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Church Officers' General Instruction Department

March Appointments

Religious Liberty Offering March 7
Missionary Volunteer Day March 14
Missionary Volunteer Spring Week of Prayer March 14-21

Today's Word to Church Elders and Pastors (Concerning Missionary Volunteer Day and Week)

THERE is One who knows all the cares and burdens borne by the church elders and pastors, as faithful shepherds over the flock. He notes it all, and, thank God, He has grace to help you in carrying the burden. As every call comes to you to lead the flock in this and that service, know of a surety that the apostolic prayer is for the undershepherds today:

"The God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do His will, working in you." Heb. 13: 20, 21.

Today, in this service for the young people of the flock, may the voice of the Good Shepherd speak by your lips. Today the church lays its hand upon our youth and says again, "We love you, young people and children. Your presence in the church cheers our hearts and helps us on. We want to go with you, and we want you to go with us, to the kingdom. Let us, old and young, anew dedicate our hearts and lives to God and to His service, not one left behind as we journey on toward the heavenly Canaan."

We have said it before, but tell it again in the name of the great Shepherd of the flock, whose love would send Him to the ends of the earth for one lost sheep. Egypt wanted to hold back some in the families of Israel. But Moses said to Pharaoh, "We will go with our young and with our old, with our sons and with our daughters." Ex. 10: 9. Now God is again delivering His people from the Egypt of this world and from the bondage of sin. We are bound for the Land of Promise. Again let us declare it today, with earnest pleadings to all: "We will go with our young and with our old, with our sons and with our daughters."
W. A. SPICER.

Judge Not

"JUDGE not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again."

These words were spoken by the divine Teacher, our Lord Jesus Christ, for us to hear and to obey. God has not given men the power to read hearts. He has not placed them in the

judgment seat, to pass sentence upon their fellow men. God has committed all judgment to His Son. Why, then, are human beings not more careful in regard to passing judgment upon one another? Let us seek to realize our own ignorance. When we have a full realization of this, we shall not speak evil of our brethren.

God has forbidden us to think or speak evil of one another. "Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge. There is one Law-giver, who is able to save and to destroy: who art thou that judgest another?" Those who act toward their fellow men without mercy will one day themselves feel the need of mercy.

Christians have a most important work to do. They are commissioned by God to watch for souls as they that must give an account. They are to reprove, rebuke, and exhort with all long-suffering. . . . To speak the word of God with faithfulness is a work of the greatest importance. But this is an entirely different work from continually censuring, thinking evil, and drawing apart from one another. Judging and re-proving are two different things. God has laid upon His servants the work of re-proving in love those who err; but He has forbidden and denounced the thoughtless judging so common among professed believers.

Actions speak louder than words, and those who draw apart from their brethren show plainly that they do not wish to work with them, that they surmise evil of the men to whom the Lord has given a place in His work.

Those who show this lack of faith and confidence in their brethren grieve the Spirit of God. The Lord calls upon us to put away all haughtiness, to manifest sincere sympathy for the erring, who are seeking to recover themselves from the snare of the enemy.

"Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?" Matt. 7: 3, 4. . . .

The very first work we are able to do is to unite in the bonds of Christian fellowship. Those who are working for God should put away all unkind criticism, and draw together in unity. Christ desires His soldiers to stand shoulder to shoulder, united in the work of fighting the battles of the cross. He desires the union between those who work for Him to be as close as the union between Him and His Father. Those who have felt the sanctifying power of the Holy Spirit will heed the lessons of the divine Instructor, and will show their sincerity by doing all in their power to work in harmony with their brethren.

"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: 16.

"Thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2: 1.

It is the one who has every reason to distrust his own principles who is keenly alive to the failings of others. If there were not some lack in our own experience, we would not be so suspicious of our brethren. It is the one whose conscience condemns him that so readily passes judgment. Let every one tremble and be afraid of himself. Let him see that his own heart is right with God. Let him weed his own garden; he will find enough to keep him busily employed. If he does this work faithfully, he will not have time to find fault with the gardens of others. Instead of judging our brethren, let us judge ourselves. Let us make sure that we are among the number who are "elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." "See-

ing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently."—*Mrs. E. G. White, in Review and Herald, Oct. 29, 1901.*

At the Lord's Table

A CHURCH elder and deacon ask, "Where a member has been disfellowshipped because of his having imbibed false doctrines, resulting in continual contention with the brethren, as well as open opposition to the spirit of prophecy, and continues to attend quarterly meeting services, should the emblems of Christ's death be passed to him?"

In a case of this kind we would say, No. For how *could* there be a continuation of the former fellowship with one who had so far removed himself from the faith that the bond of fellowship had been withdrawn? Not until he came back in true humiliation of heart, in true repentance for his former course, confessing his sin against God, and in the spirit of meekness became reunited with the Lord and his brethren in church fellowship, *could* he in the true spirit of worship partake of the emblems of Christ's death and humiliation with the church. The instruction the Lord gives concerning such a one who persists in sin, notwithstanding the earnest admonition, warning, and entreaties given him, until to preserve the purity and integrity of the church he is disfellowshipped, is, "Let him be unto thee as a heathen man and a publican." Matt. 18:17. It would not be thought consistent to offer a heathen man or a publican the emblems of the Lord's death as the church partakes of the Lord's Supper.

Yet exclusiveness at the Lord's table is not to be practised. The example of Jesus in His treatment of Judas, although He knew he was developing into a traitor,—he not yet having openly separated himself from the little flock in the upper room,—so long as he remained with the twelve, Jesus washed his feet, and he was given the emblems in a last effort to lead him unto repentance.

"Christ's example forbids exclusiveness at the Lord's Supper. It is true that open sin excludes the guilty. This the Holy Spirit plainly teaches. [1 Corinthians 5:11 is cited. This text reads: "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."] But beyond this none are to pass judgment. God has not left it with men to say who shall present themselves on these occasions. For who can read the heart? Who can distinguish the tares from the wheat? 'Let a man examine himself, and so let him eat of that bread, and drink of that cup.'"—*"The Desire of Ages," p. 656.*

For one disfellowshipped, the church should continue its labors of love to win back to repentance, even as it labors for a heathen man or a publican.

T. E. B.

"Feed My Lambs"

As the church service is ordinarily conducted, the children receive little benefit, with the possible exception in the training to sit still—that is, if the parents are able to make their little wigglers sit still. Little short of a strait-jacket will accomplish this end. And what is there ordinarily to interest the little fellow? Usually that which is said is an unknown tongue to the children. It goes far over their heads. Then why not give the children a little consideration in the Sabbath church services? Why not set apart a corner for the children, the lambs of the fold, and preach a junior sermon?

"Well," some one will say, "they have the Sabbath school." And so do the older ones.

Personally I have found that general interest in the church service is stimulated by the "Kiddies' Korner." It is as interesting to the grandmothers and grandfathers and mothers and fathers as it is helpful to the children. One may be sure that he will have the attention of the older folks if he has the interest and attention of the children.

In many of our larger churches the children come only for the Sabbath school, and many of the older folks come only for the preaching. Why not agitate to get the older ones to the

Sabbath school, and then have the younger members of the Lord's great family remain with their parents to the church service? A junior service adapted to the mental capacity of the children, I believe, would help much to this end.

It is not necessary to lengthen the service in order to put in a five to eight minute talk to the children. Most workers would greatly improve their services were they to compress and condense their teaching enough at least to get in a little talk to the children. It would be well for them to decrease the area covered, and increase the thickness with which they spread the truth. It might not be out of place to remark that fifteen minutes of concentrated, focused, purposeful effort will accomplish almost infinitely more than an hour's scattering talk. A shortening up of discourses would greatly increase the influence of many a worker among those who have to listen. And the shorter services accomplishes very much more real good.

What to talk about to the children may bother some. If one will put his thoughts to work, he will find a great variety of material from which to draw. The children's Sabbath school lesson, or something that would run parallel to the lesson, is helpful. Practical demonstrations can be made most interesting and profitable. Whole books of suggestions have been written for those who desire help in working for the children.

Even the retelling of the story of the Sabbath school lesson is very good. It will afford good training to the one conducting the service. The ability to tell a story well is one that can be cultivated by practice. The essential thing is to re-live the story, and tell it in your own words. Draw a few practical lessons. Talk life, not theory. Every one is more interested in how some one lived and how he was able to work out the principles of righteousness in his life, than in a dry, formal "You ought to do this, or that." The ability to teach the truth in this living, vital way will be developed by feeding the children.

Try it, Brother Church Elder!
Vineland, N. J.

RICHARD F. FARLEY.

Looking Upstream

ONE time when I was on a trip my horse wanted to drink out of an irrigation ditch. He could not reach the water, so he got down into the ditch, but he descended with his head downstream. Stepping in, he made the water roily. He did not like it muddy so he stepped around, making it worse. The water was bad, so he pawed, and stirred it up more and more. Then he refused to drink. The water that had looked so good to the horse, did not taste good, just because he had gotten into the ditch wrong end to.

Did you ever see a person in the ditch with his head downstream? Of course you have. There are many of them in our churches—lay members and even leaders. There are always those who criticize the other members. No one does anything quite right, but the one who is criticizing. Of course he is all right and the others are all wrong.

We have seen people who thought that the conference president did not do things right, the canvassing agent was not the man for the place, the secretary did not report right, and the treasurer and others of the field did not spend in the right way the money intrusted to them, so they would give no more offerings to support such people.

Is every one but yourself wrong? If so, it is time for you to take a look within. Turn about face. Take of the pure water of God's blessings that come fresh from the fountain of life, and don't be spoiling the water in the stream for yourself, and for others farther down, by pawing and kicking around. Have more sense than the horse.

A. H. FIELD.

Broken Stone Mission, Puno, Peru.

Only a Cog

"I'm but a cog in life's wheel
That daily makes the same old trip;
Yet what a joy it is to feel
That but for me the wheel might slip.
'Tis something, after all, to jog
Along, and be a first-class cog."

Home Missionary Department

Religious Liberty Day Program

(To be Held Sabbath, March 7)

OPENING SONG: No. 683, "Christ in Song."

Scripture Lesson: Rev. 13: 11-18.

Song: No. 735, "Christ in Song."

Report: The church missionary secretary should give brief report of the missionary work of the church during the past month. Individual reports should be made out and placed in the baskets when the offering is taken.

Prayer.

Reading: "The Image of the Beast and Healing the Papal Wound."

Special Prayer for God's Continued Protection.

Offering for Religious Liberty Work.

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

Benediction.

Note to the Leaders

THE announcement of the Religious Liberty Day for March 7 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 special offer of subscriptions to the *Liberty* magazine is only twenty-five cents to individual addresses. A special effort should be made to have our people take four yearly subscriptions for one dollar, one copy for themselves, and the other three for some prominent officials or professional people 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 for \$12.50 for the entire club, for the year. Single copies sell for twenty cents, and this leaves a good margin of profit 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 other emergencies which arise in the Religious Liberty work.

If the leaders so desire, we shall be glad to send them interesting up-to-date matter relative to recent developments in the Sunday law situation before Congress and the forty-four States legislatures which will meet this winter and spring, and also other happenings, just before Religious Liberty Day.

C. S. LONGACRE.

The Image of the Beast

THE third angel's message is a warning against accepting the worship of "the beast" and "the image of the beast," and a protest against "the mark of the beast." This message is the last message of mercy and enlightenment which God sends to the inhabitants of the whole earth. This last message is to reach "every nation and tribe and tongue and people." When this all-important message has been proclaimed "unto them that dwell on the earth," then the work of mercy is finished and Christ comes to earth in judgment. The judgments that attend the rejection of the third angel's message have never been rivaled in the history of the world. Those who continue to drink "the wine of Babylon" after they have rejected the third angel's message, will then be compelled to "drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger." Rev. 14: 10, R. V.

When we read of this terrible denunciation and judgment, it behooves us to have a correct understanding of what the third angel's message really is. Many of the Protestant and Catholic clergymen admit that they know absolutely nothing as to what the meaning of the third angel's message is in the fourteenth chapter of Revelation. But the saddest part of it all is that we are told in the spirit of prophecy that "not all our ministers who are giving the third angel's message, really understand what constitutes that message. The National Reform movement has been regarded by some as of so little importance that they have not thought it necessary to give much attention to it, and have even felt that in so doing, they would be giving time to questions distinct from the third angel's message. May the Lord forgive our brethren for thus interpreting the very message for this time."—*Testimonies*, Vol. V, p. 715.

"There have been surprising indifference and inactivity in this time of peril. Truth, present truth, is what the people need; and if the startling significance of the movements now in progress in regard to the religious amendment, had been realized by our brethren in every church; if they had discerned in these movements the plain, direct fulfilment of prophecy, calling upon them to arouse to the demands of the crisis, they would not now be in such stupor and deathlike slumber. The Word of God is not silent in regard to this momentous time, and it will be understood by all who do not resist His Spirit by determining not to hear, not to receive, not to obey."—*Id.*, page 719.

Some of our people have looked upon the National Reform movement as a dead issue, but the National Reform Association today is much stronger and more influential than it ever has been. According to the latest annual report, they now have thirty-five lecturers in the field who give their entire time to the propagation of their principles and raising funds in the churches for their work on a five-year pledging plan, of a dollar a month upwards to \$500 a year. The Lord's Day Alliance, which is so active today, is the old American Sabbath Association, which was organized by the National Reform movement. There are eighteen different Protestant denominations that have definitely affiliated themselves with the Lord's Day Alliance, and are supporting and indorsing its drastic program for a national Sunday law. The National Reform Association is just now advocating the adoption of a religious amendment to our Federal Constitution, and is petitioning Congress with resolutions to adopt its proposed religious amendment. The issues which this organization brought to the front thirty years ago are now renewed with tenfold greater vigor and strength than before. There are more than twenty Protestant organizations that are actively engaged in lobbying Congress, both for a drastic Sunday law and for the adoption of a religious amendment to the Federal Constitution, known as the "Twentieth Amendment." All that Sister White has written about this reform movement is coming true, and it is high time that we wake up and face the real issues before us.

What is the image of the beast, against whose worship the third angel warns us? Naturally we have to ascertain first what the worship of the beast is in order to determine the image of the beast. All Protestant Bible commentators are agreed that "the beast" and the "woman sitting upon a scarlet-colored beast, full of names of blasphemy, having seven heads and ten horns," refer to papal Rome with the apostate Christian church seated upon the throne of universal empire and supreme in power and authority for twelve centuries, as the prophetic outline gives it in the book of Revelation.

Papal Rome was the church and state united, with the Catholic Church in supreme authority. It was the woman [the church] that was "drunken with the blood of the saints, and with the blood of the martyrs of Jesus." It was "the kings of the earth" that "committed fornication" with the woman, — that is, formed unholy alliances and state and church unions, for the purpose of crushing "the saints of the Most High." This woman that sat upon the beast employed force and carnal means to enforce its worship, under the penalty of death. Finally the beast that persecuted and led the saints into captivity and slew them by the sword, was itself led into captivity and received a deadly wound by the sword. The power of the beast and the authority of the woman were held in abeyance and subjugated to a higher authority which took them into captivity and robbed them of their dominions for the time being. This deadly wound was inflicted in 1798 when the French army took the Pope of Rome captive, and sent him into exile and began to despoil his dominions.

Just at this time John the revelator saw "another beast" arising out of the earth, having "two horns like a lamb." This beast was different in its character and in the coming up, from all other beasts that arose before it. It was a new nation with new ideals and democratic principles of government that was to arise at this time.

Just one nation in the world came into existence at the time the papal power was led into captivity, which meets the lamb-like characteristics of this beast symbol, and that is the great American Republic. It was in this new republican form of government that the religious organizations were, in time, to

"make an image to the beast, which had the wound by a sword, and did live."

What is an image? An image is a likeness or imitation or reproduction of something. An image of the papal power must of necessity be another ecclesiastical organization which seeks a union with the civil government, and attempts to set its will and authority up as supreme over the state, and consequently over all individuals who hold divergent religious beliefs. It is another religious organization which employs force and carnal weapons to subjugate dissenters, in order to establish its supremacy. It will persecute and exercise all the authority and power of the papal power that went before it, even to the boycott and the death penalty.

Just as the kings of the earth committed spiritual fornication with the woman [the papal church] and upheld her in her cruel persecutions, so we read that this great Republic will ultimately lose its lamblike characteristics, and will speak "as a dragon. And he exerciseth all the power of the first beast before him, . . . and he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

Are there any indications that such religious organizations are arising in America as to warrant the fulfilment of this prophecy in the near future? Without indulging in personalities, any one who has read the newspapers and religious periodicals in America during the last few years, knows full well, if he knows anything, that a great ecclesiastical machine of tremendous proportion and of great influence has entered into the political arena, and has practically adopted the same political methods and the same carnal means to accomplish its aims and to defeat its opponents as were employed by the papal church in medieval times in Europe. The likeness of the beast is in the forming, and its nucleus of apostate Protestantism has already perfected an organization which employs the same cruel methods of persecution as were used by its predecessor — the Church of Rome.

The employment by a Protestant organization of Roman methods and means is "an image to the beast." When you see banners floating in the air in America like these: "One Law, one Flag, one School, one Church, one Sunday," you may know that "an image to the beast" is in the forming by the organization that sets up such a standard; and when an organization proposes to disfranchise, boycott, dispossess, and send into exile all who refuse to subscribe or submit to such a program, we may know that the latter part of the thirteenth chapter of Revelation is not far from fulfilment.

Healing the Papal Wound

This same prophecy states that the papal wound was to be healed. The beast of Revelation thirteen and fourteen was and still is located in Europe. It was there that the deadly wound was inflicted in 1798 and the papal dominions taken away in 1870, according to the prophecies of Daniel and John the revelator. Since the World War the Roman Church has practically come to her own in Europe. Everywhere in Europe she is coming to the front and is gaining her former supremacy of power and prestige over the nations which once abandoned her, and Protestants are quietly acquiescing in her intrigues and political policies. The Protestants have ceased to protest, and are making overtures to elasp hands with Romanism. In the very strongholds of Luther and the German Reformation the Roman Catholics are rearing new cloisters and churches, while the Protestant strongholds and churches are falling into decay.

In Germany alone, the Roman Catholic hierarchy has erected, since the World War, over seven hundred new cloisters and churches, whereas the Protestants have only erected some thirty new church edifices during the same period, and their old churches are grossly neglected. The Catholic hierarchy bought large estates and renovated many of the old castles when the German mark was worthless, and thus obtained with foreign money some of the most valuable and finest estates and old-time church edifices and cathedrals for a mere trifle. Catholic shrines, crosses, and parades are now evident everywhere, even in the countries where they were once forbidden by the Protestant states. This incident alone shows the tremendous growth and restoration of Catholic Church power and authority in Protestant countries.

