

The Church Officers' Gazette

VOL. II

MAY, 1915

No. 5

Church Officers' General Instruction Department

The Prayer Meeting — No. 2

LAST month we called attention to the value of the prayer meeting, and to some things which sometimes hinder the securing of the best results in these weekly spiritual gatherings of the church.

The following extracts, suggestive of a model prayer meeting, contain some profitable hints for church officers and those who lead prayer meetings:—

"It began punctually at the moment. As the clock struck eight, the leader rose and sounded the reveille, by giving out the inspiring lines—

"Come, my soul, thy suit prepare,
Jesus loves to answer prayer."

"A sweet symphony was touched on a piano in one of the crowded rooms, and then the words of the hymn were sent heavenward on a full tide of united and enthusiastic song. Every voice chimed in. Each verse was sung with more spirit than its predecessor, marking the outcome of the rising devotion; and, like a strong 'off-shore' breeze, the opening chant of praise carried the whole meeting out of harbor into the larger liberty and deep waters of the open sea. Then the leader invoked the descent of the Holy Ghost, the gift of utterance, and the Pentecostal baptism. It was a very short prayer, but very full. He prayed for the gift of prayer upon all, for honesty of speech, for deliverance from dead formalities, for sincerity in confession, for childlike familiarity of approach to God, for filial faith; and then closed by inviting Christ to 'come in, as through the closed doors of the disciples' upper room at Jerusalem, and speak, Peace be unto you.'

"As soon as a fitting passage of the Word had been read, each one present seemed ready to bear his part in giving life and interest to the occasion. Each one felt, 'This is not the leader's meeting, nor the pastor's, but my meeting with my own spiritual family at the feet of my own Saviour. Here I have a right to weep and sing, and melt in spirit, and flow out in social communings with the brotherhood around me. If I am silent, then the meeting may prove dumb; and if I freeze up, then my neighbor may chill through, until the place becomes an ice house.' So there was no entreaty required on the part of the leader to 'draw out' those present. He was obliged to use no turnkey. What is more pitiful than to see a poor, embarrassed elder or deacon sit before a petrified company, and after a long, awful pause, in which you can count the clock ticks, beseechingly implore 'some brother present to improve the time,' as if the dreary dribble of dullness that was forced out by such a process was not a downright misimprovement and murder of the sweet, sacred hour of devotion? It is no wonder that so many of us grew up with a loathing for the very name, and next to a taste of the birch that grew behind the school-house, we dreaded a sentence to 'go to prayer meeting.' Our only solace was a sound nap, until some one shook our eyes open, and with an admonitory thump informed us, 'Meetin's out; it is time to go home.'

"But even a child of eight years old would have been interested in the enlivening service we are now etching. Not a moment was lost; not a syllable of persuasion was needed. One man rose and gave a touching account of the scene a few evenings before, when he had first set up a family altar in his once prayerless house. That was his first audible prayer, and this was his first speech. While he is speaking, the tears stream down the cheek of his astonished and overjoyed wife. Then comes a fervid prayer of thanksgiving to God from some one present,

and a petition that the family altar thus reared may never be desecrated or thrown down. After this a youth arose, with a blue jacket, and an anchor embroidered on his broad collar. He had been brought there by a tract visitor. The burden of this short, artless speech was, 'Come to Jesus.' 'Whosoever will, let him come,' said the sunburnt youth; 'that means that everybody on board may come, from the captain to the cabin boy. We are bound for heaven. Christ is our pilot. The anchor is sure and steadfast. Come aboard, friends, before eight bells strike, and your time is up.' No one felt like criticizing this earnest lad, or objecting to his simple vernacular of the sea. He spoke as the Spirit gave him utterance. So did they all. One young man asked counsel in regard to the rightfulness of his discharging some prescribed duties in a government office on Sabbath mornings. The leader answered his question briefly, and a brother offered prayer that God would guide aright his perplexed child, would enable him to 'do right even if it cost him his daily bread,' and would deliver the land from Sabbath desecration in high places.

"When his prayer was ended, a tremulous, stammering voice was heard in the farther room for a moment, and then it stopped. There was a breathless pause. Every one felt for the young beginner. Every one wanted to help him out. He began again, hesitated, stammered out a few words brokenly; at last he said: 'O Lord, thou knowest I cannot tell what I want to say; but thou hearest even what I do not say. Have mercy on my poor soul, for Christ's sake. Amen.' An audible sob broke out throughout the whole apartment. Then outspoke a gray-headed veteran, in tones like old Andrew Peden's among the Covenanters of the Highlands. The old man went into his prayer like Gideon into the battle with Midian. The sword of faith gleamed in his right hand; the light shot forth as from the shivered pitchers, and the whole host of doubts, and sins, and fears were scattered like chaff at the breath of the gale. How he took us all on eagles' wings heavenward! How he enthroned the glorified Lamb! And the close of his rapturous outbreak was in a 'sevenfold chorus of hallelujahs and harping symphonies.'

"When the old man's prayer was ended (it was the seventh prayer offered during that one busy, blessed hour), the time had arrived for closing the service. The leader touched his bell, and read the doxology. We were all in the very frame for that most celestial of strains,—glorious *Old Hundred*,—that magnificent battle hymn to which Luther marched against principalities and powers, and spiritual wickedness in high places. Immortal is that strain, like him who gave it birth. There is not a Christian's tomb in all our land where repose not the silent lips that once sang that matchless tune. If any of earth's music shall be heard amid the 'new songs' of Paradise, be assured that the one surviving piece that shall outlive the judgment will be that 'king of sacred airs,' *Old Hundred*. With this ancient song upon our lips, we closed our service, spent a few moments in hand-shaking, in introducing strangers, in cordial heart greetings; and so ended a model prayer meeting.

"The spirit that pervaded the meeting was too intensely earnest for phraseology as sapless and dry as last year's corn husks, and at the same time too reverential for affectations and flippancy. We lingered about the hallowed spot, loath to go away. But for the rigid rule that restricted the service to a single hour, we might have tarried until midnight, praying and singing praises to God. And as we turned reluctantly homeward, more than one gratefully said, 'Truly, the Lord was in this place.'—"*How to Be a Pastor*," pages 79-86.

Why should we not plan to have such weekly prayer meetings in our churches? Surely the times in which we are living call for the assembling of God's people, and so much the more as we see the day approaching.

Let the officers of the church where a weekly prayer meeting is maintained put forth the most earnest and prayerful efforts to improve it. In churches where, for some reason, no prayer meeting is held, let it be established if possible, even if but a few can meet. The Lord has promised to be where there are but two or three gathered in his name.

G. B. THOMPSON.

To Our Church Elders

"THE saloon wants your boy! Can you spare him?" was the startling question which met my gaze on a great street banner. Again and again this thought has come to me: "The world wants our youth! Can we spare them?" Whether we will or not, we shall lose our young people unless we make earnest and intelligent efforts to save them. Where is the beautiful flock that composed your Sabbath school fifteen years ago? Have some of them strayed away? Some conferences have lost over fifty per cent of the young people that grew up in the Sabbath school.

"The work that lies nearest to our church members is to become interested in our youth." The first Sabbath in May has been set apart by the General Conference as Missionary Volunteer Day, in order that the minds of the whole church might be called to this important subject. Here is a great opportunity. Let us make May 1 the best Missionary Volunteer Day we have ever had.

Let us pray that the entire church may realize more fully the great importance of this work, and that the hearts of the young may be impressed with the claims of God upon them. To get these results we must enter into the plans for the day's program with enthusiasm. Endeavor to give the young people some part in the morning service — to read Professor Benson's article, or render some special music. The children would probably be delighted to furnish some bouquets of spring flowers if it were suggested — reminders of the fragrance of opening life, and that beauty of character must precede fruit bearing.

I feel sure that the progress of our Missionary Volunteer work this year is in no small part due to your careful attention to the things mentioned in my January letter. The outlook for our Missionary Volunteer work is very good. Our conference secretaries and local societies seem to be of good courage, and are determined to make 1915 our banner year.

Our societies are developing workers. A secretary writes: "One of our girls who thought she could not do anything but give music lessons, has taken up the work of giving Bible readings in her own town, and is so enthusiastic that she is trying to get some one to take her music class, so she can give more time to the Bible work."

M. E. KERN.

The Church Clerk

THE responsibilities of the church clerk are greater than many realize. It is not enough that the clerk keep minutes of business meetings, and keep the list revised according to the actions of the church. By way of illustrating these responsibilities, let us trace in our imagination the history of one quarter's work.

We shall suppose that at the business meeting the following actions are taken: The church votes to disfellowship one member, another is placed under censure, a third is reported discouraged; a committee is appointed to visit numbers two and three and labor with them; a fourth, not having been heard from for some time, it is voted that the clerk make one more effort to get in touch with him. A fifth had moved to another conference, and reports when convenient, but does not seem to be doing well spiritually.

In the minutes of this meeting all these matters should be carefully recorded, and there should be incorporated everything brought out in the meeting that will be a help in considering these cases in the next business meeting. As soon as possible after the close of the meeting, the first-named member of each committee that has been appointed should be provided with a slip on which are given the names of those composing the committee, and the duties assigned the committee.

The clerk should then write a good Christian letter to

the member that has been disfellowshipped, expressing the grief that the church feels at having to take such a step, their hope that the straying one will soon be brought back to the fold, and their purpose to continue to pray and labor for his conversion.

A letter of about the same character should be written to the one who has been placed under censure, stating, of course, the action the church has taken. A committee having been appointed to visit numbers two and three, the clerk would have no further responsibility in their cases, except that before the time of the next quarterly meeting he should remind the committee that a report will be expected from them.

When all other efforts to get in touch with number four, who has moved away, have failed, the columns of our good church paper, the *Review and Herald*, which are always open to calls for the whereabouts of such ones, should be utilized.

In the case of one who has moved to another conference, it would be proper to report the name and address to the conference officials in that conference, and to suggest that the church is willing to grant a letter (if such be the case) to transfer this member to the field where more direct care can be given him. This course should not be followed, however, unless advised by the church.

Before the next quarterly service and quarterly business meeting, the clerk should notify all absent members of the time when the meeting will be held. At the business meeting, his records should be in such shape that the unfinished business stands out plainly. It would be well to cull these items from the minutes and give the elder a note of them before the meeting begins, so that he can have it for his guidance. In this way no unfinished business will be overlooked.

R. W. PARMELE.

The Church

By many the relationship which should exist in the church is poorly understood and slightly regarded. By this relationship the Lord is seeking to perform a wonderful work for his people. By it men and women of varied temperaments and tendencies are brought into association, that they may see eye to eye and work hand in hand. The divine plan is to perfect heavenly harmony by this association of God's people, notwithstanding the manifestations of an opposite nature.

Knowing the imperfections of the church much better than it is possible for us to know them, he still holds it in supreme regard. From the paragraphs quoted below we may know how he cherishes his cause, and that it is displeasing to him to sound a disparaging note in reference to the church. Let us rather, by his grace, rise above these imperfections and press forward to the one object before us.

"Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Testimonies for the Church*, Vol. VI, page 42.

"Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful erring human beings can be so transformed."

"It is God's instrumentality for the preservation of order and discipline among his people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order. Upon it rests the responsibility of excluding from its fellowship those who are unworthy, who by their un-Christlike conduct would bring dishonor on the truth. Whatever the church does that is in accordance with the directions given in God's Word will be ratified in heaven.

"Matters of grave import come up for settlement by the church. God's ministers, ordained by him as guides of his people, after doing their part, are to submit the whole matter to the church, that there may be unity in the decision made."—*Id.*, Vol. VII, pages 16, 263.

E. K. SLADE.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held May 22)

OPENING Song: "Hymns and Tunes," No. 854; "Christ in Song," No. 705.

Prayer.

Song: "Hymns and Tunes," No. 1325; "Christ in Song," No. 930.

Bible Study: "For the Love of Christ Constraineth Us."

Reading: "Missionary Correspondence."

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1355; "Christ in Song," No. 922.

Benediction.

NOTE.—It would be well to have three or four persons take part in giving the reading on missionary correspondence, dividing it at suitable subheadings. This will add to the interest and assist in holding the attention of the members. It would be a good plan to put each point, as it is brought out, on the blackboard, in order to impress some definite lessons on the minds of the hearers. The following is a suggestive outline for this purpose:—

Motive: "The love of Christ constraineth us."

