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Missionary Volunteer Week

OCTOBER 13 to 20, 1928

INCLUDING

Missionary Volunteer Day

(To be Observed in all the Churches of the Australasian Union)



PROGRAMME

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"JESUS, THE REMEDY FOR SIN"

"We should ever look upon the youth as the purchase of the blood of Christ. As such they have demands upon our love, our patience, and our sympathy. If we would follow Jesus, we cannot restrict our interest and affection to ourselves and our own families; we cannot give our time and attention to temporal matters, and forget the eternal interests of those around us. I have been shown that it is the result of our own selfishness that there are not one hundred young men where now there is one engaged in earnest labour for the salvation of their fellow men. 'Love one another as I have loved you,' is the command of Jesus. Look at His self-denial; behold the manner of love He has bestowed upon us; and then seek to imitate the Pattern."—*Testimonies*, Vol. V, pp. 34, 35.

MISSIONARY VOLUNTEER WEEK

Suggestions to Church Officers and Workers

THIS Missionary Volunteer Week is a special time set apart for the winning of our young people to decisions for Christ. The most precious heritage of the church is the children and youth; and God calls upon ministers and church officers, as well as parents, to do earnest, compassionate work for them.

The devil understands very well the importance of enlisting the young in his cause, and he therefore makes them the special objects of his attacks. And the youth, born with sinful natures, unacquainted as yet with the serious facts of life, being naturally attracted by the things that appeal to bodily indulgence and mental diversion, are easily led into his snares.

Years ago, Sister White wrote, "Men and women of experience should understand that this is a time of especial danger for the young. Temptations surround them on every hand; and while it is easy work to float with the current, the strongest effort is required to press against the tide of evil. It is Satan's studied effort to secure the youth in sin; for then he is more sure of the man. The enemy of souls is filled with intense hatred against every endeavour to influence the youth in the right direction."—*Testimonies*, Vol. IV, p. 421.

It would not be strange, then, if Satan should endeavour to nullify the efforts of this Missionary Volunteer work. Let it not be the indifference of church officers which will serve Satan's purpose. The Spirit of Prophecy says that "but few have a true idea of the peril surrounding the youth of today."—*Id.*, p. 622.

Let us as ministers and church officers arouse ourselves to the conditions and needs of our youth. Let us weep between the porch and the altar, saying, "Spare Thy people, O Lord, and give not Thine heritage [children, Ps. 127:3] to reproach." Joel 2:17.

As church officers, do not think that you cannot have a revival if a minister is not sent to your church for this week. Mr. Moody once said:

"It isn't great preaching that we want, brethren, so much as it is great praying. The work is the Lord's, not man's; and if Gabriel were to preach to a church six months, not a soul would be revived, not a sinner converted, without the Holy Spirit. All our quickening must come from His blessed presence and power. And the earnest, importunate prayer of one person, one poor, humble brother or sister who will not let God go without an answer, may call down the blessing."—*Revival Sermons in Outline*, p. 41.

Prayer Bands

If the officers of the church will hold special prayer meetings to pray for the young people; if you will pray for the Holy Spirit to search your own hearts, and cleanse from every sin; then, if you will pray for the outpouring of the Holy Spirit to save your church from spiritual lethargy, and save your young people from the power of sin; and if those who hear the voice of the Spirit speaking peace and forgiveness, will go to the young people and say, "Come," you will doubtless have a revival.

If there is a prayer and personal work band of older members in the church, enlist its co-operation in prayer. If there is a prayer and personal work band in the Missionary Volunteer society, its members should be led to pray more fervently and to work more earnestly for definite results. God is waiting to pour out His blessing upon every earnest soul who will engage in personal labour for Him.

Call a special meeting of Sabbath school officers and teachers for prayer and counsel regarding the week's effort. No true Sabbath school teacher can pass through such an effort without putting forth earnest endeavour to reach the unconverted members of his class (whether they are church members or not). The weekly lesson studies have been the sowing time; now comes the harvest.

It would be well to have a meeting of all the parents of the church for prayer and an appeal in behalf of the young people. Many parents stand in the way of the conversion of their children. Many homes are filled with an atmosphere that is poisonous to spiritual life. Ask the Holy Spirit to speak to your parents in such a meeting.

The Meetings

The programme outlined and the suggestions made are intended for helps to a clear understanding of the work of the week, but they are not given with any idea of binding to a set programme. They will prove especially helpful in churches where no minister can be sent. They will be much more effective if developed as talks or studies in a form to meet the local needs. Leaders, by all means make thorough preparation for your work. Souls are at stake!

Plan for *permanency* in this revival effort. Introduce the young people to the Morning Watch and Bible Year. Emphasise these habits as absolutely essential. Any one will slip away from God who does not study the Bible and pray. If possible, organise a Standard of Attainment class at the close of the week. When young people make a reconsecration or a new start, expect them to walk right along in Bible study, prayer, and missionary endeavour.

Special Efforts for Juniors

During this Week of Prayer the Juniors should have lessons especially adapted to their understanding and needs. Read, and follow as far as practicable, the suggestions as given in this paper, under the "The Children's Lessons." If it is impossible to hold special meetings for them, see that part of the regular time is of such a nature as to appeal to them.

"I ENTREAT you to be wise, and consider what will be the result of leading a wild life, uncontrolled by the Spirit of God. 'Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption.' For your soul's sake, for Christ's sake, who gave Himself to save you from ruin, pause on the threshold of your life, and weigh well your responsibilities, your opportunities, your possibilities. God has given you an opportunity to fill a high destiny. Your influence may tell for the truth of God; you may be a co-labourer with God in the great work of human redemption."—*Mrs. E. G. White, in the Review and Herald, June 16, 1891.*

MISSIONARY VOLUNTEER DAY

(Sabbath, October 13)

ASSURANCE OF VICTORY

BY PASTOR C. H. WATSON

"THOU shalt tread upon the lion and adder: the young lion and the dragon shalt thou trample under feet." Ps. 91:13.

The whole of this psalm is an unfolding of the sure result of fellowship with God. He who dwells in the secret place of the Most High discovers there a power that protects and defends him. As a hen covers her brood with her feathers, so is he covered by the Lord. He is defended as with a shield; he is upheld by angel helpers so that his footsteps do not slip. This psalm tells with simple clearness how complete are the provisions of God's grace for the life of the believer, and rings out the note of certain victory in the inevitable conflicts of life. It does not seek to hide the fact that the life which is united to God is bound to be a life of

conflict. It gives no promise of immunity from struggle, but, thank God, it does assure us that such a life need never know defeat.

Temptation is one of the undisputed facts of every life. Regarded from one point of view it is the devil's implement to bring about our destruction. But viewed from the standpoint of God's purpose for us, it may become a definite factor in the formation of character and the development in us of possibilities that otherwise would remain dormant.

One of the men who accompanied Commodore Peary to the North Pole was afterward drowned in a canoe in some waters near his own home. Having braved the perils of that awful voyage—perils amidst which scores of noble men have perished, he returned home and lost his life where no peril was recognised. And so it is in life. Men and women who can meet successfully the big temptations that come to them yield readily to those that are unexpected—whose existence is oftentimes scorned. The man who easily resists the temptation to steal, may speedily succumb to the sudden temptation to anger, or may weakly fall before the swift shafts of ridicule.

