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Church Officers' General Instruction Department

Special Appointments for the Month of March

Religious Liberty Day, With Offering.....February 20
Home Missionary Day.....March 5
Educational and M. V. Week of Prayer.....March 12-19
Thirteenth Sabbath Offering.....March 26

Seeking Heavenly Treasure

In our present world state neither diamonds nor gold nuggets are found lying upon the surface of the earth. Men must dig for them. The discovery of one diamond is taken as proof positive that others, through painstaking endeavor, may also be found; while the finding of some gold spurs men on to hunt for the vein leading perhaps to untold treasure. Along one of the highways of travel in California may be seen even today large fields with their great heaps of worked-over rock and earth, where men toiled three quarters of a century ago in their tireless search for gold.

God's Book, likewise, is like a treasure mine. Some gems, some golden nuggets of truth, may be found lying upon or near the surface, yet most of its treasures of truth lie buried deep in the mines below. Earnest, painstaking toil is required to make these treasures one's own.

"Happy is the man that findeth wisdom, and the man that getteth understanding. For the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies: and all the things thou canst desire are not to be compared unto her."

The man who "findeth wisdom" is the man who searches for it. And he also who "getteth understanding" must be the one who diligently seeks for it. And the reward? Oh, that comes in the finding and the actual possession of the treasure so earnestly sought for! And the pleasure in finding God's hidden heavenly treasure surpasses the finding of silver or gold or rubies, as the heavenly exceeds in value the earthly treasure.

Workmen for God, therefore, are urged to study, to dig in God's storehouse for hidden treasures of truth, that they may be equipped with a mental storehouse out of which may be brought things (truths) both new and old, with which they may attract and win souls for Christ.

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Tim. 2:15.

"Rightly dividing"—how much this means! Souls may be rescued or lost as the result of whether or not this is done by

gospel workmen. What is it that is to be "rightly divided"? "The word of truth." And what is this? The word of God. And this, it must be remembered, is a mighty weapon, which Heaven has placed in human hands to be used in fighting with principalities and powers, with wicked spirits in high places, in releasing souls bound in error's chains. "Above all," we are told, "taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked. And take the helmet of salvation, and the sword of the Spirit, which is the word of God." And this sword is a "two-edged sword," "quick and powerful," "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." No wonder we are exhorted to study, and be skillful in the use of such a weapon out of God's armory.

But this sword is to be used by God's workmen. Plainly the command is given, "Preach the word." And this charge was given to one called to be an elder, young Timothy, laboring at Ephesus, Corinth, and other places where local churches had been or were being raised up. This instruction is equally applicable to all who today are called to become "laborers together with God."

Here is some valuable counsel given to all who are working in the mines of God's Holy Word:

"Having entered the school of Christ, the student . . . goes on from truth to truth, obtaining clearer and brighter views of the . . . amazing exhibitions of God's love to man. He sees with intelligent eyes the perfection, knowledge, and wisdom of God stretching beyond into infinity. As his mind enlarges and expands, pure streams of light pour into his soul. . . . Difficulties will be met in all studies; but never cease through discouragement. Search, study, and pray; face every difficulty manfully and vigorously; call the power of will and the grace of patience to your aid, and then dig more earnestly till the gem of truth lies before you, plain and beautiful, all the more precious because of the difficulties involved in finding it."—"Gospel Workers," pp. 279, 280.

Then what?

"Do not, then, continually dwell upon this one point, concentrating upon it all the energies of the mind, and constantly urging it upon the attention of others; but take another subject, and carefully examine that. Thus mystery after mystery will be unfolded to your comprehension. . . . The key found to unlock one mystery, may reveal also other precious gems of knowledge heretofore undiscovered."—*Id.*, p. 280.

God grant that as "workers together with Him" we may be found of Him such as "needeth not to be ashamed:" polished instruments of His, used by Him in rescuing other imperiled and lost souls, gems to shine in the Saviour's crown.

T. E. B.

The Man Christ Jesus

JESUS took the nature of humanity, in order to reveal to man a pure, unselfish love, to teach us how to love one another. As a man Christ ascended to heaven. As a man He is the substitute and surety for humanity. As a man He liveth to make intercession for us. He is preparing a place for all who love Him. As a man He will come again with power and glory, to receive His children. And that which should cause us joy and thanksgiving is that God hath appointed a day, in the which He will judge the world in righteousness by that man whom He hath ordained. Then we may have the assurance forever that the whole unfallen universe is interested in the grand work Jesus came to our world to accomplish, even the salvation of man.

And shall not man on earth co-operate with the great Leader, our Redeemer, who has ascended into heaven for us? Shall we show no special zeal, no devoted interest in the work that was devised in heaven, and is to be carried forward in the world? Shall the men whom the Lord has bought with His own most precious blood refuse to do the work left in their

hands,—refuse to co-operate with the heavenly agencies who are doing His bidding on the earth? Will they go, if He bids them, even to the ends of the earth, to let the light of truth given them of heaven shine forth to their fellow men?

We are to be diligent workers. An idle man is one of the most miserable of God's creatures. And to be idle in the great work which Christ gave His life to accomplish, is the worst kind of idleness.

Our spiritual faculties will perish without exercise. Satan is never idle in seeking our destruction. All heaven is actively engaged in the work of preparing a people for the second coming of Christ to our world. We are laborers together with God. The end of all things is at hand, and we must work while it is day; for the night cometh when no man can work. Our interests and all our powers are to be enlisted in the work of proclaiming Christ and Him crucified, preparing the way for His second appearing.

Lift Him up, the man of Calvary. Place yourselves in the divine current where you can receive the heavenly inspiration, for you may have it; then point the weary, the heavy-laden, the poor, the broken-hearted, perplexed soul to Jesus, the source of all spiritual strength.

Be faithful minutemen, to show forth the praises of Him who hath called you out of darkness into His marvelous light. Tell it with pen and voice, that Jesus lives to make intercession for us. Time is passing; the end is near; we must work while it is day. We can unite with the great Master Worker, we can follow the self-denying Redeemer through His pilgrimage of matchless love on earth.

Jesus came to magnify the law and make it honorable. He died to exalt the law of God, testifying of His changeless character; and as we proclaim God's law, we may look unto Jesus and be comforted with the assurance, "Lo, I am with you alway, even unto the end of the world."

The same Jesus that walked with His disciples, that taught them upon the earth, that toiled and suffered, in His human nature, is with us in His divine power. He is at our right hand to help us in every emergency. Let us lift up Jesus, and reveal the true foundation for our true faith. There has been among believers dissension, unbelief, and jealousy, and, on the part of some, a firm resistance of light from heaven. I have been shown that those who have resisted light will never see clearly again, unless they humble their hearts before God and confess their backslidings, their prejudice, their hatred of the light which God has sent, which if accepted would make them wise unto salvation.

Formality, worldly wisdom, worldly caution, worldly policy, will appear to many to be the very power of God, but when accepted, it stands as an obstacle to prevent God's light in warnings, reproof, and counsel from coming to the world.—*Mrs. E. G. White (MS. 16-1890).*

Prayer for Divine Guidance

Jesus, I yield my life to Thee,
With all I am or hope to be.
I need Thy guidance every hour—
Thy loving hand, Thy keeping power.

My heart is faint, my soul distressed;
I yearn for peace and inward rest—
No light above, no light below,
To point the way which I should go.

Then when I see how others fail,
Like vessels stranded in the gale,
I dare not trust myself alone—
Lord, guide me as Thy very own.

The short past was but changing dreams,
The future all uncertain seems;
Dangers and duties crowd the way,
And life grows heavier day by day.

I seek not for that phantom fame,
The short-lived glory of a name;
My prayer, my purpose, is to do
That only which is pure and true.

Lord, bid the troubled seas be still,
Teach me to trust and love Thy will;
Doubts disappear and worries flee,
When I but live shut in with Thee.

—L. H. Christian.

Home Missionary Department

GREATER EVANGELISM

Suggestive Program for First Sabbath Home Missionary Service

(March 5)

OPENING SONG: "The World Is Very Evil," No. 718 in "Christ in Song."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

OFFERING.

PERSONAL MESSAGE FROM ELDER C. S. LONGACRE.

BIBLE STUDY: Personal Evangelism.

SONG: "What Are You Doing for Jesus?" No. 542 in "Christ in Song."

READING: "Greater Evangelism."

CLOSING SONG: "I'll Go Where You Want Me to Go," No. 566 in "Christ in Song."

BENEDICTION.

Special Notice—A Change of Topic

ACCORDING to the usual schedule of topics for the church missionary services, the program for Sabbath, March 5, should give special attention to the Religious Liberty situation, as customarily set before the churches by the secretary of the General Conference Religious Liberty Department, Elder C. S. Longacre. Such an assignment was duly made, and so appears in our Calendar. But since our program was prepared, special circumstances have arisen which have led the General Conference Committee to appoint Sabbath, February 20, as Religious Liberty day this year. The reasons for this change are set forth in the accompanying note written by Elder Longacre, and we would suggest that this be read at the beginning of this service. Elder Longacre not only gives explanation and information, but calls attention to the crisis pending by the introduction of another compulsory Sunday observance bill, and calls for a renewal of the loyal support of our church members in petitioning against the passage of this bill.

To take the place of the Religious Liberty program which was supposed to be conducted today, we present a most excellent article on "Greater Evangelism," furnished to meet our need by Elder E. F. Hackman, associate secretary of the General Conference Home Missionary Department. The theme of this article is timely and fundamental to success in all missionary endeavor. May the burden of personal evangelism rest upon every member of the church, and bring forth united response to the full extent required by the call of God to His people at this important hour.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Elder Longacre's Personal Message

DEAR BRETHREN AND SISTERS:

This year Religious Liberty Day was officially designated as the first Sabbath in March, but it has subsequently shifted to Sabbath, February 20,—the Sabbath just before George Washington's two hundredth birthday. The United States Bicentennial Commission, in charge of the program for the celebration of George Washington's birthday, of which President Hoover is chairman and Sol Bloom the director, has requested me to prepare a sermon on the subject, "George Washington, the Champion of Religious Liberty," to be presented in all Seventh-day Adventist churches in the United States on Sabbath, February 20. This sermon will also be submitted to the leaders of other denominations, and may be accepted by some to be read in their churches on the following Sunday.

The program for February 20 is to open the nation-wide Bicentennial Celebration, which is to last till Thanksgiving Day of 1932, and will be so listed on the national program of events which are to commemorate Washington's birthday during the bicentennial year. This is an unusual privilege and opportunity we have of sounding the keynote on religious liberty as conceived by George Washington in this national celebration. This program, together with other material, has already been placed in the hands of every local church elder, to be carried out on Religious Liberty Day, February 20.

But I wish at this time to call special attention to the fact that a compulsory Sunday observance bill, S. 1202, was introduced into the Senate by Senator Copeland of New York, on

December 9, 1931. This same bill was passed by the Senate last session, and came very nearly being passed by the House of Representatives. Our people must send in as many signatures as possible on petitions protesting against the enactment of this bill into law. Both the chairman of the Senate District Committee and the chairman of the House District Committee are ardent supporters of this bill, and last session both committees reported the same bill favorably. We are facing a real crisis in Congress. The American Federation of Labor and religious organizations have combined their forces to put it through Congress. We are counting on our church elders to assist us in this fight and to stir our people to action. If our people fail us now, we shall certainly lose our cause that has been so ably supported in the past. All can help by giving a liberal donation toward the circulation of the *Liberty Extra*, and by securing signatures to the petitions of protest and sending these to Senators and Representatives. It is evident that the battle will have to be fought out on the floor of the Senate, and also of the House, as both committees undoubtedly will report the bill out favorably. Above all things, pray that the Lord may continue to hold the winds until the work is finished, and to grant us special favor with the lawmakers here at Washington. Do not fail us. C. S. LONGACRE.

Personal Evangelism

(Bible Study Arranged by Elder J. H. McEachern)

1. Who was the first Christian convert in the New Testament dispensation? John 1: 40.
2. How and by whom was Andrew won to Christ? John 1: 35-37. John knew Jesus personally and introduced Him to Andrew.
3. When Andrew accepted Christ, what did he immediately set out to do? John 1: 41.
4. Who else did Andrew bring to Christ by the personal method, and how many were helped by this boy whom Andrew introduced to Jesus? Mark 6: 8, 9; also verse 14.
5. Who was the third convert in the Christian dispensation? John 1: 43, 44.
6. When Philip had been accepted by the Lord, whom did he win as his first convert, and by what method? John 1: 45-47.
7. State two examples which Jesus gave His disciples of personal work to win souls. John 3: 9-16; 4: 9.
8. After Pentecost, how fully did the early Christians follow the example of their Master in going about from house to house winning souls? Acts 5: 42.
9. What results followed this layman's movement in the first century? Acts 11: 21.
10. Will there be a repetition in the last days of the layman's movement of apostolic times? "Testimonies," Vol. IX, p. 126, first paragraph.

Greater Evangelism

E. F. HACKMAN

God has committed to Seventh-day Adventists the greatest task ever given to any people. Our work is to carry to "every nation, and kindred, and tongue, and people" the glad tidings of the soon-coming Saviour, and the solemn fact that "the hour of His judgment is come." Beginning in obscurity, the proclamation of the third angel's message has made almost phenomenal progress. In less than eighty-seven years it has advanced into one hundred forty-one countries of the world, and has become established in all these countries with facilities for disseminating the light of truth in the various languages and dialects. This astonishing fact constitutes one of the strongest evidences that the coming of Jesus is very near at hand.

Many people have asked, "What is the secret of your rapid growth and expansion in all the world?" The answer is not difficult. The secret lies in the power of God manifested through a body of people who are willing to be used by Him in this day of His preparation. Like the mighty evangelistic movement in the days of the apostles, the message of truth for this time has largely been carried forward through the personal witnessing of its adherents. As the message has transformed the lives of those who have accepted it, they have in turn told the good news to others, until there has been established a chain of evangelism extending around the world in ever-increasing strength.

We are today seeing a repetition of the progress made by the gospel in the early days of the Christian church, when but

a comparative handful of believers were commissioned to preach the gospel to the then known world. In those days modern facilities of transportation and printing were unknown. "There was no great organized movement for the spread of the gospel; neither was there a fund for the support of missions, or a settled policy as to how far any measure of the social life might be allowed on entering the Christian fold. Christianity was operating through its leavening process by virtue of that expansive force which was a beautiful and necessary part of its nature. Christians believed, and therefore spoke; and if need be were ready for martyrdom. Those were the days when individual impulse was the master sentiment of the church."—Hurst's *"History of the Christian Church,"* Vol. I.

Justin Martyr, a zealous and renowned leader in the Christian church during the latter part of the first century, was converted to Christianity through coming in personal contact with an elderly Christian man while walking along the seashore. This humble layman spoke of the things of God which he had experienced in his own heart and life, and the impression made by his simple testimony changed the entire life of a heathen philosopher. Justin Martyr knew whereof he spoke when he made the following statements concerning the progress of Christianity in his day: "There is no race of men, whether barbarians or Greeks, or of whatever appellation they may be designated, whether they wander in wagons or dwell in tents, among whom prayers and thanksgivings are not offered up to the Father and Creator of all things in the name of the crucified Jesus."

Another prominent leader in the Christian church in the early centuries was Tertullian, who, in defense of Christianity before the rulers, said, "We are but of yesterday, yet we have filled your empire,—your cities, your palaces, your castles, your towns, your assemblies, your senate, your forum; your temples alone are left to you."

Such is the history of the advance of Christianity in the early days, and in like manner the gospel message is being extended in its closing phase.

While there is cause for rejoicing as we see the message of truth advancing, yet we must ever guard against the danger of permitting the knowledge of our accomplishments to lead us to rest on our laurels and fail to push forward the work at a time when the whole world is open for the gospel messenger, and conditions everywhere make it imperative that every talent and every power of the being be dedicated to the speedy finishing of the work. God has sent a warning to His church through the message of the Spirit of prophecy, in the following words:

"God's people must take warning and discern the signs of the times. The signs of Christ's coming are too plain to be doubted; and in view of these things every one who professes the truth should be a living preacher. God calls upon all, both preachers and people, to awake. All heaven is astir. The scenes of earth's history are fast closing. We are amid the perils of the last days. Greater perils are before us, and yet we are not awake. This lack of activity and earnestness in the cause of God is dreadful. This death stupor is from Satan."—*"Testimonies,"* Vol. I, pp. 260, 261.

Still further words of caution and admonition should ever be kept in mind:

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Id.*, p. 260.

"I was shown that as a people we are deficient. Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ will give us life."—*Id.*, Vol. II, p. 114.

These solemn messages from the servant of the Lord should stir our hearts. If we who have been called and chosen as special heralds of the gospel message for this time, fail to go forward now, we shall not only delay the coming of Jesus, but will lose out of our own lives that which we have already gained. Let each make a mental review of his life just now, to see whether he is daily gathering with Christ, or whether

through indifference and lethargy, he is "scattering abroad;" and let us all be more diligent in redeeming the time while the door of probation still stands ajar.

The great work which has been so marvelously blessed and carried forward through the years should now be hastened with more vigor than ever before. The brightest days are not behind us, but before us. The foundations of this great advent movement have been securely laid, and during the decades of our history our leaders have been lengthening the cords and strengthening the stakes, until we now witness the harvest of seed sowing in all lands. This is not a time for giving less for the advancement of the cause of God, but it is a time to give more; it is not a time to pray less, but a time to pray more. Nor is it a time to cease activity and rest content with what has been done. Now, as never before, every lay member and every leader should put forth greater personal effort. It is time for a mighty movement of greater evangelism to sweep through our ranks, by every believer becoming a witness for God anywhere and everywhere,—*"speaking the truth in love,"* and giving an answer to every one that asketh a reason of the hope within.

In the fall of 1930 our leaders, assembled in Autumn Council, sent forth a mighty clarion call for a greater evangelism, and it is needless to say that both workers and lay members responded most heartily to the call. All North America seemed suddenly to awaken. Ministers and pastors who had not conducted a series of evangelistic meetings for a number of years, gladly erected their tents or secured a public hall, and proclaimed the message from the pulpit to ever-increasing audiences. Conference presidents and departmental secretaries vied with each other in the good work of personal soul winning by public efforts. And, best of all, the evangelistic movement reached down into the churches, and the response on the part of the laity was most encouraging. Laymen of talent and ability engaged in public efforts with remarkable success. Cottage meetings were held everywhere, and our literature was scattered broadcast. The spirit of personal witnessing pervaded our ranks.

As indicative of some of the results of this greater evangelism movement, which have become apparent during the year of 1931, we refer to the following brief items gleaned from letters reaching the Home Missionary Department of the General Conference:

In Saginaw, Mich., one of our colored brethren, filled with zeal and love for this message, has brought together a group of twenty-five people who have become deeply interested in the truth, ten of whom are awaiting baptism. Over in Schenectady, N. Y., a busy layman has had the joy of witnessing the baptism of five persons, as the result of the Bible readings he has held. A humble layman in east Pennsylvania, lacking education, but filled with the Spirit of God, has reached and won a number of souls to the truth, who have entered the door of the church by baptism. In New York City, two members of our Spanish church have been conducting two evangelistic services each week, and now report a baptismal class of ten and an organized Sabbath school of eighteen members. Near Canton, Ohio, a series of meetings was held by a busy church elder, in which he had the hearty co-operation of his church members. In a short time the membership of the church under his care had increased from fourteen to thirty-six; and it would be difficult to describe the increased courage and spiritual zeal manifest in the church as the result of actual winning of souls. In a certain section of Illinois the membership of a one time large and flourishing Seventh-day Adventist church had dwindled down to six members. Within reasonable distance resided the elder of another church, who called for coworkers and began an evangelistic effort in the vicinity. Faithfulness was rewarded by the addition of seven who took their stand for truth.

Many similar experiences might be referred to. God has richly blessed His people as they have taken an advance step in evangelism, and 1931 marks a new era in our work in North America. The influence of this advance has been felt throughout the world.