Even in Protestant England, the Anglican church, through its bishops, has made an overture this last year to the Pope of Rome, expressing its willingness to join the fold of the Roman Catholic Church on certain conditions which they submitted. The Pope of Rome in reply demanded an absolute and unconditional surrender and submission to the authority of the Roman hierarchy and its doctrines before he could entertain the thought of their return to the fold of Rome. Likewise, the bishops of the Lutheran Church in several of the European countries met last September and made a similar overture to the Pope of Rome, and the Pope's reply was the same.

The persecuting power of the Roman Church, which she exercised in the days of medieval times, is being renewed with all its former vigor in certain European countries where she is now in absolute control. The state governments in these countries are completely subordinated to the authority of the papal hierarchy. Many of the highest offices in the civil government are filled by Catholic priests. The old laws against heretics are being invoked against the minority Protestant sects. In these priest-ridden countries the Catholics are determined that the true Protestant principles shall not obtain a foothold.

Frequently our people are not only beaten and imprisoned, but actually, in several instances during the past two years, they had to face the stake and would have been burned if God had not interposed through His appointed agencies. It is no new experience to have all their books taken from them and burned, and for whole churches to be beaten with rods and imprisoned for weeks at a time for no other cause than meeting together in their own houses on the Sabbath day to worship God. Some of the atrocities which have been committed at the instigation of the Catholic priests are equal to the atrocities they used to inflict upon the Waldensians in medieval times. The scene of conflict has been transferred from the Alps to the more eastern and southern countries of Europe.

Certainly "the deadly wound" of the papal power is well-nigh healed in Europe, and the Pope of Rome is exercising his former authority in religion and politics much after the fashion that he enjoyed during his former supremacy among the nations of Europe. Europe is under the hammer of ecclesiasticism as in former times. The Roman Church is a gigantic political machine in Europe today, and makes her oppressive hand felt wherever her sway is opposed.

Truly, events are moving in harmony with God's prophetic outline of history, both in Europe and in America, for it is the religious and political history of Europe and America that God has so briefly outlined in the thirteenth chapter of the book of Revelation, for the benefit of those who "read" and "hear the words of this prophecy, and keep those things which are written therein: for the time is at hand."

The spirit of prophecy, in commenting upon the wonderful work done by the leaders of the great Protestant Reformation in behalf of the cause of religious liberty, which standard has since been forsaken by their followers, says: "The banner of truth and religious liberty which these reformers held aloft, has in this last conflict been committed to us."

The newspapers in both America and Europe have repeatedly published the statement that "Seventh-day Adventists are the apostles and champions to whom the banner of religious liberty is committed."

The question is, Will we accept this great responsibility which even the world recognizes that God has laid upon us? Sister White says:

"The responsibility for this great gift rests with those whom God has blessed with a knowledge of His Word." "The peculiar work of the third angel has not been seen in its importance." "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Ferrent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which

has so long been neglected."—*Testimonies*, Vol. V, pp. 713, 714.

The work of the angel in Revelation 7, that called upon the "four angels standing on the four corners of the earth" to hold the "winds" till the servants of the living God were sealed with "the seal of the living God," Sister White says, points directly to the religious liberty work which God's people are to do now to hold off the approaching crisis in the impending conflict.

In every corner of the earth the hand of oppression is being lifted to strike down the dissenters. Powerful religious organizations are at work to overthrow the principles of religious liberty and to bind us hand and foot so we cannot work or practise our religious beliefs. In America alone there are more than twenty powerful religious organizations working for our overthrow. Let us do our part today in furnishing means and literature, so our religious liberty message may continue to hold back the winds of strife and commotion and religious persecution till the work of God is finished. The angels of heaven are co-operating with us, and we must not fail them. Let every one give a liberal offering and supply himself with religious liberty literature, especially *Liberty*, which has become one of the most popular magazines among the great men of our nation. God will bless each one in basket and store that enters into a covenant of sacrifice with Him today.

C. S. LONGACRE.

A Lesson in Life

I WAS up near the city road one day,
Some men were digging a drain;
The sky was dark, and the streets were gray
With a misty, drizzling rain.
I had done my work and was hurrying by,
But one is bound to know
What's up when he hears a frightened cry
And a crowd begins to grow.

Ill news flies fast. The word was passed:
"The drain!" "The props!" and "Save!"
The earth had slipped and the men were fast—
Three souls in a living grave.
They had mates at hand, by luck, poor chaps,
Who hurried with pick and rope.
Thought I, They'll dig them out, perhaps.
But little the worse, I hope.

So I stood and watched them for a while,
As I'd nothing else to do.
They threw the earth in a goodly pile,
And one of the lads got through.
"Hurrah!" went up from the waiting throng
And rang through the misty air.
A girl I knew came running along,
And sighted me standing there.

"O Jim!" she gasped, "can't you help? Go! Go!"
And she seized and shook my arm.
"Your brother is there—is buried below!
And you standing there so calm!"
"My brother!" Then in a second's space
I was digging away like mad,
Fearing to light on his poor dead face—
The only brother I had.

I got him out with a bruise or two,
With nothing of harm beside;
You'd scarcely think what I say is true,
But I then broke down and cried.
To think I'd been standing, staring there
When my kin was like to die,
Letting the others do all my share,
Out of sheer stupidity.

It seems to me when I come to think,
That our life on earth goes so—
Some standing safely upon the brink,
Some sunk in the depths below;
And I'm sure if people only knew
That their brothers were like to die,
They'd hasten to see what they could do
Instead of just standing by.

—Selected.

THE spirit of Christ in the heart is like a spring in the desert, flowing to refresh all, and making those who are ready to perish, eager to drink of the water of life.—*Steps to Christ*, p. 82.

"A Lesson from the Mohammedans"

UNDER this caption the *Literary Digest* prints the following startling information, that should be a challenge to every Christian everywhere:

"The greatest conflict going on in the world today, we are told, is that between Christianity and Mohammedanism. No blood is being spilled, but Christianity is said to be losing ground where once it had a golden opportunity. In certain great areas, says the *Watchman Examiner* (Baptist), Mohammedanism is winning, and is spreading 'with terrible speed because its followers are doing what Christians have forgotten how to do! Whereas Christians take their religion casually, every Mohammedan convert is said to become an evangelist. We are told that almost any evening one can see Mohammedans seeking converts from Christianity and Hinduism.

"They are not Mohammedan priests who are doing this, but ordinary Mohammedan believers. In a newspaper that came to us from Lahore not long ago, there was given a list of native missionaries of Mohammedanism. In that list there were the names of school-teachers, government clerks, a dealer in carts, a newspaper editor, a bookbinder, a workman in a printing establishment. They were a group of people just like the members of any Christian congregation. Some of them did one thing and some another to earn their daily bread, and when their day's work was over, they went out and used their leisure time in seeking to win converts to their religion. Do you wonder that Mohammedanism is spreading like wildfire all over Africa, while it holds its own in Asia, and we seem unable to thrust it out of Europe?"

Not only should this message be a challenge to Christianity itself, causing it to be stirred to its depths, but it should be a great lesson to us. Our denomination has grown only in proportion as our people have caught the vision of individual service. We have counted on our dear people everywhere giving the trumpet a certain sound. As soon as a soul is born into this message, there is born in his heart a great desire to tell this glorious truth to some one else. As stated by Elder Daniells at the Home Missionary Departmental meeting, General Conference assembly room, Dec. 30, 1920, "There is one strong prevailing principle in the minds of Seventh-day Adventists everywhere, and that is the strong desire which burns in the hearts of people to tell this message immediately when they get it. And this is just as true of the Chinaman, the Indian, or the African, as it is of the American. There is no difference. Just as soon as they get this light, the first impulse of every one of them, no matter of what race or color, is to give it. And there is the basis of this movement—it is founded on careful nurture of all Christian work."

The spirit of personal service should never die out of the individual. It is the "first love" that prompts it, and when this desire is dead, it is simply a symptom that the religious experience is at a low ebb. It is the danger signal. How many of our people are in this condition, God only knows, but we are certain there are a large number. Too many of our members take their religion casually. Here we have Mohammedanism succeeding where Israel failed. In the former, every convert is urged to become an evangelist, a promulgator of their ideas; and today they number their adherents by the million, while Israel, with the same chance, covered up individual service and responsibility, and substituted forms and ceremonies for the work they should have done.

What a valuable lesson for Seventh-day Adventists! Shall we not take it to heart? From Genesis to Revelation sounds the message of individual service. Passage after passage of Scripture urges this personal work. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." That is the story. The servant of the Lord has borne strong testimony to the same thing. "Every true disciple is born into the kingdom of God as a missionary. He who drinks of the living water becomes a fountain of life."—*The Desire of Ages*, p. 195.

"God expects personal service from every one."—*Testimonies*, Vol. IX, p. 30.

"We should all be workers together with God."—*Review and Herald*, Feb. 15, 1887.

"To every one work has been allotted, and no one can be a substitute for another."—*Review and Herald*, Dec. 12, 1893.

"Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul-saving."—*Testimonies*, Vol. VII, p. 19.

Dozens of similar passages could be quoted from the servant of the Lord, but these should be enough to stir us to greater effort. Do not the times justify a greater personal service than we have yet rendered? "Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability."—*The Acts of the Apostles*, p. 111. We read that before the end "every sanctified heart will be pressed into service as an instrument of divine power."—*Testimonies*, Vol. IX, p. 47.

May God help us all to become "evangelists" in giving this precious truth with power. Let us all remember this lesson well, for "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."—*Id.*, p. 117. E. F. HACKMAN,
Assistant Home Missionary Secretary General Conference.

The Tools of Evangelism

WHEN the Carpenter of Nazareth told the disciples that He would build His church, He had in mind the work of many spiritual carpenters. They were to help Him in the great enterprise, and He would show them the use of tools. The greatest of all implements is the Word of God, and our Lord has put it into our hands for use. "Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth." Elsewhere Paul compared the Christian to a soldier, but here he says "workman." Our Lord, the Carpenter, might have called the Word a hammer, or a saw, or an adz, a plain tool of a skilful carpenter. There is no tool keener or better than the Word of God.

There are many well-modeled and helpful tools of evangelism. They supplement the Word by making it available to the man who wants to win people to Christ and build them into the living walls of the church. Especially should these "tools" be in the hands of every church elder and minister and all who are seeking to build up the Layman's Missionary Movement in their church.

The biggest and best tool we have outside the Word of God is the "Testimonies" of His Spirit. They are full of instruction on the laymen's part in this great closing work, and we should feel free to use them at all times.

"Christian Service," just off the press, is a book we long have been waiting for. In it, all quotations on service and personal responsibility are compiled, and every worker will find it a valuable help. No worker should be without it.

"Lessons for Home Missionary Institutes," another book published during 1924, is proving a wonderful help in training and educating our church members for soul-winning service. This will especially be helpful in conducting institutes and in organizing missionary bands of all kinds, for the lessons contained are simple, yet convincing and to the point.

"Soul-Winning," by Elder G. B. Thompson, is an intensely interesting book for all soul-winners. It will stir people everywhere. Its object is to give our members a real burden for souls. Use it, brother, and God will witness to its contents.

"Recruiting for Christ," by Dr. Stone, is a course in hand-to-hand methods with men. The great church of which Dr. Stone is pastor, has received nearly a thousand members on confession of faith during the last five years, and has made a net gain of 25 per cent.

"Enlisting for Christ and the Church," by Dr. Howard Agnew Johnston, is an inspiring book. It is a textbook for serious study, containing fifteen studies for fifteen weeks, a topic for every day in the week. The appeal to the pastor is to make room for training in evangelism. Have classes formed, select a textbook, instruct spiritual builders in the use of the carpenter's tool, the Word of God.

Dr. Charles Goodell is sounding the note of personal experience. In his "Pastor and Evangelist" he writes: "Since the evangel for today is one of personal experience, it can only be wrought out by personal work. . . . It is a time when our pastors must throttle ease in the study, and go out into the streets and into the homes with a zeal that flames in their

cheeks and moistens their eyes, to solicit men to accept the salvation of Christ, without which they are undone."

Dr. Goodell does not let the laymen escape in his insistent and persuasive appeal. He writes: "It is time when laymen must cease to call religion an experience of ministers, and must go out like the laymen who laid the foundations of the church in the first century, to bring their brothers and their friends to Him who is the light of the world."

The Home Missionary Department will be glad to furnish a list of other books to any one desiring such reading matter. Keep your tool kit full at all times, and make use of these tools. Your vision will grow just in proportion as you keep on reading and practising the things you need.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Extension Fund for Publishing, Medical, and Educational Work

Church Officers, Lay Your Plans Now!

At the last Fall Council, held at Des Moines, Iowa, Oct. 14-23, 1924, it was voted that the Missions Press Extension Fund of 1925 be supplemented to include \$50,000 for Educational and Medical Missionary Extension. Thus another advanced step is taken in our plans to bring the message of a soon-coming Saviour to all the world. Since the birth of this idea, the total funds raised in the Missions Press Extension campaign have been used to build and equip publishing houses in all parts of the world. Now this work is being enlarged to include the building of new dispensaries and schools in mission fields.

The Educational budget allows \$24,000 for school work in Czecho-Slovakia, Poland, India, Africa, Chile, and Central America. New buildings will be erected in some cases, while in others much-needed equipment will be furnished. Will not our brethren in foreign fields rejoice for this added improvement?

The medical budget includes a total of \$26,000, to be distributed in various countries where the crying needs demand more medical extension. The Far East, South America, South Africa, Southern Asia, and Inter-America will all be benefited. Dispensaries and hospitals will be maintained in places where the needs are greatest.

Altogether a total of \$135,000, will be allotted to this three-fold extension campaign. The medical, publishing, and educational work, a threefold union to carry forward to a glorious completion a threefold message! Thank God for the new plans to finish the work. The time set for this campaign is May 2-9.

All church officers and workers everywhere should begin now to lay their plans for this extensive effort. Careful plans must be laid. Your church and district should be thoroughly organized. We would advise all church missionary committees to give diligent study to the plans sent out. Literature must be ordered, for, as usual, we shall ask all our people everywhere to raise their goal by the sale of literature.

Now is the time to prepare for this campaign. Under God we want to put forth a greater effort than ever. Surely the times justify us in throwing our all into it. Remember, preparedness counts in the end, and thorough organization will surely bring success. HOME MISSIONARY DEPARTMENT.

The Story of a Popular Hymn

THE following story of the origin of the hymn, "It Is Well with My Soul," illustrates faith. The author of the hymn, Mr. H. G. Spafford, was a member of the Chicago bar, and an elder in the Presbyterian Church. He was very successful in his profession, and accumulated a competency, and, being a true, devoted Christian, noted for his kindness and generosity, he lived very happily with his family. But he made some unfortunate investments, and in the financial panic of 1873, which proved so disastrous to the business of the country, his earnings were lost, and he and his family reduced to destitute circumstances. The blow was a heavy one, and brought deep distress to the members of his family. However, kind friends came to their rescue, and generously proposed that, while he endeavored to recoup his losses, Mrs. Spafford and the children visit Europe, hoping that the

diversion would cause them to forget their troubles. The proposition was accepted, and preparations for the journey were begun.

In November of that year Mrs. Spafford and her four daughters set sail on board the French liner "Ville du Havre." In mid-ocean the steamship collided with the Glasgow clipper "Lock Earn," and in twelve minutes the former sank, carrying to a watery grave two hundred thirty souls, among whom were included the four Spafford girls. Mrs. Spafford herself also went down with the ship, but rose again and was rescued. She with the other passengers who were fortunate enough to escape, was sent to Havre, and from that city she sent the following telegram to her husband in Chicago: "Saved, but saved alone. What shall I do?" This message, with its tale of sorrow, was the first intimation that Mr. Spafford received of the dreadful disaster. He at once left for Europe, and went to the bedside of his suffering wife, and as soon as it was prudent, returned with her to Chicago.

In the midst of sorrow like this the hymn was written. When Mr. Spafford reflected that his property was all lost, his wife painfully prostrated, and his four daughters snatched from him at once by what seemed to be the fell hand of a pitiless fate, he yielded not to doubt and despair, but "endured, as seeing Him who is invisible." He still believed, despite the dark and mysterious providence, that "all things work together for good to them that love God," and there came forth from his heart of triumphant faith and unclouded love that hymn of trust and resignation which has many times encircled the globe:

"When peace, like a river, attendeth my way,
When sorrows like sea billows roll;
Whatever my lot, Thou hast taught me to say,
'It is well, it is well with my soul.'

"Though Satan should buffet, though trials should come,
Let this blest assurance control,
That Christ hath regarded my helpless estate,
And hath shed His own blood for my soul.

"My sin — O the bliss of the glorious thought! —
My sin — not in part, but the whole —
Is nailed to His cross, and I bear it no more;
Praise the Lord, praise the Lord, O my soul! "

This hymn, with its musical accompaniment by the late P. P. Bliss, is one of the most popular of the many gospel songs written in recent years, and has been productive of good. At a religious meeting held some years ago in one of our large cities, the story of the hymn was told with pathos, and afterward the choir and congregation, with much tenderness of expression and fervor of soul, sang the hymn. The entire audience was deeply affected.

Attending the service was a gentleman who had suffered heavy financial loss. He was a Christian, earnest and devoted, but had never become entirely reconciled to his misfortune, and at times felt sore and disconsolate. But when he heard of Mr. Spafford's affliction, and was told of his sweet spirit of resignation, he experienced a happy change of feeling and thought, and on returning home, said to his wife, "I will never again complain of my lot. If Spafford could write such a beautiful resignation hymn when he had lost all his children, and everything else save his wife and character, I ought surely to be thankful that my losses have been so light." — *The Southern Watchman*, Dec. 8, 1903.

Almost Is Not Enough

It is said that had Joffre continued his attack on the western front just two hours longer, the Germans would have been forced out of their last trench, and would have had to give up their line for probably one hundred miles or more.

After the retreat of the Allies from the Gallipoli Peninsula, they learned that the British were on the very point of victory as they reached the crest of a certain hill. A few hours more of fighting would have given them this point of vantage, but the loss of the hill lost the battle, lost the Allies' army the

opportunity of carrying the peninsula, lost the chance for the fall of Constantinople, lost the opportunity to unite with the Russians and thereby crowd the Austrians and Germans back to their confines.

In the war of the world as well as in the individual battle of life, every effort up to a certain point may be lost by failure to continue that effort. Almost winning is not enough. History has no room in its pages for the man who almost invented, who almost conquered, who almost led a great movement.