It was in the form of a serpent that the devil came first to our parents in Eden, and brought death to the race. But in communion with God there is victory over this sudden and unseen foe as well as over the roaring, devouring lion. Fellowship with God develops watchfulness: and swift though the movements of the enemy are, the help of the Lord is swifter to those who watch unto prayer and call upon Him. To those who thus call, He gives strength to tread down the reptile that seeks to compass their ruin.

The dragon is but a fierce beast of mythical story, having no existence in fact. It is merely a creation of man's imagination. It fitly represents the temptations that are but the result of disordered thinking. These, though imaginary, are none the less strong to destroy us, and must be resolutely trampled underfoot. Evil desires, enmities, ambitions, jealousies—all such things are usually the product of unchecked imagination, and going forth out of the heart they turn again and leap upon their parent to destroy it. Of the same origin, too, is the dark dragon of wrong thinking by which many young people remain outside the place of safety, the secret place of the Most High. Prone to observe the real and seeming failures of others, they determine never to be a hypocrite, and make the sadly fatal mistake of taking no step toward making this promised strength theirs. They scorn the power of the lion, and warily avoid the place of the adder, only to fall where the dragon of their imagination leads them to believe that to escape being a hypocrite they must avoid Christ and never profess Him. O, what weakness is this that compels young people in the full strength of youthful years to flee before the dark form of their own wrong thinking from the one place where strength is imparted to trample such dragons underfoot! It is theirs to rejoice in a gospel that offers them a union with power that casts down imaginations and every high thing that exalteth itself against God. It is God's purpose that they shall vanquish not merely their seen and unseen foes, but also those which are merely imagined.

The lure of the world, too, is a dragon of no mean strength, and is of this same order. Stripped of all with

which imagination has decked it, the world would have but small charm for any. Its most glittering attractions are those which only the mind has invested with powers to allure. They promise, only to disappoint. They attract, but utterly fail to satisfy. The "good time" which the world holds out to us is but a mirage. It never materialises. It is a way that seemeth right, but its ends are the ways of death.

We are told that a number of the accidents to Alpine climbers are due, not to causes that are generally recognised to exist in such dangerous undertakings, but to the apparent safety of grass slopes which in reality are extremely dangerous. The inexperienced mountaineer who has safely passed over rocks and glaciers, believing that a grass slope from which the flowers are springing is comparatively safe, is lured to place his feet upon it, only to find that the Alpine grass is as slippery as the ice. When our minds are alert to the evil we are comparatively safe, but the green slopes of the world are luring thousands to their doom. O for power to trample underfoot the dragon of wrong thinking as to worldliness! And, thank God, such power is for us. "Thou shalt tread upon the lion and adder: . . . and the dragon shalt thou trample under feet."

But no warrant is given in our text to lightly regard the strength of sin, much less to play or parley with the enemy. The one who tries to hold a friendly intercourse with the lion, the adder, or the dragon, is but courting sheer disaster. Rather is it intended to encourage us to face the enemy and strain every strength to the utmost in co-operation with divine help to gain the mastery. However hardly beset we may be, God does not give us the victory except in so far as we permit Him to join with us in the struggle. So with minds stayed on the Lord, let His promise of certain victory be our inspiration to fight the good fight of faith till in us "He hath put all things under His feet."

Under three figures this psalm leads us to consider the methods by which Satan endeavours to bring about our overthrow. These are the lion, the adder, the dragon. It assures us, not of mere deliverance from them, but of victory over them. It promises us such strength in fellowship with God, that enables us to trample them underfoot.

The lion, strongest and fiercest of beasts, well represents the foe against which we struggle in some of our conflicts. Young men and women who seek to be true to the Lord often find lions of temptation in the scorn, the petty persecution, and the contemptuous ostracism which they so often meet from their fellows in the places where they work. To face the ridicule, the scorn, the petty persecutions to which they are subjected by worldly-minded companions, demands the very help that this psalm promises.

Those who in the ordinary contacts of life endeavour to witness for their Master, soon discover a very real lion to be met in the reticence which discourages all conversation concerning the religion of the Lord Jesus. At home, too, the unsympathetic hostility to, and evident mistrust of, their profession of Christ which they often experience, are lions. They need strength, not to flee from these, but to trample them underfoot, and this is the very help that is assured. The Lord well knows that our safety lies not in flight, but in fight. "He who does not 'tread upon' the lion, will

himself soon be trampled upon by the lion." This needed strength to trample the enemy underfoot is imparted to all who dwell in the secret place of the Most High.

The adder, hidden in the path or by the way, with the power of death in his sting, well expresses the unexpectedness and subtlety with which some temptations assail men. The lion roars and seeks to devour, but the adder gives no warning, and delivers its attack with deadly unexpectedness. How like is this to some of the temptations we all have experienced! It is by such that so many young people are defeated. Such temptation usually finds the place of least resistance in a person's strongest part. Abraham, whose faith was counted unto him for righteousness, made his greatest mistake through lack of faith. Moses, the man of meekness, was overcome in his place of strength by an outburst of temper. Job, the proverbially patient man, failed in patience. David, whose soul desired purity above all things, fell at the point where his strongest instincts were assailed. Peter, the fearless disciple, fell when swift temptation brought him to cowardly retreat. And thousands upon thousands of others who, like these men, have conquered many a lion, have fallen beneath the swift and unexpected assaults of the adder.

It is of this form of temptation that the Christian needs especially to beware, for while it is true that the devil has come down like a roaring lion seeking whom he may devour, he still is, as he always has been, the old serpent by whom the whole race has been fatally deceived. All through the years he has been successful with subtleties camouflaged to suit the spirit of each age. And for this last pleasure-loving, worldly-minded, reckless generation he has new and well disguised deceptions. The adder is still in the path of all those who are not overcome by the lion. We need to be guarded at every point.

The story is told of a storm in Scotland which blew down hundreds of trees on one of the large estates there. A traveller in that place, asking the cause of such destruction, was met by the surprised inquiry, "Do you not know, sir?" "Indeed I do not," he replied. "It was a storm that blew them down. It came from an unexpected direction. They had never before experienced a blow from that quarter."

It is a fact of Scottish history that the Castle of Edinburgh was never taken but once in all the wars of Scotland. On that occasion the enemy scaled the steep rocks where no guard was set—the point at which the garrison felt their greatest safety lay. So it is that temptation frequently takes us when off our guard, and from an unexpected quarter.

The adder is but a small creature. It is not deadly because of its size or strength, but rather because of its ability to remain hidden from all but the watchful. It is said that "when Pompey could not prevail on a city to billet his army with them, he persuaded them to admit a few weak, maimed soldiers; but these soon recovered their strength and opened the gates to the whole army." The little disguised temptations are really the most dangerous.

To all who are reaching out to feel the guiding hand of God, the moment of greatest discouragement is the time when divine help is nearest.—*The Desire of Ages*, p. 528.

ARMoured

Youth upon Life's threshold standing,
Hand upon his open door,
Footstep eager on the landing,
Heart aleap with hope before;
O, the tremor!
And the glamour!
Day doth dawn! Behold the morning
Not a cloud in all the sky;
Dost thou know there's need of warning?
Danger lurketh by and by.

Watch the way, O son of promise;
Guard thy going day and night;
Foes would foil each holy purpose,
Snares are set thy bloom to blight.
O, be watchful!
And be prayerful;
Keep thyself in Christ, thy Saviour;
If thou wouldst the comfort win,
Battle bravely, falter never,
Know no compromise with sin.