At the Fall Council of 1931, still further indorsement was given to the strengthening of evangelism, by the following recommendation:

"We recommend, That the whole working force throughout the whole field shall give themselves to this one great supreme purpose of winning souls to Christ, that the world may be warned and that many souls may be led to accept the gospel message. . . ."

"That all our conferences endeavor the coming year to launch a strong 'home base advance' into the unoccupied sections of their respective fields, endeavoring to raise up churches in many new centers, and to enlarge and strengthen our small, struggling churches where evangelistic campaigns have not recently been held, thus greatly extending the influence of the truth and increasing our church membership. . . ."

"That we undertake to train every church to carry on active soul-winning work in their communities by distribution of literature, medical missionary work, and by conducting cottage meetings and Bible readings, and that wherever there is proper talent they be encouraged to undertake small public efforts for those not of our faith."

Our leaders recognize that there must be no cessation in this movement of greater evangelism for the finishing of the work. There are thousands of cities, villages, and towns, and many entire counties where the message of truth has never been heard. We have been told that there are thousands who are longing for the light, and are only waiting to be gathered in. Shall we hesitate in doing our appointed duty?

New suggestions as to the best means of giving the message in any community are not needed. There are no new plans to offer. The most simple and the most effectual method of winning souls to the truth of God is through personal witnessing on the part of the individual Christian. Not long ago I was in a church where the pastor made it a business to ask his members how many of them had told some one about the coming of Jesus during the past week. This was a somewhat startling item of missionary report, but a very appropriate and important one. An earnest Christian worker makes the emphatic statement that *"it is the duty of each and every Christian to lead some person to Christ every day."* This means the development of the Christian, the evangelization of the world, and the preparing of the body of Christians for the coming of Jesus Christ." And another makes the positive statement that unless *"the professed follower of Christ is personally seeking to win individuals to Christ, there is sin in his life."* We believe that both these statements are true, and that *"every Christian should consider it the highest honor, and the greatest privilege, to assist in the growth of the kingdom of God by personal effort in individual soul winning."*

A prominent missionary and leader in world thought today gives the view of the situation in the churches, as follows: *"How few in the church share their personal experience with others! And yet that was the basis upon which the whole method of evangelism was founded in the early church. 'There is no doubt,' says Harnack, 'that the early church won all its victories by informal missionaries.' They were spiritually contagious. They infected others with God. But today we find it easier to pay the minister to be our proxy. It is the easier—and more deadly. The church becomes a field instead of a force for evangelism. And that field soon becomes dry and dead, for it is a law of the mind that that which is not expressed dies. All expression deepens impression. As some one has put it, 'Impression minus expression equals depression.' Our churches are filled with spiritual depression because there is so little spiritual expression."*

Although the new year has already made a good start, and two months are in the past, there is still urgent need for launching a strong program of evangelism in every church, and this is a matter to which the church board should give most careful and prayerful consideration. Even though the community in which the church is situated may have been covered with literature within the distant or recent past, yet a new day has dawned, and the territory should be gone over again. It has been our observation that men and women everywhere are inquiring as to the meaning of the solemn times upon which we have come, and are seeking to find the relationship to Bible prophecy. Seventh-day Adventists are the only people in the world today who can answer these questions. May God help us all to proclaim the truth boldly, so that the work may be finished speedily and the glorious kingdom of Jesus Christ be ushered in.

"FEAR is with the faithless and faith is with the fearless."

The Church Missionary Service

PRAYER	2 minutes
REPORTS	4 minutes
PRESENTATION OF TOPIC	8 minutes
CLOSING	1 Minute

Suggestive Missionary Service Program for Sabbath, March 5

MISSIONARY TOPIC: Religious Liberty Work.

TEXT: John 12: 47, 48.

SUGGESTIONS: The church stands in the world, not merely as a lighthouse to send out bright beams of light into the darkness; neither is the church a mere siren, piercing the fog-enshrouded ocean of life with its warnings. The church is a life-saving station, manned by a vigilant crew of life guards who are ever ready to go to the rescue of the perishing. From this life-saving station the bells peal forth their proclamation of "liberty throughout all the land unto all the inhabitants thereof" (Lev. 25: 10); and in no uncertain tones they give warning concerning the significance of the efforts now being made to shackle the consciences of men by intolerant laws and to destroy God's holy Sabbath by juggling the weekly calendar. It is the duty of the church to do all in its power "to avert the threatened danger." As church members, "we should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Testimonies*, Vol. V, p. 452.

God has greatly blessed the endeavors of His people to enlighten the public as to the meaning of these things, and today freedom of conscience still prevails throughout the largest part of the world. But the adversary of God knows that he has but a short time to work, and we are warned that "the final movements will be rapid ones." While rejoicing in the victories we have won, we must press the battle even more vigorously than ever before, knowing that there are multiplied millions of people to whom the truth for these last days has not yet been presented. It is well to recall to mind the admonition concerning our attitude toward the religious liberty issue, as stated in the following manner:

"We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be more earnest prayer; and then let us work in harmony with our prayers."—*Id.*, Vol. V, pp. 713, 714.

To "work in harmony with our prayers" involves the generous use of our religious liberty literature, such as the *Liberty* magazine, special issues of *Present Truth*, and the various tracts and leaflets dealing with this vital question.

March 12

MISSIONARY TOPIC: House-to-house work with literature.

TEXT: Luke 14: 21-23.

SUGGESTIONS: We are living in a reading age. The printing press has placed reading matter within the reach of the multitudes, and the multitudes read. But what do they read? The following statistics afford the key to the popular demand: In the United States, 700 magazines for farmers are published; there are 300 magazines for children; there are 2,500 different daily newspapers, with a daily output of 40,000,000. The monthly magazines amount to 95,000,000 each month, and the weekly magazines send forth 55,000,000 copies every seven days. There are 20,000,000 periodicals of all kinds issued, and 15,000 new books are placed on the market each year. This mighty flood of literature is exerting a tremendous influence, for either good or evil; and in the majority of cases there is no religious influence attending this printed matter.

A gentleman in India stepped to his bookcase and reached for a volume, and as he did so he felt a sharp prick in the end of his finger. His first thought was that in some way a pin or needle had become lodged between the books, but examination failed to reveal the suspected weapon. Soon his finger began to swell, and the swelling extended to his arm and on to the vital organs, and in a very short time the man was dead. The cause of the tragedy was traced to a venomous snake hidden in the bookcase, whose deadly presence was not suspected by the owner. Just so, the sting of the serpent is hidden in much of the literature coming from the public press every day. But God has committed to His people the antidote for the poison of sin, which is dispensed in our truth-filled literature. The responsibility for making this literature effective is by no means to be disregarded. The servant of the Lord has left us this counsel: "Let us now, by the wise use of periodicals and books, preach the truth with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos."—*Testimonies*, Vol. IX, p. 62.

The Home Bible Study League plan of literature distribution from house to house, enables our people to do systematic personal evangelistic work, and is fruitful in winning souls. Note the experience of a self-supporting missionary worker in one of the island fields, which is related as follows: "My wife and I spent some three months in distributing literature, but as we saw no results we decided that the time had not yet come for that field to yield a harvest. But just as we were about to cease our efforts, one of the people to whom we had given a paper asked us to explain an article in the paper, written by Elder W. W. Prescott. From this point of interest there developed an appointment for a cottage meeting, and in a very short time the attendance at this meeting became so great that the crowd could not get into the house, and we asked the pastor of the only church in the place for the use of his building. The request was granted, and as a result of these informal meetings for six weeks, thirty-eight persons have become deeply interested, and thirteen are ready for baptism." Experiences such as this might be greatly multiplied through house-to-house literature effort in every community. Funds should be in hand in every church for a supply of literature, such as the *Signs of the Times*, *Present Truth*, magazines, and tracts, to be used in a personal way.

March 19

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Luke 10: 17.

SUGGESTIONS: As a contribution to the symposium of interesting experiences which will be related at this hour, we are indebted to Elder W. A. Spicer for the narrative which appears on page 6 in the section entitled, "Soul Winning News." If there is time, it would be well to read all of this encouraging experience; but if time is limited, the missionary leader may give a brief summary in a few words.

March 26

MISSIONARY TOPIC: Big Week Educational Reading.

TEXT: Ecclesiastes 9: 10.

SUGGESTIONS: The date set for the Big Week effort of 1932 is April 9-16, and in preparation for this important event a reading has been prepared to be read in all the churches at this fifteen-minute service, telling of what is being accomplished through our schools in mission lands which have been established through the Big Week funds of previous years.

Only the most urgent items have been included in the budget for 1932, representing the essential needs of our dispensaries, schools, and publishing houses in mission lands. The church board in every church should carefully plan for contributing to this Big Week fund a sum equivalent to \$2 per number. All orders for Big Week literature should be in hand at this time. Most of our church members will prefer to use the beautiful set of Big Week books printed for this special effort. Some may prefer to use our magazines, and the children will want to sell *Our Little Friend*. If there are those in the church who cannot join in the plan of selling our literature for the Big Week enterprise, they should be enlisted to co-operate by giving their largest income for one day during the Big Week. Let all pray and work to make April 9-16 the biggest Big Week in our history.

SOUL WINNING NEWS FROM SOUL WINNERS



A Helpful Narrative

[At my request, Elder D. E. Wellman has written this helpful narrative. I wish in this connection to refer to the fact that Mrs. Sarah J. Olney, who is referred to and who now sleeps in the blessed hope, was one of our pioneer workers in India, and the only member of our church to visit Afganistan, going to Kabul, on invitation of the ameer.—W. A. SPICER.]

THE Olney family lived in a fine residence on College Hill in Hillsdale, Mich. They were people of prominence and influence in all the affairs of the community, being members of the Freewill Baptist Church and closely associated with the activities of the Baptist College located at Hillsdale. Many years before the incident here related, Mr. Olney and his wife had attended a series of lectures conducted by Elder J. H. Waggoner and Elder M. J. Cornell, but when the subject of the law and the Sabbath was presented, they at once lost interest and did not attend any more of the meetings. He was actively engaged in a successful business, and the truth presented by the Seventh-day Adventist preachers came as an unpopular and unwelcome message. In the endeavor to silence conscience, Mr. and Mrs. Olney became more active in the Baptist church, social and college functions. But through all the years he was haunted with the thought that *perhaps* the Adventist preachers had stated the real truth of the Bible, and that he and his church were in error.

Thirty-eight years passed by, and the time came when the Seventh-day Adventist church at Hillsdale engaged in an intensive missionary campaign, and one of the church members was assigned to the street on which the Olneys lived, as his missionary territory. The plan in that missionary campaign was to leave an envelope containing tracts at every home, each week. Brother A, the missionary worker, left a package of tracts at the Olney home one Thursday evening, explaining that he would call for the package the next week, and would exchange it for another package.

The following Thursday, Brother A made his promised call, but was politely informed by Mrs. Olney that they did not care for any more such reading matter, but she asked him to wait until she found the package he had left the week before. After some delay, she returned to the door, and appeared very much embarrassed as she said she was unable to find the envelope. Brother A assured her that she need not feel concerned over the matter, and earnestly requested the privilege of leaving another package. But the answer was decidedly, "No; we do not wish any more."

But the "still small voice" seemed to say to Brother A, "You must not be turned aside so easily," and with due courtesy and persistency, he asked Mrs. Olney if he might come to her home the next Thursday evening and give a Bible reading."

Taken by surprise, Mrs. Olney replied, "I don't know. I will ask Mr. Olney." She returned to the room where her husband was resting, and said, "Leonard, the man who left that package of literature is at the door and wishes to know, if he may come back next Thursday evening and give us a Bible study. For a moment Mr. Olney appeared in deep thought. Then, turning to his wife, he said, "Tell him he may come." Greatly surprised at her husband's answer, she reported to her visitor that there would be no objection. But when he had gone, she said to her husband, "What do you mean by inviting that man to come here to our home and give us a Bible study?" It was not without some hesitancy that Mr. Olney replied, "Sarah, when you told me of the man's request, I heard a voice, firm and distinct, say to me, 'This is your last chance.' With such a message ringing in my ears, what else could I say?"

Promptly at the hour appointed Brother A went to the Olney home. After the customary greeting, and in response to the inquiry as to what subject was most desired for study, Mr.

Olney indicated that he would like to study the Sabbath question. At the close of the study, an appointment was made for the following Thursday night, with a view to continuing the study of the Sabbath question, and this was followed by a third study.

At the conclusion of the third study, after the visitor had gone, Mrs. Olney turned to her husband and said, "Leonard, what are you going to do about this Sabbath question?"

Instead of giving a direct answer, he said, "Sarah, what are you going to do about it?"

"But that is not fair," she said. "I asked you. Please tell me."

With a firm voice Mr. Olney replied, "I am going to keep the Sabbath. Now tell me, What are you going to do?"

"Well, I am going to keep the Sabbath with you," was the happy response, and tomorrow we will make the necessary preparations for the Lord's day of rest."

As local elder of the Hillsdale church at that time I was conducting the services on the Sabbath following the decision made by Mr. Olney and his wife. The congregation had joined in the opening song, prayer had been offered, and I was giving a short Bible study, when I noticed three strangers enter, take seats at the back of the church, and listen with intense earnestness to what was being said. These people were none other than Mr. and Mrs. Olney and their daughter, and while they were strangers in our congregation, they were well known by the citizens of Hillsdale, and it was a great surprise to us all to see them in our church.

The form of the service turned into a social meeting, and after a number of the brethren and sisters had testified, Mr. Olney stood up to speak. Not one of us knew of his decision, not even Brother A, who had been in the closest touch with him, and naturally we were all very much interested in what he had to say.

With a voice trembling with emotion, Mr. Olney said, "Brethren, this is our first Sabbath." Then followed the story of his experience during the thirty-eight years,—how he had sought to stifle conscience against conviction, and how he had clung to the hope that his church affiliations were all right and that he had no need to worry about what the Adventist preachers had said. Then he referred to the recent incident in being brought in contact with one of the members of the Seventh-day Adventist church, and of the impression which had come to him that he was facing his last chance to be guided into advancing light.

I shall never forget the joy that filled our hearts on that Sabbath day. The Olneys became earnest, active workers in the church, adding much to its spiritual life. In later years they went to the mission field and were used by God for the establishment of the message of truth in virgin territory.

D. E. WELLMAN.

Santa Cruz, Calif.

Query Corner

Questions pertaining to the problems confronting church missionary leaders are solicited, and answers will be furnished through the Query Corner, with a view to provoking of general interest and value. Send your problems to the Home Missionary Department, General Conference, Takoma Park, D. C.

Question.—If a church member pays for a club of ten copies of the *Signs*, and does not distribute these papers, but requests that other church members make appropriate use of them in missionary work, should this person report ten papers given away each week because he pays for the club of ten? If not, then how or what should the donor report?

Answer.—In such a case, if the donor merely pays for the club and the papers are distributed by others, it would not be proper for him to report the distribution of ten *Signs* each week. This report should be made by the individual who actually distributes the papers. The donor would not have anything to report, but his \$10 would be included in the report of "Offerings Received for Home Missionary Work," which is made by the church missionary secretary each month.

J. A. S.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

Senior Slogan: "All things through Christ."

Junior Slogan: "Something for Jesus every day."

Missionary Volunteer Week of Prayer

BEGIN early to plan for this important week. As Missionary Volunteer officers, show your genuine interest in the young people of your community by going to the church board early, seeking their suggestions and help in making this Week of Prayer the most blessed in the experience of your church. Plan co-operatively, prayerfully, and definitely. Special studies are given for Missionary Volunteer Week in this issue of the GAZETTE, pages 15-21 for Senior youth, and pages 22 and 23 for the Juniors. See also the suggestions below for prayer bands.

R. E. H.

Prayer and Personal Workers' Band

ALL last month special preparation should have been made for Missionary Volunteer Week; first for ourselves, and then for others. First is our own preparation of heart through Bible study and prayer, then prayer for definite individuals, and then the effort to make helpful contacts. In a special sense, the efficiency of this band is on trial this month. In your brief studies consider the general topic of Preparation for Personal Work.

1. *Why the Soul Winner Must Know His Bible.* (See "Missionary Volunteers and Their Work," p. 238.)

Seventh-day Adventist youth are called to do a great work for God in the earth, but they cannot expect God to speak through them until they first allow Him to speak to them in His word. In a "Special Address to the Youth," Sister White once said: "In the early years of the third angel's message, many of the believers were young in years; but they learned to study God's word with prayerful earnestness, and as they grew older, they became a mighty power for good. Their knowledge of the Scriptures enabled them to labor for souls in the days of their youth and early manhood. They did not think that because they were young, they could not understand God's word. As they wrestled with difficult passages, and sought God for understanding, light shone forth from the sacred page, and the foundation of our faith was established in their hearts. Later, when these young men met every species of error, nothing could shake their confidence. They were anchored within the veil. Their faith in the Bible was substantiated by a personal knowledge of the One who inspired the word."

Let every member be faithful, remembering that the best time to begin your work for Missionary Volunteer Week is before the week begins. Earnestly pray for the unconverted.

2. *Intercessory Prayer.*—We may speak of three kinds of prayer,—adoration, supplication, and intercession. Adoration is the outlet of our gratitude to God; supplication brings His power into our lives; and intercession releases the power of God in behalf of others. In John 14: 14 the Lord says, "If ye shall ask anything in My name, I will do it." While we may not be able to comprehend it, the truth is, as Sister White has stated, "It is a part of God's plan to grant us, in answer to the prayer of faith, that which He would not bestow did we not thus ask."—"The Great Controversy," p. 525.

Let us thank God for such promises, and each one bear before the Father's throne, just now, the name of some young person who needs spiritual help. The results of Missionary Volunteer Week may depend more on the interests of this band than the sermons or studies of the leader of the meetings. As far as consistent, counsel together on how to reach the hearts of those for whom you are praying.

3. *Working by Prayer.*—James 5: 16, A. R. V. How wonderful that God permits us to help Him in this way! Have you seen the power of God released during Missionary Volunteer Week in the conviction and conversion of sinners? It is possible, of course, that the Holy Spirit has striven mightily with individuals who have shown no outward signs of it. If we have not seen the mighty work done which is needed, let us redouble our efforts in prayer. Perhaps we have not prayed as we should. (See James 4: 2, last clause; also verse 3.)

It is often true at the close of a Week of Prayer that the battle is just begun. Now is the time of all times for this band to work earnestly. It would be well to give a hearty invitation to those who have been converted, or who have renewed their consecration, to join this prayer circle.

4. *A Friend of Sinners.*—This was spoken of Jesus as a term of reproach (Matt. 11: 19), but it is His crown of glory. He is a friend of the fallen. It is recorded that when the rich young man came asking the way of eternal life, "Jesus beholding him loved him." Mark 10: 21. So He loves every young man. And every true worker for Him is also a friend of sinners. Many times new converts slip back for lack of this Christian friendship. Let the band determine to hold all that has been gained during Missionary Volunteer Week. Assume the sincerity of every one who made a start, and lend a help-

ing hand in walking the new way. Don't scold, but encourage and give assurance of God's forgiving and keeping power.

5. *Things for Personal Workers to Keep in Mind.*—Encourage a discussion of this topic by all. Then lay as definite plans as possible for each one to launch out into this needy line of work.

M. E. KERN.

Bible Year

THE Lawrenceburg, Tenn., society had a weekly Bible Year quiz during the year 1931. In this quiz the leader questioned the members concerning things he had considered most essential in the reading of the week. I was surprised to see how those young people could answer the questions. It showed they had been doing close reading. Needless to say, their interest in Bible Year is running high.

M. E. CHAPMAN.

SANTA CRUZ (Calif.) Missionary Volunteers are meeting in bands to study "Messages to Young People," and to pray for the conversion of souls.

"The more I talk the truth and live it, the more I love it." This was the testimony of one of our earnest Missionary Volunteer leaders.

MINNIE E. DAUPHINEE.

