

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Church Officers and Missionary Volunteer Week

THIS Missionary Volunteer week lays upon our hearts a loving burden for our young people. Two things must be ever before us: First, and closest to our hearts, the salvation of our own dear ones; second, the salvation of others, near and far away. This week we pray God that the elder and church officers in every church may be definitely used by the Holy Spirit in rallying every member to engage in special prayer and effort for the young people.

Let us plan closely together, so that everything possible will be done to win every young person in the church to take a stand for Christ. In the home circle and in places of prayer, plead with God for His presence in all the services of this Missionary Volunteer Week. May the Lord help us somehow to let the young people know how much we do appreciate their service with us in this message, and how earnestly we long to see every one stepping over this line of definite personal decision which means salvation. May God bless every church this week.

W. A. SPICER.

### Delivered from Unreasonable Men

"FINALLY, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you: and that we may be delivered from unreasonable and wicked men." 2 Thess. 3: 1, 2.

False brethren, creeping in among the churches, seeking to lead disciples away after them, was one of the perils to the churches that caused Paul much anxiety, many tears, and many prayers. He himself asked this church to pray that he might be delivered from them, so that the gospel might have free course.

Some of Paul's most pointed instruction was given churches to warn them against these false teachers, who sought to clothe their work in angel robes. He told them of grievous wolves in sheep's clothing, which would come in among them from without or would spring up from within their own fold. These would teach strange doctrines, something apparently new, something in advance(!) of what they had been taught. Of all this they were to beware. False prophets, false teachers, false apostles, bringing in "damnable heresies," as he called them, did he through the Spirit so unsparingly condemn.

"I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another; but there he some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that

which we have preached unto you, let him be accursed" (Gal. 1: 6-8), are his words to the Galatian brethren. Yet these false teachers had very devoutly(?) gotten into the Galatian church, teaching that unless these new believers were circumcised after the manner of Israel, they could not be saved.

Such preaching would naturally enough confuse these new believers, for they wanted to be saved. Yet in reality all this solemn exhortation, this teaching clothed in such angel robes, was nothing short of a satanic masterpiece of deception to divert their minds from the saving gospel of living faith in Christ, unto trusting in the merits of their own works for salvation.

Among his final warnings to the church at Thessalonica we find these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition [or "ordinances," 1 Cor. 11: 2, also see margin] which he received of us." 2 Thess. 3: 6.

As then, so now. God, through faithful servants, has given us great light in the truths connected with the proclamation of the third angel's message in all the world. This message is securely intrenched in the Scriptures. It is founded upon a "Thus saith the Lord." Around it, all the way along even until the present, men have risen up among us, claiming to have some great advance light, proclaiming with earnestness that unless the children of God shall give ear to their divine(?) messages and heed their call, they cannot be saved. Yet the teaching of these men has an almost imperceptible (at first) underecurrent leading away from the safe moorings, the clearly defined landmarks, which God gave Seventh-day Adventists in the rise and establishment of this world-wide advent message movement.

It is claimed just now, by some who are seeking to draw away disciples after them, that to enjoy greater spirituality, to obtain the real blessing of God, prayer bands must be organized, and that only in this manner shall the honest in heart be called out to become candidates for translation.

Let no one be deceived by such voices. It has been found that these prayer bands soon develop into what are called "reformed churches," and into a clearly defined propaganda of attack upon their former brethren, even though, of course, they profess to adhere strictly to the advent faith. "By their fruits ye shall know them." Matt. 7: 20.

Many such movements have arisen along down the years, only to unsettle and lead off a few, these later to become divided and subdivided by factions among themselves until all are lost in the general Babylon of confusion seen everywhere in these last days.

Christ's word to us is, "Press together! Press together!" Study the word, heed the counsel given in the "Testimonies." None need stray, nor lack spiritual power nor guidance, who follow the light given us. God has provided for His remnant church abundant spiritual facilities, even to the end of the advent pathway, for perfecting characters which Christ shall joyfully glorify at His coming.

"To His church, Christ has given ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. The church, being endowed with the righteousness of Christ, is His depository in which the wealth of His mercy, His love, His grace, is to appear in full and final display. . . . The gift of His Holy Spirit, rich, full, and abundant, is to His church as an encompassing wall of fire, which the powers of hell shall not prevail against. In their untainted purity and spotless perfection [when Jesus' work is completed in His remnant people] Christ looks upon His people as the reward of all His suffering, His humiliation, and His love."—Mrs. E. G. White, in *General Conference Bulletin*, Feb. 27, 1893, p. 409.

And in them shall be fulfilled the Father's purpose as expressed in the apostle's prayer for his Ephesian brethren:

"That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being *rooted and grounded in love*, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with *all* the fulness of God." Eph. 3: 16-19.

What do believers need more than is given them here?

T. E. B.

### Church Elders and Leaders

To these servants in the church are committed most sacred trusts and responsibilities. Because of their advancement in the Christian graces, and their good standing in the community, they are selected for resident leaders and helpers to those of like precious faith. All classes of people expect a high standard of life from such members. Faithfulness to such a calling honors God, and encourages men for good; but a life which lowers the expected standard, dishonors God, discourages others, and results in inestimable loss.

The apostle Paul exhorts the elders: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God." Acts 20: 28. In writing to Timothy he says: "Be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine." 2 Tim. 4: 2. The motive for all this is that they "watch for your souls, as they that must give account, that they may do it with joy, and not with grief." Heb. 13: 17.

At church services, at public gatherings, in the market, on the street, in the homes, these leaders meet the members of the congregation. All such occasions are opportunities of watching for souls. Appropriate words, a kindly handshake, or an earnest invitation makes a lasting impression. The sick, the needy, those in trial, the careless, the weak, should receive thoughtful attention and prayerful service.

The working out of our present church organization reveals a constant demonstration that in proportion to the faithfulness or unfaithfulness of the church leaders, the church advances or declines in the purposes for which it exists.

"Neglect not the gift that is in thee. . . . Meditate upon these things; give thyself wholly to them; that your progress may be plain to every one [Twentieth Century Version]. Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4: 14-16.

"Watch," was the apostle's parting word to the brethren at Ephesus. Watch for grievous wolves from without, and watch lest unreliable members within shall distract and unsettle the flock. "Remember," he adds, "that by the space of three years I ceased not to warn every one night and day with tears." Acts 20: 31.

Paul was ever alert with the deepest concern when caring for the individual members of the church. He braved the gravest dangers, endured extreme hardship and bodily punishments, that the Christian graces might be developed in every member of the flock. His concern for them was so great that he could wish himself accursed from Christ for his brethren. He must have realized that his efforts were successful, for he concludes, "Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you." Phil. 4: 9.

H. W. CARA.

Hamilton, Bermuda.

### Anniversary of the Reviving of the Wolf Lake Seventh-day Adventist Church

[BROTHER ELMER C. PINCHON, writing upon a letter head indicating that he is engaged in self-supporting work as a broom manufacturer, also marketing vegetables and small fruits, states that the old church at Wolf Lake, Ind., organized in 1868, but which has for years stood only as "a memorial" of what had been, recently held an anniversary of its revival. He says: "In three months we had quite a congregation. Our

first quarter's offerings to missions was \$5, but last quarter the offerings amounted to \$100.56. Our membership of seven went up to sixteen, then twenty-three, then forty-two, including Sabbath school children."

At the anniversary of the revival of the work at this old church, Sister Lola A. Pinchon presented in verse form the following story of the rolling away of the reproach at Wolf Lake. And Wolf Lake is not the only place where a like good work might be accomplished, were other consecrated, self-supporting laborers to arise, and under God likewise rebuild the old altars.—T. E. B.]

'Twas just a year ago that we reorganized our school,  
And turned the old deserted church back under Jesus' rule;  
The silence of the dear old bell so many months and years,  
Had set the town to gossiping, and casting ugly jeers.

"What will you do with your old church, junk it?" some one sneered,

"Oh, no, we're going to organize," we happily replied.  
"But where'll you get your company?" he ventured then to say.  
"The seed sown years ago, dear sir, will spring up by the way."

And so we've searched the highways, the Lord's dear ones to find,

And one by one they've all come back to Jesus' blessed side.  
The work has been such pleasure! all the precious gems to find;

Obscurity's impossible on whom the light once shined.

At first 'twas only three who met at good old Sister Freed's,  
And then at Brother Stureman's, making two more fruitful seeds;

Then one seed blew away from us, thus leaving only four,  
But Brother Tumlinson and wife and Ted count up for more.

As seven means completeness, now we thought we'd anchored right,

And then along came Sister Graves, to aid us in the fight;  
Then letters thick and fast went out, and trips through wind and rain,

To seek for those we'd ever loved, and bring them back again.

The children's corner, hitherto of chairs and tables blank,  
Had stood a monument of days before the old church sank.  
To fill this vacancy once more took tears and prayers to God.  
He heard our prayers and saw our tears, and stretched the golden rod

To draw His children home again to fill the vacant seats,  
And make the old church ring once more with little plodding feet.

And so God brought the Markers back, and Webbers, old and young,

And Brother Fritz's folks, and Zina, with their little ones.

Now they the vacant chairs have filled, with Nelson's children, too,

And many other visitors, all numbering thirty-two.

Now Brother Hile and Sister Hile are in our happy band,  
And five or six new converts, too, will soon extend their hand.

To all who want to join our church, a welcome we extend,  
For God is gathering in His sheep to save unto the end.  
At first our quarter's gathering was twenty dollars, plus,  
But now it's near the hundred mark, and growing with a rush.

For many weeks we labored hard to reach the conference goal,  
Then gave up in discouragement, just sick in heart and soul;  
But God says man's extremity is His prevailing chance  
To rid him of the burdens that will vanish at His glance.

And so today the golden stars are glist'ning on the chart,  
And God has blessed the end because with courage we did start;

So let us work together, friends, to reconcile to God  
The ones who strayed away from Him, and felt old Satan's rod.

This may be our last chance to give the Master's warning cry.  
For soon we'll see the Saviour come descending in the sky.  
The warning's sounded now for years, but God still has a few  
He knows are honest hearted, and He bids us seek them, too.

And aren't we very glad, my friends, that God has chosen us  
To gather out those who were lost, and save them from the dust?

A lively band of thirty-two can do a lot of work  
Toward filling up the kingdom, so let not one of us shirk.

There sin and pain and sorrow'll end, and parting be no more;  
Let's guide our little families to that bright, glorious shore;  
Let's seek out all the lost of earth, and plead and trust and pray

That they may be among us in that glad some, happy day.

LOLA A. PINCHON.

# Home Missionary Department

## Religious Liberty Day Program

(To be held March 1)

OPENING SONG: "Christ in Song," No. 335.

Scripture Lesson: Psalm 124.

Prayer.

Song: "Christ in Song," No. 789.

Reading: "Fundamental Principles Tersely Stated."

Special Prayer: For God's Continued Protection over His People, and the Finishing of the Work.

Offering for Religious Liberty Work.

Closing Song: "Christ in Song," No. 788.

### Note to the Leaders

The announcement of the Religious Liberty Day for March 1 should be made on the previous Sabbath, so our people may come prepared to give a liberal offering for the religious liberty work, and also that they may not fail to renew their subscriptions and their clubs to the *Liberty* magazine.

On Religious Liberty Day the price of subscriptions to the *Liberty* magazine is only 25 cents to individual addresses. A special effort should be made to have our people take four yearly subscriptions for \$1, one copy for themselves, and the other three for some prominent officials in their own town or city — judges, lawyers, editors, mayor, councilmen, ministers, professional men, and also for city and school libraries, etc. If the church missionary society orders a club of fifty copies for the entire year, it can obtain the same at the extremely low rate of 6½ cents a copy, or \$12.50 for the entire club for the year. Single copies sell at 20 cents, which leaves a good margin to those who desire to sell them. The money raised for the clubs is utilized by the churches for this purpose, but the annual offering for the general religious liberty work is sent on to the local conference treasurer. These funds are sorely needed to send the *Liberty* magazine to all State officials and legislators and to meet emergencies in the religious liberty work.

This information regarding the price of clubs, renewals, etc., is furnished with the understanding that you will present it to your congregation at such time and in such manner as you consider appropriate. If done in the true spirit of missionary service, it should not be considered inappropriate as a part of the Sabbath service. It is greatly desired that the matter of renewal of clubs of the *Liberty* magazine and solicitation of new subscriptions receive the necessary attention at this time. In addition to the regular offering for the religious liberty work, let the people indicate on slips of paper their renewals or the number of *Liberty* magazines they will pay for to help make up a club order, explaining that the money to meet the expense is to be placed in the Church Order envelope during the week and brought to the service the following Sabbath. In this way it is possible to avoid the actual money transaction on the Sabbath.

If the leaders so desire, we will send them interesting matter relative to recent developments in the Sunday law situation before Congress and State legislatures, and also other up-to-date matter, just before Religious Liberty Day.

C. S. LONGACRE.

### Fundamental Principles Tersely Stated

THE most precious boon in this life is the enjoyment of liberty. The blessings of life, without the gift of liberty to enjoy them, is like the torture of the smell of good food to a starving man who is denied even a taste of it. There is only one thing in this world that brings greater joy to the human heart than the enjoyment of freedom, and that is the consciousness that you are putting up a good fight for it.

Those who are engaged in the conflict between truth and error, and are fighting for the freedom which the conscience demands in the realm of religion, are engaged in the best of fights in the best of causes, for the best interests of the human race.

Jesus Christ is the great Liberator and Emancipator of the human race from the bondage of sin and the tyranny of men. "If the Son [of God] therefore shall make you free, ye shall be free indeed."

Jesus Christ is the sinner's intercessor, and Satan is his accuser. The love of Christ constraineth all men, and the cross of Calvary draws all men.

Christ made Christianity inspirational instead of legalistic. He was a lover, and not a legislator; a redeemer, and not a policeman; an advocate and not a judge; a pardoner of sinners, and not an executioner.

He founded His kingdom upon the principles of love and mercy rather than of law and majesty. "Love is the fulfilling of the law," and "mercy and truth are met together" in His kingdom. His law is a "law of faith," and not of force.

His salvation is by grace, and not by works.

His teachings are based upon freedom of choice instead of coercion.

He seeks to write His statutes upon the hearts of men by the Spirit of the living God, rather than upon the statute books of the state by the pen of the legislator.

A sincere Christian refuses to join hands with the political preacher who substitutes the club of the policeman for the cross of Christ, to advance the cause of Christianity.

A real Christian refuses to follow any church creed that substitutes the force of law for the power of love.

The only power that should ever dominate the human heart in divine things is the power of divine love.

Jesus Christ never made an alliance with Cæsar and the sword, and He can never be conquered by the sword. The sword and the cross should never become allies.

The throne of the king and the altar of the priest should not dwell together under the same roof.

A union of church and state means that the priest will rule you by fear, the king by force, and both by both.

Compulsory religion binds the body in chains and the brains in fetters.

If all men had always obeyed the kings of the past, in all things without protest, we should all be physical slaves today; and if all men had always stupidly done exactly what the priests of the state church told them, we should all be mental slaves now. A legal religion can thrive and succeed only where the masses are held in the bonds of ignorance and superstition.

A state religion is well named — it is not God's religion, but Cæsar's religion.

A legal religion is for the head, but not for the heart. The only religion that has any value in heaven is heart religion. A head religion without heart religion fosters habits of insincerity and hypocrisy. There are enough hypocrites in the world now; we need not make any more by law.

Some people believe that the making of laws will reform men, but making laws does not make men.

To legislate temptation out of the world, is to legislate character out of man.

Christ did not pray to His Father to legislate temptation out of the world, but that He should "keep" His followers "from the evil" in the world.

What we need is not more laws and better laws, but better men and better women; and the only power in the universe which can change the evil nature of man is the power of the gospel of Jesus Christ.

The kingdom of God will never be established on earth by political reforms or by social evolution, but by grace and spiritual regeneration.

The kingdom of God does not come by putting new wine into old bottles, but by putting new wine into new bottles; not by putting a new patch on an old garment, but by putting on the whole new garment of Christ's righteousness.

The people who believe in enforcing religious dogmas by civil law in order to make the world better, have an idea that they can make other people's beliefs for them as readily as tailors make suits of clothes for their customers.

He who does not believe in sacredly preserving his brother's religious convictions, should never be intrusted with authority.

The church that depends upon the puny arm of man for support, is in danger of denying the divineness of her mission.

When the church and state lived in unholy wedlock, the priest forged chains for the soul, and the king for the limbs. He who criticized the dictum of the priest was called a heretic, and he who questioned the tyranny of the king was called a traitor. He who spoke against church dictatorship in politics was condemned as a blasphemer, and he who protested against unjust kingly rule in religion was held guilty of high treason against the government.

The church and state régime of the Dark Ages is written, not with pen and ink, but with the point of the sword dipped in human blood. The war for the supremacy of the church over

the souls of men crimsoned the rivers of Europe with the blood of martyrs.

He who surrenders his soul liberty to save his skin, virtually says, "There is nothing worth saving about me but my skin. Since God does not care to save a man's skin without his soul, that man forfeits his claim to the life hereafter, when he surrenders his soul to save his skin."

Some people seem to find happiness only in making others miserable; while they believe in religious liberty for themselves, they do not favor the grant of religious freedom for those who dissent from their creed.

The difference between a saint and a devil is the difference between a lover and a hater, an intercessor and an accuser.

Bigotry and tyranny comprise the religion of his satanic majesty; and when any church becomes actuated by the spirit of hatred and intolerance, she becomes "the synagogue of Satan."

True Christianity flourishes without governmental aid, and dies with it.

History demonstrates that Christianity has had first to corrupt itself before it descended into the arena of politics and made an alliance with the state to further her own ends by carnal means.

The deification of the state and the secularization of the church has been the product of priestcraft, and the primary cause of all the religious persecutions in the world.

"My country and my church, first and always, right or wrong," has been the slogan of every legally established religion in the past, when Truth, Liberty, and Justice were sent chained into exile.

Liberty is the key that has unlocked the barred door to the treasures of wisdom and knowledge, of real science and true religion, of modern achievement and civilization, and above all, of true happiness, material progress, and lasting peace. Liberty, truth, and justice are inseparably connected, and he who deliberately tramples on one of these divine gifts to man comes in conflict with this trinity of eternal principles which emanate from God for the lasting benefit and welfare of humanity.

No question is ever settled until it is settled right.

There is always a wrong way and a right way of doing the right thing, and the temptation is to do the right thing the wrong way.

The political preacher invariably sends his petitions for help to Congress or Parliament instead of to the throne of God.

If culture and law can save the world, then the political preacher should change his text and say: "I glory in the wisdom of Athens instead of the cross of Calvary."

The political preacher and reformer believes that the kingdom of God is going to be ushered into the world through the gateway of politics by reform legislation, and that the headquarters of the coming kingdom will be established at Washington, and that the "Christian lobbyists" and "professional reformers" will be chosen as cabinet members of Christ's kingdom; but the Good Book says that the kingdom of grace will be established in the hearts of men instead of at Washington, London, Paris, or Berlin.

A legal religion applies the fagots and the scourge to the individual who says, "I will die for my convictions, but I will not surrender my conscience."

The man who says, "If our Sunday laws do not suit you, get out of the Republic," ought to apply to an autocratic government for a position as inquisitor for heretics, or as transportation agent for exiles.

Rome had her Patmos, Russia her Siberia, Spain her Inquisition, and the Puritan colonies had their wild wilderness of savage Indians for religious dissenters; but the American Republic has not yet given a monopoly of power and authority to heretic hunters and Sunday blue law advocates to send nonconformists into exile.

Christians often persecute Christians. Sincerity and conscientiousness in religion are no guaranty against bigotry and intolerance. Roger Williams, the American apostle of religious liberty, said he felt safer among the Christian savages in Rhode Island than he did among the savage Christians of Massachusetts.

If the Sunday observer has a right to work on Saturday without civil molestation, the Sabbatarian has an equal right to work on Sunday without state interference.

If the church has a right to demand that the theaters be closed on Sunday by civil law in order to get rid of a competitive rival, then the theater has an equal right to demand that the churches be closed on week days for the same reason.

Everybody should observe the Sabbath day and all other divine obligations, but no one should ever be compelled by civil law to conform outwardly to any of these divine obligations which we owe exclusively to God.

The power of Christianity comes from above, and not from beneath; it comes from Christ instead of from Cæsar. The church should lead the sinner to the foot of the cross of Calvary instead of leading him to the scaffold of the executioner; it ought to present him with the robe of Christ's righteousness instead of the striped suit of the prison.

Christ came, not to bind men with fetters, but to open the prison doors and set the captives free.

He came to offer the hungry soul living manna instead of a scorpion; He came not to lift Himself up by pulling others down.

The Christianity that counts, woos men instead of wounding them; it encircles them in the arms of everlasting love instead of confining them in torturing fetters of iron.

It is the Christian's duty to lead sinners to Christ instead of to Cæsar; to the foot of the cross instead of to the steps of a throne; to expound to him God's love story for sinners instead of pronouncing upon him an edict of vengeance.

What this sad, sinning world longs for is not more law, but more love; not the sentence of an austere judge, but the solicitations of an ardent lover.

Enforced religion does not add a single individual to the kingdom of heaven, but will send a lot of people to the hypocrites' hell.

He who would be greatest should be servant of all instead of lord over all.

No man is good enough to prescribe another man's religion for him; no man is wise enough to judge the motives of his heart, nor great enough to control the dictates of his conscience.

Religion is a matter of conscience, and not of police regulation.

Religion has no value unless the conscience is left free to accept it.

A legal religion shackles the conscience, and tempts it to wear a cloak of hypocrisy.

The trouble with the infidel is that he fails to discriminate between Christianity and churchianity. Churchianity is frequently the very opposite of Christianity. Christianity rests upon the unchangeable, immutable, and eternal principles of truth, liberty, and justice as enunciated by Jesus Christ in His teachings, and exemplified in His life; whereas churchianity has stood, most of the time, for a legal religion, an alliance with civil government, and consequently has been the relentless foe and oppressor of the lovers of truth, liberty, and justice.

Christianity seeks to draw and win men by the power of love and the glory of the cross of Calvary; while churchianity frequently attempts to drive and force men by the coercive power of the state and the "infallible" decrees of a religious hierarchy enthroned in law. The appeal of Christianity is for spiritual regeneration and character transformation; while the dictum of churchianity is for civic reformation, social evolution by human devisings, and self-exaltation and aggrandizement of power.

Our mission, as followers of the meek and lowly Nazarene, should be to save, and not to condemn; to construct, and not to destroy; to encourage, and not to dishearten; to draw, and not to drive; to love, and not to hate; to persuade, and not to persecute; to comfort, and not to curse; and to do business with others as we would have them deal with us.

Above all, it is our duty to dispel darkness with light, to combat error with truth.

As watchmen on the walls of Zion, we must be wide awake, and quick to sound the alarm when the foe threatens our heritage of freedom and the rights of conscience.

"Eternal vigilance is the price of liberty," and he who neglects the defense of this precious heritage, despises the

sacrifice of the martyrs of truth of all past ages, and counts the blood of the covenant of peace an unholy thing.

May the God of heaven bestir us to do our duty in defense of the cause of religious liberty. C. S. LONGACRE.

### Restfully Active

THE following incident illustrates the truth that the victorious, restful life is the only truly efficient life,—the truth which must never be lost sight of by those engaged in soul-winning:

Here is a man, let us suppose, who desires to cross a broad and rapid river. He is but a poor swimmer; but he fancies that by doing his best he will succeed in reaching the opposite side. In a few moments he is seen earnestly striking out, and making desperate efforts to keep his head above water. Very soon his strength rapidly fails him, and it is evident that only a few moments must elapse before he must sink and perish from sheer exhaustion.

Close to the struggling man a boat is floating by. A voice calls out to him. "Lay hold of the boat." He looks up, and to his delight, he sees that it is within his reach. He makes a vigorous grasp, and in a moment both his hands are firmly clutching the side of the boat. Instead of struggling, he is now clinging.

He is not long in this secure condition before he discovers that there is another man sinking not far from him. But what shall he do? To strike out to help him would be to fail in the attempt of saving him, as well as to perish himself. He feels he needs all the strength he has in order to cling, and to keep himself close to the boat.

Again a voice calls to him. It is from a man in the boat, who is gently pulling at the oars. "Get into the boat," he cries to the clinging man. The man obeys, and at once he passes from the experience of clinging to that of resting, by putting the whole weight of his body on the boat. No sooner is he in the boat than his hands are free to be outstretched to save the sinking one. Because he is at leisure from himself he is ready to rescue the perishing.

It is a wonderful day when we see that we may have such confidence in the Lord's keeping power that we cease seeking to help Him to do that which He Himself has undertaken to perform. To help Him to keep us from falling would be as foolish as to help the boat to keep us from sinking. . . . And we are not long rejoicing in our newly found rest—which is a deliverance from the life of strain and anxiety—before we realize our freedom to engage in the work of helping to save others. It is not till then that we understand that resting is the true and essential condition of all real working.—*Selected.*

### Clinging and Resting

To the cross I long was eling

As a refuge from despair,

Found relief from guilt of sinning

While I lingered, clinging there.

Still life's waves and storms assailed me,

Doubts and fears my mind distressed,

And with all the cross availed me,

Clinging gave no perfect rest.