Gird thyself with truth's own armour—
Shield of faith and gospel sword;
Smite with might and thou shalt conquer,
Strong in spirit through the Word.
Men may cavil,
Fear no evil;
Take the helmet of salvation,
Let the feet be sandal shod;
So shalt thou overcome temptation,
Walk in paths of peace with God.

—Selected.

(Sunday, October 14)

Note to Church Elders and Leaders.—The training of the powers of the mind of our youth is a great work. The ability and courage to decide for the right is to a large degree dependent upon habits formed in childhood and youth. As Brother Weniger points out in his article following, the thinking habits of youth are moulded greatly by the character of their reading. And further, the choices of reading are governed by habits previously formed. Recognising the tremendous influence of the reading habit on the character and experience of youth, the Missionary Volunteer Department is devoting one programme to the discussion of the influence of reading on the developing mind and character of our young people. The programme itself could well be followed by a testimony meeting calling for personal experiences, and also for consecrations to guard the heart experience by guarding the leisure reading.

"HOW READEST THOU?"

BY CHARLES E. WENIGER

UPON a life of victory here depends an eternity of happiness hereafter. But in our pursuit of happiness, we have not been left to grope blindly about for the secret of a victorious life; the Heavenly Father has actually placed within the very heart of each of us the key to daily victory, and thereby made it possible for us through Christ to have eternal life.

What this key to life is, the wise man tells us when he says of man, "As he thinketh in his heart, so is he." Prov. 23: 7. "Keep thy heart with all diligence," is the command, "for out of it are the issues of life." Prov. 4: 23. A modern teacher has said: "Sow a thought, reap an act; sow an act, reap a habit; sow a habit, reap a character; sow a character, reap a destiny." It seems a long road from thought to destiny, but the way is sure.

Therefore, if we think low, degrading thoughts, we shall be debased and full of sin; but if we think uplift-

ing, noble thoughts, we shall be good and pure, and shall form characters fit to stand the test for eternal life. The Spirit of Prophecy makes very plain our responsibility over our thoughts as a sure basis for the conduct of life: "It is your duty to control your thoughts. . . . You are responsible to God for the indulgence of vain thoughts; for from vain imaginations arises the committal of sins, the actual doing of those things upon which the mind has dwelt."—*Testimonies*, Vol. III, p. 82. And yet this duty is not ours alone, for we are promised divine aid: "We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of God through sincere prayer."—*Steps to Christ*, p. 104.

Only by realising our duty and prayerfully lifting our souls to God shall we be able to make our lives blameless before God. "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. 10:5. Only thus may we have dwelling in us that mind "which was also in Christ Jesus." Phil. 2:5.

Our thoughts do not rise spontaneously in our minds. Our thoughts are a combination of ideas received through the senses. They are built up from impressions which gain access to our minds through the various avenues of sense. Therefore if we desire to think noble thoughts, the material from which our thoughts are formed must be noble. We must be sure that evil impressions do not enter the sanctum of our souls through the unguarded doors of our senses. "Those who would not fall a prey to Satan's devices," says Inspiration, "must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."—*Patriarchs and Prophets*, p. 446.

Of all the avenues into the mind, the easiest of entrance is the sense of sight. Man probably learns more through his eyes than he learns through any other single one of his senses. And twentieth century man probably learns most of what his eyes behold through his reading. Of all the factors for good or evil in the life of man, few can hold a place equal to that of reading. Since the days of Gutenberg the press has been the moulder of human thought, and hence to a great extent the spring of human action. How important it is then that we should, as suggested by Paul nineteen hundred years ago, "give attendance to reading." 1 Tim. 4:13.

With great city libraries housing in individual collections hundreds of thousands or even several millions of volumes; with news stands displaying scores of current magazines; with an increasing deluge of popular fiction pouring from the presses of the world; with almost hourly editions of great newspapers in every large city, surely, in this our day we do well to "give attendance to reading." All of it cannot be good. Most of it is poor. Much of it is positively bad. What shall be our guide?

In "Counsels to Teachers," pages 132 to 139, 377 to 385, etc., we are warned against "periodicals and newspapers containing continued stories which leave no impressions for good," "magazines and newspapers in which are found love stories," "books on sensational topics," "the recital of crimes and atrocities," "the

enormities, the cruelties, the licentious practices, portrayed in some of the strictly historical writings," "love stories and frivolous, exciting tales," "infidel authors," "fairy tales, myths and fictitious stories," etc. We are cautioned to beware even of "works of fiction that were written for the purpose of teaching truth or exposing some great evil. . . . Such reading unfits the mind for usefulness, and disqualifies it for spiritual exercise. It destroys interest in the Bible. Heavenly things find little place in the thoughts. As the mind dwells upon the scenes of impurity portrayed, passion is aroused, and the end is sin."

In our day it is very easy to understand the reason for such helpful counsel. Many authors are catering to the depraved taste of a sin-loving public; indeed, an authority on the writing of juvenile literature recently advised his students publicly, "Keep in mind this big truth: We now are giving boys what they demand rather than what we think they ought to have."—*Dennis H. Stovall*, in "Getting Across with the Boys' Story," in the *Plotweaver* for November, 1926, p. 11. And so rapidly is the public taste deteriorating in its unsatisfied lust for the sensational and the suggestive, that many a fictitious manuscript condemned for publication twenty years ago has since been published and greeted with applause. Is it any wonder that men's thoughts are turning from good to evil, and that, refusing to retain God in their minds, their lives are being given wholly to evil?

In general the practice of story reading is to be condemned. On this point the inspired counsellor writes: "The practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and from the love of spiritual things."—*Counsels to Teachers*, p. 134.

Especially to be shunned by the real Christian is the great mass of contemporary fiction that is flooding the book marts of the world and cluttering the pages of current magazines—fiction noisome with the taint of sin; reeking with the stench of the cesspools of humanity; cynical and sceptical in its attitude toward the home, society, government, religion, and God. Of such books, Nellie B. Miller, of the General Federation of Women's Clubs, writes:

"Any book which exalts self-expression at any price, destroys the accumulated spiritual experience of the ages, and reverts to the consciousness of the cave man who secured his self-expression by means of a club, is not worth while. Any book which heroizes the individual who defies the social order and tramples upon the lives of his own social group to secure his selfish desires, is not a good book, regardless of what the so-called 'critics' may say of its excellence. Love of home, loyalty to country, wistful search after God,—these are universal and elemental emotions. Whenever a book sneers at the sacredness of family life, heroizes the libertine, or subtly introduces the cult of the courtesan, it is not a good book. Whenever a book attacks our country's institutions without offering us anything better to replace them, it is a destructive force, and nothing that is destructive is worth while. Whenever a book makes us suspicious of our neighbour, or makes us think more meanly of ourselves, whenever it takes God's

smile out of His universe and leaves our skies clouded with doubt, it is not a great or a good book, I care not who wrote it."

Equally harmful, because more subtle in their influence, are the productions of authors containing only a slight suggestion of infidelity or untruth. How speedily a single seed of error planted in the human heart may grow into the full flowered tree of apostasy! How subtly does error insinuate itself into the mind of man!

The late Theodore Roosevelt gave his son Kermit some good advice on the reading of fiction in a letter written to the lad in the autumn of 1905. "There is quite enough sorrow and shame and suffering and baseness in real life," said he, "and there is no need for meeting it unnecessarily in fiction." That this principle applies to more than mere fiction is evident from the following inspired statement: "The horrible details of crime and misery need not to be lived over, and none who believe the truth for this time should act a part in perpetuating their memory."—*Testimonies*, Vol. VII, p. 165.