THE secretary of a new Missionary Volunteer Society which I organized only this past summer at Farlington, Kans., wrote the following note on the back of her September report: "By our efforts one has been baptized and another is very much interested. The officers of our society gave a special program to arouse the interest of our members, and we are pleased with its results and our report this month."

A. C. GRIFFIN.

Remembering Our Pledge

To help the society members to remember the Pledge and magnify it in their daily lives, it would be well to repeat it in concert at the close of the society meeting. A large Pledge should be kept hanging in the room for the society meetings as a reminder of its call to service. Occasionally, short talks should be given in the society on the Pledge or on one phase of it, by the leader or one of the members; and frequently the social service could be based on the Pledge. Ask each member to tell what it means to him, how it has helped him through the past week; or ask all who will to reconsecrate their lives to the great work to which the Pledge demands loyalty. Aside from this, the officers should encourage each member to keep his Pledge in sight at home,—on the dresser, on the wall of his private room, or perhaps as a bookmark in his Bible, somewhere so that the eye will frequently see, and help the heart to remember, his sacred covenant with God.

Importance of Progressive Classes

IN his address before the White House Conference on Child Health and Protection, held at Washington, D. C., November 19, 1930, President Herbert Hoover said, "Perhaps the widest range of difficulties with which we are dealing in the betterment of children grows out of crowding into cities. . . . The child's natural play place is taken from him. His mind is stunted by the lack of imaginative surroundings, and lack of contact with the fields, streams, trees, and birds." As a people we have long recognized the need of such contacts with the great book of the out-of-doors. And we are told in the book "Counsels to Teachers," page 186, "The whole natural world is designed to be an interpreter of the things of God." And again on page 185, "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance." Endeavoring to carry out the principles set forth above, the Missionary Volunteer Department has incorporated nature requirements in all the Progressive Classes. And just now we are entering upon that period of the year when nature study can be carried on to the best advantage, and when it will prove most interesting. During the long summer months many of our Senior and Junior young people will have a great deal of leisure time, and that leisure may be the blessing it should be, training in its use is imperative. Let us as leaders endeavor to encourage all our young people to qualify for membership in one or more of the Progressive Classes, and especially to work on the vocational honor requirements in nature. These will be found on pages 98 to 100 of the Junior Missionary Volunteer Handbook.

It is hoped that meeting the nature requirements of our Progressive Classes will prove a real incentive to many of our boys and girls and young people to either qualify for membership in one of the Junior classes or to become a Master Comrade.

C. LESTER BOND.

March 12 is Missionary Volunteer Day.

Senior Missionary Volunteer Meetings

Courteous Christians

(Program for Week Ending March 5)

BY MRS. T. G. BUNCH

NOTES TO LEADERS: You will find some very pertinent statements on the subject, "The Grace of Courtesy," in "Gospel Workers," pages 121-123. Weave them into your remarks. Lead the assembly in repeating the sentence, "A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."

Talk: "Courteous Christians in Practice." See "Ministry of Healing," pages 489-491. Points to note: The rights of others, carefulness in the little acts and words, guarding against the habit of gossip and evil speaking, discuss the difference between "careful cultivation of the outward proprieties" and true Christian courtesy, careful study of our divine Pattern, remembering that by beholding we become changed. See the reading, "Courtesy."

Suggested songs: Nos. 230, 436, 500, 604, in "Christ in Song," or Nos. 64, 110, 66, in "The Gospel in Song." Special songs, "Just for Today," in either book, or "My Task," by Ashford.

Bible Doctrines: Love of God

1. WHAT is the chief characteristic of God? 1 John 4:8.
2. How did God demonstrate His love toward us? John 3: 16.
3. For what class of people did Jesus die in love? Rom. 5: 7, 8.
4. How does this love manifest itself in our lives? 1 John 5: 2, 3.
5. What is said of the holding power of this love? Rom. 8: 38, 39.

D. A. OCHS.

Bible Symposium

ALL should be urged to bring their Bibles. Whoever is chosen to lead may divide those present into three groups, those on the left receiving the texts citing the conditions, those in the center the admonitions, and those on the right reading the promises. Or, the texts may be given out a week early and memorized. The leader may give the references verbally, they may be noted from a blackboard, or passed out on slips of paper.

Introduction by leader: The Bible is our standard of life. We are enlightened and warned as to conditions that exist in our day. We are instructed and admonished how to live, to relate ourselves courteously to our associates that we may win them, and that we may attain Christlikeness, and the promised reward.

	Condition	Admonition	Promise
General	2 Tim. 3: 2-5	2 Peter 3: 10-14	Rev. 22: 12.
Boasting, pride	Ps. 52: 1-4	Titus 3: 2	Matt. 5: 5.
Flattery	{ Ps. 12: 2 Jude 16	Eph. 5: 1, 2, 4, 6	Zeph. 3: 9, 13.
Lying	1 Tim. 4: 1, 2	Eph. 4: 25, 29	Ps. 24: 3-5.
Actions	2 Peter 3: 3	{ 1 Peter 3: 8 Eph. 4: 32 1 Tim. 4: 12	Rev. 14: 1, 5.

MRS. T. G. B.

Comparison: The Golden Rule

Read the golden rule, as stated by Christ, according to Matthew 7: 12.

The golden rule, as expressed by Confucius, says, "That which I do not wish others to put upon me, I also wish not to put upon others."

Note the positive, then the negative; the active, then the inactive; the aggressive, then the inert. The one is issued in the form of a command to action, aggressive action, studied action. The other expresses a wish or desire to avoid the unpleasant. The one goes searching the needy, the dark, the sad corners of the earth to sow gladness, sunshine, and salvation. The other withdraws, is introspective, sits aloof studying self for fear of giving offense.

For further comments, see "Thoughts From the Mount of Blessing," by Mrs. E. G. White, pp. 192-196.

MRS. T. G. B.

Symposium: Courtesy and Its Reward

(As learned from Bible history)

VARY this exercise. One may tell the simple facts as suggested in notes without giving the name of the person, then ask

the entire group to guess whose experience has been cited. Another may tell the story, and ask those present to give the book and chapter where the record is found in the Bible or the Spirit of prophecy, etc.

1. *Abraham*. ("Patriarchs and Prophets," pp. 132, 138, 140.) True Christian courtesy brought the respect of friends and enemies, worldly wealth, and such favor in heaven that God Himself proclaimed him His friend.

2. *Lot*. ("Patriarchs and Prophets," p. 158.) Courtesy, friendliness, and hospitality saved his life.

3. *Rebekah*. ("Patriarchs and Prophets," p. 172.) Won for her the esteem of a servant, a husband who was a Christian gentleman, and placed her in the family of the "faithful."

4. *Abigail*. ("Patriarchs and Prophets," pp. 666, 667.) Saved the life of her husband; won the favor of David.

5. *Rahab*. ("Patriarchs and Prophets," pp. 483, 491.) Saved her life, household, and possessions.

6. *Daniel*. ("Education," p. 56; "Testimonies to Ministers," p. 263.) Won favor for himself and companions, the esteem of the royal court, and made him one of the rulers.

7. *Paul*. ("Education," pp. 66-68.) Lessons from the life of Paul.

MRS. T. G. B.

Whatever You Do

WHEN you think, when you speak, when you read, when you write,

When you sing, when you walk, when you seek for delight,—
To be kept from all evil at home and abroad,
Live always as under the "eye of the Lord."

Whatever you think, both in joy and in woe,
Think nothing you would not like Jesus to know.
Whatever you say in a whisper or clear,
Say nothing you would not like Jesus to hear.

Whatever you read, though the page may allure,
Read nothing of which you are perfectly sure
Consternation at once would be seen in your look
Should Jesus say, solemnly, "Show me that book."

Whatever you write, in haste or in heed,
Write nothing you would not like Jesus to read.

Whatever you sing, in the midst of your glees,
Sing nothing that could the ear of Jesus displease.

Wherever you go, never go where you fear
God's question being asked you, "What doest thou here?"

Whatever the pastime in which you engage,
For the cheering of youth or the solace of age,
Turn away from each pleasure you'd shrink from pursuing,
Were God to look down and say, "What are you doing?"

—Author Unknown.

Reading: Courtesy

TREATING a customer like a rich uncle, so that you may extract his coin, is not courtesy—that's foresight.

Offering your seat to a man who enters your office is not courtesy—that's duty.

Listening to the grumbings, growlings, and groanings of a bore, without remonstrance, is not courtesy—that's forbearance.

Helping a pretty girl across the street, holding her umbrella, carrying her poodle—none of these are courtesy. The first two are a pleasure, and the last is politeness.

Courtesy is doing that which nothing under the sun makes you do but human kindness. Courtesy springs from the heart; if the mind prompts the action, there is a reason; if there is a reason, it is not courtesy, for courtesy has no reason.

Courtesy is good will, and good will is prompted by the heart full of love to be kind.

Only a generous man is truly courteous. He gives freely without a thought of receiving anything in return.—*Southern Pacific Bulletin*.

How Can I Find Peace?

(Program for Week Ending March 12)

BY W. S. JAMES

NOTES TO LEADERS: Ask some member of the church to tell his personal experience in accepting this message, or how he gained victory over some great doubt or temptation and thereby found peace. As the basis for a few remarks by the leader, sketch the life of Joseph. Study pages 213-223 in "Patriarchs and Prophets." Emphasize the point that Joseph resolved to be true to God under all circumstances; and that he did not rely on circumstances or surroundings for his peace and happiness. These came from within.

This month in your society meetings have the young people—

When Luther appeared before the Diet of Worms, he was beset with doubts and fears for the safety of the cause. Study pages 155-160 of "The Great Controversy." Emphasize the thoughts on pages 156, 157.

The following quotations can be given to different ones to read:

"Peace does not dwell in outward things, but within the soul; we may preserve it in the midst of the bitterest pain, if our will remain firm and submissive. Peace in this life springs from acquiescence, not in an exemption from suffering."—*Fénelon*.

"Five great enemies to peace inhabit with us; viz., avarice, ambition, envy, anger, and pride. If those enemies were to be banished, we should infallibly enjoy perpetual peace."—*Petrarch*.

"If we have not peace within ourselves, it is in vain to seek it from outward sources."—*Roche foucauld*.

See "The Desire of Ages," p. 336, par. 3; p. 331, par. 2; "Testimonies," Vol. II, p. 327; "Ministry of Healing," p. 247, par. 1.

Song, No. 271, in "Christ in Song," may be given as a recitation.

The dialogue, "Laws of Growth," p. 13, will give you an idea for a dialogue for the seniors. Also, "What Shall I Do When the Storms Come?" p. 13, furnishes the basis of a talk, which may be followed by the story, "On the Rocks," p. 14.

Bible Doctrines: Signs of the Times

1. WHAT question did the disciples ask Jesus just before His crucifixion? Matt. 24: 3.
2. Where were these signs to be seen? Luke 21: 25.
3. What signs were to appear in the heavens? Matt. 24: 29.
 - a. Darkening of the sun—May 19, 1780.
 - b. Darkening of the moon—May 19, 1780.
 - c. Falling of the stars—Nov. 13, 1833.
4. What other signs are we to look for? Name them. Matt. 24: 6, 7; 2 Tim. 3: 1-3; James 5: 1-3.
5. When we see all these things, what are we to know? Matt. 24: 33. D. A. OCHS.

Bible Study: The Gift of Peace

1. WHAT is the condition of the wicked? Isa. 57: 21.
2. Who are considered wicked? Eph. 2: 12; 2 Tim. 3: 5.
3. What separates us from God? Isa. 59: 2.
4. How may we be restored to union with God? Jer. 3: 13.
5. Union with Christ means fellowship with Him. John 14: 18-23.
6. What does Jesus impart to those in fellowship with Him? John 14: 27; Job 22: 21.
7. What was the secret of the peace and power in the life of Jesus? *Ans.*—Absolute submission to the will of God. Matt. 4: 4; 26: 42.
8. What should be our determination in all the situations and circumstances of life? Rom. 8: 38, 39.
9. What can be our continual experience day by day? Phil. 4: 7. W. S. J.

Talk: The Way to Peace

A PAINTER was asked to paint a picture illustrating peace. He drew a wild, stormy scene. Heavy, black clouds hung overhead. In the center of the picture an immense waterfall poured huge volumes of foaming water. One could almost hear its unceasing roar, yet the first thing to strike the eye was a small bird perched in a cleft of the great rock, absolutely sheltered from all around, pouring forth its sweet notes of joy. This is what we should know, perfect peace amid the storms of life, God's peace.

There is only one way to peace, without which genuine happiness and usefulness are impossible. In all times and ages men have sought in many ways for this satisfaction of the soul, but always there has been but one answer, and it is the same old story of the cross,—the complete surrender of the will to God.

He asks that we surrender our past. How many waste precious time grieving over mistakes, when the Master asks that we give into His hand the knotted and broken threads of our past weaving. He who spoke a world out of chaos can yet make for us a pattern of beauty, and give us joy and peace for our vain regrets.

He asks that we surrender the present. Many voices shout their wares and bid us this way and that. But above the clamor we can hear the voice of Jesus saying, "This is the way. Put your hand to the plow. Fix your face like a flint. Just now your vision may be dazzled and distorted by close contact with sin, but My promises never fail for those who give them a fair test. In turning from self-seeking you will find true peace and joy in My service."

"It is the love of self that destroys our peace. While self

is all alive, we stand ready continually to guard it from mortification and insult; but when we are dead, and our life is hid with Christ in God, we shall not take neglects or slights to heart."—"Thoughts From the Mount of Blessing," p. 31.

"Outward troubles cannot reach the life that is lived by faith in the Son of God."—*Id.*, p. 128.

What if some uncomplimentary remark is made? Need that break our connection with God and take away our peace? "Great peace have they which love Thy law: and nothing shall offend them."

Sometimes we hear young people say, "I did give my heart to God, but instead of ending my troubles it seems as if I have more than ever." We must not confuse sin and temptation. Jesus Himself went forth a suffering, tempted man. While in this present world we shall always have wrong desires. When we succeed in eliminating one temptation, it is not very long until something else takes its place. As George Eliot puts it, "We may determine not to gather any cherries, and keep our hands sturdily in our pockets, but we can't prevent our mouths from watering." So do not let the consciousness of sinful desires rob you of your peace. You can place your will on God's side, and determine you will not yield at any cost. Your life is now founded upon His enduring principles of righteousness, and even feelings of discouragement or failure are not to affect you. You have made your choice.

However, when clouds are darkest and we see no possible hope for the sun's ever breaking through, if we trust all to God,—going ahead bravely in the path of duty,—strangely and invariably, they have a way of dissolving before very long. He has a thousand ways at His command of which we know nothing. Too often, though, when things look dark, we begin to fret and worry. We do not see our way working out, and we want our way. This attitude necessarily drives peace and happiness from our lives. We must have faith to believe that in His infinite wisdom He knows better than we with our shortsighted and often distorted vision.

God would have us yield to Him the future, and not destroy our peace by trying to plan our own way. Jesus made no plans for Himself, but His life was the daily outworking of His Father's will. Even the boy Jesus, attending His first Passover and earnestly watching and pondering the work of the priests as they offered the lambs on the altar, realized God's plan for His life,—a life of suffering and finally death on the cross,—realized it and adopted it. Never once do we find He deviated from the path of His Father's business.

Missionary Volunteers, are you ready to follow? You have not chosen Him, but He has chosen you and ordained you to finish the grandest work of all times. If you will choose unreservedly to follow where He leads, never doubting, you will not only reach other lives, but you will find the peace of God which passeth all understanding.

In some old castles are found deep wells meant to supply the garrison in time of siege. An aqueduct bringing water from without would be at the enemy's mercy; but over the well inside, the foe has no power. The peace the world seeks depends on one's surroundings; in time of trouble its sources are cut off, like a spring outside the castle walls. But the peace Christ gives is that of the spring within, most precious in hours of need.

Will you accept it?

W. S. J.

Jesus Is Coming

(Program for Week Ending March 19)

BY C. A. HOLT

NOTES TO LEADERS: Have a number of songs on the second advent sung by the society during the program. Choose those sung by our pioneers, such as, "Lo, He Comes," "How Far From Home?" etc.

Special Music: "The Great Judgment Morning," by Pickett, is found in Rodeheaver's books. You may use it as a quartet, musical reading, or reading. Your public library will doubtless have a copy.

As part of the opening exercises quote in concert the following texts. The leader of the exercise may comment on the certainty of Christ's coming.

1. Christ's promise. John 14: 1-3.
2. The assurance of the angels. Acts 1: 11.
3. Peter's statement. 2 Peter 3: 10.

— give signs of Christ's second coming.

Bible Doctrines: Second Coming of Christ

1. WHAT evidences have we that Christ will come again? John 14: 1-3; Acts 1: 9-11.
2. Which prophets spoke of this coming? Jude 14, 15; Job 19: 25; Ps. 50: 3, 4.
3. The manner of His coming.
 - a. How will He not come? Matt. 24: 23-26.
 - b. How will He come? Luke 9: 26.
4. The object of His coming.
 - a. To gather the elect. Matt. 24: 31.
 - b. To raise the dead. 1 Thess. 4: 16, 17.
 - c. To reward every one. Matt. 16: 27.
5. What separation will be made at His coming? Matt. 25: 31, 32. D. A. OCHS.

Talk: At Such a Time as This

SEARCH for the outstanding characteristics of the age in which Jesus is to return as shown in the Scriptures. A few are listed below, but there are many others. List those whose fulfillment seems to you most striking. Write these characteristics on a blackboard as you comment on them.

1. Attitude of those living in the last days.
 - a. Scoffers. Jude 18, 19; 2 Peter 3: 3, 4.
 - b. Lovers of self, of pleasure, having a mere form of godliness, but no power. 2 Tim. 3: 1-5.
 - c. Interested in the common affairs of life to the exclusion of thoughts of the judgment. Matt. 24: 37-39.
2. Fear and perplexity of nations. Luke 21: 25, 26.
3. Wars and disasters. Luke 21: 9-11.
4. Great riches and great poverty. James 5: 1-5.
5. Increase of knowledge, inventions, etc. Dan. 12: 4.

C. A. H.

Study: Admonitions and Warnings

JESUS says, "Be ready." Matt. 24: 44. (Read the verse, and then ask all the society members to join in repeating it.) He warns, "Take heed." Luke 21: 34. (Repeat.) He urges, "Watch." Luke 21: 36. (Repeat.) Jesus has sent His people special warnings for these last days. Read "Early Writings," p. 58, last par.; p. 119; p. 71, par. 1. C. A. H.

Discussion: Preparation to Meet Jesus

GIVE these questions to three of your most thoughtful members. Ask each to study carefully the material suggested, bearing in mind the application in the individual life. When the subject is presented to the society, give opportunity for questions and statements, and be prepared to suggest thought questions. In your own study of the subject ask yourself the following questions:

- Am I ready?
Do I know what I must do to be ready? The angel Mrs. E. G. White saw in vision called with great urgency, "Get ready! get ready! get ready!"
Do I know what this means, or must I confess that I do not know how to get ready, or even what it is to be ready?

Question I. What does it mean to be ready for the coming of Jesus?

See 1 John 3: 3; 2 Peter 3: 11; Rev. 14: 5. Such words as "blameless," "without spot," etc., in the concordance will open up a line of texts well worth pondering. Use your marginal references.

See also "The Great Controversy," p. 623, par. 1; "Testimonies," Vol. V, p. 216, last par.; "Those who receive the seal of the living God, and are protected in the time of trouble, must reflect the image of Jesus fully."—"Early Writings," p. 71. "I saw that none could share the 'refreshing,' unless they obtain the victory over every besetment, over pride, selfishness, love of the world, and over every wrong word and action."—*Ibid.* "What Christ was in His perfect humanity, we must be; for we must form characters for eternity."—"Testimonies to Ministers," p. 173.

For further study read "Early Writings," chapters, "The Sealing," "The Shaking," "Preparation for Christ's Coming," "The Great Controversy," the chapter, "The Time of Trouble." See the Index to the Writings of Mrs. E. G. White, "Second Advent, Preparation for."

