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EDITOR T. E. BOWEN
ASSOCIATE EDITORS M. E. KERN, J. A. STEVENS

EDITORIAL COUNCIL

O. MONTGOMERY C. K. MEYERS B. E. BEDDOE

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Church Officers' General Instruction Department

Special Appointments for the Month of March

Religious Liberty Day March 6
Missionary Volunteer Day March 13
School M. V. Spring Week of Prayer March 13-20

To Church Elders and Pastors

(Concerning Missionary Volunteer Day and Week)

SURELY there is no word of the Master that comes with greater appeal to church elders than that earnest admonition, "Feed My lambs." May God bless each one of you in your efforts to discharge this sacred obligation, giving you that divine love, wisdom, and tact which will win the children and young people with all their bubbling enthusiasm and youthful vigor.

Missionary Volunteer Day and Missionary Volunteer Week present an opportunity to do something very definite to lead the young to Christ and to deepen their Christian experience. Whether or not any minister visits you, do your best to make this week a real epoch in the lives of the young. Every year there come reports of hundreds of young people won to Christ as a result of this special effort, as well as other hundreds reclaimed from backsliding. The results in your church will depend very much on you — on your plans and your personal efforts.

By much prayer and careful planning, make Missionary Volunteer Day a red-letter day for the whole church, a fit introduction to a week of soul-winning. The very fact that the regular Sabbath service, the best hour of all the week, is devoted to the consideration of the young people's work, will have its effect on the minds of the young.

Study carefully with your church committee the General Suggestions on page 16. "Attempt great things for God, and expect great things from God." M. E. KERN.

Neither as Lords Over God's Heritage

"THE elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Peter 5: 1-3.

Here the relationship of those chosen as officers, either for the local church, or for organizations involving larger groups, as conferences or union conferences, is clearly set forth. In the church of Christ no places have been provided for the exercise of kingly lordship over God's heritage. While such dictatorship may be found in the world, Jesus said:

"Ye know that the princes of the Gentiles exercise dominion [lordship] over them, and they that are great exercise authority upon them. But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and give His life a ransom for many." Matt. 20: 25-28.

No man is appointed as a dictator over others whom God has chosen and is using in His service, counting it his prerogative because of the position he holds to say to this one, You do this; and to another, You do that. Any one assuming such responsibility has climbed up, or attempted to do so, into that place which the Most High Himself occupies. The Lord by His Holy Spirit has spoken upon this point very decidedly. More than twenty years ago, testimonies were borne to men occupying the position of conference presidents and other positions of responsibility, in which some very plain instruction upon this point was given. The servant of the Lord at that time wrote:

"A strange thing has come into our churches. Men who are placed in positions of responsibility that they may be wise helpers to their fellow workers, have come to suppose that they were set as kings and rulers in the churches, to say to one brother, Do this; to another, Do that; and to another, Be sure to labor in such and such a way. . . . It is right for workers to counsel together as brethren; but that man who endeavors to lead his fellow workers to seek his *individual counsel* and advice [notice the word "individual," which is different and apart altogether from *committee counsel* and advice] regarding the details of their work, and to learn their duty from him, is in a dangerous position, and needs to learn what responsibilities are really comprehended in his office. God has appointed no man to be conscience for his fellow man. It is not wise to lay so much responsibility upon an officer that he will feel that he is forced to become a dictator."—*Testimonies to Ministers and Workers*, p. 477.

In 1895 this straight testimony was borne:

"It will be altogether safe for men to consider that there is knowledge with the Most High. Those who trust in God and His wisdom, and not in their own, are walking in safe paths. . . . No man is a proper judge of another man's duty. Man is responsible to God; and as finite, erring men take into their hands the jurisdiction of their fellow men, as if the Lord commissioned them to lift up and cast down, all heaven is filled with indignation. . . . As soon as a man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren. Sinful man can find hope and righteousness only in God; and no human being is righteous any longer than he has faith in God, and maintains a vital connection with Him."—*Id.*, pp. 493, 494.

Only as church officers walk humbly before God, looking constantly unto Him for wisdom and counsel and guidance, keenly sensing their own imperfections and liability to err, are they in position to give wise counsel to others. The Lord is able to guide His children. He who led His people through the wilderness in that pillar of cloud by day and pillar of fire by night is with His people still. True He has appointed agencies through which He operates, wise counselors to act as "overseers" in the church, His heritage, yet it is only as each appointed servant in humility of heart depends upon God for wisdom and guidance is he enabled to strengthen his brethren. And at that moment he gathers to himself glory, or assumes an attitude other than that of a servant of the Most High to assist his brethren, that moment the supporting hand of God is withdrawn, and like Peter he begins to sink beneath the angry waves.

To us all very forcefully the heavenly counsel comes, "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to

think; but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12:3. And again, this word, "In honor preferring one another." Verse 10.

We are at no time as workers to overlook our personal relationship to Him who hath sent us forth to labor. He said:

"Come unto Me, all ye that labor. . . . Take My yoke upon you, and learn of Me; for I am meek and lowly in heart." Nor that other word when He said, "Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than He that sent him." John 13:16.

Only One is our Lord and Master. To the rest of us He hath said, "All ye are brethren." "Who art thou that judgest [as a lord] another man's servant? to his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4. T. E. B.

Marriage and Divorce

(Concluded)

POLYGAMY, and remarriage while morally bound to a living wife, are wrong, because both are violations of God's original design of marriage,—a life union between one man and one woman,—and hence are violations of the true spiritual intent of the seventh commandment, which was given to guard the sacredness of that marriage institution. Like every other requirement of God, it had in view the well-being of those for whom it was instituted. The prophet Malachi presents some beautiful and forcible thoughts on this subject:

"Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the holiness of the Lord which he loved, and hath married the daughter of a strange god. The Lord will cut off the man that doeth this, the master and the scholar, out of the tabernacles of Jacob, and him that offereth an offering unto the Lord of hosts. And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Yet ye say, Wherefore? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not He make one? Yet had He the residue ["excellency," margin] of the spirit. And wherefore one? That He might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that He hateth putting away: for one covereth violence with his garment, saith the Lord of hosts: therefore take heed to your spirit, that ye deal not treacherously." Mal. 2:11-16.

From this scripture we draw the conclusion that the Lord, desirous of a pure and holy seed, made one woman for one man, to whom was given the excellency of the spirit. This was the original design of God, by means of which to keep a pure and holy people in the earth. But the people, from the days of Ezra till Malachi spoke these words, after marrying a wife of their own people, here called "the wife of thy youth," had taken other wives also of other and heathen nations, whom Ezra and Nehemiah had forced them to give up. This caused weeping and lamentation before the altar of the Lord, and marred His worship. The Lord threatened heavy judgments for these things, because they had dealt treacherously with the first wife by marrying others, heathen at that. It was therefore necessary to put away these heathen wives, which caused much sorrow and "crying out." Thus two great evils were brought in among them; treachery to the first wife by marrying a second, and divorces, which God hated. The Lord here condemns polygamy and divorces at the same moment, both being contrary to the original law of marriage, and destructive to its object, the propagation of a pure and holy seed.

The marriage of one man to one woman, taking this step with the full understanding that it is for life, with no such thing as divorce and remarriage possible, both expecting to make the best of their lot in life by bringing their tempers and tastes into as great conformity as possible, that they may live happily together, taking upon themselves the parentage of children, gives the best guaranty of a dutiful, obedient, and holy seed possible in this life. When polygamy and divorce enter, they unsettle everything. With a father and mother firmly united

in counsel, a powerful influence can be brought to bear upon children, and they can be trained for God. But polygamy divides this, brings in distinctions between children, and naturally leads to broils, jealousies, hatred, and every kind of evil. It is destructive to the family relation in every true sense. Divorces exert a similar influence. The possibility of their occurrence tends to dissatisfaction, excites hopes of change, and brings a feeling of insecurity into the marriage relation.

When young people marry, in many cases they do so with false ideas of life, and realizing but little of its trials and burdens. The novelty soon wears off, and evil tempers produce dissatisfaction, faultfinding, and loss of affection. Hopes of a divorce arise, and in many cases mutual agreements are made to obtain it on the easiest terms. Remarriages are entered upon, and other lives cursed in a similar manner. Children born under such circumstances are indeed unfortunate. Such a thing as a family in the true sense is impossible under these conditions. Modern divorces are fast breaking down that sense of security that the original design of marriage was intended to produce.

The teaching of Christ is very clear relative to all divorces obtained for any other cause than that of adultery. This crime of course is utterly subversive of the marriage institution; and Christ does not require parties to continue nominally or legally united to live as husband and wife, when one of the parties has utterly broken the marriage vow, and destroyed the real conditions of union. Divorce in that one case simply recognizes the fact that the real union has already been destroyed. But He forbids divorces upon all other grounds. "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery;" and "whosoever shall marry her that is divorced committeth adultery." Matt. 19:9; 5:32. (See also Mark 10:11; Luke 16:18; 1 Cor. 7:10-13.) These scriptures are very emphatic, and forever settle the question, so far as the teachings of the Scriptures are concerned.

There are some very perplexing questions arising in modern society, because of the prevalence of divorce, when persons embrace religion who have been divorced for some other cause than the one the Saviour gives, and have remarried, and perhaps have children under this now marriage while the former companion still lives. What shall such persons do when they begin to serve God? And what shall the church do when its members are found in this condition? We shall not attempt to answer these questions in this article. It would perhaps be impossible in any article to meet every point that might arise in such cases. Each case must be considered on its own merits. We can safely say this, however, that each person should be careful to fulfil the solemn and holy vows taken upon him when he entered the marriage relation, and realize that God hates divorces. All should realize that marrying a divorced person is a transgression of the law of God, unless the person had been the innocent party in a previous marriage, whose companion had broken his [or her] marriage vow by transgression of the seventh commandment. We should be careful lest the church be brought into disrepute by taking into its membership those who have obtained divorces for other causes than that which the Saviour allows. This is a lax age in matters of this sort. Let us maintain purity in all the relations of life.—Elder George I. Butler, in the *Review and Herald*, Dec. 18, 1883.

You will never be sorry —
For doing your very best.
For hearing before judging.
For thinking before speaking.
For standing by your principles.
For being generous to an enemy.
For promptness in keeping your promises.

"THEY who tread the path of labor, follow where My feet have trod;

They who work without complaining, do the holy will of God.
Where the many toil together, there am I among My own;
Where the tired workman sleepeth, there am I with him alone:

This is the gospel of labor — ring it, ye bells of the kirk!
The Lord of love came down from above to live with the men who work."

Home Missionary Department

RELIGIOUS LIBERTY DAY PROGRAM

Sabbath, March 6

OPENING SONG: No. 191, "Christ in Song."

Scripture Lesson: Rev. 12: 10-17.

Making Out of Individual Missionary Reports for the Month. Prayer.

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

Reading: "The Threefold Message of Revelation."

Offering for Religious Liberty Work.

Renewal of Subscriptions and Clubs for *Liberty* Magazine.

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

Benediction.

Note to the Leaders

Do not fail to announce the Religious Liberty Day program on the previous Sabbath so all our people will come prepared to give a substantial lift on Religious Liberty Day, and also be prepared to renew their subscriptions and their clubs to the *Liberty* magazine.

The annual subscription price for *Liberty* on Religious Liberty Day is only twenty-five cents to individual addresses. A special effort should be made to get our people to 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, teachers, professional men, and the city and school libraries. We have still a few binders left which we will gladly furnish for city libraries to put the *Liberty* magazine into, so people will be more apt to pick it up and read it. 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.

The annual offering for the religious liberty work in the conference is sent to the conference treasurer, which is used by the conference to send the *Liberty* magazine to all State officials, legislators, and to lawyers and editors, and to meet local issues and emergencies which arise in religious liberty crises.

If the leaders desire, we shall be glad to send up-to-date news items of latest developments in the Sunday law movement before Congress and State legislatures, just before Religious Liberty Day.

C. S. LONGACRE.

The Threefold Message of Revelation

If the threefold message of Revelation 14 ever had a specific place and mission in this world, that time is now. The great issues that we are facing today which threaten to overthrow and pervert the Word of God have given the threefold message a setting such as it never before had. It is another evidence that there is a God in heaven who presides over the destinies of His people, and is prepared to meet every issue that threatens His work in the earth.

It is not so very long ago that we had to preach by faith alone, and warn the people concerning the dangers which they had to face in the future as set forth in the prophetic messages of Revelation 14: 6-12. Some have been very remiss in preaching this threefold message, because it required considerable faith and a stretch of the imagination to preach it and convince people when the evidence was rather meager. But the evidence of the things we used to preach by faith is so overwhelming and convincing today that it is apparent to the least observing person. The need for this message has never been more apparent than now. When we realize that more than 85 per cent of the young men and women who go from Christian homes to the colleges and universities that teach evolution leave these educational institutions with their faith completely destroyed in a personal God and an inspired Bible, we can see the importance of the world-wide message which exhorts, "Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

When we realize that the majority of the ministers of practically every Protestant denomination, with one or two exceptions, have accepted the evolutionary theory that man descended from lower animals, and have rejected the Genesis account of a special creation of man in the image of God in the beginning, we can understand the importance of the message that the churches are fallen and become the habitation of foul spirits and a cage of unclean and hateful birds, and that God's people are to "come out" of modern Babylon. Never before have

ministers of the gospel so fully and deliberately forsaken the God of the Bible, and "changed the truth of God into a lie, and worshiped and served the creature more than the Creator," as they have in the acceptance of Modernism.

John, the revelator, tells us that "many antichrists" were come in "the last time" or "last days." The greatest antichrist which has yet manifested itself, is the movement of Modernism. It has deceived more ministers and church people than any other anti-Christian movement that has arisen. John says: "I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet." When one reads all the new-fangled ideas and theories which are advanced by the present-day Protestant preachers to prove that man was not created by God in His own likeness in the beginning, but that man originated among the tadpoles and frogs of the pond, it gives a new meaning to this prophetic utterance of unclean spirits like frogs coming out of the mouth of the false prophet. John also says that the fallen churches were made drunk with the "wine of Babylon." Babylon means confusion of tongues. When one reads all the different theories that are being advanced by evolutionary preachers trying to harmonize the Bible with the theory of evolution that God was millions of years in bringing man into existence through the lower forms of brute animals, it is truly a confusion of tongues and ideas. The concoction is well named "the wine of Babylon," and he who drinks this "wine" is drunk, or confused. It is impossible for him to see or walk straight so far as spiritual things are concerned. The Bible to him is a plaything instead of a sacred book. To him moral standards are merely human inventions and unnecessary restraints.

When one believes that he is the offspring of a brute, and that all wild brutes are our relatives, and that man never was made upright and never had a fall from innocence into sin, he has no use for the sacrifice of Christ's atonement for sin, because sin is merely a defect in the process of human development which he may overcome by his own efforts. When one realizes the baseness and subtlety of this doctrine of the old serpent who questioned the authority of God's word in the beginning, and is now succeeding so admirably in deceiving the whole world and destroying their faith in the Word of God, we can more readily understand why God utters the most terrible denunciation and judgment against those who drink the "wine of Babylon." To accept the fallacious doctrine of evolution, that man was not created by a special act of God, but that he instead came from unclean frogs and foul birds, one has to choose between accepting God's Word as authority, or the vaporings and skepticism of the old serpent who has challenged the authority of God, from the beginning till now. When one deliberately rejects God as creator and His Word as authority on things it has clearly revealed, he certainly merits the judgment so clearly set forth in Revelation 14.

When people deliberately refuse to receive "the love of the truth, that they might be saved," "God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." All who are condemned in the last day had an opportunity to know the truth. God sends a warning message to all the inhabitants of the earth, and leaves them "without excuse."

A Message "Having Great Power"

The Lord has promised that He will make "bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." In four different prophecies which outline the history of the Christian dispensation, four different chapters in the book of Revelation contain a special parenthetical prophecy of a special work and message which is to prepare a people for the second coming of Christ. In each case an angel from heaven crying "with a loud voice," is represented as giving the message of God to the inhabitants of the whole earth.

The fourth and last angel that is represented as finishing the work of God in the earth and giving the last call to God's people to "come out" of "Babylon the great," that "is fallen," is said to have "come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice."

This shows conclusively that the final work of God in the earth is not going to wind up in weakness in a little corner of the earth. It will be attended with "great power" "before many peoples, and nations, and tongues, and kings." God's message is to go to "nations" and "kings" as well as the common people.

The religious liberty phase of God's last message is particularly noticed in prophecy. Religious liberty was a thing unknown in the past. In all the literature and classics of Babylon, Medo-Persia, Greece, and Rome, not a single trace of liberty of conscience in matters of religion can be found. The "winds" of political and religious strife blew "upon the seas" of every nation except one. But the "winds" threatened to engulf this the fairest of all nations also. But God commissioned a mighty angel with four attending angels to hold the "winds of the earth" in "the four corners of the earth" till the work of God was finished and His servants were "sealed." This special work of "holding the four winds of the earth," like all the work of God in the earth, is accomplished through human instruments instead of literal angels.

In the chapter entitled, "The Impending Conflict," in Volume V of the "Testimonies," Sister White says that the holding of the four winds of Revelation 7, points to the religious liberty work which is to be done now, and that God's people are not to "sit in calm expectation of the evil, comforting themselves . . . that the Lord will shelter His people" in the day of trouble.

"The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty . . . to punish the inhabitants of the world for their iniquity."

"When this substitution becomes universal" is the sign given whereby we may know that God's mercy has about reached its limit. Do you know that during 1925 two great religious bodies numbering many millions of adherents who had thus far refused to accept Sunday as a holy day have finally yielded and substituted Sunday as their holy day in place of the day they had formerly adhered to in their religious faith?

These two religious organizations which had steadfastly resisted the human invention of the papacy are the Jews and the Turks. The orthodox Jews have religiously adhered to the ancient Sabbath of the Bible, and the Turks for more than a thousand years have held uncompromisingly to Friday as a holy day instead of Sunday.

But during 1925 these peoples have officially discarded the seventh day and the sixth day of the week as holy time, and have substituted Sunday as a day of rest and worship. The Turkish government not more than a month ago from this writing passed a law making Sunday observance obligatory upon all Turkish subjects, so as to be in harmony with Western civilization and customs. "All the world wondered [followed] after the beast . . . whose deadly wound was healed."