To that cross I *cling* no longer,

Doubts and fears no longer feel;

Faith, and hope, and love are stronger,

Jesus' blood doth fully heal.

Now my song is not, "I'm clinging,"

That to me would now be loss,

When with heart and voice I'm singing,

"I am *resting* at the cross."

O what needless griefs I've carried,

And what needless burdens borne!

All because I, clinging, tarried,

While the resting was unknown.

Years of clinging were not wasted,

Though they seem to me but loss,

Since diviner sweets I've tasted

In the resting at the cross.

—*Selected.*

### Christian Privileges

"A STATION agent at Bloomington, N. J., saw a man walking on the tracks of the Lehigh Valley Railroad. On his back he carried a huge package, apparently containing household utensils as well as clothes. He seemed tired. The agent stopped him and ordered him off the track, telling him that he was liable to arrest for trespass, besides incurring the risk of being killed by a train. The man, who was a Hungarian, demurred, and produced a railroad ticket, good from Jersey City to Scranton, Pa. The agent looked at him in amazement, and asked him why he was walking when he might ride. The Hungarian replied that he thought the ticket gave him only the privilege of walking over the road. His right was explained to him, and the tired man delightfully boarded the first train that stopped."

How many Christians are making the same mistake as the Hungarian. We are invited, "Cast thy burden upon the Lord, and He shall sustain thee" (Ps. 55: 22); and, "Commit thy way unto the Lord ["Roll thy way upon the Lord," margin]; trust also in Him; and He shall bring it to pass" (Ps. 37: 5); and yet how often we persist in walking down the rough road of life, carrying our ticket in our pocket, and bearing a heartbreaking load. It is time that the station agent overtake us and warn us of our danger. Possibly you are to be the station agent to make the explanation to pedestrians along your road.

### The Missionary Committee

THE church is a miniature conference. We will study it from this point of view in this article. "The church of Christ has been organized on earth for missionary purposes."—*Mrs. E. G. White, in "An Appeal to Our Churches," p. 28.* Again we are told, "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world."—"The Acts of the Apostles," p. 9.

As we have previously noted, the elder sustains the same relation to the church that the president does to the conference, the church treasurer likewise to the conference treasurer, the church clerk to the conference secretary; and the other church officers in their responsibility to the church quite closely parallel the conference officers and departmental workers.

The work of the conference is directed by the president of the conference and the conference committee. This committee plans all the work that is done in the conference, both pastoral and evangelical. The church board is comparable to the conference committee, particularly so when it sits as the missionary committee of the church. This committee consists of the following: "The church board or church officers, together with the church school teacher and the Missionary Volunteer secretary." The church board includes the following officers: The elder (or elders), deacons, deaconesses, clerk, treasurer, missionary secretary, Sabbath school superintendent, and Missionary Volunteer leader. The missionary leader, if other than the elder, is also included. If there is a local pastor, he also would be a member of the church board.

The counsel of the Lord has clearly indicated the part that is to be acted by our church officers in making of their church the soul-winning agency God designs it to be. "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

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

efforts with those of ministers and church officers."—*"Testimonies," Vol. IX, pp. 116, 117.*

That we may clearly understand the necessity of training for missionary work, we have been instructed:

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, . . . how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth many precepts."—*"The Ministry of Healing," p. 149.*

The duties of the missionary committee may be clearly outlined, and are very practical. As in the case of the conference committee, the first duty of this committee is to plan definitely to give the message to every person within its territory. To do this successfully will call for,

1. The division of the church territory into missionary districts, each district to be under the supervision of a capable leader, and each district to be subdivided according to the number of church members assigned to the district leader in charge.

2. The outlining of a systematic distribution of literature that will provide a continuous missionary program throughout the year. This will call for literature in the various languages represented in the church territory, both for free distribution and for sale. Such plans will take into consideration the Big Week, Harvest Ingathering, and other general campaigns, so that the missionary program of the church will run smoothly and regularly all through the year.

3. The assignment of all the members of the church, where physically able, to some one of the district bands, for active service.

4. The formation of special classes for specific lines of work.

As a rule these will be (a) Bible Workers' Class; (b) Christian Help and Medical Missionary Class; (c) Correspondence Class; and in some localities a (d) Colporteurs' Class.

The missionary committee will also plan for the special missionary meetings to be held in the church, such as the first Sabbath, the weekly prayer and missionary meeting, and such other missionary meetings as may be necessary for the successful promotion of the soul-winning activities of the whole church. Being responsible for this missionary work of the church, this committee will endeavor to place every member of the church in the line of missionary endeavor for which he or she is best adapted, but every member will be included in their plans.

Close co-operation with the conference home missionary and also the Missionary Volunteer secretary will assure this committee of the help of these workers in building up a strong missionary organization, as every church is expected to be. Young and old will find their places, and many souls will be won.

The missionary committee should have a regular time for meeting, at least once each month. Other meetings may need to be called from time to time, to care for the problems arising as the missionary work of the church progresses. Inasmuch as this committee is responsible for the development and promotion of the plans for the whole church, it will be necessary to counsel together often. The larger committee may be divided into subcommittees, to give study to special work or plans, but the whole committee will need to be familiar with the whole missionary program, if the fullest success is to be achieved.

Where there is not already such a missionary committee, appointment should be made at once, and plans should be set in operation to carry out the divine program for making the church a live missionary organization. The conference home missionary secretary will co-operate in the work of mapping out the church territory, making up the various district bands, outlining working plans, etc. "Time is short, and our forces must be organized to do a larger work."—*"Testimonies," Vol. IX, p. 27.*

J. A. STEVENS.

## The Missionary Prayer Meeting Corner

"PRIVATE prayer is the best way of improving public prayer meetings. If people have no relish for prayer alone, and do not practise personal fellowship with God in prayer, how can a public prayer meeting be sincere or real? If, on the other hand, Christians love to talk with God, and are reverently familiar with Him, they will have no greater pleasure than to come together to join their minds and hearts in thinkings of God and in speaking to Him. But if the prayer meetings are dead and unpopular, it is usually because there is not back of them a life of devotion and prayer in individuals."

"Bible study seems always to go with prayer. Studying God's Word to us helps us to speak to God. And no one goes very far in such study without realizing the need also of help from God to live by the searching light which streams from the Bible. The Bible teaches us that we need to pray, and it teaches us how to pray. To have a great deal of real Bible study in the prayer meetings promotes prayer. It is not promoted by secular lectures or entertainments. It is richly promoted by the study of God's Word."

Having definite persons and things to pray for improves the prayer meetings. Some churches have what they call "Year Books of Prayers," in which particular individuals or objects are named for special days. The Morning Watch Calendar is helpful to this end; also the missionary correspondence list which each church member, young or old, should have. To use these books or lists and to be on the watch for the many things which should be prayed about, and to have these presented for remembrance, is a great assistance. People soon come to discover where real and effectual prayer is being offered, and will bring there the definite needs of their own and others' lives.

"It is good, too, to keep track of answered prayers, and to report them to the glory of God. The Lord's book of remembrance of us (Mal. 3:16) should be matched with our book of remembrance of Him and His faithful dealings with His children. We should be amazed if we kept a better record of our prayers to see how, in spite of our frailties and faithlessness, God has been faithful and done for us far more than we have asked."

## Suggestions for Missionary Meetings

March 5

TOPIC: "First Things First."

TEXT: John 4:34.

SEED THOUGHTS: (1) The Saviour did always the things that pleased God. John 8:29. While He rendered to Caesar the things due to Caesar, He vigilantly watched His duty in rendering to God the things due Him. (2) Christ kept His Father's commandments. (3) "I must work the works of Him that sent Me." The purpose of God's great love is the salvation of every soul. Every faithful follower of Christ will, like Him, work with zeal to finish God's work.

SUGGESTIVE HELPS: Read in "Steps to Christ" the chapter, "The Work and the Life," pp. 81-89; and "Testimonies," Vol. IX, pp. 232-238.

ILLUSTRATION: "Sychar, at the time of Christ, was an ancient town in Samaria, near Mt. Gerizim, on which was the temple of the Samaritans. It was here, we are told, that Abram stopped on his way from Haran to Canaan, and here the Lord appeared to him, and promised the land to him and his seed.

"Like most places, Sychar needed a revival. The moral tone of the place seems to have been rather low. If we had been looking for a missionary to start a great revival in that Samaritan town, we should hardly have chosen one to whom could be given such a character as the Saviour gave to the woman at the well: 'Thou hast well said, I have no husband: for thou hast had five husbands; and he whom thou now hast is not thy husband: in that saidst thou truly.'

"Rather unpromising material to lead out in revival work, was it not? But this the woman did; for we read that 'many of the Samaritans of the city believed on Him for the saying of the woman, which testified, He told me all that ever I did.' And so greatly were those wicked Samaritans stirred that they besought Jesus to tarry with them. 'And He abode there two days,' with the result that 'many more believed because of His own word.'

"This woman was the first to announce in Sychar that the Messiah had come, and she gave as proof the fact that he had read the secrets of her life. Her announcement aroused curiosity, and the people listened to the words of Christ as He rested at the noon hour by Jacob's well, and told them about the water of which they could drink and never thirst again.



"Sometimes we find churches where but little interest is manifest. They have a round of service; but there is little sign of spiritual life. Being idle in the Lord's work, their members have time to watch one another, to discover the weaknesses and failures of their comrades in the faith, and criticize them. Instead of talking about the blessing of God and what He has done for their souls, they comment on the real or supposed mistakes of their brethren, making their defects an excuse for their own slothfulness. When urged to engage in active missionary work for the Master, they excuse their spiritual slothfulness by saying, 'Oh, I have no talent! I cannot do missionary work.'

"Poor souls, what a lame excuse! All have at least one talent for which they must render account in the judgment. But do you not have as much talent as this Samaritan woman had? Do you think she had more influence with her neighbors than you have with your neighbors? Did she do a spiritual work that is beyond you, living as you do in the blaze and glory of this age of light? What think you? The work of this Samaritan woman, who was instrumental in effecting a great spiritual awakening, will be a condemnation in the day of God to every spiritual sluggard and sleeping virgin. Whether you realize it or not, your excuse that you have no talent and cannot do anything for the sinners about you, is only a makeshift to cover your spiritual idleness, and will not pass muster in the judgment."—*"Soul-Winning,"* pp. 93-95.

### March 12

TOPIC: "Fruitful or Fruitless?"

TEXT: John 9: 4: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work."

SEED THOUGHTS: (1) As followers of Christ we are to give time and effort to save others. "Jesus did not shirk responsibility." (2) John the Baptist was "sent;" Jesus "was sent;" the disciples were "sent." Just so is every believer "sent" to give the message today. John 17: 18. (3) We, too, must do our work "while it is day." Soon probation, "the day," will be passed.

SUGGESTIVE HELPS: "The Desire of Ages," pp. 72, 73; "Testimonies," Vol. VIII, pp. 14-17.

ILLUSTRATION: God has given to His church but one mission on this earth. Its mission is not simply to feed the sheep, but to change the goats into sheep—to save the lost souls. This was the supreme mission of Jesus; and the mission of the church is the same, and is stated in the words, "To seek and to save that which was lost."

I wish to ask you, an officer in the church, *Is your church saving souls?* Are the members bringing people into the truth? Are new faces appearing in the congregation? If not, the church is not filling the mission for which it exists; and this should give you, as an officer in the church, grave concern, for the symptom is alarming.

The church is the light of the world, and we cannot shut ourselves up to ourselves, and meet the mind of God. We must bring men to Christ, and prepare them for the kingdom of Christ.

How can your church become soul-winning? This can be done by the members' putting forth earnest, personal efforts for their relatives, friends, and neighbors.

The pastor of a Presbyterian church became very much exercised because there were no conversions in his church. One night he called his elders to meet him in the church, and after prayer he said:

"Brethren, I have a proposition to make to you. I wish to resign the pastorate of this church, because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified!"

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now, brethren, unless God gives us some souls here very soon, I am going to resign the pastorate of this church. And I want to say something to you also. You are the elders of this church, and I am going to start with you. Brother —," turning to one, "do you believe that through you a soul was ever saved?"

And the elder replied, "No, pastor."

"Do you?" to another.

"No, pastor."

"Do you?"

"No, pastor;" and so all along the line.

"Now, brethren," he said, "I want to make this proposition to you,—that unless God gives this church souls in the near future, you will also resign as the elders of it."

"We are getting along very well," they said.

"No, we are not getting along at all!"

Finally they all knelt down and prayed together; and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes. It was Saturday night.

Monday morning, the elder first questioned by the pastor as to having been instrumental in soul-saving, went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him, and said,

"Bob, I have been a good master to you, haven't I?"

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am

an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and have known it all the while; yet I have never personally spoken a word to you about salvation. But, Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I shall give myself to Him for greater consecration; you give yourself to Him for salvation."

"Yes, sir, I shall be only too glad to do it," and they knelt. The man was saved.

The elder called in another, and another, and another; and in that one day he led eleven men to Christ. The next Sunday over thirty men were received into that church upon profession of faith, every one of them led to Jesus Christ by an official in the church who up to that time had never saved a soul.

Surely those who are looking for Jesus to come in a few short years,—looking for the judgments of God to fall, and the destruction of the Almighty to come as a whirlwind; looking for the last plagues to come,—should be as earnest and active in soul-winning as this pastor and his church.—G. B. Thompson.

### March 19

TOPIC: "Letting Our Light Shine."

TEXT: "As long as I am in the world, I am the light of the world." John 9: 5.

SEED THOUGHTS: "Christ does not bid His followers strive to shine. He says, 'Let your light shine.' If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth, to penetrate and dispel the darkness. You cannot help shining within the range of your influence."

SUGGESTIVE HELPS: "Christ's Object Lessons," pp. 414-421.

ILLUSTRATION: A while ago a Seventh-day Adventist family moved into a rural district for the express purpose of doing what they could to win the people of the neighborhood to God's truth for this last time. It is a section where the people are religious, but very conservative.

The work on the farm required much time and hard work, but this was not allowed to hinder the real purpose of this missionary family. In various ways the influence of the family was extended throughout the neighborhood, as they ministered tactfully where there was sickness, exchanging work, etc.

In the locality there lived a family of considerable influence, and our brother felt that it would be necessary to win the favor of this family if the venture was to be successful in winning souls to the message. Learning that this family was planning some building work during the year, the brother went to him and suggested that they exchange work. As experienced workmen were scarce, an arrangement was entered into, and during the planting season the man helped our brother with his farm work. Later on the building project was started, and the missionary worker went to return in labor what the man had done for him.

As the work progressed, the man began to manifest interest in the beliefs of his neighborly helper; and as the brother stayed with the family, there was ample opportunity for Bible studies. The questions of the family were always answered from the Scriptures, and their interest continued to grow. Point after point of the message was brought out and accepted as the Lord's representative lived, as well as taught, the truth from day to day.

As a result the family was won to the truth, and the Lord's work has been placed on vantage ground in their locality. The work is going on, and there is prospect of a goodly harvest of souls from the faithful efforts of this one family, who are endeavoring to "let their light so shine that others may see."

### March 26

THEME: "One Talent or Five."

TEXT: Matt. 25: 14, 15.

SEED THOUGHTS: (1) When Christ returned to heaven, He not only left His church to carry forward the gospel work, but He provided everything needful to insure success. (2) While some of "His own servants" had as many as five talents, all of them had at least one. (3) The Lord holds every believer accountable "according to his several ability."

SUGGESTIVE HELPS: "Christ's Object Lessons," p. 328; "Testimonies," Vol. IX, p. 26; Id., Vol. VII, p. 30, par. 1.

ILLUSTRATION: The dark history of the world's night is studded with bright stars, humble lay workers, both men and women, possessed with a burning passion to win people to Christ. Dr. A. Mahan, in "The Baptism of the Holy Ghost," recounts the work of a faithful layman, Carpenter by name, who won ten thousand people to Christ. Another example is that of John Vassar, who called himself "The Lord's Shepherd Dog." He won many thousands of souls to Christ. While engaged in house-to-house distribution of tracts, one day he called at the home of an Irish woman, an ardent Catholic. She slammed the door in his face, whereupon he sat down on the doorstep and sang,

"But drops of grief can ne'er repay the debt of love I owe;

Here, Lord, I give myself away; 'tis all that I can do."

A short time after this the woman stood up in an evening revival service, and with sobs told how the "drops of grief" in the worker's song had broken her heart, and she came to find peace in Christ.

# Missionary Volunteer Department

## Devotional Meetings for March 1

Topic: *The Law of God.*

### Senior

1. Opening Exercises.
2. Mission Bulletin Board.
3. Reading of the Key Thought.
4. Talk and Study: "Man's Relation to the Law."
5. Recitation: "O That the Lord Would Guide My Ways!"
6. Bible Study: "How Must the Law Be Kept?"
7. Talk: "The Result of Obedience."
8. Responses.
9. Closing Exercises.

### Junior

1. Opening Exercises.
2. Repeat the Ten Commandments.
3. Superintendent's Talk.
4. Special Music.
5. Symposium.
6. Drill: "Texts We Should Know."
7. Talk: "A Mirror."
8. Closing Exercises.

### Senior Notes

*The Program as a Whole.*—This is the fifth of the Standard of Attainment studies on the doctrines. Are they growing in interest with your society? Remember, however, that you can't expect these studies or any other studies to be interesting or profitable or worth while unless the officers, and the program committee, and those who are chosen to lead out, study earnestly, and put careful thought and time into the preparation of the material. Strive for this ideal.

1. *Opening Exercises.*—You have read often enough, haven't you, just what should constitute opening exercises? Your last month's GAZETTE referred to this in several places.

2. *Mission Bulletin Board.*—Later this month there will be a program on the Far Eastern field. This is the time to give interesting incidents and news items from various parts of the world and of special interest in mission study.

3. *Key Thought.*—Elder Meade MacGuire chooses the following from "The Mount of Blessing," pages 76, 77:

"It is the Creator of men, the Giver of the law, who declares that it is not His purpose to set aside its precepts. Everything in nature, from the mote in the sunbeam to the worlds on high, is under law. And upon obedience to these laws the order and harmony of the natural world depend. So there are great principles of righteousness to control the life of all intelligent beings, and upon conformity to these principles the well-being of the universe depends. Before this earth was called into being, God's law existed. Angels are governed by its principles, and in order for earth to be in harmony with heaven, man also must obey the divine statutes. To man in Eden Christ made known the precepts of the law 'when the morning stars sang together, and all the sons of God shouted for joy.' The mission of Christ on earth was not to destroy the law, but by His grace to bring men back to obedience to its precepts."

4. *Talk and Study: "Man's Relation to the Law."*—This part may partake of a Bible study along with special comment suggested by the use of the following texts. For additional helps, see the special note on helps. The following texts chosen by Elder MacGuire will be found useful:

Rom. 3: 23: All have sinned.

1 John 3: 4: Sin is the transgression of the law.

Rom. 3: 20: We would not recognize our sins were they not pointed out by the law.

Matt. 19: 17: Obedience is the condition of life.

James 2: 10-12: We shall be judged by the law.

John 15: 5: We cannot of ourselves keep it.

Matt. 1: 21: Christ saves from sin, or transgression of the law.

The following incident is one among several that may be used in connection with this study:

"A college boarding club was engaged in a heated discussion that made the dishwashers late to afternoon classes. The issue started from that old question, 'Is a lie ever justifiable?'"

"Historical arguments were hashed and rehashed. Those who inclined to legal technicalities were countered by those who would cite a specific instance where it might seem kinder and not harmful to avoid telling the whole truth; as for example, a diving person who asks for the truth and you know that the truth will only hasten death. But the waiter came to the rescue.

"Well, I'll tell you fellows," he said, "just the same you can't change the ten commandments, and when they say, 'Thou shalt not lie,' what are you going to do about it?"

"A strange silence followed. The point seemed to have scored. The young Y. M. C. A. secretary was at one of the tables. A grin slowly spread over his face. He burst out laughing, and addressing himself to the boy with the white jacket, asked, 'Since when have you read the ten commandments, Chet?'"

"What did he mean?"

5. *Special Music or Recitation.*—Because of lack of space due to the extra material given for Missionary Volunteer Consecration Week, there is not room to give much recitation material. See the poem by Isaac Watts, "O That the Lord Would Guide My Ways!" If you do not find something appropriate, have some special music arranged, which may be the singing of the Missionary Volunteer Rally Song or some of the other special songs advertised in our conference papers.

6. *Bible Study: "How Must the Law Be Kept?"*—These may be handed out in slips, and several may take part, or the speaker can have them well in mind. It would be better to have several take part in this program, if possible. Elder MacGuire suggests these chief texts:

John 4: 24: God requires more than mere outward obedience.

Rom. 7: 14: The law is spiritual.

Matt. 5: 21, 22: Christ illustrates how it is to be kept in spirit.

Heb. 8: 10: God writes it in the heart.

Rom. 8: 3, 4: Then through Christ we can keep it.

7. *Talk: "The Result of Obedience."*—Using the following texts, develop the thought of the result of obedience to God's law:

Ps. 19: 7: It converts the soul.

Ps. 119: 165: It brings great peace.

Rev. 22: 14: It prepares for heaven.

Is the keeping of His law something that makes life harder, denies happiness, and means slavery? There are people who do not believe in any law. They are called anarchists. They believe that the doing away of all law would bring freedom. Law is irksome to them. But the law of God is called the "law of liberty." James 1: 25.

D. J. B. says: "An idea prevails in some quarters that liberty and law are mutually incompatible; but in this expression, 'The perfect law of liberty,' it is suggested that they are quite in accord with each other. It is a common mistake to assume that liberty means abolition from all restraint. This was the error of the revolutionists of France, who cried, 'Down with law and order and government!' and they paid the penalty in confusion worse confounded. 'Go as you please' is not the badge of a freeman. Will a disregard of the laws of hygiene set a man free? Nay, it will bind him on a rack and thrust him through with fiery arrows. Let him apply it in the province of his intellectual life, and where will it land him? To call oneself a 'freethinker' because one defies the prescribed rules of thought, is as if a skipper were to ignore the maritime chart, run up the black flag, and become a wild rover of the sea.

"Nor is it less disastrous to apply this conception of freedom in the province of ethics. He who insists on living as he pleases, despite the moralities, is as far as possible from being free, since he is bondsman to the lusts and passions of his meaner self. Sin has swept us away from our moorings, so that we are neither where nor what we ought to be. The literal meaning of the word 'transgression' is crossing the line. We have lost our freedom in crossing the lines of normal life. Is a fish free when floundering on the shore? Why not? Because it is 'out of its element.' Man in sin is precisely like a fish out of water. He is out of his element. God intended him to move as easily and joyously on his upward course as a planet in its orbit; and he finds his freedom only in such perfect obedience to perfect law."

8. *Responses.*—For this part you might place upon the blackboard a summary of the ten commandments, as follows:

I. The place of God.

II. The imitation gods.

III. Sincerity in the use of God's name.

IV. The sanctity of God's day.

V. Honor to parents, bringing love of God into human [relationships.]

VI. The sanctity of human life.

VII. The sanctity of personality.

VIII. The sanctity of my neighbor's property.

IX. The sanctity of my neighbor's reputation.

X. The purity of my own motives.

With this before the young people ask the following questions of various members for short answers chosen from the thought developed in each commandment; or the following questions may be handed out, and your members ask and answer their own questions. Do not let the responses drag, and go through this part of your program rapidly.

"1. Does the world need God today? Is there discouragement? Have man-made plans gone a-gley? Where can we find a supreme plan that gives us faith and hope?"

"2. Do men pursue false ideals today? Are they satisfactory?"

"3. Is the world having its fill of false prophets who take the name of God in vain?"

"4. Is a richer social life or a more stable citizenship builded by disrespect for the Sabbath?"



"5. Imagine yourself a parent. Would you want less from your children than the fifth commandment urges?"

"6. Has anything happened to make murder and war more delightful?"

"7. Do loose relations between the sexes promise a better family life? What sort of world would we have if the family, as an institution in society, were to disappear? Would you change the seventh commandment?"

"8. Are you willing to have the eighth commandment taken from the laws of our land?"

"9. Do you want others to respect your honor and your standing?"

"10. Is there hope of peace or contentment while your neighbor is envious of your house or your reputation or of anything that you have worked hard to earn? Is there need in the world today for teaching and preaching the principle that men should not permit their desires to dwell upon those things which they are not willing to win fairly and honestly deserve?"

"After you have answered these questions, please announce which of the commandments you would throw out if you were reconstructing the code."  
U. V. W.

#### Junior Notes

3. *The Superintendent's Talk.*—In your talk, aim to tsach the spiritual scope of the law. Use as a basis of this talk the material given under the heading, "How Must the Law Be Kept?" in the Senior Notes. The texts suggested under the talk, "The Result of Obedience," can also fit into your talk; make the children realize that it is not outward observance that counts, but a new heart. Link up this lesson with the thought that abiding in Christ and He in us means the true keeping of the law.

5. *Symposium.*—Pass the following questions out to five Juniors, and ask them to answer them, using Bible texts for proof:

- Did Adam know anything about the law of God?
- When and where was it given to the Israelites?
- Did Christ do away with the ten commandments?
- Will the law have anything to do with the judgment?
- Will the law of God be observed in heaven?