Thought questions:

- How serious should we be about being ready for Christ's coming?
Can we safely take a lower standard than the one given us in these statements?
By this standard are we ready for the coming of Christ?

Question II. When must the preparation be made?

Study the statements of the Bible which speak of the necessity of *being* ready and surprise of the closing events.

"Those who delay a preparation for the day of God cannot obtain it in the time of trouble, or at any subsequent time. The case of all such is hopeless."—"The Great Controversy," p. 620.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter!"—"Early Writings," p. 71.

For further study see Index, "Second Advent, Preparation for; Nearness of."

Thought questions:

- Are we safe in looking forward to a time when it will be easier to prepare than now?
Are we preparing now?

Question III. How is the preparation to be obtained?

Study 1 Thess. 5: 23; Jude 24; Col. 1: 22; 1 Thess. 3: 13; and their marginal references.

"We may have the same help that Christ had."—"Testimonies to Ministers," p. 386.

"The Holy Spirit's power upon the human heart can make and keep it pure."—*Id.*, p. 377.

"By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ."—*Id.*, p. 506.

"It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now."—*Id.*, p. 507.

See also "Messages to Young People," p. 131, par. 3; "Testimonies," Vol. V, chapters, "An Appeal" and "Joshua and the Angel;" "Early Writings," chapters, "The Sealing," "The Shaking," "The Preparation for the End," "To the Inexperienced;" "Testimonies to Ministers," chapter, "Prayer for the Latter Rain."

Thought questions:

- If one earnestly prays for a pure heart and for the incomming of the Holy Spirit, may he be certain that he will be ready when probation closes?
On what conditions will such a prayer be answered?
Can one be ready who does not pray this prayer and receive the answer?
C. A. H.

Missionaries Among North American Indians

(Program for Week Ending March 26)

NOTES TO LEADERS AND JUNIOR SUPERINTENDENTS: North America has been considered a Christian nation for so many years that it is difficult to think of a time when the name of Christ and the Book of books were not familiar terms in connection with this continent. But in the days when the red man roamed the woods and fields, things were markedly different. It is a most interesting story and will do us good to review today the progress of Christianity among the then savage Indians.

It is not possible to give here information concerning all the efforts that were put forth in those early days to carry Christianity to the Indians. The leader can augment the stories here told by introducing the day's topic with brief lights on Indian mission work during the early centuries. See histories and encyclopedias in your public library on the work of such men as St. Augustine, the French Jesuit priests, Cyprus Kingsbury, Thomas Mayhew, John Eliot, David Brainerd, and the Moravian missionaries. See also the Junior M. V. Reading Course book, "Winning the Oregon Country," by Faris.

"The Encyclopedia of Missions," by Bliss, Vol. 1, gives this glimpse of the Indian's religion before the white man taught him the name of Jesus: "The Indian believes in a great power, or soul, or spirit, which inhabits and animates everything. To it he constantly appeals. He recognizes it in the sun, the earth, thunder, lightning, clouds, wind, and the animals about him; in short, this Great Spirit manifests himself in every possible form in nature, animate and inanimate. Each tribe has its own variation of this fundamental belief, and has constructed a mythology of its own."

"They believe, generally, in a deluge that covered the earth, drowning mankind, with the exception of a limited number. They believe firmly in a future state, and have certain confused ideas of rewards and punishments hereafter. They erect no temples or places of worship. Their worship consists principally in sacrifice and supplication, which are engaged in wherever and whenever circumstances may determine."

It is of interest to note that it was a native who hastened the giving of the Bible to the Indians. In 1825 George Guess, a half-breed Cherokee, about fifty years of age, invented the remarkable Cherokee alphabet. In three or four years half the nation could read. In 1826 the four Gospels were translated into the Cherokee language.

E. E. H.

Bible Doctrines: The Sabbath of the Lord

1. WHEN and by whom was the Sabbath instituted? Gen. 2: 1, 2.
2. What is the relation of its Author to the Sabbath? Mark 2: 28.

Form prayer bands early for Missionary Volunteer Week.

3. What does the Sabbath commemorate? Ex. 20: 11.
4. Of what is the Sabbath a sign? Eze. 20: 12, 20.
5. What is true Sabbath keeping? Isa. 58: 13, 14; Ex. 20: 8-11.
6. What day will be observed as a day of worship in the new earth? Isa. 66: 22, 23. D. A. OCHS.

Talk: Samson Occum, the Famous Indian Preacher of New England

SAMSON OCCUM, one of the best known and most eloquent preachers of his day, was born in a wigwam, in 1723, in the Indian village of Mohegan, near New London, Conn. His parents were above the average in industry, intellect, and affection.

His mother, Sarah Occum, on becoming an earnest Christian, greatly influenced the life of her son. Occum, in an old manuscript still preserved in Dartmouth College, states, "I was born and brought up in heathenism until between sixteen and seventeen years of age."

About 1740, when the great revival under Whitefield swept over the colonies, the whites made a strong effort in behalf of the Indians, who responded as never before. Among the converts was young Occum, who, after struggling with doubt and darkness, accepted Christ. He now became eager to read the word of God. He used every effort to do personal work with the Indians.

The young Indian needed instruction badly. This he secured from Rev. Eleazer Wheelock, a Congregational minister in Lebanon, Conn., who taught him four years. Occum soon mastered reading and writing, and began the study of Latin and the classics.

On completion of his work with Dr. Wheelock, it was planned to give him a course in Yale, but his eyes failed, and it was out of the question.

Poor Occum was greatly disappointed, but his missionary zeal continued unabated. In 1749 he went to Montauk, Long Island, on a fishing excursion. He was an expert fisherman, but he cared more for fishing for men. Such an interest was aroused that the Indians pleaded for a school. As a result he began a work which continued twelve years. In addition to teaching, he conducted religious services and prayer meetings.

The Montauks called on him to visit their sick and to bury their dead, and made him their legal adviser. At first he received no compensation save what the Indians occasionally gave him. In 1751 the Society for Propagating the Gospel gave him £20 a year. This he supplemented by making articles of wood—spoons, ladles, churns, gunstocks, and pails—and by rebinding old books for the whites near by. Although he suffered much from want, his zeal never flagged.

So successful was his work that in 1759 he was ordained "a minister at large to the Indians." In 1761 he was sent to labor among the Six Nations, but Pontiac's war ended the work in that region.

In 1765, at the suggestion of Whitefield, Dr. Wheelock sent Occum to England in behalf of the Indian Charity School he had established for the training of Indian youth as missionaries to their people. Occum took England by storm. Great audiences were thrilled by his message and charmed by his manner. The best homes were opened to him. The king gave him £200 for his school. His tour covered both England and Scotland, during which he made 400 addresses and collected £12,000.

Returning to America, Occum was regarded by Indians and whites as the foremost man of his race. But this was the darkest period of his life. During his absence, his family had not been properly cared for; the Boston commissioners were not in sympathy with him, and no place was open to him. He was sorely disheartened.

In 1771 he conceived the plan of forming a new tribe composed of Christian Indians, to separate them from the hurtful influence of heathen tribes. He died suddenly in the summer of 1792, at the age of sixty-nine.

Story: Two Thousand Miles for a Book

THE Nez Percé Indians, in the northwestern part of North America, early in the nineteenth century heard that the Christian religion was the secret of the white man's power, and that they could learn of this religion in the white man's "Book of

Heaven." When at night the braves gathered about their camp fires, the conversation turned to the white man's Book. They listened to tales told by those who had talked with the explorers, Lewis and Clark. One by one the old Indian men died with their longing unsatisfied.

One night the silence was broken, as the warriors sat in council, by one of the old men: "They do not come to us. Why do we not go to them? It is a hard trail of many moons, but we must have the Book." The braves were startled. Go for the Book? How could they go? Where would they go? But all these questions were answered as the conviction came, "We must go."

A tribal council was called, and it was decided to send five men to the East, charging them to go until they found the "Book of Heaven." Then the question was, "Who will go?"

It was finally decided to send three old men and two young men on the journey into the great unknown land beyond the Rocky Mountains. Volunteers were plentiful, but the choice fell on Tip-ya-lah-va-jeh-nin (Black or Speaking Eagle), one of the chiefs who had talked with Lewis and Clark when they were in the valley; Ka-ou-pu (Man of the Morning, or Day-light), an old man; Hi-youts-to-han (Rabbit-Skin Leggings); Ta-wis-sis-sim-nim (No Horns on His Head), a young man of twenty years. The name of the fifth man has not been preserved. He proved to be a man of faint heart, and returned in two days.

They traveled miles through hostile tribes, no roads, no trails, traveling by night and resting by day. Fires were kindled in secluded glens. Now they feasted on venison, or mountain sheep, or antelope; and now, too prudent to hunt, it was beaver or muskrat. Two thousand miles over a trackless plain, across mountains, through forests, down river valleys!

Early on an October morning, 1832, they entered St. Louis, Mo., then a frontier post. Stolidly they pushed their silent way on moccasined feet through the streets. They looked neither to the right nor to the left.

General Clark, of the "Lewis and Clark Expedition" fame, was in command of the barracks. He received his guests courteously. Days passed, and still the Indians said nothing as to the purpose of their visit. Had they not already waited long? Why any unseemly hurry now?

At last the Indians told of their search for the white man's "Book of Heaven." Would General Clark give it to them? They wanted to know of the white man's God. Would he tell them? They wanted a teacher. Would he send one? But General Clark had no Bible in any language the seekers used. And he was in command of no missionaries. How could he satisfy the Indians' request?

All winter the Nez Percés waited, hoping to learn more. Tip-ya-lah-va-jeh-nin passed away. A little later Ka-ou-pu died also.

In the spring the two Nez Percés remaining started for home. On the night before their departure, General Clark gave them a banquet. After the meal, he asked Ta-wis-sis-sim-nim to address the company. This is his speech as reported by many who have written of that eventful evening:

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

"My people sent me to get the white man's 'Book of Heaven.' You took me to where you allow your women to dance as we do not ours, and the Book was not there! You took me to where they worship the Great Spirit with candles, and the Book was not there! You showed me images of the Great Spirit and pictures of the good land beyond, but the Book was not among them to tell me the way. I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, and yet the Book is not among them! When I tell my poor blind people,

Do you have a Welcoming Committee in your society?

after one more snow, in the big council that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

The journey home was made as easy as possible for the two disappointed men. They were placed on board a Missouri River steamer whose captain planned to go far toward the headwaters of the river—"the first fire canoe that ever made the long trip of 2,200 miles to the mouth of the Yellowstone." Ta-wis-sis-sim-nim, who made the sorrowful speech at the banquet, died when near the mouth of the Yellowstone. Only Hi-youts-to-han was left of the four.

It was a long, lonely tramp from the Yellowstone to his people. The waiting Nez Percés learned that the returning delegation was near at hand. A laygo band went many miles to meet the wanderers. Their hearts bounded as they saw Hi-youts-to-han. He was alone, perhaps his companions were a day's march behind him. Eagerly they pushed on until they could hear the shouts of their comrade. At length, they made out the words, "A man will be sent with the Book." He did not hope in vain.

This challenge of the red man was published in the New York *Christian Advocate and Journal* and *Zion's Herald*. People everywhere said, "The Nez Percés must have their missionaries." Dr. Wilbur Fisk, president of Wesleyan University, wrote a challenge which was printed in the paper already mentioned, calling for two suitable men to live with the Indians, learn their language, preach Christ to them, introduce schools, agriculture, and the arts of civilized life.

Dr. Fisk said the best man he knew was Jason Lee, a muscular young man, six feet three inches in height, and thirty-two years old. He was a young Canadian pioneer farmer and lumberman. Lee persuaded his nephew, Daniel Lee, to go with him.

September 17, 1834, Mr. Lee and his nephew reached the end of their five months' journey, and stood before the fort of Vancouver. But Mr. Lee wondered if he could do his best work among Indians who were frequently brought into contact with white men from the sea and fort.

This led him to settle at French Prairie, on the Willamette. On reaching the spot, they hastily put up tents to live in while erecting the first log building. A school for Indian boys and girls was immediately started. These were not Nez Percés, however; the Nez Percés were to wait yet a little while.

(See Junior program, "Jesus Is Coming Again!" p. 14.)

"What Rearest Thou?"

OVER the earth, with its sinking load
Of suffering, sin, and care,
Has fallen the pall of a deeper gloom
Than ever has rested there;
And I read in the wake of the wrecking wind,
In the flood, and the hail, and rain,
Aye, graved on each record of woe and crime,
That Jesus is coming again.

He is coming again! He is coming soon!
And my soul in gladness sings;
For every long-looked-for sign fulfilled
But gives to my faith new wings;
And what though the on-coming darkness bring
New terrors, unheard or known,
I will fear no ill, for His strength is sure—
He has sealed me for His own.

He is coming! My soul, be not overcharged
With the vainness and cares of life,
Lest it still thy song, and its notes be lost
In the discord of earthly strife;
Hold thy confidence dear, watching unto
prayer,
And scatter the glad news wide;
For soon shall the hope of the ages cease,
And desire be satisfied.

—Bertha D. Martin.

Missionary Volunteer Week comes March 12-19.

Junior Missionary Volunteer Meetings

Courteous Juniors

(Program for Week Ending March 5)

BY BERTHA WALTON-FEARING

NOTES TO JUNIOR SUPERINTENDENTS: Remind the Juniors that one of the major points of their Junior Law is to "be courteous and obedient." Ask them to add to the list of good rules already given.

Place the words "Courteous" and "Obedient" on the black-board in a vertical position, letting the Juniors fill in the acrostics as here suggested:

I WILL

C-are for my body
O-rder my steps aright
U-se good language
R-un God's errands
T-hink good thoughts
E-ndeavor to help others
O-bserve God's law
U-phold the right
S-peak kindly

I WILL

O-bey my parents
B-e good
E-at for health
D-o my honest part
I-nfluence others
E-nvy no one
N-ot sin
T-ell the truth

Suggested Poems: "Life's Greatest Joy" in "Choice Poems," p. 15; and "Boy Wanted," p. 75.

Song: "Would I Be Called a Christian?" No. 45 in "The Junior Song Book."

Leader's Talk: The "Thank You" Key

THE only way to keep gold and silver bright and shining is to keep it in circulation. The "Thank you" key gets tarnished very often because folks forget to use it.

There is a Jewish legend that every morning two angels fly from heaven to earth. Each carries a bag. The first angel puts in his bag all the requests that people make. The second angel uses his bag to carry the "Thank you's" that men send to God. And they say that the angel who receives requests flies back to heaven many times each day with his bag full to overflowing, but the angel who receives "Thank you's" flies all day long, and at nightfall returns with only a few in his bag.

You remember that when Jesus was on earth He healed ten men of leprosy, and only one of them came back to say "Thank you." The other nine forgot to use the key of appreciation.

We, too, forget this key. We forget it in dealing with our parents. Fathers' and mothers' hearts are often saddened because boys and girls fail to use the golden key of "Thank you."

A boy, whose father died when he was very small, was fed, clothed, and educated by his hard-working mother. She ruined her health by hard work, and when he had become a successful man, she was stricken with a fatal illness. While she lay dying, her son came to see her, and kneeling down beside her bed, put his arms around her and said, "O mother, what a good mother you've been to me!" His mother looked up into his face, and said, "Do you know, my boy, this is the first time you ever told me that?"

We forget this key also in dealing with God. We are always asking Him for things and it is right that we should. Is He not our loving heavenly Father? But how many times do we say "Thank you" to God when He gives us what we ask? Read 1 Thessalonians 5: 18.

Let us use this golden key of appreciation and see how much more gladness it will bring into our lives and the lives of our loved ones.—*Adapted.*

A Dozen Good Rules

(These rules were copied from a list pinned on the wall in the home of a very orderly and well-behaved family in Africa.)

1. SHUT every door after you without slamming.
2. Don't make a practice of shouting, jumping, or running in the house.
3. Never call to persons upstairs or in the next room; if you wish to speak with them go quietly where they are.
4. When told to do or not to do a thing by either parent, never ask why you should or should not.
5. Always speak kindly and politely to everybody, if you would have them do the same to you.
6. Tell of your own faults or misdemeanors, not of those of your brothers and sisters.
7. Carefully clean the mud off your shoes before entering the house.
8. Be prompt at every meal.
9. Never sit down at the table or in the sitting room with dirty hands or tumbled hair.

10. Never interrupt any conversation, but wait patiently your turn to speak.

11. Never reserve your good manners for company, but be equally polite at home and abroad.

12. Keep no secrets from your parents.

Reading: How Betty Said It

"BETTY has been telling me all day long how much she loves me," Aunt May said, as she folded her shy little niece in her arms.

"Why, auntie," Betty replied, looking up with a little flush, "I love you—ever so much; and I've been wanting to tell you so since the moment you came, but somehow I couldn't."

"You have been telling me all day, and in a perfectly lovely way," insisted Aunt May. "What little girl ran down to the store after the package that I'd forgotten—right in the heat of the day, too, and just when she was about to play in the shade with the children next door? What little girl made some nice cool lemonade for her auntie, and then hunted for as much as ten minutes until she found the special church paper that the same auntie wanted?"

"Oh," Betty's round face was smiling and happy, but she hid it for a moment on her aunt's shoulder, "if you meant that—then, p'raps—"

"There's no perhaps about it," smiled Aunt May.—*The Child's Gem*.

Symposium: Principles of Courtesy

Phil. 2: 1. Kindness. This lies as a foundation of all courtesy. A harsh nature, an unpleasant disposition, is not courteous. We must care for people and like to do things for them if we are to be courteous. Away back in Old Testament days, when Abram and Lot arrived at Bethel, they found that they each possessed so many tents and herds of cattle that the same region could not hold them both conveniently. Abram, being the older, had the first choice of situation for his home. With rare kindness he pointed out the whole land to Lot, and generously gave Lot his choice.

Verses 3. Humility. If we are proud, like a peacock, and think a whole lot of ourselves, we shall demand courtesy from others, but give it to none. Obtain a right estimate of yourself, and you will be courteous. Our best example of humility is found in the daily life of Jesus as He talked with friends or stopped along the way to do a kind act for some one in need. Even at the last supper with His disciples He stooped to do the menial task that ordinarily servants would do for the guests of the house, washing the dust from their feet. What a lesson in humility! Are we courteous when it will mean humbling ourselves or doing the unseen disagreeable task?

Verses 4. Unselfishness. The boy that keeps his seat in the street car when a woman stands, is selfish. We must learn to be happy in making people comfortable, and in making them happy, even at a sacrifice on our own part. When Jesus was at supper in a Pharisee's house, a woman came to Him, and unobserved she anointed the feet of Jesus with costly ointment so that the whole house was filled with fragrance. That was the courtesy of sacrifice. Her love to Him was expressed in the best she could obtain. What do we offer Him as our love gift?

Verses 5. Jesus was the greatest gentleman that ever lived. He never wounded any one unnecessarily. He was kindness personified. He was courteous even to little children, whom He blessed.

Paul, in Romans 15:1, sums up the whole matter of courtesy. According to this standard of courtesy how do you measure up?

B. W. F.

Growing Amid the Storms

(Program for Week Ending March 12)

BY GEORGE M. MATHEWS

NOTES TO JUNIOR SUPERINTENDENTS: This program can be made very practical and helpful if the parts are well prepared and rendered. Help the Juniors to see that where there is no growth there is decay and stagnation. A little girl once said to Willis A. Sutton, when asked what she wanted to do in life:

"Grow an' grow forever and ever." I believe this is a worthy motto for every Christian.

If this program provokes discussion or telling of experiences, give time for these, by all means. Some may make a new or more determined effort to do right when they see the way made plainer.

Dialogue: Laws of Growth

(Six chairs should be placed on the platform in the form of a half circle, with a table in the foreground containing a sickly yellow plant, a healthy green plant, a plant dried up for lack of water, and others illustrating the essentials of plant growth.)