Last week the Lord's Day Alliance had a Jewish rabbi give the principal address at their anniversary celebration in New York City, advocating the enactment of a Sunday law by Congress for the whole nation. It is bad enough for the Jews to abandon their ancient Sabbath, but what shall we say of them when they go so far astray as to join the Lord's Day Alliance, and champion a drastic Sunday law for the whole nation? Surely it is time for God to arise and vindicate His truth and avenge His name, as well as His authority. The psalmist says: "It is time for Thee, Lord, to work: for they have made void Thy law."

The Future Outlook

The deadly wound of the beast is about healed in the land where it was inflicted by the Protestant Reformation. The papacy during the last year restored her former diplomatic relations with practically every European nation. In the countries where the Roman and Greek Catholic churches are in supreme authority, the state churches and the hierarchy are manifesting the same intolerant spirit as they did in medieval times.

The hand of oppression is resting heavily upon the necks of God's remnant people who are trying to bear witness of the truth as it is in Jesus. In Jugo-Slavia our people are suffering untold hardships. Their homes are watched by the police every

Sabbath, and none are suffered to come out or go in. Their meeting places and publishing houses are locked up. No meetings of any kind are allowed, and our colporteurs are imprisoned if they sell any of our books. Poland and Rumania grant slightly more liberty, and whole churches are imprisoned at times and our workers severely flogged. When the civil authorities grant toleration, the priests take the matter in their own hands, organize mobs, and forcibly break up the meetings of our people, often beating our ministers mercilessly for preaching the word of God. Revelation 12:17 is being literally fulfilled in many places in European and South American Catholic countries.

If it had not been for the splendid work done by our people in America in upholding the banner of religious freedom and enlightening the minds of public officials and lawmakers, the image to the beast would now be exercising the same arbitrary power and authority in persecuting God's remnant people.

The officials of the Lord's Day Alliance came in full force to Washington just as Congress convened for the opening session of the Sixty-ninth Congress, and launched their campaign for a drastic Sunday law for the District of Columbia, which is to become a model law for the whole nation. They had Senators and Representatives on the program speaking in favor of their program for a national Sunday law. Senator Jones of Washington State who introduced their Sunday bills in the Senate during the last two sessions of Congress, said that he would not introduce it in this session unless they got some one to introduce it first in the House of Representatives. At this writing, a week after Congress convened, the Sunday bill has not yet been introduced in either house of Congress. No doubt, when this program is read in March, bills will be pending before both houses of Congress, and the battle will be raging between the forces on both sides of this important question, and it will continue to rage until it closes the drama of the final conflict. Bills of a similar character are now pending before a number of State legislatures. Besides these compulsory Sunday observance bills, there are bills before several legislatures which if enacted into law will require our church schools to teach the same identical textbooks, filled and saturated with evolution, as are now being taught in the public schools. The enemy is attacking us from every angle. The battle is on. Your offering this day will determine the amount of truth ammunition we shall be able to hurl into the ranks of our enemies, and hold them at bay. One dollar will enable the conference to send the *Liberty* magazine to four prominent people. A dollar from each church member this year in America will send *Liberty* to a half million prominent people this year. You cannot invest a dollar in any other enterprise that would yield greater dividends and accomplish more good among the people. Why not have each member contribute a dollar for the religious liberty fund, besides renewing your own club of subscriptions for the *Liberty* magazine? The *Liberty* magazine is not only making friends for us in legislative halls and among court officials, but it is making full-fledged Seventh-day Adventists out of some of these ministers of State. May God help each to do his duty, and feel it a high privilege to give liberally to the cause that lies near to all our hearts.

What Is "Witnessing for Christ"?

"WILL you kindly tell me just what is meant by witnessing for Christ? This is something that I have never had the pleasure of hearing one of His witnesses do, so you can imagine the heart-hunger of one in my condition. I am a shut-in now, and have been since 1921. Any message you wish to give will be greatly appreciated.

A TEXAS READER."

A witness is one who can affirm that he has seen or heard or experienced something. In the New Testament the word includes the fact that the witness knows what he affirms because taught by divine revelation or inspiration. The witness gives (does not keep back) testimony. The witness is one who is mindful, who heeds facts.

These various meanings come out in the Greek for the word "witness," and throw much light on the meaning of the English word in the experience of the Christian. Our Lord said to His disciples, after His resurrection, that the entire Old

Testament Scripture declared that "it behooved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem" (Luke 24: 46, 47), and then He added these impressive words: "*Ye are witnesses of these things.*"

God's Word, including both the New and the Old Testament, is all the witness we need concerning Christ His Son and His gospel of salvation. "This is the witness of God which He hath testified of His Son." 1 John 5: 9. If we accept God's Word and believe on Christ as our personal Saviour, we have a supernatural witness, for "He that believeth on the Son of God hath the witness in himself: . . . and this is the record, that God hath given to us eternal life, and this life is in His Son." 1 John 5: 10, 11.

If we have accepted God's witness concerning His Son, and have received Christ as our Saviour, then it is our privilege and duty to witness to others about Christ, that they may have the blessing we have received. Thus to witness is to tell others what we know to be true. A shut-in can do it, as opportunity occurs when visitors come, and by the writing of letters. It is the greatest privilege God offers to sinners saved by grace.

It is a significant fact that the Greek word for witness is *martyr*, the English word "martyr." Many of the early Christians witnessed to Christ at the cost of their own lives. Every true Christian witness today should be ready to keep on witnessing to Christ, even if this should mean laying down life as a result. Chinese and foreign Christians did this during the Boxer uprising and massacres in China. It has been done in much larger numbers during recent years, among the Armenians in the Near East, and among Christians in Russia. May God make us, and keep us, true witnesses to the Name which is above every name.—*The Sunday School Times*.

A Striking Clock

Mark 16: 15

"Your clock seems to be on a strike," I remarked to the attendant at the desk in a telephone office. I had looked up to note the time, and saw the clock was not running. "Yes, it is on a strike," the young woman replied; and added, with some feeling, "I don't like to have it that way. I don't like to have a thing stopped that ought to be running."

Her indictment of the striking clock intensified my own perception of the incongruity of the tickless timepiece, "a thing stopped that ought to be running." The strike was a sin against the very nature of the clock. Her protest was the inevitable outcry of Kosmos against Chaos, of life against death, of fidelity against treachery: "I don't like to have it that way."

I came away thinking of other things stopped that ought to be running. I thought of the church of Christ, halted and inert and forgetful of its Lord's Great Commission. I thought of the many churches whose chief aim appears to be "to keep up the service," when they are appointed to carry light and love and life throughout their communities. I thought of those dumb followers of Jesus who never tell anything about Him, as uncommunicative as the clock with motionless hands. I thought of the missionary stations in heathen lands hampered or abandoned for lack of funds from the home churches. I thought of the huge stacks of Bibles and Testaments shelved and waiting for the means of releasing and broadcasting the Word of God. And, finally, I thought of Him whose body the church is, and of His own disappointment at our stagnation. I almost thought I heard Him say of His blood-bought church, with sorrow in His words: "Yes, it is on a strike. I don't like to have it that way. I don't like to have anything stopped that ought to be running."—*Rev. George Burlingame*.

The Real Meaning of Service

THOSE who reject the privilege of fellowship with Christ in service, reject the only training that imparts a fitness for participation with Him in His glory. They reject the training that in this life gives strength and nobility of character.—"*Educational*," p. 264.

If You Are Sent, Go

L. R. CONRADI

To be used by the Most High as an instrument of light for our fellow men, is the greatest privilege a human being can enjoy. He thereby becomes a coworker with God the Father, Christ, the Holy Spirit, and the angels in heaven. The angels are all ministering spirits, who, around the throne of God, are ever ready to go forth to any part of the world at His bidding, to minister for them who shall be heirs of salvation. No greater honor can be bestowed upon any mortal than to be summoned to serve as a messenger with these heavenly beings in the same exalted work.

A call from God assures the one called that all the divine power necessary to accomplish the assigned task is at his command. When Moses was called in the wilderness of Sinai to deliver Israel from the bondage of Pharaoh, the great I AM assured him by word and deed that He would be with him and be even his mouth. Ex. 4: 11. When Jeremiah at God's call made his youth an excuse, the Lord said, "Be not afraid of their faces: for I am with thee to deliver thee. . . Behold, I have put My words in thy mouth." To assure the prophet that God would quickly fulfil all the predictions placed in his mouth to utter, Jeremiah beheld the rod of an almond tree, which tree awakes first from the winter's sleep, and the Lord said unto him, "Thou hast well seen: for I will hasten My word to perform it." Jer. 1: 8-12. When our Saviour sent forth His disciples to preach the gospel to all the world, He first emphasized the fact, "All power is given unto Me in heaven and in earth," and then at the close, "Lo, I am with you always, even unto the end of the world." Matt. 28: 18-20. This privilege being the greatest, with success fully assured, no one who is called as a messenger should refuse or delay.

When Paul by vision was called to 'come over into Macedonia,' Luke says, "Immediately we endeavored to go, . . . assuredly gathering that the Lord had called us for to preach the gospel unto them." Acts 16: 10. Other striking evidences of divine calls are recorded in the book of Acts, and it was important that those called heed the message at once. After many thousands had been converted in Jerusalem and Judea, the deacon Philip went to Samaria, and a large number believed there. But "the angel of the Lord spake unto Philip, saying, Arise, and go toward the south unto the way that goeth down from Jerusalem unto Gaza, which is desert." The messenger did not give him any particulars about his errand, but he at once "arose and went: and, behold, a man of Ethiopia, a eunuch of great authority under Candace queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning." Acts 8: 26-28. He was sitting in his chariot, reading Isaiah 53: 7, 8, and queried to what the passage referred. At this very time the Spirit told Philip to join him, "and Philip ran thither to him." As Philip heard him reading the passage, he asked, "Understandest thou what thou readest?" The eunuch answered, "How can I, except some man should guide me?" And he invited Philip to enter the chariot. So, while they sped toward Gaza, Philip opened the Scriptures, and preached Jesus unto the eunuch, and the need of baptism in His name. Thus the Lord led Philip to one who was seeking truth, and he gave a real Bible reading. The eunuch perceiving water near, said, "What doth hinder me to be baptized?" Philip having satisfied himself that the eunuch believed in Jesus Christ as the Son of God, immersed him. Then the Spirit of the Lord caught away Philip so that the eunuch saw him no more, but the eunuch went on his way to Ethiopia rejoicing. Having found the greatest of treasures, he was ready now to testify in another land of the saving grace of Christ. Had Philip not immediately heeded the call, he would surely have missed the eunuch, and lost this excellent opportunity of convincing so important a person of the glorious truths of the gospel and of sending the light into another land.

Meanwhile Peter tarried at Joppa. And the Lord was about to choose him as the first messenger to the Gentiles. At Caesarea, the capital of Palestine, there was a pious centurion of the Italian Band called Cornelius, who feared God, with all his house, and gave much alms to the people. An angel appeared to him and charged him to send men to Joppa, "and

call for one Simon, whose surname is Peter: he lodgeth with one Simon a tanner, whose house is by the seaside: he shall tell thee what thou oughtest to do." While God uses angels as instruments to lead men to find the true way, yet He does not in so doing set aside the human instruments. He points to them. The angel knew the whereabouts of Peter. And not only was Cornelius informed, but Peter also was given a vision. Peter would not have entered the house of the Gentile, considering them unclean, had not the vision enlightened him that he should not call common what God had cleansed. While Peter considered the vision, "The Spirit said unto him, Behold, three men seek thee. Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them." God does not only prepare the messengers to go, but He also prepares those who are to receive the messages. When Peter, with certain brethren from Joppa, entered into Casarea, Cornelius heartily received them and called together his kinsmen and near friends. Then Peter, hearing of the vision of Cornelius, opened his mouth, and as a true witness of Christ's death and resurrection, testified of a surety of the gospel and its salvation. While he thus spoke, the Holy Spirit fell on all the hearers, to the great astonishment of the circumcised, for they heard Gentiles speak with tongues and magnify God. Peter, fully convinced that the reception of the Holy Spirit was sufficient evidence that these believers in Christ should be baptized without carnal circumcision, at once commanded them to be baptized.

How important it was that these messengers who were sent by God go immediately, and how great were the blessings their ready obedience brought! Such evidences as are recorded in the Scripture of days gone by are experienced again at the present time in different parts of the world. The Lord has directed His servants to countries and places where people are hungering and thirsting for the Word of life, and, as these summons are obeyed, the Lord assists in fully persuading the people who are seeking for light, to look unto Jesus and believe His word. But while the Bible records special cases where men were told to go, all believers in God should consider themselves called to enlighten their neighbors and lead them to Christ. None should delay or tarry in this important work, but ever realizing that time is precious, we must redeem it, and improve each opportunity to act as witnesses for our Master.—*Far Eastern Promoter.*

Walking in His Paths

THE early Christians spoke of the gospel as "the way." They remembered who it was that said, "I am the way." The ethical content of the message of Jesus Christ is all summed up in His words, "Follow Me." He taught the world the way to life eternal. He pointed out the way. He walked in the way. His is "the perfect life in perfect labor writ."

What is Christian knowledge for? The end of knowledge is doing and being. One of the Hebrew prophets brings a severe indictment against the people. He calls them "temple-traders." They went to the temple, and their religion ended there. They were in no wise different after going to the temple—no more honest, no more amiable, no more generous, no more self-controlled—than if they had never gone. To them, worship was the end of it all.

A child said to his father at the close of a service, "Is the sermon done?" His father said, "No, my boy, it is spoken, but we have to do it." The cross is upraised; the tomb is open; the Spirit has descended; the New Testament is closed. Is it all done? No, it has just begun! The doing is our task. Our lives are to show forth His beauty. Our lips are to speak His praise. Our use of life is to make the faith beautiful. We are to walk in His paths. If religion is ever to be established, we must establish it. If Christianity is ever to be exalted, we must exalt it. And we cannot unless we walk in His paths.

C. C. ALBERTSON.

In Partnership With His Father

1 Cor. 3:9

BISHOP McDOWELL had been traveling over the country and preaching for many years. One day he shared his seat in the railway train with a bright-looking young man, who soon opened

conversation. After a few general remarks, the young man said, "I am a traveling man."

The bishop thought of the thousands of miles he had traveled in his ministry and said, "So am I."

"My line is jewelry," pursued the young man.

The bishop thought of Malachi 3:17, "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels," and answered, "So is mine."

"This is my first trip," said the young man.

The bishop replied, "I have been traveling for the same firm fifty years."

"I represent my own house, for I travel for my father," continued the young man.

"So do I," said the bishop.

Then the young man said, "I am determined to make good; for when I go home, I want to carry father a good report."

"So do I," replied the bishop prayerfully.

The Message of Christianity

"LET no man seek his own, but each his neighbor's good."

More than ever our modern society depends on the altruistic Christian spirit of mutual love, forbearance, and practical sympathy. The Saviour pronounces the man a "fool" who proposes to enjoy selfishly his accumulated possessions. Stewardship is the New Testament ideal. We hold what we have in trust, and are expected to use it for the uplift of men everywhere.

The world is our neighbor. He is a narrow Christian whose horizon does not include the uttermost part of the earth, and who does not seek the good of all. Our first field of service is our home. Here is a group in the midst of which there is need of all the graces of the Christian spirit and in which Christian character shows some of its noblest traits.

The circle widens to include school, business, the church, society, the nation, the world. Forces started in the home move out until the wave of their influence breaks on the farthest shores. We are debtors to all men. We are called upon to help by our means, our personal word, and personal service.

To ring true in all the experiences of life, to be faithful, patient, strong, and honorable in the steady discipline of the years, has in it a service beyond the power of spoken word or commanding deed. A student wrote to a teacher: "I never had any work under you, but during all my four years on the campus your life was an inspiration to me." "Living epistles, known and read of all men," are often more powerful than spoken or written eloquence. Sacrifice and service lie at the very root of the fruitful life.—*Selected.*

Wasted Opportunities

"FELIX trembled, and answered, Go thy way for this time."

The great evil with so many of us who mean well is not that we do not know what we ought to do, but that we are so wretchedly slow to do the good that we know. We all agree that evil habits ought to be corrected, yet how slow we are to bring this to pass! We all agree that the poor ought to be helped, the sick visited, the erring admonished, yet how slow we are to do these things! We all agree that there is no time like the present to lead the Christian life, yet how often, like Augustine of old, do we not catch ourselves praying and saying, in substance at least, "Lord, make me pure, but not just yet for a while!"

Some one has said: "Good intentions are like eggs. You must hatch them into actions without too much delay or they will spoil." Here is homely, but good advice. Beware of bad impulses, yes; but be sure to act upon your good ones when they come, and to act without delay. Do what you ought to do while you can. Which is but to say what the poet says in his own apt and inspiring way:

"If you have hard work to do,

Do it now!

Today the skies are clear and blue,

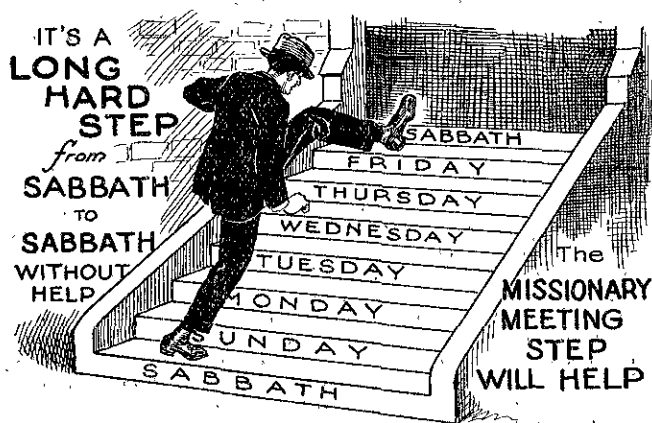
Tomorrow, clouds may come in view,

Yesterday is not for you;

Do it now!"

—Gerhard E. Lenski.

Missionary-Prayer Meeting Suggestions



March 8

Text: Heb. 12: 2.

Seed Thoughts: The joy of Christ in saving lost souls. Isa. 53: 11. Our first interest should be the saving of souls. "Whatever one's calling in life, his first interest should be to win souls for Christ."—*The Desire of Ages*, p. 822. We are called to be soul-winners. Luke 5: 10. If those who are full of lethargy and negligence in Christian circles, could experience for a little while the thrilling gladness of winning a soul from sin and bringing it as a trophy to the feet of Jesus, they would realize how tasteless is an idle life compared with the life of a soul-winner.

March 10

Text: Rev. 14: 6-11.