However, many persons read primarily, they say, for the charm of style. To them mere grace of form and beauty of language is an excuse for wading through the expression of thoughts which, if presented undisguised, would shock the reader's sensibilities. Many a filthy serpent of thought coils behind a jewelled show case; many a loathsome bird of prey perches in a gilded cage. Let us not be deceived by the external grace of language into allowing our souls to be defiled by the covered suggestions of evil couched in charming rhetoric.

On the other hand, let us discard all literature that wastes our time and energy; that excites our minds and prostitutes our imaginations; that destroys our relish for the solid things of life, or our faith in the worth while; or that disqualifies us for prayer and Christian service. And let us turn our minds to the books and periodicals that stand the test of Paul's guide to wholesome thought: "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—Phil. 4: 8.

The world abounds in noble books of real inspiration. There are plenty of good books, but life is so short that we do not have time for all the good books—we have time only for the best books. The trouble with many of us is that we discard the trash and fail to supply the good to take its place. Like the man out of whose house the evil spirit had been cast, we fail to put the good in the room of the displaced evil, and as a consequence seven devils more foul and loathsome than the first move in and take possession, and the latter state of us is worse than the former.

Let us make for our mental abodes nests of noble thoughts by reading the best thoughts of the best people as they reflect "the true light which lighteth every man that cometh into the world." Let us read thoughtfully, lovingly, receptively the Book of books, the writings of the Spirit of Prophecy, and other sound religious books; books of noble biography, of inspiring history, of worthwhile travel; books revealing God at work in nature and in the soul of man; books of wholesomeness and inspiration that stand the test of sanctified judgment.

In choosing our books, let us apply some such tests as these:

1. Is the book truthful?
2. Is its moral purpose sincere?
3. Is its language accurate and beautiful?
4. Is its tone uplifting?
5. Will it exert a positively spiritual influence?

If the book in question satisfies these demands, and, like Charles Lamb, we can conscientiously say grace before our mental meat, we are safe in reading the book. Nay, more, it will prove a positive help in Christian experience. It will do us good and not evil all the days of our life.

Young people, the times demand our lives. Our lives reproduce our inmost thoughts. Our thoughts depend largely on our reading. To each of us comes the question, "How readest thou?" Are we sitting on the brink of eternity merely weaving daisy chains or charmed by the false lustre of the serpent? God forbid. Rather, our lives consecrated to the Master's service, let us pray with H. H. Barstow: "Lord, let me never slight the meaning nor the moral of anything I read. Make me respect my mind so much that I dare not read what has no meaning or moral. Help me choose with equal care my friends and my books, because they are both for life. Show me that as in a river, so in reading, the depths hold more of strength and beauty than the shallows. Teach me to value art without being blind to thought. Keep me from caring more for much reading than for careful reading, for books than the Book. Give me an ideal that will let me read only the best, and when that is done, stop me. Repay me with power to teach others, and then help me to say, from a disciplined mind, a grateful Amen."—*Paradise of the Pacific*, January, 1923, p. 23.

I Read a Book

I read a book last week.

The author dipped his facile pen in fire
And seared raw facts of life into my brain.
Up from the mire he dragged dark truth
And flaunted it. He made all youth
Abnormal, all love lust, and God a jest.
And as I read, I knew his soul was warped;
His mind must know despair, thinking all truth
Was ugliness laid bare.

And then I read another book.

The author sat upon the very throne of Truth
And used a pen far mightier than a sword.
He wrote of Youth triumphant, clean and fine.
He wrote of Sin, compassion in each line.
He wrote of Love—it blossomed like a rose
Sprung from good soil. He wrote of One,
Giver of that great Trinity of Gifts,
Life, Love, and Beauty, and when he was done,
I knew somehow my stumbling feet had trod
The trail he'd blazed for me to his Friend, God.

—Claire McClure.

Blackboard Lights on Reading

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

"Intemperate habits of reading have an effect upon the brain similar to that which intemperate habits of eating and drinking have upon the body."—*Counsels to Teachers*, p. 135.

"The practice of story reading is one of the means employed by Satan to destroy souls. It produces a false, unhealthy excitement, fevers the imagination, unfits the mind for usefulness, and disqualifies it for any spiritual exercise. It weans the soul from prayer and from the love of spiritual things."—*Counsels to Teachers*, p. 134.

"Both old and young neglect the Bible. They do not make it their study, the rule of their life. Especially are the young guilty of this neglect. Most of them find time to read other books, but the Book that points out the way to eternal life is not daily studied. Idle stories are attentively read, while the Bible is neglected."—*Counsels to Teachers*, p. 139.

(Wednesday, October 17)

"PRIVILEGES AND OPPORTUNITIES OF THE YOUTH"

BY MRS. E. G. WHITE

"I HAVE written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."

This exhortation is addressed especially to the young. Their youth does not excuse them from responsibility. They are strong, and are not worn down with the cares and the weight of years; their affections are ardent, and if they withdraw them from the world, and place them upon Christ and heaven, doing the will of God, they will have a hope of the better life that is enduring, and will be crowned at last with glory, honour, and immortality.

It is an alarming fact that the love of the world predominates in the minds of the young as a class. Many conduct themselves as if the precious hours of probation, while mercy lingers, were one grand holiday, and they were placed in the world merely for their own amusement, to be gratified with a continual round of excitement. They find their pleasures in the world, and in the things of the world, and are strangers to the Father and the graces of His Spirit. Many are reckless in their conversation. They choose to forget that by their words they are to be justified or condemned. God is dishonoured by the frivolity and the empty, vain talking and laughing that characterise the life of many of our youth.

I have seen Satan as a wily, vigilant foe, intent upon leading the youth to follow a course of action entirely contrary to that which God would approve. The enemy well knows that there is no other class who can do so much good as young men and young women consecrated to God's service. He makes special efforts to lead them to find happiness in worldly amusements, and to justify themselves by endeavouring to show that these amusements are harmless, innocent, and even important for health. He presents the path of holiness as difficult, while the paths of worldly pleasure are strewn with flowers. In false and flattering colours, he arrays the world with its pleasures before the youth. But the pleasures of earth will soon come to an end, and that which is sown must also be reaped. Are personal attractions, ability, or talents too valuable to devote to

God, the Author of our being, Him who watches over us every moment? Are our qualifications too precious to devote to God?

The youth often urge that they need something to enliven and divert the mind. The Christian's hope is just what is needed. Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness. The young should study the Word of God, giving themselves to meditation and prayer. They will find that their spare moments cannot be better employed. Wisdom's "ways are ways of pleasantness, and all her paths are peace."

Titus exhorts the youth to sobriety: "Young men likewise exhort to be sober-minded. In all things showing thyself a pattern of good works: in doctrine showing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you."

I entreat the youth, for their soul's sake, to heed the exhortation of the apostle. All these gracious instructions, warnings, and reproofs will be either a savour of life unto life or of death unto death.

The young are naturally inclined to feel that not much responsibility, caretaking, or burden bearing is expected of them. But upon every one rests the obligation to reach the Bible standard. The light that shines forth in privileges and opportunities, in the ministry of the Word, in counsels, warnings, and reproofs, will perfect character, or will condemn the careless. This light is to be cherished by the young as well as by those who are older. Who will now take their stand for God, determine to give His service the first place in their lives? Who will be burden bearers?