FIRST CHILD: Wasn't that an interesting nature hike we had last Sabbath afternoon?

SECOND CHILD: It surely was. Miss — told us such interesting things. I never thought before that we are like plants, and nearly all the things a plant needs to make it grow, we, too, must have to grow spiritually.

FIRST CHILD: Look at that pale, yellowish, sickly plant. It has been growing in a dark, sunless place. It's not healthy. Plants and Christians must have light to grow. A writer in the Psalms says, "Thy word is a lamp unto my feet, and a light unto my path."

THIRD CHILD: Plants and Christians need water too! The desert is dry, hot, and dangerous, and nothing can grow there. Jesus offered the woman at the well in Samaria "living water." In the Revelation, Christ offers us the "water of life" freely. I intend to drink at this fountain oftener, so my spiritual life will be healthier.

FOURTH CHILD: Our teacher showed us once how to choke a plant to death by cutting off its supply of air. In the Testimonies we read that "God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe." We also read that "prayer is the breath of the soul," so when we pray we are breathing grace which saves us and makes us healthy Christians.

FIFTH CHILD: Every living thing must have food to grow. Just think, as the plant seeks food in the soil, we should study and seek food in the Bible, which is the Christian's bread. Once my appetite was perverted by spices, meats, and highly seasoned foods, and it took time before I could relish the natural flavors of foods. So it is with the Bible. We must keep reading until our taste is changed so we like it, and then we'll grow to be stronger and stronger Christians.

SIXTH CHILD: Jesus once saw a freak plant with no fruit on it. I know some boys and girls who think they can keep a strong Christian experience and do nothing. They claim to be freak Christians, but I think they are being fooled by Satan. We must exercise to grow and keep strong. Father says a plant never bears a harvest for itself. It gives its whole life for others. I want to take these wonderful things God gives me, and grow into a strong, healthy Christian worker, so that my life may be a blessing to others.

ALL: So do we.

G. M. M.

Talk: What Shall I Do When the Storms Come?

WHEN you accept Jesus as a personal Saviour, you also accept Him as the captain of God's army, and you enlist as a soldier. And remember, a soldier expects to fight! A soldier wouldn't be surprised to see the enemy and give battle. Neither should the Christian warrior. Peter says: "Think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you." 1 Peter 4: 12.

The Christian is required to pass through our old enemy's (Satan's) territory to get to the Promised Land. Satan isn't going to sit idly by and watch his kingdom being robbed of its subjects. Every soldier must fight his way through (see 1 Tim. 6: 12), for heaven is the home of "overcomers"—fighters only. Rev. 3: 21.

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

But you say, "I lose every time I fight." What were you fighting? Sin? Then, no wonder. The victory over every sin—over every temptation—is already won. You were fighting the wrong thing. Jesus has already won the fight over every sin that you will ever meet in this life. He offers you this victory free—as a gift! Then is there no fight? Indeed there is. It's yourself. The biggest battle you'll ever fight is with that person called SELF. You see, a temptation is an opportunity to do the thing self wants to do, and the battle (the storm) consists in taking Mr. Self, who is crying out to do something wrong, and holding him still until Jesus gives you the victory over that particular temptation.

You remember Peter's experience walking on the water. When he began to sink he cried, "Lord, save me," and Jesus

did. So we may be saved from every temptation, every storm we meet. Hold that wicked self in his place and cry, "Lord, save me," and Jesus will save you as He did Peter.

G. M. M.

The Set of the Sail

(Temptations may be stepping-stones to higher ground or obstacles which prevent our going forward, depending on "the set of the soul.")

ONE ship drives east and another drives west,
With the selfsame winds that blow.

'Tis the set of the sails,

And not the gales,

That tells them the way to go.

Like the winds of the sea are the winds of fate,
As we voyage along through life;

'Tis the set of the soul

That decides its goal,

And not the calm or the strife.

—Ella Wheeler Wilcox.

Story: On the Rocks

THERE was once a man who decided to take a long trip across the sea. He did not know much about sailing, but he fitted up a small ship and started out alone across the big ocean.

He had gone only a short distance when he heard a rock scraping on the side of his ship. He looked around and saw the tops of rocks everywhere around his boat. He turned this way and that, only to find great rocks in front which would sink his ship if he struck them. Suddenly he saw another boat sailing rapidly through the same channel. As this boat came within shouting distance, a man called to him: "Do you want help? I know this channel."

The lone man shouted back, "No!" So the boat went on. Then there was a crash! The ship had struck a rock. Water began pouring in, and the ship sank, carrying the unwise man to his death.

Every one of us is sailing in the ship of life on dangerous, rocky waters. Do we know the channel? When the rocks of temptation appear, let us cry for the Master Pilot to take our ship safely through. He promises: "I will never leave thee, nor forsake thee."

A certain man was inquiring for a captain who could take his ship through a very dangerous and rocky channel. Of each applicant he asked the question, "Do you know where all the rocks are hidden? How close can you come to them and still miss them?" Different ones could go within varying distances of the rocks. Finally one man said, "Sir, I may not know where all the rocks are hidden, but I do know where the channel is, and I can guide the ship safely through that."

If we learn the channel, we need not fear hidden rocks of temptation.

G. M. M.

Jesus Is Coming Again!

(Program for Week Ending March 19)

NOTES TO JUNIOR SUPERINTENDENTS: This should be one of your most earnest and inspiring meetings. For music and scripture texts see the Notes to Leaders in the Senior program, page 9.

Poems.—"What Rearest Thou?" p. 12. "Jesus, the Saviour Draweth Nigh!" p. 21.

Symposium or Discussion.—Assign the subtopics of the Senior program discussion "Preparation to Meet Jesus," page 10, to Juniors. If the many references suggested will be confusing, refer them to a few of the best. Then let them give the talks in their own words.

Talk: "Is Jesus Coming Again?" The South American missionary who wrote the thoughts for this talk is preparing a mission program for the month of November, in which he will give stories of how some of these native characters mentioned in this talk are showing that they believe Jesus is coming again.

Let us pray that every part in the meeting today will be so sincerely given that it will burn in the hearts of the boys and girls—burn and thrill with the joy that Jesus is coming again!

E. E. H.

Talk: "Is Jesus Coming Again?"

WHEN Jesus sat with His disciples on the Mount of Olives, they asked Him a question: "When shall these things be? and what shall be the sign of Thy coming, and of the end of the

world?" The 24th chapter of Matthew gives the signs as Jesus gave them to His disciples, and one only of them is definite as to the time of His coming. He said: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." We can never expect to see Him come until every man, woman, and child the world over has heard the gospel for our time in the language in which he was born. Is this gospel being carried to all the world? Let me relate to you something of what He is doing in South America. And it might be of interest to know that all that has been done has been effected within the last thirty-eight years. A more wonderful relation of the workings of God's spirit could not be given if we had time to include it all.

God moved on the heart of a German farmer in Kansas to go to the Argentine to tell his own relatives about the truth he had learned to love. He went, and God so timed things that in the very boat in which he landed there was a man waiting whose heart had been longing for years to know more about Jesus, and he became one of our first church elders in South America.

Another man, known for his brutality to his own family, was working in a factory, and overheard a conversation of two Italians about a paper that had just been published in the language of his native land. They scoffed at the idea of Jesus' return, but the man who overheard the conversation wrote to a friend of his and obtained a copy, and all these years since he has been a faithful Seventh-day Adventist, and today there are several workers in South America who are grandchildren of his.

God placed it in the hearts of two converts to canvass down the west coast of South America. Though they were unable to speak the language, they made contacts with people who, by just reading the texts that were pointed out in the Bible, became convinced, and at least two of our present workers in South America were brought into the truth by these canvassers.

The work Brother Stahl was called to do among the Indians is so well known that I will take no time to mention it, except the fact that the work grew rapidly and in such a way that none of us who had a part in it could help realizing it was not because of our efforts, but directly by the Spirit of God that that great territory was opened up to the teachings of the third angel's message.

Chief Condori, who, as a young man, had longed for the truth and had done all manner of penance, and yet was unable to find it, was brought to us in almost a supernatural way. Sister Mayta came to us in the same way, a real searcher for truth. Little acts of healing, such as the taking off of a man's finger, from Ilave Pampa district, resulted in the opening of large territories. And in more recent years what we might term the marvel of mission advance in many parts of South America has convinced us that should we keep silent God would find some other way to speak to the people who are earnest in heart and are seeking for Him.

Dr. Replogle left a copy of the *Signs of the Times* on a boat in which he came from South America. This paper was picked up by a Mrs. Ford, who was broken-hearted over some of her family conditions, and today she, with the majority of her family, are rejoicing in the truth, and with them a number of people that she, as a Bible worker, has been able to bring to the foot of the cross.

Brother Arriagada, a young man in Chile, who was baptized just before he went to the army and suffered persecution there for his faith, has done marvelously in selling literature to men of every rank in society; so much so that he, as well as others, recognizes that it is none other than the angels of God that go before him to impress the hearts of those whom he is to meet.

And so we might go on relating experiences of South America; how the work has grown by leaps and bounds from nothing at the beginning of 1890, until today we have some twenty-five thousand Adventists in the South American field. And what is true of South America is equally true of the Inter-American field. This is duplicated in every other field of the world, proving beyond a doubt that Jesus is sending His message to "every nation, and kindred, and tongue, and people," and that He will come before many of us have closed our eyes in death.

J. M. HOWELL.

MISSIONARY VOLUNTEER WEEK

March 12-19, 1932

Including Missionary Volunteer Day

(Material prepared by Steen Rasmussen, Missionary Volunteer Secretary of the Southern European Division)

A Grand Army of Young People

MISSIONARY VOLUNTEER WEEK,—a youth's week! A week especially devoted to the problems of our youth,—126,510 young people and children of Seventh-day Adventist parentage the world over who are regularly attending Sabbath schools! What a grand army, full of vigor, zeal, and courage; every one having glorious prospects, yet every one is in dire need of a deeper spiritual experience. To this host Sister White referred when she wrote the following:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

Thus, much depends upon the deep consecration of this youthful army, rightly trained,—even the soon return of our blessed Master, the event for which we have so long willingly sacrificed, untiringly labored, and confidently longed. Shall we not, at this time, shift our thoughts to this noble army of youth? What a wonderful opportunity this week presents to consecrated leaders in directing the young people to Christian service, guiding them in life's problems, and leading them into a deeper spiritual life! What a privilege for true leadership to stand side by side with the young in renewed contemplation of the character of our Master, the crucified, risen, and soon-coming Saviour!

Purpose of the Week

This week presents the following threefold purpose, and in order that the desired results might be accomplished and maintained, all three phases should be emphasized:

1. The creation of a greater interest and deeper feeling of tenderness and sympathy on the part of the senior members of the church for the young people should be the purpose of this week. All should more fully sense their responsibility to the lambs of the flock. "The work that lies nearest to our church members is to become interested in our youth."—"Testimonies," Vol. VI, p. 196.

2. The enlisting of the co-operation of all young people among us in the church program to get them to sense as never before their responsibility to this movement, should be the aim of church leaders. On the shoulders of our youth rests, to a great degree, the responsibility of proclaiming the advent message to all the world in this generation. We must, during this week, make our young people conscious of the magnitude of this message, and that they are an integral part of it. "Let not the youth be ignored; let them share in the labor and responsibility. Let them feel that they have a part to act in helping and blessing others. Even the children should be taught to do little errands of love and mercy for those less fortunate than themselves."—*Id.*, p. 435.

3. The winning of young people to a definite decision for Christ, getting them to experience a fuller and more lasting conversion, is fundamental to all else.

"I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven. From what has been shown me, there are not more than half of the young who profess religion and the truth, who have been truly converted. If they had been converted, they would bear fruit to the glory of God. Many are leaning upon a supposed hope, without a true foundation."—"Messages to Young People," p. 131.

Again we read: "The children of Sabbath-keeping parents, who have had great light, who have been the objects of the tenderest solicitude, may be the ones who will leave a heritage of shame, who will sow to the wind and reap the whirlwind. . . . I would rather see my children laid in the grave than see them taking the path that leads to death."—*Id.*, pp. 87, 88.

The significance of these messages should cause every leader, church member, and parent to turn to the true Source for a greater measure of power in order to save our young people to this message and to the kingdom of God.

Suggestions to Officers and Leaders

The outline of topics which is presented this year for Seniors and Juniors is only suggestive, and will be especially helpful where there is no minister. These topics are indeed timely. The Master's life should be the center of our thought. What a privilege the leader has this week to lead old and young alike to the Source of all blessing.

"We must gather about the cross. Christ and Him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion."—"Steps to Christ," p. 104, pocket edition.

1. Hold a meeting each day in the church. If, however, this is impossible, plan definitely for the people to meet in groups at the homes.

2. Those who lead out in these meetings should be thoroughly

prepared. The material should not be read, but used for talks. Put your heart and soul into it.

3. From the very beginning Prayer and Personal Workers' Bands, to meet daily, should be organized. Officers of the Missionary Volunteer Society and other young people with a strong spiritual experience, should be enlisted to help and pray for their fellow youth. Endeavor to make the meetings short and interesting. Enlist the co-operation of all young people. Give the opportunity for personal testimonies, and at the opportune time do not neglect to make a definite call for decisions.

4. In all plans for the week recognize the organization of the Missionary Volunteer Society. This will strengthen the permanent organization for a continuous effort for souls.

5. Urge that all engage in personal work, especially for the youth. Every person connected with the church by membership or family ties, should be personally visited by reliable workers of the church and invited to take his stand for Christ.

6. The Missionary Volunteer devotional features—the Bible Year, the Morning Watch, and Standard of Attainment—must not be overlooked. Endeavor to get young people to enlist. These devotional features, if observed, will assist the youth in maintaining their spiritual experience.

7. In working for the Juniors the Progressive Classes should be emphasized. The leader should be familiar with the contents of the Junior Missionary Volunteer Handbook.

8. Plan definitely for follow-up work for those who have made decisions, as well as for those who may not as yet have yielded. Carry the spirit of the week throughout the year.

9. Encourage all young people to become regular Sabbath school members. Interest them in Christian education, and wherever it is impossible to attend our schools, encourage them to take work with the Home Study Institute.

Literature Helps

In the work of the week and in the follow-up work, it is well to make use of the literature provided especially for work with the young people. The following leaflets, pledges, and books have proved helpful:

M. V. Blank No. 11, Morning Watch Pledge	per 100	\$50
M. V. Leaflet No. 1, I Will Be a Christian Sometime,		
	each	.021½
M. V. Leaflet No. 14, Read, Think, and Pray.	each	.00¼
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. 55, Junior Bible Year (Outline),	each	.01
M. V. Leaflet No. 56, Senior Bible Year (Outline),	each	.01
M. V. Leaflet No. 60, Mother.	each	.02
M. V. Leaflet No. 70, Two Pictures.	each	.02
M. V. Leaflet No. 72, Others May; You Cannot.	each	.00½
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. 80, Former Reading Course Books,	each	.01½
M. V. Leaflet No. 81, Victory in Christ.	each	.02
M. V. Leaflet No. 82, Father	each	.01
What About the Movies?	each	.05
Standards of Christian Living	each	.04
Morning Watch Calendar (plain)	each	.05
Ministry of Tract Distribution	each	.01½
Victory Leaflets	per 100	.25
"Education," by Mrs. E. G. White.	cloth, each	1.50
"Messages to Young People," by Mrs. E. G. White,		
	cloth, each	2.00
"Alone With God," by Mrs. E. E. Andross.	cloth, each	.85
"The Life That Wins," by Mrs. E. E. Andross		
	cloth, each	1.00
"The Life of Victory," by Maude MacGuire.	cloth, each	1.00
	D. A. Ochs.	

OUR MOTTO

The Love of Christ Constraineth Us

OUR AIM

The Advent Message to All the World
in This Generation

OUR PLEDGE

Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world.

Order all supplies from your Book and Bible House.

Missionary Volunteer Day, Sabbath, March 12

The Call of the Master

Scripture

1. THE Saviour's message to Mary. John 11: 28.
2. Mary's response. John 11: 29.
3. The psalmist's example. Ps. 119: 60.
4. What the Master requires.
 - a. The heart. Prov. 23: 26.
 - b. The body (including the mind). Rom. 12: 1.
 - c. Service. Matt. 21: 28.
5. The call to be heeded *now*. 2 Cor. 6: 2; 1 Sam. 21: 8, last clause.
6. Reasons for making haste. Phil. 4: 5, last clause; 2 Peter 3: 8, 9; Heb. 11: 37-39; Rev. 22: 12.

"Testimonies"

See "Messages to Young People," p. 21, par. 1; p. 22, par. 1; p. 24, pars. 2, 3; p. 25, top and par. 1.

Notes and Illustrations

To come to Jesus and follow Him is the call of the hour. We must follow the Master in the life that wins. "I wish I could be a Henry Martyn," sighed a young man. His friend who was listening, immediately replied, "Then live Henry Martyn's life." There lies the secret. A Christian's success is measured by the way he relates himself to the Master's call—upon his consecration. God must have *all* there is of us. General Booth stated once after he had had a glimpse of the misery among the poor in London, "God must have all there is of me."

But in order fully to understand the call of the Master we must diligently search the Scriptures, which contain His purpose and plan for each one of His children. Cut an army off from its general, its headquarters, its supplies, and it can win no victories; cut a Christian off from Jesus, the General who never lost a battle, from the living fountain of supplies, and he is bound to be defeated in life and in service. The world, your community, your church, your society, your associates and friends, need young men and young women of whom it can be said, "Ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." May it be your aim as Missionary Volunteers so to live that those who know you, but do not know Christ, will want to know Him because they know you.

The Master's call implies that we learn to know Him, that we get acquainted with Him, that we talk with Him alone. Moody once said that "secret prayer is prayer at its best. It is prayer most free from all insincerity." Gordon, a mighty man of prayer, said, "One must get alone to find out that he is *never* alone." Christlike praying in secret will be the secret of Christlike living in public. Jesus Christ is the reservoir in which the power of God is stored. "It pleased the Father that in Him should all fullness dwell," all fullness of power. Since all power, then, is in Him, what have we to do but to go to Him every day for the strength needed hour by hour?

Dear young friend, the Master calls *you*; He loves you with an everlasting love. The world also calls, it tempts, it invites. But be not deceived; resist the tempter. The Master who calls has more and better things in store for you than you have dreamed of. "Higher than the highest human thought can reach" is His ideal for your life. He stands ready to supply you with power to answer the call to follow Him in every detail of life. Even as the sailors who were famishing for fresh water and knew not that they were in the mouth of the great Amazon River, but finally, when persuaded to dip down where they were, found just what they needed, so every young Christian, wherever he is, may get in touch with God and receive power to follow His Master. To heed His call and follow Him means unreserved consecration, a life of self-denial, but the price of all true success is self-sacrifice, and the law of self-renouncing is the law of life for earth and heaven.

To hear, to heed, and to follow the Master's call is life's supreme privilege, life's greatest opportunity. Can you not hear His loving, gentle, pleading voice today, this very hour, saying, "I am here calling for you. Follow Me"? Will you not answer, "Yes, Lord, I will come just as I am, without one plea, and follow Thee whithersoever Thou goest"?

Where Jesus reigns there's joy untold,
There's wealth that's richer far than gold,

"Messages to Young People" is abbreviated to "Messages."

There's service glad and courage true,
There's power to be and strength to do,
There's sacrifice and sweet content,
There's grace divine in mercy sent,
There's triumph over self and sin,
And blessed peace abides within;
There's truest faith that never wanes;
There's love supreme where Jesus reigns.

—Selected.

Sunday, March 13

The Spirit or Character of the Master

Scripture

1. LOVE. John 15: 9.
2. Faithfulness. Rev. 1: 5; Heb. 2: 17.
3. Earnestness. John 2: 17; Luke 15: 3-7; John 4: 34, 35.
4. Sympathy. John 11: 33-35; Mark 3: 1-5; Luke 19: 5, 6.
5. Self-control. Luke 9: 51-56.
6. Patience. Matt. 18: 23-27; James 5: 7.
7. Perseverance. Matt. 24: 13.
8. Courage. Matt. 23: 13-33.
9. Obedience. Rom. 5: 19; Heb. 5: 8; Phil. 2: 8.