Seed Thoughts: The most solemn message ever given to the world. It is the last message to a doomed world. "Hence the movement symbolized by the angel coming down from heaven, lightening the earth with his glory, and crying mightily with a strong voice, announcing the sins of Babylon. In connection with his message the call is heard, 'Come out of her, My people.' These announcements, uniting with the third angel's message, constitute the final warning to be given to the inhabitants of the earth."—*The Great Controversy*, p. 604. We are intrusted with this message. Rev. 12: 17; 14: 12. The Lord will use humble instruments. "Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments [the laity], leading the minds of those who consecrate themselves to His service."—*The Great Controversy*, p. 606. The fruit of this warning. "The seed has been sown, and now it will spring up and bear fruit. . . . Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. . . . Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Id.*, page 612.

March 17

Text: Isa. 61: 1.

Seed Thoughts: The remnant church is the "Mordecai in the gate" in these last days. The language of the text is addressed to us as members. God could speak His message through lifeless, cold stones, if necessary. But He has chosen us as "lively stones" to give the truth to our neighbors.

See "The Great Controversy," pp. 624-626; "Testimonies," Vol. III, p. 281; "Patriarchs and Prophets," p. 603.

March 31

Text: Heb. 12: 5-7.

Seed Thoughts: God loves us. John 3: 16. Why God tests us. Mal. 3: 2, 3. The meaning of trials to our Christian service. "All who in this world render true service to God or man receive a preparatory training in the school of sorrow. The weightier the trust and the higher the service, the closer is the test and the more severe the discipline."—*Education*, p. 151. Trials are God's workmen to prepare us for the kingdom. See "Thoughts From the Mount of Blessing," p. 23. If we could see the end from the beginning we would go as God leads. See "The Desire of Ages," p. 225.

Have You a Family Altar?

LETTERS come to us from readers of the *Christian Herald* in many States asking to be instructed in the establishing of the family altar. We take pleasure in responding to these questioners. The family altar means more than merely reading and praying. It means the spiritual uplift of all in your house, from the youngest child to the grandparents. Still more, it means the putting into actual service the best method of instructing the young in the way they should go, and of permanently leading them to know God, and to become acquainted with Jesus Christ and with His mission of world salvation.

Among the letters telling of the influence of the family altar, many of which are full of excellent suggestions, is the following from a subscriber in Huntingdon Valley, Pa.:

Editor of the Christian Herald:

My wife suggested that I write you about a little plan we follow after the evening meal. The family altar idea is difficult to carry out in this age, with all its pressure, hurry, and details, but I know you are interested in encouraging the habit of evening prayers. We have seven children, the oldest under fourteen, then five more, each a little over a year's difference in age ranging downward, and then the baby.

First, I read a chapter in the Bible—in the Gospels usually. I try to read with enthusiasm, breaking into the reading and discussing any striking points with my wife or the children. Then each of the children, beginning with the oldest son, prays aloud. They are encouraged to pray about having a good time, about their play and their lessons. They are encouraged to appreciate God's temporal blessings, and also to be thankful for the beauties of nature. We suggest that they pray for things outside of their everyday lives and the town—for missionaries, for the poor, for prisoners, etc. The personality of each child shows very plainly as he or she prays.

After the seven-year-old boy prays, mother prays, that is, if the baby is not too restless. He is sometimes quite jolly. Then father prays, after which the children all join in singing or chanting the Lord's prayer. We heard in York, England, in 1910, the beautiful chant, and we used and memorized it. It was easy for the children to learn, and they certainly enjoy the singing. Sometimes one or two of the neighbors' children drop in and join in singing the prayer.

It is surprising how helpful the children's prayers are to the parents, how they reveal things about the children's thoughts and lives little guessed at usually by the busy father and mother. It is wonderful, also, to see the developing spirituality of the children shown by these prayers.

The oldest son has just finished reading the whole Bible through, for which I gave him the promised ten dollars. He had read the New Testament through before that. I'll soon have to dig down for another ten, as the second oldest boy has just about finished reading the Bible through. The three oldest are supposed to read a chapter a day, and, according to their ages, 12, 10, and 8 chapters on Sunday. It is a rule that the children are not to leave their home and home yard on Sunday except to go to church or for a walk if the weather is nice. We let them attend very few movies, and we try to find out beforehand about those they do see. There are very few prayer-meeting nights that we haven't got from one to four children there—usually three. Sometimes the whole family of nine are at church, but all the children except the baby, if well, have to attend the morning service, and we usually have three or more at the evening service. Yes, they sometimes growl about going to church and reading the Bible and staying in the yard, but we go into the matter, pointing out very carefully our reasons, and the eventual result which we expect in their lives.—*Christian Herald*, March 21, 1925.

"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."—*Testimonies*, Vol. IX, pp. 232, 233.

Missionary Volunteer Department

Devotional Meeting for March 6

Senior

Topic: "Winning Them for Christian Citizenship."

Blackboard Suggestions: "INASMUCH." Matt. 25: 40.

"HERE AM I; SEND ME."

Isa. 6: 8.

1. Songs of Service.
2. Scripture Reading: Lev. 19: 33, 34, and 1 Corinthians 13.
3. Prayer.
4. Standard of Attainment Thoughts: "Salvation Through Faith in Christ."
5. Leader's Introduction.
6. Information: "The Foreigners Among Us."
7. Special Music.
8. Talk: "One Way of Reaching the Foreigner."
9. Reading: "True to Jesus."
10. Group Reports.
11. Song: "Here Am I, Send Me," No. 641, "Christ in Song."
12. Closing Prayer.

Junior

Topic: "The Foreigners Among Us."

1. Opening Song: "Working, O Christ, With Thee," No. 477, "Christ in Song."
2. Standard of Attainment Drill.
3. Scripture Reading: Lev. 19: 33, 34, and 1 Cor. 13: 1-3, 13.
4. Leader's Talk.
5. Talk: "One Way of Reaching the Foreigner."
6. Reading: "True to Jesus."
7. Superintendent's Talk.
8. Round Table.
9. Close by repeating Mizpah.

Notes to Leaders

If you as a society of Missionary Volunteers, are not already acquainted with your neighbors, this is your opportunity. On the other hand, if you know them already, you will be able to work even more intelligently. Communities will differ in the number of foreigners there resident, but be they few or many, there is work for all in winning them for Christian citizenship. If your Christian help and literature bands have been active, your plans for today are already well begun. Why not place the entire society under the supervision of these two bands? These groups will find various ways of beginning the winning of souls to Christ, for Christian citizenship. Some will be able to place literature in the hands of those whom they visit; others will be able to bring children to Sabbath school; still others will find dire needs, and in such instances a little tangible gift of clothing or food will be the surest avenue of approach. But above all plans and work, pray earnestly that the combined inspiration of these groups, gained by actual contact with souls, will be the means of continued activity and the addition of souls to your society. We cannot all cross the ocean to foreign lands, but we can all be workers where we are. We must not lift our eyes to the mission fields and fail to see the opportunities at our very doors.

To College Leaders

An individual truly won to Christ is a good citizen assured. Soul-winning is more important than any program you could prepare for this day. Why not entirely dispense with a program and go out in actual service? Of course your Christian help and literature bands have been active; but their rich experiences do not suffice for the inspiration needed by every Missionary Volunteer. We need to serve individually. If it can be arranged, it would be fine to have a ringing testimony meeting immediately following the activity of the groups. There are two great life principles, "Service" and "Serve Us." Which principle have you adopted?

Senior Notes

1. *Songs of Service.*—This title for your song service is chosen advisedly. Select songs of service. Carry out your "group" idea by asking certain sections of the room to sing one verse, and so on. Begin the spirit of your meeting right here in the opening songs.

4. *Standard of Attainment Thoughts.*—Chapter 8 in the Senior Standard of Attainment Manual is very appropriate in connection with the soul-winning work which you are emphasizing. Instead of a quiz today, would it not be well to have one Missionary Volunteer give a few of the texts accompanied by some pointed remarks, connecting it all up with the topic for the day?

5. *Leader's Introduction.*—See the Leader's Talk in the Junior notes for suggestions.

6. *Information: "The Foreigners Among Us."*—Elder M. N. Campbell, who gives us this information, is general secretary of the Bureau of Home Missions.

8 and 9.—The article, "One Way of Reaching the Foreigner," and the story, "True to Jesus," were sent to us by Mrs. D. A. Mozar, a Hungarian worker.

10. *Group Reports.*—Be sure to allow plenty of time for these group reports. Actual experience means more to the young people than any number of talks and exhortations. Encourage them to tell their experiences, and also their plans for sustaining the good work begun.

Junior Notes

Have you ever seen a group of boys, or girls, for that matter, make fun of a "Dago" or pointing with ridicule to a "Ching-Chong-China-man"? It seems to be natural for the American to think any one "funny" who differs from him. Our country is doing much to help make these foreigners who come to our shores good American citizens. To us they bring a greater challenge, that of giving them the truth and fitting them for citizenship in the kingdom of heaven. Our own Junior Missionary Volunteers can have a very definite part in this work. First, they must learn to know and love the strangers in our midst. They must realize that they are just as much children of God as those who have had the advantages of this country. And they must come to understand and respect the sterling qualities which these boys and girls of other lands often show. It is with these purposes in mind that this program is prepared. The talks and readings will suggest ways in which the boys and girls may reach those about them who are indeed strangers in a strange land.

2. *Standard of Attainment Drill.*—The subject for the Standard of Attainment drill fits in with the purpose of the program. Only the truly converted can have the love of God in the heart. The boys and girls who love Jesus will love their fellow companions, even though they may be unfortunate and "queer." Outline the steps of conversion, and learn a verse for each. Then stress 1 John 4: 7.

4. *Leader's Talk.*—There are 14,000,000 foreign-born people in the United States. This number does not include the 22,000,000 young people born here of foreign parentage. Do the boys and girls of your society know any of these? And are they doing anything to help them? Think how you would feel were you hundreds of miles away from your home and did not understand the language of those about you.

When foreigners come to this land, they are put to work at the hardest kind of work. We see them digging ditches, working on roads, and thousands of them go into mines to give us coal, thousands of others work in factories to give us clothes. All that kind of work is necessary. Little do we realize how much we owe to these same foreigners. But what is to our shame, they frequently fall into the hands of those who become rich at their expense; pitifully small wages are given, which do not meet the actual needs. If the children go to school, very often they are looked down on. And yet we find that with half a chance these boys and girls become fine students, and when they really learn about Jesus, they become very loyal and true.

5. *Talk: "One Way of Reaching the Foreigner."*—Tell in your own words what some literature did for a Hungarian. I know of a Junior who distributed literature in their own language to some foreign neighbors. She let her light shine. Do you have any foreigners near you whom you could reach that way? Mrs. Mozar who writes these stories is herself a Hungarian, and a very earnest and consecrated worker for Jesus.

7. *Superintendent's Talk.*—If possible, make a practical application of the program. You will know whether or not there are those in the community who are foreigners. If there are, plan to have some papers ready to distribute. There may be some who need clothing or food in the community. This part of the program must necessarily be planned by the superintendent. Study Elder Campbell's article as given for the Senior program, and tell the boys and girls just what a large part of our country is made up of these "strangers" who dwell in the land. If you are near a library, the book, "Peasant Pioneers," by K. D. Miller, will furnish further facts, and some very interesting stories which you might tell the children. It is very important to put to practical use the enthusiasm you awaken.

8. *Round Table.*—Pass out the following questions for answer in an informal way: How many nationalities are there near your home? What kind of work do they do? Are they helping to make this country better? What are you doing for them? and if you have done nothing for them, how do you think you could better their condition? Name several ways in which boys and girls can obey the command of Leviticus 19: 33, 34.

One Way of Reaching the Foreigner

If we have the Spirit of Christ, we shall be constrained through His love to love our neighbors whether they have white, yellow, brown, or black skin, and we shall be glad to do missionary work among any nationality. I will tell you a little story about one of our young American men to show you what he did and what results his missionary work brought. He may not know about it at all, but I am in the hope that he will find it out in the earth made new.

This young man, who was very likely a student of one of our schools, went out one summer to earn his tuition by selling our truth-filled literature. He entered a farm house in Colorado, and gave his canvass for "The Great Controversy." The farmer listened to the young man, but he could not understand much of his talk; he was a Hungarian. The farmer understood, however, the word "Bible," and he thought the young man was taking orders for Bibles. So he gave his order, and anxiously awaited the "Bible" which he hoped to get. Soon "The Great Controversy" was delivered to him, and he started to read it with great interest, thinking that he was reading the Bible. He was a Catholic, and had never seen a Bible, so of course he did not know the difference between the two books. As he continued to read, he noticed that this book often referred to the Bible, so he found out that after all the book he bought was not the Bible. Then he wrote a letter to our publishing house at Brookfield, and told the whole matter to them. (His letter was forwarded to me for translation, and this is how I know about it.) Well, this man kept "The Great Controversy," and bought a Bible, too. He later wrote to us, praising God in his letter that he had learned the truth, and now he does not believe any more in the Catholic religion. At the same time he ordered a copy of "The Great Controversy" to be sent to one of his friends who lives in Virginia.

Some time later we received a letter from the man in Virginia. He wrote that after reading our book through, he threw out from his home all the pictures and images of the Catholic "saints," and that now he is very happy in knowing the truth. Now this man, having the right missionary spirit, could not keep the truth all for himself, but wrote and sent literature to one of his friends, a miner, who lives in the same State. The miner, after receiving some of our books and other literature, wrote to us inquiring more about our faith. In one of his last letters he said, "I wish there could be more Sabbath keepers around here. I am the only one now except a Slovakian man, who started to keep the Sabbath lately."

Thus through the literature work we can do great things for God; and the best of all is that we can do this good work among the foreigners even if we do not speak their language.

MRS. D. A. MOZAR.

True to Jesus

As we (my husband and I) have been working among the Hungarians for quite a few years, we could tell you of many instances where persons who accepted the truth were greatly persecuted. One of our young sisters had to go through especially hard times. Her husband tried every way to make her give up the truth; he left her with her three little children (the smallest one was only a few months old at that time), and put a note in the Hungarian newspaper that no one should help her or give her any credit, as he (the husband) was not going to pay any bills on her account. He thought he would let her and the children starve, hoping she might give up the faith. She did not, however. A few days later he came home. He knocked her down on her knees, and told her to make an oath that she would not go among the Adventists any more. But she would not take the oath, telling him that it would be broken. One day when he came home and found out that his wife and the children had been to church again, he locked them all in a room and turned on the gas. The children were frightened and cried very loud, until the neighbors sent a policeman to them, who forced the man to open the door and let them out. Now he sees that he can do nothing to keep her away from us, and has given up the fight. She had to suffer three or four years of persecution, and yet she remained faithful to God.

MRS. D. A. MOZAR.

The Foreigners Among Us

WHILE strong agitation is being carried on to induce foreigners who come to this land to become citizens of the country, it is well for us, to whom has been committed the message for this age, to set forth to these same people the desirability of becoming citizens of the heavenly land toward which our feet are treading.

Many of our people are already awakening to their responsibility in this matter. According to the reports coming through

the Home Missionary Department, more than 3,000 of our people are definitely laboring for the foreigners. There are plenty of facilities at hand for this work. Literature in great variety is now issued in twenty-six foreign languages at our publishing house at Brookfield, Ill. Tracts, periodicals, and bound books are to be had in many languages.

The returns from this kind of work are surprisingly large. One family living near a Russian settlement, distributed Russian literature among them, and this, with the labor subsequently bestowed, resulted in 150 Russians embracing the truth. A three weeks' effort in another section brought 67 Germans to obedience to the message. During the first half of 1925 there was brought into the truth and baptized 541 foreigners in the United States and Canada, representing seventeen nationalities. We have at the present time 350 foreign churches in North America. In the four years preceding the last General Conference, 4,457 new believers were won to the truth from among the foreign-language-speaking people, and seventy-five new churches organized. Since the last General Conference nearly 4,000 more have been gathered in. These foreign Sabbath keepers pay an annual tithe of more than \$500,000, and mission offerings amounting to \$345,000.

The foreign problem is a very real one. Let no one imagine that these people are largely Americanized or rapidly becoming so. The coming generation is being influenced by the public school, and in time, were the Lord to delay His coming sufficiently long, they would gradually merge into the language and customs of the country. The tendency of foreigners now is to group themselves into colonies, and thus preserve their national customs and language. This makes it easier for us to work for them than if they were scattered about among other people. They readily buy books and magazines printed in their tongue, and this opens a wide field for missionary activity. A surprisingly large number of foreigners cannot speak the English language.

The religious conceptions of the foreigners are largely wrapped up in their own language, and while many of them may converse readily in the English, yet they understand religious ideas much better in their own tongue. The fact that we find it greatly to the advantage of our mission funds to circulate the Harvest Ingathering paper in foreign languages is proof that these people appreciate their own religious reading. This year about 400,000 foreign Harvest Ingathering papers were used.

One of our Italian colporteurs sells from \$4,000 to \$5,000 worth of our large books each year in that language.

Recent legislation has somewhat slowed down the tide of immigration, but authentic figures go to show that nearly a third of a million still sweep across the borders each year, thus augmenting in no small degree the large populations of foreigners already in the country.

According to the 1920 Census report there were living in the United States then about 27,000,000 who use a foreign tongue. These are classified as follows:

Germanic	8,622,500
Scandinavian	2,972,796
Latin and Greek	6,036,000
Slavic and Lettie	5,270,500
Unclassified	3,000,000
Unknown and Mixed Mother Tongues	811,000

These figures, painstakingly gathered by the United States Census enumerators, show that we have a big task ahead of us in bringing our message to the attention of the foreigners of America.

Through the spirit of prophecy, words of counsel have come to us on this point:

"In New York, Chicago, and other great cities of population there is a large foreign element — multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is great zeal — and I am not saying there is any too much — to work in foreign countries; but it would be pleasing to God, if a proportionate zeal were manifested to work the cities close by."

"Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land."

M. N. CAMPBELL.

Devotional Meeting for March 13

Topic: "What the Bible Teaches About Prayer."

Senior

1. Advertise.
2. Song Service.
3. Prayer.
4. Standard of Attainment Drill: "The Everlasting Gospel of Christ."
5. Leader's Three Minutes.
6. An Example: "Christ the Prayer."
7. Talk: "Teach Us to Pray."
8. Recitation: "The Place of Prayer."
9. Quartet: "Thy Word Is Like a Garden, Lord."
10. Reading: "The Privilege and Blessing of Prayer."
11. Symposium: "Bible Views on Prayer."
12. Closing Song: "An Open Bible for the World," No. 482, "Christ in Song."