"Remember now thy Creator in the days of thy youth." Jesus desires the service of those who have the dew of youth upon them. He wants them to be heirs of immortality. They may grow up into noble manhood and womanhood, notwithstanding the moral pollution that abounds, that corrupts so many of the youth at an early age. They may be free in Christ; the children of light, not of darkness. God calls upon every young man and young woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the Lord. They need not remain in indolence, making no effort to overcome wrong habits or to improve the conduct. The sincerity of their prayers will be proved by the vigour of the effort they make to obey God's commands. At every step they may renounce evil habits and associations, believing that the Lord, by the power of His Spirit, will give them strength to overcome.

Individual, constant, united efforts will be rewarded by success. Those who desire to do a great deal of good in our world must be willing to do it in God's way, by doing little things. He who wishes to reach the loftiest heights of achievement by doing something great and wonderful, will fail of doing anything.

Steady progress in a good work, the frequent repetition of one kind of faithful service, is of more value in God's sight than the doing of one great work, and wins for the youth a good report, giving character to their efforts. Those who are true and faithful to their divinely appointed duties, are not fitful, but steadfast in purpose, pressing their way through evil as well as good report. They are instant in season and out of season.

The youth can do good in labouring to save souls.

God holds them accountable for the use they make of the talents intrusted to them. Let those who claim to be sons and daughters of God aim at a high standard. Let them use every faculty God has given them.

The youth who are consecrated to God sway a mighty influence for good. Preachers or laymen advanced in years, cannot have one half the influence for good upon the young that the youth, if devoted to God, can have upon their associates. They ought ever to remember that upon them rests the solemn responsibility of doing all they can to save their fellow mortals, even at a sacrifice of pleasure and natural desires. Their time, their means, their influence,—all that they have and are should be consecrated to God.

Those who have really tasted the sweets of redeeming love will not, cannot, rest until all with whom they associate are made acquainted with the plan of salvation. The young should inquire, "Lord, what wilt Thou have me to do? How can I honour and glorify Thy name upon the earth?"

Souls are perishing all around us, and what are you doing, my young friend, to win souls to Christ? O that you would use your powers of mind in seeking to approach sinners, so that you might win even one soul to the path of righteousness! What a thought! One soul to praise God through eternity! One soul to enjoy happiness and eternal life! One gem in your crown, to shine for ever and ever! But you may be able, by the grace of Christ, to win more than one from sin to holiness, and your reward will be great in the kingdom of heaven. Through the prophet Daniel the Lord declares that those who turn many to righteousness shall shine as the stars for ever and ever.

Upon the youth there rest grave responsibilities. God expects much from the young men who live in this generation of increased light and knowledge. He desires to use them in dispelling the error and superstition that cloud the minds of many. They are to discipline themselves by gathering up every jot and tittle of knowledge and experience. God holds them responsible for the opportunities given them. The work before them is waiting for their earnest efforts, that it may be carried forward from point to point as the time demands. If the youth will consecrate mind and heart to the Lord's service, they may reach a high standard of efficiency and usefulness. This is the standard that the Lord expects the youth to attain. To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God,—a failure to work for the good of humanity.

What are you doing, dear youth, to make known to others how important it is to take the Word of God for a guide, to keep the commandments of Jehovah? Are you by precept and example declaring that it is only by obedience to the Word of God that men can be saved? If you will do what you can, you will be a blessing to others. As you labour according to the best of your ability, ways and opportunities will open before you to do more.

Upon us God has bestowed great and precious gifts. He has given us light and a knowledge of His will, so that we need not err or walk in darkness. To be weighed in the balances and found wanting in the day of final settlement and rewards will be a fearful thing, a mistake that can never be corrected. Shall the book of God be searched in vain for our names?

There is no happiness or safety except in the fear of the Lord. My dear young friends, morning and evening let your prayers go up from unfeigned lips that the Holy Spirit may take possession of your hearts and keep you from the seductive influences of the world. Work for Jesus; stand up for Jesus; and He will stand up for you in the day of God's judgment.—*Youth's Instructor* January 1, 1907.

(Sabbath, October 20)

"JESUS, THE REMEDY FOR SIN"

BY F. A. WRIGHT

IN medical science, before a true remedy can be offered there must be a true understanding of the trouble and its cause. The same is true here. Sin is our trouble, our affliction, our disease, and we must first come to an understanding of its cause and its final effects before we can ever appreciate the remedy.

Sin, Our Enemy, the Only Thing God Hates

The book of Judges records that in the evil days when civil war was raging in Israel, the tribe of Benjamin boasted of having seven hundred men who "could sling stones at a hair breadth, and not miss." Nearly two hundred times the Hebrew word *chatha* (here translated "miss") is rendered "sin" in our English Bible; and this striking fact may teach us that while "all unrighteousness is sin," the root thought of sin is far deeper. Man is a sinner because, like a clock that does not tell the time, he fails the purpose of his being, and that purpose is, as the Westminster divines admirably state it, "to glorify God and enjoy Him for ever." Our Maker intended that we "should be to the praise of His glory." In this we have utterly failed and "come short of the glory of God." Man is a sinner, not because of what he does, but by reason of what he is.

Sin is the only thing that can rob us of success as soul winners and the only thing that can defeat our purpose to be citizens of high moral influence and blessing among the people. We must get rid of it, root and branch. It is our worst foe, and we should pray earnestly to get a true picture of its work. Sin is a deadly poison, and it makes no difference how much or how little we partake of it, we are subject to the deadly result. When Lot was commanded to leave the doomed city of Sodom to save his life and the lives of his children, he asked the Lord to permit him to enter another city of the plain, which was a "little one," but the Lord refused to permit it, because it would have been just as detrimental to Lot as to remain in Sodom.

The fact that the city was a "little one" did not change the danger; so it is with sin, we cannot distinguish between large and small sins. They all bring the same results. Sin is "the source of every heart-ache, the thorn on every stem of joy, the sting of every sorrow, and the cause of every death." There is nothing in this world that is so much needed as young men and women who are afraid to tamper with it. The kind of workers the Lord is looking for to finish the gospel for this time, is young men and women who know that true heroism is found in being afraid to have anything to do with sin.

Today, sin has taken a very subtle form and has become scientific. Sin is taught in many schools of high

standing. One can learn to rob banks and mail trains today by attending certain secret schools for such instruction. The use of tobacco is publicly recommended by the so-called best society. Tobacco, the deadly weed, is being scientifically grown and cured and placed upon the market by the sanction and license of the law. Everything that borders on the immoral and indecent has become the best patronised, and the theatres which cater to such are those that have the best attendance. All this, and much more, today is carrying its banners in our streets and is even recommended by the church. Satan is seeking to immortalise sin, and he has devices yet to use which he intends will make sinners out of saints. Oh, may we beware of the deadly foe, sin!

Some may think they can hide their sins, and thus not be noticed. A certain photographer desired to photograph the face of a beautiful young lady. She finally consented, and upon examination of the proof it showed her face most strongly mottled, whereupon he went to her home to say that he wished to try again, when he was informed that she was all broken out with measles. He had caught nothing with the eye that marred her beauty, but the keen, searching eye of the camera had caught even the germs of the measles under the skin. What a solemn lesson! One may cover up, it may be, through all his life, the hidden secrets of sin in his heart; but it will be impossible to deceive the eye of our Master. He can detect sin in its smallest form, and will reveal our photograph in its truest light when we stand before Him face to face.