With Whom:—

Relatives, friends, acquaintances and persons met, persons who have bought subscription books.

Record of Missionary Correspondence:—

Name and address, dates when letters were written, papers sent, and replies received.

How Long to Send Papers:—

One to several months.

Points in First Letter:—

Why paper is sent.

No charge will be made.

Points in Second Letter:—

Refer to first letter.

Mention paper.

Inclose tract.

Suggest reply.

What to Use:—

Weekly *Signs of the Times*, Present Truth Series.

Tracts.

Pamphlets.

Magazines.

Results to Expect:—

Souls saved in the kingdom.

For the Love of Christ Constraineth Us

WHAT is the true motive in service? 2 Cor. 5:14.
 What is necessary to work for others? 1 John 4:20.
 How much should we love one another? Matt. 22:39.
 How does God regard works of love? Heb. 6:10.
 What should be our prayer? 1 Thess. 3:12, 13.
 What should we do to all? Gal. 6:10.
 What is one way by which we may do good to others?

Ans.—"Let literature be distributed judiciously, on the trains, in the streets, on the great ships that ply the sea, and through the mails."—"Testimonies for the Church," Vol. IX, page 123.

Missionary Correspondence

CAREFULLY planned letters will greatly increase the results of our efforts to reach others with the truth through he mails.

The epistles and other records of early Christian endeavor reveal the value of missionary correspondence, and show how much confidence was placed in it in those times. We are told that Luther persistently kept in touch with a long list of friends to whom through correspondence he opened the light of Scripture just as rapidly as it came to him. This he did in spite of the demand made upon his time by the great work of publishing and preaching that he carried on. Its influence cannot be estimated.

From the beginning of the work of the third angel's message, no more effective or fruitful method of work has been within the reach of all classes of believers than the sending of our message-laden literature, with warm invitations to read. We truly believe this will be so until the work is done.

Correspondence is an easy method of missionary work, and should appeal especially to busy people at home, to students in school, to institutional workers, and to a large

class among our churches with ability to do the work, who through it would be richly blessed, and do much in extending the message.

Attitude

"The love of Christ constraineth us." Approach the writing of a missionary letter with a feeling of Christian love and interest, instead of fear. Take hold of it in the most natural way possible. Instead of trying to frame something that sounds studied, let your effort be to make it simple, natural, and clear—just as you would tell it were you with the person. A few words of earnest prayer in his behalf, and your effort to help him, will gain for you a sympathetic interest that will aid greatly in making the work pleasant and fruitful.

Relatives

Those nearest by the ties of nature deserve first attention, surely. Their degree of interest in religious things must, of course, determine how directly we may touch upon points of truth. While it is well to use care and tact, it is possible to be so cautious that little will be done. It is safe to keep the literature going, and in your letters refer to it and the subjects of religious interest as opportunity affords and you are impressed to do so.

Not long ago one member of the San Francisco church began to send the *Signs* to her sister in Nova Scotia. She feared to mention it, and hesitated, until one day a letter came from that sister, telling how glad she was to get the paper, and that she was sending it to another member of the family in England.

Not long ago in a missionary meeting one sister reported that she had just received word from her brother in India that he and his family had begun to keep the Sabbath after reading for a few months the *Signs* she was sending. Up to that time there had been no Adventists in the place, but he told her he had already started a little Sabbath school.

There is now in one of our conferences one family, the father in which is a minister, the oldest son a teacher and licentiate, one daughter a church-school teacher, and two other children in the truth and preparing for the work,—all this because a cousin, on the first Sabbath she kept, sent a tract on the Sabbath question, with a letter telling of her decision to keep the Lord's holy day. Afterwards she became a successful tract society secretary, and the Lord has used her in bringing light and hope to many.

Work With Friends

This field is unlimited. Every one has friends who appreciate a kindly interest shown. It was a friend who had enough friendly interest in a young man a number of years ago to send him the *Signs of the Times*, and let him know he was doing it. The young man's heart was finally touched, and he surrendered to God and entered his work. For years, with voice and pen he has been leading men and women to the truth, being none other than the present editor of the printed agency that helped him to the light.

"How good it is to look forward to a time when sorrow and suffering will be over," wrote a woman to an old friend regaining her health out in a new country.

"There is a statement in your letter I do not understand," wrote the friend in reply. "You say that there is to be a time when there will be no more sickness. To what time do you refer, the millennium?"

How nicely this opened the way to explain! The little tract "We Would See Jesus," accompanied the next letter. It was received with thanks, and opened the way to send the pamphlet describing the new earth—"The Saints' Inheritance." To assist her in studying other points, the *Signs* is going weekly.

The literature or the subjects need not be the main feature in your letter to the friend whom you wish to interest. Often it is better to bring this in incidentally, after touching upon other points of mutual interest. For example, before closing, you can refer to it like this:—

"By the way, you perhaps have thought me responsible for the copies of the *Signs of the Times* you have received. Yes, I am sending the paper, as it is one I think a great deal of. I don't know of another publication that deals so clearly with present-day issues, and there is so much of real help in it that I like to pass it on. If you have questions on any of its special studies, I wish you would write them to me, as I have some tracts on

different subjects that help to make them clear. The one on the 'Second Coming of Christ,' inclosed, is excellent."

If you know the friend is one not interested in Bible subjects, slip in the little tract "Benefits of Bible Study."

Acquaintances and Persons Met

Another class with whom we may do good work, includes chance acquaintances, persons we meet and engage in conversation, and those met by our workers.

As you come in touch with others and enter into conversation, get their names, and mention the possibility of sending some reading matter.

We know of one person holding a responsible position in a foreign union conference, who was reached during a transatlantic voyage and by correspondence carried on afterwards. We know of families in the truth because a sister during a trip across the country gave literature to a family, and followed up the work. Instances where there is sufficient time to bring the truth fully to persons under such conditions may be rare; but it is always possible to take the names, and then send reading matter to them, accompanied by notes, so they may know whence it comes. The following outline may be followed in such a letter:—

1. Recall pleasant visit.
2. Speak of having arrived safely, general conditions, etc.
3. Refer to special point brought up in conversation, if possible, and inclose something touching upon the subject.
4. If no special point was touched, call attention in a more general way to literature, its help, etc., inclosing some tract that will not prejudice.

To illustrate this in its actual application, we give some of the correspondence between one of our publishing men and a secretary of the Foreign Christian Missionary Society, following a brief meeting on the train:—

MOUNTAIN VIEW, CAL., —, —.

Mr. S. J. C.,
Cincinnati, Ohio.

DEAR MR. C:—: In harmony with our conversation the other day on the train, I take pleasure in sending you a copy of "The Story of Pitcairn Island," written by Miss Young, a native daughter. Miss Young visited the United States some years ago, and was greatly pleased with her stay. She is now in Papeete, Tahiti. She has been married since, her name now being Mrs. David Nield.

I am also taking pleasure in entering you for a six months' subscription to our weekly paper, the *Signs of the Times*. Trusting these will come to hand promptly, I am

Yours very truly,

Reply:—

CINCINNATI, OHIO, —, —.

Mountain View, Cal.

DEAR MR.—: I am interested in your kind letter and also the copy of "The Story of Pitcairn Island." Let me thank you heartily for this book. I shall read it with great pleasure. I have read with much interest the copy of your paper which you gave me on the train, and I appreciate very much your sending it to me for six months. I take pleasure in having our magazine the *Missionary Intelligencer* mailed to you. I am also mailing you a copy of the new edition of "Bohenge," by one of our missionaries on the Kongo. I know you will be interested in this wonderful story of the conquest of the gospel among the cannibals.

I shall remember with pleasure our good visit on the train, and shall always wish you every blessing in your work. Cordially yours,

MOUNTAIN VIEW, CAL., —, —.

Mr. S. J. C.,
Cincinnati, Ohio.

DEAR FRIEND: Your kind letter of October 26 came some time ago. The copy of your periodical, the *Missionary Intelligencer*, has just been received, and the missionary story, "Bohenge," has also come to hand. I thank you heartily for both these publications.

As I have been away from the office a good deal of late, I have not had a chance even to sketch the book, but I know I shall enjoy it. When I was a very small boy I read "The Life of Livingstone," and this has given me an appreciation of all accounts of missionary endeavor in the Dark Continent.

I am sending you under separate cover our catalogue, and if you find anything therein in which you may be interested, kindly let me know, and I will be glad to forward same.

Thanking you once more for these publications, I remain,
Yours truly,

Reply:—

CINCINNATI, OHIO, —, —.

Mountain View, Cal.

DEAR MR.—: Your kind note of November 26 at hand, together with catalogue of your publications. I shall enjoy looking it through. I appreciate your kind offer to send me literature in which I may be interested. You will hear from me again. Cordially yours,

Another letter actually written, shows how there may be cooperation between friends in reaching one whose interest is gained:—

Mr. —, Cal.

—, CAL., —, —.

DEAR MR.—: Our mutual friend, Mr. Edmund Jaeger, informed me in his last letter that you are interested in religious subjects, and as I am in touch with our publishing work, suggested that I send you the *Signs of the Times*, a weekly periodical that we value very highly as a help in the study of the Scriptures. It is particularly clear in the explanation of prophecies relating to our times. As I haven't your street and number, I am not sure the paper is reaching you. If you are not receiving it, I shall be glad to know it, so address may be more complete.

I have just returned from the southern part of the State, and on this trip was privileged to spend a few hours in —. A beautiful place it is. If you haven't visited —, you will find it a pleasant place if you have opportunity to get over there some time.

Trusting this finds you well, and enjoying your work and study, and assuring you it is a pleasure to pass on copies of the *Signs*, which I trust may help you in arriving at what is truth in these days of so many doctrines, I am

Your friend,

A similar introduction may be used in opening correspondence with a person whose name has been furnished by a minister or conference worker. It is taken for granted that the person has shown some interest. Following is suggestive opening sentence, and thoughts that may be presented in a letter:—

Through a friend I have learned of your interest in religious subjects, and am taking pleasure in sending you some literature I believe you will appreciate. I know of nothing better to help one in a systematic study of the Scriptures than the *Signs of the Times*. In these days of many doctrines it behooves us to be anchored firmly. You will find that this paper directs its readers to the Word of God as the anchor, and presents its truths so clearly as to be thoroughly understood. So I hope you will feel free to accept the paper as a gift, which it is; and write me how you like it. The little tract herewith is one of many treating different points in an interesting way.

Yours very truly,

"Heralds of the Morning," is a good one to slip in.

Securing Names for Missionary Correspondence

The following sentences, taken from a letter from a field missionary agent, refer to a field of missionary endeavor practically untouched:—

One of the most blessed experiences that come to our workers is the finding of interested persons. I am getting a large list of names for a *Signs* club, and in this way I believe much good can be accomplished.

Think of what would be meant to the work by this close connection between the worker in the field, meeting as he does many persons whom he cannot hope to follow up personally, and the missionary members, who can take these names and follow up every interest carefully. This is the ideal to which our missionary department should work. Make it part of your business, ministers, and yours, colporteurs and Bible workers. Send the lists to your tract society secretary or the missionary secretary.

Keeping Such a List

A convenient form of record for the church missionary secretary, who should have charge of this list in the church, or for the Missionary Volunteer secretary, who has charge of it in the young people's department, is the card system—cards 3x5 inches, one card for each name, with spaces for records, as follows:—

Name	.....
Address	.....
Date of first paper sent	.....
First letter written by	.....
Date	.....
Second letter	.....
Date	.....
Third letter	.....
Date	.....
Reply	.....

The church missionary secretary should have general oversight of correspondence, and see that records are made as letters are written.

How Long to Send Paper

Opinions differ. Experience has proved, however, that it is well to send for at least several months to one who has shown some interest.

During the past two years the points of truth have been systematically presented in the *Signs*, each six months. This has been so satisfactory and fruitful of results that the plan will be continued. In cases where you are reasonably sure the paper will be accepted, we would suggest placing the name on the list for at least this length of time. In case of friends and relatives you will want to send for a little longer time. Results come often after years of seed sowing.

Here, too, we might note that where one wishes to mail the *Signs* to five or more friends for this length of time, if desired the names may be sent to the tract society (through the church missionary secretary), and the cost will be only a few cents more than it would be for papers in club to you—65 cents a copy, for six months, on five or more mailed direct.