Helps for answering these questions can be found in the Junior Standard of Attainment Manual, a little leaflet costing six cents. The superintendent will be able to suggest other sources available from the school library.

6. *Drill: "Tests We Should Know."*—The superintendent should make a list of the texts he considers special proof texts. Place a list on the board, and have the Juniors look up each and read it. Erase the texts. Then give the thought in a text, as for instance, "Where does it say that not a jot nor a tittle shall pass from the law?" Ask those finding the text to rise. See how many can be on their feet in two minutes. Or the texts may be given, and see how many can repeat the thought.

7. *"A Mirror."*—Just how is the law a mirror of our lives? James 1: 23, 24. Give a Junior the following illustration, and ask him to draw the lesson from it:

"When the zealous Brahman looked through a microscope at the water he was drinking, and saw the living forms in it, he smashed the microscope. Just so, many who find the law of God convincing them of sin, try to make themselves believe that they can abolish the law. The modern theory that God's law is not binding is the answer the world in sin is making as the everlasting gospel is lifting up again 'the commandments of God, and the faith of Jesus.' Rev. 14: 6-12. It is the man who feels the condemnation of the law who wants to put it out of sight. The apostle James likens the law of God to a mirror, into which a man should look continually for correction of life. What would be thought of a man who smashed his mirror because it revealed a fault in his appearance?"—*The Watchman.*  
H. H.

#### O That the Lord Would Guide My Ways!

O THAT the Lord would guide my ways  
To keep His statutes still!  
O that my God would grant me grace  
To know and do His will!

O send Thy Spirit down to write  
Thy law upon my heart,  
Nor let my tongue indulge deceit,  
Nor act the liar's part.

From vanity turn off my eyes,  
Let no corrupt design  
Nor covetous desire arise  
Within this soul of mine.

Order my footsteps by Thy word,  
And make my heart sincere;  
Let sin have no dominion, Lord,  
But keep my conscience clear.

Make me to walk in Thy commands,  
'Tis a delightful road;  
Nor let my head, nor heart, nor hands  
Offend against my God.  
—Isaac Watts.

## Devotional Meeting for March 8

### Senior

*Topic: Thy Will Be Done with My Money.*

- Opening Exercises.
- Mission Bulletin Board.
- Talk: "The Matter of Investing."
- Talk: "Spending Money."
- Recitation: "God Will Understand."
- Talk: "God and Our Money Running Parallel."
- Responses.
- Closing.

### Junior

*Topic: Christian Thrift.*

- Opening Exercises.
- Bible Reading: Luke 12: 15-21.
- Superintendent's Talk.
- Talk: "Saving for Jesus."
- Recitation: "God Will Understand."
- Talk: Proverbs 6: 6.
- Reading: "One Candle."
- Symposium: "How I Would Use It for Christ."
- Roll Call: "The Most Helpful Thought."
- Close with Song and Prayer.

### Senior Notes

*The Topic.*—This program touches what some have called the "money nerve." And the money nerve is exceedingly sensitive. It is very apt to warn of needed surgery even as the nerve in the tooth warns of the dentist's drill. In connection with a consideration of this topic it would be well to give some special study to the matter of the society's offerings. Are your members doing all that they should do? How are you reaching your goals? How do the young people give in proportion to their ability in your church? What is the condition of the society's finances? Does more go out for foolish pleasures than goes to help forward the work of the Lord? Make a consideration of this topic practical and of benefit to your church and society. There is much that could be added to the material that is given, but whatever is added, see that it is to the point.

1 and 2. In planning for your opening and closing exercises, do not forget your offerings this time, when your program touches the subject of thrift and stewardship.

3. *Talk: "The Matter of Investing."*—"Money is to be regarded as a gift intrusted to us of God to do His work, to build up His kingdom, and the youth should learn to restrict their desires. . . . Those whom God has endowed with ability to acquire means are under obligation to Him to use that means, through heaven's imparted wisdom, to His name's glory."—*Testimonies*, Vol. VI, pp. 214, 215.

Remember that money is concentrated personality as well as concentrated energy. It is you, yourself, in expression—the image of your desires, ideals, and character. Spending and investing money is the department of life where many a character is either ruined or developed into strength. Show the contrast between Absalom and Solomon, and the widow who gave her mite. Jesus gave money a large place in the determining of character. Most people give it far too little thoughtful planning.

A man called the other day and said, "I have a fine proposition to offer you." He proceeded to tell of a wonderful business that was founded on good, conservative principles, and would bring large returns to any one who would invest money in it. He then asked me to recommend him to some church members, whom he might see and interest in the enterprise.

"No," I answered, "I wouldn't think of doing that."

"Well, but this is sure. They absolutely cannot lose their money," he replied.

"It may be sure as business; but even a good business may fail."

We should be careful where we put our money. It is easier to lose than to earn. Also there is no investment of money as sure of returns as the money you put in souls.

A man I know has made it his principal business to help deserving young people. He invests his money in people instead of in business for money dividends. Count up the money that you invest for your own sake, and the money you invest for the Lord. Are you ashamed of the proportion? If the pocketbook is not converted, then the man who owns the pocketbook is not wholly converted either. A minister once said that he thought it would be a fine thing to insist that those who were baptized have their pocketbooks with them, that they might be baptized with them. We invest money in offerings, in the work of the church, we return to the Lord

His own in our tithes. "Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3: 9.

"It is God who gives men power to get wealth, and He has ordained this ability shall be rewarded not as a means of gratifying self, but as a means of returning to God His own. . . . Money is to be earned by labor. Every youth should be educated in habits of industry. Wealth will prove a blessing great to its possessor if he realizes that it is not his own, but the Lord's, to be received with thankfulness, and with thankfulness to be returned to the Giver."—*Unpublished Testimony*.

4. *Talk: "Spending Money."*—We hear much about how money is spent in the United States for ice cream, for cigars, for face powder, for luxuries of all kinds. We hear that more is spent for chewing gum than for missions; but the great question for you and me is this, "How much do I spend for these things?" "Do I spend more for chewing gum than I do for Christ?" "Do I spend more for cosmetics or ice cream than I do for His work?"

There are those who spend and spend and spend, but only for themselves. What they save, they save with the hope of some day spending it on themselves. The money you spend for mere pleasure nets you very little real satisfaction. The money you spend in God's cause will keep coming back to you, saying:

"You remember the money you spent on missions years ago? You don't remember? Well, I know, anyway. That money was spent to send Mr. So-and-So to such and such a village, and he led a man to Christ; and he started a church, and a woman was converted there who was the means of my grandfather's conversion, and so my parents became Christians, and I was sent to a Christian school; and I have given fifty years to telling others, and they are now telling others, because you spent some of your money on missions." This is what I expect will happen many times in heaven, this surprise at what God has done with money spent for Him.

5. *Recitation: "God Will Understand."*—This is given elsewhere.

6. *Talk: "God and Our Money Running Parallel."*—Money is a wonderful thing after all. There are so many things we can do with money. Because it is so wonderful and powerful a thing, many a person is wrecked because he does not know what to do with it.

Money is like dynamite. Dynamite is a fine thing when used by skilful, good hands for beneficent purposes. Without dynamite, what in the world would we do in our modern building enterprises? But in the hands of evil men dynamite is a curse.

Money is like education. Education is a powerful thing. An educated man who is good is far more powerful than an uneducated man of equal talent who is good. But an educated bad man is worse than an ignorant bad man. Everything is good and bad in its possibilities. We must learn how to use money, or it will destroy us and others.

"Thy will be done with my money." Did you ever think of money in this way? How very often our money crosses God's will! The man who spends his money for evil amusements, in dissipation, causes his money to cross God's will, and crucifies himself on that cross. Suppose we should all get the streams of money running along parallel with the will of God. Imagine what the result would be. We need to remember that we are brethren, and make our own money run parallel with God's will all the time.

Suppose young people should take their money as they receive it, and pray earnestly, "Lord, bless this money, and help me to make it run parallel with Thy will." Then suppose you should lay aside the first one tenth, the tithe, prayerfully and thankfully, thinking of the missions of good this money will go on, to support the church you love; to send your minister into homes that have not the Christ you have learned to know through the church; to send missionaries to do for other lands what missionaries in other days did to give us Christ. Then suppose, with the remainder of your money before you, you should again pray, "Father, all this belongs to Thee, for without Thee I would not have the brains or strength to earn it; therefore I thank Thee for this money, and now I want Thy help in the right use of it. Help me to pay all my debts; help me to save some, that I may not be dependent on others in case of sickness or old age; help me to spend what I can spare in such a way that it may meet with Thine approval fully and surely; help me to remember all the branches of Thy work. O Lord, hear my earnest prayer, that all my money may run exactly parallel with Thy will, for Jesus' sake. Amen."

Suppose we should do this with our money. Will you try it for six months, or three months even? What do you suppose would be the result? Would there be any changes in your giving, your saving, your spending, your paying? If a man cannot be honest in the unrighteous mammon, i. e., the money of life, who will trust to him the true riches?

7. *Responses.*—For this part of your program see the following texts that may be used: Ps. 24: 1; 2 Cor. 8: 5; Mal. 3: 8; Luke 12: 15.

8. *Closing Exercises.* Additional help will be found in almost all of our books by Mrs. White, and in many numbers

of the *Review and Herald*. In closing do not forget the collection and the presenting (if planned for) of something definite in the goals and financial work of the society. U. V. W.

### Junior Notes

*The Program.*—The purpose of this program is to define and teach the value of true thrift. Boys and girls, though possessing little, should learn to use it wisely. Thrift includes the right spending of time and strength as well as money. It recognizes the Giver of all in our service to our fellow men as well as to Him. This lesson can be made very practical for Juniors, and also serve as a means of fixing true value in their minds. Ask each Junior to jot down the thought of the program which he considers most helpful, and call for these at the close of the meeting.

3. *Superintendent's Talk.*—The following paragraphs should not be considered as a complete talk, but merely as a thought "provoker."

There are people who are rich poor. They may be poor in this world's goods, but they are laying up treasure in heaven. They give of what they have, and their lives radiate love to their fellow men. They are happy in knowing that "life is more than meat, and the body is more than raiment." Luke 12: 23. (See also verse 15.)

Then there are the poor rich. Luxuries are theirs. Money buys homage, but never genuine love or even friendship; nor does money ever satisfy the soul. They may hoard their gold, spend their time in seeking to please self, but they are poor rich.

And the poor poor are no better off. Every thought is bent upon seeking to better self. They have no time to lend a helping hand, they have no means to give, because their souls are poor as well as their purses. It is very possible for a poor man to be as miserly as a rich one.

Last, there are those who are rich rich. Blest with abundant means, they hold it all as stewards for the Master. Ever ready to give of self, their money is but a means to a worthy end. They find their real joy in Christian service.

A great deal depends upon the point of view which the following anecdote illustrates:

"One of the best anecdotes illustrating the danger of money is the story of the little child who put his hand into a very valuable vase, and then could not pull it out again. The family all came to help, and did their best, but in vain; the hand stuck in the vase, and it seemed necessary to break it. At last the father made one more trial. 'Straighten out your fingers, like this,' he said, 'and then pull.' 'But I can't put my fingers like that,' sobbed the little boy; 'if I did, I should drop my penny.' He had been holding on to his penny all the time! How like us older folks, who think we are getting a grip on a fortune, but instead it has been getting a grip on us, and at last holds us imprisoned."

"We are put into this world, not to make a living, but to make a life."

"The only positively safe bank is the bank of heaven." Luke 12: 34.

"Daily, hourly, loving and giving,  
In the poorest life makes heavenly living."

Juniors may not have money, but they do have time, strength, youth, and usually abounding health. Economy and careful spending of these is just as truly fulfilling the admonition of "laying up treasure in heaven," as is the giving of means. Close your talk with practical suggestions as to how to use what the Master has given the boys and girls before you.

4. *Talk: "Saving for Jesus."*—Give this to an older Junior. Tell the story of the feeding of the five thousand, how a young boy simply gave what he had, how Jesus multiplied it, so that it fed every man, woman, and child in that great throng. Then mention the fact that Jesus had all the fragments gathered up. He wished nothing wasted. But Jesus wants us to save so that we may give. The miser has no place in the kingdom. Illustrate this point by the parable of the talents. Matt. 25: 14-24. This principle applies to other things besides money. Make a list of things we are to save for the sake of using them for the Master. "Christ's Object Lessons," pages 327-353, gives such a list, and comments on each. Mention the talents God expects us to hoard for Him. Then enlarge on one or two of them, bringing out the points mentioned in the book. Choose those that touch your life and the lives of the Juniors around you, most closely.

6. *Talk: Proverbs 6: 6.*—The Junior giving this should read the text, and then tell how the ant plans for the future, using all its time and strength in careful industry. Your school library surely holds some book which describes the life of an ant. Read about it, and tell those points which will illustrate the lesson of today. For instance, the carefully planned house, the storeroom with its contents, the nursery and the care of the baby ants, the way they carry loads and build their ant hills—all are examples of real thrift.

7. *Reading: "One Candle."*—"We shall not get much here," whispered a lady to her companion, as John Williams blew out one of the two candles by whose light he had been writing, when they asked him to give to a worthy cause. He listened

to their story, and gave one hundred dollars. 'Mr. Williams, I am very agreeably surprised,' said the lady quoted; 'I did not expect you would give anything.' The old Quaker asked the reason for her opinion, and when told, said, 'That, ladies, is the reason I am able to let you have the hundred dollars. It is by practising economy that I save money with which to do charitable actions. One candle is enough to talk by.'

"Another instance: An old gentleman, upon being asked how he happened always to have money for offerings, remarked, 'I do not happen to have money; no poor man does. I plan for my offerings just the same as I do for my house rent, clothing, or food.'

"These instances will serve to remind us again, that we should not simply give the Lord our leavings after we have been bountifully supplied, but that we should plan just as definitely for our gifts to missions as we do for our personal needs."—*Adapted.*

8. *Symposium: "How I Would Use It for Christ."*—The program committee might make out a number of checks to hand to several Juniors, asking each to write a story of how the check may be cashed and used. The following is an example of such:

### BANK OF HEAVEN

Pay to the Order of

Mary Jones

1 hour

For the Master's Use

The Great Giver

Another may bear good health, another five dollars, another ability to sing, etc. H. H.

### God Will Understand

THEY brought their flowers to the altar,  
Blossoms of white and red;  
Lilies and violets and roses,  
The sweetest of perfume shed;  
And none of the rich and mighty,  
Who lavished their gifts that day,  
Took heed of a child among them,  
Who timidly pressed her way.

She crept up close to the altar,  
And there, 'neath a lily's crown,  
With tender, reverent fingers,  
She laid her offering down,  
And said with a loving accent,  
As the flower dropped from her hand,  
'It is only a little daisy,  
But God will understand.'

Sweet, childish faith! O, teach us  
Our little best to give,  
Though the works of others are greater  
Than the humble life we live;  
And to offer our grateful service  
Forever with loving hand,  
Safe in the blessed assurance  
That God will understand!

—*Selected.*

## Devotional Meeting for March 15

### Senior

Topic: *The Gift of Righteousness.*

1. Opening Exercises.
2. Mission Bulletin Board.
3. Scripture: "Key Thought."
4. Study: "Salvation Through Christ Is a Gift."
5. Reading: "Have You Taken It?"
6. Recitation: "And So I Dare."
7. Responses.
8. Closing Exercises.

### Junior

Topic: *The Great Gift.*

1. Opening Exercises.
2. Scripture: Repeat Psalm 23.
3. Superintendent's Talk: "The Great Gift."
4. Talk: "How Luther Received the Gift."
5. Recitation: "All Needs Met."
6. Reading: "Have You Taken It?"
7. Roll Call: "My Promise."
8. Closing Exercises.

### Senior Notes

The Program.—As you doubtless know, March 15 is also Missionary Volunteer Day. This is the day when church

elders, ministers, parents, and all conference workers and lay members give special consideration and study to the needs of the young people. As you have observed, this issue of the GAZETTE is a double number, containing material for this Missionary Volunteer Day and for Consecration Week that follows. It is fitting that the young people's program should be on such a definite and essential topic as the gift of righteousness, which is salvation by faith.

*Consecration Week.*—As leaders you will wish to do all in your power to make the coming week of consecration a success—a true success. You will desire to work with church elders, with your pastor and others, to see that the attendance is maintained and that some personal work is done for those who most need it. Above all, pray earnestly that the Spirit of the Lord may work mightily with the young people, to lift them up to a better and richer and more satisfying Christian experience. As leaders and workers, read carefully all the material that is addressed to young people in the special material given elsewhere.

1. *Opening Exercises.*—Give special care to see that these are in harmony with the purpose and design of your service.

2. *Mission Bulletin Board.*—The items chosen for this meeting (about ten minutes' time) may bear on the missionary's faith in going forward under the most adverse conditions. (See files of the *Review* and union conference papers and our mission books.) Make this a real point to this number of the program.

3. *Scripture: "Key Thought."*—Read Psalms 116: 13 and John 6: 47. The key thought, as chosen by Elder Meade MacGuire, is from "The Desire of Ages," page 385:

"For the moment the interest of the hearers was awakened. They exclaimed, 'What shall we do, that we might work the works of God?' They had been performing many and burdensome works in order to recommend themselves to God; and they were ready to hear of any new observance by which they could secure greater merit. Their question meant, What shall we do that we may deserve heaven? What is the price we are required to pay in order to obtain the life to come?"

"Jesus answered and said unto them, This is the work of God, that ye believe on Him whom He hath sent.' The price of heaven is Jesus. The way to heaven is through faith in 'the Lamb of God, which taketh away the sin of the world.'"

4. *Study: "Salvation Through Christ Is a Gift."*—As outlined by Elder MacGuire, there is material here of great importance. Let there be a study of the texts. Or if you feel very sure that your members know the texts well, there may be a short drill upon them and their significance. But let the one who leads out in this study thoroughly understand the material and the topic. For a historical illustration as a background, the story of Luther's acceptance of this great truth can be told. It is found in "The Great Controversy," pages 120-144. Be certain that your members appreciate just what salvation through Christ is. A blackboard can well be used to advantage. Announce that all members are expected to follow with their Bibles as closely as possible. However, do not let the study drag.

Matt. 1: 21: Jesus saves from sin.

John 3: 16: He is God's gift to the world.

Eph. 2: 8, 9: The gift is received by faith.

John 1: 12: Receiving Him makes us God's children.

Eph. 1: 3: All that is necessary for our salvation is embraced in the gift of Christ.

Acts 5: 31: Through Him we have repentance and forgiveness by faith.

Rom. 5: 1: Through Him we are justified by faith.

Phil. 3: 9: Through Him we have righteousness by faith.

John 15: 4, 5: We must abide in Christ.

Eph. 3: 17: He must abide in us.

Gal. 3: 26: Thus we are children of God.

5. *Reading: "Have You Taken It?"*—This story should help your members to a better understanding of the study just preceding.

"Whosoever will, let him take the water of life freely."

Rev. 22: 17.

"A lady who had been for months very anxious about her soul, met her minister one afternoon, who asked her if she had got the great question settled, and knew that her sins were forgiven.

"Not yet," she replied. 'I have been reading my Bible and praying a good deal, but I cannot find any comfort.'

"The minister said how sorry he was, and tried to explain again to her how salvation was a free gift, being offered by God; that all she had to do was to take this gift and be thankful.

"But the lady only shook her head, and said she could not understand it.

"When it was five o'clock, the lady asked her minister to come in to tea with her, which he did, hoping to have further conversation upon the way of life.

"The servant was dismissed, the blessing of God asked on the meal, and the lady, pouring out a cup of tea, handed it to the minister. Instead of taking it, he said, 'Will you please give me a cup of tea?'

"Will you take this?" said the lady, still holding out the cup.

"I wish you would give me a cup of tea," he replied.

"I have poured this out on purpose for you," answered the lady.

"O do, I beseech you, give me a cup of tea," said the minister, falling down on his knees.

"The lady was quite startled by her minister's strange conduct, and rose from her chair, fearing that his mind was giving way. I think she would have rung the bell for the servant, had he not reassured her by saying, 'It is all right. I am only trying to teach you a lesson. You thought it very strange because I did not take the cup of tea, but kept on asking for it; and that is just how you have been treating God all this time. You have been begging and entreating Him to give you pardon and salvation, when all the time He has been holding out to you, in His Word, the gift of eternal life, saying, 'Whoever will, let him take the water of life freely.' Rev. 22: 17.

"The Spirit of God applied this truth to the lady's soul, and she at once received Jesus, kneeling down and thanking God for this great salvation.

"O that every reader of this incident would cry out, with the psalmist, 'I will take the cup of salvation, and call upon the name of the Lord.' Ps. 116: 13.

"The Lord Jesus says, 'Verily, verily [or, truly, truly], I say unto you, He that believeth on Me hath everlasting life,' John 6: 47."—*Josiah Spiers*.

6. *Recitation*: "And So I Dare."—This touches the faith of the one who wholly trusts in God. The poem is found elsewhere.

7. *Responses*.—This is one of the most important parts of this program. Encourage the members to give a word from their own personal experience in trusting and taking God at His word. The thought brought out in the early study may be referred to, if desired. As far as possible urge that the thoughts expressed be those of the heart and the mind. There follows some thoughts that may be used by way of suggestions to those who find it more difficult to take part in this number. These should be clipped and handed out before the meeting begins. If not used in this way, they may be used as source material.

a. "The faith that wins is that which turns obstacles into helps. As long as the electric current flows unhindered through the wire, it is not effective. But when it is interrupted, it becomes evident in useful light and heat. Faith that leaps across the hindrance is transformed into power."—*Sunday School Times*.

b. "He that will believe only what he can fully comprehend must have a very long head or a very short creed."—*Colton*.

"It was the custom in olden times for the poor in the parish to call at every house, with bowls, for provisions; and whatever size the bowl was, every generous person would fill it. Faith is our bowl. If we have only 'little faith,' we shall get that filled; but if we have 'great faith,' we shall have that filled also. Great faith gets hold of God's treasure."—*Spurgeon*.

c. "A woman who was showing a massive piece of family silver, apologized as she took it from the cupboard. 'Dreadfully tarnished!' she said; 'I can't keep it bright unless I use it.' That is just as true of faith as it is of silver. Tucked away in the closet of the soul and only brought out for show, it needs apology. You can't keep faith bright unless you use it."—*Selected*.

d. "I once noticed a little girl feeding some chickens. A number fluttered around her, but one had settled on her wrist and was getting his supply of food direct from the basin she was holding in her hand. Of course, that chicken got most of all by reason of its faith in the good will of the child, combined with boldness. Let us trust God with mind and heart, and come boldly to the throne of grace."—*Selected*.

e. "How is it that one man could accomplish so much?" was asked of a veteran missionary whose work had challenged the attention of the world. 'I believe God,' was the simple answer. Great faith in a great God—what can stand before it?"—*Selected*.

f. "God tests faith, not by a balance, but by a magnet; it is not the quantity, but the quality of it that He values."—*Macdonald*.

8. *Closing Exercises*.—Choose some appropriate hymn, such as 712, 490, 664, 108, 723, 219, in "Christ in Song."

*Source Matter*.—Your Standard of Attainment Manual will be found very helpful, as will the writings of Mrs. White. There is no lack of material on the subject of the breadth of this one. Your problem will be in the wise selection of it. The following texts may help:

Faith: Luke 17: 5; 18: 8; Rom. 10: 17; Heb. 11: 1; James 2: 17.

Have faith: Mark 11: 22; Luke 8: 50; Eph. 6: 16; Heb. 10: 22; Heb. 11: 6; James 1: 6.

Faith justifies: Rom. 4: 3; 5: 1; Gal. 3: 6.

Faith brings blessing: Matt. 8: 13; 9: 29; 17: 20; Mark 9: 23.

Examples of Faith: Gen. 15: 6; 22: 8; Joshua 14: 12; Dan. 3: 17; Matt. 8: 2, 10.

These may be used if desired at the time of your "Response."

U. V. W.

## Junior Notes

*Superintendent's Talk*.—Make this a simple, connected Bible study on the "Gift of Salvation." It is so natural for the human heart to try to work a way into heaven that studies such as this are especially helpful. Sometimes Juniors grasp the truth of righteousness by faith even more quickly than adults. Use the text given in the Senior Notes under the heading, "Salvation Through Christ Is a Gift." Make the line of thought very clear. It is a truth Juniors must make their own if they are to live a life of victory.

*Talk*: "How Luther Received the Gift."—The Junior giving this talk should read carefully the chapter, "A Visit to Rome," in "Martin of Mansfeld." This book has been in the Junior Reading Course, and is probably in most church and school libraries. Make the story your own, and then tell it, emphasizing the part that pictures Luther as he tried to gain peace by visiting shrines, and then tell how the glorious truth dawned on him.

*Recitation*: "All Needs Met."—Have the following well memorized:

### All Needs Met

"Grace that never can be told

Flows for Jesus' sake;

No good thing does He withhold,

Have we faith to take.

Rise, my soul, begin to live,

Free to ask as He to give.

Why so poor?

A boundless store

Waits the asking;—want no more."

—J. H. Sammis.

*Reading*: "Have You Taken It?"—See material in Senior Notes under the same title.