"Years ago Gladstone explained the apparent decay of mankind in some men by saying that the people believed there was nothing in God to fear, and nothing in sin to worry about;" but let us remember that sin is the most deadly foe to man, and it is something to be afraid of. Its author is the devil and Satan. It found its inception within his heart. (Eze. 28:14-17.) Pride and self-exaltation led him into all manner of evil until it became necessary for God to vindicate righteousness by expelling him from heaven. He then took up his work of inciting humanity into the practice, and all the woe and misery of human history, which is a story of bloodshed and tears, has followed.

It may be, my dear young friend, you have felt yourself under the power of this subtle leader and the habit of sinning. If so, it is the sense of your need which is crying out in your soul for help. Our first parents sinned, and we have inherited a sinful nature which must be subdued by some power outside of ourselves. Our very best works are but sin. Man, of himself, can do nothing but sin. Job, the patriarch, expressed his hopelessness when he said: "How should man be just with God?" Job 9:2. He realised that it was impossible for mortal man to be like God if he was to accomplish it in his own strength. Sin leaves our record of life one scarlet page and red like crimson, but there is a remedy, and that remedy is the "Lamb of God."

Jesus, the Remedy

When John the Baptist was preaching and baptising at Jordan and large crowds were gathered about him, he looked out in the distance and saw Jesus coming. He said, "Behold the Lamb of God, which taketh away the sin of the world." In this statement he described the wreck and ruin of the world. Mankind is under the

terrible bondage of sin, and the earth is cursed with a curse; but here is one who will take it all away. Peter, in his discourse on the day of Pentecost, said there was no other Saviour given among men but Jesus. And Jesus, in His teachings concerning Himself, said, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me." Paul in his great logic and persuasion told the people that Christ Jesus was given to be "a ransom for all." 1 Tim. 2:6. A ransom is a corresponding price, or one equal to that which was lost. Jesus says, "I came to seek and to save that which was lost."

In seeking and saving that which was lost, Jesus lost His own life and tasted death for every man. He relates the nature of His work of salvation by the story of the lost sheep, and shows that He was willing to give His life for even one poor, helpless sinner. In this parable He reveals the love of God for one soul lost in sin. White or black, red or yellow, all men are precious in His sight, and He gave Himself as their ransom. In Him there is hope for all. In His sacrifice of Himself the cross is the central feature, and becomes the most glorious object in the sight of man. Since all men were condemned to die because of sin, if there was to be any salvation for them, some one must die in their place. That is the very thing Christ was given to do for man.

No Loxe Like His Love to Me

A sturdy farmer came into the little village one day, driving a span of fine young colts hitched to an old work waggon. He drove up in front of the post office, and was about to tie the team, when a large piece of newspaper was blown across the street and under those colts. They sprang ahead with great power, and the farmer caught and held to them, but they dragged him down the street with them. The colts stumbled and fell. In falling they crushed the body of the man. Friends rushing out to assist him found he was nearly dead. They asked why he had risked his life for that team and old waggon, and he answered with his last breath, "Go look in the waggon." They looked in the waggon, and saw his little boy sound asleep. He knew for what he was giving his life. Was it worth it? Friends, Jesus stepped in front of humanity's great runaway, and seized him who was striving to destroy the lives of many, yes, the lives of all mankind, and saved us; but it took His life, His sinless life, as a sacrifice. Are we worth it? We must be, or He would not have made the sacrifice. He says He loves us with an everlasting love, and from all that He has done to make it possible for our salvation it looks very much as if He does. Do we appreciate what He has done? Are we striving to glorify Him in every word and act?

There Is Power in His Blood

Scientists tell us that the dye that they cannot destroy is turkey red. If they steep it long enough to efface the colour, the fibre will be destroyed. The only use for red rags is to make them into red blotting paper. The Spirit of God led the prophet Isaiah to write, not "though your sins be as blue as the sky," or "as green as the olive leaf," or "as black as the night;" he chose the very colour which modern science, with all its appliances, finds to be indestructible,— "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa.

1:18. The blood of Christ will cleanse from all sin. (1 John 1:7.) The love of this man Christ Jesus leads Him to accept all who come to Him confessing their guilt and sin. "Whosoever will" may come, and partake of the water of life freely. How can we spurn such love? How can we reject such a remedy for our sin-sick soul and body? Jesus is the great Physician, and He is also the Remedy.

JESUS, MY LORD

Out of the ages one figure benign
Gleams with a glory that ever will shine,
Gleams with a radiance wholly divine,—
Jesus, my Lord.
No one so tender and gracious as He,
No one so open and eager and free,
No one comes ever so closely to me,—
Jesus, my Lord.

Endless the comfort that lives in His eyes,

Endless the counsel ineffably wise,
No one so gladdens and satisfies,
Jesus, my Lord.
Angels in Heaven His majesty sing,
Lord of all powers, the Infinite King,
Pæans and praises eternally ring,—
Jesus, my Lord.

All are His brothers, the rich and the poor,
Children and sages, the famed, the obscure,
Mightiest monarch and lowliest boor,—
Jesus, my Lord.
Never a sorrow that He does not feel,
Never an anguish that He cannot heal,
Fount of all blessing and triumph and weal,—
Jesus, my Lord.

Saviour of sinners from limitless woe,
Foul to Thy purity trembling we go,
Touch us and we shall be whiter than snow,—
Jesus, my Lord.
Kindness unspeakable, come at my call;
Low at Thy feet I falter and fall;
Jesus, my brother, my Saviour, my All,—
Jesus, my Lord.

—Amos R. Wells.

The Children's Lessons

A Word to Junior Leaders

FIRST comes the sowing, then the reaping. Every special occasion, like a Week of Prayer, should bring a harvest of the souls of our children and young people, because of definite decisions made to surrender all to Jesus. Plan during M.V. Week for special meetings to be held in the church or the church school, and a careful effort made to present clearly the great truths of salvation.

Lessons for five meetings only have been provided, but we would suggest that wherever possible meetings be held *every day* for the juniors. Appoint two or three dependable, consecrated workers to take charge of these meetings. These leaders with God's help, and by personal work in visiting the children at their homes, may be able to accomplish much in bringing the boys and girls to a decision for Christ, and helping those who are already Christians to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

LESSON I

Topic: "Jesus, the Great Drawing Power"

Memory Gem: "Christ is the source of every right impulse. He is the one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts."—"Steps to Christ," p. 30.

Inspirational Study: Chapters in "Steps to Christ" on "God's Love for Man" and "A Knowledge of God."

Bible Study: "God's Care for the Birds and Flowers." (Matt. 6:26, 28, 29.) (Many illustrations from nature with which the children are acquainted can be given, showing the loving care of God over the things He has made. "The love of God is broader than the measure of man's mind, and the heart of the Eternal is most wonderfully kind.")

Texts: John 12:32; 3:16.

Materials: A magnet, small iron tacks, some large tacks or small nails, large nails, and a few brass tacks or pins.

Suggestive Lesson.—I am sure that all the boys and girls here have many times in their lives felt a great desire to be good and do right. What causes these desires? It is the drawing power of Jesus. (Repeat the memory gem.) Let us illustrate this drawing power of Jesus by this magnet. These tacks and nails will represent different kinds of people. When I pass the magnet around among these small tacks, many of them cling to it. We cannot see what holds them, because the power is unseen. You see some of the tacks do not even touch the magnet, but are drawn through the influence of the other tacks. If I shake the magnet, some fall off.