Time of First Letter

The first letter should be sent at the time when the first paper is sent. Reasons:—

1. It lets the receiver know at once why the paper is sent.
2. It draws attention to the paper from the first.
3. It removes any thought of receiving a bill.

Second Letter

The second letter should follow the first in about three or four weeks in case of no reply.

Points:—

1. Mention having written, and possibility of letter not being received.
2. Speak of the paper again, with hope that it is reaching person.
3. Inclose some interesting tract.
4. Suggest reply. Inclose stamp.

What to Use

1. Ordinarily, nothing is better for systematically teaching the truth than the *Signs* weekly, to accompany your letters.

2. It is well to become acquainted with the tracts on special topics to help in following up interests developed. Keep on hand a topically arranged list. This may be secured from your church missionary secretary or from the tract society.

3. Such pamphlets as "Christ Our Advocate," "Matthew 24," "Saints' Inheritance," "The Lord's Day the Test of Ages," and "Christian Science" are excellent helps when a person shows desire to study deeply.

4. Such magazines as *Liberty*, the *Watchman*, *Protestant*, and the *Signs* are especially designed to reach lawyers, teachers, editors, and business men. These are excellent help with missionary correspondence.

5. The Present Truth Series, now being issued as extras to the *Review*, is specially adapted for use in missionary correspondence. Each number deals with one feature of present truth, which is presented in short pointed articles, and is well illustrated. The subjects are arranged in logical order.

Results to Expect

As in other lines of endeavor, unwavering faith is required to keep up interest and enthusiasm in working with persons through the mail. We may be positively assured, however, that missionary correspondence is a form of seed sowing, the results of which will never be fully revealed this side of the kingdom. In this age it may be expected that many persons will read what is sent to them, and make no reply to letters; but the seed may take root just the same. In the Pacific Union Conference the past year this work has been encouraged, and several persons in this union, and also two in Wisconsin, have accepted the truth, and one in Seattle, Wash., is under conviction. We know not how many others have been influenced. One sister in Nevada uses fifty *Signs* a week with prisoners, and is seeing excellent results. One other member uses a club of 100 weekly in this kind of work.

In Minnesota, a few years ago, Sister A. E. Ellis, who during five years was missionary secretary of the State, made a careful test of the effectiveness of missionary correspondence in connection with the use of 100 *Signs* a week. To her knowledge, during the time, seven was the least number of converts during any one of the five years, and in one year sixteen accepted the truth from that work.

May the Lord open opportunities for you to take a larger part in this work, give you a blessing in it, and through you bring the truth to relatives, friends, acquaintances, and many others, is the prayer of your fellow worker.

J. R. FERREN.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; minutes; prayer; Scripture exercise ("Carest thou not that we perish?" Mark 4:38), with a few brief comments by leader; song.

Bible Study: "Go . . . Speak."

Reports of labor

Plans for work.

Closing song.

NOTE.—The distribution of our literature is one means of making opportunities to speak to the people. Plans should be laid for active work during the month. Remember Sister White's words that when laid up by her accident, she heard voices in the night, saying, "Hasten, hasten, hasten! Press the battle to the gates." The Lord is doing all he can to show us the urgent need of working rapidly and largely. We must respond. Remember to give attention to special local or general issues, which are now likely to arise at a moment's notice.

Second Week

Opening Exercises: Song; season of short prayers; minutes; song.

Reports of labor.

Lesson: "Health Principles From the Testimonies"

Plans for work.

Closing song.

NOTE.—The study of health principles is important, for we have not followed them as fully as we should, and many people in the world are now ahead of some of our members, whereas we should be leading the world in these things. It would be well to give the quotations from the Testimonies to different members, for them to read as the leader gives the questions. If an increase of disease among animals has been noted in any district where our churches are, attention might well be called to this.

Third Week

Opening Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "Preparation for Holding Bible Readings"

Plans for work.

Closing song.

NOTE.—Remember to vary the method of receiving reports of labor from time to time. A writer, in speaking of personal work, says, "The Spirit of God will also lead us to gain from others the experiences and methods through which they have gone to learn to do this work for him; hence conferences and testimony will take on new life and gain keener interest." This man evidently appreciates the help which the reports of experiences give him. From them he gets ideas which he can use. If this is true of those who do not know this truth, it should be more so of us, for we have need of every help that will make our work effective.

The lesson takes up a very important subject. We all need to be so familiar with the Word of God that we can readily make it known to others, and that we can overcome our own temptations with it. Could not one of the plans for work be one for a regular meeting for the study of the Scriptures and for practice in giving Bible readings upon different points of our faith?

Fourth Week

Opening Exercises: Song; two or three short prayers; minutes; song.

Reports of labor.

Lesson: "Bible Study."

Plans for work.

Closing song.

NOTE.—Nothing has been given for the lesson for this week's program, in order to give opportunity for one of the church officers or members to prepare some suitable Bible study. If thought best, some other lesson may be substituted. Careful thought should be given to the selection of the person to give the lesson, and he should be urged to make it brief and practical.

"Go . . . Speak"

WHAT was Peter told to do? Acts 5:20.

Having the truth, what are we to do? Jer. 23:22.

When asked to speak, how did Moses feel? Ex. 4:10.

What did the Lord reply? Verse 11.

This being so, what did he command? Verse 12.

Will the Lord help us to speak the right words? Isa. 50:4; Jer. 1:9.

In view of what should we always speak? James 2:12.

"The one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers. . . .

"Whatever his calling, every person should learn to control the voice, so that when something goes wrong, he will not speak in tones that stir the worst passions of the heart. Too often the speaker and the one addressed speak sharply and harshly. Sharp, dictatorial words, uttered in hard, rasping tones, have separated friends and resulted in the loss of souls.

"Instruction in vocal culture should be given in the home. Parents should teach their children to speak so plainly that the listeners can understand every word. They should teach them to read the Bible with clear, distinct utterance, in a way that will honor God. And let not those who kneel around the family altar put their faces in their hands close down to the chair when they address God. Let them lift up their heads, and with holy awe speak to their Heavenly Father, uttering their words in tones that can be heard.

"Parents, train yourselves to speak in a way that will be a blessing to your children. Women need to be educated in this respect. Even the busy mothers, if they will, can cultivate the talent of speech, and can teach their children to read and speak correctly. They can do this while they go about their work. It is never too late for us to improve. God calls upon parents to bring all the perfection possible into the home circle.

"In the social meeting there is special need of clear, distinct utterance, that all may hear the testimonies borne and be benefited by them. Difficulties are removed and help is given as in social meeting God's people relate their experiences. But too often the testimonies are borne with faulty, indistinct utterance, and it is impossible to gain a correct idea of what is said. Thus the blessing is often lost.

"Let those who pray and those who speak pronounce their words properly, and speak in clear, distinct, even tones. Prayer, if properly offered, is a power for good. It is one of the means used by the Lord to communicate to the people the precious treasures of truth. But prayer is not what it should be, because of the defective voices of those who utter it. Satan rejoices when the prayers offered to God are almost inaudible. Let God's people learn how to speak and pray in a way that will properly represent the great truths they possess. Let the testimonies borne and the prayers offered be clear and distinct. Thus God will be glorified.

"Let all make the most of the talent of speech. God calls for a higher, more perfect ministry. He is dishonored by the imperfect utterance of the one who by painstaking effort could become an acceptable mouthpiece for him. The truth is too often marred by the channel through which it passes.

"The Lord calls upon all who are connected with his service to give attention to the cultivation of the voice, that they may utter in an acceptable manner the great and solemn truths he has intrusted to them. Let none mar the truth by defective utterance. Let not those who have neglected to cultivate the talent of speech suppose that they are qualified to minister; for they have yet to obtain the power to communicate.

"When you speak, let every word be full and well rounded, every sentence clear and distinct, to the very last word. Many as they approach the end of a sentence lower the tone of the voice, speaking so indistinctly that the force of the thought is destroyed. Words that are worth speaking at all are worth speaking in a clear, distinct voice, with emphasis and expression. But never search for words that will give the impression that you are learned. The greater your simplicity, the better will your words be understood."—*Testimonies for the Church*, Vol. VI, pages 381-383.

To know, to grow, to glow, to go.—Smith.

Health Principles From the Testimonies

Proper Diet

1. WHAT question should we ask ourselves in regard to diet?

"Is my diet such as will bring me in a position where I can accomplish the greatest amount of good?"—*Healthful Living*, par. 343.

"Let it ever be kept before the mind that the great object of hygienic reform is to secure the highest possible development of mind and soul and body. All the laws of nature—which are the laws of God—are designed for our good."—*Christian Temperance*, page 120.

2. What rests upon us?

"A responsibility to spread the knowledge of hygienic principles rests upon all who have enjoyed the benefits of health reform. This responsibility should be felt by every man and woman who claims to be a Seventh-day Adventist, and much more by those who are connected with our health institutions. All should realize that this is an important part of the Lord's great work for the salvation of souls."—*Special Testimony*.

3. What will rest upon these efforts?

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency. . . . Present temperance with all its advantages in reference to health. It will require earnest, patient, protracted efforts to establish the work and carry it forward upon hygienic principles."—*Id.*

4. What should we not permit?

"Shall we who have such great opportunities allow the people of the world to go in advance of us in health reform?"—*Review and Herald*, May 27, 1902.

5. What should be seen among us?

"Greater reforms should be seen among the people who claim to be looking for the soon appearing of Christ. Health reform is to do among our people a work which it has not yet done."—*Id.*

6. How are these reforms to be brought in?

"Again and again I have been shown that God is trying to lead us back, step by step, to his original design,—that man should subsist upon the natural products of the earth. Among those who are waiting for the coming of the Lord, meat eating will eventually be done away; flesh will cease to form a part of their diet. We should ever keep this end in view, and endeavor to work steadily toward it. I cannot think that in the practice of flesh eating we are in harmony with the light which God has been pleased to give us."—*Christian Temperance*, page 119.

7. How should changes be made?

"Changes should be made with great care; and we should move cautiously and wisely. We want to take that course which will recommend itself to the intelligent men and women of the land."—*Testimonies for the Church*, Vol. II, page 369.

8. What should we tell the people?

"Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men."—*Id.*, Vol. VII, page 135. See "Ministry of Healing," page 320.

9. What should not be classed with flesh foods?

"Milk, eggs, and butter should not be classed with flesh meat."—*Id.*

10. In some cases are eggs good?

"In some cases the use of eggs is beneficial."—*Id.*

11. Has the time fully come when these articles should be wholly discarded?

"The time has not come to say that the use of milk and eggs should be wholly discarded."—*Id.*

12. To what should milk be subjected before using?

"If milk is used, it should be thoroughly sterilized with this precaution, there is less danger of contracting disease from its use."—*Ministry of Healing*, page 302.

13. What is the effect of cane sugar upon the system?

"The free use of sugar in any form tends to clog the system, and is not infrequently a cause of disease."—*Healthful Living*, par. 264.

14. Is it the best plan to combine milk and sugar?

"The free use of milk and sugar taken together should be avoided."—*Ministry of Healing*, page 302.

Preparation for Holding Bible Readings

In the sixth chapter of Deuteronomy, we find the following instruction given to the children of Israel: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." Deut. 6: 5-9.

It appears from this statement that God required his people to be as familiar with his Word as they were with the objects by which they were constantly surrounded, and which it was impossible for them to lose sight of for a day or an hour, or hardly for a moment. Lest they should forget how important it was for them to be thus familiar with his teachings, he repeated the command in the eleventh chapter of the same book, giving as a reason why they should pursue this course, "That your days may be multiplied, and the days of your children, in the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth." Deut. 11: 21.

From the close association of this command with the one which our Saviour calls "the first and great commandment," we should infer that one legitimately follows the other, and that acquaintance with the Word of God is a natural outgrowth of love for God. If the command to love God is still obligatory, is not the command which follows it just as binding upon the people of God at the present time as it was upon ancient Israel?

It is interesting to notice that not only were those who had arrived at mature years required to be very familiar with God's Word, but the children were to be equally versed in its teachings. He who made man's mind understood that impressions given in early years are deeper and more enduring than those received later in life. He knew also that the memory is more retentive in childhood, that then is the time when right habits of thought can most easily be formed, and the heart is most susceptible to good influences. In his infinite wisdom, he prescribed a course which, if carried out, would make the work of toning up the conscience to the standard of his Word, and of conforming the character to that of Christ, comparatively easy.