*Roll Call*: "My Promise."—This is a good time for the Juniors to tell of those promises which have meant most to them. Ask if any have tried out one, and if so, to read it. Such promises as Matthew 7: 7; Luke 12: 31; and Philippians 4: 19 have often been put to the test by children in need. It might be well to ask the children the week before to bring a tried promise to the next Missionary Volunteer meeting, so that they can think about it during the week.

H. H.

## And So I Dare

"And so I dare not ask to pray  
For winds to waft me on my way,  
But leave it to a higher will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering haven at last.  
Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best."

## Devotional Meeting for March 22

*Topic*: Providences and Needs in the Far East.

### Senior

1. Missionary Song Service.
2. Rally Song.
3. Prayer Season.
4. Map Study.
5. Reading or Talk: "The Missionary Field."
6. Recitation: "All for Jesus."
7. Symposium: "Modern Providences and Needs:"
  - a. The Japanese Earthquake.
  - b. The Faithful Believer.
  - c. In Peril of Robbers.
  - d. Revolutionary Peril.
  - e. With Literature.
  - f. In Perils of Waters.
8. Short Talk: "Our Goal and Our Duty."
9. Offering.
10. Closing Song and Prayer.

### Junior

1. Song Service.
2. Opening Exercises.
3. Season of Prayer.
4. Talk: "Facts About Japan."
5. Talk: "God's Providences in Japan."
6. Recitation: "All for Jesus."
7. Readings: "Providences in Other Lands."
8. Superintendent's Talk: "True Missionaries."
9. Talk "Our Part."
10. Closing Song and Prayer.

## Senior Notes

**The Quarterly Missions Program.**—For this year it was thought best to have a full mission program once every quarter rather than once a month, and to have each week a few minutes given to items of interest from mission fields. This is the first program on the Far East in 1924. The outline is subject to the addition of other items that you may have collected from mission fields in the Orient. Don't hesitate to add to the material given that which would fit into the plan. Remember that for this year our eyes will be focused on the Far Eastern Division of the General Conference. Appoint a committee to gather items and to write letters and to clip from our periodicals all interesting material possible bearing on this field. Note the workers over there, who they are, and what they are doing. Note the schools and publishing houses and sanitariums operating there. Have a big map—the Review and Herald publishes a cloth missionary map of the world, showing the mission stations of Seventh-day Adventists, for \$4. Or draw an outline of one of the countries in the Far East, and mark thereon the various mission stations, and collect the data that have to do with the stations. Remember the political and geographical difficulties and the needs of the field. Your quarterly mission study may be the brightest and best of all, if you will work intelligently to gather and present material.

**Advertise.**—You can make attractive posters and signs, telling of your mission programs. For instance, this meeting will lend itself to that purpose. Clippings of views or headings dealing with the Japanese earthquake, or having to do with dangers to life, along with your announcement, will work out well. Get your artistic members to help you, and even though you do not have those who are really experienced and talented artists, make announcements, and do not worry but that they will be read. There may be some printers in your society who can help you out. Look over the field, and do effective publicity work.

1. **Missionary Song Service.**—Look through your song book, and choose those hymns that have a distinct missionary bearing.

2. **Rally Song.**—Have you copies of the Rally Song? You can get them at 75 cents a hundred copies from your tract society. This Rally Song sheet has two songs upon it. Every society should be well supplied with these songs.

3. **Prayer Season.**—You should take time to have several short prayers, calling upon a number, perhaps, or speaking to them beforehand. If this is unnecessary, and your members are always prompt, then announce that there will be time for several to offer prayer.

4. **Map Study.**—See the first note regarding the cloth denominational mission map. The Missionary Volunteer Department also issues outline maps of the various countries. A set of these costs but 75 cents, but you will be obliged to mark on the maps the cities and stations and places. This should be stimulating for your society. In this study, point out the places mentioned in the various parts, so that all will appreciate something of their relationship to the country.

5. **Reading or Talk:** “*The Missionary Field*.”—Before giving this from the material that follows, written by E. J. Urquhart, ask, Who is this missionary? In what field does he labor? What Missionary Volunteer mission book has he written? This material is here given because it indicates something of our thought, and is fundamental to a full conception of missionary work. It follows:

“The missionary field is as broad as the world, and as deep as the needs of sinful humanity; as broad as love, and deep as the vilest haunts of sin. It encircles the globe; it reaches from pole to pole; no land is so remote, no tribe so degraded, as to be beyond its sphere. Thus well did Jesus say, ‘The field is the world.’

“Comprehending the field in this light, it spreads out before us with vast possibilities. It glows as did the plain of Jordan anciently, which was ‘as the garden of the Lord.’ And it is waiting only appropriate care to produce human plants that will outrival the most beautiful blossoms of earth, and that will bloom to all eternity.

“The need of this great world field demands the propagation of various lines of work, the evangelical, educational, medical, and publishing departments being some of the greater divisions of this responsibility. And again, this field is divided into different land areas and race areas and language areas. Yet the Lord of the field is one, and the world field is as truly one, and the various departments of the field's activity constitute but one great, united work, the aim of which is to sow the seeds of truth in the world field, that therefrom may be gathered fruit unto everlasting life in the kingdom of God.

“Concerning this subject, we have been given the following instruction:

“‘God's servants are to labor in places nigh and afar off, enlarging the cultivated portions of the vineyard, and going to the regions beyond. They are to work while the day lasts; for the night cometh, in which no man can work. Sinners are to be pointed to a Saviour uplifted on the cross, and from many voices is to be heard the invitation, ‘Behold the Lamb of God, which taketh away the sin of the world.’ Churches are to be organized, and plans laid for the work to be done by

the members of the newly organized churches. As workers go forth filled with zeal, and with the love of God, the churches at home will be revived; for the success of the workers will be regarded as a subject of deep personal concern by every member of the church. . . .

“‘The solemn, sacred message of warning must be proclaimed in the most difficult fields and in the most sinful cities, in every place where the light of the great threefold gospel message has not yet dawned. Every one is to hear the last call to the marriage supper of the Lamb. From town to town, from city to city, from country to country, the message of present truth is to be proclaimed, not with outward display, but in the power of the Spirit. As the divine principles that our Saviour came to this world to set forth in word and life, are presented in the simplicity of the gospel, the power of the message will make itself felt. In this age, a new life, coming from the Source of all life, is to take possession of every laborer. O, how little do we comprehend the breadth of our mission! We need a faith that is earnest and determined, and a courage that is unshaken. Our time for work is short, and we are to labor with unflinching zeal.’—*Gospel Workers*, pp. 25-27.

“To ‘labor with unflinching zeal’ demands work, work, work; yet we should remember how Jesus worked in the world field, remember His gentle touches, how He threw His mantle of love over sinful, repentant humanity, how He nourished the field, how He watered it with His tears, aye, and with His blood. Thus we are not to be surprised or dismayed if the world field makes heavy demands upon us. For through it all we can be assured of this, that it will never demand more of us than it did of Jesus, nor can we give more than He gave.

“Today we look out upon this great world field, and behold it ready for the harvest overripe. A few more days of toil, of tears, and of prayers, and the harvest will be gathered in, and we have the assurance that human sheaves will be brought from every land area and from every race area of the great world field. For they shall be brought from the east and gathered from the west, the north shall give them up, and the south shall not hold them back. And they shall ‘come with singing unto Zion; and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and sighing shall flee away.’

“With this glory there abiding,  
Ever nearer, nearer drawn,  
Let us hasten with the harvest,—  
Hasten toward the gates of dawn,  
Where our hopes will meet fruition,  
With all tears and heartaches gone;  
Where the night throws back her curtains  
At the golden gates of dawn.”

6. **Recitation:** “*All for Jesus*.”—This will be found elsewhere in this issue of the GAZETTE.

7. **Symposium:** “*Modern Providences and Needs*.”—The purpose of this topic is to emphasize how God cares for His servants who are enduring hardness and are sacrificing for His work. Along with the providential care, there is always the great need expressed of more men, more money, which may include better equipment, better living quarters, better health, and so forth. In some of the instances cited these are mentioned, in others ask your members to note the needs unexpressed, with the thought of what they should do to fill them. The following is by Andrew N. Nelson:

a. **The Japanese Earthquake.**—“Just as I made the last turn in the road, I saw through the beautiful trees an ugly twist in the publishing house, and, a second later, sprawled on the lawn, the entire two-story office portion of the plant! The rest of the building hung threateningly, with hideous gashes in the walls.

“And what news! Presently around a broken corner of the building, came my first informant. ‘How is every one?’ I asked quickly. Then came the happy answer, ‘They are all well.’ My heart uttered a prayer of thanksgiving as I heard the strangest tale of providential deliverances that has come to my attention.

“In the first place, the rickety old church had not fallen! It being Sabbath, practically every one was at church, and not a soul was in the publishing house when it collapsed. The publishing house faced the church, and fell toward it; but the quake, occurring at 11:59 A. M., knocked the building down just in time for the danger to be over before the audience had, as was usual, stepped out to congregate in the space between the two buildings. They were singing the last song when that historic shock came. The floor jumped up and down, and frightened all into a hasty exodus. The only casualty was the breaking of a leg of a little Japanese girl by the falling over of a church seat. Those first out of the church saw the bursting of the publishing house walls and the sudden crash of the plant upon which 14,000 yen had just been spent in enlarging it to meet the demands of a growing work.

“The quake, occurring at noon, turned thousands of dinner fires in the cities to agents of destruction, but it being the Sabbath and church time, there was but one fire on our compound, and it was put out either by falling canned fruit or by the splashing of water caused by the quake itself. The first shock had broken the water pipe off at the pump, so the compound was without fire protection, and one little blaze would have caused the destruction of the entire headquarters.



"At the time of that noon shock one of our families was upstairs with the baby, and although beds spun around, sewing machines toppled over, and chiffoniers fell down, and plaster came off in sheets, and although they were being knocked back and forth across the stairway where they were standing, the people escaped with nothing more serious than bleeding knuckles.

"One sister rushed out the back door, and ran along the side of the house to the front lawn. Just after she had passed, the heavy fireplace chimney of the next house came crashing down behind her. The eight-foot tops of the rear chimneys on the four houses with one accord dived through the roofs and floors of the servants' quarters, but not a soul was in any of them.

"Sister Armstrong's baby was taking her morning nap in her buggy in front of the fireplace in the living-room, but happened to awake just after Sabbath school, and was taken to church. After the quake, Brother Armstrong entered the house, and found the brick fireplace fallen and strewn about the room, with the baby buggy beneath the mass of bricks.

"It was very unusual, but this time no one went down to the wharf to see Elder Gilbert off. The quake happened just a few seconds before the boat was to sail, and the wharf collapsed and burned. We have heard that the steamer picked up every one on the dock, but by not going down our people were spared from a very serious accident.

"Before Elder Gilbert's steamer could get away, oil tanks on the shore burst, and the water ahead of her became a sea of roaring flames. Burning barges floated in around the ship. The ship's anchor became entangled with that of another. For eight hours the liner's crew fought flames, but still the raging oil fire blew nearer. Lifeboats were made ready. Then Elder Gilbert went down to his cabin, and prayed for deliverance. The wind suddenly changed, and the ship was saved!

"Somewhere between 100,000 and 200,000 people lost their lives in Tokio, but we have yet to learn of any casualties among the Seventh-day Adventists in Tokio, although many members' homes were destroyed, and the rented church quarters in the city were in flames shortly after the Sabbath services were over.

"A trip to Yokohama revealed the fact that a change in the wind had blown out that awful fire when within a block of the home of an aged sister living there. When houses were half consumed, the fire went out.

"Such is the wonderful story I heard of God's care for His people."

*b. The Faithful Believer.*—The following is from a report by C. C. Crisler, secretary of the Far Eastern Division:

"Of one of our sisters in attendance, I was told when introduced: This sister's field was spared from the locusts in answer to prayer. Some time ago the locusts were sweeping over the district where her farm is situated, and were destroying everything as they advanced. Her farm lay directly in their track, and she had sown much seed, and had the promise of a goodly yield, as harvest time was approaching. Now, when the crops were threatened with utter destruction, she prayed God that He would spare her this loss; and she reminded Him of her efforts to pay a faithful tithe.

"The locusts came on, and swept everything clean, right up to the borders of her property; then they divided and passed by, closing in again just beyond her borders, taking everything as they went. Her place stood out in that district, unseathed, as a memorial of God's willingness to hear and answer the prayers of His obedient children."

*c. "In Peril of Robbers."*—The following is from Arthur Mountain, of Hupeh:

"I wish there were time and space to tell of the experiences recounted, requests for prayer, pledges made, and sins confessed during the meeting. A few months ago this town was overrun with bandits. A number entered the city in disguise, overpowered the guards at the gates, and let their companions in. The entire city was looted, shops burned, and people killed indiscriminately. While some of our people were robbed, none were killed or even injured. The Lord wonderfully protected them. One brother told of how the robbers burst into his house, and then turned and fled as if seized with some supernatural fear. Another brother related a similar experience."

*d. "Revolutionary Peril."*—The following is from a report by J. P. Anderson of the Hakka Mission:

"Some of our stations suffered much from the political upheaval. Two of the chapels were robbed by soldiers, nearly all the furniture destroyed, and the evangelists' clothing, etc., was all taken. The members were robbed of all their belongings that could be carried off, and at the point of the gun they were obliged to carry off their own goods, even to mosquito nets and rice, to the robber's lair. As a result, malaria is rampant. In order to live, they have been obliged to borrow rice from a distance, and this must be returned with the spring harvest. For every peck borrowed they must return eight tenths as interest. People already poor find it difficult under such conditions to pay tithes and offerings. Yet these people offered to raise \$300 this year toward building a church. This would mean \$3 on an average, for each member.

"At Lau Lung the soldiers broke into the chapel, and stole \$3,000 from the merchants who had placed their things there. This was done by the soldiers who are under command of a

Christian general. He, of course, did not countenance it, but was helpless to prevent it. We have all experienced more or less of this sort of thing, yet I think the Hakka Mission has had more than its share. Brother Nagel can tell of the two months' siege of Waiehow, which at this writing is still in progress. On July 18, nineteen cannon balls, each weighing 100 pounds, were dropped into the city. On the 17th, seventeen were dropped, reminding us that we were still under siege. Nearly every day the airplane flies over our heads, dropping bombs and shooting from a rapid-firing gun. To make matters worse, rice has been very scarce, causing further misery to the poor people. Just yesterday a man walking past our place carrying a bottle of oil, was shot at by Dr. Sun's men from across the river, in plain sight of our house. The poor man's bottle was shot out of his hand, a splinter wounding him in the face.

"The whole country seems turned over to robbers, and looting and unmentionable evils go on, and we are powerless to help. Under such conditions mission work is difficult, if not well-nigh impossible. Yet through it our members remain faithful."

*e. With Literature.*—Olga B. Oss tells of the work with literature in places where such work was thought impossible:

"Up until within a little more than a year ago, very little had been done to give the message for this time to the thousands of Japanese within the Manchurian borders, so we decided to scatter some literature among them.

"At first we were rather timid about launching out on this new undertaking, and, like Pilgrim in 'Pilgrim's Progress,' we saw many lions in the way. The biggest one naturally was the fact that we did not speak their language, and so we thought that it would be hard to approach them. But like a boy standing on the bank of the 'old swimmin' hole' and fearing to make the first plunge because the water might be cold, we found that waiting only made the matter worse, so we launched out in faith, trusting that God would supply our every lack, and give us the needed strength to work for Him.

"From the beginning we found the work instructive and interesting. The fact that we did not speak Japanese did not seem to be a special hindrance, as many Japanese speak Chinese. Where they could speak neither, often just showing the book and calling attention to the title, index, and a few pictures, and then turning to the back of the book and pointing to the price, would sell the book. We give God the glory for the success we have had. We often feel that there is little we can do but pray, and true it is that prayer will do more in scattering the printed page than all other agencies combined.

"During the last year we ladies have sold nearly 1,000 yen's worth of Japanese literature. Hundreds of shops have been visited, and have had the privilege of receiving the truth for this time. We trust that much of the seed sown has fallen upon good ground, and when watered by future work and the blessing of God, will bear a bountiful harvest.

"It seems to be a woman's lot to be alone a good deal of the time in a foreign field. There is not much diversion, and oftentimes we wonder what to do to change the monotony of things. But we have found that when in need of a change, there is nothing better than to pack a small portfolio full of books and go out canvassing. This is a real tonic to both soul and body."

*f. "In Perils of Waters."*—C. C. Crisler tells of the following experience:

"Very real indeed are 'perils of waters' in certain districts in the Far East, where great rivers flow swiftly by cities occupied by our missionaries.

"Recently, in the Philippines, we have had occasion to cross some streams that at times are exceedingly treacherous. Many lives have been lost, some even this year, in an effort to ford these streams or to cross by light bamboo rafts.

"At our Iloilo meeting a worker stationed for a time in Mindano told of having to travel seventy kilometers every month to the post office for his salary remittance, and of having to cross swollen streams and estuaries difficult at any time, and sometimes infested with sharks and crocodiles. On one occasion he was delayed for several hours, because of sharks that would not leave. Finally, he prostrated himself before the Lord while on the bank of the stream, and prayed for a heart willing to endure any hardship, and for faith to brave these 'perils of waters' for the sake of the cause he represented. Plunging into the stream immediately following this prayer, he soon found himself safe on the opposite bank, and went on rejoicing in the protecting care of our heavenly Father.

"God does have a care for His own, whatever the perils by the way."

*g. Short Talk: "Our Goal and Our Duty."*—This is the time for the leader, or some one specially chosen, to present the society's status as to the goal and the review of the foreign mission needs. Offer a special, silent prayer that you, as leader, may present it effectively, and that your members may come up to the standards set.

*h. Offering.*—Don't forget to take it.

*i. Closing.*—Let it be appropriate.

## Junior Notes

2. *Opening Exercises.*—Choose the songs that will stamp this program as a missionary program. A mission topic might also be suggested as a general subject for the season of prayer.

4. *Talk: "Facts About Japan."*—The following paragraphs may be given to a Junior, asking him to use them as a basis, around which he may cluster more interesting facts concerning the Sunrise Kingdom; further material being gathered from books of travel or geography which may be in the church or school library:

"What is the name of this chain of islands east of Asia? The name 'Japan' came originally from a Chinese word which meant 'Sunrise Land,' because the Chinese knew these islands lay to the east, and it seemed to them the land out of which the sun came. Japan proper is made up of four large islands and hundreds of small ones, all of which together are only one fortieth as large as the United States. Still, these islands, which are so much smaller in extent than our country, are very densely populated, so that there are half as many people in them as there are in the whole of our country.

"Japan has a varied climate, just the same as we have. They have cold winters in the north, with deep snows sometimes, and in the south a much milder climate. Japan is a beautiful country of gardens and flowers, of tiny lakes and beautiful volcanic mountains.

"On account of the many volcanoes, Japan is called the land of earthquakes. In Tokio it is said that the people get a good shaking at least once a day. To avoid having their houses thrown down by the earthquakes, as they would be if they were built of heavy materials, the Japanese make their houses of paper on wooden frames. They protect them by night with wooden shutters, which may be removed in the daytime, and divide them into rooms as they please by means of sliding partitions of paper screens. Spotless matting and soft white rugs cover the floor, and in order to keep them clean, the Japanese never wear their shoes in the house, but leave their straw sandals or wooden clogs at the door.

"These dainty, clean little houses are not very comfortable in winter, however, for they are not heated at all, and the only way people keep warm is by putting on more clothing and hovering over tiny box-like metal stoves which contain a little burning charcoal.

"Japan might be called the land of paper as well as the land of earthquakes, for the people are very clever in making many different kinds of paper for many different uses. They not only build paper houses, but they use paper napkins and handkerchiefs, paper umbrellas and lanterns, and the children play with paper toys.

"There are now many thousands of Christians in Japan, but there are also many, many thousands more who worship idols, and offer food to the spirits of the dead. They do not know our God at all. They worship a mountain god, a horse god, a tree god, the fox god, and gods who are supposed to cure those who are sick. A mother who is not a Christian will take her sick child to the temple, and rub her hand on the head of the old wooden idol, then on the head of her child, thinking that the god will thus heal him. Christian schools in Japan are doing much to help the boys and girls there to grow up to be Christian men and women."—Adapted from "Missionary Program Material."

5. *Talk: "God's Providences in Japan."*—The Junior giving this should tell in his own words the story of the deliverance of believers in Japan during the terrible earthquake. (For material, see Senior program, a, under No. 7.)

6. *Recitation: "All for Jesus."*—Give this to one of the younger members of your society.

7. *Readings: "Providences in Other Lands."*—From the remaining material given in No. 7 of the Senior program, choose the articles best adapted to your society, and have them thoroughly prepared for reading.

8. *Superintendent's Talk: "True Missionaries."*—Give a short talk describing the traits you would expect to see in a true missionary,—bravery, persistence, sympathy, etc.—and show how such traits would be evident in the work of a missionary. Then bring the lesson home. Crossing the ocean does not change the man or woman. We need boys and girls with those same traits right at home here and now.

9. *Talk: "Our Part."*—This should be given by the secretary-treasurer of your society. Have a large map and point out the countries which comprise the Far Eastern Division. They are as follows: Japan, Chosen, Manchuria, Malay, Philippine Islands, East Siberia, China, Mongolia, Tibet, Chinese Turkestan, Siam, Annam.

Our money again goes to that great field. The Seniors and Juniors of North America have been asked to raise \$150,000. Then put before the society the part that has been given to you to raise, and tell how much you have already accomplished.

H. H.

## All for Jesus

We bring our hearts to Jesus  
To have them freed from sin;  
His precious blood will cleanse them,  
His spirit dwell within;  
Then ready for His service,  
We can go forth with prayer,  
To do the work He gives us  
And serve Him anywhere.

We bring our hands to Jesus,  
That He may make them strong  
To fight the daily battle  
With sin and every wrong;  
We're soldiers in His army,  
And pledged to serve our King;  
Then let us lift His banner  
With faith unwavering.

We bring our seed to Jesus,  
The seed we want to sow,  
That He may give His blessing,  
And cause each grain to grow;  
We're sowing for the harvest,  
And pray for precious corn  
To fill the Master's garner  
Upon the happy morn.

We want to glean for Jesus,  
In fields both far and near,  
To gather in the lost ones,  
The gospel news to hear;  
Although He may not send us  
To work in distant lands,  
We know he also serveth  
Who by his Master stands.

But if the voice of Jesus  
Should say, "Go, work today,"  
We want to follow gladly,  
To dark lands far away.  
O Saviour, take us, use us,  
And make us all Thine own,  
Thy weak and faltering children,  
But Thine, Lord, Thine alone!

—Amos R. Wells.

## Devotional Meeting for March 29

It is customary to give four program outlines for each month. When there are five Sabbaths in a month, the fifth is left open, so that your society may choose its own program and outline its work. You will find much to consider for your local needs. There will be the matter of the various Missionary Volunteer features, such as the progress of your financial goals, your Bible Year progress, the maintenance of the Morning Watch, the Reading Course; what have you done with them? Also the Standard of Attainment work for this year; are you doing more than merely studying it over yourself? This series offers a definite chance to go out and bring others in. Bring them to your meetings as real missionary work. Organized bands that use the literature provided by the denomination will open the way for Bible studies in the home. Check up your society on your efforts to do local, definite missionary work.

U. v. w.

Missionary Volunteer Programs for  
Advanced Schools

For Week Ending March 1

Topic: "The Law of God."

Just how binding is the law of God? What is the law of God? Has any part of it been done away with? How long has this law been in existence? Is the law that is given in Exodus 20 in force today, or was it given merely for the Jews? There are many more questions like the above that might be asked. A large number of these questions are disturbing the minds of Christian peoples these days, because of the discussions going on as regards the fundamentals of faith in God. It is suggested that these questions be studied in connection with the outlines given in notes 4 and 6 of the Senior outline.

The following by H. L. Hastings, as given in the new book recently published by the Review and Herald ("Will the Old Book Stand?" cost, \$1.50), will be found of interest:

"Upon the origin of that law [the ten commandments] history sheds little light. The sources of other laws are well known. The code of Napoleon, the Pandects of Justinian, the decrees of the Roman emperors, the products of Grecian legislation, have come down to us, and we can mark the date and time when they were enacted or decreed. We can trace the history of the British Magna Charta or the American Declaration of Independence, the laws of the British Parlia-

ment or the American Congress. But Israel has no record or tradition of any *lawmaking body*. No parliament or legislature ever convened to enact or establish the statutes which governed the children of Israel. The acts of legislative bodies, and the decrees of monarchs, are numbered and dated, and can be authenticated; but this law stands alone. There is no record of its gradual growth. Various ancient heathen writers declare its Mosaic origin, some asserting that Moses flourished before the Trojan War (B. C. 1184). Jewish tradition, in accordance with their written records, declares that it was received from the Almighty through Moses on Mt. Sinai. One thing is certain, if it was *not* thus received, there is no record of its origin or reception, and it stands today an unexplained enigma—a law without a lawgiver.—Page 57.

The whole chapter, especially pages 52 to 103, will be found very helpful in studying this topic.

#### For Week Ending March 8

##### Topic: "My Money."

Here is a topic that will challenge the interest of every college student. It is very close home to many. Money is a commodity that we find it hard to get along without, and yet when we have it, hard to know how to handle it wisely. To paraphrase a popular statement, many find it hard to get along with it or without it.