Junior

1. Song Service.
2. Standard of Attainment Drill.
3. Sentence prayers closing with the Lord's Prayer.
4. Leader's Two Minutes.
5. Talk: "When Daniel Prayed."
6. Recitation: "The Place of Prayer."
7. Talk: "When Jesus Prayed."
8. Reading: "An Answered Prayer."
9. Superintendent's Talk: "Prayer."
10. Response.
11. Closing Prayer.

Notes to Leaders

Some one has said that it is the greatest glory of men that they can pray. No other being of God's creation possesses a prayer instinct. We do not often think of it as an instinct, but we know that those in great danger instinctively turn to prayer. We young people as yet know little of the joy and fruitfulness which may be ours through this blessed privilege of prayer. We need to study earnestly and long the experiences of those who have tried the way before us. This program is for that very purpose. In the Old Testament alone, sixty-six prayers are recorded. Of these, sixty-three were answered as requested, the other three in even a better way. If your Missionary Volunteers are not in the habit of making their Bibles regular companions at meetings, urge them previously to be sure to bring them this time. They will want to follow the texts given in such talks as "Christ the Prayer," and they may think of other texts to which they will want to turn during the symposium. You will have a better discussion of prayer if there is a prayerful atmosphere in the meeting. Assemble the officers of the society, and earnestly pray for the right spirit to be present today. Do you have regular prayer bands in your society? If not, this is the opportunity for which you have waited. Encourage them to gather in small groups, or as best suits your circumstances. But be sure of a definite and regular time.

If you desire additional material, excellent talks can be based upon the answers to prayer recounted in the book, "Footprints of Faith," by David Paulson, or upon thoughts gleaned from "Quiet Talks on Prayer," by S. D. Gordon. You will think of still other sources.

To College Leaders

College days are the anchoring days. From the halls of the dear Alma Mater young people go forth into the world to steer straight ahead to shores eternal or to be wrecked upon the rocks of life. All depends upon the security with which their anchors have been cast. There is no more sure anchor than the Word of God. It is well to peruse it diligently thought by thought, topic by topic. What the Bible says about prayer would strengthen the faith of the weakest. The program here outlined will be suggestive to you, but you will have in your midst those who have tested and proved the reliability of the Bible statements, and promises. A personal testimony is always more impressive than vicarious evidence. Encourage the young people to tell how they have proved God's Almighty power in answering prayer.

Senior Notes

1. *Advertise.*—"It pays to advertise," is a worn slogan, but nevertheless a true one. Of course, you are varying the ways and means of giving publicity to your meetings. Aside from a few large posters, calling attention to the program to be featured this week, why not make it a real personal matter. Aside from the date and time of your meeting, the invitation will appeal if it bears some brief catch phrase. The following are suggestive: "What does your Bible say about prayer?" "Men ought always to pray, and not to faint." "Pray without ceasing." "Do you know the truth concerning prayer?"

2 and 3.—Begin the song service with life and enthusiasm, but as it nears time for the meeting to open, choose songs of a quieting nature. During the song service, encourage the young people to sit close together. They congregate in groups for other social occasions; this is the greatest social event of all, a

time when they expect the presence of God in their midst. Close in the vacancies and feel the warmth of God's love.

4. *Standard of Attainment Drill.*—This is Lesson IX in the manual. Of necessity, the drill must be brief, but make it crisp. Bring out a few well-pointed thoughts on salvation through faith in Christ. Encourage study of these important lessons until the answers can be given accurately and promptly.

5. *Leader's Three Minutes.*—Have you ever visited Niagara Falls? If you have not, picture the scene as well as imagination can; but if you have, doubtless you were shown through one of those wonderful power houses. The guide explained to you something of the process by which that mighty volume of water was being harnessed, directed, and utilized in the form of light, heat, and energy. I am sure, too, you visited one room in which scarcely a sound can be heard. "This," the guide told you, "is the still room. It is the center of the whole thing, the most important place in the building." Yet, upon entering, you had felt there was little being accomplished here. The noise and shriek of running machinery, the movements of workers, were all absent. Apparently the large room is useless, but the guide's explanation dispels all such thoughts. It is really the power room.

The Christian needs a "still room," a "power room." He needs some place where he can be alone, all the world shut out, just he and God alone where they can commune one with another. This still room will be the Christian's power house. There he will really become acquainted with the One who is able to disseminate the greatest and strongest power.

6. *An Example: "Christ the Prayer."*—This may be given in the form of a talk, quoting or reading the texts.

7. *Talk: "Teach Us to Pray."*—It is to be hoped that the one giving this talk will be a diligent Bible student. Read again and again the account of this wonderful prayer as recorded both in Matthew 6 and Luke 11 before attempting to read it in this meeting. Then read it with deep reverence. If you have access to "Teacher-Training With the Master Teacher," by C. S. Beardslee, by all means read the chapter, "The Full Truth Concerning Prayer." It will be an inspiration for this talk. Meditate upon the scene. The disciples had witnessed their Master in prayer. They coveted the freedom and power that were present with Jesus. The disciples sought instruction because of this Great Teacher's example. We, too, must look upon Him until we are filled with intense longing to be like Him. Then we can implore, "Lord, teach us to pray."

10. *Reading: "The Privilege and Blessing of Prayer."*—Elder F. M. Wilcox (editor of the *Review and Herald*), a man who has tested and understands the privileges and blessings of prayer, has especially prepared this reading for us. Let the one to whom it is assigned prepare thoroughly in order to give it proper emphasis.

11. *Symposium: "Bible Views on Prayer."*—Ask each Missionary Volunteer to be prepared to give briefly his favorite text or story on prayer. It may be Jacob's experience in the all-night watch and the final victory. Perhaps it is some precious promise whereby we are assured of access to the throne of grace. An exchange of these Bible views on prayer will bring in a diversity of promises, illustrations, and exhortations, and they will be a real blessing to both contributors and listeners. Encourage every one to feel free.

Junior Notes

When the Juniors first come together, the leader should announce that the meeting is to be devoted to a study of prayer. Then call upon the boys and girls to suggest those songs which they think would be appropriate. Have a verse of several to open the meeting with.

2. *The Standard of Attainment* lesson is on "Prayer" (see page 8 of the Junior Manual). Repeat the first text, Matthew 7:11, in unison several times, so as to be sure that all know it. When you come to study those things that will keep our prayers from being heard, write the words on the blackboard as the verses are read: James 1:6, unfaithfulness; Psalm 66:18, sin; etc.

When you are through with your study, the one who has conducted the drill should call for a number of sentence prayers asking all to join in the Lord's prayer at its close, thinking as they repeat it of each word they say, for that was the prayer that Jesus taught His disciples. Surely Jesus wants us to pray it too.

4. *Leader's Two Minutes.*—Point out to the boys and girls that prayer is the gift of God to His children. Study the Senior note for the leaders talk for further ideas.

5. *Talk: "When Daniel Prayed."*—Ask a Junior to tell in his own words about the times Daniel prayed. There are several occasions that stand out. Daniel was only a young man when Nebuchadnezzar had that wonderful dream and then forgot it. You remember that he was going to kill all the wise men unless they told him the dream as well as telling what it meant. It was then that Daniel and his companions prayed, and they had a wonderful answer, for Daniel dreamed the king's dream. Study Daniel 2:18, 27, 28. Then there was the time that Daniel prayed although he knew that he would be put in the lions' den for doing it. But Daniel would rather face the lions than go without praying. Study Daniel 6:10. Again, while Daniel was praying, the very heavens were opened, and God sent an angel in person to answer his prayer. Study Daniel 9:3, 20-22.

In the times before us, we need boys that know how to pray even as Daniel did.

6. *Recitation: "The Place of Prayer."*—Do the Juniors memorize the poems? This one will be a blessing to the boy and girl who will take time really to learn it. And it will add much more to the program if the one giving it can recite it.

7. *Talk: "When Jesus Prayed."*—See the Senior note under "Christ the Prayer." Do not try to use all the texts given here. The Junior program committee should study these and select only those that tell a simple story. Then pass these out and have the texts read. The Junior conducting this talk should point out the circumstances under which Jesus prayed as suggested in the article.

8. *Reading: "An Answered Prayer."*—See *Youth's Instructor* for March 9.

9. *Superintendent's Talk: "Prayer."*—This is just a heart-to-heart talk with your boys and girls about the reality of prayer and some facts that they should understand. The article by Elder F. M. Wilcox may be used as the basis of your study.

10. *Response.*—Ask each boy and girl to tell some incident in their lives when they knew God answered their prayers. If they do not call such to mind, ask them to think of some Bible character who received an answer to prayer, and tell of it.

The Place of Prayer

THE place of prayer is a humble place,
And ere we enter there
We must leave outside our garb of pride
And our load of worldly care.

The place of prayer is a quiet place,
And at the outer gate
The voice of our will we must firmly still,
And bid our wishes wait.

And the place of prayer is large enough
To hold God's riches stored.
And faith is the key of the treasury
That opens the sacred hoard.

—Annie Johnson Flint.

Christ the Prayer.

CHRIST was a man of prayer. On first thought, it would seem that He who was of the God Himself would scarcely need to pray. Yet He prayed.

He spent the night and early morning in prayer. Matt. 14: 23; Mark 1: 35; Luke 5: 16; 6: 12.

He prayed at the time of His baptism. Luke 3: 21.

He prayed in the presence of His disciples. Luke 9: 18.

His earnestness and power in prayer so impressed the disciples that they asked to be taught how to pray. Luke 11: 1.

The mothers asked that He might pray for their children. Matt. 19: 13.

He was in prayer at the time of the transfiguration on the mountain's top. Luke 9: 28, 29.

He prayed for Peter that he would not fail under temptation. Luke 22: 31-34.

His intercessory prayer on the night before His death takes the entire seventeenth chapter of St. John to record.

Again that night He prayed in the shadow of the olive trees. Luke 22: 41-44.

On the cross He prayed for forgiveness for them who knew not the extent of their crime. Luke 23: 34.

Once He prayed when the Father did not answer Him. Matt. 27: 46.

But His last words were a prayer. Luke 23: 46.—*Epworth Herald*.

The Privilege and Blessing of Prayer

1. Time of Prayer.

a. We should pray without ceasing. 1 Thess. 5: 17. This means that we should constantly be in the spirit of prayer. As we go about our work, as we walk the streets, as we mingle with our fellow men, our hearts should be continually rising to God for divine guidance and wisdom.

b. We should have stated periods of prayer. Daniel prayed with his window open toward Jerusalem three times a day. Dan.

6: 10. The psalmist says, "Evening, and morning, and at noon, will I pray, and cry aloud." Ps. 55: 17.

2. Places of Prayer.

As we cultivate continually the spirit of prayer, so we should find on every occasion the place of prayer. In the midst of the busy multitude, the soul may find sanctuary with God. As we walk the streets, as we go about our daily labor, our thoughts may turn to God and we find audience with Heaven.

It is well also to have special places of prayer. Particularly at the stated periods of prayer, morning or noon or night, it is well, if possible, to have a regular place—a place of isolation—where we can shut ourselves in alone with God, telling Him our needs, and opening our hearts to the Holy Spirit.

3. Conditions of Answered Prayer.

a. Faith. The one who comes to God must believe that He is, and that He is a rewarder of them who diligently seek Him. (See Heb. 11: 6 and Mark 11: 24.)

b. The spirit of forgiveness. Christ taught His disciples to pray "forgive us our debts, as we forgive our debtors." When we come to God, we must exercise forgiveness toward those who have wronged us, even as we believe God will exercise forgiveness toward us. Mark 11: 25.

c. Reconciliation. We must not only forgive those who have wronged us, but we must seek as well reconciliation with those whom we have wronged. Matt. 5: 23, 24.

d. Will of God. Answered prayer must be in harmony with the will of God. 1 John 5: 14. We know that some things are always in harmony with His will; for instance, to forgive our sins, and to cleanse us from all unrighteousness. There are other things, experiences in life, plans which we wish to carry out, which we must leave subject to the will of God, praying Him to answer according to His great wisdom and as He sees will be for our infinite good. We choose from the viewpoint of present convenience and pleasure. God chooses for us in view of our ultimate good and eternal happiness. It is better, therefore, to let Him make the choice.

e. Free from sin's condemnation. We cannot pray in confidence to God when we are going on in known sin. If our own heart condemns us, if the sin which we are continually indulging rises up like a great mountain before us, it will darken faith and shut the Spirit of God out of our hearts. (See 1 John 3: 21.) He that regardeth iniquity in his heart, even his prayer is an abomination to God. (See Ps. 66: 18; Prov. 28: 9.)

4. Objects of Prayer.

a. Our own needs. Nothing is too small to bring to the infinite God. His greatness is not so much in that He takes account of the great things of His universe. We naturally expect Him to do this. But He takes account as well of the little details of our experience. He knows us by name, He knows where we live. He knows the business we follow, and He not only knows all these, but He takes account of them. This is abundantly shown in the experience of Cornelius as given in Acts 10: 1-6.

b. Our families. Daily, at the family altar and in our private devotions, we should remember our parents, our children, our brothers, and sisters before the Lord. Particularly should we seek Him in behalf of the unconverted. It may seem that our prayers are long delayed, but it is our privilege to hold on in faith and patience that God in His own good time will so shape circumstances in the life of the unconverted one that he will be brought to God.

c. A prayer list. It is a most profitable and interesting exercise to make a list of those we know to be in need—some one under temptation, some one in affliction—and present their cases before the Lord, watching the while to see the answer to our prayer,—one delivered from great temptations, another brought up from a bed of sickness. We may strike from our list those who have been delivered and add new names as occasion requires.

d. Our work and workers. How earnestly we should present before the Lord our foreign missionaries, our ministers and Bible workers, and colporteurs in the homeland, the teachers in our schools, not alone in the institutional schools, but in our church schools, our training centers where young men and women are being prepared to go forth as workers for God.

These are all worthy objects of daily supplication.

F. M. WILCOX.

Devotional Meeting for March 20

Topic: "Be Ready."

Senior

1. Song service.
2. Standard of Attainment Quiz.
3. Banner Drill: "Jesus Is Coming Again."
4. Prayer.
5. Scripture Reading: Selections from Matthew 24 or Luke 21.
6. Talk: "The Signs."
7. Special Music: "Matthew Twenty-four."
8. Talk: "Do We Believe It?"
9. Group Readings: "The Christian's Hope."
10. Talk: "Be Ready."
11. Closing Song: "Even at the Door," No. 930, "Christ in Song."

Junior

1. Song service.
2. Standard of Attainment Quiz.
3. Exercise.
4. Sentence prayers.
5. Bible Study: "The Signs."
6. Talk: "Be Ready."
7. Recitation: "If Christ Should Come Tonight."
8. Superintendent's Talk: "Do We Believe It?"
9. Repeat Psalms 19: 14.

Notes to the Leaders

Some one has said, "What the world needs is not so much to be informed as to be reminded." That is exactly what we young people need today. Every Seventh-day Adventist young person knows that Jesus is coming again. We know it at least nominally, but do we believe it, *do we?*

In preparing for this program, you will do well to take for your handbook, "The Coming King," by James Edson White, especially the chapters entitled, "He Will Come Again" and "The Coming King." Make use of the "Testimonies," too, in connection with all such programs. It may be that instead of this program you should spend the time in actual Bible study concerning the return of our Saviour. In such a case, you will find ample help in "Bible Readings for the Home Circle," the readings on "Christ's Second Coming," "Manner of Christ's Coming," and "Object of Christ's Coming." Have you a story-teller in your midst? In lieu of some of these talks, you may prefer to have him picture that beautiful Homeland. See "The Great Controversy" and "Early Writings," by Mrs. E. G. White; "Daniel and the Revelation," by Uriah Smith; and "Past, Present, and Future," by J. E. White. Visualize your topics by placards or blackboard posters of original quotations: "Behold, I Come Quickly;" "Even So, Come, Lord Jesus;" "Are You Ready?"

To College Leaders

"In the first chapter of John, we have the second person of the trinity presented as the creator of the worlds. In Exodus He is the Angel of the covenant. In the Old Testament prophecies, He is the promised Messiah. In the Gospels, He is Jesus, the incarnate Word. In the epistle to the Hebrews and in the epistles of John, He is the high priest of man, our advocate and mediator. In Revelation and other parts of the Bible, He is the judge of the whole earth, and after the judgment He is to be king of the universe forever and ever." This culmination will mark the greatest event of all time.

As always, the program is a matter of your own discretion. Read the suggestions in the preceding notes to leaders. Regardless of any program outlined, always seek to make your program suit your own peculiar needs.

Senior Notes

1. *Song Service.*—Begin on time with a stirring song service. Do not for a moment let things drag. Youth is full of spirit and animation. The topic today is a joyous one, so let the young people enter into it with all the vivacity they desire. The following songs in "Christ in Song" will supply the impetus: Nos. 86, 127, 589, 637, 867, 868, 877, 878, 885, 895, 914.

2. *Standard of Attainment Quiz.*—Arrange with the chorister that at a signal the singing will cease, perhaps before the officers take their places in front, and let the one who is to conduct the Standard of Attainment quiz step forward and carry it through with the life and snap introduced by the song service. Lesson X is the study for this week, "Mediatorial Work of Christ." It will be helpful to refer to the book, "The Coming King," the chapter on "Christ Our Mediator and Advocate."

3. *Banner Drill.*—This drill will be very impressive if it can burst in all unannounced immediately following the above quiz. It should be a chorus of the Junior Missionary Volunteers, perhaps marching in, singing the first stanza of the song, "Jesus Is Coming Again." (No. 929 in "Christ in Song.") The leader will bear a banner, or a strip of paper may be held by the front row of singers, with the words, "Jesus Is Coming Again." Then after singing two stanzas, let the singing cease and assigned ones of the chorus repeat such passages of Scriptures as the following: Ps. 50: 3, 4; Joh 19: 25-27; Jude 14, 15; Matt. 25: 31; Heb. 9: 28; Acts 1: 8-11; John 14: 1-3; 1 Thess. 4: 17, 18. With the chorus still leading, let the congregation arise and sing with them the rest of the song.

4. *Prayer.*—The prayer today should vibrate with joy that Jesus is so soon to come, but none the less should it be intense in its earnestness and concern that all may be ready when He does return.

5. *Scripture Reading.*—Read reverently, but without comment, selections from Matthew 24 or Luke 21.