As an illustration of this, we have the case of Moses before the command as recorded in Deuteronomy was given. His godly mother, during the few years that she was permitted to superintend his education, so instilled into his childish heart the fear and love of God and the principles that should influence his life that, when learned in all the wisdom of the Egyptians, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season;" and the glory and pomp of the court of Pharaoh could not prevent the young Hebrew from enduring "as seeing him who is invisible."

Many other examples testifying to the wisdom of God's plan for instructing the young are found in both the Old and the New Testament. Prominent among these are Samuel, whose mother lent him to the Lord, and who was not corrupted by the evil practices of the priests with whom he was early associated; Daniel, whose home training enabled him to withstand the temptations, persecutions, and flatteries of the heathen monarch whose servant he became; and Timothy, whose knowledge of the Scriptures from childhood prepared him to be the valued colaborer of the apostle to the Gentiles. When confined in prison so that he could not visit the churches for whose spiritual welfare he was solicitous, it was the youthful Timothy whom Paul commissioned to instruct them, because he was "faithful in the Lord." 1 Cor. 4: 17.

His "unfeigned faith" he inherited from his mother and grandmother, and only a hint is left us of the opposition they may have encountered while instructing him in the way of the Lord. In Acts 16: 1 we learn that his mother "was a Jewess, and believed; but his father was a Greek." Yet the influence of the unbelieving father did not counteract the effect of the faith, prayers, and diligent instruction of the believing mother.

If adherence to the divine command in regard to the conversation and teaching of the home, resulted in producing such steadfast Christians as Moses, Samuel, and

Daniel, notwithstanding adverse circumstances, can we doubt that a like course would furnish similar results at the present time? It is natural for children to be interested in those things which interest their parents; and if the heart of the parent is so filled with the love of God and his truth that they are first in his thoughts, and his constant study is how to promote the work of God in the earth regardless of worldly interests, the child will imbibed the same spirit.

In how many homes among our people are the Bible and its requirements the daily topic of conversation? How many of the children and youth are instructed by their parents in the things of God till the reasons of our faith and hope are as familiar to them as their A B C's? How many are led to revere God's Word as the unerring guide of their life, and to prize it as the only book that can satisfy the hunger of the human heart? How many, like Samuel, are lent to the Lord, and taught from the earliest dawn of reason to qualify themselves for his service? If the instruction given in Deuteronomy was heeded, would so many of our youth turn away from the truth, disregard God's Holy Word, and seek for happiness in the perishing pleasures of the world?

There is a great dearth of consecrated laborers to fill the many openings that are presented for the promulgation of the truth, but is not the most important field in our own homes? If the plan that God has given was carried out, should we not see a revival among us? and would not the army of workers soon be more than doubled? Those who have neglected this home work should begin at once to redeem the time, or it will be too late to recover what has been lost. It is not an easy task to assume duties that should have been performed in the past, but if there is any work in which we may reasonably expect the help of God, it is that which he has so plainly commanded.

When you prepare a Bible reading to give a neighbor, let your own family first have the benefit of it. They may receive new light, or be able to make suggestions that will be a valuable aid to you in the work. Encourage the young members of the household to search the Scriptures for themselves, to collect the texts that apply to their everyday duties, and help them to form these into Bible readings for their own profit. Endeavor to make all passages that they cannot understand, clear to them, and consider the time spent in answering any questions they may ask, profitably employed. Show them that your heart is in the work of learning and obeying God's will, that you regard it more essential than anything else; adapt your study to their understanding, and they will readily find pleasure in it.

Where several families of Sabbath keepers live near one another, it would be an excellent plan to have regular meetings for the study of the Word, and for practice in giving Bible readings upon different points of our faith, that young and old may become intelligent in regard to the truth and the manner of making it plain to others. These meetings should be informal. Every one should be free to ask questions or make suggestions at the proper time, and all should have an opportunity to gain an experience in giving the readings. Above all, the help of God should be sought that this work may be conducted with wisdom and discretion, and that his blessing may rest upon the hearts of those engaged in it.

In studying the Bible, whether at home or at meeting, care should be taken that we do not lose sight of its sacred character. It must not be regarded as an ordinary book, but as the message of the Everlasting Father to his erring children. We should engage in its study with feelings of reverence, and with a heart desirous of learning what he has written for our instruction, and a determination by his grace to exemplify his teachings in our lives.

God has promised a rich blessing upon the man who delights in his law, and who meditates in it day and night. Those who are looking for the return of the Lawgiver, and hoping to hear his "Well done" spoken to them, ought certainly to meditate in his law till their lives are fully conformed to it. If we love him who gave the law, shall we not delight in the law? and will not the study of his Word and the doing of his will be our greatest pleasure? The psalmist exclaims, "O how love I thy law! it is my meditation all the day." Happy is every one who can bear the same testimony.

JENNIE THAYER.

Missionary Volunteer Department

Senior Society Program for Sabbath, May 1 (Young People's Day)

1. REVIEW Morning Watch texts for the week.
 2. Reports of individual members.
 3. Reading: "A Call to Our Youth."
 4. Reading: "Organize for Work."
 5. Organization of work bands or a consecration meeting.
- Devote the time to the organization of work bands unless you already have the work organized and every member working. If your society is organized for work, devote the time to a consecration meeting.

A Call to Our Youth

A Call to Consecration

ONE day last November, I spent several hours in the El Paso union station. I observed that the Y. W. C. A. travelers' aid kept an open Bible on her desk, and used her spare moments in studying the Book of books. Feeling anxious to talk with her, I stepped up to her desk and drew her into conversation. I was deeply impressed. Her answers to my several questions proved to me that she was endeavoring to be a true Bible Christian. "From your study of the Bible," I asked, "do you understand there will be a millennium such as the popular churches teach?" "No," she said earnestly, "there cannot be such a millennium. I believe in the personal return of our Lord, and I believe he is coming very soon."

Yes, soon, very soon, the Saviour is coming back to this earth, and his return will be the greatest event ever witnessed by the world. There have been ages of great importance, ages with great opportunities, in the past. It was an age of great opportunity to young people when John the Baptist heralded the first advent of our Lord; when the apostles worked with the Master in Palestine; when Columbus, through the providence of God, brought to the downtrodden millions of Europe the knowledge of a new continent of liberty and opportunity; when Luther stood at the helm of the great Protestant Reformation of the sixteenth century; and when Carey, Morrison, Moffat, Williams, and other young men, and some equally noble young women, heard God's clock strike the hour for beginning modern missionary effort in heathen lands, and said, "Here am I; send me." Every age has had rare opportunities for young people; but as the foothills drop almost from notice when we discover behind them the majestic mountains that lift their peaks up into the sky, so we forget the opportunities of past ages as we gaze at the far greater ones lying before young people today—the most remarkable the world has ever offered.

We are living in the greatest of all ages, for the end of all things is at hand; and you, dear young people, have "come to the kingdom for such a time as this." There is plenty for all to do. There are great opportunities of service for each one of you, for—

"The work that centuries might have done,
Must crowd the hour of setting sun"

Soul winning is the greatest need of the world today; it is the greatest work to be done; it is the greatest opportunity before young men and women. And to all young people, the Master is saying, "Follow me, and I will make you fishers of men."

"Follow me," that is the call of the hour. In the past many young people have blindly refused to seize their opportunities; what will you do with the greater one lying before you? Will you follow the Saviour in making the salvation of this lost world the first business of life? He gave up heaven and all its comforts, and came here to live and die, to pay the price of man's salvation, and to show each one of us how to live and how to serve his fellow men. And ever since he returned to the Father, he has been pleading the cause of this lost world. To follow in this last great soul-winning campaign is the best investment any young man or woman can make of life. Angels would gladly do the service mapped out for man, regardless of sacrifice; and yet some who profess to follow the Master do such negligent, slipshod work

that if a prosperous business man used the same careless methods and worked no more zealously he would go into bankruptcy in a very short time. Such soul winners cannot succeed; they are bound to fail. But those who follow the Master are fishers of men. That is the inevitable result; for Jesus says, "Follow me, and I will make you fishers of men." If the result is not forthcoming, the disciple is failing in some particular to follow his Master. Amos R. Wells puts it this way: "A Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating and a flame that gives no light."

Every young man and every young woman is called to follow the Master in successful service. But to follow him in doing successful Christian work, you must follow him in living the life that wins. "I wish I could be a Henry Martyn," sighed a young man. His friend shouted back, "Then live Henry Martyn's life." There lies the secret. Bishop Hannington said, "I have purchased the way to Uganda with my life." Just so every young person must purchase success in Christian service with a life that proves the saving and keeping power of the gospel. God wants your life to be what the beautiful lily is in the stagnant pool, a constant reminder to others of the pure life; for purity is power. David said, "The Lord hath recompensed me according to my righteousness; according to my cleanness in his sight." 2 Sam. 22: 25.

All strong and noble young men and women who are ambitious to succeed in life, the Master points to his unreserved consecration, and says to them, "Follow me." A Christian's success is measured by his consecration. Wilbur Chapman once said, "God will never use you as a soul winner until he has all there is of you—never." When the late General Booth was asked the secret of his success as a Christian worker, he replied, "If there is any secret to my success as a soul winner, it is this, that since I have had a glimpse of the poor of London, God has had all there is of me."

A Call to Follow Jesus in Bible Study

"Follow me," says the Master; but you must study your Bible to know how to follow him. Jesus knew the Scriptures, and with the shield "It is written," he could protect himself from his enemies' attacks; and to us he says, "Ye shall know the truth, and the truth shall make you free." He commends us to "search the Scriptures;" and just before his crucifixion, the burden was still resting heavily on him, for he prayed, "Sanctify them through thy truth: thy word is truth." You cannot be a strong Christian without personal Bible study. As some one has said, "Weak Christians own Bibles but feed on newspapers." Neither can you be a successful personal worker without being a Bible student; for the Bible is the sinner's guidebook, and the Christian worker must know it. Cut an army off from its supplies, and it can win no victories; cut a Christian off from his Bible, and he is bound to be defeated in life and in service. Every community—your community—greatly needs young men and women of whom it can be said, "Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." It needs young men and women who are determined to live the Bible before others, and determined to be able to point out to others the way of salvation.

A Call to Follow Jesus in His Prayer Life

"Follow me," says Jesus; and those who study his life that they may follow, find that he spent much time in prayer. Personal Bible study and secret prayer are Siamese twins. They are inseparable. In this age of hustle and bustle, the follower of Jesus must find time to pray. Daniel, the prime minister of Babylon, found time to pray. Three times each day he met his God alone. All that the men asked Daniel was that he stop praying for thirty days. How many Christians have stopped praying for years when the only lions in the way were carelessness and spiritual laziness! But with Daniel it was different. He knew his God. He had met him alone often. He regarded that appointment with God as the supreme privilege of his life, and he chose rather to be cast into the lions' den with God than live in the palace without him. "Our victory over self and sin or other souls or over difficulties and impossibilities," says R. F. Horton, "depends on the free and unhindered union with God by which we become willing instruments. And that union is the result of sufficient and continuous prayer." Vic-

torious Christians in all ages have found time to pray. Think of Luther, Livingstone, Whitefield, Knox, Moody, and hundreds of others.

"If chosen men could never be alone,
In deep midsilence open-doored to God,
No greatness ever had been dreamed or done."

Prayer is the greatest power in the universe. It is the secret of the victorious Christian life; and God's greatest agency for winning men back to himself is the prayer of other men.

"Then why do we do ourselves this wrong,
And others, that we are not always strong,
When with us is prayer?"

A Call to Follow Jesus in Everything

You who long to be successful workers for Christ, are you striving to follow him daily in your own home? Do you there live to bless others as he did? Despite toil and disappointment and unpleasant experiences, are you always cheerful, kind, and helpful? Have you strength enough to keep sweet when petty annoyances come thick and fast? This means self-denial. It is the transformation spoken of in Rom. 12:2. But Jesus says, "If any man will come after me, let him deny himself, and take up his cross, and follow me." The path our Master trod was a path of self-denial; it led through Gethsemane, but it is the only way that leads to victory; so he says to each one of us, "Follow me." Then strive to follow him so closely that "those who know you and do not know him will want to know him because they know you." Pray, with the great and good Whitefield, "Lord, make me an extraordinary Christian," that when the Father looks down from heaven and his loving eyes follow you about your home, in the school, in the office, see the work you do, the books you read, the songs you sing, the clothes you wear, the way in which you represent your Saviour to your neighbors and friends, he may say, This is my beloved child in whom I am well pleased.

