be sure to come to us in God's great providence at this time.

Time of Meeting: In church schools let the first hour of the program, when minds are fresh and bodies are not restless, be devoted to the study of the way of salvation. Remember that no study however far behind the class may be in it is as important as the lessons taught by the Holy Spirit, and that this divine Teacher must have an unhurried atmosphere of prayer to do His work. Let Him lead especially in the responses and seasons of prayer that are sure to follow the glimpses of God's love and His plan for us.

In churches where there is no school or where it seems best to conduct this effort outside the schoolroom, the task requires

even greater prayer and preparation, because time is necessarily more limited. If meetings are conducted for adults every evening, encourage the boys and girls to come with their parents or older brothers and sisters for a special meeting of their own. Urge attendance at least part of the time and a special meeting on the regular prayer meeting night and Friday evening. This is a poor substitute for what may be accomplished with regular short meetings during the week. But the leader with God's help, and by personal work in visiting the Juniors at their homes, may be able to accomplish much in bringing the boys and girls to a decision for Him, and helping those who are already Christians to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

NOTE.—This series of lessons was prepared by Mrs. Harriet M. Holt.

Lesson I

Topic: "God's Great Love"

Memory Gem: (During the talk repeat often, asking the children to join you) "The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift."—"Steps to Christ," p. 24.
Lesson Texts: Ps. 8: 3, 4; 1 John 3: 1; 4: 9; Eph. 1: 6; 3: 6; John 3: 16; 17: 23; Jer. 31: 3.
Study: "Steps to Christ," pp. 9-18; "Desire of Ages," pp. 752-756.

Suggestive Lesson: Read Psalms 8: 3, 4. Children, have you ever looked up into the starry heavens and tried to measure their greatness? Orion has been swinging around over our heads all winter. You can still see it low toward the west. You have had pointed out to you many times the middle star in the "sword" and been told of the great open space in the heavens through which Jesus and all the hosts of heaven are coming to take us home, but have you ever tried to think of the size of that pin point of light? It has been estimated that should 90,000 worlds the size of the earth's orbit (explain fully what is meant by the earth's orbit) be placed side by side, they would all pass through that great gateway of light abreast. (See "In Starland" for other wonders which show the immensity of the universe.)

And yet God, who made it all, and is King of shining multitudes, loved you and me so that He gave Jesus. "God permitted His beloved Son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted Him to leave the bosom of His love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death." (S. C., p. 14.) (Study and read the story of His sacrifice as portrayed in "The Desire of Ages," pages 754, 755, remembering that the servant of the Lord said: "It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing one.")

But God has gone further than that. He not only has given Jesus to redeem us, but He has called us His "sons" (1 John 3: 1; 4: 9) and He is longing for the time when we shall have a home with Him. He has accepted us in Jesus (Eph. 1: 6) to be fellow heirs with Him. (Eph. 3: 6.) (Explain the privileges of an heir. Christ had victory over sin here.)

God's love never fails. A worker once asked a group of young folks how long God had loved them. One said, "Since I was converted;" another, "Since I was born." How far short we come of knowing that love, for God Himself calls it an *everlasting* love (Jer. 31: 3). God loved us ages before we were born.

Illustration: "In one of Dr. J. Wilbur Chapman's meetings, a man rose to give the following remarkable testimony: 'I got off at the Pennsylvania depot one day as a tramp, and for a year I begged on the streets for a living. One day I touched a man on the shoulder and said, "Mister, please give me a dime." As soon as I saw his face I recognized my old father. "Father, don't you know me?" I asked. Throwing his arms around me he cried out, "I have found you, I have found you; all I have is yours." Men, think of it, that I, a tramp, stood begging my father for ten cents, when for eighteen years he had been looking for me, to give me all he was worth. Such is the love of the heavenly Father for His sinning children.'"

Response: If we know God's love, it will draw our hearts to Him. Give the children an opportunity to tell of their love for God.

Lesson II

Topic: "Our Great Need"

Memory Gems: "Our hearts are evil, and we cannot change them." (S. C., p. 20.)
"Christ was treated as we deserve, that we might be treated as He deserves." (D. A., p. 25.)
Lesson Texts: Eph. 2: 12; Rom. 7: 7, 8; 6: 23; 1 John 1: 9; Isa. 15: 6.
Study: "Steps to Christ," Chapters II to IV.

Suggestive Lesson, Study: Describe as best you can, the joy, peace, and harmony that existed in the universe before sin entered. And then tell with what sorrow and horror God must have viewed the entrance of sin. He knew that "the wages of sin is death." Rom. 6: 23. How He longed to save His created beings from the death and misery that sin brings! In giving Jesus, God gave Himself, and the sacrifice was greater than any that the human heart may know. Illustrate the point by telling of the sorrow caused by the death of those we hold most dear. If there could have been another way, the supreme sacrifice would not have been needed. Sin is deadly.