"Testimonies"

"Christ's Object Lessons," p. 386, par. 2; "The Desire of Ages," p. 327, last par.; "Christ's Object Lessons," p. 402, par. 3; "The Desire of Ages," p. 92, last sentence.

"Intense earnestness should now take possession of us."—"Testimonies," Vol. IX, p. 44.

"People need to hear the tidings of salvation. . . . Earnest appeals are to be made, fervent prayers offered. Our tame, lifeless prayers need to be changed to petitions of intense earnestness."—"Gospel Workers," p. 144.

"We need more of Christlike sympathy; not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged."—"Ministry of Healing," p. 164.

"Messages to Young People," p. 134, par. 2; p. 136, par. 1; p. 149, par. 2; p. 259, par. 3; p. 165, par. 1; "Testimonies," Vol. III, p. 81, par. 1; "Christ's Object Lessons," p. 116, par. 2, "We are to give . . ."

"Our only safe course is to render obedience to all His requirements, at whatever cost. All are founded in infinite love and wisdom."—"Testimonies," Vol. V, p. 365.

Notes and Illustrations

Faithfulness.—"A poor, lame youth was obliged to stand in a close, hot room twelve hours a day stitching harnesses. He had heard that everyday work could be ennobled, but he had only a dim idea of what that meant. One day he looked out of his window and saw a horse dashing madly by, with a carriage containing a woman and a child. A man leaped from the curb, caught the horse by the bridle, and was dragged along by the infuriated animal. But the bridle held, the horse was stopped, and the mother and child were saved.

"The thought flashed through the mind of the poor leather sticher: 'Suppose the sewing on that bridle had been poorly done, with bad thread. Then the bridle might have broken, and the man as well as the carriage would have been injured. How do I know but that sewing was some of my work?' Animated by that thought, he stitched away like a hero, determined for the sake of others to do his humble work well. From that time on he ennobled his calling, as every one may do who has the spirit of the Master, whose life has made our lives worth while."

Earnestness.—"When some one expostulated with Duncan Matheson, the evangelist, that he was killing himself with his labors, and that he ought to have a rest, he replied, 'I cannot rest while souls are being lost.'"

Sympathy.—"On an old castle wall, says the legend, there hung a strange instrument. Its strings were broken, and it was covered with dust. People went in and out and wondered at it. No one saw its use. One day a stranger came to the castle. He saw the instrument, and taking it down, he tenderly brushed off the dust and replaced the broken strings. Then as his fingers swept over it, strains of sweetest music came forth. 'How came this stranger to know the value of the harp?' people inquired. Ah, he was the master, who had long been absent, and now returned to his own.

"The human heart is the most wonderful musical instrument in the world. It is far more sensitive than any harp or violin

made by the skill of man. Envy and jealousy can extract from it fearful discords, while sympathy and mercy can touch it into a music so sweet that angels will stoop to listen. Christ is the great musician to whom the human heart belongs. He only can bring out its noblest music."

Self-Control.—"John Mitchell was the son of a coal miner in Illinois. Before he was thirty he was made president of the United Mine Workers of America. He had been in office less than four years when he was called upon to conduct the greatest strike in the history of labor. Believing that they were justly entitled to high wages, 147,000 men and boys laid down their tools for an indefinite period. The supply of fuel for thousands of people was suddenly cut off. The strike was long and hard. Roosevelt decided to intervene, and called together for a conference the railroad men who controlled the mines. An impassioned discussion followed. 'There was only one man in the room who behaved like a gentleman,' said Mr. Roosevelt, 'and that man was not I. Every one lost his temper except John Mitchell; though the most bitterly assailed, he was the quietest and most dignified man in the room.'—H. H. Moore.

"A cobbler at Leiden, who used to attend the public disputations held at the academy, was once asked if he understood Latin. 'No,' replied the mechanic, 'but I know who is wrong in the argument.' 'How?' replied his friend. 'Why, by seeing who is angry first.'"

"There used to be a player on a certain football team who was quick as lightning, a lover of the game, and a great ground gainer. But let it happen that this player got thrown hard at the start of the game or accidentally hit in any way, he would begin to fight. Week after week this player, who might have proved a tower of strength to his college team, was ruled out of the game for open fighting. He absolutely lacked self-control at critical moments, and was allowed to play only at the start of each game, that he might make a few yards before he lost his head."—H. L. Smith.

Patience, Perseverance.—"I do not attempt to ripen my apples by throwing stones at them. Oh, that we could be as patient with each other as we are with apple trees!"—Henry Ward Beecher.

"McCormick's father was a mechanical genius and invented many farm devices, but he had become the laughingstock of the community on account of his failure to make a grain-cutting device operate successfully. In spite of the discouragements of his father and the ridicule of the neighbors, young McCormick took up the old machine, and after years of experiment and failure, finally succeeded in constructing a reaper which could cut grain. But even then jealous opposition prevented it from being used, and it was only after years of labor to introduce it, and his personal guaranty to each purchaser that it would harvest the crop, that he succeeded in making sales. After long years of waiting, he arranged with a firm in Cincinnati, Ohio, to manufacture the machines, and the famous McCormick reaper was born."—James Terry White.

Courage and Obedience.—"Lincoln showed the quality of his courage when, against the advice of Congress, he made the call for an additional 500,000 recruits. He was told it would prevent his re-election. With flashing eye, he replied: 'It is not necessary for me to be re-elected, but it is necessary for the soldiers at the front to be re-enforced by 500,000 men, and I shall call for them; and if I go down under the act, I will go down, like the "Cumberland," with my colors flying.'

"True courage is magnanimous. Lincoln invited to his Cabinet a man who publicly insulted him in the most outrageous language possible, and appointed Chief Justice one who had spoken of him with hatred and contempt."—James Terry White, in "Character Lessons."

"There are two kinds of courage, physical and moral. A Yale student who was afraid of absolutely nothing on the football field, a man noted for his bravery and nerve, was asked by Captain Stagg if he would not be a Christian. He sat in silence for a moment, then said: 'Do you know, I believe in Christianity; I know it would be a great thing for me to be a Christian, but I haven't the necessary courage to take the stand with all it involves.'—H. L. Smith.

"Perhaps the most effective illustration on obedience is the reply that Mrs. Washington, the mother of General Washington, made at the banquet given to the allied officers after the

surrender of Lord Cornwallis. A distinguished French officer asked her how she managed to raise such a splendid son. She said, 'I taught him to obey.'"

Monday, March 14

The Example of the Master

Scripture

I. The Word of God.

1. God talks to us through His word. John 5: 39.
2. Through the word Christ overcame the tempter. Matt. 4: 1-11.
3. Purpose of the Scriptures. Rom. 15: 4; 2 Tim. 3: 16, 17; Ps. 119: 9, 11, 105.
4. Character of the word. John 17: 17.
5. The cause of erring. Matt. 22: 29.
6. The all-powerful, enduring word. 1 Thess. 2: 13; 2 Peter 1: 4; Matt. 24: 35.

II. Prayer and Meditation.

1. Through prayer we talk to God, and He hears and answers. John 14: 13, 14; Matt. 7: 7, 11; Isa. 65: 24.
2. Through prayer Christ sought strength for His daily toil. Mark 1: 35; 6: 46.
3. Conditions on which prayer is heard:
 - a. Faith. James 1: 6; Heb. 11: 6.
 - b. Spirit of forgiveness. Mark 11: 25.
 - c. According to God's will. 1 John 5: 14, 15.
 - d. In Christ's name. John 14: 13.
 - e. Abiding in Christ. John 15: 7.
4. Sometimes a prayer is answered with "No." 2 Cor. 12: 8, 9.
5. Conditions under which prayer is not heard. Ps. 66: 18; Prov. 28: 9.
6. What to pray for. Ps. 51: 7, 10.

"Testimonies"

"Messages to Young People," especially pp. 253-264 (word of God) and pp. 247-252 (prayer); "Steps to Christ," chaps. "Growing Up Into Christ," "A Knowledge of God," and the "Privilege of Prayer;" "In Touch With God;" "Alone With God;" "The Life of Victory," chaps. "The Law of Growth," "Privilege and Necessity of Prayer," and "When, Where, and How to Pray."

Notes and Illustrations

"A WHITE man, traveling through a country where the natives had been cannibals some years before, found one of them reading a Bible. The traveler, himself an unbeliever, sneered at the occupation. 'That will do you no good,' he said. 'It never did us any; we are giving it up.' The islander stared at him in surprise. 'If it does no good in your own land, it is surely of use to you here,' he said, 'for if it had not been for this book, you would have been cooked and eaten before this.' There are not a few scoffers at Christianity who forget that their personal safety and their liberty of speech are the gift of that which they revile."

"The Rev. E. W. Burt, of the Baptist mission in Shantung, says that three men came from a distant village in the hills, begging the missionary to visit them. He expected to find some lawsuit at the bottom of their eagerness, but instead found a chapel built and everything ready for a splendid work in their midst. Three years before a colporteur of the British and Foreign Bible Society had sold them Bibles, and without any human instruction they had come to believe in Christ."

"The Bible is like a telescope. If a man looks through his telescope, then he sees worlds beyond; but if he looks at his telescope, then he does not see anything but that. The Bible is a thing to be looked through, to see that which is beyond; but most people only look at it, and so they see only the dead letter."—Henry Ward Beecher.

The World's Bible

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

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

What if our hands are busy with other work than this?
What if our feet are walking where sin's allurements is?
What if our tongues are speaking of things His lips would spurn?

How can we hope to help Him and hasten His return?

—Annie Johnson Flint.

"General Gordon's almost magical influence arose from the all-pervading sense, inspired by his mere presence, that here was a man who always was, and always would be, inflexibly true to his highest conviction. When he was in the Sudan, he never hesitated to place outside his tent the white handkerchief, which meant, as all men knew, that he was at prayer, and that, during that sacred hour when he was alone with God, he must not be disturbed."

"There is on the Subtreasury building in the city of New York a fine piece of statuary of George Washington at Valley Forge, kneeling down in prayer in the woods in winter. That figure explains a great deal of the strength of Washington's life. It is no accident that the two greatest Americans to whom we all look up and most admire, Washington and Lincoln, were men of prayer and men of faith in God. Their strong belief in God was the rudder which guided the ship."—H. E. Luccock, in *"Five-Minute Shop Talks."*

"What the church needs today is not more machinery or better, not new organizations or more novel methods, but men whom the Holy Ghost can use—men of prayer, men mighty in prayer. The Holy Ghost does not flow through methods, but through men. He does not come on machinery, but on men. He does not anoint plans, but men—men of prayer."

"Talking to men for God is a great thing, but talking to God for men is greater still. He will never talk well and with real success to men for God who has not learned well how to talk to God for men."

"Prayer, as a mere habit, as a performance gone through by routine or in a professional way, is a dead thing. True prayer is born of vital oneness with Christ and the fullness of the Holy Ghost; it springs from the deep, overflowing fountains of tender compassion, deathless solicitude for man's eternal good, a consuming zeal for the glory of God."

"More time and early hours for prayer would act like magic to revive and invigorate many a decayed spiritual life. More time and early hours for prayer would be manifest in holy living. A holy life would not be so rare or so difficult a thing if our devotions were not short and hurried."

"To pray is the greatest thing we can do; and to do it well there must be calmness, time, and deliberation; otherwise it is degraded into the littlest and meanest of things. True praying has the largest results for good; and poor praying, the least. We cannot do too much of real praying; we cannot do too little of the sham. We must learn anew the worth of prayer, enter anew the school of prayer."—E. M. Bounds.

A Prayer

O that mine eyes might closed be
To what concerns me not to see;
That deafness might possess mine ear
To what concerns me not to hear;
That truth my tongue might always tie
From over speaking foolishly;
That no vain thing might ever rest,
Or be conceived in my breast;
That by each deed and word and thought
Glory may to my God be brought!

But what are wishes? Lord, mine eye
On Thee is fixed, to Thee I cry;
Wash, Lord, and purify my heart,
And make it clean in every part;
And when 'tis clean, Lord, keep it, too,
For that is more than I can do.

—Thomas Blwood (1639).

Tuesday, March 15

The Representative of the Master Scripture

1. THE promise of the Holy Spirit, as Christ's representative on earth. John 14: 16-26; 20: 22; Luke 11: 13.
2. Characteristics of the Holy Spirit. Heb. 9: 14; Ps. 139: 7-10.
3. Knowledge of the Spirit. 1 Cor. 2: 10.
4. The work of the Spirit. 2 Peter 1: 21; Luke 2: 26-30; John 16: 7, 8; Rom. 5: 5; 14: 17.
5. Born of the Spirit. John 3: 5.
6. The Spirit as teacher and guide. John 16: 13; 1 Cor. 2: 13.
7. Helping our infirmities. Rom. 8: 26.

8. Giving power to witness. Acts 1: 8; Luke 12: 12.
9. Changes those who submit to Him. 2 Cor. 3: 18.
10. Grieve not the Holy Spirit. Eph. 4: 30. What is sin against the Holy Spirit? "The Desire of Ages," p. 324.

"Testimonies"

"Messages to Young People," pp. 55, 56, 62, 107, 109, 114, 132, 156-158, 190, 198, 246, 259, 286, 302, 382; "The Coming of the Comforter;" "The Desire of Ages," chaps. 17, 19, 33, 64, 73, 86; p. 412, par. 3.

"The office of the Holy Spirit is distinctly specified in the words of Christ: 'When He is come, He will reprove the world of sin, and of righteousness, and of judgment.' It is the Holy Spirit that convicts of sin. If the sinner responds to the quickening influence of the Spirit, he will be brought to repentance."—*"The Acts of the Apostles,"* p. 52.

"The same Spirit that in His stead was sent to be the instructor of His first coworkers, Christ has commissioned to be the instructor of His coworkers today."—*"Education,"* page 96.

"The teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril."—*"The Great Controversy,"* p. 600.

"We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit 'maketh intercession for us.' . . . Such prayer God delights to answer."—*"Christ's Object Lessons,"* p. 147.

Notes and Illustrations

MAN by nature is without strength, Satan's captive, a slave to sin. He is able to conquer the sea; he harnesses the lightning and makes it his messenger to far-off climes; he subdues the face of the world, and compels the forces of nature to be his servants; he institutes war, which destroys empires, blots out dynasties, and changes the map of the world. In short, he executes all that is included in history, and the marvelous achievements about us. But, though able to subdue kingdoms and conquer the forces of nature, he cannot conquer himself. But there is help. There is One who, through the power of the Spirit, is able to cope with sin, change the carnal heart, transform the life, and make us more than conquerors. Through the Spirit we may triumph over the powers of darkness.

"Take a Leyden jar that is not charged with electricity. You may handle it freely and without care. Now place the jar for a few minutes in contact with an electrical machine. What is the result? The contact has not produced any visible change in the jar; to all outward appearance it is just as it was before, a simple glass jar partly coated with tin foil and having some metal attachments. But touch it carelessly, and you are at once made aware that a great change has taken place. You receive a shock, perhaps slight, perhaps severe enough to kill you. What has caused it? The invisible electricity with which the jar has been charged.

"Precisely in the same way let a church that is without influence or effectiveness in the community be filled with the Holy Spirit, and although there may be no external change, although the services may be the same in form and esthetic value, although its preaching may touch no fresh themes and may be uttered by the same voice, yet every one who comes within its walls will feel the divine influence."—*"Spiritual Power at Work,"* p. 23.

"There is a preparation, a getting ready, to receive the heavenly Guest. The Spirit is as free as air, free for the asking; yet there is a price to be paid, not once, but daily and hourly. There are terms, certain conditions, upon which the Holy Spirit takes His abode in the temple of our bodies. Is He asked to share the throne with another, or is He to be the sole occupant? We must settle this question. Christ, through the Spirit, will be Lord of all, or He will not be Lord at all. All depends on our decision on this matter.

"The representative of Christ in this world is sovereign; He will not sit on throne with an idol. Here is where many fail, and the longing cry for Spirit filling goes unanswered. They set up in their hearts 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

Do all of your members have Morning Watch Calendars?

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."

"In his 'Quiet Talks on Power,' Mr. S. D. Gordon tells about a little town somewhere in the mountains. The citizens ran a pipe up the hills to a lake. As a result, the town enjoyed a bountiful supply of water the year round without being dependent upon the rainfall, which is very slight there. The population increased, and the place had a regular Western boom. One morning the housewives turned the water spigots, but no water came. There was something sputtering—there is apt to be a noise when there is nothing else. The men climbed the hill. There was the lake as full as ever. They examined the pipes as thoroughly as possible, but could find no break. Try as they might, they could find no cause for the stoppage. And as days grew into weeks, people began moving away; 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 ungrammatical and poorly written, and the spelling was incorrect; but he never cared less about spelling and 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.' The officials started for the top of the hill, dug into the pipe, and found the plug which some vicious tramp had inserted,—not a very big plug, just big enough to fill the pipe. Out came the plug, down came the water freely; and by and by prosperity came back again.

"The Spirit of God is free. David prayed that he might be upheld by the 'free Spirit.' It awaits our demand and reception. In answer to earnest prayer, the promised blessing will come. Now as in the days of old, the Lord will reveal Himself to His people. If the blessing is withheld, it is for us to search out the cause and remove the obstacle. Then the water from God's great reservoir will flow in an abundant stream."

"When a lecturer wishes to show an example of a human body surcharged with electricity, he places some one on a stool with glass legs, to isolate him from the earth, and then turns on the electric current. You see no fire; you hear no noise. But presently you are asked to come near and hold your hand close to the person on the stool. When you do this, you see sparks of fire shoot out toward you. In like manner, the fire of God's Spirit should surcharge us, so that those with whom we come in contact will feel a mysterious, invisible power drawing them away from earth to heaven."

"The pearl diver lives at the bottom of the ocean by means of the pure air conveyed to him from above. His life is entirely dependent on the life-giving spirit. We are down here, like the diver, to gather pearls for our Master's crown. The source of our life comes from above."—*Henry Drummond*.

Wednesday, March 16

The Covenant of the Master

Scripture

1. Sign of our covenant or union with Christ. Gal. 3: 27.
2. Instituted by Christ by both command and example. Matt. 28: 19; 3: 5-15.
3. Baptism typifies:
 - a. Christ's death. Rom. 6: 3-6.
 - b. Christ's burial. Col. 2: 12.
 - c. Christ's resurrection. Gal. 3: 27; Col. 2: 12.
4. The ordinance therefore typifies the burial of the old and the resurrection of the new man. Rom. 6: 3, 4, 8-11.
5. Prerequisites of baptism:
 - a. Teaching. Matt. 28: 19.
 - b. Faith. Acts 8: 12, 35-37.
 - c. Repentance. Acts 2: 38.
 - d. Confession. Matt. 3: 1, 2, 6.
6. The act or mode of baptism. Rom. 6: 4; Matt. 3: 16, 17; Acts 8: 38.
7. Experience following union with Christ through baptism:
 - a. Sins forgiven.
 - b. Dead to self.
 - c. A new name.
 - d. Receive the Holy Ghost.
 - e. Put on Christ and alive to Christ.
 - f. Walk in newness of life.

"Testimonies"

"Testimonies," Vol. VI, p. 91, par. 3; "Messages to Young People," p. 317, par. 1; "The Desire of Ages," chaps. 11 and 18.

Notes and Illustrations

PAUL, in Romans 6: 3-6, addressed the church at Rome, the capital of the fourth world empire. The believers in Rome had joined the Christian sect. By the ordinance of baptism they had shown their belief in the Christ, whom the Roman government condemned and executed, in preference to all the Roman deities, including the emperor himself.

Baptism commemorates Christ's death and burial for the sinner. Only dead people are buried. When a person dies to self, he is ready to be buried,—buried with his Lord in the watery grave.