The Great Privilege of Answering the Call

Dear young friend, the Master loves you with an everlasting love, and he calls to you to follow him, because to you follow him is the highest honor he can bestow upon you. It is greater than any fame, wealth, or position the world can offer. Satan is determined, if possible, to destroy your soul, and he will try to tempt you with worldly allurements, try to intimidate with the ridicule of friends, try to deceive you. But resist the tempter. The Master has more and better things in store for you than you have dreamed of. That is why he says to you, "Follow me." "Higher than the highest human thought can reach" is his ideal for your life. He wants you to be his representative in your community; and to be Christ's representative is the highest honor that can come to any young man or woman. And he stands ready to supply you with power to answer the call to follow him in every detail of life. Says the spirit of prophecy, "He that lays hold on the righteousness of Christ may become a perfect man in Christ Jesus." Even as the sailors who were famishing for fresh water and knew not that they were in the mouth of the Amazon River, but finally, when persuaded to dip down where they were, found just what they needed, so every young Christian wherever he is may get in touch with God and receive power to follow his Saviour. "The Saviour can take out of life all that bars you from him and hinders you from hearing his voice and seeing his face. He can take out of life all pride, self-indulgence, dislikes and antipathies toward others, that you may love as he loved and serve as he served. To follow him means a life of self-denial, but the price of all true success is self-sacrifice, and the law of self-renouncing love is the law of life for earth and heaven." To follow him means unreserved consecration to his service, but "life holds no privilege more precious than that of giving itself for the salvation of the lost." To follow him is life's supreme privilege, life's greatest opportunity; and this very hour as Jesus, your Saviour and Friend, whispers to you, "Follow me," will you not answer, "I will follow thee whithersoever thou goest"? If you do not heed his call, what are you going to tell your Master is your reason for not following him?

"Stir me, O stir me, Lord! Thy heart was stirred
By love's intensest fire, till thou didst give
Thine only Son, thy best-beloved One,
E'en to the dreadful cross, that I might live;

Stir me to give myself so back to thee
That thou canst give thyself again through me.

"Stir me, O stir me, Lord; for I can see
Thy glorious triumph day begin to break!
The dawn already gilds the eastern sky!
O church of Christ, arise! Awake! Awake!
O, stir us, Lord, as heralds of that day!
The night is past; our King is on his way!"

MATILDA ERICKSON.

Organize for Work

BEFORE attacking the French at the battle of Trafalgar, the English commander, Nelson, signaled his ships, "England expects every man to do his duty." Our Commander counts on us to do our duty. Are we worthy of his confidence? Twenty-two years ago this challenge came from our Great Leader: "Young men and young women, cannot you form companies, and as soldiers of Christ enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those not of our faith?"

Make the plan of organization simple. Bands of from three to twelve members each may be organized. Each band should have a chairman and a secretary. Each chairman presides at the appointed band meeting, besides being a member of the executive committee of the Missionary Volunteer Society. Each band secretary keeps a record of the round table discussions of the band, of the missionary work planned, and the definite assignment of work or territory made to each member. The secretary can also, if thought best, secure from each member in the band a weekly report of the work done, to pass on to the secretary of the Missionary Volunteer Society.

One or more of the following bands can be organized as local conditions warrant. Under each band are suggestive lines of work:—

1. Personal work—
 - a. Consecrate yourself
 - b. Study methods
 - c. Pray for special ones
 - d. Work for friends and relatives
 - e. Canvass church for Morning Watch Calendars
2. Cottage meeting—
 - a. Give Bible readings
 - b. Hold branch Sabbath schools
 - c. Meetings in jails
 - d. Promote the Standard of Attainment work
3. Literature—
 - a. Reading racks—town and country
 - b. Place periodicals and books in public libraries
 - c. Place papers and books in hospitals and jails
 - d. Place papers and books in department stores and factories for noon-hour reading
 - e. Organize reading circles
 - f. Establish a church library
 - g. Establish a circulating library for people not of our faith
 - h. Distribute the Family Bible Teacher
 - i. Establish magazine routes
 - j. King's Pocket League
 - k. Promote the Missionary Volunteer Reading Course
4. Correspondence—
 - a. Send papers and correspond
 - b. Write to aged, shut-in people.
 - c. Write to friends, inclose tract
 - d. Write to isolated young people
 - e. Write to missionaries
 - f. Write to lawmakers when religious legislation is pending
5. Christian Help work—
 - a. Visit the sick
 - b. Feed the hungry
 - c. Give cast-off garments

Place the above schedule of bands and work on a blackboard or large placard, so all can see. Ask each to state the band he desires to join. Collect the slips and announce the time and place each band will meet. The executive committee of the Missionary Volunteer Society should select a chairman and secretary for each band.

C. L. B.

Senior Society Program for Sabbath, May 8

1. REVIEW Morning Watch texts. Have a paper on "The Conditions Existing While Joshua Was Growing Up."
2. Reports of bands and individuals.
3. Bible Study: "How the Judgment Is Conducted." Review the previous lesson.
4. Standard of Attainment Quiz: Eccl. 12:13, 14; Acts 17:31. Review back texts.
5. Talks: "Levant Union Mission;" "Our Work in Turkey." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 52, 54, 56.

How the Judgment Is Conducted

I. The Standard in the Judgment.

1. The gospel. Rom. 2:16.
2. The law. Rev. 14:12; James 2:10-12; Eccl. 12:13, 14; Rom. 2:12.

"The work of judgment which began in 1844 must continue until the cases of all are decided, both of the living and of the dead; hence it will extend to the close of human probation. That men may be prepared to stand in the judgment, the message commands them to 'fear God, and give glory to him,' and worship him that made heaven, and earth.' . . . The result of an acceptance of these messages is given in the words, 'Here are they that keep the commandments of God, and the faith of Jesus.' In order to be prepared for the judgment, it is necessary that men should keep the law of God. That law will be the standard of character in the judgment."—*"The Great Controversy," page 436.*

II. Witnesses.

1. Books.

"The books of record in heaven, in which the names and the deeds of men are registered, are to determine the decisions of the judgment. Says the prophet Daniel, 'The judgment was set, and the books were opened.'"

a. Book of life. Rev. 20:12; 3:5.

"The book of life contains the names of all who have ever entered the service of God. Jesus bade his disciples, 'Rejoice, because your names are written in heaven.' Paul speaks of his faithful fellow workers, whose names are in the book of life.' Daniel looking down to 'a time of trouble, such as never was,' declares that God's people shall be delivered, 'every one that shall be found written in the book.' And the revelator says that those only shall enter the city of God whose names 'are written in the Lamb's book of life.'"—*Id., pages 480, 481.*

b. Book of remembrance. Mal. 3:16.

(1) Words. Matt. 12:36, 37.

(2) Works. Eccl. 12:14.

(3) Character. 1 Cor. 3:12, 13.

"Every man's work passes in review before God, and is registered for faithfulness or unfaithfulness. Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warnings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—*Id., pages 481, 482.*

"A book of remembrance' is written before God, in which are recorded the good deeds of 'them that feared the Lord, and that thought upon his name.' Their words of faith, their acts of love, are registered in heaven. Nehemiah refers to this when he says, 'Remember me, O my God, . . . and wipe not out my good deeds that I have done for the house of my God.' In the book of God's remembrance every deed of righteousness is immortalized. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded. Says the psalmist, 'Thou tellest my wanderings: put thou my tears into thy bottle: are they not in thy book?'"—*Id., page 181.*

"In the judgment, the use made of every talent will be scrutinized. How have we employed the capital lent us of Heaven? Will the Lord at his coming receive his own with usury? Have we improved the powers in-

trusted us, in hand and heart and brain, to the glory of God and the blessing of the world? How have we used our time, our pen, our voice, our money, our influence?"—*Id., page 487.*

2. Angels. Eccl. 5:6; Matt. 18:10.

"And holy angels, as ministers and witnesses, in number 'ten thousand times ten thousand, and thousands of thousands,' attend this great tribunal."—*Id., page 479.*

3. Christ. Matt. 7:21-23.

III. The Close of Probation.

Matt. 22:11-13; 25:1-13.

"When the work of investigation shall be ended, when the cases of those who in all ages have professed to be followers of Christ have been examined and decided, then, and not till then, probation will close, and the door of mercy will be shut. Thus in the one short sentence, 'They that were ready went in with him to the marriage: and the door was shut,' we are carried down through the Saviour's final ministration, to the time when the great work for man's salvation shall be completed."—*Id., page 428.*

IV. Subjects of Christ's Kingdom.

Matt. 25:1-10; John 14:2, 3; Rev. 21:27; 3:5.

V. Wicked Judged.

1 Cor. 6:2, 3; Rev. 20:4.

"During the thousand years between the first and the second resurrection, the judgment of the wicked takes place. The apostle Paul points to this judgment as an event that follows the second advent. 'Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts.' Daniel declares that when the Ancient of days came, 'judgment was given to the saints of the Most High.' At this time the righteous reign as kings and priests unto God. John in the Revelation says: 'I saw thrones, and they sat upon them, and judgment was given unto them.' 'They shall be priests of God and of Christ, and shall reign with him a thousand years.' It is at this time that, as foretold by Paul, 'the saints shall judge the world.' In union with Christ they judge the wicked, comparing their acts with the statute book, the Bible, and deciding every case according to the deeds done in the body. Then the portion which the wicked must suffer is meted out, according to their works; and it is recorded against their names in the book of death.

"Satan also and evil angels are judged by Christ and his people. Says Paul, 'Know ye not that we shall judge angels?' And Jude declares that 'the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.'"—*Id., pages 660, 661.*

"After the saints are changed to immortality and caught up together with Jesus, after they receive their harps, their robes, and their crowns, and enter the city, Jesus and the saints sit in judgment. The books are opened,—the book of life and the book of death. The book of life contains the good deeds of the saints; and the book of death contains the evil deeds of the wicked. These books are compared with the statute book, the Bible, and according to that men are judged. The saints, in unison with Jesus, pass their judgment upon the wicked dead. 'Behold ye,' said the angel, 'the saints, in unison with Jesus, sit in judgment, and mete out to the wicked according to the deeds done in the body, and that which they must receive at the execution of the judgment is set off against their names.' This, I saw, was the work of the saints with Jesus, through the one thousand years, in the holy city before it descends to the earth."—*"Early Writings," pages 52, 53.*

Senior Society Program for Sabbath, May 15

1. REVIEW Morning Watch texts for the week.
2. Reports of work done.
3. Bible Study: "The New Birth." Review the previous lesson.
4. Standard of Attainment Quiz: 2 Cor. 7:10; Acts 3:19.
5. Talks: "Working Under Difficulties;" "Our Work in Moslem Countries;" "Difficulties Met in Turkey;" "Cavassing Under Difficulties." See *Instructor* of May 4.

The New Birth

I. Conversion Emphasized.

1. Only the converted enter heaven. John 3: 1-5; Matt. 18: 3.

"In his sinless state, man held joyful communion with Him 'in whom are hid all the treasures of wisdom and knowledge.' But after his sin, he could no longer find joy in holiness, and he sought to hide from the presence of God. Such is still the condition of the unrenewed heart. It is not in harmony with God, and finds no joy in communion with him. The sinner could not be happy in God's presence; he would shrink from the companionship of holy beings. Could he be permitted to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there—every heart responding to the heart of Infinite Love—would touch no answering chord in his soul. His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there. He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from him who is its light, and the center of its joy. It is no arbitrary decree on the part of God that excludes the wicked from heaven; they are shut out by their own unfitness for its companionship. The glory of God would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of him who died to redeem them."—*"Steps to Christ,"* pages 19, 20.

2. Carnal mind at enmity with God. Rom. 8: 7; Gal. 5: 19-21.

"Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new life from above, before men can be changed from sin to holiness. That power is Christ. His grace alone can quicken the lifeless faculties of the soul, and attract it to God, to holiness. The Saviour said, 'Except a man be born from above,' unless he shall receive a new heart, new desires, purposes, and motives, leading to a new life, 'he cannot see the kingdom of God.' The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception."—*Id.*, pages 20, 21.