Cyrus Field almost laid the Atlantic cable three times, and the fourth time he did lay it, and in a few hours it was broken. But the greatness of Field lay in the fact that he continued, until today we have the great cables that link continents together.

Richard Harding Davis was a cub reporter for years. Story after story that he submitted was turned down. Suppose after a dozen unsuccessful attempts at story-writing, he had quit. No one would have considered his efforts up to this point worth remembering. But he did continue to try to write stories — ten, twenty, fifty stories were attempted, and he finally succeeded because he continued enough.

Roll a heavy stone up a hill, and you may reach within an inch of the top, but if you don't push ahead that one inch, all the effort up the entire side of the hill is wasted, and back rolls the stone the entire length. Everything up to the top of the hill in the work for success is wasted if you give up too soon.

In business, if a man puts in only a certain amount of money, works only a little amount of time, all his money and time are wasted. He loses everything. He fails.

In athletics or war, the winning side must play the game just that much harder than its opponents. A nine-to-eight score is a defeat just as much as a nine-to-nothing score. It counts just as hard against you in the percentage column as the shut-out.

In the contest for success, — in the greatest work of all, that of the church, — you must remember that all the rest of the world are busy making their efforts. And you, to be a leader in the forces for right, must strive just that much harder than the forces of evil. And remember that up to a certain point you lose all if you stop.

Almost is not enough!

E. S. BRANDT.

TRUE faith and true prayer — how strong they are! They are as two arms by which the human suppliant lays hold upon the power of Infinite Love. — *Gospel Workers*, p. 259.

THE INQUIRERS' CORNER

THIS corner will be used to answer questions concerning the "better way" of planning missionary work, solving problems, and getting results. Pass in your questions, suggestions, etc., to the department.

Question: How often should the missionary committee meet?

Answer: The missionary committee of the church is a very important body, and should be called together by the chairman, or missionary leader, at least once a month, or oftener, as may seem necessary. A very appropriate time for the missionary committee meeting would be one week prior to the first Sabbath missionary meeting of the church. This will afford opportunity for the study and preparation of the program for the first Sabbath missionary meeting. At all times, the missionary committee should give careful study to the missionary program of its church, seeking to enlist every member in active soul-winning service.

Question: Please give a short suggestive program for missionary meetings.

Answer: The following program may be altered to suit the occasion, but as far as possible this outline should be adhered to:

1. Opening exercises — 10 minutes.
2. Bible and Testimony study, or lesson on some line of missionary work — 15 minutes.
3. Reports and experiences — 15 minutes.
4. Plans for future work — 5 minutes.

Missionary Volunteer Department

Devotional Meeting for March 7

Topic: *Christian Citizenship.*

Senior

1. Scripture Reading: Romans 13:1-8.
2. Talk: "The Christian and His Government."
3. Talk: "The Christian and the Law."
4. Talk: "The Christian and His Community."
5. Recitation: "Neighborhood Improvement."

Junior

1. Leader's Two Minutes.
2. Scripture Reading: Romans 13:1-8.
3. Superintendent's Talk: "Preparing for Citizenship."
4. Talks: "Christian Statesmen."
5. Recitation: "Neighborhood Improvement."
6. Reading: "A Pioneer of Liberty."
7. Close by singing the national hymn.

Note to Leaders

March 7 is to be the regular Religious Liberty Day. On that day an especially prepared program will be read in the churches. It is suitable then that the young people spend some time in studying questions regarding the relationship between themselves and their government. Additional material may be found in *Liberty*, First Quarter, 1925. In fact, there may be material which is more adapted to the local situation of your society than that presented here. So study that magazine, not only for material, but for suggestions. Choose a number of patriotic hymns and sing them with vigor.

Senior Notes

2. Talk: "The Christian and His Government."—The article in this issue by Elder Longacre, secretary of the Religious Liberty Department, may be the basis of this talk. There is also a very fine article in the Colorado Springs Convention Report (page 326) by S. B. Horton, a veteran of the religious liberty cause. If you do not have one of these reports in your church library, ask your Missionary Volunteer secretary or your conference president for his. Perhaps your pastor's library contains one.

3. Talk: "The Christian and the Law."—What should be the attitude of Seventh-day Adventists toward a Sunday law? Are we denying the Lord if we do not openly defy it? This is a question we may all meet sooner or later. Following are some quotations from the spirit of prophecy regarding this point:

"The light given me by the Lord at a time when we were expecting just such a crisis as you seem to be approaching, was that when the people were moved by a power from beneath to enforce Sunday observance, Seventh-day Adventists were to show their wisdom by refraining from work on that day, devoting it to missionary effort.

"To defy the Sunday laws will but strengthen in their persecution the religious zealots who are seeking to enforce them. Give them no occasion to call you lawbreakers. If they are left to rein up men who fear neither God nor man, the reining up will soon lose its novelty for them, and they will see that it is not consistent nor convenient for them to be strict in regard to the observance of Sunday. Keep right on with your work, with your Bibles in your hands, and the enemy will see that he has worsted his own cause. One does not receive the mark of the beast because he shows that he realizes the wisdom of keeping the peace by refraining from work that gives offense, doing at the same time a work of the highest importance.

"When we devote Sunday to missionary work, the whip will be taken out of the hands of the arbitrary zealots who would be well pleased to humiliate Seventh-day Adventists. When they see that we employ ourselves on Sunday in visiting the people and opening the Scriptures to them, they will know that it is useless for them to try to hinder our work by making Sunday laws.

"When a man, white or black, is arrested for Sunday breaking, he is placed at a great disadvantage. He is humiliated. And it is well-nigh hopeless for him to obtain a fair trial. Often when Sabbath keepers in the Southern States are arrested for working on Sunday, they are sent to the chain gang, where they are forced to work on Sabbath. The Lord does not command them to place themselves where they are obliged to dishonor His holy rest day.

"Our churches should understand the methods to be used in avoiding this difficulty. Sunday can be used for carrying forward various lines of work that will accomplish much for the Lord. On this day open-air meetings and cottage meetings can be held. House-to-house work can be done. Those who write, can devote this day to writing their articles. Whenever it is possible, let religious services be held on Sunday. Make these meetings intensely interesting. Sing genuine revival hymns, and speak with power and assurance of the Saviour's love.

Speak on temperance and on true religious experience. You will thus learn much about how to work, and will reach many souls."—*Special Testimony, Aug. 17, 1902.*

What conclusion can be drawn in regard to our general attitude toward the laws that govern us?

4. Talk: "The Christian and His Community."—This talk should be a practical dealing with the relationship between the Christian and his community. Study the following questions, and base your remarks on a similar outline:

- a. What is a Christian's part in promoting better roads, in seeing that there are adequate and suitable school advantages?
- b. How can a Christian prove himself a good citizen at a fire?

Illustration: A fire had damaged a house badly. The furniture had been removed hastily, and the place drenched. At last the excitement was over and the crowds had gone, leaving the owner alone with his stained walls, bare rooms, and scattered furniture. It was then that the minister, a man overburdened with many cares, gathered the neighborhood boys together and assisted the family to round up and replace the furniture. He was a Christian neighbor, a good citizen in the community.

- c. What is a Christian's duty in time of epidemic?

We as a people have special light in the matter of healthful living and in treating the sick. Will not God hold us responsible for the knowledge He has given us? At times when fear and sorrow are around us, will we not be held accountable for the comfort "wherewith we ourselves are comforted of God"? What about the citizenship of the good Samaritan? (See Luke 10:33-36.)

- d. Have we any responsibility in our business dealings?

- e. Define a public-spirited man.

f. What is a Christian's responsibility in regard to neighborhood cleanliness, kept-up yards, etc.?

Throughout your talk, keep in mind its purpose to set forth a practical Christian usefulness to the community, and in so doing, to the country.

Junior Notes

1. Leader's Two Minutes.—There is a great deal said about the public-spirited man and woman, but what about the boy and girl? Can a Junior be public-spirited? Can a boy or girl be a good citizen? If so, what makes him or her one? Some of these questions should be answered in the following program.

3. Superintendent's Talk: "Preparing for Citizenship."—The purpose of this talk is to awaken the boys and girls to a sense of their responsibility in the affairs of the neighborhood. Study the outline suggested under "The Christian and His Community" of the Senior program. The following paragraphs also contain food for thought. They were written in a letter by our much-admired President Theodore Roosevelt, to the secretary of the Boy Scouts organization of America.

"I have been particularly interested in that extract of a letter from the Philippines, which runs as follows:

"It might interest you to know that at a recent fire in Manila, which devastated acres of ground and rendered 3,000 people homeless, two patrols of the Manila Scouts reached the fire almost with the fire companies, reported to the proper authorities, and worked for hours under very trying conditions, helping frightened natives into places of safety, removing valuables and other articles from houses that apparently were in the path of the flames, and performing cheerfully and efficiently all the tasks given to them by the fireman and Scout master. They were complimented in the public press, and in a kind editorial about their work."

"What these boys of the Philippines have just done, I think our boys in every town and country district should train themselves to be able to do. No one can be a good American unless he is a good citizen, and every boy ought to train himself so that as a man he will be able to do his full duty to the community. I want to see the boys sing, 'My Country, 'Tis of Thee,' but act in a way that will give them a country to be proud of. No man is a good citizen unless he so acts as to show that he actually uses the ten commandments, and translates the golden rule into his life conduct—and I don't mean by this in exceptional cases under spectacular circumstances, but I mean applying the ten commandments and the golden rule in the ordinary affairs of everyday life. I hope the boys will practise truth and square dealing, and courage and honesty, so that when as young men they begin to take a part not only in earning their own livelihood, but in governing the community, they may be able to show in practical fashion their insistence upon the great truth that the eighth and ninth commandments are directly related to everyday life.

"Every healthy boy ought to feel and will feel that in order to amount to anything, it is necessary to have a constructive, and not merely a destructive nature; and if he can keep this feeling as he grows up, he has taken his first step toward good citizenship.

"But the boy can do an immense amount right in the present, entirely aside from training himself to be a good citizen in the future; and he can only do this if he associates himself with other boys. Let the boys see to it that the best use is made of the parks and playgrounds in their villages and home towns. Moreover, let the boys take the lead in seeing that the parks and playgrounds are turned to a really good account. I

hope, by the way, that one of the prime teachings among the Boy Scouts will be the teaching against vandalism. Let it be a point of honor to protect birds, trees, and flowers, and so to make our country more beautiful, and not more ugly, because we have lived in it.

"The same qualities that mean success or failure to the nation as a whole, mean success or failure in men and boys individually. The boys must war against the same foes and vices that most hurt the nation; and they must try to develop the same virtues that the nation most needs. To be helpless, self-indulgent, or wasteful, will turn the boy into a mighty poor kind of man, just as the indulgence in such vices by the men of a nation means the ruin of the nation. Let the boy stand stoutly against his enemies both from without and from within; let him show courage in confronting fearlessly one set of enemies, and in controlling and mastering the others. If he doesn't treat his mother and sisters well, then he is a poor creature no matter what else he does; just as a man who doesn't treat his wife well is a poor kind of citizen no matter what his other qualities may be. And, by the way, don't ever forget to let the boy know that courtesy, politeness, and good manners must not be neglected. Mind, eye, muscle, all must be trained so that the boy can master himself, and thereby learn to master his fate."

4. Talks: "Christian Statesmen."—Give the two following questions to two juniors and ask each to answer him in a two-minute talk.

a. What did Joseph do for Egypt?

b. How did Daniel prove a statesman of value to Babylon?

6. Reading: "A Pioneer of Liberty."—This must necessarily be brief because of lack of space. If sources of information are available, encourage the Junior preparing this to add further facts.

The Christian and His Government

"CHRISTIAN citizenship" is a term which is much abused and misused. Many use it in a legal sense to justify religious legislation on the part of the civil government. Our nation is not a Christian nation in that sense.

On one occasion the Supreme Court said: "It is incorrect to say that Christianity is a part of the common law of the land, however it may be in England, where there is a union of church and state, which is forbidden here. The beautiful and divine precepts of the Nazarene do influence the conduct of our people and individuals, and are felt in legislation and in every department of activity. They profoundly impress and shape our civilization. But it is by this influence that it acts, and not because it is a part of the organic law, which expressly denies religion any place in the supervision or control of secular affairs."

George Washington, who was president of the convention which adopted the United States Constitution, and chairman of the committee that wrote the treaty with Tripoli, which has since become a part of our Federal Constitution, and of equal force, began that treaty as follows: "As the government of the United States of America is not, in any sense, founded on the Christian religion."

The only sense in which it is proper to speak of "Christian citizenship," is in that it is permissible for Christians to discharge the duty of citizenship in civil affairs and to take part in regulating man's proper relationship with man, but not his proper relationship with God. In other words, it is the Christian's duty to render unto Cæsar the things that are Cæsar's through the state, and unto God the things that are God's through the church. Cæsar stands for the state and for civil affairs, while God stands for the church and for the things that pertain exclusively to religion. It is very obvious that every citizen owes certain obligations and duties to Cæsar of the civil government, and Christ exhorts us to discharge these duties faithfully to the civil authorities.

Paul in the thirteenth chapter of Romans likewise exhorts "every soul" to "be subject unto the higher powers."

"The powers that be are ordained of God." The man whom God ordains to fill a position of public trust in civil government, is called by Paul "the minister of God." God spoke of King Cyrus as follows: "Thus saith the Lord to His anointed, to Cyrus, whose right hand I have holden, to subdue nations before him." Isa. 45: 1.

Thus does God rule in the affairs of nations. The question then arises, Does He expect Christians to leave all civil affairs to Him? or should they cast their influence and votes on the right side of what they consider great issues of the day which may vitally affect their temporal welfare? The spirit of proph-

ecy answers the latter in the affirmative. God's people are to use the influence of their franchise when an issue is at stake. Some, we are told, will even become a power in legislative halls as did Daniel and Joseph of old. (See "Fundamentals of Christian Education," pp. 82-88.)

It is entirely beneath the ideals of Christian living to play politics or take part in purely political questions. Sister White has spoken just as emphatically in opposition to such a course as she has in favor of true statesmanship and statescraft. There is a vast difference between politics and statescraft, between a statesman and a politician. Joseph and Daniel were statesmen, not politicians. They were chosen for their positions because of their integrity. They were in high government employ as a result of their adherence to true principle. They were brought to the attention of their governments through no choice of their own, but through the slave systems of the times, that the leading of God in their lives might be all the more plain.

To summarize then: A Christian can never be a politician, but he can and will use every possible influence to make his government clean, while conforming to the principles of liberty, right, and yet a defender of the weak. C. S. LONGACRE.

Neighborhood Improvement

THERE'S much talk of conservation
Of the trees and rivers grand,
For we know their preservation
Helps to beautify our land.

We admit that talk like this will
All promote the public good;
But at present your first job is
To improve your neighborhood.

Small beginnings have big endings;
And if you will make the start,
You will see how quick your neighbor
Pitches in and does his part.

Then you'll find that it's contagious;
Every house upon your street
Will be vying with each other
To keep looking clean and neat.

— Selected.

A Pioneer of Liberty

ALTHOUGH driven from their native land because of the persecution of those who adhered to the mother church, the Pilgrim Fathers refused to learn the lesson of tolerance for others. They were as harsh toward those that differed from them as their persecutors had been toward them.

Roger Williams was one of the first to feel the sting of persecution in America. As an earnest young man he had dedicated his life to the Lord while still in England, and had chosen to cast in his lot with the despised Puritans.

When he arrived in New England, he became assistant pastor of the Salem church. He soon began to have trouble, however, because he claimed that the magistrates had no right to punish any one for Sabbath breaking. After a brief time, which he spent in the Massachusetts Bay Colony, where he studied the Indian language, he returned to Salem and became the pastor of the church. Again and again he was called before the magistrates because he claimed they had no right to make another worship in their way. He also believed and preached loudly that the land claimed by the colony belonged to the Indians until it was paid for by the white settlers. Finally, he was banished. Alone, in poor health, and in the dead of winter he wandered in the wilderness. He was treated kindly by the Indians, but he suffered much. He wrote of this experience, "I was sorely tossed for one fourteen weeks in a bitter season, not knowing what bread or bed did mean. I bear in my body this day the effects of that winter's exposure."

Finally Roger Williams settled at Seekonk Cove, where his family and a few others joined him. This tiny village they named Providence in thankfulness to the God who had brought them through such bitter trial. They bought their land from the Indians, and the original deed is still preserved in the city hall of that city.

And as to the other belief which had made them so unlike their neighbors, it was incorporated in a solemn compact which read, "We whose names are hereunto written being desirous to inhabit the town of Providence, do promise to submit ourselves in active and passive obedience to all such orders or agencies as shall be made for the public good . . . *only in things civil.*"

This was founded a colony which became the pattern of the government for the United States. Thus through bitterness and trial Roger Williams pioneered the way of liberty.

Devotional Meeting for March 14

Topic: *Thy Will Be Done.*

Senior

1. Bible and Testimony Study.
2. Talk: "What Is Your Life Doing to Others?"
3. Recitation: "The World's Bible."
4. Symposium: "What About Your Influence?"
 - a. Recreation.
 - b. Dress.
 - c. Words.
5. Reading: "The Power of Example."
6. Responses.

Junior

1. Leader's Remarks.
2. Superintendent's Talk: "What About Your Influence?"
3. Exercise: "Ten Little Candles."
4. Talk: "Little Things."
5. Reading: "What Sort of Friend Are You?"
6. Recitation: "The World's Bible."
7. Reading: "The Power of Example."

Notes to Leaders

Both the Senior and Junior programs have one purpose—that of emphasizing the necessity of a complete consecration of the Christian's influence. Do we realize that we are depriving another of his just dues if we do not live up to the best that is in us?

Both Senior and Junior program committees should give special attention to making the opening exercises attractive. Be sure some one has the responsibility of proper song selections. If there are several items to speak of, ask different officers to assist in the announcements.

Are you preparing now for your nature program? See note under program for March 21.

Senior Notes

1. *Bible and Testimony Study.*—Influence. Rom. 14:7; Matt. 12:30.

Examples of influences:

a. Rehoboam's friends. 1 Kings 12:10-16.

b. Of Parents. 1 Kings 15:2, 3; 2 Kings 21:19, 20; 2 Chron. 21:6.

What should be the Christian's attitude? Matt. 18:6, 7; 1 Cor. 8:9-13; 1 Cor. 10:23, 28, 29; Gal. 4:13; Rom. 14:21.