Make the treatment of this subject practical. Why not discuss student uses of money? How much is needed at your school? How much is spent foolishly at the store? How much is given through the society? What proportion of one to the other? How much do we plan to spend on knowledge and to gain wisdom? This is one subject in the study of which plenty of facts and figures—statistics—will be found most interesting.

#### For Week Ending March 15

##### Topic: "Faith."

Before taking up a detailed study of how to handle this topic, read the "Key Thought" and the notes and outlines given for the Devotional Meeting for March 15, Senior Notes. Note especially the material given in the fourth note on salvation through Christ being a gift. Do we believe that? How are we saved? Must we go through a long process, must we evolve—how are we to attain unto perfection?

"The Source Book" and "The Bible Handbook" will be found most useful in obtaining assistance in references, as will our older standard works. Specially see the Standard of Attainment Manual and the studies covering this key topic of faith.

#### For Week Ending March 22

##### Topic: "Providences in the Far East."

It is perhaps unnecessary to say much more than has been said in the regular notes. The college library will be found most useful in looking through the missionary magazines and periodicals. A good committee or band should have been appointed to take special charge of this program.

### Missionary Volunteer Topics for April

For April begin to plan now on the following:

April 5.—The Life of Victory and the Holy Spirit.

April 12.—The True Sabbath.

April 19.—Walking Softly in the Sanctuary (Reverence).

April 26.—Immortality Only Through Christ.

### Have You the Topics for the Year?

Did you clip from the February GAZETTE the topics for the year 1924 and the days upon which the topics come? If you did not, or wish other lists, you may obtain them free of charge by addressing the General Conference Missionary Volunteer Department, Takoma Park, Washington, D. C.

Such a list should be most helpful in planning for future meetings and in the gathering of material. Every leader and every program committee chairman should have such a copy.

### Junior Topics for 1924

LAST month the Senior program topics were given. Here are the Junior program topics. They follow very closely the Senior outline except that in some places a title more of interest to Juniors has been chosen. Save this list for possible future reference.

#### March

1. The Law of God
8. "Christian Thrift"
15. The Great Gift
22. Far Eastern Mission Fields
29. (Open)

#### April

5. Victory Life and Holy Spirit (S. of A.)
12. The True Sabbath
19. Walking Softly in the Sanctuary—Reverence
26. Just Being Kind

#### May

3. Mother
10. Why I Ought to Go to Camp-Meeting
17. Second Coming of Christ and the Signs of the End (S. of A.)
24. (Open)
31. My Honest Part to the Lord

#### June

7. Skilled Workmen (Education, scholarship idea)—"Others Fought to Win the Prize"
14. Fit for Service
21. The Winner's Reward
28. Far Eastern Mission Fields

#### July

5. Vacation Fun
12. Just Being Glad
19. How Do You Feel?
26. The View

#### August

2. Some Trail Blazers
9. Getting a Start
16. Sticking to It
23. The Brakes
30. (Open)

#### September

6. Some Trail Blazers
13. Fifty Years Ago
20. Harvest Ingathering
27. The Far Eastern Mission Fields

#### October

4. Getting Our Eyes Open
11. Stories of the Trail
18. Taking Orders
25. Where Are You Placing Your Influence?

#### November

1. Stories of the Trail
8. Father and Son (Week is November 11-18)
15. What Do You Know?
22. Thanksgiving Day
29. (Open)

#### December

6. Alone with God—Morning Watch
13. Spending the Holidays
20. Far Eastern Fields
27. Wishing You a Happy New Year

### Missionary Volunteer Responsibility

At a recent convention of secretaries, Prof. W. W. Ruble outlined something of the responsibilities resting upon those who lead out in helping and guiding young people, reading from the spirit of prophecy:

"Those who will put on the whole armor of God, and devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with heaven, and will have a saving, transforming influence upon those around them. Great thoughts, noble aspirations, clear perceptions of truth and duty to God, will be theirs. They will be yearning for purity, for light, for love, for all the graces of heavenly birth. Their earnest prayers will enter into that within the veil. This class will have a sanctified boldness to come into the presence of the Infinite One. They will feel that heaven's light and glories are for them, and they will become refined, elevated, enabled by this intimate acquaintance with God. Such is the privilege of true Christians.

"Abstract meditation is not enough; busy action is not enough; both are essential to the formation of Christian character. Strength acquired in earnest, secret prayer prepares us to withstand the allurements of society. And yet we should not exclude ourselves from the world, for our Christian experience is to be the light of the world. The society of unbelievers will do us no harm if we mingle with them for the purpose of connecting them with God, and are strong enough spiritually to withstand their influence."—*Testimonies*, Vol. V, pp. 112, 113.

"Place your mind and will where the Holy Spirit can reach them, for He will not work through another man's mind and conscience to reach yours. With earnest prayer for wisdom, make the Word of God your study. Take counsel of sanctified reason, surrendered wholly to God."—*Id.*, Vol. VII, p. 214.

"The youth must soon bear the burdens that older workers are now carrying. . . . There is need of young men and women who will not be swayed by circumstances, who walk with God, who pray much, and who put forth earnest efforts to gather all the light they can."—*Counsels to Teachers*, p. 537.

"We are living in a time of special peril to the youth. Satan knows that the end of the world is soon to come, and he is determined to improve every opportunity for pressing young men and young women into his service. He will devise many specious deceptions to lead them astray."—*Testimonies*, Vol. VIII, p. 223.

# MISSIONARY VOLUNTEER WEEK

March 15-22, 1924

## Including Missionary Volunteer Day

*(To be observed in all the churches in the United States and Canada.)*

### Purpose

MISSIONARY VOLUNTEER WEEK should be an awakening of the entire church for the salvation of our young people. The spring Week of Prayer in our schools in past years has brought to many of our youth in training great benefit and spiritual help. The plan of giving a week to extend this special help to our youth throughout the field was first developed in the Pacific Union Conference. At the Autumn Council in 1920 it was adopted for the entire field, and it has been followed every year since. Each year better and larger results are experienced and reported.

As a result of this week of endeavor to assist our young people, we trust that a large number of them will be converted, and that great blessings will come to the entire membership of the churches.

### The Plan

It is the plan that the entire force of laborers in each conference, as far as can be consistently arranged, visit the churches during this week, and that a special effort be made to reach all our children and youth, to bring such as are not in the fold to a decision for Christ, and to lead others to a deeper sense of their responsibilities and to a complete consecration to God.

It would be well for the local conference committee, with the Missionary Volunteer secretary, to plan for the placing of ministers and workers in churches and companies where the largest number of needy young people can be reached, and in the most effective way.

Definite calls have come in from the field, asking that material be furnished and a definite program suggested for each day. It is in compliance with these requests that the Missionary Volunteer Department submits this program. In some conferences, no doubt, there is not a sufficient number of laborers to supply each church during the week. It is thought that this matter will prove especially helpful in churches and companies where no worker from the conference is sent.

Do not forget the Juniors. Seek to simplify the talks given so as to make them helpful and interesting to the children. Do not place the manger so high that the lambs cannot reach the food.

It is earnestly desired that this special effort be continued through the week, even in churches where there is no conference laborer present. If much prayer and careful planning are put into the work of preparation, this special Week of Prayer will result in a real revival. Let this be your prayer: "O Lord, bring a revival into our church, and let it begin in me."

### Suggestions for Evangelistic Work

A series of resolutions was passed by the Missionary Volunteer Department at its council held in connection with the 1920 Fall Council, along the lines of evangelistic efforts for the young, a part of which follow:

1. "That very careful study be given to presenting the gospel in its simplicity, that the young people may have a thorough understanding of what it means to make a full surrender to God, to exercise faith, and to live the victorious life.
2. "That ordinarily in a series of meetings, a few meetings be devoted to a clear presentation of these great truths before making a call for full surrender, recognizing the fact, however, that it is often helpful to call for definite decisions on special lines, day by day, such as Bible study, and pledges against reading novels. That when calls for surrender are made, they be very definite.
3. "That when individuals give evidence that such definite decisions have been made, the workers should heartily recognize the fact.
4. "That the organization of prayer and personal workers' bands should always precede a revival effort, to the end of doing thorough work for the unconverted, and training Christian young people in soul-winning.
5. "That very careful plans be made for holding the results of our revival efforts, so that they can intelligently continue the work: by continuing the prayer and personal workers'

bands; by enlisting the co-operation of parents and interested friends of individuals who have surrendered; and by personal correspondence with special cases.

6. "That when young people have been brought to a decision for Christ, the work be followed up by preparing these young people for baptism, and encouraging them to go forward in this sacred ordinance and in uniting with the church.

7. "That while mature women workers can do good work for boys and young men, and likewise men for girls and young women, the greatest care should be exercised to observe strictly a proper degree of reserve toward those of the opposite sex."

### Methods

To introduce young people to Christ, we must be near to the young people and near to Christ; we must *know* both. To do this will take time, and study, and prayer.

If we know young people, doubtless the most important method is to find a point of contact and begin there. Be genuinely friendly. You need not fear to have it known that your one great burden is for their salvation, but you do need to let the young people understand that you are keenly alert to other things that are of special interest to them. Choose your themes and illustrations with the nature and interests of the young in mind. Your life, your thoroughness of preparation, your prayers, your thoughtful consideration of feelings, your interest in them outside of meeting, your appeal,—all will tell the young people in no uncertain tones just what your interest is.

A few preliminary meetings with the church officers, together with the Sabbath school and Missionary Volunteer officers and any others who are working for the youth, are very essential. Study and pray with these church workers until they have the spiritual vision and a genuine burden. With them put forth united action for a revival in the church, and especially for the salvation of the younger members of the Lord's family.

If there are already prayer and personal work bands in the Missionary Volunteer Society, take a special interest in them. These young people can more than double the efficiency of your efforts. Besides, if you can vitalize and stabilize these bands, you have provided for holding and increasing the results of your effort, leaving in the church the elements of spiritual growth and power.

In laying a firm foundation for intelligent decisions, we have found it helpful frequently to pursue a teaching method, drilling the young people in the repetition of important statements, and frequently reviving the fundamental truths taught.

It is also very helpful to place leaflets in their hands on vital subjects. The Missionary Volunteer Department publishes an extensive series of leaflets for this purpose. It seems to us that it about doubles the influence of a talk on courtship and marriage, for instance, to pass out at its close the leaflets, "What God Hath Joined" and "Marrying Unbelievers."

Printed pledges or resolutions are often helpful in getting the issues before the young. Some are suggested in the section, "Literature Helps."

### Suggestions to Church Officers and Workers

The program outlined below and the material given for each day are intended for helps, but are not given with any idea of binding to a set program. Study and pray concerning your local needs. It is the spirit of longing for salvation, and not a program followed to the letter, which will make the work of the week a success before the Lord. The minister will, of course, use his own judgment in each case regarding the method. The following are merely suggestions:

1. If possible, hold a service each day in the church, using the program outlined as a basis for study. Some of our churches are so situated as to make a meeting on every night of the week impossible. Let the leaders plan for the people to meet in groups at their homes. Let us bring a spirit of study and prayer for our youth to the family altars in the home.

2. Urge that whoever takes any leading part in these meetings shall be thoroughly prepared. Give the articles as talks,

if possible. If others are asked to read questions or scriptures, pass them out before the meeting. Endeavor to make the meetings deeply spiritual. Seek God earnestly. Give opportunity for testimonies by individuals at several of the meetings.

3. Organize prayer and personal workers' bands to meet daily.

4. Urge earnestly that all engage in personal work, especially for the youth. It would be well for the leaders to call to mind all the young people connected with the church by church membership, family ties, and close friendship, and arrange for every one of these in the community to be personally visited by a reliable personal worker of the church, and invited to take his stand for Christ. Furnish the names of all the youth connected by church membership, family relationship, and close friendships with the message in the community, to the conference Missionary Volunteer secretary, with a brief statement of the facts in each case for future follow-up work. Missionary Volunteer Blanks Nos. 1 and 3 are a help

5. Remember the Missionary Volunteer devotional features, the Morning Watch and the Bible Year. (See "Missionary Volunteers and Their Work.") Have the youth take the Morning Watch pledge. This could well be done Friday evening. At the close of the week it may be possible to organize a Standard of Attainment class among the young people, to meet week by week.

6. Urge those who ought to attend school to go. Send on their names to the conference Missionary Volunteer secretary.

7. Endeavor to make the last Sabbath a very earnest spiritual meeting, in which old and young renew their consecration. Give opportunity for the expression of their decisions after the reading. At this time it would be fitting to present the Decision Day pledge, Missionary Volunteer Pledge No. 12.

#### Literature Helps

Prayer bands should be organized at the beginning of the week. A sufficient number of Missionary Volunteer Pledge No. 13 (Prayer Band Pledge Card) should be ordered from the tract society so that one may be placed in the hand of each member of the bands. Price, 70 cents a hundred. It reads as follows:

#### PRAYER BAND PLEDGE CARD

Since Christ Himself makes soul-winning work the evidence of true discipleship, I consecrate my life to Him for service, and especially for the sake of those named on the back of this card. God helping me, I agree to pray much in secret, to meet faithfully with my band, and to put forth continuous, definite effort for one or more persons.

On the reverse side are lines for recording the members of the band and also for a prayer list.

Another card, Missionary Volunteer Pledge No. 12, should be ordered for use on Decision Day. Price, \$1 a hundred. It reads as follows:

#### MY DECISION

Without Christ I am lost. He died to save me. Not to be wholly Christ's means at last to be wholly lost.

The Spirit of God tells me: "Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit." —"Steps to Christ," p. 33, pocket edition.

#### I MUST DECIDE THIS GREAT QUESTION

#### IT MAY BE TOO LATE IF I DELAY

#### MY DECISION IS MADE

Lord Jesus, I give myself wholly to Thee. Henceforth, by Thy grace, Thy will shall be my will; Thy life, my life.

Other helps suggested are the following:

|   |        |
|---|--------|
| Missionary Volunteer Camp-Meeting Helps .....                                 | \$ .25 |
| "The Ministry of Healing" .....   | 2.00   |
| "Education" .....   | 1.25   |
| M. V. Pledge No. 10. Personal Resolutions .....                               | .01    |
| M. V. Leaflet No. 50. Lives of Great Men .....                                | .02    |
| M. V. Leaflet No. 19. Messages to Young People ("Testimonies") .....          | .02    |
| M. V. Leaflet No. 23. The Life-Work .....                                     | .02    |
| M. V. Leaflet No. 35. Marrying Unbelievers .....                              | .03    |
| M. V. Leaflet No. 49. What God Hath Joined .....                              | .01    |
| M. V. Leaflet No. 59. The Christian Home .....                                | .02    |
| M. V. Leaflet No. 60. Your Mother .....                                       | .01    |
| M. V. Leaflet No. 71. Keep the Home Fires Burning .....                       | .02    |
| M. V. Leaflet No. 66. Margaret's Morning Watch .....                          | .01    |
| M. V. Leaflet No. 67. God's Remedy for Sin .....                              | .01    |
| M. V. Leaflet No. 61. Our Young People and Their Work .....                   | .01½   |
| M. V. Leaflet No. 64. The Secret of Soul-Winning .....                        | .00½   |
| M. V. Leaflet No. 47. Personal Work .....                                     | .04    |
| M. V. Leaflet No. 68. For Backsliders Only .....                              | .01    |
| M. V. Leaflet No. 69. Is Jesus Real to You? .....                             | .02    |
| M. V. Leaflet No. 72. Others May; You Cannot .....                            | .00½   |
| M. V. Leaflet No. 74. Living the Life That Wins .....                         | .01    |
| M. V. Leaflet No. 75. With the Book of Books .....                            | .01    |
| M. V. Leaflet No. 76. Storing Light (Junior Bible Year) .....                 | .01    |
| M. V. Leaflet No. 77. To Love, Honor, and Cherish (Marriage Experience) ..... | .02    |
| M. V. Leaflet No. 78. Life's Purpose at the Judgment Bar .....                | .01    |
| M. V. Leaflet No. 79. What Shall I Read? .....                                | .03    |
| M. V. Leaflet No. 80. Former Reading Course Books .....                       |        |
| M. V. Leaflet No. 81. Victory in Christ .....                                 |        |

#### Helps for Junior Meetings

THE Missionary Volunteer Week should be just as important a factor in the life of the Junior as of the Senior. In fact, the demand for material to use in meetings among Juniors has been quite insistent from workers. Limitations of space, however, forbid the preparation of special lessons. The most that we can do at present is to suggest briefly an adoption of the lessons already prepared for the Seniors. In churches where there is no church school, the need is still more urgent. Although it may be impossible to have meetings every day, plan carefully for those that are held, selecting and combining material from all the lessons to suit the local needs. Where the devotional activities center in a church school, there is a distinct advantage in having short seasons every day. Although it may not be wise to call for a response from the children every day, do so once or twice, and do not neglect the blessing gained from seasons of prayer.

Though the first Junior meeting may be held on Monday the lesson presented in the Sunday Senior meeting should not be omitted. Endeavor to build a firm platform for spiritual growth during the week. (See outlines on page 29.)

#### The Program

WITH a prayer that the efforts put forth this week may result in the saving of many precious souls in the kingdom of God, we submit the following daily program and studies for Missionary Volunteer Week.

It is left with the elder or leader of the meetings to arrange the details of the program for each day, select the hymns, arrange for special music, arrange the order of the service, etc. Do not feel that you must use all the material given, nor that you must confine yourself to this. These studies are intended as suggestions from which those who give the studies may develop original lessons or talks of their own. It will be more effective if developed in a form to meet the local needs by those who take the parts.

#### Sabbath, March 15, Missionary Volunteer Day

Fixing the Destiny in Youth ..... U. V. Wilcox  
Unpedigreed Children ..... Selected  
To Save from Sin and Guide in Service ..... M. E. Kern

#### Sunday, March 16

The Necessity of Victory ..... Meade MacGuire  
The Need of a Saviour ..... Mrs. E. G. White

#### Monday, March 17

Salvation Only Through Christ ..... J. S. James  
What to Do with Doubt ..... C. A. Holt

#### Tuesday, March 18

The Certainty of Christian Experience ..... C. A. Holt  
How to Exercise Faith ..... Meade MacGuire



## Wednesday, March 19

Bible Study: The Foundation of Experience ..... C. K. Meyers  
The Privilege of Prayer ..... H. T. Elliott

## Thursday, March 20

Repentance and Confession ..... U. V. Wilcox  
The Christian's Service ..... H. C. White

## Friday, March 21

The Power of Purpose ..... W. C. Loveless  
A Christian Purpose ..... Kathryn L. Jensen

## Sabbath, March 22

The Fork of the Road ..... C. A. Lufburrow  
Making the Worth-While Decision ..... Lee R. Marsh

## Sabbath, March 15

### Missionary Volunteer Day

## Fixing the Destiny in Youth

U. V. WILCOX

1. How does the Bible recognize youth in purpose and resolve?

"The Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

"John bare witness of Him, and cried, saying, This was He of whom I spake, He that cometh after me is preferred before me: for He was before me.

"And of His fulness have all we received, and grace for grace.

"For the law was given by Moses, but grace and truth came by Jesus Christ." John 1: 14-17.

2. Is it possible for young people to live such a consistent Christian life that they will be examples to others, even to older men and women?

"Let no man despise thy youth; but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. 4: 12.

3. What special promise has been given us for the youth?

"The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance."—*Testimonies*, Vol. III, p. 472.

It is evident, then, that there is strength given from above that will make it possible for young people to stand firm in time of great temptation, and to overcome. Youth may then be a period of gaining strength and of character building.

4. What did the young man Daniel have?

"Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." Dan. 1: 8, first part.

But to have such powerful principles means something more than a mere desire, or a wish to overcome and to be good. We all want to do right. They must have something more than the mere wish. "Many . . . desire the good, they make some effort to obtain it; but they do not choose it; they have not a settled purpose to secure it at the cost of all things."—*The Mount of Blessing*, p. 205.

5. Upon what does true success depend?

The question of success—true success—in life depends in the case of young people upon decision and purpose. As the Spirit of the Lord has spoken, "Many . . . desire the good, . . . but they do not choose it." The challenge today is, "Choose you this day whom ye will serve." And today for youth is the golden opportunity for the early choosing, the early decision that will fix the destiny for the future and decide eternity. But some are inclined to feel that they may drift along, admitting that this great work of the advent people is of God, and that somehow they will slip in the last minute and so be eaved.

6. What do statistics prove?

Statistics prove that early youth is the time to make the decision to serve the Lord, whatever it may cost. When young people have reached the age of accountability, their reasoning faculties are alert, and they are beginning to think seriously of the future. "By far the larger number of persons who become Christians are converted in their teens. The cement of life is soft and plastic. Somebody's hand will mold it for time and eternity." It is unsafe, it is dangerous, to play and trifle with the voice that aske us when we are young to give ourselves to God and His work, for there is a very real danger of waiting too long.

7. What was the experience of Saul?

We have an illustration in the life of Saul of what the early training did in the final and supreme moment of his life. (If there is time, tell something of the story of Saul's life.) Without doubt Saul wished to do right, but he was handicapped. Inspiration has shown us the reason of Saul's failure: "The

Holy Spirit had been granted to Saul to enlighten his understanding and soften his heart. He had received faithful instruction and reproof from the prophet of God. And yet how great was his perversity! The history of Israel's first king presents a sad example of the power of early wrong habits. In his youth, Saul did not love and fear God; and that impetuous spirit, not early trained to submission, was ever ready to rebel against divine authority. Those who in their youth cherish a sacred regard for the will of God, and who faithfully perform the duties of their position, will be prepared for higher service in after-life."—*Patriarchs and Prophets*, p. 622.

8. Is it safe to await some more convenient season?

"Men cannot for years pervert the powers that God has given them, and then, when they choose to change, find these powers fresh and free for an entirely opposite course."—*Ibid.*

9. In what simple manner is destiny formed?

"In childhood and youth the character is most impressible. The power of self-control should then be acquired. By the fireside and at the family board, influences are exerted whose results are as enduring as eternity. More than any natural endowment, the habits established in early years decide whether a man will be victorious or vanquished in the battle of life. Youth is the sowing time. It determines the character of the harvest, for this life and for the life to come."—*The Desire of Ages*, pp. 100, 101.

10. What place does the home occupy in fixing the destiny of the youth?

"By their example and teaching, the eternal destiny of their households will in most cases be decided. In the future life the children will be just what their parents have made them."

—*Testimonies*, Vol. VI, p. 119. "Parents, make every effort in your power to place your children in the most favorable situation for forming the character that God wants them to form. Use every spiritual sinew and muscle in the effort to save your little flock. The powers of hell will unite for its destruction, but God will lift up for you a standard against the enemy."—*Counsels to Teachers*, p. 156.

11. What are some of the rewards of right-doing?

"Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"—*Steps to Christ*, p. 24.

12. What is the prospect of delay?

"On the other hand, the judgments of God, pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's Word to warn us against the service of Satan."—*Ibid.*

13. What are the youth and all deciding?

"All are now deciding their eternal destiny."—*Testimonies*, Vol. VI, p. 16. This is the time to fix the destiny for the future. The Bible and the spirit of prophecy both acclaim it as such. Statistics affirm it. The time to choose is now and not a moment of time later.

## Unpedigreed Children

I KNOW a feller with a dog that's got a pedigree,  
An' he is just as proud of him as any chap can be;  
An' careful, too,—he never lets him loose excep' he's there  
To see he doesn't run an' lose himself somewhere.  
He never goes to bed at night until he's been to see  
His fifty-dollar dog is in the place he ought to be.

I know a chap who owns a horse—a splendid thoroughbred,  
He never eats, himself, until the animal is fed;  
An' every minute he can spare, out to the barn he goes,  
To comb an' brush his glossy coat, or gently rub his nose.  
No stranger's hands have ever tugged this horse's silver bit;  
They might abuse his meuth, and so he couldn't think of it.

I know a man, the father of three splendid, manly boys;  
But when he's home they're not allowed to make the slightest noise;  
And they can roam the streets at will, and play with whom they choose,

And he is not at all afraid that one of them he'll lose.  
In strangers' hands they're often left to do just as they please,  
For boys are not at all like dogs with splendid pedigrees.

Whene'er I see a man who owns a fifty-dollar pup,  
Or keeps a thoroughbred that he alone must harness up;  
Whene'er I see the care that's paid a bulldog or a horse,  
I always feel a touch of pain, of pity and remorse,  
Because I think of boys and girls about me everywhere,  
Who really need, but never get, such tender, watchful care.

—Selected.

## To Save from Sin and Guide in Service

M. E. KERN

OUR children are a "heritage of the Lord." Ps. 127: 3. They are the most precious heritage of the church.

There is an old story about the great educator, Horace Mann. He was recommending the establishment of a school for incorrigibles, when some one arose and said, "Mr. Speaker, I think you are making an expensive proposal. You might spend all that money and effort, and not save more than one boy. Do you not think that the expense would be too great for the results?" The great man said, "No, sir, not if it were *my* boy." So really there is not any price too great for the parents of the Advent Movement to pay, if we can only save our children and young people.