6. *Talk: "The Signs."*—Space will not permit of outlining in full this talk, but a well-informed Missionary Volunteer will have many recent and current points to give. Also, your handbook for the day, "The Coming King," by J. E. White, teems with convincing evidence from page 266 on to the end of the book. Or, follow the Bible Study plan given in the Junior notes.

7. *Special Music.*—"Matthew Twenty-Four."

8. *Talk: "Do We Believe It?"*—The material for this talk was prepared for you by a busy missionary, Mrs. Matilda Erickson Andross, who for so many years labored for the young people in the capacity of assistant secretary in the General Missionary Volunteer Department, and who herself has now answered the call of the mission field to apprise others that Jesus is soon coming. At present, it is the privilege of the young people of the Inter-American Division to claim her as their leader. Concerning this article she wrote: "Now with an earnest prayer for the dear young people whom I have loved so many years, I send this matter to you, hoping it may serve to stir some hearts to make it their first business to be ready to meet Jesus." May the one to whom this talk is assigned make such thorough preparation that it will accomplish this expressed desire.

9. *Talk: "Be Ready."*—This talk, printed elsewhere, was also prepared by Mrs. Andross. In writing us of it, she said: "If Jesus were here, we would surely want to go and ask Him about His plans to come to this earth to take His children home. I have often thought that He probably would answer us as He did the lawyer in Luke 10, 'What is written? . . . how readest thou?' There is enough written to guide us safely to heaven and to help us to be ready to meet Jesus if we would only make the most of it."

It is said that "when Shackleton was driven back from his quest of the south pole, he left his men on Elephant Island, promising to go back to them. He tried time after time to get back, but failed. At last he reached the place where they were. When he saw his men, he said, 'Well, you are all packed and ready!' The men replied, 'You see, boss, Wild [the second in command] never gave up hope. Every day he would say, 'Roll up your sleeping-bags, boys, the boss may come today!'" So it was when Shackleton did come, he found them ready. It was good that he did for they had only about half an hour to work before the ice closed in. If they had not been ready, they would have been lost." *Are we ready?*

Junior Notes

For the song service, read the Senior notes. The songs that are suggested there have the right spirit, though some of them may be unfamiliar to boys and girls. For instance, No. 86 is a song which was sung a great deal by the pioneers of the message. It would be a good one for the Juniors to learn. Then put with it others that are more familiar.

2. *Standard of Attainment Quiz.*—For this study, take the first paragraph on the "Second Coming of Christ," found on page 12 of the Junior Standard of Attainment Manual. Repeat John 14: 1-3, which is the promise of His coming. Emphasize the chapters where the texts concerning the coming of Jesus are found. Practise in turning rapidly to the right texts. Make it a Bible Drill.

3. *Exercise.*—Study the Senior notes about the Banner Drill. Ask eight Juniors to memorize the first two stanzas of the song, and march in, singing it. Then each should be given a short passage of Scripture to repeat. Those suggested are suitable as are also those studied in the preceding drill.

5. *Bible Study: "The Signs."*—Draw on a blackboard or large sheet of paper a circle with lines extending from it like the spokes of a wheel. In the center write, or better, print the statement, "Jesus is coming." On each spoke print a sign, and at the outer end the text which tells of the sign. For instance, "The Dark Day" may be written on one spoke, and the text Matthew 24: 29, written at the end of the spoke on the circumference of the wheel. See how many spokes may be filled with just the signs. Page 12 of the Junior Standard of Attainment Manual will help you, and also the Senior notes given under "The Signs." Falling of stars, earthquake, wars, men's hearts falling them, scoffing at religion, marrying and giving in marriage, etc., are a few of them. Set the Juniors to studying Matthew 24 and Luke 21, to help fill out the wheel. It is very important that all the Juniors have their Bibles, so announce the week before that there will be special need for them.

6. *Talk: "Be Ready."*—For this, study the article given by Mrs. Andross, and use some of the illustrations. This does not mean to read it. Tell how the love for Jesus should make us long to be ready to dwell with Him. The Bible tells us that every one who looks for His coming "purifieth" himself. (See 1 John 3: 3.) Close your talk with the story of the men who were ready to follow their leader as soon as he came and so saved their own lives. See Senior note under the heading, "Be Ready."

8. *Superintendent's Talk: "Do We Believe It?"*—Study, and base your talk on, the article of that name by Mrs. Andross. Make the children see that the things which are so real to us now are soon to pass away. Tell them of the "enduring kingdom." Study for yourself Hebrews 10: 34, and put the joyful truth of it into your own words. How short-sighted we are! We come so to depend on the things and the pleasures of this world, when God has the wonders of eternity waiting for us. Boys and girls, do not put off this preparation.

If Christ Should Come Tonight

If you could know that Jesus would appear
Before another morn should give its light,
O, would your heart be filled with joy or fear—
If you could know that He would come tonight?

How many things would you find time for then
Now crowded out or else forgotten quite,—
The kindly deed, the hour of prayer again?
Would aught be different, should He come tonight?

Some day that dawns will mark all time as past:
Then may we keep our lamps all trimmed and bright,
O, may we live each day as 'twere the last,
And ready be if Christ should come tonight!

PEARL WAGGONER HOWARD.

Be Ready

The Secret of Getting Ready

DID ever the loved one, around whom your home centers, go away? Could anything keep you from being ready to receive him upon his return—pleasure or business? Of course not. You counted the days until he would come back.

Well, it is a similar feeling that grips the heart of the Christian. And it is intensified as Jesus becomes more and more precious to him. Then, too, the conditions around him make him more anxious for the return of Jesus. He sees the suffering in this world. He feels the heartaches of his fellow men. His heart is in the work of saving others! He knows the end of sin and suffering cannot come till Jesus comes; so he goes forth, sowing his seeds of love with tears, while his aching heart cries, "Even so, come, Lord Jesus."

Almost Too Good to Be True

But to me, the supremely comforting part of the blessed hope of seeing Jesus soon is to know that He is yearning for us to be with Him. He knows our weaknesses; He knows how often, we, too, like Peter, have run away from Him; and even like Judas betrayed Him in our hearts. It was human malice that condemned Him to death, and human lips that derided and spit upon His face. It was human hands that nailed Him to the cross. Still His love covers all our unspeakable ingratitude, and His heart longs to have us with Him. That seems almost too good to be true.

And somehow, day by day, as the Bible grows more precious and Jesus more real, the world and its allurements fade into insignificance. Let the world and the worldly "Christian" have their elegant homes, their high-powered automobiles, their far-reaching radios, and any pleasures that this poor bankrupt world can bestow, but give me Jesus and the blessed Book.

Thoughts of the home He has prepared for us are sweet beyond compare. I enjoy thinking about the beautiful landscapes that there shall greet our eyes! I like to picture the city with streets of purest gold! I find comfort in recalling that there is a place, "where weary feet with sandals loose may rest," where the ambitious heart will be satisfied, where no one shall say, "I am sick," where the hungry "shall hunger no more," and where God shall wipe away all tears. I enjoy thinking of the happy reunion there of loved ones and friends who have long been parted.

But the sweetest part of the wonderful story of the return of Jesus, it seems to me, is to know that we are wanted in His home, and that the love in His heart for us caused Him to pray, "Father, I will that they also, whom Thou hast given Me, be with Me where I am."

MATILDA ERICKSON ANDROSS.

Do We Believe It?

He Is Coming

OF course, what we believe does not change God's plans. The coming of Jesus is an established fact. Millions who scoff at the hope of the Christian are saying, "Where is the promise of His coming?" But such scoffers are but following in the footsteps of the ill-fated antediluvians who ridiculed Noah for building the ark. Why, there never had been a flood! And what was more, there never could be one. So said many of the learned men back there.

But there was one thing those wise antediluvians had failed to take into account. They had not learned that when God speaks, He means exactly what He says. When He created the world, "He spake, and it was done." That same voice has announced the return of Jesus; and as surely as there is a world today, the return of our Lord will come at the appointed time. God's word will not fail. It cannot fail!

As the clock in the tower high above the city heeds not the cosmopolitan crowds that jam the thoroughfares below, so God's plans go on to their ultimate fulfilment regardless of the strange beliefs of His wayward children here on earth.

When the minute hand on the clock passes eleven, we know that another hour has almost gone. There is no doubt in our mind, if we have confidence in the timepiece. Well, the minute hand on God's great clock tells us that the long dark hour of waiting for the return of Jesus is almost over. In fact, the minutes are past, as it were. Only a few seconds remain. And in God's clock we have implicit confidence.

History declares in thunder tones that it never has failed in the past. Review in your minds the great world prophecies in Daniel. Look back through the ages and see how history with divine exactness fits into the grooves of the prophetic utterances of the Revelation. Truly, historical events are unmoved and immovable monuments declaring that Jesus is coming very soon.

"What about investing in that promising real estate?" asked one friend of another. "O, that would be all right if Jesus were not coming very soon. I need all my time and thought as well as means to get ready to meet Him."

That bit of conversation was a sermon to me. There is one other similar incident that rushes to my mind which I wish to pass on to you. "And are you not planning to go home to see your people?" I asked a young woman who was recuperating in a foreign land near the one in which her health had failed.

"Of course I should love to see them. But there is so little time left for me to work for Jesus that I plan to hasten back to my field and wait to meet my loved ones in heaven."

Our Greatest Danger

That young woman's answer is a very good test-tube in which to try our own hearts. Are you and I ready to give up the dearest things or plans in this world in order to be ready to meet Jesus and to help others to prepare for that greatest of all events? If not, there must be something hidden in our hearts so that we do not believe unto salvation. Sometimes a physician fails to diagnose a case, and as a result the patient may die while actually thinking he is on the road to recovery. Even so, in the great day of the Lord, many will be lost who failed to get proper diagnoses of their hearts. "These are perilous times for the church of God," says "Testimonies," Volume I, page 214, "and the greatest danger now is that of self-deception." But even in the face of this great danger, "we are less thorough in self-examination than in anything else."—*Id.*, Vol. V, pp. 332, 333.

It is Satan's studied plan to persuade us to put off thorough self-examination until it will be too late to make amends. "Every heart in every household needs to take up the work of self-examination. . . . The Lord will not admit into the mansions He is preparing for the righteous, one soul who is self-sufficient."—*Id.*, Vol. VII, p. 285.

"Self-examination must be thorough, that there be no danger of self-deception. A little catechizing of self on special occasions is not sufficient. Daily examine the foundation of your hope, and see whether you are indeed in the love of Christ. Deal truly with your own hearts; for you cannot afford to run any risk here. . . . Your hope of eternal salvation depends on faithfulness in this work."—*Id.*, Vol. V, p. 332.

MATILDA ERICKSON ANDROSS.

Devotional Meeting for March 27

Senior

Topic: "Light Amid Darkness."

Blackboard Quotation: "God opened the way for me to come, but He has never opened it for me to go away."—*A Pioneer Missionary to South America.*

1. Mission Song Service.
2. Sentence Prayers.
3. Round Table: "Standard of Attainment."
4. Special Music.
5. Talk: "The Power of the Gospel."
6. Talk: "Away From Idolatry."
7. Stories: a. "Juan."
b. "Clara."
8. Superintendent's Question: "Is It Worth It?"
9. Close with song and consecration prayer.

Junior

Topic: "Winning Converts in the Land of Opportunity."

1. Song Service.
2. Opening Exercises.
3. Leader's Talk: "Is It Worth While?"
4. Talk: "The Power of the Gospel."
5. The Story of Juan.
6. The Story of Clara.
7. Superintendent's Talk: "Getting Rid of Idols."
8. Close with prayer for South America.

Notes to Leaders

"Where your treasure is, there will your heart be also." As was announced in the leader's notes for February 6, South America is the mission field to benefit by the gifts of the Missionary Volunteers during 1926.

Missionary Volunteer leaders are especially fortunate this year in being able to obtain the material which we forward to you. Even the notes this month are written by Prof. C. P. Crager, Missionary Volunteer secretary of the South American Division. He says to you:

"The incidents related in this program come fresh from the mission fields. Several incidents relate to young people among the Indians of the Lake Titicaca region where God is working wonderful transformations. There are also incidents of those who live in the more civilized portions of South America, but where the people are still in abject ignorance of the gospel and in total subjection to the word of the priest and completely given over to idolatry. Here two wonderful transformations are seen.

"This can be made a very interesting program if the parts are handed out in good time so that they can be given as talks rather than as readings. Further material can be found by those who may have access to files of the *Review and Herald*."

Notes to College Leaders

In answer to the question as to why North America has developed more than our sister continent, a native of that neglected land replied: "It is because the Spaniards came to South America seeking for gold, while the Pilgrims came to North America seeking for God." And that native struck the keynote of our religious freedom in this beloved "Land of the Free." Elder J. E. Fulton, vice-president of the Australasian Division, has been itinerating among the islands of the South Seas. We hope that each Missionary Volunteer in your college society may come to know the "divine spell" of which he testifies. He writes:

"O the joy of seeing the miracle of grace operate upon the hearts of these benighted souls is worth millions! How can one keep away from them? Mark Twain said that when he went to Hawaii he passed under a charm, or spell, from which he never came out. And so I must acknowledge I have passed under a spell; but this is a divine one. O the joy of service for God! There is nothing in life like it. It is a little snatch from the Saviour's life and character, who for the simple joy of saving you and me, endured the cross and despised the shame."

Senior Notes

1 and 2.—Following the inspiration of a mission song service, it will be appropriate to call for several short to-the-point prayers for missions.

3. *Round Table.*—Use your own ingenuity in varying these Standard of Attainment drills. Inasmuch as this one is a continuation of the "Mediatorial Work of Christ" (chapter 11 in the Senior Standard of Attainment Manual), why not conduct it in the form of a round-table discussion. But do not let your Missionary Volunteers grow tired of these drills. Make them short and spicy.

4. *Special Music.*—This need not always be an unusual selection. Such a hymn as "Winning Precious Souls to Thee" would be very appropriate, with special preparation by a few members of the society for this day's program.

5. *Talk: "The Power of the Gospel."*—As depicted in the article under this title by Professor Crager, this talk should be made a good introduction to the theme of the hour.

6. *Talk: "Away From Idolatry."*—For this talk, you will find ample material in the article, "Breaking Away From Idols and Superstitions," by Pedro Brouchy of the Alto Paraná Mission. He is on the ground, and knows whereof he speaks.

Professor Crager says: "The superstition still existing among many of the people living in the interior of Catholic America is hardly to be believed by those who have not witnessed it. These people are not Indians, but of Spanish descent; but they have been so completely under the influence of the priests that they believe anything told them by the priest, and stand in fear of disobeying him. As the truth comes to them, it means a great struggle to tear down the idols and images in which they have trusted their entire lives and to which they have prayed in time of need.

"But as the third angel's message comes to them, and they learn that there is direct access to a living, loving Saviour who hears and answers prayer, wonderful changes are worked and they break away from the darkness into the light."

7. *Stories: "Juan" and "Clara."*—In these stories, we listen by proxy to a real story-teller, Mrs. Gussie Field Colburn. She, too, is right there on the ground, laboring in the Lake Titicaca field, and you can be assured that the stories are true.

8. *Superintendent's Talk: "Is It Worth It?"*—Base this short appeal on the thoughts suggested in the Leader's Talk of the Junior notes. Make it a real heart appeal.

Junior Notes

1. *Song Service.*—The leader should select songs on soul-winning for the song service.

2. *Opening Exercises.*—These consist of the opening song, the prayer, and the Standard of Attainment Drill. The section to be studied is the short one on top of page 9 of the Junior Standard of Attainment Manual, entitled, "Bible Study." Repeat John 5: 39 until all know it.

3. *Leader's Talk: "Is It Worth While?"*—When we think of the suffering and agony of the cross, and then remember that Jesus would have done it for a single soul, we know that our best efforts are as nothing in comparison. Read John 19: 1-19, the story of the crucifixion. Jesus thought it was worth all that to leave His wonderful home and endure all the misery, and He would have done it for a single South American Indian. Then read Isaiah 53: 11: "He shall see of the travail of His soul, and shall be satisfied." When Jesus looks on the redeemed throng, He will know that it was worth all that it cost Him. Then is it not worth all that we can give to add to that glorious company which will make Jesus happy throughout eternity?

4. *Talk: "The Power of the Gospel."*—This may be based on the article by C. P. Crager.

8. *Superintendent's Talk.*—Study the article by Pedro Brouchy. Make the children see how the people come to rely on their images and how hard it is for them to give them up. Help them to see that although we do not worship images, we often have idols in our own hearts that we place before God. Close your talk with a season of prayer, that we may be kept free from idolatry and that our missionaries may be blessed in leading the people of South America out of idolatry.

The Power of the Gospel

THE question is frequently asked as to whether the native Indians of South America are truly converted when they come into the truth in such large numbers. It is the purpose in this program to bring to our young people some evidences of the change the gospel makes in helping them to break away from their native customs and habits.

The Indian is a slave to drink, alcohol of the cheapest, poisonous kind. On all the religious feasts, he gives himself over to debauchery and drunkenness. I was in the city of La Paz, Bolivia, during the feast called *La Fiesta de la Cruz* (the feast of the cross), referring to the cross of Christ. The Indians by the hundreds were out in the streets, dressed in masquerade, and dancing in small groups of from twelve to twenty. In the midst of each group was a man, or sometimes two, whose business it was to dispense alcohol to these dancers. This kept up all day and into the night. In the afternoon, drunken Indians could be seen everywhere lying in the streets. When the Indian accepts the gospel, he gives up all this.

The Indian is also a dope fiend. In the altitude grows the coca shrub from whose leaves cocaine is extracted. The Indian chews this his entire lifetime, and the effect is the same as is that of the cocaine or morphine habit upon the "civilized" drug fiend. This, too, goes as Christ comes into his heart.

All his life he has been taught to lie and steal. His vices are many, and he is dirty, filthy in his manner of living; but when the gospel comes to him, it changes him, cleans him up bodily as well as spiritually. A few instances of the practical change in the Indian are given in today's program. C. P. CRAGER.

Breaking Away From Idols and Superstitions

IN the city of Corientes, Argentina, a Catholic family came to know this saving truth. There were a man and his wife and an old lady. As I continued visiting their home, instructing them in the truth, they marveled at what they heard. When I took them a Bible, and they began to read it, the old lady, more than ninety years of age, said, "Truly we were blind."

We have to be very cautious in dealing with these people if we wish to gain them for Christ. If, immediately upon our arrival in their midst, we should tell them that their idols were useless, they would become offended, and it would be impossible to work for them. The family I mentioned had in their bedroom a little altar full of idols, and the first thing the lady of the house did when I arrived there was to take me before this altar and to tell me some of the stupendous miracles wrought by these images. You can imagine what my situation was. As she was speaking, I prayed in silence to the Lord that He would give me wisdom to talk to them of the truth without offending them.