"Throw a pebble into the lake, and a wave is formed, and another, and another; and as they increase, the circle widens, until they reach the very shore. Thus our influence, though apparently insignificant, may continue to extend far beyond our knowledge or control."—*Review, Jan. 24, 1882.*

"God's people are to be channels for the outworking of the highest influence in the universe."—*Testimonies, Vol. VI, p. 11.*

"Every uttered word exerts an influence, every action involves a train of responsibility. No one can live to himself in this world, even if he would. Each one forms a part of the great web of humanity, and through our individual threads of influence we are linked to the universe. Christ used His influence to draw men to God, and He has left us an example of the way in which we should speak and act. A person who is molded by the Spirit of God, will know how to speak a 'word in season to him that is weary,' and will realize the highest human blessedness,—the joy of imparting to others the precious treasures of the wisdom and grace of Christ. But those who permit themselves to be controlled by the enemy of all good will speak words which should never be uttered."—*Review and Herald, Feb. 16, 1897.*

"Take heed lest by your example you place other souls in peril. It is a terrible thing to lose your own soul, but to pursue a course which will cause the loss of other souls is still more terrible. That our influence should result in a savor of death unto death is a terrible thought, and yet it is possible. With what holy jealousy, then, should we keep guard over our thoughts, our words, our habits, our dispositions, and our characters. God requires more deep, personal holiness on our part. Only by revealing His character can we co-operate with Him in the work of saving souls."—*Special Testimony.*

"No limit can be set to our influence. One thoughtless act may prove the ruin of many souls."—*Testimonies, Vol. V, page 33.*

"The silent witness of a true, unselfish, godly life carries an almost irresistible influence."—*Christ's Object Lessons, page 340.*

Draw from your study of the texts and Testimonies, the fact that God expects every Christian to exert a positive influence for the right. This may be conducted as a question-and-answer exercise,—the texts and references being given out previously, or as a study.

2. *Talk: "What Is Your Life Doing to Others?"*—Keep in mind, in preparing your talk, that we are depriving others of their rights if we do not exert a Christian influence. Illustrate with the following:

The story of the long journey of the Nez Percé Indians is an example. This is fully described in "Winning the Oregon Country," by John T. Faris, a Reading Course book. The Indians came a perilous two thousand miles through an unfriendly wilderness to find the white man's Book. They were doomed to disappointment because those they met knew little of God. Following is the pathetic farewell speech of Ta-wis-sis-sim-nim as he was returning to his people:

"I came to you over the trail of many moons, from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were the braves of many snows and wars. We leave them asleep here by your great water and tepees. They were tired in many moons, and their moccasins wore out.

"My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance, as we do not ours; and the Book was not there! You took me to where they worship the Great Spirit with candles, and the Book was not there! You showed me images of the Great Spirit and pictures of the Good Land beyond, but the Book was not among them to tell me the way. I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, and yet the Book is not among them! When I tell my poor blind people, after one more snow, in the big council, that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

"No stream from its source flows seaward,
However so lonely its course,
But what some land is gladdened;
No star ever rose or set without
influence somewhere;
No life can be pure in its purpose,
strong in its strife,
But what all life is strengthened and
gladdened thereby."

—*Meredith, in "Lucile."*

4. *Symposium: "What About Your Influence?"*—This topic is to be treated in three parts.

(a) *Recreation:* The following incident illustrates the point:

"A lad trained in a godly home, to whom the theater was a forbidden place, crept once into a theater, and sat there with an accusing conscience, looking around with furtive eye. For him to be in that place was disobedience to parental law and disloyalty to a tender conscience. But he looked up, and saw in the gallery a face that he saw every Sabbath in the church choir behind the minister. The sudden vision of that face served as an opiate to the lad's conscience. It helped to confirm him in a wrong course. How little the member of the church choir, as he sat in the theater, dreamed that his face was registering itself as a force for evil on a lad's consciousness."

(b) *Dress.*—Our appearance is an index of what we are. As such, the way we dress glorifies Christ or brings Him to shame. Then with what care we should select our apparel. Study the following texts and references to the spirit of prophecy: 1 Peter 3:3-5; 1 Tim. 2:9, 10. Vol. I, p. 127, par. 2; p. 128, pars. 1, 2; Vol. IV, p. 641, par. 4; p. 630, pars. 2, 3.

The following incident illustrates the point:
A layman had gone one evening to speak in a mission church attended by many young persons employed in the Lancashire mills. His wife accompanied him, and was shown a seat near the choir, which was composed entirely of young people. After the service a fresh-faced girl of sixteen rushed up impetuously to the speaker's wife and began, "I want to tell you how much I have been helped—"

The visitor smiled appreciatively, and began to frame an appropriate reply, thinking that it was her husband's address that had been so profitable, when the words were frozen on her lips by the rest of the surprising sentence—"by your simple clothes."

"As I watched you during the sermon," she continued, "I thought that if you could dress so plainly and attractively, surely we girls who have to work for our living can do so, too."

In any case, you have shown me that simple dressing is the prettiest, after all," and her glance swept meaningly over the company of rather overdressed young women.

The remark opened a new field of responsibility. She, as well as her husband, had sermons to preach.—*Christian Age*.

(c) *Words*.—The words we speak or those we leave unsaid make up the greater part of that atmosphere which surrounds each individual. By our words we may help another. We may influence for a right decision, or we may disappoint those who are looking to us to be an example in Christian living. The unstudied words show the heart. No wonder Christ crystallizes that principle in the words recorded in Matthew 12: 35-37. A word cannot be recalled. Its influence goes on through eternity. The following quotations and illustrations may be helpful in preparing this talk:

"The one who has not Christ in the heart, will indulge in cheap talk, exaggerated statements that make mischief. The tongue that utters perverse things, slang phrases, that tongue needs to be treated with the hot coals of juniper."—*Unpublished Testimony*.

"The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods."—*Special Testimony*, p. 28.

"It is said that long, long ago, a lonely Scotchman in Australia wrote to his friends at home and told them that he longed so much to see thistles growing, as they used to grow in Scotland. This friend got some thistle seed and sent it to Australia, where the Scotchman planted it in a field. It grew amazingly in the warm climate. In the fall the wind carried the soft thistledown across the fields, and thistles began to spring up everywhere. The first year or two it was not so bad, but, as time went on, the number of thistles became serious. They filled the fields like weeds, and the people wished they had never been planted in the district.

"Words are like thistle seeds. They grow, and the evil that evil words or hasty words or careless words do grows too. When we speak, we cannot undo what we have said. We may plead that we did not mean it, but the wound we have caused remains. That is why we must be careful of our words. We can never undo the effects of them."

A Mr. Arnold, who had been about the world a great deal, and was something of an observer, in one of his trips fell in with a young man he had never before seen. The youth was plainly, almost shabbily dressed, but Mr. Arnold was one who paid little attention to outer garb. For two or three days the two were together in the same car. At the end of that time they reached the town where Mr. Arnold lived. All that the younger man had told of himself was that he was going to this town in the hope of obtaining a situation. As the train came to a stand, Mr. Arnold said:

"You are a stranger here; come home with me, and I will help you all I can to get the place you want."

The young man showed surprise.

"But you know nothing about me, sir. How can you invite me to your house?"

"Oh, come on with me, and I will tell you about that later."

Dinner partaken of, the two were left alone together, and the host, pushing back his chair, said:

"You are of a cultured family, the tone of your voice told me that. You are well educated, your intelligence betrayed that. You are cultured and refined, your use of words and the views you take of things told me that. I see you are surprised; but you know the words: 'Open thy mouth, that I may know thee.' We will now see what we can do about a situation."

Does this not prove that every person's very best friend or his worst enemy is his open mouth?

"Drop a word of cheer and kindness —
Just a flash and it is gone;
But there's half a hundred ripples,
Circling on and on and on,
Bearing hope and joy and comfort,
On each splashing, dashing wave,
Till you would not guess the volume
Of the one kind word you gave."

Other phases of Christian influence may be added to this symposium and worked out as the program committee desires.

6. *Responses*.—Do not close your meeting without some form of expression from your members. Possibly a few moments from each on "What influenced my life" or "What influenced my decision for Christ" would prove very profitable.

NOTE.—Such a program as this is brightened by contributions from the Juniors. Ask the Juniors to contribute their exercise, "Ten Little Candles," to the success of your program.

Junior Notes

1. *Leader's Remarks*.—The leader should describe the purpose of the program in the few moments he has. Read the Senior note under the heading, "What Is Your Life Doing to Others?" Tell the story of Ta-wis-sis-sim-nim, and draw the lesson from the failure of those to whom the Indians came. Let the thought in your talk be, "Lord, help me to consecrate my influence for Thee."

2. *Superintendent's Talk*: "What About Your Influence?"—Base your talk on the material given in the Senior notes for the symposium.

3. *Exercise*: "Ten Little Candles."—This is an exercise for your smallest members. Have ten tiny tots appear with lighted candles. The flame goes out as each recites, until the last relights them all.

4. *Talk*: "Little Things."—It is the little everyday things of life by which we are judged as to whether we are true Christians or not. The Junior preparing this talk should make a list of the ways in which boys and girls show their true selves.

The following illustrations may suggest a thought:

Each blade of grass taken by itself is a common thing, but how each of us welcomes the green of a meadow after a long winter. So each small act may seem of little importance, but when put together they make our complete influence.

A little girl sings about the work her mother leaves her to do, and a lonely neighbor hears the cheery voice and is glad.

A daughter smiles and waves her hand to her father, who is conductor on the car that passes his home. The passengers cannot help feeling cheered by the smile that stays on the father's face.

A family gathers in the sitting-room after supper, and lights the lamp. They leave the curtains up so that the warm light can cheer those passing by. A happy family is just such a light to those who pass along on the way of life.

5, 6, and 7. *Readings and Recitation*.—Make an earnest effort to see that these are thoroughly prepared.

NOTE.—Study the suggestions under "Responses" in the Senior notes, and if they seem suitable to your society, try them.

The World's Bible

CHRIST has no hands but our hands to do His work today;
He has no feet but our feet to lead men in His way;
He has no tongue but our tongues to tell men how He died;
He has no help but our help to bring them to His side.

We are the only Bible the careless world will read;
We are the sinner's gospel, we are the scoffer's creed.
We are the Lord's last message given in deed and word;
What if the type is crooked? What if the print is blurred?

What if our hands are busy with other work than His?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?
How can we hope to help Him, and hasten His return?

—Annie Johnson Flint.

What Sort of Friend Are You?

THERE is an old story about a Greek maiden named Eulalia. She wanted to be friends with Lucinda, a very gay and worldly woman. One day she said to her father, Sophronius, "I should like to call upon Lucinda; may I go today?"

"I cannot allow you to do that, my daughter," replied Sophronius.

"But, father, you must think me exceedingly weak if you suppose I should be injured by going," said Eulalia, crossly.

Her father stooped down and picked up a piece of dirty coal and held it out. "Take that in your hand, my child; it will not burn you."

She did, and her fingers became smudged. Eulalia did not understand. "Why," she said, "did you give me this? It blackens."

"Yes," came the reply. "Coal when it does not burn, blackens."

Do you see the lesson of the old Greek? Bad company will blacken, even if it does not burn.—*Selected*.

The Power of Example

IN one of the large green busses of the Washington Rapid Transit Company last week, coming down 16th Street on its way to Pennsylvania Avenue, every available seat was taken and no one was standing. At the next stop a lady boarded the bus. A small boy seated near the window just beyond a lady who occupied the end seat, promptly arose and offered his seat to the new passenger, who protested saying,

"Oh, do not give up your seat for me, little lad. You are a little lad and I am a woman. Keep your seat."

"No," said the lad, "I can't do that." Already he had left his seat, and the lady proceeded to take it.

She said, "I am interested to know why you gave up the seat to me."

"Well," said the lad, "there are two reasons. In the first place, you are a lady and I am a boy. In the second place, I promised to do it."

"You promised to do it?" said the lady in astonishment. "Whom did you promise, and why?"

"Well," explained the boy, "you see I am a Boy Scout, and I promised my Scout master to give my seat to a lady or a small child on board street cars and busses when there was no other seat to be had."

"Well, that's fine; but how long do you expect to keep your promise?" asked the lady.

"Oh, I expect to keep it all my life. That is how long I promised to keep it," replied the lad.

"And do you like it?" said the lady.

"Oh, yes. You see," said the boy, "if you were my mother or my sister, I certainly would give either of them my seat rather than have her stand, and if anybody let my mother or sister sit down when the bus was crowded, I certainly would be obliged to him for doing so. Anybody would feel that way about it for his mother's and his sister's sake."

During this conversation everybody on board the bus listened. The effect was instantaneous. Every lady that boarded the bus thereafter got a seat, and when the vehicle arrived at 13th Street and Massachusetts Avenue, not a man occupied a seat. Eight of them were standing in the aisle.—*Colin H. Livingstone, President Boy Scouts of America.*

Ten Little Candles

TEN little candles, Jesus bade them shine;
Selfishness snuffed one out, then there were nine.

Nine little candles, one without a mate;
Bad companions came along, then there were eight.

Eight little candles, doing work for heaven;
"I forgot," said one of them, then there were seven.

Seven little candles, all with blazing wicks;
Somebody laughed at one, then there were six.

Six little candles, every one alive;
One tired of trying, then there were five.

Five little candles, once there were more;
Sabbath pleasure bothered, then there were four.

Four little candles, bright as bright could be;
One hadn't time to pray, then there were three.

Three little candles,—might one of them be you?
One gave up Sabbath school, then there were two.

Two little candles (the tale is almost done);
"I'm too small to use," said one, then there was but one.

One little candle, left all alone;
Kept on burning by itself, and oh, how bright it shone!

Brave and steady burned its flame, till the other nine,
Fired by its example, once again began to shine.

—*Selected and Adapted.*

Devotional Meeting for March 21

Topic: *How to Enjoy the Springtime.*

Senior and Junior

1. Music.
2. Repeat or Read the 19th Psalm.
3. Testimony Study: "God in Nature."
4. Recitation: "Nature's Reminders."
5. Reading: "Open Your Eyes."
6. Talks: "Birds I Have Known."
7. Recitation: "A Girl Who Lives Outdoors."
8. Talks: "The Most Interesting Fact of Nature I Have Observed."
9. Recitation: "Outdoor Life."
10. Talk: "Introducing You."

Notes to Leaders

The subject of this meeting lends itself especially to a joint meeting of Seniors and Juniors. One of the problems of young people of all ages is how to spend leisure time. Many find pleasure in dark, unhealthful halls where they see scenes untrue to life. Others forget themselves in thrilling tales that destroy all taste for reading of a solid nature. God's plan

of recreation is an enjoyment of the true and of the beautiful in nature, a pleasure which deepens the capacities of mind and soul, and leaves the enjoyer more capable of understanding the love of God. The purpose of this program is to awaken the Missionary Volunteers to a new sense of appreciation of nature, and to give practical suggestions by which unobservant individuals can begin to study the interesting things about him, which while he sees, he does not see.

The Juniors should be asked to prepare those recitations especially suited to them, and also to have a share in the talks: "Birds I Have Known" and "The Most Interesting Fact of Nature I Have Observed." In one place where a similar program was tried, a young boy surprised all present by the facts he had observed about a common garden gopher.

1. *Music.*—See that there is plenty of it. Several special numbers interspersed during the program would add greatly to a program of this nature. Make the Juniors responsible for part of it. Then have a number of suitable songs ready, such as, "Christ in Song," Nos. 341, 335 (2d and 3d verses), etc. Ask several Juniors to select hymns which refer to nature in some way.

3. *Testimony Study: "God in Nature."*—This, of course, should be given careful preparation by a Senior. Base the study on the chapter "God in Nature," beginning on page 99 of the book "Education." Perhaps the most striking statements might be passed out to be read. Show by your study that the foundation of a true education is a familiarity with nature. Pages 76-80 of Volume VII, also contain some statements along the same line, but from the angle of health.

6 and 8. *Talks: "Birds I Have Known" and "The Most Interesting Fact of Nature I Have Observed."*—Both these numbers should receive careful attention several weeks before the program. Give some member of your program committee the responsibility of canvassing both Senior and Junior members to find out those especially interested in nature. For the first, ask each to be prepared to describe in two minutes his favorite bird, and tell about some time when he observed him personally.

The Perry Picture Company publishes a series of bird pictures, which would assist those telling about birds. It is a poor substitute to ask Juniors to look up stories of birds in place of personal observation, but in large city societies where the members have had little opportunity and no training in understanding nature, even this may be necessary to awaken an interest.

The second series of talks may be drawn from interesting facts about insects, trees, animals, etc. Endeavor to encourage reports of personal experiences. The Reading Course book "Knowing Insects Through Stories" may suggest an experience to those studying the topic. Have at least five members take part in each of these numbers.

10. *Talk: "Introducing You."*—The purpose of this talk is to give practical information to the uninitiated as to how to begin a study of birds. If possible, have some one who has genuine interest in birds tell how he learned to know them. The following are a few suggestions:

Begin to study birds in winter. Be sure you know the birds that stay with you through the year, know their notes and their habits. Study the common English sparrow. Other birds often flock with the sparrow, and the sparrows that come in spring deserve instant distinction from their noisy and quarrelsome cousins. Then listen for new notes, watch for the newcomer.

Get in touch with your local Audubon Society. If you do not know of a member, write to headquarters, addressing your letter to the National Association of Audubon Societies, 1974 Broadway, New York City, ask them the whereabouts of your nearest society. They also have valuable leaflets and suggestions about getting acquainted with birds. The one preparing this talk should also visit the local library, and with the assistance of the librarian make out a list of books that will be accessible to the members of the society and that will help those who wish to identify a bird they have seen.

The following bibliography may be of assistance: "The Bird Study Book," by T. Gilbert Pearson; price, \$1.25. This may be obtained through the Audubon Society. "Bird Guide," by Chester A. Reed, is used widely by bird lovers. There are two volumes, one for "Land Birds East of the Rockies," and the other "Western Bird Guide." These books are pocket size, with a small colored plate illustrating each page. They are a desirable help, but the pictures are not so accurate as those in larger books.

"Bird Neighbors," by Neltje Blanchan, is one of the best reference books available, for those who live east of the Rockies.

"Birds That Every Child Should Know" and "Birds Worth Knowing" both by Neltje Blanchan, contain excellent instruction for the beginner living east of the Rockies.

Nature's Reminders

From the solemn toll of the deep-toned thunder,
And old ocean's ceaseless roll,
To the glad songs that make the forest vocal with melody,
Nature's ten thousand voices speak His praise,
In earth, the air; and sky, with their marvelous tint and color,
Varying in gorgeous contrast, or softly blended in harmony,

We behold His glory.
 The everlasting hills tell of His power.
 The trees wave their green banners in the sunlight,
 And point us upward to their Creator.
 The flowers, that gem the earth with their beauty,
 Whisper to us of Eden,
 And fill us with longings for its unfading loveliness.
 The living green that carpets the brown earth,
 Tells us of God's care for the humblest of His creatures.
 — "God in Nature."