Illustrate by describing what sin does to the human body. Tell of the leper that came to Jesus. Describe as given in "Desire of Ages," page 263. That is a picture of sin. But the same thing that makes that man a leper is found in our lives: in fact, many of us excuse it and try to cover it up. Read a description of sin as God sees it. Isa. 1: 5, 6. Those horrible little sins that cling to us, such as a bad temper, impure thoughts, lying, or just being selfish—every one of them causes untold suffering to the Saviour, who died to set us free from *all* sin.

We cannot save ourselves. Rom. 7: 7, 8. No matter how hard we try in our own strength the results will be the same. Our natural desires are carnal. (Explain word.) But when we see God's great love and then realize the results of sin, we will turn away from it to Jesus. He then comes in, and takes all our sins away. He gives us new desires and thoughts. But we must confess our sins. "Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel." (S. C., p. 38.)

Illustrations: "Alexander McLaren tells of a terrible plague in India when the sanitary authorities had no end of trouble because parents hid away the corpses of their children in their houses. They were so precious they would not part with them. When the corpse cart would come along, they would lie about it, saying, 'There are no dead bodies here.' Then the corpses remained to poison and kill the entire family. People are tempted to hide away their sins in the same manner, and sins thus hidden in the life lead to death. God does not heal what we hide. The sin unconfessed kills."

"Dr. Alexander Whyte tells the story of a man who dreamed that he saw Jesus tied to a whipping post and a soldier was scourging him. He saw the whip in the soldier's hand, with the thick lashes studded here and there with lead, which were intended to cut into the flesh. And as the soldier brought the whip down on the bare shoulders of Jesus, the dreamer shuddered when he saw the marks and bloodstains it left behind. When the soldier raised his hand to strike again, the dreamer rushed forward intending to stop him. As he did so, the soldier turned around, and the dreamer recognized—himself. We often think how cruel those men must have been who scourged and crucified Jesus. But whenever we do wrong, we, too, cause the heart of Jesus to bleed with sorrow and pain."

Response: This lesson may best close in a season of prayer. Encourage the boys and girls to pray for victory over definite sins.

Lesson III

Topic: "All for Him, All From Him"

Memory Gems: "Lord, take my heart! for I cannot give it. It is Thy property. Keep it pure, for I cannot keep it for Thee. Save me in spite of myself, my weak un-Christlike self. Mold me, fashion me, raise me into a pure and holy atmosphere, where the rich current of Thy love can flow through my soul." (C. O. L., p. 159.)
Texts: Acts 16: 30, 31; Prov. 26: 23; Rev. 22: 17.
Study: "Steps to Christ," pp. 46-60.

Suggestive Lesson: In the heart of each one of us there are the same words that the stricken jailer used when he said, "What must I do to be saved?" We are also told: "Many will be lost while hoping and desiring to be Christians." (S. C., p. 52.) It is not enough just to want to be saved. "Everything depends upon the right action of the will. The power of choice God has given to men. . . . You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him." (Ibid.) Illustrate by telling

of some of the specific instances that come to us each day in which we use our power of choice.

It is as simple as a transaction of business. Suppose that there is to be sold a house with all its furnishings. It is turned over to its new owner, but the first owner may continue to live there. There may be another article of furnishing discovered, which was not thought of at the time of the sale. The one who sold the place can either give it over to the buyer, or he may try to hide it in some corner where he thinks it will escape the attention of the rightful owner.

Jesus asks us for complete surrender of self and all we have and are. He then controls us as a driver controls a swiftly moving machine. He never asks us to give up a single thing that is good for us or that He does not put something far better in its place. After a complete surrender, later on we may find something more that He may want us to give up to Him, and we will gladly do it, as we become better acquainted with Him. Let us not think of things that we may be asked to give up, but think of Him.

And then after you will to serve Him, do not wait to feel differently. Just believe you are saved. As soon as Jesus said, "Rise, take up thy bed, and walk," immediately the man was whole. He did not stop to remember how many times he had tried and failed before. He believed and obeyed. John 5: 8, 9.

Further Illustration: A Christian woman who had given herself to God, was at one time convinced that she should give up wearing a certain piece of jewelry. Every time the thought came to her she put it from her, arguing that that jewelry was not hurting her. This led her to darkness and to the place where she could not even pray. Finally, after five years, she decided to follow Jesus fully and to put aside the ornament. Seen after when she took it to a jewelry store to find out its value, she learned that it was neither gold, nor silver, nor pearls, nor costly array, but a little bauble worth a few cents. She was ashamed to find out that she had refused the blessing of God for something that she would have scorned to wear had she known its real value. That is the way everything looks after we have given it up for Jesus' sake.

Response: Teach the prayer under "memory gem," and call on those who really mean it to join in praying it with you.

Lesson IV

Topic: "Following Him"

Memory Gem: "All that Christ was to the first disciples, He desires to be to His children today." (S. C., p. 80.)
Lesson Texts: John 14: 15; 8: 53, 63; Rom. 8: 32; 1 Sam. 15: 22; John 5: 29; 1 Peter 4: 7.
Study: "Steps to Christ," pp. 61-70; 89-109.