Later on, when they showed confidence in me, I explained to them what, according to the Bible, a saint really was. I told them that saints were men and women who renounced the world and its sin, consecrated themselves to God, and were used of Him as instruments to give the truth to the world, and that we also are called to be saints.

When I felt that they were sufficiently prepared, after months of study with them, I told them that those things which they were worshipping were idols, and that a Christian should not worship them, nor even have such things in the house. This new truth caused them great surprise. The woman said, "I will never forsake my saints;" but thank the Lord, it was not thus, for some months later after a severe battle in their hearts, they fully accepted the liberty which is in Christ, and were freed from their superstitious idolatry.

The next time I visited them, I found that they had progressed spiritually, although there were still vestiges of superstition, for they feared to offend God by destroying their idols. For those who have been born in Protestant countries, it is difficult to understand what the complete forsaking of these things which, they, for generations, have revered as sacred things, means to them.

The day arrived when I felt to bring this family to a decision, and thanks be unto God, His Spirit worked and the victory was gained. The man of the house took from his coat lapel a little image made of the bronze of an old church bell, and gave it to me, saying, "It is thirty-five years now that I have been carrying this image on my coat lapel, but, thanks unto God, I now know the truth, and carry Christ in my heart." It is interesting to know that they consider that the miraculous power of a saint is much greater if it has the honor of having been made from a church bell. The lady of the house wept over her idols as a mother would weep over her dead child, saying, "It is painful to me to think that all my life I have been worshipping these false and vain things." A few weeks later, they were all baptized, and today they rejoice in this precious truth that has freed them from the superstitions in which the truth found them.

PEDRO BROUCHY.

Alto Paraná Mission.

Juan

IN our school, we have two terms a year: one is our summer normal, when we call in our Indian workers for more training; the other is our winter school, when the majority of our students are young people from our outschools who have never before been away from home. In this second term, there is always a sprinkling of workers who could not attend the normal session. This year, Juan is one of these. He has been a worker for some years, and has served so faithfully that it seemed impossible to replace him even for the few months of our summer normal. He is a most dependable young man, and a splendid example of what the gospel does for those who accept it with all their hearts. He is clean. I could lend him my bedding and not be afraid of its bringing back vermin. He is honest. We have him in charge of our school store and never worry lest a penny be lost. He is a peacemaker. In the small troubles that naturally arise between the two Indian tribes represented

in our school, he is always one of those to help in bringing about peace and harmony again. In cases of gossip, and slander of other students, all too common among our untrained Indians, it is Juan who says, "We must not believe this, for there is no proof; and we must not tell things unless we are sure they are true." The student in trouble finds a ready sympathizer in Juan, and the teachers never worry for fear he will not stand by, no matter what happens. He is always on the right side.

And yet before the gospel came to him, this same Juan was as hopeless a case as any other of these neglected people. When he tells what he was before the missionaries came, it is always with words of praise and thanksgiving to the dear Lord who has saved him from the filthy coca habit, from drunkenness, from stealing, from fighting, from wife beating, from every vice and sin known to these degraded people, and made him a man in Christ Jesus.

And the story of our Juan is the story of a long, long line of redeemed people here in the Indian country whom we shall know again in God's kingdom if we are faithful.

GUSSIE FIELD COLBURN.

Clara

A STRANGE Indian came to my Sabbath school class, a dried-up little old man. After class he asked me to pray for a sick friend, and pressed a twenty-cent piece into my hand. I assured him that we were always glad to pray for those who needed our prayers, and explained why we do not wish pay for such things.

The next time I saw the old man, he brought his daughter and little son to place them in school here. We were pleased, for they came from a district nearly twenty miles away where we have no believers, and we knew that the way was opening for us to help not only those two children, but through them, many others who knew nothing of the truth.

Sending girls to school is too new a thing here to be very common yet, so the father showed himself very progressive when he put Clara in our school. Our sixteen other girls were all from Adventist homes and had gone to our schools before coming here, but everything was new and strange to Clara. When she felt like coming to classes, she came; and when she did not, she built a little fire outside and cooked some soup, or did anything else that appealed to her as more important.

Clara was a very good sample of Indian girlhood untouched by the gospel. Ragged and dirty, frightened at nothing, she hardly knew how to take our kindly advances, and we were always at a loss to know what to do for her; but school spirit is contagious, and Clara soon began to come to school with her face washed clean every day. Next we noticed that she was trying to improve her matted hair. She combed it carefully on top and then pulled her shawl up over the lumpy braids that she could not make smooth and shiny like those of the other girls. She even began to wash her clothes, so that she really looked quite like an Adventist girl; for in these parts, one readily distinguishes our Adventist Indians on the road or anywhere by their being so clean in comparison with others.

About this time a bath was proposed. When the other students were vaccinated, Clara had rebelled, and she and Victor were quietly passed by to save trouble, but the bath was enough later so that we really expected Clara to take kindly to the idea.

Most of the girls had never taken a full bath, though they washed their hands and faces and feet. So the process was explained to them, and two at a time they were given the use of a warm room and two wash tubs with hot water, wash cloths, etc. We felt that this was a long step toward better things in the lives of our girls. Clara evidently thought it too long a step for her. She slipped away and hid in the mountains. Later two of the girls found her, told her what a bath was like, and urged her to come back and take hers, too, and not be the only dirty girl in school that Sabbath. So that Friday night, seventeen clean Indian girls attended our vesper service — and Clara was happiest of them all.

The next time she went home, she brought back some new clothes; and now any one who sees her would scarcely find anything to remind him of the unkempt, untaught Clara who entered our school only three months ago.

GUSSIE FIELD COLBURN.

MISSIONARY VOLUNTEER WEEK

March 13-20, 1926

Including Missionary Volunteer Day

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

General Suggestions

MISSIONARY VOLUNTEER WEEK is before us again — another opportunity to clasp the hands of our young people, and to help them to understand that we want them with us in work, in social life, and especially in the most important of all, in our travel toward the heavenly Canaan. These seasons of prayer and consecration are to our soul's experience what breathing deep is to the body. They give new and renewed life. The entire church needs to draw near to God. And surely when we take into account our youth in this unfortunate age for youth, who are sorely tried with all manner of worldly allurements, who have a tempting devil on their track, — then we need an awakening of the entire church for the salvation of our young people. "For their sakes I sanctify Myself, that they also might be sanctified through the truth." John 17: 19.

Every year better and larger results are experienced. This plan, first tried in Pacific Union Conference, has appealed to all of North America and to many other fields. From South America, from Australia, and from local churches in other places, reports are sent in of the interest among the youth.

One young people's secretary wrote: "Again we had splendid results here in — during the Young People's Week. Some eighteen were converted. The year before twenty-five took their stand. Whenever this week has been given a thorough chance, it has wrought results."

This word gives the object of the plan — to lead our youth to a decision for Christ.

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."

Literature Helps

M. V. Pledge No. 11. Morning Watch Pledge	.....Per 100	\$0.50
M. V. Pledge No. 12. My Decision for Christ		
M. V. Pledge No. 13. Prayer Band Pledge Card	..Per 100	.50
M. V. Leaflet No. 23. The Life-Work	..... Each	.02
M. V. Leaflet No. 35. Unequally Yoked	..... Each	.01
M. V. Leaflet No. 47. Personal Work	..... Each	.04
M. V. Leaflet No. 60. Your Mother	..... Each	.01
M. V. Leaflet No. 64. The Secret of Soul-Winning	.. Each	.00½
M. V. Leaflet No. 66. Margaret's Morning Watch	.... Each	.01

M. V. Leaflet No. 67. God's Remedy for Sin	..... Each	\$0.01
M. V. Leaflet No. 68. For Backsliders Only	..... Each	.01
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. 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	.00¾
M. V. Leaflet No. 81. Victory in Christ	..... Each	.02
The Ministry of Healing, by Mrs. E. G. White	..... Each	2.25
Education, by Mrs. E. G. White	..... Each	1.50
Alone With God, by Mrs. E. E. Andross	..... Each	1.25
The Life That Wins, by Mrs. E. E. Andross	..... Each	1.25
The Life of Victory, by Meade MacGuire	..... Each	1.00
Soul-Winning, by G. B. Thompson	..... Each	1.25
Victory Leaflets	.....Per 100	.25

Suggestions to Church Officers and Workers

The program outlined below and the material given for each day are intended for help, 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 altar 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. Earnestly urge 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 Blank No. 26 is 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 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.

Helps for Junior Workers

Suggestions for workers among Juniors will be found on pages 22 to 24 of this number of the GAZETTE.

The Program

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

It is left with the elder or leader of the meetings to arrange the details of the program each day, select the hymns, arrange for special music, arrange 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 and articles 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.

The basic articles for several of the studies are to be found in *Present Truth*. It will be quite essential for each church leader to provide himself with at least one copy each of the following numbers:

Present Truth, Vol. V, No. 61. The Bible the Word of God.
Present Truth, Vol. V, No. 64. The Plan of Redemption.
Present Truth, Vol. V, No. 66. Power for Victory.
Present Truth, Vol. V, No. 68. Bible Prophecy: Its Purpose.
Present Truth, Vol. V, No. 86. The Threefold Warning.

Other books, such as "Bible Readings for the Home Circle," "Steps to Christ," "Life of Victory" (by Elder Meade McGuire), "The Desire of Ages," and many others will be found very helpful in preparing the studies. Our denominational literature is rich in materials which can be devoted to the purposes of this week.

Sabbath, March 13

Missionary Volunteer Day

Devotional Study: "Our Children"

H. T. ELLIOTT

1. WHAT does the Lord say concerning Abraham as a father? Gen. 18: 19.

2. What instruction was given to the Israelites as they were about to enter the Promised Land? Deut. 11: 18-21.

3. Why are many youth lost from the church?

"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.

4. What movement is predicted among God's people as they prepare for the heavenly Canaan? Mal. 4: 5, 6.

God's Call to Us and to Our Children

M. E. KERN

"AT the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be My people. Jer. 31: 1.

As we worship God on this Sabbath set apart as Missionary Volunteer Day in all our churches, let us as believers in the advent message earnestly inquire, "What is God's call to us and to our children?"

We are living in the time spoken of in the seventh verse of Jeremiah 31, when the prayer of every heart should be, "O Lord, save Thy people, the remnant of Israel." We are living in the time foretold by the prophet Joel when we are admonished to "gather the children" and "sanctify the congregation;" when the priests of the Lord are told to weep between the porch and the altar and to pray, "Spare Thy people, O Lord, and give not Thine heritage to reproach." We are living in the time spoken of by our Saviour when He said, "When the Son of man cometh, shall He find faith on the earth?"

In a time like this when the age-long controversy between Christ and Satan is converging into one last desperate conflict,

well may the remnant people of God inquire, "Lord, what wouldst Thou have us do? What is Thy will concerning us and our children?" And let us listen to His voice and respond to His call, today.

A More Abundant Life in the Home

First, let us consider that God is calling us and our children to a more abundant life in our homes. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10: 10.

If the individuals composing the home have this fuller, richer, joyous, and more abundant life, then the home will be what God designs—the holy of holies of our lives, the very vestibule to heaven. It will be a place of refuge from the sin and strife of the world,—a mold of strong Christian character, and a beacon light to guide the feet of others in the way of life. Such a home will have a religion that is deeply rooted in all the experiences of everyday life. God is calling us to this deeper and more abundant life in Him.

How will this more abundant life be manifested? In the book "Education" (pp. 250, 251) we read, "It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of the household, and both father and mother as teachers and companions of their children." These, then, are the normal activities of human life,—work, study, worship, and recreation. And in these avenues of self-expression, parents and children are to be associated; bound together by love for God and for each other.

Work.—Work is a blessing; idleness a curse. It is the duty of parents to teach their children how to perform useful labor, and lead them into the joy of achievement. They should begin to cultivate the spirit of helpfulness very early in life.

Making use of the child's natural love for physical activity and the play spirit, they should teach their children to perform such duties as their strength and ability will permit. And this should be done, as the quotation above indicates, in companionship with the parents. Why should not the little girl "help mamma" when she washes the clothes, by washing her doll's clothes or other small articles? Why should not the father grant to his boy the joy of "helping daddy" feed the calves or build the fire in the furnace? In this way the children are learning the things necessary to a useful life, the parents are gaining an insight into lives for whose culture they are responsible, and a sweet companionship is established which is the strongest holding factor during the storm and stress of adolescence. And then, of all times, should parents and children find wholesome companionship in labor.

And let us teach our children to earn and to give,—give of their own. It was selfishness that blighted the first home in Eden, and those who are preparing for a home in the new earth must learn that "it is more blessed to give than to receive."

Study.—Parents are responsible for the culture of the minds of their children. If they should neglect to clothe and feed them, the state would interfere; but many children are literally starved to death mentally because of parental neglect.

Blessed are the children who have good books to read, whose parents place before them helpful, interesting books to tempt their mental appetites. Let the parents and children unite in the pleasant task of perusing the Reading Course books. Thus the foundation may be laid for a liberal education and for a life of useful service. Many a life has been changed by the reading of a good book. On the other hand, many lives have been blighted by pernicious literature which fell into the hands of young people whose parents took no constructive interest in guiding their reading habits.

Parents must be the teachers, as well as the companions of their children. The Lord says: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6: 6, 7. To do this, parents must study. Perhaps the most lasting impressions are made by the words of wisdom that fall from the lips of parents as they associate with their children day by day.

But formal instruction must not be neglected. "However pressing your business," says the spirit of prophecy, "do not fail to gather your children around God's altar." Make the service of prayer in the home pleasant and interesting. The children's Sabbath school lessons may well form the basis of study at the time of family worship. Father or mother will do well to spend time in preparation in order to make this daily service the happiest time of all the day to the children and young people.

Then come those family excursions when God's great out-of-doors, the wonderful things on land, in the air, and in the waters, are to be observed and studied. What an endless source of pleasure and profit, opening the mind to the wisdom and power of Him who made them all.

Worship.—How beautiful to see the family together in the sanctuary at the hour of Sabbath worship. How the spiritual life is deepened as father, mother, and children reverently take part together in the worship of God and listen to the message from heaven. And as they review the precious lessons in the family circle, with no thought of criticizing the messenger, the great principles of right are being rooted in the lives of the young, and they are being prepared for the strenuous conflicts of life.

Recreation.—All cannot be work, study, or worship. A little respite from toil, a relaxation from mental effort, is proper and right. There is joy in the babbling brook, the mountain climb, and the wholesome social life of a picnic. Parents are told, "Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports."—*The Ministry of Healing*, p. 391. Parents should strive to keep young in spirit and to enjoy proper diversions with their children. Thus they can help the young to avoid the wrong kinds of amusements and to engage in those activities that will contribute to their physical, mental, and spiritual well-being. There is great danger that we shall think of sociability and recreation as something entirely apart from our religious life. We are living in a time when men are lovers of pleasure more than lovers of God, and when commercialized amusements are lowering the ideals and degrading the morals of millions. Worldliness threatens the church. The remedy is consecration to God of the entire life and all its varied activities.

We are living in a time when the institution of the home seems to be breaking down. A recent writer has said the motto in the home formerly was, "God Bless Our Home;" but now it is, "Let's Go." At such a time as this God wants to enrich the homes of all His people with a more abundant spiritual life; and it is His purpose that these homes in turn shall kindle the fires of His love in other homes.

United Service for Others

Let us, therefore, consider this second call to us and to our children, to united service in the home in soul-saving. In Volume VII of the "Testimonies," page 11, we read:

"Parents, do not neglect the work waiting for you in the church in your own family. This is your first field of missionary effort. The most important work you can do is to place your children on the Lord's side. When they err, deal with them tenderly, yet firmly. Let them unite with you in opposing the evil by which Satan seeks to destroy the souls and bodies of human beings. Share with them the secret of the cross, the secret that to you means sanctification, redemption, and eternal victory. As you take your children with you into the service of the Lord, what a victory you gain. . . .

"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."

Such a home will be a live missionary society in itself, and will be the strongest possible support to the human missionary work and to the Missionary Volunteer Society.

The Young People's Organization

And let us not forget, in the third place, that our young people have been definitely called to organize and work, "not only for those who profess to be Sabbath keepers, but for those who are not of our faith." The Missionary Volunteer organization, under the blessing of God, has accomplished great

things, but it would accomplish much more if there should come into the homes of our people that more abundant spiritual life. This would result in a revival and reformation in the church, in all its departments.

Preparation for Service

And fourth, God is calling our young people into our schools to prepare quickly for a part in the closing work. The great mission fields, with their unwarmed millions, who must hear of a saving Christ in this generation, present a mighty challenge to us and to our children. The consecrated youth must go, and their parents must be willing that they should go. Our schools were established to prepare the young people for this work. God has greatly blessed our schools in accomplishing the purposes for which they were established. We have in North America about 16,000 pupils in our church schools, 7,000 in our academies, and 2,000 in the colleges. But this is scarcely half of our children and young people. The majority of our young people who do not attend our schools, drift into the world; the great majority of those who attend the Christian schools are saved to the cause; and a very large proportion enter the organized work.

So God is calling us and our children to a more abundant life in our homes. He is calling us to united missionary work in the family circle. He is calling our children and young people, as well as the older ones, to organized missionary endeavor. And He is calling our youth into the schools to prepare for wider service in carrying the message to all people.

What shall our answer be?

Sunday, March 14

Devotional Study: "The Thing Needful"

H. T. ELLIOTT

1. WHAT is required to save sinners?
"The salvation of sinners requires earnest, personal labor."—*Testimonies*, Vol. IX, p. 117.
2. What is one reason for weak faith?
"Where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 325.
3. What is the strongest bond of union between us and Christ? What is our greatest sin?
"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin."—*The Ministry of Healing*, p. 163.

The Plan of Redemption

THE subject for today, "The Plan of Redemption," is a basis for spiritual life. Since man has fallen, he is utterly dependent upon God's mercy for salvation. A view of God's plan for redeeming humanity should lead to earnest consideration of the question, "Will I accept God's plan?"

The *Present Truth*, Vol. V, No. 64, entitled, "The Plan of Redemption," is needed for reference by those who are to give the studies. We suggest that the following four topics be presented as talks requiring about ten minutes each. Material for these topics is well arranged in the number of *Present Truth* here suggested, but help may be drawn from other sources, such as the books, "Bible Readings for the Home Circle," "Steps to Christ," and "The Life of Victory," by Meade MacGuire.