II. Steps in Conversion.

1. A new vision of God. Isa. 6: 1-8; Luke 5: 4-8.

"But Peter was unmindful now of boats or lading. This miracle, above any other he had ever witnessed, was to him a manifestation of divine power. In Jesus he saw One who held all nature under his control. The presence of divinity revealed his own unholiness. Love for his Master, shame for his own unbelief, gratitude for the condescension of Christ, above all, the sense of his uncleanness in the presence of infinite purity, overwhelmed him. . . .

"It was the same presence of divine holiness that had caused the prophet Daniel to fall as one dead before the angel of God. He said, 'My comeliness was turned in me into corruption, and I retained no strength.' So when Isaiah beheld the glory of the Lord, he exclaimed, 'Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts.' Humanity, with its weakness and sin, was brought in contrast with the perfection of divinity, and he felt altogether deficient and unholy. Thus it has been with all who have been granted a view of God's greatness and majesty."—*"The Desire of Ages,"* pages 280, 281.

2. Conviction. Ps. 39: 3; Jer. 20: 7-9; John 16: 7-9.

"Nothing is so calculated to impress sinful man with a hatred of sin, and abhorrence of self as a sinner, as a real view of God. If, then, we wish to bring men to repentance, let us bring them face to face with God. This can be effected by showing them God as revealed in his Word. But it must be done in the power of the Holy Spirit."—*"What the Bible Teaches,"* by Torrey, page 361.

"If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ! Do you expect to become better through your own efforts? 'Can the Ethiopian change his skin, or the leopard his spots? then may ye also do good, that are accustomed to do evil.' There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers.

We can do nothing of ourselves. We must come to Christ just as we are."—*"Steps to Christ,"* pages 35, 36.

3. Godly sorrow. 2 Cor. 7: 10.

4. Repentance. Acts 2: 37, 38.

"Repentance includes sorrow for sin, and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering, rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, no conversion of purpose, no abhorrence of evil. Judas Iscariot, after betraying his Lord, exclaimed, 'I have sinned in that I have betrayed the innocent blood.'"—*Id.*, pages 26, 27.

5. Confession. 1 John 1: 9.

"The apostle says, 'Confess your faults one to another, and pray one for another, that ye may be healed.' Confess your sins to God, who only can forgive them, and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of God, because the brother you have wounded is the property of God, and in injuring him you sinned against his Creator and Redeemer. The case is brought before the only true Mediator, our great High Priest, who 'was in all points tempted like as we are, yet without sin,' and who is 'touched with the feeling of our infirmities,' and who is able to cleanse from every stain of iniquity.'"—*Id.*, page 42.

6. Unconditional surrender of self. Luke 1: 38; John 2: 5; 2 Kings 5: 10-14. See "Steps to Christ," pages 51, 52.

7. Acceptance of God's promises. Heb. 11: 6.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to him, and ask that he will wash away your sins, and give you a new heart. Then believe that he does this because he has promised. This is the lesson which Jesus taught while he was on earth, that the gift which God promises us, we must believe we do receive, and it is ours. Jesus healed the people of their diseases when they had faith in his power; he helped them in the things which they could see, thus inspiring them with confidence in him concerning things which they could not see,—leading them to believe in his power to forgive sins."—*"Steps to Christ,"* pages 53, 54.

Senior Society Program for Sabbath,

May 22

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of Joshua.
2. Reports of work done.
3. Bible Study: "God's Part in Conversion."
4. Standard of Attainment Quiz: Acts 5: 31; 1 John 1: 9.
5. Talks: "Canvassing in Turkey;" "In the War Hospital in Turkey." See *Instructor* of May 11

God's Part in Conversion

I. Conversion Secretly Wrought.

1. Like the wind blowing. June 3: 8.

"The wind is heard among the branches of the trees, rustling the leaves and flowers; yet it is invisible, and no man knows whence it comes, or whither it goes. So with the work of the Holy Spirit upon the heart. It can no more be explained than can the movements of the wind. A person may not be able to tell the exact time or place, or to trace all the circumstances in the process of conversion; but this does not prove him to be unconverted. By an agency as unseen as the wind, Christ is constantly working upon the heart. Little by little, perhaps unconsciously to the receiver, impressions are made that tend to draw the soul to Christ. These may be received through meditating upon him, through reading the Scriptures, or through hearing the word from the living preacher. Suddenly, as the Spirit comes with more direct appeal, the soul gladly surrenders itself to Jesus.

By many this is called sudden conversion; but it is the result of long wooing by the Spirit of God,—a patient, protracted process.”—*The Desire of Ages*, pages 191, 192.

2. Like leaven. Matt. 13:33.

“The leaven hidden in the flour works invisibly to bring the whole mass under its leavening process; so the leaven of truth works secretly, silently, steadily, to transform the soul. The natural inclinations are softened and subdued. New thoughts, new feelings, new motives, are implanted. A new standard of character is set up,—the life of Christ. The mind is changed; the faculties are roused to action in new lines. Man is not endowed with new faculties, but the faculties he has are sanctified. The conscience is awakened. We are endowed with traits of character that enable us to do service for God.”—*Christ's Object Lessons*, pages 98, 99.

3. Like death and resurrection. Rom. 6:11; John 5:24.

“Still seeking to give a true direction to her faith, Jesus declared, ‘I am the resurrection, and the life.’ In Christ is life, original, unborrowed, underived. ‘He that hath the Son hath life.’ The divinity of Christ is the believer’s assurance of eternal life. ‘He that believeth in me,’ said Jesus, ‘though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die. Believest thou this?’ Christ here looks forward to the time of his second coming. Then the righteous dead shall be raised incorruptible, and the living righteous shall be translated to heaven without seeing death. The miracle which Christ was about to perform, in raising Lazarus from the dead, would represent the resurrection of all the righteous dead. By his word and his works he declared himself the Author of the resurrection. He who himself was soon to die upon the cross, stood with the keys of death, a conqueror of the grave, and asserted his right and power to give eternal life.”—*The Desire of Ages*, pages 628, 629.

4. Like germination of seed. John 12:24.

“The germination of the seed represents the beginning of spiritual life, and the development of the plant is a beautiful figure of Christian growth. As in nature, so in grace; there can be no life without growth. The plant must either grow or die. As its growth is silent and imperceptible, but continuous, so is the development of the Christian life. At every stage of development our life may be perfect; yet if God’s purpose for us is fulfilled, there will be continual advancement. Sanctification is the work of a lifetime. As our opportunities multiply, our experience will enlarge, and our knowledge increase. We shall become strong to bear responsibility, and our maturity will be in proportion to our privileges.”—*Christ's Object Lessons*, pages 65, 66.

II. God's Part in Regeneration.

1. Comforter reproves. John 16:7-9.

“But when the heart yields to the influence of the Spirit of God, the conscience will be quickened, and the sinner will discern something of the depth and sacredness of God’s holy law, the foundation of his government in heaven and on earth. The ‘Light which lighteth every man that cometh into the world,’ illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah, and feels the terror of appearing, in his own guilt and uncleanness, before the Searcher of hearts. He sees the love of God, the beauty of holiness, the joy of purity; he longs to be cleansed, and to be restored to communion with heaven.”—*Steps to Christ*, pages 27, 28.

2. God leads to repentance. Rom. 2:4.

“It is true that men sometimes become ashamed of their sinful ways; and give up some of their evil habits, before they are conscious that they are being drawn to Christ. But whenever they make an effort to reform, from a sincere desire to do right, it is the power of Christ that is drawing them. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as Christ draws them to look upon his cross, to behold him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, ‘What is sin, that it should require such a

sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation demanded, that we might not perish, but have everlasting life?’—*Id.*, page 31.

3. God draws men. John 6:44, 65.

4. New birth is given by word of God. James 1:18; 1 Peter 1:3, 23.

“These scriptures teach us that regeneration takes place in the heart of man when he reads or hears the Word of God, or the gospel message, or both, and, because of the Spirit working in the Word as well as in the heart of man, the man opens his heart and receives that message as the word of life to his soul. The truth is illuminated, as is also the mind, by the Spirit; the man yields to the truth, and is born again. Of course, even here, we must remember that it is the Lord who must open our hearts just as he opened the heart of Lydia. Acts 16:14. But the word must be believed and received by man.”—*The Great Doctrines of the Bible*, by Evans, page 155.

5. God frees from sin and death. Rom. 8:2; Titus 3:5-7.

6. God creates new heart. Ps. 51:10-12.

7. God writes the law in the heart. Jer. 31:33.

8. God makes man a partaker of the divine nature. 2 Peter 1:4; Eph. 3:16-19.

“Not by the decisions of courts or councils or legislative assemblies, not by the patronage of worldly great men, is the kingdom of Christ established, but by the implanting of Christ’s nature in humanity through the work of the Holy Spirit. ‘As many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.’ Here is the only power that can work the uplifting of mankind. And the human agency for the accomplishment of this work is the teaching and practicing of the word of God.”—*The Desire of Ages*, page 605.

Senior Society Program for Sabbath, May 29

NOTE.—Let each society prepare its own program.

Notes on the Mission Studies Our Work in Turkey

A GREEK shoemaker, born on the shores of the Black Sea, came to this country and attended one of our camp meetings in California. His heart was so filled with love for the newly found truth that he promised the Lord that if he would send him a purchaser for his shoe shop, he would return to his own country to give the message to his people. Returning to his home from the meeting, among the first whom he met was a man who wanted to buy his business. He sold it, and started at once for his native country, stopping a short time in Constantinople. Thinking that all Christians would receive the message as gladly as he did, he went to the Protestant churches and began to proclaim it. They closed their doors to him, and reported him to the authorities as a disturber of the peace. He was kept imprisoned until his money was exhausted, then he was released. He found work, but in all his leisure moments talked the truth. One who thus received it is Brother Z. G. Baharian, an Armenian, and since that time one of our most faithful workers.

The spirit and courage of the Greek shoemaker is revealed by his reply to the chief of police who arrested and imprisoned him. When he was commanded to cease preaching, he said: “I cannot do so. I am not my own. I gave myself to the Lord, and he commands me to preach, and I must preach. If you imprison me, I will preach there; if you banish me, I will preach there. As long as there is breath in my body, I will preach. I can do nothing else than what the Lord commands me.”

Soon after Brother Baharian heard the message, he went, in 1890, to Basel, Switzerland, to gain further instruction. Returning to Constantinople, he began work. In a report given to the General Conference in 1895, Elder H. P. Holser said: “Among the first to attend Brother Baharian’s meetings in Constantinople was a Greek, a

zealous member of the Greek Catholic Church. He said but little, which is a rare exception, for the Greeks are great disputers, as they were in Paul's day. This young Greek was quiet all the time, and when he heard the subject of the sanctuary, he embraced the truth. Hereupon he asked the brethren if they had ever heard him dispute. They told him they had not. He then explained why: "The first time I came into your meeting, a voice said to me, "That young man [the speaker] has the truth. Listen to him; do not dispute." And I followed the instructions of that voice; that is the reason I have not disputed." He believes, and we believe, that it was the Spirit of the Lord leading him."

We have space for but a single instance illustrating the care of God for his faithful messengers. One Sabbath when a company of believers had assembled for worship in Ovajik, a large rabble surrounded the house, throwing dust and stoning the house, hooting and yelling, demanding that Brother Baharian be given up to them. The brethren in the house barricaded the door, and then the mob began to make a hole in the wall of the house. The brethren within told Brother Baharian that they would better go. They went out at the door, and passed through the crowd who were pushing and fighting to get at him, but no one laid a hand on him. They passed on quietly, and attained a place of safety.

The earliest development of our work in Turkey is an unbroken series of arrests, imprisonments, stonings, deliverances. By these trying experiences our work has become well known throughout the country. In 1897 the superintendent of that field said: "We are chiefly known as Sabbatarians; and when the fact is established that a man is a Sabbatarian, he is soon set at liberty. Thus the Sabbath becomes to us a sign in Turkey."

A little eight-page tract started the work in Macedonia, a Turkish province. Honest-hearted men and women read it, and soon came the old Macedonian call for the living preacher. Eight had begun to keep the Sabbath. Elder Conradi reports meeting a Macedonian in Constantinople, another in Roumania, and another in Bulgaria—all Sabbath keepers from reading the little tract. They had come hundreds of miles, working their way because of their poverty, personally to plead that a minister be sent into Macedonia.