Suggestive Lesson: Have you ever wished that you might have seen Jesus and talked to Him? The disciples became men that God could use with great power, but first, for three years they followed Him every day and learned of Him. (Study memory gem.) We must, like the disciples, follow Him day by day. "Obedience—the service and allegiance of love—is the true sign of discipleship." (S. C., p. 65.) Each day we must surrender our plans to Him; one giving of self will not suffice. (Study and teach the children the prayer found at bottom of page 74, S. C.) Illustrate by telling of the prompt obedience of Elijah, when he was led to the brook, and then to the widow. And because of this his life was sustained, and he was able to face 400 wicked men alone. (See 1 Kings 17, 18.) Day by day we must have that same willingness to obey whatever Jesus wants us to do.

But more than that, we must know what is required of us. How could we obey our earthly parents if we never heard their voices? Day by day then we must study God's Word and pray for His guidance. "If you would become acquainted with the Saviour, study the Holy Scriptures. Fill the whole heart with the words of God." (S. C., p. 93.) It is necessary to our very life to do this. (See John 6: 53, 63; 5: 39.)

And, prayer is just as important to the Christian. We must hear His voice in answer to our need. "The darkness of the evil one incloses those who neglect to pray." (Id., p. 98.) Study with the children some hindrances to prayer, and some of its privileges. (You have just had a Junior Missionary Volunteer meeting in which you studied prayer. Review briefly, p. 13.)

Further Illustration: "J. Pullen runs a ferryboat across the English channel. He says he does not get up enough steam before starting to carry the boat all the way across the channel.

If he did, it would explode, and blow the boat into small pieces; but when he gets up twenty to thirty pounds of steam, he starts. But he carries coal along to make more steam. God does not give us sufficient grace at the start to carry us through life,—if he did, we could not contain it,—but sufficient grace for each day; and he does give us fuel—the Bible, prayer, and His Spirit."

Response: Pray that God will help you to lead the boys and girls to see the importance of this daily surrender and communion with the Master. If the Holy Spirit so directs, ask each to tell of his desire for a closer walk with the Master. If timidity holds some, suggest that they might give the Bible verse that has been a special help to them.

Lesson V

Topic: "Joining God's Army"

Memory Gem: "The church is God's appointed agency for the salvation of men." (A. A., p. 9.)
Lesson Texts: Rom. 6: 3-8; Rev. 21: 2; Eph. 5: 25-27; Matt. 23: 19.
Study: "Acts of the Apostles," chapter 1.

Suggestive Lesson: When we give ourselves fully to God, we are born into His kingdom. Then our old selves must be buried, for we are to walk in newness of life with Jesus. The daily surrender and walking with Jesus makes us new people. The things that we used to love, become distasteful. Jesus has given us a sign of this great change. (Study with the children Rom. 6: 3-8.) Then we become a part of Jesus' church. He loves His church with a deep, strong love. Eph. 5: 25-27. The church becomes His bride. Rev. 21: 2.

And to the church has been given the glorious task of bringing the gospel message to all who will heed. The better acquainted with Jesus that we become, the more His love for others will possess our hearts. (Illustrate with the way God used Joseph and Daniel.) "Through the integrity of Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon." (A. A., p. 13.) "Every one in whose heart Christ abides, every one who will show forth His love to this world, is a worker together with God for the blessing of humanity." (Ibid.)

Jesus is depending on us to carry on His work, the work for which He made so great a sacrifice. The more we study the great needs, the more we see the urgency of each one's doing his share. Illustrate with an incident from a recent Review. The department, in Mission Lands, always carries an urgent message from the field. Press it home to the children, making the application personal.

Further Illustrations: A workman asked to join the church, saying that he had long been following Jesus in secret, but that he felt God had called him to join His church for service. He said that a brick lying in the street had given him the lesson. The brick seemed to be sound, but it was alone, and so was useless. Looking up, he saw the workmen putting bricks just like the one in the street into a fine building. God pressed the lesson home to his heart.

Dr. Gordon has imagined a conversation between Jesus on His return to heaven and Gabriel, who is saying,

"Master, you died for the whole world down there, did you not?"

"Yes."
 "You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice.

Then Gabriel goes on to ask Jesus if every one knows about it, and Jesus tells him that He is depending on Peter, James, and John to make it the business of their lives to tell how great things God has done for them. But Gabriel says: "Yes—but suppose Peter fails. Suppose after a while John simply does not tell others. Suppose their descendants, their successors away off in the edge of the twentieth century, get so busy about things—some of them proper enough, some may be not quite so proper—that they do not tell others—what then?"

And then Jesus answers quietly, "Gabriel, I haven't made any other plan."

Response: Jesus is counting on you. What are you doing for Him?

For all that we might become through the right use of our talents God holds us responsible. We shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God.—"Christ's Object Lessons," p. 363.

The law of service becomes the connecting link which binds us to God and to our fellow men.—"Christ's Object Lessons," page 326.