Like Israel of old, we want to go out of Egypt and into Canaan "with our young and our old, with our sons and with our daughters." Ex. 10: 9.

One of our workers tells this story of his mother's love for an adopted boy:

"Shortly after entering the ministry it was my privilege, with my wife and two children, to visit my father and mother. Some fourteen years before this my parents had adopted a boy. He was a sweet baby, but he turned out to be a very bad fellow, and at the age of fourteen ran away from home. We children had always counseled mother to let him go, and now that he was gone, we said, 'Mother, this is a good thing, because he would have brought disgrace upon us some day.' Mother made no reply. The day drew on, and bedtime came. Father took the Bible, and after reading a selection from that good Book, we bowed in prayer. We all prayed, mother was the last. Her prayer was uplifting to all present. She remembered each child. There were six of us besides the adopted boy; so she named each one, and all the grandchildren. Then she stopped. Somehow we were all weeping. She soon gained control of her voice, and this is what she said:

"O God, somewhere in this old world I have another boy, little James. Will you please send the same blessed Spirit to his heart that is here with us this evening? Save him, Lord, save him."

The church of the living God must have this great mother love which will reach out for all the children growing up among us; and also the father love which will vigorously execute plans for the training of youthful hands and hearts.

It is the purpose of Missionary Volunteer Day to refresh our minds in regard to the responsibilities of the church in working for and with the youth.

There is really only one great problem in the world,—the problem of sin. We are living in a time when the great controversy between sin and righteousness, between love and self-seeking, is reaching a climax.

The mystery of iniquity, with all its subtle hideousness, is manifesting itself as never before in its final struggle for supremacy. Soon this conflict will be ended, and the mystery of God will be finished. And in the midst of this conflict—the great final battle between the forces of good and evil—our children are born; and they must act their part in the closing scenes.

How important that parents and the church should so train and guide the young that they shall be able to master sin in their own lives and do valiant service in saving others!

Any one who is at all acquainted with the conditions of today, any one who knows from personal contact the lives that young people are living, knows that there is sin in the camp. There is sin everywhere. A young woman attended a workers' meeting for ten days. Near the close of that time I learned that she had no hope in God, and sought an interview with her. She told me afterward that she secretly hoped I would miss the appointment I had made with her, for she really did not want to talk about her spiritual condition. That young woman is a daughter of one of our workers, and yet she was without hope and had not prayed for years. She had been in constant touch with our schools and our work, but was out of touch with God. As we look out on the great army of young people connected with this movement, we see thousands of them that are without hope.

The longer I work for these young people, the more sympathetic I become for them, as they struggle with the world and the flesh and the devil. They have been born in an age that is intense. They have been born in a time when there are subtle philosophies being taught in the public press, and in the secular schools, where half of our young people are, in spite of all our efforts to supply a Christian education.

We are in a time when worldly amusements, which lead away from God and appeal to the lower nature, have been commercialized and popularized. And the very subtleness of false philosophies, the great attractiveness of sinful pleasures, and the hot intensity of sinful desires, in lives that seem to have lost their resistance, make it all the more important that the church should make heroic and constructive efforts to save our young people from sin, and to lead them into the service of God.

The battle with sin has always been fierce, but we are living in a time when "the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12. And the message to the remnant church is this: "God requires the church to arouse from its lethargy, and see what manner of service is demanded in this time of peril."—*"Testimonies,"* Vol. VI, p. 196.

We are met together today, as a church, young and old, to study this great problem of how the home and the church can more effectively bring Christ into the lives of the children and youth, and how the young people can co-operate with the home and the church in helping them to reach the high standard of living and service set for the remnant church. Consider carefully the following suggestions:

1. Let the homes of the church be reconsecrated. The home is the great foundry of character, and it is difficult for a child to rise above the level of his home ideals.

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."—*"The Ministry of Healing,"* p. 393.

2. Let parents consider the greatness of their God-given task, and study and pray much over their problems. The lack of knowledge of the laws of child life, physical and spiritual, is the cause of much of the physical disease and moral delinquency of childhood. As the children grow into youth, try to grow with them. Patiently and sympathetically teach them the laws of true and happy social life. Fathers, be chums with your sons. Mothers, be your daughters' confidential companion at any cost. Do not treat the adolescent, with his developing initiative and growing sense of self-responsibility, as a child. Neither throw down the reins of discipline.

It is astonishing and beyond my comprehension how some parents allow boys and girls, at the most dangerous period of all their lives, to go out from the home alone and unprotected either day or night. Some time ago the morning papers in Philadelphia announced that a joy-riding party had been wrecked at 2 A. M., and one girl, unconscious and unidentified, was lying in a certain hospital. One hundred eighty-seven mothers called up to inquire if it were their girl. No wonder a social worker said recently that the young people of today are going to hell in automobiles.

3. And when the home has gained the victory and established itself as a life-saving station, it should reach out for others.

"Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors. . . .

"If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."—*Id.*, pp. 354, 355.

4. Let the church reconsecrate itself today "for their sakes."

"Shall the youth be left to drift hither and thither, to become discouraged, and to fall into temptations that are everywhere lurking to catch their unwary feet? The work that lies nearest to our church members is to become interested in our youth, with kindness, patience, and tenderness giving them line upon line, precept upon precept."—*Testimonies*, Vol. VI, p. 196.

Let us do this work in the sympathetic spirit of the Master. When we who are older so often grieve our Lord, let us be patient with those who are meeting life's problems for the first time.

Let the members of the church take a special interest in the Junior and Senior Missionary Volunteer Society by giving them your best thoughts and heartiest co-operation. Pray for and encourage the leaders. Let the elders and the church board take this branch of the work upon their hearts.

5. Let the children and youth resolve that by God's help they will rid their life of the leprosy of sin, and give themselves to the unselfish service of humanity. Resolve that you will keep the fifth commandment. Remember that Jesus was subject to His parents, even after He realized His mission as the Son of God. On the cross Jesus paid His last tribute of love and honor to His mother. In the midst of His own anguish, He thought of her and provided for her declining years. "Amid the dark scenes of the cross, His example shines like a star in the bosom of the blackest clouds, saying to us, 'Honor thy father and thy mother.'"

Imperfect though they may be, your parents are your best friends. It will not always be easy on your part to carefully weigh the evidence when their judgment conflicts with yours, and to submit sometimes, when you cannot see that they are right; but it is a mark of real strength to do these things.

Resolve that you will make this day and this week a mountain top in your life, from which you shall get a glorious view of God's great purpose for you, and from which you will soar above the valley of sin into a life of service and fellowship with God which shall never cease.

## Sunday, March 16

### The Necessity of Victory

MEADE MAC GUIRE

THERE are many sins which all of us believe must be stopped before the sinner is prepared for translation. We all affirm that the drunkard, the adulterer, the murderer, the thief, must overcome these sins or be lost. We do not allow him to stop gradually or give him so many years or months in which to gain the victory, but we say, "You must stop at once." The question is, Can he stop at once? If so, why cannot any and all sins be stopped at once? It is usually the so-called little sins that persist. But if the great ones can be stopped at once, why not the small ones? Thousands of people are tired of habitual sinning and long to stop, but they do not know how.

In the discussion of the life of victory over habitual sin, we need to keep in mind the time in which we are living, remembering that now victory is not a matter of choice; it is a necessity.

"All who profess godliness are under the most sacred obligation to guard the spirit, and to exercise self-control under the greatest provocation. The burdens placed upon Moses were very great; few men will ever be so severely tried as he was; yet this was not allowed to excuse his sin. God has made ample provision for His people; and if they rely upon His strength, they will never become the sport of circumstances. The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer."—*Patriarchs and Prophets*, p. 421.

"Christ always separates the contrite soul from sin. He came to destroy the works of the devil, and he has made provision that the Holy Spirit shall be imparted to every repentant soul, to keep him from sinning.

"The tempter's agency is not to be accounted an excuse for one wrong act. Satan is jubilant when he hears the professed followers of Christ making excuses for their deformity of character. It is these excuses that lead to sin. There is no excuse for sinning. A holy temper, a Christlike life, is accessible to every repenting, believing child of God."—*The Desire of Ages*, p. 311.

Furthermore, the standard set before us is absolutely unequivocal, and is so simple and plain that it need not be misunderstood.

"As He which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." 1 Peter 1:15, 16.

"Follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

"Every man that hath this hope in him, purifieth himself, even as He is pure." 1 John 3:3.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace." 2 Cor. 13:11.

"Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4.

"I saw that none can share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Early Writings*, p. 71.

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them."—*Testimonies*, Vol. V, p. 214.

What could be more dangerous than to encourage people to believe that they may be accepted of God in the final judgment while coming short of the standard He has plainly declared as necessary? I repeat, therefore, that victory is not a matter of choice; it is an absolute necessity.

There can be no deep appreciation of the atonement of Christ unless there is a clear understanding of the awful nature of the evil which made the atonement necessary. There is today a startling absence of real conviction of sin that makes men loathe and abhor it. Too many are endeavoring to live with Christ without dying with Him, but Paul says: "If we be dead with Christ, we believe that we shall also live with Him." Rom. 6:8. *Daily dying to sin and living for God is the victorious life.*

Many turn from cards, dancing, cigarettes, the movies, and other prevailing evils for a time, but unless the soul has been really awakened to the deadly, malignant nature of these vices, the experience will not be lasting. There must be genuine, heartfelt repentance and open confession and renunciation of every known sin. So long as any sin is regarded with the least degree of allowance or toleration, the victorious life can be only a theory.

### The Need of a Saviour

MRS. E. G. WHITE

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? not one."

"The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." 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. "The natural man received not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

"Marvel not that I said unto thee, Ye must be born again." Of Christ it is written, "In Him was life; and the life was the light of men,"—the only "name under heaven given among men, whereby we must be saved."

It is not enough to perceive the loving-kindness of God, to see the benevolence, the fatherly tenderness, of His character. It is not enough to discern the wisdom and justice of His law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! who shall deliver me from this body of death?" Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the Lamb of God, which taketh away the sin of the world."

Many are the figures by which the Spirit of God has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from God, that he was forsaken of Heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of God were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul,—a Saviour. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with God. The mystic ladder of his dream represented Jesus, the only medium of communication between God and man.

This is the same figure to which Christ referred in His conversation with Nathanael, when He said, "Ye shall see heaven open, and the angels of God ascending and descending upon the Son of man." In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with men. Christ connects fallen men in his weakness and helplessness with the Source of infinite power.

But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race. "Every good gift and every perfect gift" is from God. There is no true excellence of character apart from Him. And the only way to God is Christ. He says, "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."—*Steps to Christ*, pp. 18-21, pocket edition.

## Monday, March 17

### Salvation Only Through Christ

J. S. JAMES.

THE fall of man, through sin, plunged the human race into ruin and misery, with no hope of life beyond the present. Through disobedience, man not only brought sin upon the whole human family (Rom. 5: 18, 19), but he was driven from his home in Eden (Gen. 3: 24), and his hope of eternal life was taken away (Eph. 2: 12). From this condition he was utterly helpless to save himself. A saviour must be provided, and this Saviour is pointed out by writers in both the Old and the New Testament.

Isaiah speaks thus of Him: "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else."

"I, even I, am the Lord; and beside Me there is no Saviour." Isa. 45: 22; 43: 11. In the New Testament the apostle Peter speaks of the same Saviour after this manner: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

The name "Saviour" is but another name for "Redeemer." The work of salvation, or redemption, must be performed by one who has power to create, for the work of redemption is a work of re-creation. Under a sense of sin and unworthiness, David cried out, "Create in me a clean heart, O God; and renew a right spirit within me." Ps. 51: 10. This could be done only by Him who had the power to make man upright and pure in the beginning. This wonderful truth was voiced through Isaiah, in chapter forty-three, verse one, where the Creator and Redeemer are spoken of as one and the same. There are other references in the Old Testament in which the Creator is recognized as the Lord, or Saviour, of which Isaiah 40: 28 is an example.

This was likewise understood by writers in the New Testament, for in speaking of the Saviour, they recognize Him as having been with the Father in the beginning, and who, with the Father, made all things. (See such references as John 1: 1-3; Col. 1: 14-17; Heb. 1: 10.) Not only did the Saviour work with the Father in the beginning in creating all things, but by His power all things are held together and kept in perfect harmony. Heb. 1: 3. The vast universe, with its unnumbered worlds, all moving in perfect order, are under His control and direction. The life we now enjoy, with all its blessings, comes from Him. Acts 7: 28.

But in order to be an all-sufficient Saviour of fallen man, it was necessary for the Creator to take upon Himself a nature like unto that of those whom He was to save and to place Himself under like conditions in this world. Heb. 2: 14, 15; Phil. 2: 6-8. This He did when He was born a member of the human family in Bethlehem of Judea. His mission in this world was signified in the name which the angel, before His birth, announced that He should bear: "Thou shalt call His name Jesus: for He shall save His people from their sins." Matt. 1: 21. He did not come as a mighty angel from heaven, or as some supernatural being, but as a frail, finite, human being (Heb. 2: 16, 17), who was ever afterward to bear the name, "Son of man." Matt. 16: 13.

Jesus, the Son of God, the Creator of all things, lived as we all must live in this world, was subject to its temptations, trials, and sorrows, bore its conflicts with Satan, suffered death at his hands, and was raised triumphant from the grave. All this was that He might leave us an example to follow in His footsteps. 1 Peter 2: 21.

But He did more than live a human life in the flesh. He lived a life without sin (1 Peter 2: 22; Heb. 4: 15), and upon Him was laid the guilt of all our transgressions (Isa. 53: 6, 11). He who "knew no sin" was made to be sin in our behalf, "that we might be made the righteousness of God in Him." 2 Cor. 5: 21. It is in this way that God is able to reconcile us unto Himself. 2 Cor. 5: 18, 19.

In order that we may share in the salvation which is provided in Christ, we must believe Him to be our Saviour (Heb. 11: 6); accept Him as our substitute for sin (1 Cor. 15: 3); repent of and confess all our transgressions (Acts 3: 19; 1 John 1: 9, first part); believe that He pardons and blots out all our past sins (1 John 1: 9; Isa. 44: 22; Micah 7: 19); and that so long as we walk by faith, and trust in His keeping power, He clothes us with His own righteousness and accounts us as righteous before the Father (Acts 13: 39; Titus 3: 4-7).

## What to Do with Doubt

C. A. HOLT

THE best treatment of doubt is prevention. But it is hard to fortify oneself without being enlightened. That is why armies have scouts and spies. One should know what it is he prepares to fight, and the strength and number of the forces he can summon to his own aid.

First, then, what is doubt? Is it the depression that sometimes comes to most of us, when the nerve force is low and

life seems a sort of wearisome and uninviting puzzle, when the sun is too hot or too cold in the sky, and birds have a crack in their notes, and friends seem lukewarm and God not so close as in more buoyant moments, and we are tempted to wonder whether there is a purpose to anything, and most of all to our being in the world? If this is doubt, one of the first steps in prevention is the building up of a physical reserve and employment in some absorbing, unselfish work to keep our minds off ourselves. Or if this program is impossible, we should at least recognize our nervous limitations in the formula that is thrust upon us, and not become discouraged because our vitality is not always on tiptoe.

Or is doubt an inquisitive condition of mind that has got lost in a jungle of questions? If so, the best prevention is to settle upon some fixed and absolutely certain ground to come back to, before venturing in. If this has not been done and we are already lost, the way out is to give our first attention to taking bearings and finding some watercourse to follow down. The trouble with most lost minds is that they are too impatient to do this. They find it more fascinating to scamper from one question to another. They track in circles, and stumble deeper and deeper into the maze. This would not befall them if they would go constructively about the business of following out some positive and unquestioned line of truth, associating other truths with it, and making a pastime rather than an occupation out of excursions into the speculative and uncertain.

Or is doubt a distrust of God and an uncertainty of His forgiveness, His love, and His power to keep? If this is it, there are two measures to be taken as preventives. The first is to make absolutely certain of our standing with God and the genuineness of our experience. This we can accomplish only by earnest, self-searching prayer and meditation. We should do this in moments when we are not assailed with doubt. Our devotions are liable to be too introspective if given this turn when questions threaten to unsettle our confidence. At such times we should be fortified with the assurance that the question of forgiveness and acceptance has already been settled, and is not to be reopened. Rather than examining our standing, we should declare it. The strength to vanish doubt which this certainty of experience will give, is incalculable. There is nothing that can take its place.

The second measure is to store the mind with the multiplied declarations of everlasting love and care which God has placed for us in His Holy Word. Has He not said, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee?" Jer. 31: 3. How can we doubt, believing this? There is no room for doubt to enter when the mind dwells upon the promise.

And does He not say, "The mountains shall depart, and the hills be removed; but My kindness shall not depart from thee, neither shall the covenant of My peace be removed, saith the Lord that hath mercy on thee"? Isa. 54: 10.

"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come nigh thee." Isa. 54: 14. "Incline your ear, and come unto Me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David." Isa. 55: 3.

These are God's words. They are what He says to you and to me. If we make them the daily food of our thoughts, how can doubt assail us?

"For," says the Lord, concerning this sustaining ministry of His word to the soul, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall My word be that goeth forth from My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 10; 11.

And though the next verses have an application to the new earth, they express also the fruitful experience of the heart into which this living Word has entered: "Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall

come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off." Verses 12, 13.

## Tuesday, March 18

### The Certainty of Christian Experience

C. A. HOLT

1. THERE is a certainty about the things of the gospel, and much of the labor of the apostles was aimed at getting the believer to sense this. Luke 1: 3, 4; 1 John 1: 1-3.
2. Sin is real, and besets every one of us. Rom. 3: 9, 23; 1 John 1: 10.
3. The fight with sin is a genuine fight. 1 Peter 5: 8, 9; Eph. 6: 11, 12.
4. Just as real as sin and more powerful is God's provision for deliverance in Christ. Gen. 3: 15; Rom. 5: 17-19.
5. Jesus came to earth in visible, tangible form, not as a spirit, so there can be no uncertainty about the appearance of the promised seed. John 1: 14; Gal. 4: 4, 5; 1 John 4: 14.
6. In the flesh He vanquished all our foes. Heb. 2: 14, 15; 1 John 3: 5, 8; 1 Cor. 15: 57.
7. He is ever with us in the person of His Spirit. Matt. 28: 20; John 16: 7.
8. By this Spirit we are led by very definite steps to God.
  - a. He convicts of sin. John 16: 8.
  - b. Through Him God calls for repentance. Acts 17: 30.
  - c. When we repent and confess our sins, God forgives. 1 John 1: 9.
9. God, who delivers us from sin, is pledged to keep us. 2 Thess. 3: 3; Jude 24.
10. The Holy Spirit leads us into the fulness of experience with Christ. John 16: 13, 14.
11. The steps of Christian growth are quite as definite as those leading to God. 2 Peter 1: 3-11. (Reflect upon the steps named here and the positive promises at the end.)
12. The Spirit-filled life is fruitful in all Christian graces. Gal. 5: 22, 23.
13. It is by virtue of Christ within that we have this fruitful, abounding life. 1 John 5: 11, 12.
14. Fortified by experience that confirms our faith, we have full assurance. Isa. 32: 17.
15. We are admonished, therefore, to hold fast our confidence in the certainties of the spiritual life. Heb. 10: 35.

### How to Exercise Faith

ALEXANDER MAC GUIRE

It is possible to present the theory of the new birth without making the way of realization plain and simple. The spirit of prophecy says in the book "Education," "How to exercise faith should be made very plain."—Page 253. Many depend largely upon feeling, and to them victory is impossible, for victory is all of faith.

Nothing could be clearer than the way this is presented in "Steps to Christ:"

"You are a sinner. You cannot atone for your past sins, you cannot change your heart, and make yourself holy. But God promises to do all this for you through Christ. You believe that promise, you confess your sins, and give yourself to God. You will to serve Him. Just as surely as you do this, God will fulfill His word to you. If you believe the promise,—believe that you are forgiven and cleansed,—God supplies the fact; you are made whole, just as Christ gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it. Do not wait to feel that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.' . . . Through this simple act of believing God, the Holy Spirit has begotten a new life in your heart. You are as a child born into the family of God, and He loves you as He loves His Son."—Pages 55, 56.

Those who grasp the simplicity of receiving pardon for sin and justification from its condemnation by this simple act of faith, should now be able to see that deliverance from the power and dominion of sin is received in exactly the same manner. Christ promises pardon. Confess your sins, and believe, and you are forgiven. He also promises deliverance. Receive Him, and claim freedom. It is so if you believe it. "This is



the victory that overcometh the world, even our faith." 1 John 5: 4.

It is possible to have victory over some habitual sin, or even many sins, and yet not have victory over "the last one." It is hardly necessary to say that no such thing as complete victory can be expected unless one utterly and from his heart renounces every known sin. It is also necessary so to hate sin that we turn firmly away from every thought or act which we know leads to sin or results in sin.

"Real piety begins when all compromise with sin is at an end. . . . Yielding to temptation begins in permitting the mind to waver; to be inconstant in your trust in God."—*The Mount of Blessing*, pp. 136, 137.

We need to remember that while Christ won the victory for us once for all, we can have complete victory only as we appropriate it by faith day by day and moment by moment.

The temptations of the enemy, the natural inclinations of our bodies deeply marked by hereditary tendencies and actual practice of sin, we must meet each moment. To yield to Christ instead of to our sinful nature, to appropriate His victory instead of trying to win ours, are a constant and often fierce battle, but it is through this conflict that character is developed.

We must remember that while the victory is already won by Christ, there is a very real conflict on our part. His victory cannot be appropriated until our self-will and self-effort are surrendered. Self wages a continual warfare against the kingdom of Christ in the life. It is this continual denying of self, or crucifixion of the flesh and choosing the will of God, that results in the development of a Christlike life.

"A noble, all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self. Conflict after conflict must be waged against hereditary tendencies. We shall have to criticise ourselves closely, and allow not one unfavorable trait to remain uncorrected."—*Christ's Object Lessons*, p. 331.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of His good pleasure." Phil. 2: 12, 13.

But since the victorious life is lived entirely by faith, it does not mean that there is no growth nor progress. The repentant sinner, at his conversion, is accepted in Jesus by faith, and his sins are forgiven; but his Christian life ripens into deeper and fuller experience in the things of God. As the battle with self develops complete surrender to the will of God, known sins are renounced, giving richer assurance and confidence in the Lord.

"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."—*Christ's Object Lessons*, p. 65.

When man sinned and became a slave to evil, it was evident that he could never free himself. Sin had become his nature, and sin could never overcome sin. It was for this very reason that Christ came in human flesh to win the victory in man and for man that man could never gain for himself.

Having obtained victory for us, it is certain that He does not expect us to do what He has already done for us. It is equally certain that He does not impart His victory apart from Himself. There is no victory apart from the person of the Victor. We are to open the door and let the Victor in. "Thanks be unto God, which always causeth us to triumph in Christ." 2 Cor. 2: 14. Christ is in every one of His disciples. "Know ye not your own selves, how that Jesus is in you, except ye be reprobates?" 2 Cor. 13: 5. Yet even after we accept Christ, there will not be continuous victory unless the will is continually yielded to Him. This is the supreme secret of the victorious life. Let us sum it up in four statements:

We are to renounce every known sin.

We are to open the heart and let Christ in, and then constantly recognize His presence.

We must yield our own will every moment to Him.

We must claim His victory by faith, and reckon ourselves safe in His keeping.

These being true, victory is not a matter of growth, education, or evolution, but of faith, and is ours the moment we meet the conditions and thank God for deliverance and freedom in Christ.

"By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness."—*Christ's Object Lessons*, p. 312.

## Wednesday, March 19

### The Foundation of Experience

C. K. MEYERS

As one has so well stated, "The Bible does not exhort or instruct from the standpoint of superior human wisdom or intelligence, but its authority is based on a 'Thus saith the Lord.'" Therefore the only source from which the divine will and way can be ascertained is through the Bible. Thus through all time to all men it has carried the divine plan and program.

The thing that fundamentally constitutes a Christian life is an experience, so ripe in the things of God that the divine attributes are manifest in the life. The perfect life to pattern after is the life of Christ.

Col. 2: 6, 7: To walk in Christ is to be rooted and built up in Him.

Luke 6: 48: The wise dig deep till they find the sure foundation. But Christ is revealed through the Word of God.

John 5: 39: The Word testifies of Christ.

John 1: 14: The Word reveals grace and truth.

2 Tim. 1: 9, 10: The gospel that the Word contains brings to light life and immortality.

The realities of an eternal world come within the grasp of man as through the study of and belief in the Word of God he builds by faith upon the unseen. The Christian must have unshaken faith in the untried and unknown, for only in this way can he follow the leadership of the eternal God.

John 1: 16: The Word so fully reveals Christ that we receive a full measure of His overcoming grace, thus getting victory over every sin.

Phil. 4: 13: To have the Christ of the Word is to have achievement in God.

"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 thought, 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 aroused 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*, pp. 98, 99.

We need to cultivate the desire for the reading of God's Word.

"The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading. The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere. Bind this precious Volume to your hearts. It will prove to you a friend and guide in perplexity."—*Testimonies*, Vol. I, p. 242.