The later history of our work in Turkey is similar to its earlier history in the matter of arrests and imprisonments. In 1903 the government absolutely refused to allow Brother Baharian to visit the churches, and in 1904 he was sent to his home, near Tarsus, and with two other laborers imprisoned for a time. In 1904-05 he and three workers were imprisoned for a year. After the final trial, the council of judges gave the following verdict: "Though Mr. Baharian and his three companions have been arrested and accused as insurgents, in their trial it has been found that all their printed papers were printed by special permission from the government, and that their letters contained nothing against the government, all being in harmony with the Bible. Therefore, we declare them not guilty."

In one of the very latest reports from Elder Conradi he gives an interesting report of a visit to Bardizag, an Armenian town. During his visit the youth—children of believers—were especially interested, and a number of them were baptized. They walked up the mountains, following a small stream until they reached a place where there was sufficient water. After Elder Conradi had gone, the government sent out spies to learn of his whereabouts and the details of his work.

In 1903 Dr. A. W. George was sent to establish medical work in Constantinople. He successfully passed the Turkish examinations in French, so that he is given full recognition as a physician. He writes as follows of a missionary trip which he and his wife and a native worker made to Brusa, which is famous for many mosques and ombs of the sultans: "We had the opportunity of visiting several of these tombs, the most interesting to us being that of Othman, the first king of Turkey and founder of the Ottoman Empire, doubtless the one referred to in Rev. 9:1. In one of these tombs we saw one of the horse's tails mentioned in Rev. 9:19. The tail was attached around the end of a round stick, in the end of which our attendant said was originally a spearhead. These curious things were carried as ensigns in the army." We now have believers located in Constantinople, Nico-

media, and in the provinces of Bithynia, Galatia, Pontus, Iconium, and Cilicia, where Paul once labored. The total number of Sabbath keepers is about two hundred.—Mrs. L. Flora Plummer, in *Youth's Instructor*, Jan. 8, 1907.

Junior Society Program for Week Ending May 1

NOTE.—See Senior program. Either arrange to have a joint program, or adapt that material to the Juniors' needs.

Junior Society Program for Week Ending May 8

1. REVIEW Morning Watch texts. Have a paper on "The Conditions Existing While Joshua Was Growing Up."
2. Reports of committees and individuals.
3. Bible Study: "The New Birth." Review the previous lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "Nicodemus's Night Visit With Jesus" (see John 3, and "The Desire of Ages," chapter 17); "The Visit of the Rich Young Man With Jesus" (see Mark 10:17-22, and "The Desire of Ages," chapter 57); "Peter Converted" (see Matthew 26, and "The Desire of Ages," chapter 75); "The Dumb Boy Healed" (see Mark 9:16-29, and "The Desire of Ages," chapter 47)
4. Standard of Attainment Quiz: 2 Cor. 7:10.
5. Mission Talks: "Levant Union Mission;" "Our Work in Turkey." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915 edition, pages 52, 54, 56.

The New Birth

Conversion Emphasized

Only the Converted Enter Heaven: John 3:1-5; Matt. 18:3.

At different times Jesus preached on repentance and conversion. One night Nicodemus, the Jewish ruler, came to Jesus to have a private talk with the Great Teacher about the new doctrine he was preaching. Nicodemus was a well-educated and talented man; but he belonged to the Pharisees, the religious bigots of the day. They took great delight in standing on crowded street corners and praying. They felt they were better than other men. To this class John the Baptist had said, "O generation of vipers, who hath warned you to flee from the wrath to come?"

Jesus knew the heart of Nicodemus, the Pharisee, and sensed his need. Jesus had come to seek and save the lost. Here was a lost man, unless divine help came into his life. Hence the statement, "Except a man be born again, he cannot see the kingdom of God." After the death of Jesus, Nicodemus gave up his position, severed his connection with the Pharisees, and gave his heart and life to the service of God.

Carnal Mind at Enmity With God: Rom. 8:7; Gal. 5:19-21.

Paul knew from experience the truthfulness of his statement in Rom. 8:7. Before his conversion he had a wretched, miserable spiritual struggle. He said that the things he wanted to do he could not do, but the things he hated he was sure to do; that the evil things he desired to shun were the very things he was sure to perform. At last in his desperation he exclaimed, "O wretched man that I am! who shall deliver me from the body of this death?" Then he got a vision of Jesus and his power to save. Surrendering to his new-found King, his mind and character were changed from Saul to Paul.

Steps in Conversion

A New Vision of God: Isa. 6:1-8; Luke 5:4-8.

Isaiah got a new vision of God and his perfect character. Immediately he saw in contrast his own sinfulness. In his distress he cried out, "Woe is me! for I am undone." He had not realized before his great need. Now it overwhelmed him. God recognized the prophet's need and supplied it.

Conviction: Ps. 39:3; Jer. 20:7-9; John 16:7-9.

David and Jeremiah each had a great struggle with his convictions. They desired to do something that God didn't have down on his program for them. Therefore the Spirit

of God convicted them, and presently they yielded. Mark 10:17-22 gives us a picture of a wealthy, talented young man whom the Spirit of God convicted. In his eagerness to obey, he ran and bowed down before Jesus, with a host of people looking on. He asked, "What shall I do that I may inherit eternal life?" The young man was a Seventh-day Adventist. He kept the commandments in theory. But he knew that he was not right with God. Jesus knew what the man needed. He said, "One thing thou lackest." He was perfect except in one point; but that was a big need. Jesus told him to sell all, give it to the poor, then to come and follow. The Spirit of God said, "Do it." But the rich young man was sad at the saying, and went away grieved. He would not yield to the conviction.

Godly Sorrow: 2 Cor. 7:10.

Matt. 26:75 records: "Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly." In his self-confidence, Peter had stated, "Lord, I am ready to go with thee, both into prison, and to death." Jesus replied, "Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." That day Peter attempted to kill the high priest's servant, then three times denied that he knew Jesus. To make it more emphatic and un-Christlike, he cursed and swore. But after he had acted so cowardly, the crowd parted, and "the Saviour turned from the frowning judges, and looked full upon his poor disciple. At the same time Peter's eyes were drawn to his Master. In that gentle countenance he read deep pity and sorrow, but there was no anger there." Peter remembered all, and he was conscience-smitten. Retiring from the hall, he wept bitterly. He now experienced a godly sorrow for his sinful, wayward life.

Repentance: Acts 2:37, 38.

The day Peter, the fisherman, began fishing for men in real earnest, three thousand souls repented of their past sins, and joined the church. These men had been among the ones who crucified Christ. Their hands were red with the blood of the Son of God. In the mob excitement, they had asked Pilate to crucify Jesus. But the Spirit of God had been speaking to their hearts. As Peter preached, they "said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" Peter replied, "Repent, and be baptized every one of you in the name of Jesus Christ"—the man they had crucified. They repented of the part they had acted, and the Bible says, "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and of prayers."

Confession: 1 John 1:9.

Confession is our part, forgiveness is God's part. Peter recognized this when Jesus helped him make the great catch spoken of in Luke 5:4-8. As Christ's divinity flashed forth, Peter saw very clearly the contrast between his work and Christ's work, between his life and Christ's life. Peter experienced a great hunger for Jesus. In his mental agony, he confessed his undone condition. "Depart from me; for I am a sinful man, O Lord." But sensing his lost condition without Christ, he clung to the Saviour with a deathlike grip.

Unconditional Surrender: John 2:5; 2 Kings 5:10-14.

When Mary told the servants, " whatsoever he saith unto you, do it," it meant an unconditional surrender on their part, to Jesus Christ. No matter what command he gave them, they were to obey. They could not turn the water into wine; but they could obey Jesus when he said, "Fill the waterpots with water." Jesus then performed his part by converting the water into wine.

Naaman the leper could not cure his leprosy. No doctor in Syria could heal him. But Jesus, the great body-and-soul Physician, could heal him. It required an absolute, unconditional surrender on Naaman's part before he could be healed. He had to surrender his temper, his pride, and his own way to God. He had no part in his healing, except to obey. Naaman went into the Jordan six times, and came out with all the leprosy he had brought from Syria. But when he obeyed the command to bathe seven times, "his flesh came again like unto the flesh of a little child, and he was clean."

Acceptance of God's Promises: Heb. 11:6; Mark 9:24.

In Mark 9:16-29 is recorded a most touching story of a man who accepted and believed God's promises. This father had a boy who was terribly afflicted. The boy had a dumb spirit which caused him to foam at the mouth, and it would throw him into the fire and water. He had to be watched all the time, or it would destroy him. Doubtless the father had taken his boy to many doctors, but not one could cure him. Then he heard that the disciples were able to "heal the sick, cleanse the lepers, raise the dead, cast out devils," so he brought the boy to them, but they could do nothing for him. The father was broken-hearted, and coming to Jesus he said, "If thou canst do anything, have compassion on us, and help us." Jesus was touched. Addressing the father, who had nearly lost all hope, he said, "If thou canst believe, all things are possible." The man grasped the idea, although hope was fast disappearing, and with his eyes full of tears he cried, "Lord, I believe; help thou mine unbelief." Jesus then honored the father's faith by healing the boy, and he went home a happy father.

Junior Society Program for Week Ending May 15

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "God's Part in Conversion." Review the previous lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "Conversion Is Like Leaven" (see Matt. 13:33, and "Christ's Object Lessons," pages 95-102); "Conversion Is Like Seed Germinating" (see John 12:24, "Christ's Object Lessons," pages 62-69); "God Leads to Repentance" (see Acts 9); "Made Partakers of Divine Nature" (see Acts 3:1-8).
4. Standard of Attainment Quiz: Acts 5:31.
5. Mission Talks: "Working Under Difficulties;" "Our Work in Moslem Countries;" "Difficulties Met in Turkey;" "Canvassing Under Difficulties." See *Instructor* of May 4.

God's Part in Conversion

Like the Wind Blowing: John 3:8.

Jesus told Nicodemus, the Pharisee, that conversion was a mysterious, secret work carried on in the life. One can see the effects of conversion, but not the process of conversion. Jesus likened conversion to the blowing of the wind. One cannot see the wind, but one can see the air filled with dust, the trees bending to and fro, or the waves dashing high on the lake.

Like Leaven: Matt. 13:33.

One day Jesus went on board a ship in order to speak to the great multitude that had come together on the land. His subject was conversion. But very few of the audience understood the subject. Therefore Jesus illustrated it by the parable of the leaven. A woman prepared to bake bread. She set her sponge, mixed the dough, and waited for it to rise. Silently and invisibly the leaven worked until the entire mixture had been thoroughly influenced and transformed. All were acquainted with the process. In the hearts of some of his hearers, his words worked like the leaven, transforming and changing their lives.

Like Death and Resurrection: Rom. 6:11; John 11:39, 43, 44.

Jesus inspired Paul to write to the Romans, asking them to die to sin, but live for Christ. Paul said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Martin Luther said, "If any one would knock at my heart and say, 'Who lives here?' I would not say Martin Luther, but the Lord Jesus Christ."

The soul experiences the change from death to resurrection just as Lazarus did. Jesus said, "Take ye away the stone." The stone was rolled away, and there lay the body of Lazarus, as it had lain for four days, cold and silent in death. The multitude looked on, surprised and expectant. Jesus then commanded, "Lazarus, come forth." There was a stir in the rocky tomb, the dead man arose, and slowly moved to the door of the sepulcher, "bound hand and foot with graveclothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." Jesus says today to the soul dead in trespasses and sin, "Come forth."

Like Germination of Seed: John 12: 24; Mark 4: 28.

Jesus tried to appeal to all his hearers. As many of them were farmers, and all had seen seed placed in the ground, he used the germination of the seed to illustrate conversion. When a seed is placed in the ground, the heat and moisture cause it to expand and open, thus permitting the germ within to appear as a shoot or plant. The seed itself dies and wastes away, but the bud grows, producing "first the blade, then the ear, after that the full corn in the ear." The love of God planted in the heart enlarges and changes the life, and brings forth the fruits of the Spirit: "Love, joy, peace, long-suffering, gentleness, goodness, faith," etc.

The Comforter Reproves: John 16: 7-9.