Suggestions for Topics

1. God's Merciful Provision for Salvation of Humanity

All need to realize the exceeding sinfulness of sin. God hates sin. Yet worldliness and sin are everywhere made to appear attractive, so that youth are constantly in peril of losing a sense of the awfulness of sin. The fall of man filled heaven with sorrow. In His infinite wisdom and love, God had laid a plan for man's redemption. The following are points stressed in the article in *Present Truth*:

- a. Heaven's infinite sacrifice to save man.
- b. The first dominion to be restored.
- c. The course of sin and its results to humanity.
- d. Man's redemption to be a demonstration to the universe.
- e. The crowning mystery of God's love.

2. *Salvation Only in Christ*

Emphasize that man is convicted of sin and that he cannot save himself. Although originally endowed with five powers and a noble mind, he has lost these through sin. Satan expected to thwart the plans of heaven, and man was made captive. It is only from heaven that help can come to rescue him and restore him.

In the number of *Present Truth* mentioned, the following points are made clear:

- a. There is and can be no sin in heaven.
- b. The sinner cannot be saved by education or culture; he needs God's Redeemer, Jesus Christ.
- c. God yearns to restore the sinner.

3. *Genuine Repentance*

While the sinner cannot do anything to make himself righteous, because he needs and can have salvation only through Christ, he must choose Christ. God will never force a man to be restored unless the man himself desires it. A genuine desire for Christ is accompanied by a sense of his own sinfulness and a real abhorrence and loathing of sin. The principles of repentance are presented in No. 64 of *Present Truth*, under the following points:

- a. Repentance includes sorrow for sin.
- b. True sorrow for sin can only be received from Christ.
- c. Christ invites us — every right impulse comes from Christ.
- d. Infinite blessings are in store for the one who accepts.
- e. Now is the time to accept — delay is perilous.

4. *How to Become a Christian*

First, one must feel his need of a saviour. To be a Christian means to receive Jesus as a personal saviour and a power to live. Victory is in Jesus Christ. The following suggestions are made plain in *Present Truth*, No. 64.

- a. Recognize the fact that sin is in your life.
- b. Sin is a reality — like poison.
- c. Christ is a reality.

Monday, March 15

Devotional Study: "Our Young People and Their Work"

1. To whom did John address a part of his Gospel? 1 John 3: 14-17.

2. When does the Lord say it is well for men and women to bear the yoke? Lam. 3: 27.

3. What work does the Lord tell us lies nearest to those who take upon themselves the responsibilities of church relationship?

"The work that lies nearest to our church members is to become interested in our youth."—*Testimonies*, Vol. VI, p. 196.

4. Why is it that some of our churches do not give this work proper attention?

"The lambs of the flock must be fed, and the Lord of heaven is looking on to see who is doing the work He desires to have done for the children and youth. The church is asleep, and does not realize the magnitude of this matter."—*Testimonies*, Vol. VI, p. 197.

5. For whom are our young people in their congregation to work?

"Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"—*Mrs. E. G. White, in Signs of the Times, May 29, 1893.*

6. What kind of work does Jesus want planned for the younger members of the family?

"Teach them to labor in a quiet, unpretending way for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—*Christian Education*, p. 223.

The Bible the Word of God

THE Bible is our source of spiritual life. It is by the Word of God that the plan of salvation is revealed. As the humble reader pours out his heart to God and studies the divine Word,

the Spirit of God impresses truth upon his soul, and opens the heart to receive the rays of light from the pages of Divine Writ. And Jesus Himself, when on earth, found His source of strength over evil in the Word of God. Only by the Word did He overcome temptation.

Present Truth, Vol. V, No. 61, presents this subject in several ways. The following four chosen from among the writings in this number of *Present Truth* are worthy of careful study at the same time:

1. *The Bible the Word of God*

Aim to present those ideas which convince your listeners that the Bible is the book inspired of God and through which He works. The following points are presented in the article which is the basis of the study:

- a. God's two books are nature and the Bible.
- b. No Scripture prophecy has miscarried.
- c. Through the Bible, the needs of every heart are supplied.
- d. The Bible is God's foremost missionary.

2. *Providential Preservation of the Bible*

Another proof of the divine character of the Bible is the fact that it has been so carefully guarded, preserved, and protected through the ages. Other writings have come and gone, but throughout time, the Scriptures have made their inspired appeal to the hearts of mankind. Even today, an age which is in many ways irreligious, there are men who will fight for its protection at the slightest insult given to this Book of books. The article on page two of the *Present Truth* in hand, gives the following leading topics:

- a. The Bible contains the most ancient forms of truth known to man.
- b. The Bible is the Living Word. It has been protected by an invisible hand against every form of attack to destroy it.
- c. The influence of the Bible has grown rather than diminished; it has been triumphant in every battle.

3. *Will the Old Book Stand?*

Anxious hearts have asked this question before. They are asking it now. Will it stand? The article on page three of this number of *Present Truth* gives the assurance under the following topics:

- a. Those who opposed Moses when alive met a sad end. What if Moses were alive to deal with those who ridicule him today?
- b. The Bible makes things safe.
- c. The Bible foretells things.
- d. The Holy Word has a wonderful authorship.
- e. It unfolds a divine purpose.

4. *How Do You Use Your Bible?*

To awaken a deeper interest in daily systematic, prayerful reading of God's Word should be the object of this meeting. If a young person conscientiously reads the Scriptures daily, he is not likely to go far wrong. The daily reading will have a sanctifying influence upon the mind.

The following points from *Present Truth*, No. 61, are suggestive:

- a. Reasons why people neglect the Bible.
- b. Lives would be better if the Bible were read.
- c. How do you use your Bible?

Tuesday, March 16

Devotional Study: "The Victorious Life"

H. T. ELLIOTT

1. How do we receive the victory and through whom? 1 Cor. 15: 57; 2 Cor. 2: 14.

2. What is the victorious life? Matt. 5: 48.

3. Who enables us to live the victorious life? 1 Cor. 10: 12, 13; Phil. 4: 13.

Bible Prophecy: Its Purpose

WHY are prophecies given in the Bible? Every one that is fulfilled is another proof of its inspiration. But that is not all. These messages given by men who were "moved by the Holy Ghost," have a purpose in behalf of humanity. Stern as some

of them may sound, they spring from the Father's love for mankind. They should be regarded as messages of mercy which they are in reality.

In *Present Truth*, Vol. V, No. 68, this question is dealt with in several different articles. We give here the principal thoughts from several of them:

1. Bible Prophecy: Its Purpose

Prophecy, "history in advance," "a miracle of utterance," illuminates the blank darkness of the future.

a. Prophecy establishes the inspiration of the Bible.

b. Bible prophecy is verified by history as in the case of the exodus movement, the Amalekites, Egypt, Tyre, the Jews, and Capernaum.

c. The many prophecies of the Old Testament of the first advent of Christ were accurately fulfilled to the minutest detail.

2. The Future Revealed by a God of Mercy and Love

An article with the above heading, from *Present Truth*, Vol. V, No. 68, reveals the merciful purpose of God through a number of prophecies of the Scriptures.

3. Prophecy: Why Given

"When I was a boy," said one of our workers, "I was floundering about spiritually with no very definite ideas about God or about His Word. With a boy's natural timidity and reticence about talking of religion and his avoidance of most ministers, I was rapidly coming to relinquish all hold upon religion. Really, I had no faith of my own. One time, Elder — visited our church and held a few meetings. I shall never forget the effect his Bible study about prophecy made on me. For years, whenever I was a bit confused, the texts he used would come to the aid of my mind, and serve like lights from a lighthouse on a dark and rocky shore. Such a Bible study is given on page 3 of *Present Truth*, Vol. V, No. 68. The leader can pass out the Scripture references to various individuals and conduct it as a regular Bible study.

Three more studies are given in this number of *Present Truth*. One shows that God is the author of prophecy; another proves that prophetic utterances are a proof of the Bible's inspiration; and the last is a brief one concerning the nearness of the end. The tactful church leader will study the needs of his own flock and have presented such messages as will meet their needs. The articles in *Present Truth* will not serve well to be read; they should all be merely as a suggestive outline for talks, Bible studies, or original papers.

Wednesday, March 17

Devotional Study: "The Victorious Life"

1. WHAT must we do to be victorious? Ps. 119: 2; 2 Tim. 3: 15-17; 1 John 1: 7; 5: 4; Phil. 3: 13, 14.
2. Why can we not be victorious through our own works? Eph. 2: 8, 9.
3. How do we receive victory? Rom. 5: 1; 3: 24-26.
4. What is the condition of one who has faith in Christ? 2 Cor. 5: 17.
5. How does the Christian retain his victory? Col. 2: 6, 7.

Power for Victory

THE subject for today in this week of consecration, "Power for Victory," is the desire of sinner and saint alike. Mental and spiritual deterioration and decay are worse than physical degeneration. To know the right, to believe in God, to desire holiness, and yet not be able to attain it or even to decide to accept it, is surely a fearful condition. To lack the will-power to choose the thing which reason and spirit desire is a very death itself. Life can only be had in Christ. Life is from Christ.

The number of *Present Truth* (Vol. V, No. 66) chosen for the basis of today's studies, has a fine leading article by Mrs. E. E. Andross, who, for years, has given her life interest and labor in behalf of our sorely tried youth.

1. How to Overcome Sin and Make Continual Christian Progress

Let us note some of the points in the article before us which should be stressed.

a. The lesson of the rock. Turbulent waters of the stream do not disturb the foundation rocks.

b. Christian heroes through all time have been unflinching under trial.

c. What is the secret source of strength?

d. Incidents illustrating the power of faith.

e. Christ received power through prayer. "It is entirely vain for you and me to try to live the ideal Christian life any other way than the way in which the Master lived it."

f. The conditions of answered prayer.

g. The relation of faith and works.

h. The necessity for the Bible, the Great Guidebook.

2. The Privilege of Prayer

How often our weakness of faith has been strengthened by the wonderful chapter, "The Privilege of Prayer," in the book, "Steps to Christ." Sad, indeed, is the waning experience of the Christian who neglects to pray. On page 3 of this number of *Present Truth*, is an article from which the following outline of thoughts is noted. Whoever leads in this study should endeavor to make the privilege of prayer a real experience to the listeners.

a. "Prayer is the opening of the heart to God as to a friend."

b. It is dangerous to neglect prayer.

c. Conditions of receiving answers to prayer.

d. Our life, like Christ's should be a life of Christian fellowship.

e. We should praise God for what He has done in our lives.

3. The First Step

In most things, taking the first step is the most difficult to decide upon. How shall I begin my experience in Christ? Many there are who will be lost while hoping and desiring to be saved. In the article on page 4 of the *Present Truth* we are studying today, the following points will be noted:

a. Spiritual experience begins when the individual first pours out his heart to God in prayer.

b. Do not wait because you feel unworthy.

c. Do not excuse yourself saying, "I do not know how to pray," "I have no convenient place to pray in," or "I have no time;" but this day take the first step.

Thursday, March 18

Devotional Study: "God's Remedy for Sin"

H. T. ELLIOTT

1. WHO is the remedy for sin? Acts 4: 12; John 14: 6.
2. WHY did God provide a remedy? John 3: 16.
3. FOR whom was the remedy provided? John 1: 12.
4. HOW do we receive the remedy? 1 John 1: 9.

The Threefold Warning

SEVENTH-DAY ADVENTISTS talk often about the "three angels' messages" or the "third angel's message." It is a beloved phrase through which is conveyed the spirit and body of the work of the believers and the essence of their faith in the second advent of Christ. But what is it, where is it found in the Bible, what is comprehended in it, and what place does it have in our life today? Sometimes those who believe themselves to be thoroughgoing Seventh-day Adventists, really know little of this great threefold warning, more than to know there is such a message and that it is in the book of Revelation. A factor so fundamental to the work of Seventh-day Adventists should be well understood.

Present Truth, Vol. V, No. 86, is used to present this topic in a brief and comprehensive manner. The leader of the study at this evening's meeting will want to give very thorough study to the message, and present it in his own way. From the matter in this number of *Present Truth*, the outline below is made:

1. God's Last Merciful Call to Repentance and Obedience

In wonderful mercy, God has furnished the inhabitants of the world with warnings and with Jesus Christ the way of salvation. But from the article, draw forth the following points for your meeting:

- a. The time of the judgment
- b. There are signs of the judgment hour.
- c. The message itself.
- d. The chief characteristics of the message.
- e. Important things about the message to consider. (Explain the various parts of the message.)
- f. Our place in the message.

2. God's Final Appeal to a Sinful World

Under this title the *Present Truth* referred to above, gives four Bible studies on the question-and-answer plan. Each of the first three studies presents a phase of the threefold message, and the fourth deals with God's seal and its counterfeit. One might be given as a Bible study, another as a written paper, and one might be given by some one capable of presenting the subject through a talk.

Here is a kernel of the interest of the subject for this meeting, and great care should be used to make the essential points very clear. Especially should one emphasize the final outcome of the struggle—the victory of the saints of God through the power of their Christ and Saviour.

Friday, March 19

Devotional Study: "The Work of the Holy Spirit"

1. WHY was it necessary for Christ to go away? John 16: 7.
2. For what purpose was the Comforter to come? John 16: 8, 13.
3. How long is the Holy Spirit to abide with us? John 14: 16.
4. What is another phase of His work? Verse 26.
5. Where is He to dwell? Verse 17.
6. How has God revealed the hidden things? 1 Cor. 2: 10.
7. By whom were the prophecies given? 2 Peter 1: 21.
8. How willing is God to give us the Holy Spirit? Luke 11: 13.
9. What are the fruits of the Spirit? Gal. 5: 22, 23.
10. By whom is the love of God shed abroad in the heart? Rom. 5: 5.
11. Of what does the kingdom of God consist? Rom. 14: 17.

Helpful Thoughts and Illustrations

A Clogged Channel

OUT in Colorado they tell of a little town nestled down at the foot of some hills—a sleepy-hollow village. You remember the rainfall is very slight out there, and they depend much upon irrigation. But some enterprising citizens ran a pipe up to the hills to a lake of clear, sweet water. As a result, the town enjoyed a hountiful supply of water the year round without being dependent upon the doubtful rainfall. And the population increased, and the place had quite a Western boom.

One morning the housewives turned the water spigots, but no water came. There was some sputtering. There is apt to be noise when there is nothing else. The men climbed the hill. There was the lake full as ever. They examined around the pipes as well as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as the days grew into weeks, people commenced moving away again, the grass grew in the streets, and the prosperous town was going back to its old sleepy condition, when one day one of the town officials received a note. It was poorly written, with bad spelling and grammar, but he never cared less about writing or grammar than just then. It said in effect: "Ef you'll jes pull the plug out of the pipe about eight inches from the top, you'll get all the water you want."

Up they started for the top of the hill, and examining the pipe, found the plug which some vicious tramp had inserted. Not a very big plug—just big enough to fill the pipe. It is surprising how large a reservoir of water can be held back by how small a plug. Out came the plug; down came the water freely; by and by back came prosperity again.

Why is there such a lack of power in our lives? The reservoir up yonder is full to overflowing with clear, sweet, life-giving water. And here all around us the earth is so dry, so thirsty, cracked open—huge cracks like dumb mouths asking mutely

for what we should give. And the connecting pipes between the reservoir above and the parched plain below are there. Why then do not the refreshing waters come rushing down? The answer is very plain. You know why. *There is a plug in the pipe.* Something in us is clogging up the channel and nothing can get through. How shall we have power, abundant, life-giving, sweetening our own lives, and changing those we touch? The answer is easy for me to give,—it will be much harder for us all to do,—*Pull out the plug.* Get out the thing that you know is hindering.

I am going to ask every one who will, to offer this simple prayer—and I am sure every thoughtful, earnest man and woman here will. Just bow your head and quietly under your breath say to Him: "Lord Jesus, show me what there is in my life that is displeasing to Thee; what there is Thou wouldst change." You may be sure He will. He is faithful. He will put His finger on that tender spot very surely. Then add a second clause to that prayer: "By Thy grace helping me, I will put it out whatever it may cost, or wherever it may cut." Shall we bow our heads and offer that prayer, and hew close to that line, steadily, faithfully? It will open up a life of marvelous blessing undreamed of for you and every one you touch.—"*Quiet Talks on Power,*" by S. D. Gordon, pp. 28-30.

Hindering Causes

The Representative of Christ in this world is sovereign; He will not sit on the throne *with an idol*. Here is where many fail, and the longing cry for Spirit filling goes unanswered. They set up in their heart some idol, some pet, keepsake sin, some darling indulgence, and then ask the Spirit to sit enthroned with this *unclean thing* by His side. What a presumptuous insult to offer to the Holy Spirit! It is a clean temple He demands, not some den of impurity and wickedness, where selfishness, pride, and lust hold sway. When the Spirit takes up His abode in us, He is enthroned in the *mind*. It is a pure, clean mind that He wants to fill. Vile thoughts must be stamped out; unchaste, lascivious imaginations must be cast down. All our affections must be centered in God. Though our flesh remains the same, there *must* be a *new mind*, created after the image of Christ. In short, the rubbish of sin must be put away, the vessel must be cleansed if it is to be used by the Master.—"*The Ministry of the Spirit,*" by G. B. Thompson, p. 94.

Sabbath, March 20

Devotional Study: "The Companionship of Jesus"

H. T. ELLIOTT

1. WHAT promise of companionship has Jesus made? Matt. 28: 20.
2. What is vital to eternal life? John 17: 3.
3. What enables us to triumph?
"It is fellowship with Christ, personal contact with a living Saviour, that enables the mind and heart and soul to triumph over the lower nature."—"*Christ's Object Lessons,*" p. 333.

A Problem in Profit and Loss

C. A. RUSSELL

Do you recall how hard it was to remember always to "carry" in addition? How sometimes you would forget how to "borrow" in subtraction? The "fives" were easy, the "sixes" not bad, but, oh, those "sevens" and "eights"! Then came division. Surely, nothing could be harder than that, especially the "long" variety. But fractions followed! Have you forgotten fractions? Do you remember those "after school" hours? But that wasn't all. Mensuration followed; compound numbers, tables, and all the rest. And then came—percentage!

Base, rate, percentage, amount, difference—oh, what a hopeless tangle! And then, the climax—profit and loss! With the most of us, it was largely "loss," I fear, when we looked in the back of the book for the answer. How we knitted our brows and scratched our heads over some of those puzzlers!