"If the people of God would appreciate His Word, we should have a heaven in the church here below. Christians would be eager, hungry, to search the Word. They would be anxious to compare scripture with scripture, and to meditate upon the Word. They would be more eager for the light of the Word than for the morning paper, magazines, or novels. . . . And as a result, their lives would be conformed to the principles and promises of the Word."—*Id.*, Vol. VIII, p. 193.

"Those who will put on the whole armor of God, and devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with heaven, and will have a saving, transforming influence upon those around them. Great thoughts, noble aspirations, clear perceptions of truth and duty to God, will be theirs. They will be yearning for purity, for light, for love, for all the graces of heavenly birth."—*Id.*, Vol. V, p. 112.

## The Privilege of Prayer

H. T. ELLIOTT

1. How does the spirit of prophecy explain the nature of prayer?

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—*"Steps to Christ," p. 93, pocket edition.*

2. How does prayer touch heaven's resources?

"Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence?"—*Id., pp. 94, 95.*

3. What is prayer said to be?

"We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected."—*Id., p. 98.*

"Do not neglect secret prayer, for it is the soul of religion. With earnest, fervent prayer, plead for purity of soul."—*"Testimonies," Vol. 1, p. 163.*

4. How do the angels regard their communion with God?

"The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence."—*"Steps to Christ," p. 94, pocket edition.*

5. What assurance is given to those weak in faith?

"Not one sincere prayer is lost. Amid the anthems of the celestial choir, God hears the cries of the weakest human being."—*"Christ's Object Lessons," p. 174.*

"I saw that if we do not feel immediate answers to our prayers, we should hold fast our faith, not allowing distrust to come in, for that will separate us from God. If our faith wavers, we shall receive nothing from Him. Our confidence in God should be strong; and when we need it most, the blessing will fall upon us like a shower of rain. . . .

"It was represented to me like children asking a blessing of their earthly parents who love them. They ask something that the parent knows will hurt them; the parent gives them the things that will be good and healthful for them, in the place of that which they desired. I saw that every prayer which is sent up in faith from an honest heart, will be heard of God and answered, and the one that sent up the petition will have the blessing when he needs it most, and it will often exceed his expectations. Not a prayer of a true saint is lost if sent up in faith, from an honest heart."—*"Testimonies," Vol. 1, p. 121.*

6. What effect does prayer have on the hosts of Satan?

"Our Saviour listens to the earnest prayer of faith. . . . Satan cannot endure to have his powerful rival appealed to, for he fears and trembles before His strength and majesty. At the sound of fervent prayer, Satan's whole host trembles."—*Id., p. 346.*

7. What relation does our daily living sustain to our prayers?

"Pray in faith. And be sure to bring your lives into harmony with your petitions, that you may receive the blessings for which you pray."—*Id., Vol. VII, p. 274.*

8. What is the result of neglect of prayer?

"The darkness of the evil one incloses those who neglect to pray."—*"Steps to Christ," p. 94, pocket edition.*

9. What are some conditions of answered prayer?

"There are certain conditions upon which we may expect that God will hear and answer our prayers. One of the first of these is that we feel our need of help from Him."—*Id., p. 95.*

"If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted."—*Ibid.*

"Another element of prevailing prayer is faith."—*Id., p. 96.*

"If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will increase and deepen. . . . We may have no remarkable evidence at the time that the face of our Redeemer is bending over us in compassion and love; but this is even so. We may not feel His visible touch, but His hand is upon us in love and pitying tenderness."—*Id., p. 97.*

"When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our own hearts."—*Ibid.*

"Perseverance in prayer has been made a condition of receiving. We must pray always, if we would grow in faith and experience."—*Ibid.*

10. What shall be the burden of our prayers?

### For Ourselves

"Create in me a clean heart, O God; and renew a right spirit within me.

"Cast me not away from Thy presence; and take not Thy Holy Spirit from me." Ps. 51: 10, 11.

### For Others

"If any man see his brother sin a sin which is not unto death, he shall ask, and He shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it." 1 John 5: 16.

### For Our Enemies

"I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." Matt. 5: 44.

## Thursday, March 20

### Repentance and Confession

U. V. WILCOX

It has been truly said that the lack of our age is a conviction of sin. Young people and older people have apparently to a large extent forgotten the precepts of the law of God; they do not worry over sins committed, nor are they greatly concerned in their presumption on God's grace and mercy in continuing in known sinning. There is need today for the cry that Jonah made to the sinning city of Nineveh to repent. We are all called to repentance. "I came not to call the righteous, but sinners to repentance," Jesus says in Luke 5: 32.

1. Who awakens the soul to a sense of its sinful condition?

John 16: 8 says that "when He [the Comforter] is come, He will reprove ["convince," margin] the world of sin."

2. How do we recognize our sinfulness?

"You who in heart long for something better than this world can give, recognize this longing as the voice of God to your soul. Ask Him to give you repentance, to reveal Christ to you in His infinite love, in His perfect purity. In the Saviour's life the principles of God's law—love to God and man—were perfectly exemplified. Benevolence, unselfish love, was the life of His soul. It is as we behold Him, as the light from our Saviour falls upon us, that we see the sinfulness of our own hearts."—*"Steps to Christ," p. 28, pocket edition.*

3. When should one repent?

"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."—*Id., p. 31.*

4. What is the attitude of the truly repentant?

True repentance means more than merely being sorry, as a man who is caught in his sin. It means a genuine sorrow of heart on the part of the sinner for the sin that brought the disgrace upon him. With David the truly repentant sinner will say, "I will declare mine iniquity; I will be sorry for my sin." Ps. 38: 18.

5. What follows true repentance?

We must not only repent, but we must confess. In 1 John 1: 9 there is a definite promise made to those who will confess our sins: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is also true that the confessing of evil and the turning away from it will bring real blessing. "He that covereth his sins shall not prosper; but whose confesseth and forsaketh them shall have mercy." Prov. 28: 13.

6. How definite should we be in confessing our sins?

"It shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned in that thing." Lev. 5: 5. In "Steps to Christ" we read: "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Page 38.*

7. When David confessed his sins, what did God do?

"I acknowledged my sin unto Thee, and mine iniquity have I not hid. I said, I will confess my transgressions unto the Lord; and Thou forgavest the iniquity of my sin." Ps. 32: 5.

8. What is God ready to do for all who seek forgiveness?

"For Thou, Lord, art good, and ready to forgive." Ps. 86: 5. "He will abundantly pardon." Isa. 55: 7.

9. What example of God's love and mercy is given?

In the parable, the prodigal son had repentance and went home to confess; and his father, seeing him a great way off,

"had compassion, and ran, and fell on his neck, and kissed him." Luke 15: 20. In that same chapter we read (verse 10), "There is joy in the presence of the angels of God over one sinner that repenteth."

10. What other examples have been written for our admonition?

The story of how John the Baptist preached, and how he exhorted men to confess and forsake their sins, is ours to contemplate as a lesson in method of work and in pointing out the important steps in Christian living. There is also the story of the work of the apostles in Ephesus, where the believing showed their sincerity by their repentance. The record is, "Many that believed came and confessed, and showed their deeds. Many of them also which used curious arts brought their books together, and burned them before all men." Acts 19: 18, 19. How many today would destroy their wrong books, and permit the searching fire of the Spirit to burn out the dross of the life? Then they might enjoy the freedom of forgiveness and victory.

11. What is the effect of cherishing one special sin?

"Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. The man who manifests an infidel hardihood, or a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.'"—*Id.*, p. 34.

We are sorry for sin, we would have forgiveness, but all too often we cherish some special sin. When Mahmud, the great Mohammedan conqueror of India, had taken one of the cities of Gujarat, he proceeded, as was his custom, to destroy the idols. There was one in the principal temple, fifteen feet in height, an ugly thing, which the priests and devotees besought him to spare. "Break the others," they entreated, "but leave us this one. See, it has no beauty." But he was deaf to their entreaties, and seizing a mallet, he struck it one blow, when to his amazement there rained down at his feet a shower of gems and pearls—treasures of fabulous value that the crafty priests had hidden within it. Self is an ugly idol, and many of us plead for it to be spared us; but it holds the hidden treasures of our life, which ought to flow down at the feet of the conquering Saviour.

Let us give ourselves wholly. "Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile." Ps. 32: 1, 2.

### The Christian's Service

H. C. WHITE

PERSONAL service, rendered by young men and women who have sensed their own personal needs, is that which the world needs today. In His condescending grace the Lord has ordained that He will work in co-operation with His servants; but He will not work in conjunction with His enemies. There must be reconciliation first, for it is still true that the "carnal mind is enmity against God: for it is not subject to the law of God." Rom. 8: 7. We must not lower the standard by assuming that it is well-nigh an honor to the cause of Christ when one who has a promising future dedicates his life to the One who redeemed it. The surrendered soul will realize that he is not here to seek the world's patronage in the acceptance of his privileges which come to him as an ambassador of Jesus Christ.

When as individuals we have been reconciled to God, we become partakers of His divine nature, and possessors of that for which the human heart craves. In turn it becomes incumbent upon us to pass on to others this "good news." It was Hudson Taylor who wrote: "Let us feel that everything outside the sufficiency of Christ is only helpful in the measure in which it enables us to bring the soul to Him. If we get the idea that people are going to be converted by some educational process, instead of by a regenerative re-creation, it will be a profound mistake. Let us exalt the glorious gospel in our hearts, and believe that it is the glorious gospel unto salvation. Let everything else sit at its feet. We shall never be discouraged if we realize that Christ is our sufficiency. What is the object of being apprenticed to a builder but to learn to build? What is the outcome of being joined to the Saviour if we do not learn to save? Though we might ourselves be saved, should we be His disciples indeed?"

"Learn of Me," said the great Tsacher. It is an invitation to learn His meekness, tenderness, and lowliness. There are the practical things that are necessary for us to know as we link up in service with Him. All around us are souls perishing for want of the bread of life. Intellectual greatness will not supply the want. A deeper insight into the life of Christ, a better understanding of the attributes that characterized His life, are necessary in our endeavors to render true service. It means the giving of our hearts to Him. "My son, give Me thine heart," should find an answering call in our lives, surrendered in service to Him. "You are to give all,—your heart, your will, your service,—give yourself to Him to obey all His requirements; and you must take all,—Christ, the fulness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,—to give you power to obey."

Love finds satisfaction in service. Doing something for the Master and something for those around us brings peace to the soul. The sphere of service will be dictated to the one who desires to serve by the Holy Spirit dwelling in the life, "dividing to every man severally as He will." We need to become conversant with God's choice for us, then accept His choice as the best for our lives. The great ambition of the life will be not only to open doors of service, but to enter already open doors in loving ministration and faithfulness. It is well always to remember that God has a plan thought out for each life. Our part is to accept God's plan for us. God knows best what needs to be done, and our part is to submit ourselves for the outworking of His divine will.

"Just where you stand in the conflict,  
That is your place;  
Just where you think you are useless,  
Hide not your face.

"God placed you there for a purpose,  
Whatever it be;  
Think He has chosen it for you,  
Work loyally."

The true motive in service was exemplified in the life of Christ while He lived here upon earth. Never did He render stinted service. His work was not measured by time periods. His life offers to us the true nobility of service.

"Christ, in His life on earth, made no plans for Himself. He accepted God's plan for Him, and day by day the Father unfolded His plans. So should we depend upon God, that our lives may be the simple outworking of His will."—*The Ministry of Healing*, p. 479.

One of the supreme desires of His life was to give service actuated by the great motive of love. He was able to do this, because His life was in complete submission to the will of His Father. Mark His work among the children, His own disciples, the sick and the bereaved, the great crowds that gathered to hear Him speak, when faced by His false accusers in the judgment hall, and when bearing His cross on the way to Calvary. He was willing to suffer a cruel death for our sake. In it all we cannot but see that a singleness of purpose—a desire to see souls saved—was ever uppermost in His life. In the vicissitudes of life, with strong crying and tears, He sent His petitions to heaven. To Christ, prayer was in truth the breath of the soul. His life is indeed worthy of emulation. To every young man and woman in the ranks of God's people today He says, "I have given you an example, that ye should do as I have done."

"The love of Christ," said Paul, "constraineth us." This was the actuating principle of his conduct; it was his motive power. It is the motto of the Missionary Volunteer movement. No higher motive can actuate the lives of young people today. What a mighty force for good and the uplift of humanity such an army must necessarily be!

There was a great vitalizing force in the service rendered by Paul. We catch the secret of it in the admonition he gives to us, "Look not every man on his own things, but every man also on the things of others." And when speaking of Christ, he says: He "made Himself of no reputation, and took upon Him the form of a servant."

Could we but consider the amazing sacrifice made by Christ, selfishness would disappear from our hearts. We cannot con-

template this wonderful manifestation of the love of God without having a deep sense of the fact that we are not our own. A Master who was willing to die that we might live, should indeed be served with pure and unselfish motives. May the same devotion, the same self-denial, the same sacrifice, be found in the life of every Missionary Volunteer.

We need a better understanding of the world's great need. The call to personal service means just as much today as in the time when the call, "Follow Me," was heard from the Saviour's lips. John, Peter, Matthew, and their companions, "left all, rose up, and followed Him." Christ never asks us to make greater sacrifices than He Himself was willing to make. "He was rich, yet for your sakes He became poor, that ye through His poverty might be rich." A wonderful life of personal service was possible because of the real personal sacrifice Christ was willing to make.

It was Robert Morrison who said, "I desire that God will station me in that part of the mission field where the difficulties are the greatest, and to all human appearance, most insurmountable."

No less worthy of note is the reply of Morrison's associate, William Milne, when objections were made to his being accepted as a missionary, and it was proposed that he should go out as an attendant or servant. "I am willing," was his immediate and unhesitating reply, "to be anything so that I may be in the work. To be a hewer of wood or a drawer of water is too great an honor for me when the Lord's house is building."

May the same spirit, "willing to be anything" in personal service for the Master, be found in each of us. Then the question, "Will the youth who really love Jesus, carry to the world a knowledge of the crucified and risen Saviour?" will find its rightful answer.

There is true joy in service. Matthew Henry said: "I would think it greater happiness to win one soul for Christ, than to gain mountains of gold and silver for myself."

There is "joy . . . in heaven over one sinner that repenteth." Recognizing that the great objective in personal work is the saving of souls, may it indeed be the happy lot of each Missionary Volunteer to have that true joy which comes into the life as we become "workers together with Him." May a greater intensity and longing for the conversion of souls be found among us.

## Friday, March 21

### The Power of Purpose

W. C. LOVELESS

THE power of purpose is second only to the power of God. A man or woman with a purpose is a man or woman with power. "Daniel purposed in his heart" (Dan. 1: 8), and the destinies of empires were molded by his purpose. Too often we are satisfied with the story of the mature Daniel triumphant over princes, lords, and monarchs of every realm, forgetting in our "hero worship" those humbler days of his youth, when, actuated by the Spirit of God, he vowed his vow and formed his purpose, the purpose of serving his God though the heavens fall—and fall they did.

Picturize if you can that Hebrew boy, with his companions, captives in a heathen land.

"The fact that they, the worshipers of Jehovah, were captives to Babylon; that the vessels of God's house had been placed in the temple of the gods of Babylon; that the king of Israel was himself a prisoner in the hands of the Babylonians, was boastfully cited by the victors as evidence that their religion and customs were superior to the religion and customs of the Hebrews."—"Education," p. 54.

Why, those boasters claimed they had torn Jehovah from His throne! Daniel would not have been blamed if he had believed his captors, for he had been reared in the shadow of the temple and taught to pray in it and to hold in highest reverence the sanctity of its chambers. Yet he saw the unholy soldiers of the pagan religion profane that sanctuary and its treasures. Surely the very heavens that Daniel had prayed to had fallen, and yet his faith and purpose held him true, unwavering in his allegiance to God.

Aye, and this is the need of the world today,—men, young men, men with a purpose.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Id.*, p. 57.

This steadfastness to purpose comes not by accident, but from honesty to principle, self-denial, strength of character, and greatest of all, faith in God.

If ever there was a time when the figurative heavens were falling, it is today! A time when men intrusted with the holy oracles of God think to change them, not only to twist and bend them to suit their own perverted ideas, but actually to change them, cut and slash them, doing away with entire books, denying the divinity of Christ, and in every way profaning our spiritual conceptions, in their little souls dwarfing the God that we have prayed to,—in short, bringing heaven down to earth, rather than raising earth to heaven. Can you withstand "philosophy and vain deceits"? Can you "ask, . . . nothing wavering"? Can you go forward, "nothing doubting"? Never!—without the power of purpose. "A double-minded man is unstable in all his ways," "Cleanse your hands, ye sinners; and purify your hearts, ye double-minded."

"Paul,"—there is a name that is known and revered in every home in Christendom; and linked inseparably with it are the immortal words, "This one thing I do." But Paul is not remembered because he wrote those words, nor are the words remembered because Paul penned them, but because he *lived* them. Paul was more than a man of letters, he was a man of deeds, and those deeds were forged on the anvil of purpose.

The power of Paul was the power of purpose. "This one thing I do" was the creed of his life, and it made one of the most effectual lives this world has ever known. O that this creed might become fire in your blood, to rouse you from your lethargy ere the enemy has bound you hand and foot! The greatest crime of young people today is the sin of "compromise;" not an out-and-out denouncing of God, but a weak, underhanded playing with sin, the cowardly philosophy of "When in Rome, do as the Romans do." And today most of us are living in "Rome." We should separate ourselves from the ones who sit in darkness, drifting without a purpose. God never intended that you should cease to climb. "No man, having put his hand to the plow, and looking back, is fit for the kingdom of God."

"Keep me from turning back!  
My hand is on the plow,—my faltering hand,—  
But all in front of me is untilled land,  
The wilderness and solitary place,  
The lonely desert and its interspace.  
What harvest have I but this paltry grain?  
These dwindling husks? a handful of dry corn?  
This poor, lean stalk? My courage is outworn.  
The handles of my plow with tears are wet,  
The shares with rust are spoiled; and yet, and yet,  
My God, my God! keep me from turning back!"

The world has never seen a man with such power of purpose as the Saviour. The very imprint of His character may be stamped upon each life. Do not think that because you have purposed in your heart to be a Christian, your possibilities of becoming great are limited. "Higher than the highest human thought can reach is God's ideal for His children."—"Education," p. 18.

Procrastination is the thief of time. It has caused empires to fall and the most powerful lives of this world to fail. Today is yours, tomorrow is God's to give. Will you not with a strong determination and power of purpose say, "I will stand, though the heavens fall, forgetting the past, and with one purpose cleave unto the Lord?"

### A Christian Purpose

KATHERYN L. JENSEN

If we could but clearly understand that the expression of our lives day by day is but the expression of our ultimate purpose, we would not so often aimlessly ask ourselves the question, I wonder what I should do in life? The great problem that confronts each of us is this, How may I today exemplify a Christian purpose?

There is but one answer. We cannot do it unless we have seen and known Christ, and understand just a little of what suffering and love went into His service for others. Only by that Christ living and abiding in us, through such an experience, can we have a Christian purpose.

This inability joyfully or successfully to do that which is not felt in our souls, is so aptly illustrated by the three paintings recently exhibited in the Royal Academy of London by the great English artist, Sir William Orpen.

Sir William had agreed to paint three Peace Conference pictures for the Imperial War Museum. He had completed two, — one the conference at Quai d'Orsay; the other, the signing of the Treaty of Versailles. The third was to represent a room in the palace of Versailles called the Hall of Peace. It was arranged with the artist that there should be grouped in the picture, politicians and generals and admirals who had won the war. He painted the room, and spent nine months of hard work in making studies of each of these great men and grouping them in the picture. Then, using the words of the great artist himself, "It all seemed so unimportant somehow beside the reality as I had seen it and felt it when I was working with the armies. So I rubbed all the statesmen and commanders out, and painted the picture as you see it — the unknown British soldier in France, guarded by two dead comrades." Sir William Orpen sacrificed \$10,000 for the joy of self-expression. It was impossible for him to do otherwise.

So it is with us, dear young people, we only too surely express what is within. We may go on and for a time express some form of love and a semblance of sacrifice for others, but unless the abiding Christ is within, hatred, envy, jealousy, indolence, and a desire for selfish enjoyment will replace love, magnanimity, service, and the enjoyment of others. Our hearts, with Christ within, if we have seen and known Him, will be an expression of His life, and our purpose in life, as was His, will be assured. Just as Christ exemplified His Father's purpose for Him, so we will in every duty and experience in life express our Saviour's love, our Saviour's thoroughness, our Saviour's fidelity to duty, our Saviour's loyalty, and His firm stand for principle. Without Him we can but fail eventually.

It is said of Florence Nightingale, the founder of modern nursing, that her interest in service for the sick and suffering when a little girl was no different from the interest of hundreds of other little girls before and since her time. The only difference lay in the fact that Florence never allowed selfish interest, personal advantage, wealth, position, relatives, or friends to move her from her purpose in helping others in a service which in her day was considered degrading by the supposedly intelligent people of England. Miss Nightingale's vision, which fixed her purpose, saw beyond the degradation and debauchery of those who then cared for the sick. She saw only the poor and suffering, and in her purpose to serve she became the founder of one of the largest organizations of professional women in the world. She did not see this whole picture in her day. She only saw the need.

A heavenly eyesalve is needed today, if we are to see and evaluate all things correctly. An abiding Christ within is the simple secret of a vision that measures with God's purpose for us in service.

No vague, purposeless life will ever develop if this Christ is lived out in each Missionary Volunteer day by day. "The strongest argument in favor of the gospel is a loving and lovable Christian."

With such a close relationship self will be forgotten, and "service," the synonym for true purpose, will actuate the Christian in whatever circumstance in life he may find himself. "In all thy ways acknowledge Him, and He shall direct thy paths." You will be as uninterested in the worldly pleasures and purposes in living as was Sir William Orpen uninterested in the nine months of work on a painting which was not an expression of himself.

As he was charged through war and suffering so that he could not but erase what to him seemed so unessential in a real picture, so the Christian, in all his plans and purposes, will erase every nonessential in the development of the phys-

ical, mental, and spiritual natures, which does not tend to make him better fit to give "this gospel of the kingdom to all the world in this generation."

Could a greater task ever be assigned to any people? Could a nobler purpose actuate the life of any Missionary Volunteer?

## Sabbath, March 22

### The Fork of the Road

C. A. LUFBURROW

When you lose your way on a lonesome road,  
When the course you do not know,  
And your thoughts extend to the journey's end,  
But your progress there is slow,  
If you're off the track, you can still turn back  
To see what the signpost showed;  
But the time to decide that you need a guide  
Is just at the fork of the road.

When you fail to heed a warning sign  
On the broad highway of life,  
And enter in, through the street of sin,  
To sorrow, pain, and strife,  
How sad to learn, though you may return,  
You must reap what you have sowed!  
But all your tears and wasted years  
Could be saved at the fork of the road.

As long as the road lies straight ahead,  
The journey of life is bright;  
It's setting sun when the day is done  
That leads to the gloom of night.  
You will not go wrong as you go along  
If you study each crossing code;  
It is well worth while to save a mile,  
Or a life, at the fork of the road.

## Making the Worth-While Decision

LEE R. MARSH

[If possible, arrange for a consecration service to follow this study. Have a consecration prayer to close.]

WE all have one common proposition which we must face and concerning which we must make a decision. It is making the decision as to whether we will serve God or serve self.

"The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—*Steps to Christ*, p. 43, pocket edition.

Every individual who meets this challenge must know that upon the right action of the will the decision rests. How should we make this decision?

"Pure religion has to do with the will. The will is the governing power in the nature of man, bringing all the other faculties under its sway. The will is not the taste or the inclination, but it is the deciding power, which works in the children of men unto obedience to God, or unto disobedience. . . . You will be in constant peril until you understand the true force of the will. . . . If you fight the fight of faith with all your will-power, you will conquer. . . . You cannot control your impulses, your emotions, as you may desire, but you can control the will, and you can make an entire change in your life. . . . But you must remember that your will is the spring of all your actions."—*Testimonies*, Vol. V, pp. 513-515.

From these statements we can readily gather that it will not do to enter the combat merely wishing for victory, but that we must bring the power of our wills into action if we want to gain a victory over the enemy of our souls. The greatest fighting machine in the world is the will; but few have learned to use it. It is a power that lies dormant in the lives of many people, while they go through life wishing they could win in the struggle against self. The great achievements of life in any line have been accomplished only because some one brought a steadfast and determined will to the task. And only as we bring a steadfast and determined will to the Christian warfare can we hope to be victorious.

Modern psychology has framed what is called the law of suggestion. It is the intrusion of an idea into another person's mind with such skill that it prevails and is carried out. It has been in use since God created man, and may be used for



good or evil purposes. Our first record of its use is in Genesis, where Satan suggested to Eve that she would profit by eating from the tree of the knowledge of good and evil. It was the intrusion of Satan's idea into the woman's mind with such skill and power that it prevailed, that caused our first parents to fall. And the woman answered to God's question, "The serpent beguiled me, and I did eat."

Satan is still suggesting to the children of men those things which appeal to the natural man, and because of his long experience he succeeds in getting many weak-willed people to fall. It takes will power to meet these suggestions, and wishing will not do. When these suggestions come into our minds, we must set our wills and steel our minds against them. Then we must pray that God will supply us with will power from on high, so that we can withstand the darts (suggestions) of the evil one. If we will meet every temptation as a suggestion from Satan (remember, it is a mark of weakness to yield), and call upon God for the will power to resist, I am sure we shall win many times where we might have lost. Let us determine that we will not hop, skip, or jump every time Satan cracks the whip. Let us determine that our lives shall so harmonize with Christ's life, and our wills with God's will, that we can conquer every foe.