These small tacks represent the children. It is much easier to come to Jesus when we are young. Now, when I put the magnet among these nails, a number of them cling to it, but not so many. When boys and girls grow to be young men and women, it is not so easy to decide to do right, because their habits have been formed. Do you remember *when* the Lord says we should serve Him? (Quote Eccl. 12:1.)

Now, notice these large nails. Very few are attracted. In some cases one end of the nail will be lifted and then it falls back. You see, the earth is a magnet, too, and the earth draws harder on the nails than this magnet. When young people grow to be men and women without giving their hearts to Jesus, they become so burdened with cares and come to love the worldly things so much that it is very hard to let go of the world and cling to Jesus. Jesus says that the "cares of this life" and "the deceitfulness of riches" keep them from giving themselves fully to His service.

Now, do you notice that there are some tacks (or some pins) that make no move at all when the magnet is brought near to them? These are brass, and are not affected by the magnet at all. These represent boys and girls, or grown people, who resist the drawing power of Jesus. Although He loves them so much that He died for them, and is sending His Holy Spirit to invite them, they say, "No, we don't want to do right. We don't want Jesus in our lives." And so they are never drawn.

Here is another beautiful lesson. The magnet picks up some tacks; and now notice that these clinging tacks will pick up other tacks, a whole bunch of tacks. When we are attached to Jesus, His love is in us and draws other people to Him.

Now it does not matter that Jesus is not here in person as He was in Palestine. He draws just the same, though we cannot see Him. I will place this sheet of paper between the magnet and the tacks, and it draws just the same; and when I move the magnet above the paper, the tacks follow below. If there were a great magnet above this room, pieces of iron in this room would move about as the magnet moved up there. This is walking by faith, but it is very real.

Jesus loves us, and wants us to be happy. He wants to take all sin out of our hearts so we will help others here, and by and by go with Him to live in the new earth. If we do not resist, during this Week of Prayer, we shall be drawn to Him.

LESSON II

Topic: "Character Building"

Memory Gem: "The heavenly character must be acquired on earth, or can never be acquired at all."—"Testimonies," Vol. II, p. 267.

Texts: 1 Sam. 16:7; Job 11:14, 15; 2 Cor. 3:18; Isa. 50:7.

Characters: David or Daniel. (See Bible accounts; also "Patriarchs and Prophets," or "Prophets and Kings," p. 479.)

Acrostic on Building Character

W - ords
A - ctions
T - houghts
C - ompany
H - earts

Suggestive Lesson.—Have the Juniors repeat frequently during this talk the memory gem quoted above. Impress upon their hearts that the most important thing in this world is the building of a right character. Give a character sketch of David (or Daniel). Point out his strong traits of character, and emphasise the fact that it was because he always did right in his simple day-by-day duties that God could call him to do a great work. Bring out the lesson that we cannot indulge in even little sins, and keep ourselves clean for God's service. It is not enough that we appear to be doing right, we must be right at heart, or sooner or later it will tell in our lives. What we are shines out in our very faces.

The story is told of a choir boy employed in a cathedral of Europe. One day the great artist Da Vinci visited the cathedral and saw the boy. At once he recognised this lad as the very character for which he had been looking to represent Christ in his picture of the last supper. The kindness and manliness of his heart shone out in his countenance. So it came about that the choir boy sat while the artist painted the Christ in his picture. Only one other character was missing. Years went by. The picture remained unfinished, for the artist could find no face to represent the weak and wicked character of Judas. Meanwhile, the choir boy grew to manhood, but he had failed to build a character that would withstand the temptations and vices of the world. One day on the street the artist saw a man—selfishness, wickedness, and sin written on his face. Because of the money offered, the man was willing to sit while Da Vinci painted the face of Judas. The artist did not recognise him, but the man recognised the picture. At the close of the sitting the degraded man told the artist that he was the very same choir boy who had sat for the painting of Christ.

Read Isaiah 50:7, and point out to the boys and girls that God will help them in building beautiful characters. No matter what our environment, He will help us to overcome. A group of sight-seers, going into a coal mine, noticed at the entrance a beautiful glossy white flower. Its perfect whiteness seemed all the more white amid the coal dust which covered everything else. The guide picked up a handful of black dust and threw it upon the plant, but not a speck clung to the dainty flower. Its petals were covered with an enamel which turned aside even the tiniest particles of dust. Nothing could stain its snowy whiteness. Even so may the character of every Junior be pure and clean.

LESSON III

Topic: "The Safe-Deposit Box"

Memory Gem: "You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will."—"Steps to Christ," p. 52.

Texts: Rom. 6:13; 2 Cor. 8:12; Jer. 24:7; Prov. 23:26; 1 Chron. 29:5, last part.

Inspirational Study: "The Ministry of Healing," p. 176; and "Steps to Christ," pp. 52-55.

Objects: Two keys, one large and one small.

Suggestive Lesson.—How many of you boys and girls have ever been inside a safe-deposit vault? How many have at least seen one? (If any have not even seen one, explain that it is a little fire-proof room where safe-deposit boxes containing valuable papers or jewels are kept. You might illustrate by a rough sketch on the blackboard.) Now, if you have visited a vault, the man in charge let you in by unlocking it with a key (or a combination lock which he understood). But when you were once inside, he did not unlock the little boxes to show you, did he? Why? Because the men whose valuables are in those little boxes hold the keys to them.

Now I think of that vault as representing this world, and whom do you suppose the little boxes represent? Yes, they would be the people in the world. (Hold up large key.) Let us suppose that this is the key that unlocks the world. Who would

be the holder of it? Yes, God. Let us name it "God's great love." Was it not His love that unlocked all the treasures of heaven and earth for us? It was His love that prompted Him to send His Son to die for us. It is His love that gives us every daily blessing.

Since the large key belongs to God, then to whom does the small key belong? To us. What shall we use it for? Is it not to unlock the door to our hearts? The Lord says, "My son, give Me thine heart." Did you ever stop to think that not even God can open our hearts unless we are willing to let Him in? But we haven't decided what is the name of this little key; I almost told you. Yes, this small key must be "the will," for Sister White once said, "God cannot save man against his will from the power of Satan."—"Testimonies," Vol. IV, p. 32. Repeat memory gem.

Tell the story of the healing of Naaman the leper (2 Kings 5: 1-15), stressing these thoughts:

1. We must be willing that God shall have His way in us, because He knows best.

2. Oftentimes it is little things that count more than the great things. Verse 13.

3. When Naaman surrendered his will to God, he was cured. Verse 14.

4. Having surrendered his will, now Naaman could praise God. Verse 15.

Read Jeremiah 24:7, and have a season of prayer that the Lord will give each Junior a "heart"—a real desire, a will—to know Him.

Read 1 Chronicles 29:5, and turn the meeting into a consecration service, giving opportunity for each Junior to speak.

LESSON IV

Topic: "Clean Lips"

Memory Gems: Ask each Junior to select and memorise for this meeting a text on our speech or on truthfulness.

Suggestive Texts: Ps. 39:1; James 3:2; Matt. 12:36, 37; Phil. 4:8; Ps. 19:14.

Inspirational Study Helps: "Education," pp. 234-236; "Christ's Object Lessons," pp. 335-339.

Objects: Three sieves (or pieces of screening) with different sizes of meshes, sand, fine enough so that most of it will go through the finest A little sieve.