Christ unconditionally placed Himself in His Father's hands, both while living and while dead. Only faith in God's power brought Him forth from the tomb. Likewise the repentant, believing sinner rises, through faith, a Christian. By baptism he shows his faith in the resurrection of Christ.

Christ alone can help us to walk in the newness of life. He transformed the murderer David into a man after His own heart. The cursing, self-confident Peter became the apostle who could feed the lambs and the sheep of God. John the fisherman, formerly known as the son of thunder, was transformed into the disciple whom Jesus loved.

"A railway gatekeeper, who one cold night required every passenger to show his ticket before passing through to the train, and was rewarded with considerable grumbling and protesting, was told: 'You are a very unpopular man tonight.' 'I only care to be popular with one man,' was the reply, 'and that is the superintendent.' He might have pleased the passengers, disobeyed orders, and lost his position. He was too wise for that; his business was to please one man—the man who hired him, gave him his orders, and rewarded him for faithfulness, and who would discharge him for disobedience. The servant of Christ has many opportunities to make himself unpopular. There are multitudes who would be glad to have him relax the strictness of his rules. If he is their servant, they demand that he should consult their wishes. But if he serves them, he cannot serve the Lord. 'No man can serve two masters.' He who tries to be popular with the world, will lose his popularity with the Lord. He will make friends, but he will lose the one Friend who is above all others. He will win plaudits, but he will not hear the gracious words, 'Well done.'"—*T. Guthrie, D. D.*

"Henry Moorhouse, the celebrated English evangelist, who died while quite young, was once a guest in the home of some friends. One evening, while he was preparing his sermon, a child of the household came into the room where he was sitting, and said, 'Mr. Moorhouse, I want to be a Christian.' 'Well,' he said, 'you may be, for it is very easy.' He asked her to turn to the fifty-third chapter of Isaiah, and to read the fourth and fifth verses, making them personal where the pronouns 'we' and 'our' occur. She did so, and read them this way, 'Surely He hath borne my griefs, and carried my sorrows: yet I did esteem Him stricken, smitten of God, and afflicted. But He was wounded for my transgressions, He was bruised for my iniquities: the chastisement of my peace was upon Him; and with His stripes—' and as she came to this part she suddenly stopped, her eyes filled with tears, and Mr. Moorhouse said, 'Read on!' Then she read, 'I am healed.' 'It is just as easy as that,' said the evangelist, and the child went away believing."—*The Christian Herald*.

Thursday, March 17

The Work of the Master

Scripture

1. CHRIST as a personal worker.
 - a. Nicodemus. John 3: 1-21.
 - b. Woman of Samaria. John 4: 1-30.
 - c. Blind Bartimaeus. Mark 10: 46-52.
 - d. The young ruler. Matt. 19: 16-22.
 - e. The impotent man at the pool. John 5: 1-9.
 - f. Peter, the penitent backslider. John 21: 15-17.
2. Christ's plan for His followers. John 20: 21; Matt. 4: 19; 2 Cor. 5: 20.

"Missionaries Among North American Indians," pp. 11, 12—Junior program for March 26

3. The example of the first disciples. John 1: 35-45.
4. Every Christian to work for the Master. Mark 13: 34; 5: 19.
5. Object of work. James 5: 20; 1 Cor. 9: 22.
6. Power for soul winning. 2 Cor. 5: 14.
7. The reward of soul winners. Gal. 6: 9; Ps. 126: 6; Dan. 12: 3.

"Testimonies"

"Messages to Young People," pp. 196-230, section entitled, "Service;" "Steps to Christ," chap. "The Work and the Life;" "The Life of Victory," chap. "Winning Souls;" "Testimonies," Vol. IX, p. 19, pars. 1, 4; p. 32, par. 2, last sentence; p. 46, par. 2.

Notes and Illustrations

It takes patient continuance to win souls; one must begin, follow up, and *keep on*. It is those who sow in tears who are promised the reaping in joy. Remember that it is neither zeal nor wisdom that wins a soul to Christ. Only Christ Himself and the Spirit of God can ever accomplish this miracle of change in any one's life. Therefore, the first requisite of the successful soul winner is complete and absolute surrender to God.

Soul winners are needed at home; but strange to say this is often the hardest place to begin. Or Satan makes it seem so. However, the soul winner who succeeds at home will be very likely to succeed elsewhere; and he who neglects the field at hand will not find the work any easier in the regions beyond. A story is told of a young man who came to a gospel minister for advice in regard to entering this sacred calling:

"I have felt," he said, "that if I could go out to some foreign field, I could do a great work in winning others to Christ."

"Where do you live?" the minister asked.

"Here in town," he replied.

"Do you live at home?"

"Yes, sister keeps house for father and me."

"Is your father a Christian?"

"I do not know, but I hardly think so."

"How about your sister? Is she a Christian?"

"I can hardly say; I judge not."

"Don't you think," the minister said, "that it would be better to try to lead your father and your sister to Christ first before going out into the world to win others? You are overlooking the best and most promising field of all, the one nearest at hand."

The half-hearted Christian is never a winner of souls. He cannot be. The task is too great and too delicate. The *whole heart* must be involved. The whole life must be in action. We must be actually consumed with solicitude for the lost. Everything else must be minor. Everything else must give place to it.

"The story is told, as an instance of Oriental humor, of a little Chinese girl who was carrying her brother on her back. 'Is he heavy?' she was asked. 'No,' she replied; 'he is my brother.'

"I will place no value on anything I have or may possess except in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept, only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."—*David Livingstone*.

"The story is told of a young Chinese slave girl whose mistress brought her to the Presbyterian Mission Hospital at Canton. She was doomed to blindness and lameness; so her mistress abandoned her. The doctors amputated her leg, and gave her little tasks to perform about the place, and taught her about the heavenly Father and Saviour. She developed leprosy, and was forced to leave these friends whom she had learned to love, and go to the darkness and horror of a leper settlement. But she went a Christian, and in two years that blind, crippled leper built up a band of Christians in that leper settlement, and in five years a church grew out of her work. That poor crippled invalid's life is today a center of joy and service, and other leper villages are sending to her to ask about the wonderful good news which can bring joy even to outcasts."

"One night near midnight, a few months before Lincoln's death, Mr. Speed found him in his office exhausted, after having listened to the appeals of a long line of visitors for hours. Speed protested that Lincoln was wearing himself out needlessly. 'You ought not to let these people take your time

this way,' he said. Lincoln answered that helping people was all the fun he had. 'Speed,' he said, 'when I die I want it said of me that I plucked a thistle and planted a flower wherever I thought a flower would grow.'"—*H. E. Luccock*.

Friday, March 18

The Coming of the Master

Scripture

1. ASSURANCE of His coming. Jehn 14: 1-3.
2. Signs of His return. Matthew 24; Luke 21; 2 Timothy 3; James 5, etc.
3. Manner of His coming. Matt. 24: 30; 25: 31.
4. Purpose of His return. Matt. 16: 27; Heb. 9: 28.
5. Events at His coming. 1 Thess. 4: 13-18; 2 Cor. 5: 10.
6. Preparation for His return. Isa. 25: 9; Amos 4: 12; 1 John 2: 28; Luke 21: 34-36; 1 Thess. 5: 1-6.

"Testimonies"

"The Great Controversy," chaps. 17 and 40; "The Acts of the Apostles," chap. 3; "Early Writings," see general index under "second advent," and especially chaps. "Hope of the Church" and "Preparation for Christ's Coming."

Notes and Illustrations

THIS study is not especially intended to prove that Christ is soon coming again, but rather to impress the importance of being ready when He comes. Those who conduct the meeting should pray earnestly that it may prove a real help and uplift to every Missionary Volunteer and to such who have not yet decided for Christ. Have a season of prayer with the officers of the society before the meeting begins. Pray that this shall not be "just another meeting," but that it shall be one that will mark real victories in the lives of those attending.

There is so much excellent material to draw from for this service, but be sure to select the very best. Before the meeting closes opportunity should be given for personal testimonies, and an appeal might be made for renewed consecration on the part of all Missionary Volunteers to seek that preparation of heart which is so necessary before the Lord comes. It might also be well to give opportunity for young people in attendance who have never taken a stand for Christ and His truth, to do so on this occasion.

"A gentleman visiting a certain school announced that he would give a prize to the pupil whose desk he found in the best order when he returned. 'But when will you return?' some of them asked.

"That I cannot tell," was the answer. A little girl, who had been noted for her disorderly habits, announced that she meant to win the prize.

"'You!' her schoolmates jeered; 'why, your desk is always out of order.'

"'Oh! but I mean to clean it the first of every week.'

"'But suppose he should come at the end of the week?' some one asked.

"'Then I will clean it every morning.'

"'But he may come at the end of the day.'

"For a moment the little girl was silent. 'I know what I'll do,' she said decidedly; 'I'll just *keep* it clean.'

"So it must be with the Lord's servants who would be ready to receive the prize at His coming. It may be at midnight, at cockerowing, or in the morning. The exhortation is not, 'Get ye ready,' but, 'Be ye ready.'"—*Mattie M. Boteler*.

"Though Dean Farrar was the privileged friend of Queen Victoria, he seldom referred to this distinction. But he did so on the occasion of the accession of Edward VII to the throne of England, during the service in Canterbury Cathedral, when he related that Queen Victoria, after hearing one of her chaplains preach at Windsor on the second advent of Christ, spoke to the dean about it and said: 'Oh, how I wish that the Lord would come during my lifetime!' 'Why does Your Majesty feel this very earnest desire?' asked the great preacher. With her countenance illuminated by deep emotion, the queen replied, 'Because I should so love to lay my crown at His feet.'"—*Rev. G. P. Eckman*.

"Dr. Andrew Bonar, the venerable Simon of his generation, tells us that when those that upheld the banner of truth almost lost heart, and Protestantism seemed failing, John Knox ac-

Leaders, what working bands have you organized in your society?

cepted the invitation from the true-hearted ones, and left Geneva for Scotland. When he landed, quick as lightning the news spread abroad. The cry everywhere arose, 'John Knox has come!' Edinburgh came rushing into the streets; the old and young, the lowly and the low, were seen mingling together in delighted expectation. All business, all common pursuits, were suspended. The priests and friars left their altars and their masses and looked out alarmed, or were seen standing by themselves, shunned as lepers. Studious men were roused from their books; mothers set down their infants and ran to inquire what had come to pass. Travelers suddenly mounted and sped into the country with the tidings, 'John Knox has come.'

"At every cottage door the inmates stood and clustered, wondering, as horsemen cried, 'Knox has come!' Ships departing from the harbor bore up to each other at sea to tell the news. Shepherds heard the tidings as they watched their flocks upon the hills. The warders in the castles challenged the sound of quick feet approaching, and the challenge was answered, 'John Knox has come!' The whole land was moved; the whole country was stirred with a new inspiration, and the hearts of the enemies withered.

"Oh, if that was the effect of the sudden presence of a man like ourselves,—a man whom we will rejoice to meet in the kingdom, but only a man,—what will be the effect when the news is flashed through earth and sea and sky, 'The Son of man! Jesus has come!'"—Rev. Ford C. Ottman, D. D.

If Christ Should Come Tonight

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

The things you'd do, the words that you would say,
Perchance the letter you had thought to write,—
How many plans would have to change today,
If you were sure that Christ would come tonight?

How many acts would then remain undone?
How many wrongs would have to be made right,
If you should meet Him ere another sun,
And knew for sure 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,
Oh, may we live each day as 'twere the last,
And ready be if Christ should come tonight.

—Pearl Waggoner Howard.

Sabbath, March 19

Abiding or Growth in the Master

Scripture

1. The life of the true Christian is characterized by a constant growth. 2 Peter 3: 18; Eph. 4: 13-15; 2 Peter 1: 5-8.
2. Elements of growth. Acts 20: 32; 1 Peter 2: 1, 2; Matt. 4: 4; Rom. 1: 16.
3. The true bread. John 6: 35, 48-51.
4. The true secret of growth. Col. 1: 27, last part; Gal. 2: 20; Ephesians 1; John 15: 4.
5. Through abiding in Christ the old is changed. 2 Cor. 5: 17; John 5: 24.
6. Through growth and abiding we bear fruit. John 15: 5.
7. The final reward of abiding in the Master. Col. 3: 3, 4; 1 John 2: 28.

"Testimonies"

"Steps to Christ," chap. "Growing Up Into Christ;" "The Life of Victory," chaps. "In Christ" and "Abiding in Christ;" "Messages to Young People," chap. 32; "Education," chap. "Lessons of Life," especially pp. 104-107; "Christ's Object Lessons," p. 65, par. 2 to n. 69. Excellent material may also be gathered from Andrew Murray's book, "Abide in Christ."

Notes and Illustrations

THIS is the last meeting of this Missionary Volunteer Week. Make an appeal, not only to the young people, but to parents and to all church members and visitors at the Sabbath service,

Note the church missionary service suggestions, page 5.

for a whole-hearted consecration to the Lord. Be sure to gather the fruit of the seed sowing done during the week. Follow up the work; visit all who need further instruction and help; and put forth every effort to bring them to the foot of the cross, and thus make Missionary Volunteer Week count in a real personal soul-saving effort.

"Believer [Missionary Volunteer]! wouldst thou truly and fully abide in Christ, prepare thyself to part forever from self, and not to allow it even for a single moment to have aught to say in thy inner life. If thou art willing to come entirely away out of self, and to allow Jesus Christ to become thy life within thee, inspiring all thy thinking, feeling, acting, in things temporal and spiritual, He is ready to undertake the charge. In the fullest and widest sense the word 'life' ever can have, He will be *thy life*, extending His interest and influence to each one, even the minutest, of the thousand things that make up thy daily life. To do this He asks but one thing: Come away out of self and its life, abide in Christ and the Christ life, and Christ will be thy life. The power of His holy presence will cast out the old life."—"Abide in Christ," pp. 205, 206.

"Suppose you were to buy a house and lot and an elegant residence, pay the money and get the deeds, and the day you were to go in, the gentleman said: 'Here's the key to eight rooms; I have reserved two rooms.' 'Didn't I buy the house?' 'Yes. I want to keep four tigers in one room, and the other I want to fill with reptiles. I want them to stay here.' You say: 'Well, my friend, if you mean what you say, I would not have your house as a gracious gift. You want me to move my family into a house where one room is full of tigers and another full of snakes.' Many a time we turn over our whole hearts to God, and when He comes in, we have reserved some rooms for the wild beasts of pride, and the hissing serpents of iniquity. Let me tell you, brethren, I won't ask God to come and live in a house that I won't let my family live in. Empty every room in the house, and then the heart is the center of gravity to Jesus Christ, and He will come in and live with you."—Sam Jones.

"There was a boy traveling through the West, and it was a long journey he had over the prairies. He sat in the railway train alone. It was a day when the sun burned down with tremendous heat. It was a day when the dust was filling the car, and everybody noticed that that boy in his loneliness was happier and more contented than all the rest. He looked out over the sand, and seemed to see what no one else saw. Finally a lady walked across the aisle and, leaning down to him, said: 'My boy, I have been thinking about you today. Do you not get very tired on this long journey?' 'Well,' he said, 'I do not think I am very tired. It is hot and it is dusty. It is more than I thought it was going to be, but I am happy. I am happy because father is going to meet me at the end of the journey.'"—Cortland Myers, D. D.

"Abiding and Confiding," No. 562 in "Christ in Song," may be used as a reading or a special song.

(See Junior program, "Jesus Is Coming Again!" p. 14.)

Jesus, the Saviour, Draweth Nigh!

(Tune, No. 52, in "Christ in Song.")

WHAT means this running "to and fro,"
This wondrous wisdom here below,
These new inventions every day?
What message do they all convey?
In accents hushed, they make reply—
"Jesus, the Saviour, draweth nigh!"

Why should the sun go hide his face,
And every star flee from its place?
What makes the earth reel to and fro,
And tempests break and seas o'erflow?
All nature hastes to make reply—
"Jesus, the Saviour, draweth nigh!"

"Arise, and shine!" "Shake off thy dust;"
Put on thy beauteous robe of trust.
No time for doubt, no time for fear,
Earth's sands are run—the end is near!
Lift up thy voice, and sound the cry,
Jesus, the Saviour, draweth nigh!

—Mrs. J. F. Moser.

MISSIONARY VOLUNTEER WEEK FOR THE JUNIORS

(Material prepared by Mrs. Harriet Holt)

NOTE TO JUNIOR SUPERINTENDENTS: As we near the close of time, and every contrivance which a satanic intelligence can conceive is thrown before us to absorb the mind and bind our thoughts to the world, we are warned over and over that our daily safety lies in keeping our eyes fastened upon Jesus. He must be in our thoughts. It must be a habit to raise our thoughts often in prayer. This is possible only where Jesus becomes, by His Holy Spirit, a reality.

Nothing so proves the approach of the close of time as the fact that God, by His Spirit, is endeavoring to prepare young people for just such an experience. It is the testimony of many young people's workers that a new earnestness and zeal to make the promises of God effective in the life is gripping our young people and Juniors. During the past two years, as never before, Juniors have been asking, "Why is Jesus not real to me?" "Why do I have an up-and-down experience?" "Why do I fail over and over on the same point?" The answer to all these problems centers in the first question. It is because we do not permit a complete enough work of repentance that so many of us fail. The last message to the world is to be one of "repentance." It is due now, for we have had a too superficial conception of this first step in the Christian life.

Thoughts have been briefly stated, leaving much to be expanded and simplified.

Monday, March 14

The Great Love of Jesus

Preparation.—Study "Early Writings," pp. 14, 15; "Christ's Object Lessons," pp. 411-414; "The Desire of Ages," pp. 746-757. Read prayerfully, with the thought in mind of Jesus' unselfish love revealed in His great sacrifice. Tell the story of the path upon which the people of God will be traveling toward the New Jerusalem. Dwell upon what it means to be traveling upon a path *high* above the world. Our ideas of a good time, of dress, etc., must be away above the world. "We must not expect to please ourselves, live and act like the world, . . . and reign with Christ in glory."—"Early Writings," p. 47.

The bright light which guided their feet above the dark world was the midnight cry. Refer briefly to the midnight cry as it came to the sleeping virgins, Matthew 25. It awoke all, but five found no oil. That oil is the gift of the Holy Spirit, or Jesus abiding in our heart by the Holy Spirit. Those who know of Jesus' coming and yet who do not have Jesus abiding in their hearts, are not ready and cannot be ready when the last call comes, for it is only as we learn to let Jesus take possession of our hearts and live there day after day, that our lamps become full of oil. "They [the foolish virgins] do not know God. They have not studied His character; they have not held communion with Him; therefore they do not know how to trust, how to look and live."—"Christ's Object Lessons," p. 411. Make it simple and clear that as we travel this path we must learn to live and walk with Jesus. A last-minute frantic trying to learn will not do for those to whom God is giving an opportunity now. Emphasize the statement in the vision, "If they kept their eyes fixed on Jesus, who was just before them, leading them to the city, they were safe." In such an experience is the only hope of old and young.

Illustrations.—Those who climb to dizzy heights must keep their eyes up and on a goal. The story is told of a race in which a young woman who had defeated the swiftest runners in the world lost when she permitted her attention to become diverted by an apple of gold which her opponent threw in front of her. How many times we permit our attention to be drawn from Jesus by things of far less consequence.

Jesus was our great example, for He triumphed in temptation in the power of the abiding presence of His Father. He ever kept His eyes upon the results of His sacrifice. (See Heb. 12:2.) When reviled, He thought of you and me; when tempted until blood was forced from His forehead, He thought of you and me. He went out into the blackness of a night without any hope from His Father, with His dying thought fixed upon you and me. Read to the children "The Desire of Ages," p. 754, last paragraph.

Appeal.—Refer once more to the path high above the world, and the necessity of a constant, conscious walk with Jesus. Will we not keep our eyes upon Him who endured such agony with His thought upon us? Will we not let that great love compel our thoughts and fill our hearts? Jesus promises to come and dwell with us and cleanse us completely. Will we let Him do what He longs to do for us?