Those days of nerve-racking struggle over technical arithmetical problems may be over, but there is another problem in profit and loss compared with which the most perplexing found in Robinson's Practical is as a grain of sand to the universe,

or a second of time to eternity. And yet *this problem must be solved.*

This problem so vital to our future destiny is thus stated in the Textbook: "What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

In our arithmetic days, sometimes a more brilliant student or even the teacher would solve the problem for us. Not so here. This problem must be solved by each individual himself. And it *must* be done; there is no choice in the matter.

Governments draft; God, never. There is no conscription with Him. Coercion is unknown in His government. Only volunteers may serve in the army of Prince Immanuel. His blood-stained banner must be carried by His conquering legions into every stronghold of the enemy. But this same enemy has flung to the breeze his black banner of piracy, and is recruiting his soldiery and marshaling his forces for the last great conflict. The battle is on, and there can be no neutrals. There are but two leaders, two ensigns, two armies. Every soul *must* line up on one side or the other.

Two masters to serve; two roads to travel; two destinations to reach. And, "No man can serve two masters." "Choose you this day whom ye will serve." Said Jesus, the Christ, "He that is not *with Me* is *against Me*." For Christ and *against* Satan; or *for* Satan and *against* Christ! No, we don't like to put it quite that way. It sounds a little harsh. We try to soft-pedal a bit, but it is the solemn truth, *and we know it*. There is no middle of the road — no neutral ground. We are on one side of the line or the other. We can't be on both sides of the line at the same time, like a clothes pin.

"What doth it profit?" Accumulate a million dollars, die, and leave it for the children to quarrel over. Six feet of earth makes men all of one size.

Men may call you great. They may inscribe your name upon the very pinnacles of the Temple of Fame, but if you are brought down to death's door without God and without hope, you have made a most abject and miserable failure in life. What doth it profit?

We speak of Alexander as "The Great." He placed himself at the head of the conquering Greek legions. Before him, terror; behind him, ashes. In a few years the world lay bleeding at his feet. Such was his insatiate greed for power and dominion that we are told he sat down and wept because there were no more worlds for him to conquer. Poor man! He couldn't get to Mars. He could subdue nations, but failed to conquer his own spirit. In the very prime of life he sank into the grave as a result of his life of debauchery. Upon his deathbed he called to his side one of his trusted generals, of whom he made this surprising request, "When they prepare my body for burial, as they wrap the cerecloth around it, see that my right arm is left outside." As the promise was made, the general said, "Why, Alexander?" "Because I want to show to all the world that I, Alexander, can take nothing with me out of it."

Another man who possessed a dream of world empire was Charles the Great, better known by his French name, Charlemagne. He attempted to reunite the broken fragments of the Roman Empire. Although he did not realize it, he was doomed to disappointment from the first, for God had said, "In the days of these kings shall the God of heaven set up His kingdom." For a time it looked as if the monarch would be successful, and he amassed a vast territory in Central Europe, but it fell to pieces at his death. A costly mausoleum was erected to his honor, and within the tomb was built a throne of ivory. Upon this throne was placed the dead monarch. The crown royal was placed upon his head, the scepter of power in one hand, and a scroll of the Book of God in the other. The tomb was sealed and so remained for years. An enemy invaded the land. The tomb was burst open. Upon the throne of ivory sat a ghastly skeleton. The crown had fallen to the floor, the scepter had dropped from the lifeless grasp, and the scroll, too, had fallen, while one long bony finger seemed to point in its direction. On its being taken up, it was found to be a scroll of the book of Matthew, and the finger was pointed directly to the text, "What is a man profited if he shall gain the whole world, and lose his own soul?"

No pastor, teacher, friend, can solve this problem for you. Not even God Himself, for you must first *choose* to be a Chris-

tian before He can make you such. In tender love He calls, "Come unto Me." In pitying compassion He pleads, "Why will ye die?" He is "not willing that any should perish, but that all should come to repentance." As it were, He draws His chair close up beside us, and the tones of His voice are wonderfully sweet and reassuring as He says, "Come now, and let us reason together, . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *If ye be willing and obedient.*" God cannot save a man against his will. The greatest gift bestowed by the Creator upon the created was the right of choice, and man became a free moral agent. God accepts only willing service.

The celebrated Italian artist Leonardo painted that masterpiece, "Christ at the Door." You have seen copies of the well-known painting. With a look of tenderest solicitude, the Master stands before the door, knocking. His locks are wet with the evening dew, and still He stands and knocks. When the picture was finished, the artist called in his friend to criticize. His artist's soul was held in a gentle thrall as he was gripped by the inspiration of the wonderful theme. Then his experienced eye caught a defect: "Leonardo," said he, "you forgot something. How is He ever going to get in? You forgot to put a latchstring on the outside of the door." "Not so," said the artist, "that door may only be opened from the inside."

The artist was right. Christ will never enter a human heart uninvited and unwelcome. "Behold, I stand at the door, and knock: if any man hear My voice, and *open the door*, I will come in, and will sup with him, and he with Me."

When the cruel mob said to Pilate, "Release unto us Barabbas," he said, "What shall I do then with Jesus which is called Christ?" With fiery vehemence the throng screamed, "Let Him be crucified!" This was their answer to this vital question.

What is yours? Have you answered it? Or will you? *You will.* For you *must* do something with Jesus which is called Christ — accept, or reject. You will be saved or lost. You are here through no choice of your own; but you are here. And you are on the way — *somewhere*. Where that "somewhere" will be, depends entirely upon your own choice. "Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail you nothing. Many will be lost while hoping and desiring to be Christians. They do not now *choose* to be Christians.

The choice is yours. God has already passed the enabling act. It was signed at Calvary, and sealed with the precious blood of Christ. Sit down quietly and count the cost. The profit — peace, happiness, helpfulness, and contentment in this life, and life everlasting in the Glory Land. The loss — anxiety, hopelessness, misery, and despair in this life, and eternal death.

"Choose you this day whom ye will serve." He that is not for Christ is *against* Him. But to be against Christ is to be *for* Satan. Yours is the choice of masters *today*.

(This week's studies, if properly conducted, should lead to decisions for Christ on the part of the youth and others. A call should be made in connection with this meeting. At the close of the reading above, we suggest that the elder of the church or some capable person chosen by him, make a definite appeal for heart surrender. The formation of a baptismal class should follow. Let the conference Missionary Volunteer secretary know the work of the week and its results.)

Helps for Junior Meetings

THE following outline, illustrations, and suggestions are given for 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 Missionary Volunteer Week of Prayer. The lessons follow in a general way the following outline: "Jesus' Love," "Believing and Obeying," "Prayer," "The Study of God's Word," and "Service." It would be well to study them all and keep the purpose of each in mind, but the Junior superintendent should be ready to meet

Tuesday

Our Part—To Believe and Obey

Yesterday we learned a little of the wonderful way Jesus seeks to save us; how He yearns over us and longs to have us with Him. There will be a heaven full of happy beings some day, and Jesus will be the glorious Captain; but whether or not this shall avail for you or me depends upon our own attitude.

When we are honest in coming to Jesus, the Holy Spirit helps. Jesus tells us that those who come to Him are drawn to Him by the Father. John 6:44. And so you see everything is done to make the coming to Jesus easy. Unbelief will close the door. Verses 35, 36. Our first part is to open our hearts honestly to Him, and believe that He loves us and longs to save us.

And that brings us to another very important part of ours. There is nothing in all the plan of redemption that will force any one, but Jesus longs to have us obey Him for our own sakes.

What if the blind man had refused to obey! He was just a blind beggar that sat by the roadside day after day. He must have heard the disciples ask the Master, "Who did sin, this man, or his parents?" And he must have been made glad at the reply. (Study John 9:1-7.) Perhaps he expected Jesus to give him something, and held out his hands; but Jesus said nothing until He had made some clay. Then He anointed the poor sightless eyes and simply gave the command, "Go, wash in the pool of Siloam."

Suppose the blind man had thought, "Now, there are crowds that pass here, and if I leave, some one may get my place and I might lose some good donations." Just suppose that he had been more interested in his begging than he had been in obeying Jesus. There are a great many people that are more interested in making money than in obeying Jesus.

Then too, suppose he had reasoned this way: "Jesus did not tell me what would happen if I obeyed, perhaps nothing will happen. It may not be worth my while to pay any attention to it." But he didn't. He trusted that Jesus knew why he was to go, and although he did not know Jesus very well then, he was willing to step out and obey the command, trusting that it would be for his own good.

He might well have reasoned, "Won't I look queer going through the streets of Jerusalem with this mud on my eyes? Surely every one that I meet will laugh at me." There are a great many boys and girls who are always thinking what others are going to think of them. It's easy to be one of a crowd, but to stand out by yourself, that is a different matter, especially if it may cause some ridicule or censure.

There are many Juniors who think that they will put off the time for surrender until they can settle down and "be good." That time will never come, and furthermore, that is the part that Jesus expects to do for us. All He wants is for us to turn to Him with our whole hearts, and obey Him.

(Study with the Juniors some of the things Jesus asks those who follow to do. Point out that if we fill heart and mind with Him, the victory will be sure. For further study along these lines, the one giving this talk may study in "Steps to Christ" the chapters, "The Sinner's Need of Christ" and "Repentance." Keep in mind all the way through that the purpose of the talk is to make the first steps in conversion very plain and simple.)

HARRIET HOLT.

Wednesday

Talking With God

NOTE.—This is the day when most Junior Missionary Volunteer societies will be holding their meetings in the church schools. The subject prepared for this day is "Prayer." It would not be well to omit the Junior meeting altogether, but plan a very short one for the children, the superintendent reserving for himself the greater part of the time for a heart-to-heart talk on prayer. The purpose of this talk should be so to impress each boy and girl with the importance and happiness of prayer that real prayer and communion will find a greater place in the life of each. It would be well to close the meeting with a season of prayer. Try to make this informal, so that all may feel free to offer an earnest petition to the Master.

HARRIET HOLT.

Monday

Jesus the Way

Have you ever watched an artist? He puts a stroke here and a stroke there. Sometimes you wonder how these lines can become a picture, and then with one or two masterly strokes the picture fairly leaps out at you. It is finished when you thought it was scarcely begun.

That is the way it will be when probation closes. We are getting wonderful reports from Europe, Africa, South America, and the Far East, of the great awakening. We read of whole villages seeking to learn about Jesus. (Tell some incident from the mission field that you have read in a recent Review). But we cannot see the whole picture. Only God knows when it will be complete. Sister White tells us that the work will end when it seems to us that it has just begun. She emphasizes the need of each one's being ready every day.

What does that mean to us right now? How can we be ready? We can never make ourselves ready. We must trust Jesus. If we only understood His love a little better, we should realize how He longs to save us, and what He is doing to save us.

Off the coast of India lay a barren, bleak island. It seemed to be about the most desolate place on earth, and yet the island was inhabited. Those living there but added to the barrenness of the place, for they were lepers; and the feeble, dying people made it an island of despair. Once a week a boat put out from the mainland and left food there, but it stayed just long enough to unload. The lepers swarmed to the beach, and the stronger took food from the weak. Life was a burden, and it seemed that nobody cared.

One day when the cargo of food was unloaded, the boat left a little woman there besides. As the hungry, sick rabble seized the food, she withdrew; but she remained on the island. Day after day she made advances until the people knew that she had come to stay, although she was not a leper. She planted trees and flowers, she taught the stronger how to make their huts more livable. When sickness and death came, she was there to comfort and soothe the dying. Through her influence the government became interested in these suffering ones, and a hospital was erected.

We wonder at the sacrifice. And yet Jesus made an infinitely greater sacrifice. We are told that He would have gone through all that He did just for one person. He would have done it for you and me. (Read slowly the first three verses of John 19, add to them verses 17 and 18.)

(For further study along this line use the material suggested in the notes for Sunday, "The Plan of Redemption." Make the first aim of this study to show the great love of Jesus and the heavenly Father for poor sinners. Close with an informal praise service. Sing one or two songs of praise after all have had an opportunity of expressing their love and thankfulness to the Redeemer.)

HARRIET HOLT.

For material, see the article of F. M. Wilcox prepared for the Senior program in the regular part of the GAZETTE, and the article given here which has been prepared by one of our Junior teacher-superintendents. The chapter, "The Privilege of Prayer," in "Steps to Christ," gives a very definite study on the blessing of prayer and also on the conditions.

Prayer

FOR many long years after the world was created, man had no written letter from God. Moses was finally called to begin God's letter to the people of the earth. Many other servants were called to write, and not until after Jesus came was this letter completed. We now call it our Bible.

In this letter, God tells us much about how to live that we may some day live with Him. One thing He so often mentions is how to pray or commune with Him. "All things, whatsoever ye shall ask in prayer, believing, ye shall receive." Matt. 21: 22. Jesus said, "Men ought always to pray." Luke 18: 1. Paul said, "I will therefore that men pray everywhere." 1 Tim. 2: 8. "Ye have not, because ye ask not." James 4: 2.

God has a never-failing supply of riches, power, wisdom, and holiness, with which He is able and willing to supply all our needs. These are stored in His heavenly storhouse. No one except him who uses the proper key to this storehouse may be fully supplied from it. God tells us that prayer is the key in the hand of faith that will unlock this storehouse.

We all know that to unlock a door we must have a certain key, for all keys will not fit the same lock. This key must be molded of the following; A knowledge of our need, faith, forgiveness toward others, freedom of envy, freedom of cherished sins, and good judgment.

Jesus came to this earth as our example. He lived a perfect life. He often drew aside to pray, and at times prayed all night. All heaven must wonder when we pray so little.

God tells us three ways in which we should pray. He expects us to pray in the family circle, and at our prayer meetings; "and above all, we must not neglect secret prayer; for this is the life of the soul."—*Steps to Christ*, p. 102. "Keep your wants, your joys, your sorrows, your cares, and your fears, before God. . . . Nothing that in any way concerns our peace is too small for Him to notice."—*Id.*, pp. 104, 105.

In coming to God in prayer, we should first offer our thanks and praise to Him for His blessings we have already received, then ask His forgiveness for our sins, and last, make our petitions known to Him.

We should come to God without fear to make our requests to Him for He is able to supply all who ask of Him. He has told us in Ephesians 3: 20 that he "is able to do exceedingly abundantly above all that we ask or think."

AMANDA M. KIRKPATRICK.

Thursday

The Chart and Anchor

If you have ever visited a number of ships, you will find at least two things that they all have in common. Whether big ocean liner or princely yacht, launch or tug, you will find an anchor, and you will also find a chart in the pilot house. A strange thing about an anchor is that the style never changes.

Suppose that I should try to convince the captain of one of these great ships that anchors were old-fashioned, that with the coming of great engines they were not needed, do you think that I should have much success? He would look at me as if I were very foolish, and he would probably say, "with all our modern improvements, we have not learned to control wind and wave. It is true that the engines are fine and may be depended upon; but in great storms they may fail us, and we would be driven on the rocks unless we had something that would hold through every emergency." You could not persuade any wise seaman to leave port without an anchor.

Life is very much like a sea voyage. We all sail out bound for eternity. There are many storms, and the reason there are so many wrecks is due to the fact that so many set sail without choosing the port and taking an anchor on board. How Jesus longs to have us choose the right port before we have been long on the way!

One of the requests which the disciples made of Jesus was, "Lord, increase our faith." We need to make that same request. I think of that girl but fifteen years old who loved her Christian faith so that she would rather face raging lions than give it up and go back to heathenism. (See page 29 of "Youthful Witnesses," by W. A. Spicer. Other illustrations may be drawn from the same book.) Every one who makes the port will have to endure the test of faith, but Jesus will never let any test come to us that we are not strong enough to bear if we rely on Him.

In the Christian life, the same as in everyday life, if our faith is to grow so that it will meet the emergencies of life, and especially these last days, we must get better acquainted with Jesus. He says, "Search the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me."

Think of one of those great vessels starting on a voyage without the chart! Think of a captain who refused to use his chart daily! The course for each ship is planned for each day that it is on the water. Our lives are just as fully planned.

We are told that we should offer a prayer each time we start to study our Bibles. (See "Steps to Christ," p. 96.)

If we are truly in earnest and then ask God to bless our study, the Bible will become the most interesting book in all the world to us.

(For further study read the chapter, "A Knowledge of God," page 89 in "Steps to Christ." Remember that the aim of this talk is to make the Juniors realize their need of guidance. The habit of daily secret prayer and Bible study is essential to spiritual life. It can be formed even by young boys and girls if they choose to do so in His strength.)

Friday

Doing an Honest Part

THE great things of the world have been done by young people. (Illustrate with the story. David Brainerd, Livingstone, Gladstone, Napoleon, and many others are examples.)

And yet, there are few outstanding young people in comparison with the great masses by whom the work of the world is really accomplished. These stay in their places and work steadily and cheerfully. If young folks did only that which seemed big, the world would perish. The leaf of a tree illustrates the point. Let us study an oak leaf. The oak is a mighty tree, and carries thousands of leaves; but every leaf is important. Each leaf sticks to its place, no matter how small and hidden it is, all during the long hot summer, and lives for the sake of the tree. No leaf ever grows any larger than it can be of use to the tree. You know that leaves take in carbon from the air. Each leaf passes its carbon on to the tree. If it should become selfish and determine to keep all it received from the air, it would soon be so thick and heavy that it would fall off and die. As soon as the leaf stops giving to the tree, it dies.

It is the work of the leaf to make a fiber that becomes a part of the twig, and finally a part of the tree. The leaf may fade and fall off, but the fiber it makes remains a part of the tree and lives as long as the tree stands. It is a very small part that each leaf plays, but the tree is dependent upon that small part. It does not wait until it is a full-grown leaf before it begins work, it does not seek a higher position before it sends its bit of carbon in to feed the tree. It just lives for the tree right where it is, all the time from the very start.

One more lesson: the leaf in serving the tree and giving it the carbon from the air, purifies the air so that it may be clean and sweet for us. The Christian, no matter how young, purifies the air about him. Are your companions better for associating with you?

You see that the important part is to live a sweet, true life for Jesus day by day. In that each Junior can do his honest part, and it will all bear fruit in the kingdom.

(There are other ways in which you might suggest the work of the Junior. He can truly serve by earnest, faithful prayer; he serves in training himself for greater service just as much as if he were already in the field. Make the last part of this program a sort of mission talk with the purpose in mind of showing the Juniors the great need of service. Close with a short consecration service, in which the sentiment of going or staying, but serving wherever it be, is the theme.)