That is the secret—our wills in harmony with God's will. God is the true source of all power, including will-power, and He will not fail us. But only as we go to Him in prayer and seek for that strength, as Jacob wrestled with the angel, can we hope to have power sufficient to meet so mighty a foe as the devil. God has given and promised all power to meet every temptation that we confront; and if we find ourselves weakening, we should immediately go to God and connect with the great will-power house of heaven. We should keep a constant connection, pray unceasingly, that even an emergency might not find us unprepared. We should live in an attitude of prayer.

"There is no time in which it is inappropriate to offer up a petition to God."—*"Steps to Christ,"* p. 99, pocket edition.

"By yielding up your will to Christ, your life will be hid with Christ in God, and allied to the power which is above all principalities and powers." "It is for you to yield up your will to the will of Jesus Christ; and as you do this, God will immediately take possession, and work in you to will and to do of His good pleasure."—*"Testimonies,"* Vol. V, p. 514.

But we must really desire to live the Christian life, in a victorious manner. Then we shall never rest until we receive that power from God which will assure us the victory. When we really want something in the material world, we never rest satisfied until we get it, if it is at all obtainable. Generally those who are so weak in the spiritual life are very strong in getting what they want to gratify themselves. If we will be just as determined to have the power from God to meet the enemy as we are to gratify ourselves, we will surely win. But how often we would rather gratify ourselves than seek this power which is our refuge from temptation. Self-gratification is the root of all sin; and when we would rather satisfy ourselves than seek God, we cannot hope to overcome the wicked one. The road of least resistance runs downhill in the spiritual as well as in any other phase of life. When an individual would rather gratify his lusts than seek God for deliverance, he is hopeless.

"There is no such thing as following Christ unless you refuse to gratify inclination, and determine to obey God."—*Id.*, p. 515.

The man who succeeds in any phase of life must learn to do without things. It is the roughest mountain trails that often lead to the richest gold mines; and the rough seas develop great pilots. Increased opposition should only cause us to determine to make greater efforts to win than ever before. Remember that you are a sculptor, chiseling, hammering, scraping, and polishing your life. Is it not time for you to say, "I must," rather than wait to be told, "You must"?

So making the worth-while decision resolves itself into the proposition that we must really desire to live the victorious life. When, realizing that we are in a death struggle with the enemy of our souls, we will call on God for that governing power, that controlling power, that fighting force, the will; and gripping it as we would a material weapon, we will call

into play every force of our being, and battle to a glorious triumph over the rebel who was cast out of heaven.

Dear young people, is it not time that we bring determined wills to the conflict? Have we not been fooling with religion and tolerating the enemy long enough? Let us sanely think it all through, and make up our minds we will live for God. Let us pray for a real desire to serve God. Let us say in our hearts, "By the grace of Christ I will live a Christian life," and then set our faces as a flint toward the cross, and press on to a glorious victory in Christ Jesus. Let us surrender our lives to God, that our wills may by faith become one with Him, and He may take possession of our lives. Then, having appropriated Christ's victory over the world and its sin, no suggestion from the wicked one can prevail over us; and as time passes on, we shall glory in the struggle against sin, rather than shrink back as weaklings from the fray. May God grant that this shall be our experience as we make our worth-while decision for the salvation of our souls.

## Helps for Junior Meetings

### I

#### The Necessity of Victory

THE first step must be the recognition of sin in the life and of the necessity of overcoming it. Make the subject a matter of prayer, then deal directly and simply with it. Are any of the Juniors impatient, disobedient? Hold up the standards lived by Jesus. Read the quotations suggested in the reading, and adapt them in your own words for the Juniors. In the round of everyday life it is easy for Juniors to set their standards of right living according to the standards of those about them. The precipice holds no terror for one who is continually skirting its edges. Snakes have been known to charm those who persist in watching them. Just so, sin becomes attractive by beholding it until we fail to realize its presence in the life. Remember, it is the Spirit of God that convicts of sin and His Word will turn a searchlight into every heart; so do not depend upon illustrations. The following paragraphs, however, may help to suggest lines of thought:

"Sin has caused the curse of the Almighty to rest upon the earth. This awful thing reached up to heaven, and took the Son from the throne of God. Sin is as black and dark as hell itself, for *sin made hell*. It took the covering cherub, the chorister of heaven, from his exalted position, and made him Beelzebub, the prince of devils. Sin causes all the death and sorrow and misery in the world. Every tombstone is a monument to what sin has done. Every tear, every pain, every headache, is caused by sin. The tear on mother's cheek is its definition. Gather up all the terrible harvest of all the unrighteousness on the earth, of all maliciousness, envy, hatred, murder; of all deceit, jealousy, pride, backbiting; of all blasphemy, treachery, haughtiness; of all sin in every form and in every land, and you have a picture of sin. Truly this fearful thing should be shunned by every boy and girl."—*G. B. Thompson*.

"*Small Sins*."—"A famous ruby was offered for sale to the English government. The report of the crown jeweler was that it was the finest he had ever seen or heard of; but that one of the 'facets,' one of the little cuttings of the face, was slightly fractured. The result was that that almost invisible flaw reduced its value by thousands of pounds, and it was rejected from the regalia of England."

"When Conova was about to commence his famous statue of the great Napoleon, his keenly observant eye detected a tiny red line running through the upper portion of the splendid block that at infinite cost had been brought from Paros, and he refused to lay a chisel upon it."

"In the story of the early struggles of the elder Herschel, while he was working out the problem of gigantic telescopic specula, you will find that he made scores upon scores before he got one to satisfy him. A scratch like a spider thread caused one to be rejected, although it had cost him weeks of toil."

"*Playing with Sin*."—"Passing down a street in my home city one morning, I saw a small boy running along beside an electric car which was moving at a moderate rate of speed. Holding by one hand to the side of the car, he repeatedly reached down and struck the revolving wheel nearest him with the other hand."

"He understood that he was daring, but he probably did not realize that if a little more power had suddenly been put on by the motorman, who was all unconscious of his presence, his arm would have been caught and ground to pulp, if, indeed, he were not jerked off his feet and thrown bodily under the car."

"He was taking a chance. Many, many people take moral risks just as this boy took a physical risk, and sometimes for the same reason—simply a dare-devil spirit."

"Who Was Meant?"—"A mother took her little daughter to church, and listened while the minister preached a very earnest sermon against sin, trying to bring the subject home to the hearts of his hearers. The little girl listened with wide-open eyes, and suddenly turning to her mother, in great distress, she whispered, 'Mamma, he means us!' Unto us, to you, to me—is born a Saviour. It means us."—*From the Australian Teacher.*

## II

## Salvation Only Through Christ

FOLLOW the preceding lesson on the need of victory over every sin in the life with a lesson on the only remedy—Christ. Read carefully the quotation from the spirit of prophecy given for Sunday, and study the texts suggested in the Bible Study on "Salvation Only Through Christ."

Tell the story of Nicodemus, a master in Israel, and yet desperately in need of Christ. It is not enough to wonder at the miracles He did; He must be received into the very life. The story of the flight of Jacob and of his dream is also an illustration appropriate for such a talk.

Tell as simply as possible how Jesus is received into the life. The Spirit brings conviction and repentance, then a great longing to have Jesus fill the heart. We ask Him to come into our lives; we know such a request is according to his will, and so we know that He does enter and take possession. Mark 11:24. We do not see the wind, but we see what it does; just so we may not realize just when Jesus comes into our hearts, but the results become apparent. 2 Cor. 5:17. Link this up with the preceding lesson, and apply it to the lives of the boys and girls before you. The following is an illustration of what Jesus does for those who trust him:

*Kept White.*—"A traveler went with a party into a coal mine. On the side of the shaft a perfectly white flower was growing. 'How is this?' exclaimed the traveler, 'here where the coal dust is continually flying about, how can this little plant remain so pure and white?'

"'Look here, sir,' said the miner. And as he spoke he threw a handful of coal dust upon the plant. Not a particle remained upon it. Then the visitor repeated the experience with exactly the same results—the coal dust would not cling.

"On the white plant there was something that appeared like a white enamel, and to this not the tiniest speck could adhere. Living there amid clouds of black dust, its snowy whiteness remained unchanged.

"Beautiful as is the thought of this pure blossom, it is not so lovely as a white life in this sin-stained world. Let us remember that the same God who made and kept the little plant stainless, mid clouds of black dust, can make our hearts pure and keep our lives free from sin."

*Faith Versus Feeling.*—Although Juniors may not have to contend with doubt as many Senior young people do, yet some of the thoughts expressed in the articles provided in the Senior program on that subject will be helpful. Juniors often confuse an ecstasy of feeling with true Christian experience. The Holy Spirit works quietly in the believing heart. For helpful thoughts along this line, see Elder Meade MacGuire's article on "How to Exercise Faith." The following illustration on acceptance by faith is appropriate:

*Faith.*—"All may be 'rich in faith,' rich in good works. 'A short time ago Fergus Barry died in the poorhouse at Worcester, Mass. After his death, uncashed checks were found upon his person amounting to \$1,700. Investigation led to the belief that he was worth \$80,000. How many of God's people live like paupers spiritually, yet they are 'heirs of God, and joint heirs with Christ.'"

*How Light Came to Lady Somerset.*—"One of the most influential Christian workers of recent years is Lady Henry Somerset, leader of the temperance hosts of Great Britain. Before her conversion she was surrounded by a rich and fashionable circle of titled men and women, few of whom were Christians. Through infidel books she had come to doubt the very existence of Christ. Yet she would not rest in such a state of uncertainty. She pondered and thought, and read, and even prayed, but found no resting-place for her faith. Finally one evening, as she was walking in her grounds, she heard a voice speaking to her inmost soul, 'Act as if I were, and thou shalt know that I am.' The more she pondered on the message, the wiser it seemed. And from that hour she began to try to do the will of God. Whatever a Christian woman ought to do, that was her law. And she did come to know, and came into a joyous and inspiring fellowship with Jesus Christ."

## III

## Bible Study and Prayer

THE lesson on the necessity of Bible study and prayer is happily placed after the lesson on acceptance. The texts and quotations presented in the Senior lesson will form a basis for a talk to the Juniors. Bible study is food for the soul; without it a Christian experience is impossible. "Building on the Rock" cannot be done unless the Rock is revealed through the study of God's Word. True, careful Bible study

transforms lives. Illustrate the truth of this by the story of Pitcairn Island, which, though settled by mutineers and murderers, became a God-fearing community through the reading of the Bible. The following paragraphs also illustrate the point:

"Once a trader, passing a converted cannibal who was reading the Bible, said, 'That book is out of date in my country.' 'If it had been out of date here,' was the reply, 'you would have been eaten long ago.' So it is, although we may not realize it, the protection we enjoy in civilized lands, we enjoy because of the influence of the Bible. But it is its influence over the individual that most concerns us. 'No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible.'

"Like divers on a wrecked vessel down beneath the waves, we can live and continue our work only as we have unbroken communion with heaven and breathe heaven's air. And prayer alone is not sufficient. We must hear God speaking to us; we must be guided by His counsel, else we do not even know how to pray as we ought. We must feed on the 'sincere milk of the Word.'"

A personal testimony by some of the most consecrated Juniors as to what Bible reading has done for them may encourage others.

Emphasize the need of prayer just as fully as you have that of Bible study. Drive home such truths as: "It is impossible for the soul to flourish while secret prayer is neglected," and similar statements from the supplied quotations. The material given is simple and to the point. If you are an artist, or if one is available, draw a picture of a river and name it prayerlessness. At the farther side print a large sign, "The rapids are below." Then draw a canoe with a lounging figure in it, and underneath all write, "What must we do to be lost?—Nothing." Then present the positive side. All things are possible through prayer. Illustrate with experiences from your own life. The telling of personal answers to prayer reaches hearts in a way that the telling of another's experience cannot do. The following is an incident in the life of one who knew how to pray:

*A Remarkable Deliverance.*—"Sundar Singh tells of his deliverance when he was cast into a deep well for preaching the gospel. The iron lid was locked, and he was left to die. After three days spent without food or water, amid the bones of former prisoners, while he was crying to God he heard a key turned in the lock, and the iron covering withdrawn. A voice reached him, telling him to hold on to the rope that was being lowered. Grasping this, he was pulled up, the lid was drawn over again and locked. On looking round for his deliverer, he found he was nowhere to be seen, and the Sadhu praised God for his deliverance. He returned to the town, where he was quickly arrested again and taken before the lama, who angrily declared that some one must have secured the key and rescued him, but to his surprise and fear he found the key still in his own girdle."

*How a Train Disaster Was Averted.*—"A most remarkable instance happened many years ago on a railway in eastern Missouri, and was told in a railway paper. One summer morning a twelve-car train containing the members of a Sunday school was bound for a picnic at a point about fifty miles distant. The train had not proceeded more than half way when a thunderstorm overtook it. The rain fell in torrents. The engineer was worried for fear the terrific downfall might cause a washout or a spreading of the rails, and he slowed down to about thirty-five miles an hour. As the train swung around a curve, and approached a small station which it was to pass without stopping, the engineer, peering through the broken curtain of rain, saw that the switch just ahead was open. It meant a terrible disaster. He closed the throttle and put on the brakes in an instant. 'Better stick to it,' he shouted to his fireman, 'hundreds of children on board!' 'I mean to,' was the answer. 'God help us all.' His last words were drowned by a terrific crash of thunder which came with a flash of lightning that seemed to strike the ground just ahead of the engine. The next thing they knew they were past the station, still riding safely on the main-line rails. The train came to a stop, and the engineer and conductor hurried back to discover what had happened and how the train had passed the open switch. They found that the lightning had struck squarely between the switch and the rail, and had closed the switch. 'It was the act of God,' said the engineer."

## IV

## Preparation and Service

INASMUCH as the subject of repentance and confession was touched upon in the first meeting, deal with it from another angle, then emphasize the thought of service.

Bring out the thought that true repentance means that we confess our sins. 1 John 1:9; Luke 5:8. Illustrate with the story of the prodigal. Luke 15. We must keep the slate clean. God washes it as we make confession to Him. The next step is to forsake sin. Illustrate by the example of those who confessed and then burned their wicked books. Acts 19:18, 19. When Zacchæus knew Jesus, he immediately wished to be

his life open for His inspection. Luke 19:8. Every true Christian lays his life before Jesus in the same way. Every day that we put off the confession of a wrong we have done, it becomes harder to face. Face it now, instead of at the judgment.

When we are wholly His, we shall be filled with a great desire to serve Him. Bring out the thought expressed in the Senior article, that true love finds expression in service. Our Junior Pledge binds together the thought of service for God and friendship to man. That is the only kind of service acceptable to the Lord. In fact, the moment we lose our desire for service, that moment we lose our connection with Christ. John 15:2. There is an ancient tradition which says that Joseph and Christ made yokes for oxen in their workshop. Whether true or not, it typifies Christ's mission and His command to His followers. Matt. 11:29. Christ is always our yoke-mate, and when we cease to serve, we lose one source of connection with Him.

Give these thoughts a practical application. Juniors may be of service by being kind and cheerful, by always having a pleasant word for every one, and by having no "evil report to pass on" about others. It is service in being regular and prompt at attendance in Sabbath school and church. That is the way to have a strong, successful school, and that is what you can do to make it such. Anything that makes life a little easier and happier for father, mother, brothers, or sisters, that is service. Ways of serving the Junior society may be mentioned at this time. The spirit of true service may be found in the words of William Milne; whose unselfish purpose is set forth in the Senior article.

*Building for Eternity.*—"In India they tell the story of the Golden Palace. Sultan Ahmed was a great king. He sent Yakoob, the most skilful of his builders, with a large sum of money, to erect in the mountains of snow the most splendid palace ever seen. Yakoob went to the place, and found a great famine prevailing among the people. Many were dying. Instead of building the palace, he took the money and gave it to buy bread for the starving people.

"At length Ahmed came to see his palace, and there was no palace there. He sent for Yakoob, and learned his story, then grew very angry, and cast the builder into chains. 'Tomorrow thou shalt die,' he said, 'for thou hast robbed thy king.'

"But that night Ahmed had a wonderful dream. There came to him one in shining garments, who said, 'Follow me.' Up they soared to heaven's gate. They entered, and, lo, there stood a palace of pure gold, more brilliant than the sun! 'What palace is this?' 'This is the palace of Merciful Deeds, built for thee by Yakoob the Wise. Its glory shall endure when all earth's glory has passed away.' Then the king understood that Yakoob had done most wisely with his money.

"It is only a heathen legend, but its teaching is true. If we are doing true work, we need not concern ourselves about visible results. Though in self-denying life we build no palaces on earth, we are piling far nobler walls beyond the skies. The money we give in service and sacrifice of helpfulness may add nothing to our bank account; but it is laid up as treasure in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

## V

### The Power of Purpose

THE greatest need of the message today is the need of men who are fired by a great purpose. It needs boys and girls who are true to conviction and to the principles of a Christian life, though surrounded by those who are not.

Such is the story of Daniel. Begin the talk with a brief sketch of his early life and of his purpose (see Senior article, "The Power of Purpose"). Joseph was another such example of steadfastness to a purpose. A consecrated will has possessed every soul that has accomplished anything for Jesus. No one can put on such a purpose; it must come from a sincere heart.

The thought that whatever we are will find expression, is illustrated in the next Senior article, "A Christian Purpose." The story of Florence Nightingale is especially appropriate as an example of an unselfish purpose. If Christ but permeates the being, anything which detracts from the true purpose of a Christian life will seem uninviting. We cannot remain steadfast through our own efforts, however; we must have Christ in absolute control. In other words, the secret of a steadfast Christian purpose is a daily complete surrender to Christ's will for us. Phil. 2:13.

If we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying him we shall be but carrying out our own impulses.—"The Desire of Ages," p. 668.

THE strength of those who love and serve Him will be renewed day by day.—"Testimonies," Vol. VIII, p. 11.

THOSE who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue.—"The Desire of Ages," p. 668.

## Poems and Illustrations

[These may be used with the programs given, according to the desire of those in charge.]

### So Shine

THE smallest, faintest, dimmest star that constant shines on high,  
Is better than the falling orb that shoots athwart the sky,  
And vanishes as suddenly before the startled eye.

The mariner upon the deep lifts heavenward his prayer,  
And searches in the cloudy dome for one clear pilot there;  
A falling star bursts through the gloom, and mocks at his despair.

But if he sees one steady star,—one tiny point of light,—  
He sets his wheel without a fear, and steers his ship aright;  
And o'er the waves his gallant bark rides safely through the night.

So let me be a constant light, though feeble I may be,  
That some poor sailor, tempest-tossed, may see his Lord through me,  
And guide his vessel safely home across a stormy sea.

—Elizabeth Rosser.

### Satisfied with Jesus

I'm so satisfied with Jesus,  
Every day and every hour;  
He's the source of all my comfort,  
When the clouds of sorrow lower,  
In the midst of my affliction,  
When the waves of trouble roll,  
Jesus comes in sweet compassion  
And brings peace within my soul.

I'm so satisfied with Jesus,  
When the skies are bright and clear  
And the sun shines bright around me,  
Then I love to feel Him near.  
For 'tis He that sends me pleasure,  
And I trust His hand to guide,  
And I sing as on I journey.  
He is more than all beside.

I'm so satisfied with Jesus;  
For when those who once were true  
Prove to be untrue and faithless,  
Leaving old friends for the new,  
Then I turn to Him whose friendship  
Never changes, never ends;  
For I always find in Jesus  
An unfailing, faithful friend.

I'm so satisfied with Jesus,  
He is all in all to me,  
And I could not do without Him,—  
He my constant stay will be.  
At all times in joy or sorrow,  
Sunshine clear or shadows dim,  
Jesus helps me, Jesus holds me;  
I'm so satisfied with Him.

—Alice Abbott Tiney.

### Salvation Only in Christ

D. L. Moody told the story of a conversation which he had with a man at Manchester. "Are you a Christian?" the evangelist had asked. "No, but I wish I was." Then Moody proceeded to quote passages from the Bible, but the man said they did not meet his case. "The fact is I cannot feel that I am saved." Then Moody clinched matters by asking, "Was it Noah's feelings that saved him, or was it the ark?" The man thought awhile and then said, "Good night, Mr. Moody; it is all settled." Some time afterward this convert came up to the evangelist and said, "Do you remember the man and the ark? I had been trying to save myself by my feelings. The moment you spoke of the ark, that settled it." And Moody added, "It is not your righteousness or your good works that will save you. Rich or poor, learned or unlearned, you can be saved only by the blood of Jesus Christ."—Selected.

**Live for Something**

LIVE for something, have a purpose,  
And that purpose keep in view;  
Drifting like a helmless vessel,  
Thou canst ne'er to life be true;  
Half the wrecks that strew life's ocean  
If some star had been their guide,  
Might have now been safely riding;  
But they drifted with the tide.

Live for something, and live earnest,  
Though the work may humble be,  
By the world of men unnoticed,  
Known alone by God and thee;  
Every act has priceless value,  
To the architect of fate;  
'Tis the spirit of thy doing,  
That alone will make it great.

Live for something, God and angels  
Are thy watchers in the strife,  
And above the smoke and conflict  
Gleams the victor's crown of life;  
Live for something, God has given  
Freely of His stores divine;  
Richest gifts of earth and heaven,  
If thou wilt, may be thine.  
— Robert Whittaker.

**The Larger Prayer**

At first I prayed for light:  
Could I but see the way,  
How gladly, swiftly, would I walk  
To everlasting day!

And next I prayed for strength,  
That I might tread the road  
With firm, unfaltering feet, and win  
The heaven's serene abode.

And then I asked for faith:  
Could I but trust my God,  
I'd live enfolded in His peace,  
Though foes were all abroad.

But now I pray for love:  
Deep love to God and man;  
A living love that will not fail,  
However dark His plan.

And light and strength and faith  
Are opening everywhere!  
God waited patiently until  
I prayed the larger prayer.

— Mrs. E. D. Chensy.

**The Christ of Calvary**

CHRIST does not save men by His life,  
Though that was holy, sinless, pure;  
Nor even by His tender love,  
Though that forever shall endure;  
He does not save them by His words,  
Though they shall never pass away;  
Nor by His vast creative power  
That holds the elements in sway;  
He does not save them by His works,  
Though He was ever doing good;  
The awful need was greater still,  
It took His death, His cross, His blood.

Men preach today a crossless Christ,  
A strengthless Saviour, vague and dim;  
They will not see their sinful state;  
They will not own their need of Him.  
They will not know the Lamb of God,  
Despised, rejected, crucified;  
That were to humble into dust  
Their boasted intellect, their pride.  
Yet no man cometh unto God  
Save by the Son alone, He saith;  
The deathless life for which we long  
Can only, ever come through death.

Not Bethlehem, not Nazareth,  
Stern Justice's lifted hand could stay;  
To Calvary the soul must go  
And follow Jesus all the way.

— Annie Johnson Flint.

**It Means So Much to Me**

It means so much to me that, when He came,  
They called Him "Jesus!" 'Tis a gripping name  
That takes a saving hold on one like me,  
Who lifts new-visioned eyes that now would see  
All false lights fade in presence of the True.  
What does it mean to you?

It means so much to me, in crisis hours  
When right seems baffled by opposing powers,  
To hear His strong voice call, "Be of good cheer,  
For I have overcome the world of fear.  
Here's refuge in My word — My word is true!"  
What does it mean to you?

— William Norris Burr.

**Others**

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

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

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

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

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

— C. D. Meigs.

**It Isn't the Church, It's You**

It isn't the preacher's flowery prayer  
Or the way the choir sings,  
Or the size of the coin your neighbor gives,  
Or the help your brother brings.  
It isn't the size of your favorite church,  
Or the cost of your favorite pew,  
Or the style of the clothes the members wear;  
For it isn't the church, it's you.

It isn't the way the work is done,  
Or the way the money's spent,  
Or whether the gospel's all brought in,  
Or whether there's some that's sent.  
It isn't the kind of creed they love,  
Or peculiar things they do,  
Or whether the doctrine suits your taste;  
For it isn't the church, it's you.

For a chain's as strong as the weakest link,  
And it breaks with a heavy load,  
But a church that's full of the links that pull  
Can level the roughest road.  
If you get in tune with the Master's will,  
With your heart and your labors too,  
You will love your church, though it has its faults,  
For it isn't the church, it's you.

— R. R. Newberry.

**Can You Stand the Test?**

A DIAMOND expert was offered a very large stone for \$8,000. He applied to it all the tests and found it apparently genuine. However, expecting it not to be genuine, he took it to a photographer and asked him to send a ray of light through it with his camera. It was discovered that there was an obstruction which prevented the ray of light from penetrating the stone. A powerful microscope was used on it, and it was found that the costly stone was only two stones cemented together. By a process of chemicals the stones were separated and found to be worth about \$600 each.

Many people succeed in appearing genuine before the eye of man and apparently are true Christians; but when the test is put to them, they are not able to stand.— Selected.