Outdoor Life

To run in the wind, to crunch the snow;
 To know where the first wild flowers grow;

To feel things growing in the spring;
 To hear a tiny song bird sing;

To smell the sweetness of new-mown hay;
 To hear what the brooklets have to say;

To scuffle the dry leaves in the fall;
 To feel the furze in a chestnut ball;

To see the sunset across the lake;
 To hear the cry that the weird loons make;

To see the lacy trees undressed;
 To find a hidden bluebird's nest;

For these, O God, I make my prayer,
 These glorious joys of the open air.

— Louise S. Andrews.

Open Your Eyes

We had come through a great variety of country that day, unusually varied for one short trip,—over a mile of prairie; through a long stretch of foothills that had been recently burned over by a raging forest fire; up a rough and steep cañon; over a mountain of crumbling talus; through a boggy meadow; past two tiny lakes of glacial origin; and finally out into a broad open park, broken with sharp ledges of sandstone.

If we had been botanists, we might have seen literally hundreds of different flowers in the various types of soil and different altitudes. If we had been geologists, we might have read many books in stone from the great variety of exposed strata along the way. If we had been bird lovers, we would have been enthusiastic about the scores of birds, from the noisy English sparrow at the station to the bold magpie in the cottonwood bottoms, the pine siskin in the shady ravines, the water ouzels at the myriad of little waterfalls that we passed, and even the ruby-throated humming bird on the heights. If we had been foresters, we might have counted twoscore of different trees, located a patch of beetle-infected timber, noticed where a porcupine had recently nearly girdled a forest monarch, or observed where lodgepole pine had sprung up almost as thick as wheat, on a burned-over area, because the squirrels had planted the stubborn cones that so effectually resist everything but heat and sunshine — against that very evil day of fire. If we had been entomologists, we would have observed many a pretty performance among the beetles, the ants, the wasps, the butterflies, and the caterpillars. But the simple fact of the matter was that not one of us was a geologist, a forest ranger, a botany professor, or a Government bird observer. We were just a party of happy, boisterous, average boys out for a jaunt. With that clearly in mind, as we sat quietly about the fire, I determined to try an experiment that I am always interested in trying on any group of boys, provided they have no inkling whatever beforehand of my plan.

"Boys, we have come through a wonderful variety of country today, with nothing on our minds save the having of a good time; yet I am doubtful if many of us have made the most of our opportunity really to enjoy ourselves to the limit. I'm going to ask a question that will at least partly prove the doubt, and after we have all sat quietly thinking it over for five minutes, I'm going to ask each boy to answer it as I call upon him, and, of course, each boy will be perfectly honest. I'm not so interested in your answers as I am in the deductions I'm going to draw from them, for your benefit. Are you ready?"

All nodded.

"What did you see today on the hike that especially interested you? Now think for five minutes. I want details, but no imaginations. We'll start with Jim."

There was no embarrassment, for each knew the others perfectly and was accustomed to their presence. We went the rounds of all present; without going into detail too much, this is the summary of what nine normal supposedly keen-eyed, wide-awake, outdoor boys saw. What the tenth saw was in a class by itself.

Trees, mountains, rocks, water, shrubs, flowers, rotten logs, a dead snake on the trail, and a magpie's nest of sticks. Only one boy in the group had noted details enough to remember them so that he could describe accurately what he saw. All nature, with its wonderful story was to that group of boys a closed book. There was but one good observer in the party. He had seen more than all the other nine. He had seen two flowers that he had never before observed, one of them the "yellow hip" clover. He noted a large Polyphemus moth on a dead tree. He saw an army of ants out on a journey. He found wild, ripe strawberries, and had a pocketful of choice globules of spruce gum. He had pocketed three odd bits of rock that he wanted to know more about, and had discovered the only columbine that had been seen during the day. Besides that, he had gathered five different cones to look up in his tree guide when he got home.

One boy out of ten had kept his eyes open; the other nine were blind to the best things of the trip. And that is about the situation with any such group of boys on such a journey. One out of ten has learned to observe keenly and intelligently the world about him. The other nine walk all day through nature's wonderful library of interesting and helpful information, blind to every pretty sight. Which group do you belong to — the one or the nine?

I have tried the same experiment times without number. Often not a lad in a party is a good observer; sometimes two or three are; often the observers are pals. This and other experiments have led me to believe that the average American boy is not an observer. He goes about with his "eye-gate" and often his "ear-gate" shut, and as a consequence misses much of the real joy and value of his hikes and journeys. Recently a group of us were walking together, when suddenly there was a great flutter of wings and a very large flock of birds rose and flew.

"Sparrows!" commented one lad, and all agreed by their silence, save one boy.

"Sparrows, nothing!" objected the observer. "Take a look again — not a sparrow in the flock — too big for sparrows; not the right shape, and every bird has a crest. They are cedar waxwings, and they are on their annual migration."

One boy in the party was an observer! How do you account for it? Was he brighter than the others? Was he better read than the others? Did birds happen to be his hobby? No; he had simply learned to be an observer. He kept his eyes open continually. When he saw something he did not understand, or that was new to him, he invariably asked questions about it. He was in the habit of making mental notes. He had formed the habit of associating ideas, and in that way he remembered. I have discovered by a few careful questions in these cases that such boys invariably have a marvelous store of facts on every conceivable thing, and that they are usually quite exact in their descriptions of anything out of the ordinary. New sights or strange sounds, as a general rule, attract their attention; nothing gets by them. It is marvelous how many interesting and valuable facts an occasional boy gathers, classifies, and stores away for future use. Such a boy is invariably a good observer.

Some think observation is a gift. Perhaps so; if it is, it is an acquired gift. Every outdoor boy should cultivate his faculty for observing. Here are four suggestions to that end:

First: Open your eyes and teach them to see.

Second: Take pains to look carefully at things worth seeing. See exactly.

Third: Make it a practice to think about what you see, taking occasion as soon as possible to tell some one else what you saw, question some one further about what you saw, or share your observations. The very best way to be sure that you are going to "keep" what you see is to give it away to another.

Fourth: Cultivate a science some hobby that demands close observation.—*Frank H. Cheley, in "Climbing Manward."*

A Girl Who Lives Outdoors

A GIRL who lives outdoors with winds and trees,
Who knows the feel of tree trunks, leaves, and sod,
Who wonders at the sky's white mysteries,
And in the forest's stirring harks to God;
A girl who lives outdoore with peaks and streams,
Who shapes her dreams
In the wide image of the out-of-doors,
Will never quite be beaten by the world,
Will never quite be saddened by sad things,
Or bent by trials; but she will keep her faith,
Her courage learned of winds and peaks and trees.
The bravery of the woods will give her strength;
The beauty of the world will lend her wings.

—*Mary Carolyn Davies.*

Devotional Meeting for March 28

Topic: *Making Good.*

Senior

1. Scripture Reading: Matthew 23: 1-12.
2. Leader's Remarks.
3. Talk: "The Essence of Success."
4. Talks: "Men Who Made Good."
5. Reading: "Thou Didst It unto Me."
6. Talks: "Women Who Made Good."
7. Responses.

Junior

1. Leader's Two Minutes.
2. Scripture Reading: Matthew 23: 1-12.
3. Superintendent's Talk: "Making Good."
4. Reading: "A Boy Who Served."
5. Recitation: "Thou Didst It unto Me."
6. Talk: "Do My Honest Part."
7. Reading: "I Was in Prison and Ye Came unto Me."
8. Response.

Notes to Leaders

This program is based upon the lives of those who have served others in an outstanding way. Why are their names honored? Why are they considered great? What constitutes true greatness? These are the thoughts to be kept in mind by your members as the program progresses. Suggest some such questions as you begin to study the lesson. Can a person be great and never be known? Ask the members to be ready to respond at the close of the program with the name of "The Greatest Man or Woman I Ever Read About" or "The Greatest Man or Woman I Ever Knew." It may be a mother who under adverse conditions keeps sweet, and is an inspiration to her children and neighbors. It may be the man who has always time to help the neighbor boys with their problems, and who is always ready to join in their pleasure for the sake of shaping their lives for the Master. After the talks and readings in which the aim is to show that greatness is measured by service, the response which you hinted at in your remarks should be informal as possible.

Music.—Have a rousing "sing," with service as the keynote of the songs selected. Try always to have some special musical number. Members may take part in this way who would feel backward about giving a talk.

Senior Notes

3. *Talk: "The Essence of Success."*—The purpose of this talk is to give the philosophy which underlies the biographies of the men and women that follow. Why is it an inspiration to study the lives of certain men and women and not others? Because they accomplish much for others. Many have amassed vast fortunes for themselves and been despised. Those who have left the world better for having lived in it are the ones which time acclaims worthy of a place in the memories and hearts of people.

What constitutes lasting service? Illustrate your talk with examples of the same. Make a practical application to the members before you.

1. Are you of service in your daily occupation? Are you valuable to your employer? or if you employ, are you valuable to the public?

2. Are you of service in your community? The following quotation from Lloyd George is suggestive:

"What is the test of success in politics—office, position, or decorations? No. The only test of high success in a political life is service." This is a subject on which Mr. George is an authority, for he confessed that he was proud of the fact that he had held "some of the greatest offices in Great Britain for seventeen years." Yet he penned these arresting sentences: "Without genuine service the memory of those who hold the most glittering offices soon perishes. It is he who serves that endures. Service alone embalms the memory of a departed

life." All this also applies elsewhere as well as in politics.

3. Are you of service in your church? Are you doing something to help make your church what it should be? If you aren't a leader or a Sabbath school teacher, are you a good follower and a faithful class member? Every bit helps.

4. Lastly, are you of service in your home? Do you do your part, or does some one else have to wait upon you? Can you be counted on, in an emergency? Can your spirit, good will, and patience be relied upon under trying circumstances?

Such are some of the elements of true greatness. Space forbids more than a bare outline, but everyday happenings and a good library will furnish abundant illustration.

Jesus' definition of greatness is in the Scripture lesson. Study it and refer to it in your talk.

4. *Talks: "Men Who Made Good."*—There should be at least two of these. One is furnished in the reading, "A Boy Who Served." Further facts about Andrew Carnegie's life may be obtained at public libraries. Do not stress his wealth; but the use of it as the factor in his greatness.

The other biography of a man we are leaving you to select and prepare. The names of Pasteur, Lord Shaftesbury, Jacob Riis, and Booker T. Washington have been suggested. Biographies of each of these are in common circulation.

6. *Talks: "Women Who Made Good."*—The basis of one of these may be found under the heading, "I Was in Prison and Ye Came unto Me." The life and work of Clara Barton, which is easily accessible to those young people living near any public library, is especially suitable for the other.

Junior Notes

3. *Superintendent's Talk: "Making Good."*—Study the suggestions in the special Senior note for "The Essence of Success." Make it as practical as possible by touching the lives of your boys and girls. You might add the question, "Are you of service in school?" Point out some of the ways in which boys and girls may be of value to a school. What they do, what they make of themselves, will reflect on their parents and teachers.

A big locomotive that can pull tons up a grade may lose much of its power if every tiny nut and screw is not in place. Just so the greatest success of our homes, church, and school depends upon the reliable service of the boys and girls.

4 and 7. *Readings.*—There are two short biographies furnished. It is suggested that instead of reading each, one of the older Juniors be asked to tell the story of at least one of them in his own words. In the first speak especially of the devotion and untiring service Andrew Carnegie gave his mother. Perhaps your town has a Carnegie Library. If so, speak of the advantages it has been to the people who live there.

6. *Talk: "Do My Honest Part."*—Study the interpretation of the Junior Law in the New Junior Manual, pages 40-45.

A Boy Who Served

"From his early boyhood, amid poverty, with no one to lift or lead him, he stood upon his own feet and stepped out into the path nearest to him, 'with a cheerful spirit doing the best he could as opportunity offered.' . . . His own city and State became known all over the world because of his sagacity, foresight, public spirit, and patriotism, of which the crowning example is the Hall of Peace at The Hague, which will ever stand as a memorial of a great mind and a true heart."

Thus spoke Hon. John Wanamaker, his fellow citizen and friend, on hearing of the death, Aug. 11, 1919, of the famous inventor, manufacturer, and philanthropist, Andrew Carnegie, at the age of eighty-three.

Born in poverty in the little town of Dunfermline, Scotland, Mr. Carnegie became known around the world. While loving dearly his native land and the land of his adoption, his interest reached out into other lands in the spirit of democracy.

When his parents immigrated to America, Andrew Carnegie was a bright, ambitious boy of twelve, having had some schooling in Scotland. His father, William Carnegie, was a poor weaver, well read, and strongly republican in sentiment; and his mother was a woman of superior mind and character, to whom Andrew was so unusually devoted that he did not marry till after her death in 1836. His father died, leaving Andrew at fourteen the sole support of his mother and his younger brother of seven.

Two years before, he had begun work as a factory boy, driving a dummy engine, the work of a grown man; then he was a telegraph messenger boy, and next an operator. A year after his father's death, at fifteen, he was earning three hundred dollars a year, and supporting his mother in contentment. Nine years later, during the Civil War, he was superintendent of the government railway and telegraph lines, having invented

the "block" system of signals which has been universally adopted.

Success followed every investment, whether in steel, express-company stock, or oil. The nucleus of the Carnegie millions was in sleeping-cars, then in iron construction. It was Andrew Carnegie who laid the first iron bridge over the Ohio River, at Steubenville, the span of three hundred feet then being remarkable. He introduced into America the Bessemer process of making steel.

Always regarding his wealth as a trust, during the last fifteen or twenty years Mr. Carnegie has given much thought to its disposition. Education owes some of its richest gifts to him, including the founding of public free libraries in hundreds of centers in this country; contributions to educational institutions of all kinds, and many other gifts by which he made it easier for those who lived after him to gain an education. A poor boy who "made" himself, he paved the way for others. Truly he deserves to be called "Great."—*Adapted from Jane A. Stewart.*

"Thou Didst It unto Me"

I BEND to help a little straying child
And soothe away its fears,
When lo! the Wondrous Babe, all undefiled,
Looks at me through its tears.

Beside a cot I kneel with pitying eyes,
A dying brow I fan;
The pallet seems a cross, and on it lies
One like this Son of Man!

The way is long, and when I pause to share
My cup, my crust of bread,
With some poor wanderer — oh, vision rare! —
A halo crowns His head.

O'er sin's dark stream there comes a drowning cry.
Its woeful tide I stem,
And grasp for one who sinks — the Christ is there,
I touch His garment's hem.

O Presence, ever new and ever dear,
My Master, can it be
In Thy great day of coming I shall hear,
"Thou didst it unto Me"?

—*Author Unknown.*

"I Was in Prison and Ye Came unto Me"

BARONESS MATHILDA WREDE was brought up in the palace of the governor of a province of Finland. Her father, the governor, was both wealthy and powerful. As a little girl she became interested in prisoners, when she saw, quite by accident, the smith welding red-hot irons on a group of convicts. The beautiful furniture her father presented her soon after failed to satisfy her. It reminded her of that group of suffering men, because it had been made in a prison.

The little baroness was carefully educated, and became a very gifted musician. One evening she planned to attend a society function with her father, but instead, went into a meeting where she heard some one preaching on John 3:16. The great love of God for her won the heart of this young noblewoman, and in spite of the discouragement offered her by her father, she gave her heart completely to the Lord.

A few days later a prisoner was sent to her home to fix a lock. Mathilda could not keep her new-found joy to herself, but told freely what great things God had done for her.

"Ah, Miss," answered the unfortunate man, "you should come out and tell us prisoners about it. We need it enough."

She promised to go and she went, and thus, though she knew it not, she entered upon her life-work. As she saw the great needs, the impression grew upon her that she should devote her life to the ministry of the imprisoned. While considering it, she had a remarkable guidance. A biography tells us of it and her subsequent work in the following words:

"To her final decision she had remarkable guidance. She had agreed to visit a prisoner, but decided to put it off in order to pay a pressing society call. On the night before — in vision or dream, which, she could not tell — a prisoner came into her white chamber with irons on hands and feet rattling as he walked. In the middle of the room he halted and looked at her with sorrowful eyes. She heard words with startling distinct-

ness: 'Thousands of poor chained prisoners sigh for life, freedom, and peace. Speak to them the word of Him who can make free, so long as you have time.'

"She tossed about, greatly disturbed, thinking of her youth, delicate health, and the burden which prison work would entail. Finally she opened her Bible. Her eyes fell first on Jeremiah 1:6, 'Ah, Lord God! behold, I cannot speak: for I am a child. But the Lord said unto me, Say not, I am a child: for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak.' With a prayer, she asked for a confirmation of her commission. The next passage which struck her eyes was Ezekiel 3:11, 'Go, get thee to them of the captivity, unto the children of thy people, and speak unto them.'

"Her ministry began in Kakola prison near Abo, where four hundred life-sentenced were interned. She was asked to speak to them in chapel on Good Friday. When she had finished, they were weeping. Day after day she visited them at their cell doors, preaching, teaching, writing for them, encouraging them, sympathizing with them. The most desperate, even maniacal prisoners calmed in her presence. One prisoner has described the effect which her first appearance made upon him, pining as he was behind the thick prison walls. 'I remember distinctly the moment when for the first time I saw her standing in the doorway of my cell. It was as if the daylight were streaming in, as if spring had come with its greenery in the barrenness of winter.' For forty years Miss Wrede has ministered to the men and women behind the bars."

No wonder the prisoners love her. Not long ago, when the government was sending thousands into Siberian exile, Miss Wrede was on hand to bid them good-by. "When, however, on the last evening she crossed the prison court, an arm stretched out through every grated window to her, and one of the prisoners called out, sobbing, 'Farewell, thou dearest daughter of our fatherland, thou only true friend of the prisoners.'"

Baroness Wrede, although of noble birth, lives in a small room on a back street. She eats only the coarse fare allowed prisoners. This is her sacrifice to her life-work. Day after day she visits prisoners. Evening after evening she listens to the woes of discharged and tempted men and women who come to her for help. She often goes out into the country where she visits ex-convicts. One invites her to his home, and sleeps on the floor before her door to see that she is not disturbed.

During the last ten years, when Finland and Russia have been swept by terror, her influence has been felt. The ex-convicts together with the most radical elements known as the Reds have held control. Many stories of cruelty are told, such as of their tying country people to chairs, with tongues nailed to their own tables, and bread left in front of them while they starve to death.