Tuesday, March 15

How Can Jesus Be Real to Me?

Preparation.—Study the promises of Jesus as given in John 14:15-23; 15:1-7; 16:7-14. Read prayerfully the chapter, "Repentance," in "Steps to Christ."

Refer to the previous lesson, to the impossibility of reaching the city without now knowing fellowship with Jesus. In preparing a people for the end, God is putting it into the hearts of many boys and girls to ask, "How can Jesus be real to me?"

No one can be real to us unless we know and see him for ourselves. Robert and Dick were cousins; they had often written to each other; they had heard about each other; but they had never seen one another, for Dick had been in a foreign country all his life. At last he was to return. Robert often wondered what Dick would actually be like, but he didn't know until Dick arrived. What fun it was to discover in Dick a real pal he could talk to about things. Together they built a model airplane. Together they studied. Dick had become a real boy to Robert.

The reason Jesus is not real is because He hasn't actually come into our hearts, but His promises are sure. John 14:20. Refer to the picture Jesus has given of Himself while pleading with the last church. Rev. 3:20. He is outside the door waiting to be let in. If Jesus is not real to us, then is it not because something is keeping Him out?

When Jesus went home, He promised His presence in the Holy Spirit. It came. That was so real the whole city of Jerusalem knew about it. When Peter was asked what must be done to be saved, his first word was "Repent." "Be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Illustration.—What preparation would be made in your home for a distinguished guest?

In the mountains of California there lived an old prospector. His cabin was tumbled and unkempt. Chickens had roosted on its rafters. Broom had never swept the floors. Years went by, and many people came to talk to the old man, for he was an interesting character, but never once did he permit any one to step inside the cabin which was so filled with filth and disorder. He had a sense of courtesy which did not permit him to invite a guest into a place he had not cleaned.

How often we ask Jesus to come in, but do not permit Him to separate us from things which displease Him. Paul likens that work to actual crucifixion. Gal. 2:20; Rom. 6:4, 5. Crucifixion, death—both are real and painful. The trouble with so many Christians is that they are trying to act like Christians without that deep cleansing which here is called death. Death isn't pleasant. But Jesus turns it into a joy.

Write these steps on the blackboard as you summarize:

1. Listen to the voice of the Holy Spirit calling you to Jesus.
2. Come to Jesus just as you are.
3. Ask Him to take your heart and to give you a true, deep repentance.
4. Ask Him sincerely and again and again.

Wednesday, March 16

What Is Repentance?

Preparation.—Study the chapter "Confession" in "Steps to Christ." Note carefully the fourth paragraph. Forgiveness of sins depends upon this deep work of repentance. Study also "Christ's Object Lessons," chap. "Two Worshipers," noting especially pp. 158-163.

Repentance is like a gateway through which we pass into a beautiful garden. In an estate famed for its beauty, a great gate with its high projecting cornices spanned the path which led into the Japanese gardens. From the distance it seemed like a tangled undergrowth. When one stepped through the gate, a vista of weeping willows, terraced gardens, and still, deep pools spanned with arching bridges, opened up. The eye was thrilled, and a great desire took possession of one to explore into the deep recesses of that wonderful garden. Wandering on through the estate, again an old-fashioned iron gate barred the way. Upon going through it, the eye was delighted by the beds of old-fashioned flowers, and the perfume invited the wanderer to stay.

Repentance is like that. Jesus leads us to the gate of repentance. He lets us look deep into our hearts and find sin there. Then when we permit, He leads us to seek forgiveness, and make things right with a complete turning away from the sin. After that Jesus becomes ever more dear and real.

Repentance includes sorrow for sin and a turning away from it. Have you ever been sorry for something you have done, and yet when the occasion comes do the same thing right over again? Then we must seek Jesus for a deeper work of repentance, for Jesus must cleanse us from sin. True repentance does not mean just being sorry for the consequences of sin, but for the sin. Illustrate this point by the repentance of Judas, or that of Achan, from whom confession was wrung only after he knew he was found out. God gave Achan a whole day in which to confess before He pointed out the man, but Achan hardened his heart. With true repentance there comes a desire to be sure everything is made right.

Nettie took Bible lessons by correspondence. The instructions were that she should mark the verses in her Bible which were considered important. When examination time came nothing was said as to whether the marked Bible should be used or not, and so Nettie used it. Later when Nettie searched

Follow up interests of M. V. Week.

her heart to turn away from all sin found there, the question as to whether it had been right for her to use that marked Bible came before her.

"But," argued Nettie, "I did just what the teacher said." Again the voice said, "But those marks helped you find verses you otherwise would not have found." "But," argued Nettie, "I've always been proud of my honesty; no one from our family ever cheated." And so the argument went. Every time Nettie prayed that Jesus would become more real to her, she was brought back to the gate of repentance and asked to look down deep into her heart and find the deception that was there. At last Nettie, desperate at the thought that Jesus would finally turn away unless a deep work was permitted, wrote to her teacher and told him all about it. "When I was willing to go all the way, Jesus filled my heart with joy and peace. I know a little about the joy of repentance," she afterward wrote.

Read "Testimonies," Vol. V, p. 216, last par. This work of complete cleansing Jesus undertakes, and has promised to complete. We need not worry about being made pure and right, if Jesus can have His way.

Our hearts are like a dark room cluttered with all manner of things. We ask Jesus to come in and open the door by seeking Him to cleanse our hearts, but as soon as the door is opened and the light from Jesus enters, we see things in our hearts we little dreamed were there. "I always prided myself on my unselfishness," you say, but a ray from the light of the unselfish heart of Jesus shows that many of the things you were doing and priding yourself on being unselfish about were really selfish. Enlarge upon page 33 of "Steps to Christ."

As the light from Jesus penetrates farther and farther into the room of the heart, it reveals one idol after another that must be taken out. This leads to confession and forsaking of sin. Perhaps it was easy for you to deceive; now with Jesus in your heart every word is carefully watched, and if you are overcome, how quickly you make things right.

Dear Juniors, Jesus wants to be real. He longs to become the best and closest friend any boy or girl can have. He wants to fill our hearts. Are we willing to let Him do the work which will prepare our hearts to receive Him in His fullness?

Thursday, March 17

Love and Joy and Peace

Preparation.—A genuine work of repentance bears very definite fruit. Honesty, obedience, clean language, reverence, are some of the attributes that follow. When you see oranges on a tree, you know what kind of tree you have. Just so there are some very definite results when Jesus is doing a work in our lives. I can touch upon but very few. Study and deal with those especially needed by your boys and girls.

First, those with whom Jesus is working will never think they are perfect. And somehow when the light from Jesus penetrates into the heart and reveals selfishness, pride, and covetousness there, you realize how you must look in the eyes of a pure God, and there comes into your heart a new love for others, accompanied with a forbearance of their faults and a great longing to help them.

Illustration.—Colored glasses color every object upon which we look. When we are gazing through the glorious love of Jesus, we see evidences of that love in all about us.

Again, in John 15:16, Jesus makes a promise. What are the fruits of Christ's Spirit? Gal. 5:22, 23. Then that love and joy and peace which Jesus brings stays with us. We do not have an up-and-down experience. The path which reaches to the New Jerusalem, and up which Jesus leads, has no valleys.

A Junior said the other day, "Why don't my prayers go higher than my head?" One of the surest ways of knowing that Jesus is abiding in our hearts is the longing He puts there to talk to Him about everything,—our plans, our fun, our clothes, our studies. And though our prayers may not be answered the way our hearts wish, we will trust Jesus, for we know His way for us is best. 1 John 5:14, 15.

When Jesus dwells in the heart, we shall recognize His presence. Especially in His sanctuary will our hearts be quiet lest we lose the special blessing for us there. Others may rush carelessly by, may whisper and talk, but we cannot. Angels veil their faces at the presence of God, for they know Him. It is only those who do not know God that dare to be irreverent. Tell Mrs. White's vision as found in "Early Writings," page 70.

"Reverence is greatly needed in the youth of this age."—*"Messages to Young People,"* p. 265. (Study the entire chapter.)

"Our spiritual exercises are in accordance with the vividness of our sense of this companionship."—*"Messages to Young People,"* p. 159.

It is because the Spirit of God is leaving boys and girls that there is such noise, laughter, and indifference before God. As Jesus comes back to dwell in our hearts, that is one of the first things to change. We shall walk softly in the sanctuary.

Another test is the longing we find in our hearts to do just what Jesus wants us to do. Instead of asking the question, "What is the harm in this?" we will ask, "Will Jesus be happy to have me do this?"

There is the matter of reading. Jesus has sent some very definite instructions about stories. He says: "That mind is ruined which is allowed to be absorbed in story reading."—*"Messages to Young People,"* p. 290. (Study the entire section on reading.)

Hazel loved good stories, not cheap ones, but "sensible, true-to-life" stories. When Jesus came into her heart and Hazel sought Him to do a complete work, she found that her mind was under the spell of the stories she loved so. Day after day she prayed that God would take the love of them from her. And day after day she refused to pick up a book or story magazine. She found that she dared not even look at the pictures, for if she did she would read what was said about them, and before she realized it she would begin on the story. Day after day as she prayed, she read the Bible and other books God has given us to help us. At first they were very uninteresting. Her mind continually wandered away. She prayed that God would help her to find something in the Bible just for her. If her mind wandered, she would read again. As she determinedly followed this plan, Jesus became more real to her. Friends noticed the change, and asked her to help them. Often something that she had read would be just the thing she needed to help another. Then one day after some months, when she had some extra time in the library, she picked up a novel that she used to read over and over. "To think that I ever cared for such a book," she wrote. "Think of trying to help my friends with that book in my hand! I can't understand what has happened to me, but God has surely changed me! I love to read what God wants me to above all else."

The transformation which takes place in the lives of those who receive Jesus may well be illustrated by the dream of Mrs. E. G. White, as given in the "Testimonies," Vol. II, pp. 594-597. Introduce the lesson with that story if you desire. As we travel the narrow path, hindrances and encumbrances must drop off. Read "Messages to Young People," pp. 157-161.

Friday, March 18

Setting Our Faces to Seek Him

Preparation.—Study "Steps to Christ," the chapters "A Knowledge of God" and "The Privilege of Prayer." Also read "Messages to Young People," pp. 147-155.

"But," says a Junior, "when I'm not trying to be a Christian, everything goes along all right; but when I try, everything goes wrong. Before I know it, I lose my temper; temptations are much worse." Read carefully the solution in James 1:2, 3, and in "The Great Controversy," p. 518, par. 2.

Jesus did not tell any one that the path was easy; in fact, He tried to turn Judas back. He told the disciples that it took the forsaking of all. Use the illustration in Luke 14:28. (See also 2 Tim. 2:3.) Paul spoke of it as a race. 1 Cor. 9:25.

Illustration.—In Pasadena, Calif., lives a girl of fourteen, who has become a wonderful diver. She is training for the big Olympic games. Day after day she submits to regular exercise of the kind which will give her the use of muscles especially needed in her diving. Day after day she studies how to perfect her diving. No social function or fun will tempt her to lose sleep. Nor can she be persuaded to eat anything but the plainest and simplest food. Everything in her life must bend to the one great purpose of excelling in the diving contests. And she does this for worldly fame.

Illustrate further with the story of Daniel's faithfulness in seeking God when he knew that it was about time for God to fulfill His promise and send His people back to Jerusalem. Dan. 9:3.

God has also promised that He will pour out His Spirit in the last days upon the young people especially. He is waiting until we will set our face to seek Him. He is waiting to give a blessing to the Juniors who will say, "By the grace of God, I will seek Jesus, I will listen to each call that He sends into my heart. I will know Him."

In the early days of California when gold was mined plentifully and when the country was full of lawless men, it was often the custom to bury the treasure in some lonely cañon. Persistent rumors have it that such a treasure of fabulous value was hidden, and through the death of the owner was lost in the southern mountains. It is a lonely, dry waste of cañons and bare hills where the treasure is supposed to lie, yet a woman has given up her life to the searching for it. Day after day she is climbing, digging, searching. For twenty-five years she has endured heat and thirst and the biting winds of winter. She has become old and friendless, but never once wavers in her search.

God tells us to search for Him in prayer and in His word with just such earnestness. "Be as earnest, as persistent, as you would be if your mortal life were at stake."—*"Steps to Christ,"* p. 40.

"Satan well knows that all whom he can lead to neglect prayer and the searching of the Scriptures, will be overcome by his attacks. Therefore he invents every possible device to engross the mind."—*"The Great Controversy,"* p. 519.

Dear Juniors, the time has come to seek God earnestly day by day, to read His word prayerfully and faithfully, until it speaks a special message to your heart. Will you hear the call?

Do you have regular prayer bands in your M. V. Society?

OUR FOREIGN MISSIONS

This page contains interesting material for use of church elders and conference workers in promoting our foreign mission work.

The First White Man to Enter

ACROSS the big bay on Santo Island, New Hebrides, Missionary A. H. Weil says there is a country intensely heathen. No missionaries were wanted. Their roads were taboo (forbidden), and one walked on them at the peril of his life. Finally the chief sent over some representatives to our mission, who remained two weeks, attending all meetings and closely observing everything. On leaving, a definite request was made for a teacher to be sent them. Of their first enterings in among these Sakau people, Missionary Weil tells us this:

"We have had several good meetings with these people down at the seashore and also in their villages. I attended to their sick, and had the privilege of giving some intravenous injections to quite a large number, including five of their leading chiefs, at the northern part of the Sakau Peninsula, where they tell us that no white man had ever been before.

"On my first visit to Taion, Mrs. Weil accompanied me, and we thought to meet perhaps just a few on the beach; but to our great joy we found that two chiefs had come down, accompanied by about fifty young men and women. I went ashore first with some of our boys and shook hands all around, and then beckoned to Mrs. Weil to come also. Every man had his musket close at hand and cocked to be ready at a moment's notice.

"After Mrs. Weil had gone through the ceremony of introduction, and when they saw that there was nothing suspicious about our behavior and that no man-of-war was in sight, they became very friendly, and gathered around us and listened attentively to the story of the Picture Roll on 'Creation and Restoration.'

"The paramount chief, Thingaru, who has for many years been opposed to any mission work in his territory, did not come down himself, but sent one of the old men from his village as his representative, with a message saying that no other but the Sabbath mission could come into his territory. ['The isles shall wait for His law.' Isa. 42: 4.] He said that the young people could go to school, but that he himself would come only on Sabbaths after he had finished with his pig accounts. The young people want the school now. Thingaru wants them to wait a year. I am waiting for an appointment to meet him personally and talk things over with him.

"Thanks to the kind leading of our heavenly Father, I have had the privilege recently of walking upon these once-forbidden roads, visiting some villages in Thingaru's territory, and staying overnight there close to his own home."

"He Shall Deliver Thee"

"ONE of our canvassers," writes Missionary C. E. Moon, of Mexico City, "had a very narrow escape, that shows how the Lord watches over His own. I will translate from a letter that came yesterday:

"I left Santa Maria about five o'clock one afternoon, intending to take an automobile for Toluca, but finding it had left earlier than I expected, I decided to walk to the next town, Santa Catarina. It was about 10:30 at night. Suddenly a man came out of a dark side path. He was on horseback, and when I saw him I became suspicious of his actions, and began to ask help of the Lord. When he was about twenty-five yards away, he began firing. The bullets sang about me, but thanks to God not one touched me. When the man saw that I did not run, he turned his horse and fled. He might have thought that I carried a gun, as I was dressed like a soldier. [Our boys do not practice carrying guns in Mexico.] I went to Santa Maria, and gave notice to the authorities, and they told me that this same man was a murderer, and that he had killed at least twenty people before this attempt to kill me."

"Surely the Lord sends His angels with our workers to deliver them from danger."

Among Other Tribes of American Indians

DR. H. G. LELAND accepted a call of the Government to carry on medical work among some Indians in California, and is stationed at Klamath, Dr. Leland being the first white doctor appointed to service in this region. Mrs. Leland, in mentioning some experiences outside their medical work, writes:

"Thousands of pages of literature have been distributed by our brethren from the Eurska church. The Missionary Volunteer Society at Oakland responded to our call for Bibles, and these have all been distributed. Most of the Indians can read, and are so glad to get these Bibles.

"One day I drove about ten miles up the river to deliver some medicine to an Indian for his family from Dr. Leland,

who had to make a trip that day to another tribe. As I handed the Indian the medicine, I also handed him a tract. His face lighted up and he said, 'I love the Bible. I often read it at night till two o'clock in the morning.' And so the good seed is being sown, and our earnest prayer is that God will give the increase."

At the Kanye Medical Mission

DR. A. A. HUSE, who, with his wife, is working for the spiritual interests of the people at the Kanye Hospital in Bechuanaland, Africa, tells of what is being accomplished there:

"The queen (or chieftainess) was not in power long after Dr. Kretchmar left, and now there is a chief who does not have anything to do with any religion, and his influence is seen in the tribe. The old queen is still living, and is our best Bible worker. She knows the Bible as well as any one I have ever seen, and can preach a sermon on any subject with no preparation, quoting the verses from memory.

"At the present time we have about forty in our baptismal class, and hope to see most of these join the church soon.

"We have no schools at all in this section. This is our greatest need. The young people must go elsewhere to prepare for the work. There must be native workers to labor for their own people. Soon we may have a better supply of workers, and then more may be accomplished.

"We are certainly very happy in our work here, and pleased to see it progress. There are many difficulties and drawbacks; but we have a Captain who knows no defeat, and we trust in Him."

The Mongolian Lama Found Relief

THAT new sanitarium planned to serve both Chinese and Mongolians, located at Kalgan near the border of these two countries, is now a reality, having arisen the past summer from new foundations to its completion, with its dedicatory services over and its doors thrown open to waiting patients. The christening name given it is The North China Sanitarium and Hospital. Even before it was completed, patients from over in Mongolia had come to Dr. Coulston for medical help. Among them, writes Missionary George J. Appel, was a Mongolian lama, of whom he writes:

"Three weeks ago, a Mongolian lama, who had been taking treatment at a small dispensary in Mongolia, but had not received help, came to Kalgan and asked Dr. Coulston for a medical examination. It was found that he must have an operation. This was performed in a small Chinese house on an ordinary table. Within three days the man was sitting up, and in ten days he was strong and well. He is so pleased with the help he received that he is returning to the province from which he came, and advises all there who need medical help to go to our hospital at Kalgan. Dr. Coulston has been kept more than busy ever since he moved to Kalgan, treating those who have come for help. Now a number are waiting for the hospital to open its doors so that they can stay in the institution and receive treatment. We believe that this new medical center is destined to serve a great need, and be the means in God's hand of bringing this last message to many in this part of China."

Back Into Dangerous African Jungles

AFTER telling of a new mission recently opened away up in the Congo region, situated between the Congo River and Lake Tanganyika, known as the Bikobo Mission, where a new tribe is entered and a new tongue acquired by the advent message, Missionary C. W. Curtis tells of a Baptist mission that is to be given up. "It is in a fine location, about forty miles from the Bikobo Mission," he says, "right on the Congo River and in a territory where there are many people with no other Protestant mission working. It would be a fine place for a medical mission, as there are several rivers tributary to the Congo, also teeming with people, which would be accessible with a motor boat." Then he goes on to say:

"Missionary Jones gives us some interesting information from that part of the world. It seems that down there among those jungle people great light is springing up. They are coming from far and near, seeking help. In passing through that country one gets the impression that the people are all living out on the main roads, but when one gets acquainted with the real situation, it is found that there are many people living back in the jungle, who have not as yet been touched in any way by the white man, not even the government. We cannot begin to keep up with the pressing calls in that section. It is a wild country, with sections where our Christian boys as yet refuse to take us, because of the danger to which they know they would be exposing us. However, we are coming nearer to these uncivilized people year by year, and we believe the time is ripe for us to go in and claim many of these poor souls for God."

MISSION BOARD.