Suggestive Lesson.—Discuss the texts quoted by the Juniors. Draw the boys and girls out to talk of the different ways in which we use speech, listing key words on the blackboard (for example, Kind Words, Criticism, Impatience, Truthfulness). Then give an object lesson on gossip, illustrating with the three sieves. Ask the Juniors to suppose that we could actually strain our words through sieves. We will name these three sieves (attach labels bearing names in large letters): The one with the larger meshes, "Is it true?" the medium meshes, "Is it kind?" and the small meshes, "Is it necessary?" Now let us see. Jane comes home with a story that John told something which was not true. Before listening to the tale, mother inquires if Jane is sure that it will go through the first sieve. (Hold up sieve labelled, "Is it true?") Yes, Jane knows it will, she heard him say it. (Hold up large mesh sieve, and let sand trickle through.) Then mother insists that the second sieve, "Is it kind?" also be tried. (Use medium sieve, which is so small that very few grains of sand go through.) Jane has very little reason now to tell her story, and she decides that she will not try to put it through the third sieve, "Is it necessary?" Very seldom is it necessary to repeat tales of gossip or unkind things.

Read or tell the story of the man whose lips were made clean. Isa. 6:1-8. Compare Isaiah's time with our time. It troubled Isaiah that he was "a man of unclean lips." "Woe is me," he exclaimed. He saw that God had a work for him to do, a message needed to be given to his people; but he knew that he was not prepared to give it. Seventh-day Adventist Junior Missionary Volunteers are called to do a special work, just as was the young man Isaiah; but before God can use them in His work, they must be boys and girls of clean lips. (Read and comment on James 3:2.) Encourage the Juniors to make a special effort to become boys and girls of "clean lips," to overcome impatience or habits of gossip or dishonesty. An angel was sent to purify the lips of Isaiah, and today heaven is so interested in seeing Juniors overcome on this point that angels are appointed to help

in choosing right words. ("Christ's Object Lessons," pp. 342, 343.)

To close repeat in concert, with bowed heads, Psalm 19: 14.

LESSON V

Topic: "God's Shining Lights"

Memory Gem: "The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life."—"Christ's Object Lessons," page 330.

Texts: John 8: 12; John 5: 35; Matt. 5: 14, 16.

Study Help: "Christ's Object Lessons," chapter on the "Talents."

Object: Candles.

Suggestive Lesson.—In John 8: 12 Jesus tells us that He is the light of the world, and He is our example in all things. In speaking of John the Baptist, Jesus said that he was "a burning and a shining light." Do you think He would say that of you if He should speak of you today? (Read Matt. 5: 14.) Make the lesson very clear that Jesus was speaking to us away down in this age. He saw that there would be many Juniors, and He said, "Ye are the light of the world." The leaders of our church today are looking to the Juniors to help give this last message to the world. At the last General Conference, Pastor Spicer said:

"When the hour comes that God is to do great things, He says, 'Gather the children.' When in Zechariah 2: 4 He speaks of the judgment hour, of the building again of Jerusalem, and the gathering of His people from all nations, He says: 'Run, speak to this young man, saying, Jerusalem shall be inhabited [rebuilt].' Oh, He commissions the angel to run and tell the young people of the work to be done. . . . Wherever you touch the crises in God's work, somehow it seems to me the Lord's attention is turned toward the youth and the children." (Repeat the memory gem frequently.)

I read again from Matthew 5, the 16th verse, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Here produce several candles, some long, some short. Tell the Juniors that we will let these represent a family, asking them to tell you which shall be father, mother, and children. Of course, they will choose the largest one for father, and on down. (Light the candles while they are being named.) No, that is not correct; the largest candle of all represents the baby—why? Bring out the lesson that it is the smallest child who has the longest time to shine for Jesus. God does not value our service according to the time nor talents which we have, but He does expect a Junior to begin shining at the earliest opportunity.

Some (or all) of you Juniors during this Week of Prayer have decided to let your lights shine for Jesus. But you must begin right away to do everything possible to keep your candle light bright and clear. This is not always going to be easy, for as soon as Satan finds you are going to serve the Lord, he will try all the harder to keep you from it. I think of a little Quaker boy who said, "I know that the Lord forgave my sins, for a great load rolled off my heart; but I feel that I am not converted just right yet, because I don't like to leave my play when mother calls."

Open the meeting for a response from the Juniors. Encourage them to reconsecrate their hearts anew today for service. Lead on to helpful suggestions of definite ways in which Juniors can keep Christian experience bright. Make a list on the blackboard. It would impress the lesson of the importance of faithfulness in everyday things if you give here a brief sketch of the life of some worker in the foreign field, emphasizing his obedience and deeds of helpfulness when he was the age of your Juniors. The early life of Jesus is ever a practical example. Close the meeting with earnest prayer that Jesus will give special help to every Junior.

PLEASE preserve this paper for study during the Missionary Volunteer Week, October 13-20. It has been posted early in order to reach all the field in time for this special occasion.

At the close of the Union Conference Council, Pastors A. G. Daniells and W. W. Fletcher went to the A. M. College to spend about ten days with the believers at Avondale.

PASTOR GORDON BRANSTER reports an excellent time at the Buresala School, Fiji, during their recent Week of Prayer. Fourteen of the young people were baptised at its close. Brother Harry Steed, at the Wainibuka School, reports about twelve of his young people preparing for baptism.

AORE TRAINING SCHOOL, NEW HEBRIDES

BY D. NICHOLSON

OUR new training school at Aore is still in the pioneer stage but this year the general aspect is one of permanency. The men who had a counter claim to the land have changed their attitude and seem most friendly, as they realise the objectives of the work for which this school stands in the group. Friendly visits and gifts of seed for planting from these neighbours, with a decision on their part not to contest their claim as formerly, assure us that the Lord has, in His own way, quietened the troubled waters of the past.

In June the *Loloma* visited most of our companies and picked up students for this term. There was a good response from each village, and today fifty bright young people are in training. These represent many tribes, peoples who in time past were separated from one another by the enmity and exclusiveness of district customs. There are students from Ambrym, Atchin, Big Bay, Santo, Pentecost, and Malekula, and one student from the Nivimbus tribe of Big Nambus.

These students came with a determination to do their best, because they know that this is the work of God. This thought has brought together a loyal and devoted band who are striving to make this station all that it ought to be. Perhaps no other part of their training is of greater importance. Here in the problems of building and planting they are learning how to apply Christianity, and as they go out in future days to tribes savage, uncultured, and heathen, they will be better able to overcome difficulties in pioneer life. Two thousand hours' work is being done on the station each week. Some are engaged in sawmill work, others are cutting down virgin bush and planting, and still others are building. Timber is now being cut for our new school, which will be 40 ft. x 20 ft.

The class periods are from nine to one o'clock each day. Classes are conducted in the elementary principles of reading and writing in English as well as in the native dialects. The Bible lessons are greatly appreciated, and those who have learned to write spend spare time in copying down notes for future reference. Islanders are good singers, and next to the Bible the singing class holds the hearts of all. Four nights each week, part singing is being taught, and it is an inspiration to hear the mellow voices singing in harmony.

While busy in study and labour we are by no means isolated. The Lord has impressed the hearts of some of the heathen in the villages on Malo and Santo, and opportunities are arising for a strong evangelistic work in these districts. We are confident the Lord is leading onward to finish His work in this corner of His vineyard.

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