By birth a noblewoman and by life-work drawn to the Reds, Baroness Wrede has been able to wield a mighty influence on both sides. The Red guards have always treated her with utmost respect and kindness, and she has often been able to save others from torture.

A biographer tells the following story:

"One day a pair of Finnish bolsheviks came to her apartment and demanded money. 'Money I have,' she answered, 'but it is for the old and sick. Shame on you who are strong and young that you are not earning your own money.'

"'But we are hungry.'

"'So am I. But my breakfast is coming, and you may share it with me.' When it came, it was a single slice of bread and a little cabbage. The pair involuntarily laughed, and one whispered to the other, 'We have surely stumbled in on Mathilda Wrede.'

"'Yes,' said she, 'I am indeed Mathilda Wrede. As you see, the breakfast will not suffice for all, but if you will come to supper, there will be enough, and we will confer how such capable and industrious men as yourselves may earn your own meals.' They went off, with 'many thanks' and hat in hand."

Such has been the life of unselfish service of Baroness Mathilda Wrede. Surely she is great in God's sight, for she has visited those in affliction, she has served her country well, and her influence has been felt through a time of sorrow and trouble. Well does she deserve the title by which she is known in her country, "The Angel of the Prisons."

MISSIONARY VOLUNTEER WEEK

March 14-21, 1925

Including Missionary Volunteer Day

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

Purpose

MISSIONARY VOLUNTEER WEEK should prove a revival of the entire church in behalf of the children and youth. The spring Week of Prayer in our schools in past years has brought such spiritual blessing to the youth in training that it has given rise to the idea of bringing similar blessings to our young people in all the churches throughout the field. At the Autumn Council in 1920, the suggestion for Missionary Volunteer Week was adopted for the entire field, and it has developed into a permanent plan.

Each year better and larger results are experienced and reported. In one conference alone in North America in 1924 there were 115 young people converted for the first time, and 125 more who were reclaimed from a seriously backslidden condition. A union conference reported 117 converted during the week last year. Similar reports come from many places. By the united help of all our ministry and church members in behalf of the younger generation growing up in our midst, much good will come, not only to them, but also to all the members of the church.

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.

In response to requests from the field the Missionary Volunteer Department is supplying the following program in the hope that it will prove especially helpful in churches where no minister can be 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."

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. 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.

It is essential to gather the leaders among the young people (Missionary Volunteer and Sabbath school officers, etc.) together, and with them, put forth united effort 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

M. V. Pledge No. 10. Personal Resolutions.	Per 100	\$1.00
M. V. Pledge No. 11. Morning Watch Pledge.	Per 100	.50
M. V. Pledge No. 12. Decision Card.	Per 100	1.00
M. V. Pledge No. 13. Prayer Band Pledge Card.	Per 100	.70
M. V. Leaflet No. 19. Messages to Young People.	Each	.02
M. V. Leaflet No. 23. The Life-Work.	Each	.02
M. V. Leaflet No. 35. Marrying Unbelievers.	Each	.03
M. V. Leaflet No. 47. Personal Work.	Each	.04
M. V. Leaflet No. 50. Lives of Great Men.	Each	.02
M. V. Leaflet No. 60. Your Mother.	Each	.01
M. V. Leaflet No. 61. Our Young People and Their Work.	Each	.01
M. V. Leaflet No. 64. The Secret of Soul-Winning.	Each	.00
M. V. Leaflet No. 66. Margaret's Morning Watch.	Each	.01
M. V. Leaflet No. 67. God's Remedy for Sin.	Each	.01
M. V. Leaflet No. 68. For Backsliders Only.	Each	.01

M. V. Leaflet No. 69. Is Jesus Real to You?	Each \$.02
M. V. Leaflet No. 71. Keep the Home Fires Burning.	Each .02
M. V. Leaflet No. 72. Others May; You Cannot.	Each .00½
M. V. Leaflet No. 74. Living the Life That Wins.	Each .01
M. V. Leaflet No. 75. With the Book of Books.	Each .01
M. V. Leaflet No. 76. Storing Light (Junior Bible Year).	Each .01
M. V. Leaflet No. 77. To Love, Honor, and Cherish (Marriage Experience).	Each .02
M. V. Leaflet No. 78. Life's Purpose at the Judgment Bar.	Each .01
M. V. Leaflet No. 79. What Shall I Read?	Each .03
M. V. Leaflet No. 80. Former Reading Course Books	Each .02
M. V. Leaflet No. 81. Victory in Christ.	Each .25
Missionary Volunteer Camp-Meeting Helps.	Each 2.00
The Ministry of Healing.	Each 1.25

Helps for Junior Workers

SUGGESTIONS for workers among Juniors will be found on pages 23 and 24 of this number of the GAZETTE.

The Program

WITH a prayer that the efforts put forth this week may result in the saving of many precious souls, we submit the following suggestions and studies. The plan is to follow the general theme of Elder MacGuire's book "The Life of Victory." It is not intended that the book will be read in service, but that the references to it will serve as a guide in preparing talks and original studies for the meetings. If occasionally a chapter is read, let the reader give it thorough study and render it in an able manner.

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, arranges the order of 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.

Sabbath, March 14 Missionary Volunteer Day

Early Training in the Christian Life

J. A. STEVENS

(A Study from the Bible and the Testimonies)

1. WHERE is to be laid the foundation upon which to build the work for the restoration and uplift of humanity?

"The restoration and uplifting of humanity begins in the home."—*"The Ministry of Healing,"* p. 349.

2. Upon whom does the responsibility rest for the success of this work?

"The work of parents underlies every other."—*Ibid.*

3. What question should ever be uppermost in the minds of parents? Judges 13: 12.

4. With what diligence should parents train their children in God's way? Deut. 6: 4-9, 20-25.

5. What part does the father have in this work of training?

"The father is the lawmaker of the household; and like Abraham, he should make the law of God the rule of his home. God said of Abraham, 'I know him, that he will command his children and his household.' There would be no sinful neglect to restrain evil, no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the claims of mistaken affection. Abraham would not only give right instruction, but he would maintain the authority of just and righteous laws. God has given rules for our guidance. Children should not be left to wander away from the safe path marked out in God's Word, into ways leading to danger, which are open on every side. Kindly, but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied."—*"The Ministry of Healing,"* pp. 390, 391.

6. What is the mother's share?

"There is a God above, and the light and glory from His throne rests upon the faithful mother as she tries to educate her children to resist the influence of evil. No other work can equal hers in importance. She has not, like the artist, to paint a form of beauty upon canvas, nor, like the sculptor, to chisel it from marble. She has not, like the author, to embody a noble thought in words of power, nor, like the musician, to express a beautiful sentiment in melody. It is hers, with the help of God, to develop in a human soul the likeness of the divine.

"The mother who appreciates this will regard her opportunities as priceless. Earnestly will she seek, in her own character and by her methods of training, to present before her children the highest ideal. Earnestly, patiently, courageously, she will endeavor to improve her own abilities, that she may use aright the highest powers of the mind in the training of her children. Earnestly will she inquire at every step, 'What hath God spoken?' Diligently she will study His Word. She will keep her eyes fixed upon Christ, that her own daily experience, in the lowly round of care and duty, may be a true reflection of the one true Life."—*Id.*, pp. 377, 378.

7. What influence did early training have upon the life of Joseph and Daniel?

"By their wisdom and justice, by the purity and benevolence of their daily life, by their devotion to the interests of the people,—and they, idolaters.—Joseph and Daniel proved themselves true to the principles of their early training, true to Him whose representatives they were."—*"Education,"* pp. 56, 57.

8. What early influence helped to shape Timothy's later life? 2 Tim. 1: 5; 3: 14, 15.

9. What should be the aim of parents in the training of their children?

"True education is missionary training. Every son and daughter of God is called to be a missionary; we are called to the service of God and our fellow men; and to fit us for this service should be the object of our education.

"This object should ever be kept in view by Christian parents and teachers. We know not in what line our children may serve. They may spend their lives within the circle of the home; they may engage in life's common vocations, or go as teachers of the gospel to heathen lands; but all are alike called to be missionaries for God, ministers of mercy to the world."—*"The Ministry of Healing,"* p. 395.

"God's Word does not repress activity, but guides it aright. God does not bid the youth to be less aspiring. The elements of character that make a man truly successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous application, the untiring perseverance,—are not to be discouraged. By the grace of God they are to be directed to the attainment of objects as much higher than mere selfish and worldly interests as the heavens are higher than the earth."—*Id.*, p. 396.

10. What is the fruitage of this sacred endeavor? Prov. 22: 6; Ps. 144: 12.

Uplifting Christ in the Home Life

H. T. ELLIOTT

"MOREOVER your little ones, which ye said should be a prey, and your children, which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it." Deut. 1: 39.

Many sermons have been preached comparing the advent movement with the exodus movement, and the hearts of the listeners have been inspired to greater faithfulness through the assurances derived from the ancient experience of the children of Israel. The sad experience of lack of faith on the part of the parents is referred to in our text. Through their unbelief at the border, they lost the privilege of entering Canaan. But even in the difficult situation in which the people found themselves through their lack of faith, God assured them that their children would go through to the Promised Land. It would be heart-rending, indeed, if at the border of the heavenly Canaan this exodus experience should be repeated in the lives of parents in the advent movement.

The last prophecy of the Old Testament calls attention to the fact that in the last days the hearts of the fathers would be drawn to the children, and the hearts of the children to the fathers. We are living in the last days, but perhaps no generation has shown such a tendency to separation between parents and children as the present one.

Generally speaking, for about two generations there has been a diminishing attempt to maintain a positive Christian influence in the homes. Because many parents have become confused in their religious experience, they have taught their children only their own ingrained principles of right conduct which lingered with them after their faith in the Bible had been abandoned. But no definite Christian experience can be maintained unless it is founded upon the doctrines of the Word of God. As the Word of God dies out in the hearts of men, they become more and more selfish. And they are less and less able to continue the ideals of Christian conduct.

The youth of the present day need our sympathy and help. The great mass of them in the world have been taught little or nothing of faith in Christ. They have grown up without religious training in the home, and under an influence of indifference to, or direct contradiction of, religion in the schools and in business.

It is not surprising, therefore, that there is a gulf fixed between the parents and youth of this generation. The older ones realize that the ideals by which their lives were molded are being renounced by the young people of the land. There are many who are perplexed by the spirit of abandon and the irresponsible actions manifested among youth of the present age. They are pointing out the defects of the young people.

And there is no denying the defects of youth. The young people of today are impatient. They want what they want, and they want it right away. They are pleasure loving. Every generation of young people has loved pleasure; but the significant thing about the rising generation of today is their hardness, and indifference to others in the pursuit of their pleasure. Young people do not willingly accept the ideals of parents. They would rather experience the whole round of trouble and perplexity than to conform to the advice of former generations.

But on the other hand, when there is proper training of the youth, they reveal the qualities of leadership, for which the church is in need. The impatience of youth, when properly trained, becomes the necessary and splendid quality of assertiveness of a Luther or a John Wesley or a James White. The desire to try the untrodden track contains in it the element of individual faith, which carries one on in his experience, no matter what may be public opinion, or what opposition may be encountered, so long as one has a full belief in the leading of God.

Many of the great religious movements have been under the leadership of young men. We speak of the Pilgrim Fathers. It is inspiring to note that of the one hundred two people on the "Mayflower" only two were over fifty years of age; only nine were over forty; thirty-nine of them were under twenty-one years of age. Bradford was thirty-one; Winslow was twenty-five; Standish was thirty-six; and Alden twenty-one. Calvin, from whom it is said that seventy-five per cent of Protestant theology has been derived, was twenty-four years of age when he was in the midst of his work. Luther was but thirty-three when he posted his famous ninety-five theses on the door of the Castle Church at Wittenberg, Oct. 31, 1517, and when he appeared before the Diet of Worms (which Carlyle calls the greatest moment in modern history), he was only thirty-eight.

But just as in ages past young people have responded to the call of God in their lives, so they will respond today. There will be some who will not the part of Joseph or Esther, of Luther or John Knox, and of William Miller or James White. They are willing to do right when they realize the right. The prophecy of Malachi still stands, and it is true that God will stir our hearts to bring the parents and children of His chosen people into heartfelt unity. Young people are quick to discern the defects and faults of older ones. And we must admit that they have not always had perfect examples on the part of their elders to follow. We confess that they have not always had good leadership to encourage them in the Christian life.

Judge Cropsey, in the *New York Sun* and the *Globe*, says:

"Most of the criminals are boys and young men. To be exact, over eighty per cent of them are less than twenty-five years of age. If the people of Brooklyn ask why so many youths become criminals, I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all youthful offenders committed crime because they had bad associates, and were not under the proper influences in the years when boyhood was turning into manhood—between the ages of twelve and eighteen. That is the most important period in a boy's life. Then his ideals are acquired, his character formed. . . .

"We can lessen the crimes in our midst by giving our attention to the youths. They need a man's guiding hand and helpful personality. They need the example of a true man's life in forming their character."

There is great need of urgent labor among our young people. Where they have had proper leadership in the home and in the church, they have rallied to the third angel's message in a strong way. It is encouraging to note that half of the people who have

been baptized into this church in North America over a period of years are young people. On the other hand, where there has been a lack of attention to their training, or an indifference to their needs, they have been lost to the truth.

"There are many who ought to become missionaries, but who never enter the field because those who are united with them in church capacity or in our colleges do not feel the burden to labor with them, to open before them the claims of God upon all their powers, and do not pray with and for them. The eventful period which decides the course of life passes, their convictions are stifled, other influences and inducements attract them, and temptations to seek positions that will, they think, bring them financial gain, take them into the worldly current. These young men might have been saved to the cause."—*Counsels to Teachers*, pp. 500, 501.

What we do for them must be done in early years.

It has been said that the average age of conversion is sixteen years. There are probably as many converts before their sixteenth year as afterward throughout their lives. In a review of the criminal record of the city of Chicago, the *Chicago Tribune* pointed out that the average age of the criminals in the city of Chicago for the year 1921 was sixteen years. It was stated at the World's Purity Federation in 1922 that the average age of the girls that are entered in the Florence Crittenden Home for Fallen Girls had dropped in the last ten years from twenty-eight to sixteen. The character of the boy or girl is pretty well determined by the sixteenth year.

One cannot hear these figures without being aroused concerning our own young people. The following encouragement from the spirit of prophecy will inspire all to more earnest work during this Missionary Volunteer Week:

"In all that pertains to the success of God's work, the very first victories are to be won in the home life."—*Testimonies*, Vol. VI, p. 354.

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Id.*, p. 430.

"If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved."—*Id.*, Vol. VII, p. 11.

When we hear these statements, the desire burns within us to make our homes "symbols of the family in heaven." A great teacher said, "Come, let us live with our children." Let us live *with* our children, not merely *for* them. You can do nothing *for* a boy, but you can do anything *with* him. Many a father is straining every nerve and all his energy in order to provide for his boy or girl a better home, better comforts in life, and a better education than he himself had when he was a boy. It is right that parents should provide the best they can for their children. But it may be that while he is busy providing *for* his boy, the boy is being lost because of lack of father's comradeship. What boy's heart has not been thrilled by the simple associations with his father in a game, on an outing, or in working with him at a task!

No permanent religious experience can easily come to the young people unless it is sustained by the life in the home. How important it is, then, that "for their sakes we sanctify ourselves" today. Shall we not pledge ourselves here and now to uplift Christ in the home life in such a way that the boys and girls who grow up among us, shall be attracted to the Saviour of us all? "I, if I be lifted up, . . . will draw all men unto Me."

Sunday, March 15 The Awful Nature of Sin

C. A. HOLT

SIN destroys and hurts and wounds. It kills the soul in man, and with the soul destroyed there is nothing to which God can appeal. It is like heroin, the drug that dissipates the moral sense and shatters the intellect until its addicts become as insensible to humane appeal as the wild beast of the forest.

This is no idle fancy. In "Steps to Christ" (pocket edition), pages 32-34, are these impressive sentences:

"Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us, and work out our destruction."

"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. . . .

"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.'"

From these words three things are clear. The first is that sin is our enemy. However gilded and alluring and pleasant it seems to be, it kills the spiritual life and leaves us wounded, shriveled, and horribly misshapen within. The saddest picture a worker for God ever sees is the pitiable deformities wrought by sin in the lives that are open to Him. The sight Jesus had of it broke His heart. On the way to Calvary, staggering under His cross, He said, "Weep not for Me, but weep for yourselves, and for your children." The condition of His persecutors was sadder than His own. The slavery and death of the soul under the lash of sin is infinitely more pitiable than what they could do with spikes and spear to His hands, His feet, His side.

If we understood this more clearly, we would hate sin more than anything else in the world. We would resist, as He did, unto blood, striving against sin in our own lives, and make it the supreme passion of our hearts to help liberate others from its terrible bondage.

The second fact that is evident from the foregoing words is that God does not destroy the sinner; the sinner destroys himself. By holding to sin he shelters that in his life which kills his own soul and leaves him without spiritual sensibility and discernment. He grows hard of heart, dull of hearing, and blind of spiritual sight. He reaches the point where he cannot see God, nor hear His voice.

The third fact is that the grip and destructive power of sin is so terrible that the sinner cannot save himself. What sin has killed in him he cannot revive. He is as helpless to restore his mutilated soul as he would be to attach a leg or arm again after having once cut it from his body. He can kill himself, but he cannot give himself life. He is dead in trespasses and sins, and he cannot perform the miracle of resurrection.

The thought of this should make men pause. They should hesitate to plunge into pits from which they cannot recover themselves. They should think well before they lock themselves in vaults from which there is no escape except by the mercy and grace of some one on the outside.

God is our friend. Sin is our enemy. God wants us to let Him take away the sins of the past and keep us from sin every day, because He cannot bear to see us hurt and lashed and deformed by the brutal tyranny of evil in our lives. He loves us. He would die again if it would save us. But because the blessed fruits of righteousness are dearer than life, and the ravages and suffering of sin are more terrible than death, it is His friendly act to continue righteousness through the gift of eternal life to those that love it, and end the woes of sin by death to those that will not let sin go.

Of all His blessings, the greatest He can give the unrepentant sinner is the kind release of death. The terrible character of sin is revealed in this. There is no release from it but in death. Those who love righteousness find that release in the death of Christ. The unrepentant world will find theirs in the second death at the last day.

How Can God Justify a Sinner?

It is intended that some one give in his own words a message similar to the one in "The Life of Victory," pages 19-26. Other books which will be a help are "Steps to Christ" and "Bible Readings for the Home Circle."