Jesus prepared his disciples for his departure, by telling them he would send the Comforter unto them, to "reprove the world of sin, and of righteousness, and of judgment." It was this Spirit that convicted Felix and caused him to tremble at Paul's preaching (Acts 24: 25); that caused King Agrippa to tell Paul, "Almost thou persuadest me to be a Christian" (Acts 26: 28); that caused the jailer to ask Paul and Silas, "Sirs, what must I do to be saved?" (Acts 16: 30); that caused the publican to cry out, "God be merciful to me a sinner" (Luke 18: 13).

Leads to Repentance: Rom. 2: 4.

Paul wrote to the Romans, "Thou art inexcusable, O man, . . . not knowing that the goodness of God leadeth thee to repentance." Paul knew that his conversion was due to the goodness of God. While traveling to Damascus to arrest and slay all who believed in Jesus, the light flashed upon him, and a voice said, "Saul, Saul, why persecutest thou me?" Paul said, "Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest." Paul, trembling and astonished, said, "Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do." Paul went to the city, met Ananias, received his sight, was baptized, "and straightway he preached Christ." Acts 9. His solution is, "For the love of Christ constraineth us." 2 Cor. 5: 14.

Draws Men: John 6: 44, 65; Matt. 8: 1-3.

The leper had heard of the wonderful work Jesus was doing; how the sick were made well, the blind received their sight, the dead were raised to life, and the poor and broken-hearted were comforted. He felt irresistibly drawn to Jesus, and thought Christ might have compassion on him and cure his leprosy. As Christ is teaching beside the lake, with a great throng of people about him, the leper looks on. "He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for their deliverance. Faith strengthens in his heart. He draws nearer and yet nearer to the gathered throng. . . . He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. . . . Pressing to Jesus, he casts himself at his feet with the cry, 'Lord, if thou wilt, thou canst make me clean.'

"Jesus replied, 'I will; be thou clean,' and laid his hand upon him.

"Immediately a change passed over the leper. His flesh became healthy, the nerves sensitive, the muscles firm. The rough, scaly surface peculiar to leprosy disappeared, and a soft glow, like that upon the skin of a healthy child, took its place."

New Birth by the Word of God: 1 Peter 1: 3, 23; Mark 1: 16-20

James and Peter tell us that Christians are born by the word of God. These men left their nets and fishing boats to become fishers of men and martyrs, because the word of God lodged in their hearts. As Jesus walked by the beautiful Sea of Galilee, hundreds of white sailboats would be seen on its blue waters. In one were Simon and Andrew, just casting their net into the sea. In another were James and John, who were mending their nets. To the men in each boat Jesus gave the invitation, "Come after me, and I will make you to become fishers of men." Their hearts responded. They left their nets and were numbered among the twelve apostles.

Frees From Sin and Death: Titus 3: 5-7; Zech. 3: 1-4.

Titus records, "Not by works of righteousness which we have done, but according to his mercy he saved us." Zechariah gives a living example of this statement. Joshua, although a high priest, was only a frail, sinful man. Satan was ever buffeting and resisting him. But Joshua purposed in his heart to hold on to God, and to trust him for help against his enemy. Presently the Lord said, "Is not this a brand plucked out of the fire?" Joshua could not free himself from sin. He was "clothed with filthy garments" of failure after failure, yielding to this sin and that. At length he got to the place where he cast all upon Christ, and trusted him to keep him from falling. Then Jesus said, "Take away the filthy garments from him." To Joshua he said, "I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment." Christ's righteousness became Joshua's clothing, instead of filthy rags of works and human endeavor.

Creates a New Heart: Ps. 51: 10-12.

This was the prayer of David after God, by the prophet Nathan, showed him what a sinner he was. David was a murderer, his hands were red with the blood of Uriah, the Hittite. David had broken the ten commandments. Now what was he going to do about it? He was a lost man unless God forgave him and saved him. David pleaded for mercy. God heard his prayer. His sins were blotted out. His sinful desires and purposes were changed. His hard and stony heart was changed into a new heart, and he became a man after God's own heart.

Writes His Law in the Heart: Jer. 31: 33.

God was able to take the tables of stone, prepared by Moses, and with his finger write his laws upon them, hard though they were. God was able to take John, who was known as the son of thunder, because of his temper and hard, selfish disposition, and write upon his heart God's law. That writing changed the grasping, covetous fisherman into the disciple whom Jesus loved. It will do as much for us.

Makes Man a Partaker of the Divine Nature: 2 Peter 1: 4; Eph. 3: 16-19.

It is a wonderful thing to be partakers of the divine nature. When Jesus sent the twelve on their missionary tour, he endowed them with the divine nature. They were to preach, "heal the sick, cleanse the lepers, raise the dead, cast out devils." "Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained." When Peter and John, on their way into the temple, were asked for alms by the lame man, Peter said, "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." The record states: "Immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God." Acts 3: 1-8. The disciples had the divine nature, and passed it on to others.

Junior Society Program for Week Ending May 22

1. REVIEW Morning Watch texts. Have each Junior give some lesson he has learned from the life of Joshua.

2. Reports of work done.

3. Bible Study: "Man's Part in Conversion" Review the previous lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "The Conversion of the Eunuch" (see Acts 8: 26-39); "The Two Prayers" (see Luke 18: 10-14); "How Paul Died Daily" (see Acts 9; 2 Corinthians 11; 1 Corinthians 15; Colossians 4); "Methods of Jesus in Soul Winning" (see Mark 1; John 1).

4. Standard of Attainment Quiz: Matt. 3: 8.

5. Mission Talks: "Canvassing in Turkey;" "In the War Hospital in Turkey." See *Instructor* of May 11.

Man's Part in Conversion

Belief: John 1: 12, 13; Acts 8: 37.

"With the heart [or the mind] man believeth unto righteousness." Only those who believe Jesus, accept him. Hence belief is absolutely essential to salvation. The black eunuch treasurer of Queen Candace of Ethi-

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION

Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.50
Clubs of two or more copies to one address, one year - - - - - .35

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Entered as second-class matter, Jan. 20, 1914, at the Post Office at Washington, D. C., under the act of Congress of March 3, 1879.

opia had been to Jerusalem to worship; but he had not learned about Jesus. He was returning to Africa, by the Roman highway, reading his Bible as he journeyed. God knew his name, his position, his country, and the desire of his heart for truth. The African was not acquainted with Jesus, but Philip the evangelist was. Therefore God made the arrangements for these two men to meet. The Bible says, "Philip opened his mouth, and began at the same scripture, and preached unto him Jesus." When they came to a body of water, the eunuch desired to be baptized. "Philip said, If thou believest with all thine heart, thou mayest." The eunuch replied, "I believe that Jesus Christ is the Son of God." Philip then baptized the eunuch.

"Repent, and Turn." Eze. 14:6; Matt. 21:28, 31.

Ezekiel, during the seventy years' captivity in Babylon, was inspired to write to the children of Israel, "Repent, and turn yourselves from your idols." Idolatry caused Israel to become subject to Nebuchadnezzar. If they desired to return to Palestine, they must turn from their idols and worship the true God.

"Rend Your Heart." Joel 2:12-14; Luke 18:10-14.

Two classes profess to be followers of Jesus. One rends their garments and possessions, like the Pharisee, who did not pray in his closet to God, but selected a corner on a large avenue thronged with people. There in a loud voice he prayed, not to God, but to the people passing by. He told them what a good, honest man he was. He said he kept all the commandments. He let them know what a large income he had, and how he paid every cent of his tithe. He said there were very few people as good as he. Then, seeing the poor, despised publican, he directed the attention of all to that wretched, heart-broken, honest man, by saying, "God, I thank thee, that I am not . . . as this publican." To this class the Lord says, "I never knew you depart from me, ye that work iniquity."

The second class, represented by the poor publican, rend their hearts. Their good works are done in secret. They pray regularly to God, not to men. They feel their unworthiness, and daily exclaim, "God be merciful to me a sinner." To this class Jesus says, "Come, ye blessed of my Father, inherit the kingdom prepared for you." *Call on God:* Jer. 29:11-13; Rom. 10:13.

Mary was told to call her son "Jesus: for he shall save his people from their sins." John the revelator saw a great multitude dressed in white standing before God's throne. America, the British Isles, Europe, Asia, Africa, and the islands were all represented by people who called on the name of Jesus. The only passport to heaven is the name Jesus. In the time of the Babylonian captivity, God through Jeremiah told Israel, "Call upon me, . . . pray unto me, . . . and I will be found of you."

Be Baptized: Acts 2:38.

One of the Saviour's last commandments to his apostles was, "Teach all nations, baptizing them." After Pentecost the disciples preached and baptized. When the 3,000 repented and desired to become Christians, Peter said, "Be baptized every one of you in the name of Jesus Christ for the remission of sins."

Die Daily: I Cor. 15:31.

Paul wrote from a large experience, "I die daily." He died to self when he accepted Christ, when he gave up his ambition and his family. When turning from persecutor to persecuted, it was to be a daily surrender of

self. He died to self when he received 195 stripes from the Jews. He died to self when he was beaten three times with rods, when he was stoned, shipwrecked, in perils frequently of robbers, of his countrymen, of the heathen, of cold, of hunger, of nakedness. 2 Cor. 11:22-27. He died daily, otherwise he could not have written: "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound." Phil. 4:11, 12.

Growth: Eph. 4:13-15, 23, 24; Hosea 14:5.

Peter tells us we are to grow spiritually on the plan of addition, while Paul in his Ephesian letter says we are to grow "unto the measure of the stature of the fullness of Christ." Hosea compares the Christian life with the growth of the lily. Think of the beautiful water lily slowly rising from its bed of slime. Its surroundings seem unqualified to impart beauty. But the lily turns its face up toward the shining sun, and day by day it adds new beauty and attractiveness. God says, "Israel shall grow ["blossom," margin] as the lily."

Evidences of the New Birth

The Spirit of God Dwells in You: 1 Cor. 3:16; Rev. 3:21.

A new spirit takes possession of the man who surrenders to God. Nebuchadnezzar refused to acknowledge the God of Daniel. He said, "Is not this great Babylon, that I have built?" God replied, "The kingdom is departed from thee . . . until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will." When Nebuchadnezzar was willing to acknowledge God, his understanding and reason returned, and the king bore this testimony: "I blessed the Most High, and I praised and honored him: . . . he doeth according to his will in the army of heaven, and among the inhabitants of the earth." The Spirit of God now dwelt in the Babylonian king.

Overcome: 1 John 5:18; Rev. 2:7.

John, the beloved disciple, wrote, "Whosoever is born of God sinneth not." John overcame his pride, temper, and selfishness. He also writes, in Revelation 2 and 3, that heaven is only for the overcomer. The overcomer will not be hurt by the second death, and Jesus will introduce him to the Father and the angels.

Fruits of the Spirit: Gal. 5:22-25; Matt. 25:31-46.

The life of Jesus shows the true fruits of the Spirit. He preached the gospel to the poor, healed the broken-hearted, preached deliverance to the captives, healed the sick, fed the hungry; "when he was reviled, reviled not again; when he suffered, he threatened not." Christ named the fruits of the Spirit in the parable of Matt. 25:31-46. Those who, in the name of Jesus, feed the hungry, give drink to the thirsty and shelter to the homeless, clothe the naked, visit and comfort the sick and afflicted, reveal the real fruits of the Spirit.

Changed Into Christ's Image. 2 Cor. 3:18.

The bigoted inquisitor, Saul, was changed into the noble apostle, Paul, by beholding Jesus. The proud murderer, Moses, was changed into the prophet "whom the Lord knew face to face." David, the murderer of Uriah, was changed into the "man after God's own heart." Peter, the swearing fisherman, was changed into the apostle and revivalist. John, the son of thunder, became the "disciple, whom Jesus loved." By beholding, "now are we the sons of God."

Soul Winners: Dan. 12:3; Prov. 11:30.

Jesus came "to seek and to save that which was lost." When he called the disciples to follow him, it was that they might become "fishers of men." Andrew, when he followed Jesus; "findeth his own brother Simon, . . . and he brought him to Jesus." "Jesus . . . findeth Philip, and saith unto him, Follow me." Philip looked up his brother Nathanael, and said, "We have found him, . . . Jesus of Nazareth. . . . Come and see." Philip the evangelist won the eunuch, thus sending a missionary to Africa. God brought Peter and Cornelius together, which resulted in the conversion of the centurion and his friends. God calls us to a knowledge of the third angel's message for the express purpose that we may be soul winners.

C. L. B.

Junior Society Program for Week Ending

May 29

NOTE—Let each society prepare its own program