And Yet You Are Sinning Still

This is a very effective message in poetical form, given in "The Life of Victory," page 10. One of the young people could memorize it and give it in a manner to stir the hearts that may be hesitating.

Monday, March 16

How Can a Sinner Secure Justification?

On this question many young people stumble, not understanding clearly the first steps in conversion. A good outline for a talk is to be found on pages 27-31 of "The Life of Victory." "Steps to Christ" also contains a very clear statement of how to begin the Christian life of faith.

What Is the Meaning of the Christian Life?

The fragment of a poem on page 45 of "The Life of Victory" is a good one to provoke thought and self-examination. One of the older Juniors would render this very well. It would be effective in view of the subject following.

Delivered by Death

Many think that Christ died to save sinners from death; that is, from the necessity of death to self and sin, from crucifixion of the carnal man. The purpose of this meeting is to reveal the truth that the "old man" is dead, and we live in "newness of life." Both "Steps to Christ" and "The Life of Victory," pages 33-45, are good helps in preparing this study.

Tuesday, March 17

The Need of Prayer and Bible Study

A. W. SPALDING

FIRST of all, what is Christian life?

I will tell you what it is not. It is not the life that Christ did not live. It is not fearing, and failing, and vainly wishing. It is not grasping, and getting, and selfishly keeping. It is not withholding, and denying, and forbidding. It is not a scramble to get to heaven.

And I will tell you what it is. It is the life that Christ lived. It is loving, and trusting, and thankfully accepting. It is receiving, and increasing, and unselfishly giving. It is a laying of all at the feet of Christ, and a filling of the life so full of joy and power and liberty that we have heaven with us all the time, in the presence of Jesus.

Christ hears his cry, and He steps down beside him, and takes him up in His arms, and carries him out of the Slough of Despond, and cleanses him, and clothes him, and feeds him, and fills him with the love of God. Then he is a Christian, and he has the Christian life.

Now what does he do? He does what Christ did and does. He goes about doing good and healing all that are oppressed of the devil. How can he heal them, how can he deliver them? By giving them of that which he received from Christ.

How does he get it? He gets it by feeding on the bread of life and thereby becoming filled with divine strength and power and knowledge. The Word of God in human form is Jesus Christ; the Word of God in printed form is the Bible. When we receive the Bible into our minds and hearts, study it, meditate upon it, are comforted by it, instructed by it, inspired by it through the revelation of the Holy Spirit in our minds, then we are receiving Christ Himself. And by receiving Him we are filled with the power He has to bless and save others.

Then do we need to study the Bible?—Yes. But why?—It gives us spiritual strength. But for what purpose?—We enjoy life, we appreciate strength; but the ultimate purpose is to use that strength in the service and the salvation of our fellow men.

And do we need prayer in our Christian life?—Yes. But why?—Oh, truly, to meet and overcome temptation, whether it be of appetite, or pride, or ambition, or evil pleasure. But that is only the initial need. We need to overcome temptation because the overcoming of temptation gives us force of character, spiritual strength, and that strength is to minister to others' needs. We need to pray, not merely that we may be saved, but that we may do the work of Christ.

Until we have reached the state of the Christian where self sinks out of sight, we have not gone very far in the Christian way. Until we know what it is to forget our uneasiness of appetite, our pain of mind, even our agony of soul, in the face of others' need and woe, we have not entered deeply into the love of Christ.

Jesus asks us to become His fellow workmen, to learn of Him how to minister to others. Only unreserved surrender can do that, a surrender that gets beyond seeking to be saved, and seeks only to save; that ranges itself alongside the plea of Moses to be wiped out if Israel were not saved; that aspires to the renunciation of Jesus who knew not as He died for the world that He might ever see life again.

To seek and find that experience of Christian living, we require prayer and Bible study. We must talk with God, and have Him teach us. And to maintain that life, we shall most certainly, with conviction and with joy, daily find God in His sanctuary.

Alive unto God

THE one who has the privilege of presenting this subject will find that "The Life of Victory," pages 47-56, contains a simple, easily understood presentation. It is important to help the beginner in the Christian way to find the true joy of living the life with the indwelling Christ. Many who have been long in the way do not comprehend it well. Search other books for helps also, especially the writings of the spirit of prophecy.

Wednesday, March 18

How to Overcome Temptation

LYNN H. WOOD

NOTE TO READER.—If, when reading this article, the following outline could be placed upon a blackboard, step by step, as the reading proceeds, it would give much help in establishing the various points:

Kinds of Temptations	To Overcome
1. Lust of flesh (Personal desires). Outward temptations. Cultivated or hereditary.	1. Maintain integrity. Prayer and Bible study. Meditation.
2. Lust of eye (Thought-life). Inward foes and perplexities.	2. Hold conscience void of offense.
3. Pride of life (Appearances). Tests of prosperity and adversity.	Avoid { reading seeing } that hearing } which breaks down purity of thought-life.
Satan's Methods	3. Live entirely for others.
1. Appetite.	Our Methods
2. Presumption.	1. Gold tried in the fire.
3. An easier road.	2. White raiment.
	3. Eyesalve.

Temptation and How to Overcome It

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." 1 John 2: 15, 16.

This text gives us three definite kinds of temptation.

1. *The Lust of the Flesh.*—This means all personal desires of appetite or passion,—outward temptations that may come to us through cultivated or hereditary channels. It is something that pleases us, fascinates us.

2. *The Lust of the Eye.*—The eye is the door to the mind, so under this head come all the temptations of the inner thought-life. These are the inward foes and perplexities with which we all have to battle, and which, perhaps, very few others than ourselves know anything about. If Satan can get us to disregard our conscience, and permit our thoughts and unexpressed desires and ambitions to be subservient to his will, he has gained the victory; for the thought-life is the breeding place of all outward actions.

3. *The Pride of Life.*—Under this head come the derision, the mocking and reviling of the person who tries to walk carefully before his God. He is spoken of as a fanatic, as narrow, and without any broad-minded view of life. Under this head also comes the test both of prosperity and adversity,—prosperity because we have money to spend on ourselves, and thus do not help others; adversity because we do not have money to help ourselves, and thus feel we cannot help others.

Three Methods of Attack

With the three great classes of temptations, the Bible also speaks of three definite methods that Satan uses in his attacks:

1. *Appetite.*—This was the first temptation that he brought to Christ. It was the temptation by which he won the victory in the garden of Eden and brought all the misery to the world; and one has to look only within his own life to see that Satan is still using this as one of his most effective methods.

2. *Presumption.*—Doubtless many of us think that we are not guilty of the sin of presumption, but it is one of Satan's favorite methods.

"Presumption is a common temptation, and as Satan assails men with this, he obtains the victory nine times out of ten. Those who profess to be followers of Christ, and claim by their faith to be enlisted in the warfare against all evil in their nature, frequently plunge without thought into temptations from which it would require a miracle to bring them forth unscathed."—*Testimonies for the Church*, Vol. IV, pp. 44, 45.

How many times we have thought that because God has forgiven us for our sins in the past He will forgive us again; and so we go on sinning over and over again in the same way, and asking Him repeatedly to forgive, little realizing that our natures are weakening to the point where we will find it difficult to come back.

"Often when Satan has failed of exciting distrust he succeeds in leading us to presumption. If he can cause us to place ourselves unnecessarily in the way of temptation, he knows that the victory is his."—*The Desire of Ages*, p. 126.

3. *An Easy Road.*—When Satan led Christ to the mountain top, and showed Him the kingdoms of the world, he was trying to get Christ to accept an easier way than to sacrifice His life on Calvary. How beautifully this method works today, and how many of us sink back in chairs of ease, thinking that we can care for ourselves, and at the same time help along with God's work, instead of being willing to lay aside the comforts and joys of this life and share the sacrifices that Christ manifested!

These three methods may be applied to any one of the three great classes of temptations, and it is necessary for us to have a very accurate knowledge of Satan's methods in bringing these various temptations to us in order to know how to meet them.

Three Ways to Overcome

1. The only way we can overcome the great temptation, "the lust of the flesh," is to maintain our integrity before God. This can be done only through prayer, Bible study, and meditation. If we do not spend some time with God in prayer every morning, this alone will be ample reason for all our failures.

"Satan assailed Christ with his fiercest and most subtle temptations; but he was repulsed in every conflict. Those battles were fought in our behalf; those victories make it possible for us to conquer. Christ will give strength to all who seek it. No man without his own consent can be overcome by Satan."—*The Great Controversy*, p. 510.

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons."—*Id.*, p. 600.

"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*, page 21.

What a strength to meditate upon these promises early in the morning before we take up the day's duties.

2. Have a conscience void of offense toward God and man.

"Yet we have a work to do to resist temptation. Those who would not fall a prey to Satan's devices must guard well the avenues of the soul; they must avoid reading, seeing, or hearing that which will suggest impure thoughts. The mind should not be left to wander at random upon every subject that the adversary of souls may suggest."—*Id.*, p. 60.

"It is a masterpiece of Satan's deceptions to keep the minds of men searching and conjecturing in regard to that which God has not made known, and which He does not intend that we shall understand. It was thus that Lucifer lost his place in heaven. . . . Now he seeks to imbue the minds of men with the same spirit, and to lead them also to disregard the direct commands of God."—*The Great Controversy*, p. 523.

If we avoid anything that will direct the trend of our thought-life in unforbidden channels, God will give us of His Spirit to overcome all hereditary and cultivated tendencies to evil.

3. Unselfish service for others. The only way to break down the pride of life is to give our lives, day by day, in unselfish ministration to others.

"The followers of Christ are to separate themselves from sinners, choosing their society *only when there is opportunity to do them good*. We cannot be too decided in shunning the company of those who exert an influence to draw us away from God."—*"Patriarchs and Prophets,"* p. 459.

Ease and self-indulgence leave the soul unguarded, and Satan finds ready access to our lives; but active service for others leaves us no time for anything but thanksgiving to God for His great blessings to us. To the church in this last generation God has given three definite methods of developing into an overcomer:

"I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see." Rev. 3: 18.

The gold represents the faith and love—faith toward God, and love toward our fellow men—that are manifested in a life truly dedicated as a living sacrifice to the Master.

The white raiment represents the integrity of character and the righteousness of Christ which He will impute to those who will seek for His help.

The eyesalve is the spiritual discernment that enables us to shun the easier road and make for the hill pathway that leads toward the city of God. Speaking of John the Baptist, the spirit of prophecy says:

"His spiritual perceptions were clear; He had developed strength and decision of character, and through the aid of the Holy Spirit He was able to detect Satan's approaches, and to resist his power."—*"The Desire of Ages,"* p. 102.

With these tools placed in our hands by the Master, we are enabled to "fight the good fight of faith" and win the victory; and before us Jesus holds out the most marvelous welcome ever extended to a member of His universe:

"To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne." Rev. 3: 21.

These temptations that God permits us to enjoy (James 1: 2) are to fit us for participation in this final victory.

"The Lord permits His people to be subjected to the fiery ordeal of temptation, not because He takes pleasure in their distress and affliction, but because this process is essential to their final victory."—*"The Great Controversy,"* p. 528.

May God help us all that we may so overcome through the strength the Spirit of God gives us that we shall be able to participate in that grand song of victory that will be sung as the redeemed host stands on the sea of glass.

Resurrection Life

THE chapter by this title in "The Life of Victory," pages 57-62, gives the basis for an inspiring study of this step in Christian living. This is the middle of Missionary Volunteer Week, and it would be well if this talk could be followed by an earnest season of prayer—pray for ourselves, for the sanctification of the young people and children, and for the needs in our local community.

Thursday, March 19

Faith Makes It So

How many times those who are trying to serve God are led into discouragement because of their feelings. An abiding trust is essential. Do not let this week go by without making very plain to the children and youth the way to exercise faith. "Steps to Christ" and "The Life of Victory" are both good sources for the principles to be made clear in this talk.

Right Action of the Will

STRONG minds have studied, and many books have been written on, the importance of developing the will-power in order to succeed in life. There can be no successful Christian experience without the "right action of the will." Our youth and those newly attempting the Christian life must be led to understand the proper relation of the will to the marvelous transformation which follows faith in the Saviour. There are chapters in "Steps to Christ" and in "The Life of Victory" that will be very helpful to the one requested to give this study.

Transverse or Parallel

THE beautiful poem under this title on page 92 of "The Life of Victory" is a very fitting appeal with which to close this evening's meeting. Have one of the Missionary Volunteers who can recite well, present it.

Friday, March 20

The Closest Union

IN "The Life of Victory" there is a chapter showing the close union of the converted believer with the Saviour. This close union by faith is the theme of happy contemplation on the part of the Christian, and it is by abiding in Christ that the Christian life is possible. The one who presents this study has the privilege of pointing out the fact that "the true, joyous life of the soul is to have Christ formed within, the hope of glory."

The Power Provided

BECAUSE they are weak and seemingly unable to bring about in their own lives what they think others are enjoying of the Christian experience, many hesitate to accept Christ at all. They say, "I have tried so many times, and every time I fail." They need to understand how to accept the power that is in Christ, and how God can "do all things" for them through Jesus. Helps on this topic will be found in "The Life of Victory," pages 85-91, and in "Steps to Christ" and other works of the spirit of prophecy. This evening's studies could well be followed by a testimony service if the leader thinks best.

Sabbath, March 21

The Power of a Purpose

M. E. KERN

ONE day on the Steamship "Suva," between Australia and Fiji, my cabin mate said, "I do not understand the purpose of life, anyhow." He was a man who had passed his childhood and youth, and was far toward middle life, and yet did not understand the purpose of his existence. Worst of all, he is not likely to learn, for he leaves God out of the question.

Humanly speaking, I felt quite insecure on that little "Suva" tossing about on the rolling waves of the great ocean; but I was thankful for one thing,—that the captain knew where he was going and understood how to navigate the ship. Yet there are thousands who are drifting on the sea of life with no real, definite idea of what life means, and without an individual purpose,— "drifting to eternity."

Young people, to succeed, must have an all-absorbing purpose. Nothing can take the place of this. You may be a genius, possess great talents, secure much learning, and labor untiringly; but unless these things are directed toward the achievement of a worthy life purpose, your life will be a failure. On the other hand, there is great power in a noble purpose. So,

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless 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 long been riding safely,
But they drifted with the tide."

The little child is concerned with its immediate surroundings and comforts; but when that child enters the gateway of manhood, he begins to think of the problems of life,—whence he came, whither he is going, and the object of existence here. In fact, it is these "long, long thoughts" of the youth concerning life that mark the transition from childhood to young manhood and womanhood.

Our ideals and purposes make us what we are. One's resolutions are a prophecy of what he will be; for most of us get what we want, if we really want it, and really know what it is we want,—not occasional resolutions or desires, but habitual purposes.

How important, then, that our purposes should be right! How important that our purpose for ourselves should be the same as God's purpose for us; for He who created us has a glorious purpose for each one.

When Saul, on the way to Damascus, met Jesus, his whole purpose in life was changed. Twenty-eight years afterward he confessed that he had not been disobedient to that heavenly vision. He spent his whole life carrying out that purpose. "This one thing I do," he said.

As a study of life's problems and the adoption of some purpose marks the entrance into young manhood and womanhood, so adopting God's purpose marks conversion, or the entrance into the new life in Christ Jesus. We are told in the spirit of prophecy to "let the truth for this time be cordially received, and become the basis of character, and it will produce steadfastness of purpose, which the allurements of pleasure, the fickleness of custom, the contempt of the world-loving, and the heart's own clamors for self-indulgence, are powerless to influence." Who does not want such a purpose as this?

Thus established in God's great purpose for us, we shall be guided by Him who dwells in our hearts, in choosing the work in which we can best serve Him. As Jesus lived to bless others, so will we: as He went about doing good, so will we. In this time, whatever our particular vocation may be, all the scattered energies of the soul will be gathered up and focused upon that noblest of all purposes, "The advent message to all the world in this generation."

The Christian's Life of Growth and Development

J. S. JAMES

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

THE apostle Peter likens a newly converted soul to a newborn babe (1 Peter 2: 2), whose food at first must be milk in order that it may grow, and Paul speaks of this continuous development as a process of growth, saying that we "may grow up into Him in all things, which is the head, even Christ." Eph. 4: 15. The apostle Peter speaks of growing in knowledge and grace, while Paul, in his epistle to the Thessalonians (2 Thess. 1: 3), speaks of growing in faith.

The life of every Christian is ever enlarging and expanding. Life means growth. If a Christian lives, he must grow—he will grow. This truth is often illustrated in nature. A seed is planted in the ground. Heat, air, moisture, and light start it growing. It begins to raise itself above the ground, and every moment thereafter, until it has reached its full maturity, it undergoes a process of continual building and adding, climbing upward, higher and higher, and becoming stronger every day. At no point does the work of growth hesitate. Nature knows nothing of a stationary or dead-level existence. The moment the process of growth ceases, death sets in, for life builds up and increases, while death breaks down and destroys.

The life of the Christian can very well be likened to the growth of a plant. It begins as a result of a seed of truth sown in the heart. Here it may abide for a longer or shorter period, but in God's own time the Holy Spirit warms and waters it, and causes it to burst forth into life. The beginning may be small and obscure and weak at first,—just a tender shoot in the ground,—but it gains its strength as the process of growing continues, until Christian character is at last fully perfected.

At every stage of growth in nature the plant is perfect. The kernel of corn which puts forth its tender sprout beneath the earth's crust is perfect in that state of growth, just as perfect as it will be later when it waves its stock and leaves above the ground and yields its fruit at harvest time. It is perfect at every moment from the seed to the harvest, but every moment finds it growing and enlarging.

And so it is in Christian experience. The newborn soul bursts forth in a life of joy and perfection. But it does not rest content with its small measure of experience. There is something fuller, larger, and more complete farther on. Every day will find our feet resting upon higher levels. Every day will bring to our eyes new visions of opportunity and service. But every stage of this onward, upward experience will be perfect, until we reach the full stature of Jesus Christ in a completed life.

But life and development in nature as well as in spiritual matters depends upon two things: life depends upon food; development depends upon trial, test, experience. At the same moment the bursting acorn lifts its tender sprout above the

ground it begins sending down a series of roots to take firm hold upon the earth, and through them to draw moisture and food from the surrounding soil. The richer the soil, the more rapid the growth; and as the tree rises above the ground, spreading its limbs and leaves to gather from the air, sunshine, and rain, it is nourished from above and beneath by the wise provision of the Creator.

As the tree grows higher and higher above the ground, it becomes more exposed to the elements. Its top is swayed by the winds, and the storms in their fury assail it. In the winter it is wrapped in the chill of snow and ice. In summer it droops under the scorching rays of the sun, outlives the drouth, and often survives the ravages of the forest fire.

All that has been said about the life and development of a tree, can be applied with equal truth to the life of a Christian. In the Bible the life of the righteous is frequently likened unto trees.

Food for spiritual life is promised from God, and He provides it liberally. Without attempting to name everything in the heavenly menu, I will mention two great essentials—the Word of God, and prayer. Jesus says, "The words that I speak unto you, they are spirit, and they are life." John 6: 63. Shortly before saying this He said to the tempter in the wilderness, "Man shall not live by bread alone, but by every word of God." Luke 4: 4. The afflicted patriarch expressed his valuation of God's work in the following language, "I have esteemed the words of His mouth more than my necessary food." Job 23: 12.

How wonderfully the Word of God is suited to supply every need of our spiritual growth!

Bible study alone is not enough to feed the soul. We must pray. If we do not know how, let us with the disciples ask the Lord to teach us how. Let us study the prayers of the Bibles, particularly the prayers of the Master Himself. Prayer is talking with God as with the closest friend. It is the wings that bring us with all our need into the presence of God. But prayer does not consist alone in pleading our needs. In prayer we are giving grateful thanks for past blessings, and those contained in promises for the future as though we now possessed them. In prayer we talk with God just from the pure joy of conversing with a friend or lover. We may also pray to God in song. The psalms are prayers, at one time set to music, and used for worship on public occasions, and in private devotions. How much we need to cultivate the prayer-life! The earthly life of Jesus was a life of prayer. He could not live a victor over sin without it, nor can we His children; for He was our example in all things.

"Finally, my brethren," says the apostle, "be strong in the Lord, and in the power of His might." Eph. 6: 10. Christian character and strength come mostly through test and trial. Like the tree, we must face the wind and storm, endure the heat and frost, and sometimes be cast into the furnace. But all these experiences develop true Christian fiber and make us strong to resist evil. Trials and tests are sent to us from God, and are the tokens or signs of His good pleasure in us (2 Thess. 1: 4-6), and not, as some are tempted to think, because He is angry or displeased with us. Gold and silver is passed through the furnace to remove the dross, but the fire does not injure the pure metal. It is the winnowing that separates the chaff from the wheat, and not until it is winnowed can we know the difference. The fierce heat of the glazier's oven brings out and fixes the delicate colors of the decorator on the choice porcelain. The pruning of the vine causes it to bear fruit more abundantly. While snow and ice are cold in themselves, yet they warm and refresh the earth and keep it from the killing frost. It has been found that many pine cones have had their seeds released by the heat of the forest fire. The fairest Alpine flowers bloom in the wildest rugged mountain passes. Spices are most fragrant when burned or bruised.

The Lord wants to plant the seeds of His love and power in your heart, and tenderly watch over them until they have grown to meet His purpose for you. Will you let Him? A submissive heart, a willing mind, is all the soil He needs for the planting. "Let this mind be in you, which was also in Christ Jesus." Close this Week of Prayer by making this scripture chief in your life. This is the foundation of a victorious life, a life of constant growth and development in the things of God.

Helps for Junior Meetings

THE following outlines, illustrations, and suggestions are given with the purpose of putting material into the hands of teachers and Junior superintendents which will help them to conduct an earnest effort for boys and girls during the spring Week of Prayer. The lessons follow only in a general way the articles for the Senior young people. It would be well for the superintendent to study these and have their purpose in mind; but the talks he gives should be his own,—straight from his heart to the hearts of the boys and girls he knows so well and loves. The more practical the lesson, the better; the more concrete the illustrations, the more valuable to the Junior mind. He thinks in terms of acts, not in theories. The week should not pass without giving the boys and girls an opportunity to respond. It is not the glib testimony, but the expression of the real self, we seek. This is especially hard for Juniors, so do not overurge—prayer breaks down the wall built by timidity, and wins the victory.

Five lessons are provided so that there shall be one for each day of school during the week. Where the children do not have the privilege of a church school, the lessons should be combined and selected by the superintendent to suit the number of occasions when the children can be together.

Strive for a true revival. Personal work will count more than talks. Earnest prayer in private, and consistent, steady prayer-band work are essential, but do not weary the boys and girls. And when the week is over, do not drop your interest. Let this be but the seed for steady growth. You have come into closer touch with the inner experience of the children; keep open the channels of spiritual companionship.

Further material may be found in the 1923 and 1924 camp-meeting helps for Juniors. If you do not have these sets of lessons, write to the Missionary Volunteer Department, General Conference, Takoma Park, Washington, D. C.

Monday

The Need of Christ in the Life

NOTE.—This lesson was prepared by Mrs. Harriet Holt.

Aim.—To show the children the need of a definite Christian experience. The indifferent, drifting habit to which boys and girls as well as grown-ups are often subject, is dangerous to the salvation of the soul.

Study 1 John 3: 2, 3. The hope that Jesus is soon coming is a great purifier of the life. Do we truly believe it?

Matt. 24: 23, 29-33, 42, 44. The first part of this chapter deals with a series of signs, and yet Christ says, if any one says Christ is here, believe it not. After the signs in the sun, moon, and stars, however, His whole teaching is to watch, for we know not the hour. We are living on borrowed time. Are we ready at any moment?

2 Tim. 4: 8. Do we *love* His appearing, or do we fear it? This is a text for each boy and girl. We are very apt to drift along from day to day satisfied to have a halfway experience. Busy with our school and home duties, we think little of the time when all creation will be trembling, and we will need to know God.

The great river above Niagara Falls flows smoothly and silently. Several years ago a company of men were working on a dredge some distance up the river. Day after day they had gone about their business heedless of the line of rapids that broke below them, forgetful of the roar of the great cataract. Then, one day the great cables which bound the barges together broke, and one on which three men were stationed drifted into the current. Swiftly it swept toward the rapids. Down the first descent with the white spray boiling around it, it careened. The terrible brink was just below. Men on the shore watched in horror. Those on the barge waited for death. And then something scraped the bottom of the float. Steadily the strong current forced it onto some shoals. Minute after minute passed, and the barge hung on. And for eighteen hours those men waited until those on the shore could shoot the life-lines across. For eighteen hours they knew that their lives depended upon the way their barge held to the rocks. As I looked at that barge, I could not help but try to imagine how grateful those men must have felt when they realized that the barge was not drifting. It was *holding*.

That is what it means to know Jesus. We may be drifting along in the smooth waters of every day; but we must have an anchor which holds.

Study "Early Writings," chapters "The Shaking," "The Time of Trouble," and "Deliverance of the Saints" (pp. 269-273, 282-288). The danger time is here. We are told that the Holy Spirit will be poured out; but not every one will recognize it. Some will drift along, and never know that others are being

prepared by a special outpouring to meet the Saviour. Our only safety is to be ready hour by hour, to be living up to the name we bear.

Make the lesson practical. Disobedience, dishonesty, and carelessness may all be dealt with according to the needs. The superintendent who knows his Juniors in their homes, has the advantage over one who does not, in his ability to give the help that is needed in such a week. Every boy and girl must have a living connection with the Saviour to live the successful life each day.

Tuesday

Believing

NOTE.—The purpose of this study is to give the boys and girls something solid upon which to rely. So many depend upon an exaltation of feeling instead of the fact of God's Word. Pray and study to make the lesson clear and simple. The following outline and study were prepared by Miss Bessie Mount:

1. It is necessary for me to believe in order to receive. Mark 9: 23, 24.
2. God has given me a measure of faith. Rom. 12: 3.
3. I can be saved through believing. John 3: 16.
4. My sins will be forgiven if I confess. 1 John 1: 9.
5. I can trust Him for the past.
 - a. My sins are behind His back. Isa. 38: 17.
 - b. They are as far from me as east is from west. Ps. 103: 12.
 - c. They are in the depths of the sea. Micah 7: 19.
 - d. He has forgotten them. Isa. 43: 25.
6. I can trust Him for the future.
 - a. He is able to help me. Heb. 2: 18.
 - b. He will strengthen me. Isa. 41: 10.
 - c. He is able to keep me from falling. Jude 24.

The first text shows the *necessity of believing*, if we wish to receive blessings from Christ. This is not asking something too hard, for it is possible for every one to believe, because God has given a "measure of faith" to every person. We may increase this "measure" of faith by using it. What would happen if we never used our muscles? Show that exercise is just as necessary to growth of faith as it is to increase of physical strength.

Let the leader emphasize the fact that we are not to depend on some special emotion or glow of feeling for the assurance that Jesus accepts us. "Faith and feeling are opposites." Faith feeds on facts, not on feelings. God asks us to believe Him without any feeling; He may or He may not give us certain feelings, if we believe Him, but we are to believe Him anyway, just because He is and because His word is true. "You might as well speak of hearing a sight as of feeling faith," says one. Even the telephone cannot make us *see* a sound. So if we have sincerely repented of our sins and confessed them, shall we not believe that God has done His part, and forgiven them?

Here is an illustration that will help to impress this fact upon the minds of the children. To give it you will need a piece of thin silk and five cents' worth of the strongest nitric acid. (The fumes of this acid are strong and strangling, and great care should be taken to keep it away from the faces of all while the experiment is being performed. In disposing of the acid after the lesson, the best way is to bury it.) Here is a piece of silk. It is something real, that you can see and handle, and yet it can be destroyed. (Put it into the acid, and in a few moments it will have entirely disappeared.) So will our sins disappear if they have been truly repented of, even though we may not be able to see or understand how it is accomplished. God destroys the sin, and remembers it no more, and He wants us to forget it, too. So we are not to worry over sins committed and repented of weeks or months ago, and we are not to continue to bring them to the Lord, for He has already forgiven them if we have really repented. The sin is gone, just as soon as He forgives it, and no trace of it is left. So we can trust our past to Him without any fear, because the *fact* of His forgiveness is there.

What about today and tomorrow, and all the days to come? We need not worry about them, but take them one at a time, as they come to us, and trust Jesus to keep us from falling for that one day. It is a fact that He will keep us, for we have His promise. So let us ask Him to keep us from sinning, and then "lean our whole weight" on Him, and believe that He does what He has promised.

Wednesday

How to Overcome Temptation

NOTE.—Aim to give a practical lesson on overcoming. It should not be a lesson of don'ts, but one of do's. The empty house was filled with more devils than before. Matt. 12: 43-45. Study especially the Senior article of that name. The outline given by Professor Wood is simple, and could be effectively used if placed on the blackboard as the superintendent gives the study. The following suggestions for a talk were contributed by Miss Margaret Weir:

What does it mean to overcome? When one king or nation has overcome another, we know there has been a battle to fight. Boys and girls also have battles, and with whom must they fight? Who is their enemy? (See 1 Peter 5: 8.) Satan is their enemy, and it is against him that the battle must be fought.

How many have ever had a battle in their own mind about doing some certain thing? Satan suggests something to the mind which appears pleasant in order to get you to do wrong. He sets a trap in which he hopes to catch each one. When a lion is hunting for food, it is said he will roar so loudly that the animal he is hunting becomes so frightened it does not try to get away. When Satan tempts us, he makes us want to do the thing that is wrong so much, that we make no effort to do right. Satan will overcome us if we do not overcome him. When he tempts us to do wrong and we do it, we call this yielding; but when we do not yield to him, we call this overcoming.

We are to overcome as Jesus did. He is our example. The Word of God is to be our defense as it was His. It will keep us from getting into all the traps that Satan sets for us. By reading Matthew 4: 1-11, we learn what Jesus did when Satan tempted Him. (Emphasize the thought that it was by the Word of God that Jesus overcame.) Jesus resisted Satan by repeating verses of Scripture. This is one reason why we need to read our Bibles, and study our Sabbath school lesson, that we may be able to resist Satan and overcome him.

One of the snares that Satan sets for boys and girls is bad company. Look out for this trap. (Read Prov. 4: 14; 1: 10, 15; 2: 20.) When we are much in the company of good people, we grow more like them; but if we are much with those who do not love God, we become like them. (Illustrate the effect of evil companions by one rotten apple spoiling a sackful, by one black, burned stick spoiling a white one, or by a drop of ink discoloring a glass of water.)

But we want company. God places that desire in each heart. First of all Jesus says, "Let Me be your chum. I'd like to stay with you." (See John 15 and Rev. 3: 20.) Suppose the President of the United States said that. Would you not feel greatly honored? Yet the King of the universe makes just that proposition to us.

You wouldn't be very comfortable if some one you loved and wanted to be with could not get along with some one else you were always with. Just so, if we love Jesus and ask Him to go with us each day, we'll choose our earthly friends from among those who love to be with Jesus too.

We are told to be "strong in the Lord." Eph. 6: 10. Jesus pities the weakling who is swayed by every little temptation. How are we to become strong? How do we become strong in mind, in body? Daily using the strength of body and power of mind increases them. Daily assimilating nourishing food furnishes the necessary material. Just so daily touch with Jesus and using the help He has already provided, gives us power to overcome the next temptation. Remember Jesus never lets anything come to us that is too hard. 1 Cor. 10: 13.

The secret of success, then, in overcoming temptation is keeping close to Jesus.

Thursday

A New Creature

NOTE.—The purpose to be kept in mind is the genuineness of the rebirth. It is a vital something that takes hold of the life of him who truly surrenders. The study is presented by Prof. H. T. Elliott.

Explain the nature of the act of creation. Tell the difference between a complete change, as in transformation, and the remodeling of something old. A Christian experience is not fixing up some old way of living; it is being different; it is a new life altogether. Illustrate by telling how a man can buy a house, and change it over by making a different porch or adding some rooms to the back. But it is a made-over house; it is not new. Some think the Christian life means leaving off bad habits. To them it is like washing a wall or scrubbing a floor,—the worker washes or scrubs a little area at a time,—so they must leave off one bad habit after another until they are good. A Christian life is not like that.

Some try to balance the good and bad which they do, so as to give ease of conscience. If they have been good for a while, they think that one bad thing will not hurt. If they have been doing wrong until their conscience is troubling them, they think they must do some good things to balance the account with their sins and so appease God. They are like the Chinaman who had three sacks. In one sack he kept black beans, in another he kept yellow beans. When he did something which he thought was good, he would take a yellow bean from the sack and put it in the third sack. If he did something wrong, he would take a black bean and put it in the third sack. After a while he would empty the third sack upon the table and separate the yellow from the black beans. If there were more black beans than yellow ones, he felt that he must do some meritorious deeds until his conscience was at ease again. But a Christian life is not like that.

When one is a Christian, his whole life is changed. (Compare Rom. 12: 3 and Eph. 4: 20-32, especially verse 23.) While we cannot do it ourselves, yet if we will let the Lord do it, our whole life will be changed. Illustrate as fully as possible by personal experiences of converted people.

Some fear to become Christians because they believe they will make mistakes and be misjudged. Others see the mistakes of those who are professing Christianity, and say in their hearts that they will not be Christians until they are sure they can be void of mistakes. How is the character judged by God? Romans 2. Read also the following, from "Steps to Christ," pocket edition, pages 57, 58:

"The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts."

The character may be known by the answer to the question, "Who has the heart?"

Sometimes people judge others by some one mistake they have made, but this is not right. An iceberg is floating toward the south in the ocean. The wind blows northward at a fierce gale, but the iceberg continues to travel south. Why?—Because six sevenths of it is in the current of the water beneath the surface. Some one who is a Christian, whose heart is in the keeping of the Lord, may make a mistake, but his life is carried on because it is buried in the current of God's love. Sometimes people do good things merely to be well thought of by others. They appear good when their hearts may be deceitful. But it is not merely the appearance that counts. A boy in school may never do anything bad himself, but if he is stirring others on to be bad, he is surely not good himself. To be a Christian, one must be God's at heart, and then it will be seen in all his life. True character will radiate from within. "Salvation is like the sunshine." (See a fuller explanation in "The Desire of Ages," pp. 307, 309-311, 172.)

Close by appealing to the boys and girls to yield themselves to God. Use the text, "If any man be in Christ, he is a new creature." Some translations say, "creation," as a promise that God will create their hearts anew if they will yield them to Him. "Who has the heart?"

Friday

Growing Up

NOTE.—Aim to leave a clear, simple conception of what sanctification means. Christian growth is as necessary to spiritual life as physical growth is to the life of the body. The following study is contributed by a lover and student of boys and girls, A. W. Spalding:

Every day at about dinnertime I hear a little girl say, "Mamma, is dinner ready? I'm so hungry." And then a few minutes afterward I hear her say, "Please give me some bread," and, "Please pass the potatoes," and, "Please may I have another glass of milk?" And the other day I heard her say, "If I could have all the milk and whole-wheat bread I want, I would rather have them than candy," which I assure you was a very good thing to hear a little girl say.

But what do you think would happen to that little girl and to all the girls and boys, if they never should say and think, "I'm hungry;" if they never should eat any bread nor drink any milk, but just go on saying, "I'm not hungry; I don't care; I am alive and happy and strong, and I don't need anything to eat." Why, you know! Pretty soon they would grow faint, and then they would become weak, and then they would be very unhappy, and after a while they would die.

All that is such very common knowledge that you don't need to be told it. But I wonder if you know that being hungry for bread and food like that is not the only hunger there is. We have not only our bodies to feed, but we have our souls to feed with truth. And really, it is true that unless we feed our souls with truth we shall be worse off than if we do not feed our bodies with bread. For in that case we shall become very mean, and ugly, and cantankerous, and unable to love anybody in a really lovable way. And for a fact, nobody will find it very easy to love us. It is worse to be sick in our souls than to be sick in our bodies.

It is as needful to be hungry for truth as it is to be hungry for food. Was there ever any boy or girl who was not ready to hear a story? and who did not cry, whenever the proper story time came around, "Please tell me a story"? Well, the good story is food for our souls. Of course, there are bad stories too, just as there are bad foods to eat. And some people like to take bad foodstuffs, like pepper, and mustard, and coffee, and tobacco; and some people like to take bad story stuff, that tells about murders and evil deeds. But stories that give you true, noble thoughts and ambitions, these are true food for the soul.

And you know our heavenly Father is more ready to give us good things than are even our parents. You never knew a mother or father whose boy asked for bread to give him a stone, did you? Much less would your heavenly Father give you anything bad when you asked Him for good. He knows that we must have good food for our souls, and that is why He has given us the Bible, for in the Bible are the best of all stories of truth. And I tell you, boys and girls; that if we want to grow true, and strong, and good, we have to take this spiritual food every day. We must have regular times for it, too,—a morning watch, when we speak to our Father, that is prayer; and when He speaks to us, that is Bible study. You cannot live, and you cannot grow in your souls, without prayer and Bible study.