

The Church Officers' Gazette

VOL. 24

MARCH, 1937

No. 3

When That Bound Upon Earth Is Bound in Heaven

EARTH is likened to a great field of grain. Among the wheat an enemy has sown tares. Both grow together until the harvest. At harvesttime the command is given the angel reapers, "Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into My barn." We think of these bundles of wheat prepared for the heavenly garner. How appropriately these sheaves may be likened to the companies of believers, churches large and small scattered throughout the earth, bound firmly together in ties of Christian fellowship. And of that tie, that tie that binds, we sing:

"Blest be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

Church Authorized to Deal With the Erring

Upon the church Christ places the responsibility of tenderly watching lest any bound up with it should wander away. Carefully He gave instruction as to what shall be done when evidence of the enemy's stealthy approach is apparent within the church. "It is not the will of your Father which is in heaven," said Jesus, "that one of these little ones should perish." And then He goes on to say:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone." Matt. 18:15.

It took only one man in the camp of Israel to create trouble and bring disaster to the whole congregation. So in the church today, the enemy seeks entrance by way of perhaps only one unguarded, unwatchful, beguiled member. The trouble may come in by one member wronging another one.

Only two members are at first involved in difficulty. In His instruction the Lord singles out those two. And what are they told to do? The member trespassed against is to go to the trespasser, and they *two alone*, as Christians, are to talk and pray through their misunderstanding and difficulty.

If this is done without delay, the enemy is foiled, effectively defeated. The cord of love which binds the church together holds; the one at fault remains bound within the church.

Thrilling Times

This is a thrilling time;
Far-reaching questions, mighty in portent,
Concern the mind of statesman and of sage;
The issues of the ages by consent
Focus their climax on this last-day page.

This is an awful time
Of blood and war and strife and secret shame;
The truth of God is turned into a lie;
In wrathful tones do men despite His name.
As rebels bold His government defy.

This is a needy time;
Brave men are needed, loyal for the right,
To stand for God and truth 'gainst sin and wrong,
With courage bold to battle with their might,
Till conflict fierce shall end in victor's song.

This is a solemn time.
For now the Judge of earth and sea and sky,
Upon His heavenly throne in lofty state
Holds solemn court, the sons of men to try;
On its decision hangs their every fate.

This is a cheering time;
The signs of God point to the glorious day
When He shall come whose right it is to reign;
Bright hope lights up the rugged, darkened way,
That leads to morn from night, to joy from pain.

—Selected.

The Lord tells us that should the one wronged fail in his effort of reconciliation, without delay, without telling others, he is to take with him "one or two more" in whom both have confidence (and we conceive, to whom nothing of the difficulty has been told), and in the spirit of the Master meet again with the one in fault, in the second effort to win him to repentance for his sin. This accomplished, the brother is won. The wound is bound up, with the church cord of love holding even more firmly than before the offense occurred.

If unrepentance persists, if self-will and stubbornness still resist the efforts of the two or three united in their efforts to win back the disaffected one, "If he shall neglect to hear them, tell it unto the church," said Jesus. And then He adds, "If he neglect to hear the church, let him be unto thee as a heathen man and a publican,"—as he was before entering into his baptismal vows and uniting with the church. This means that the bands of church fellowship are now to be withdrawn.

Divine Instruction to Be Followed

Most important it is that Jesus' exact instruction be carefully carried out. At first it is to be a matter strictly "between thee and him alone."

"Do not tell others of the wrong. One person is told, then another, and still another; and continually the report grows, and the evil increases [and how the enemy exults], till the whole church is made to suffer. Settle the matter 'between thee and him alone.' This is God's plan. . . . Do not suffer resentment to ripen into malice. Do not allow the wound to fester and break out in poisoned words, which taint the minds of those who hear. Do not allow bitter thoughts to con-

tinue to fill your mind and his. Go to your brother, and in humility and sincerity talk with him about the matter. Whatever the character of the offense, this does not change the plan that God has made for the settlement of misunderstandings and personal injuries."—*"Testimonies," Vol. VII, pp. 260, 261.*

Bound and Loosed in Heaven

With this procedure carried out, Christ, the head of the church, says, "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18:18. The Lord does not say that whatsoever Peter shall bind or loose on earth shall be bound or loosed in heaven. No, it is the united voice, the action of the church as a whole, after the Lord's explicit instruction here given us has been carried out, that is ratified in heaven. And to us through His servant He sends for our guidance and instruction, these words:

"No church officer should advise, no committee should recommend, nor should any church vote, that the name of a wrongdoer shall be removed from the church books, until the instruction given by Christ has been faithfully followed. When this instruction has been followed, the church has cleared herself before God. . . . If the erring one repents and submits to Christ's discipline, he is to be given another trial. And even if he does not repent, even if he stands outside the church, God's servants still have a work to do for him. They are to seek earnestly to win him to repentance. And however aggravated may have been his offense, if he yields to the striving of the Holy Spirit, and by confessing and forsaking his sin, gives evidence of repentance, he is to be forgiven and welcomed to the fold again. His brethren are to encourage him in the right way, treating him as they would wish to be treated were they in his place, considering themselves, lest they also be tempted."—*Id., pp. 262, 263.*

After the church has followed the Saviour's instruction, should the erring one persist in his rebellion, he assumes, like Judas, the fearful responsibility of turning his back upon His Lord by going out into outer darkness; but the church is freed from the guilt of his sin.

"The word of God does not give license for one man to set up his judgment in opposition to the judgment of the church, neither is he allowed to urge his opinions against the opinions of the church. If there were no church discipline and government, the church would go to fragments; it

could not hold together as a body."—*Id., Vol. III, p. 428.*

What tie binds so securely as does the church tie? Like mountain climbers who bind themselves together with strong ropes so that should one lose his footing, the combined foothold of the others shall save him from death on the rocks below, so must the members of the church be bound by a tie, in order to save any who lose their footing from plunging down to eternal ruin. "We then that are strong ought to hear the infirmities of the weak, and not to please ourselves."

T. E. B.

Special Appointments for March

Religious Liberty Day and
Offering, March 6

Second Sabbath Missions
Offering, March 13

M.V. Day and Week of
Prayer, March 13-20

Review and Herald Sub-
scription Campaign,
March 27-April 10

Thirteenth Sabbath Offering,
March 27

Patience

THREE outstanding characteristics of the redeemed are mentioned by the apostle John. They are patient, they keep the commandments of God, and they have the faith of Jesus. James, the prophet of last-day conditions, especially exhorts to patience. It would appear that this grace of character is especially needed by those who live in the day of Christ's return, for then it is that Satan is to reveal his great power. Impatience is, perhaps, the ground of greatest backsliding. There is much occasion, but no need, for it. In the home, in the daily work, in the church, indeed in all the avenues of life, something is constantly appearing to tax the patience of him who desires to follow Christ. Circumstances and conditions, both within our control and beyond it, cause the cords holding our feelings and words to snap, and we feel, do, or say that which is un-Christlike.

Now, Christ has promised to heal all our backslidings, and as impatience is the cause of most backsliding, He

will heal it. He has promised to write His law in the hearts of those who wish to follow Him. It is only when men love His law that they can possibly fully follow Him. Then is fulfilled the promise of God, "Great peace have they which love Thy law: and nothing shall offend them." How wonderfully enjoyable is the course of a life that is offended by nothing, no matter how annoying. Christ's patience was prophesied of by Isaiah in the words, "A bruised reed shall He not break, and the smoking flax shall He not quench."

Patience overcomes all criticism. It covers the faults and shortcomings of others. It promotes love in the home and unity among brethren. It is not a negative, but a positive element of character. It secures results. It shall "not fail nor be discouraged" before its righteous cause. It is the source of the great accomplishments of men as well as of the happiness of the humblest home. It is the gift of God, to be had for the asking and the taking. Those who are redeemed from among men have the patience of saints, and keep the commandments of God and hold to the faith of Jesus as well. These are the elements of the gospel which the missionary—he who is sent of God—preaches. And he preaches all three of them by his life more forcibly than by his words.

FREDERICK GRIGGS.

The Church Officers' Gazette

Issued monthly

Printed and published by the

REVIEW AND HERALD PUB. ASSN.
at Takama Park, Washington, D. C., U.S.A.

Subscription Rates

United States and Canada

Yearly subscription - - - - \$1.00

Clubs of two or more copies to one

address, one year, each - - .85

Foreign Countries Where Extra Postage

Is Required

Yearly subscription - - - - \$1.15

Clubs of two or more copies to one

address, one year, each - - 1.00

EDITOR - - - - - T. E. BOWEN

Associate Editors

Steen Rasmussen, Alfred W. Peterson

Assistant Editors: Mrs. Grace D. Mace,

Mrs. Marjorie W. Marsh

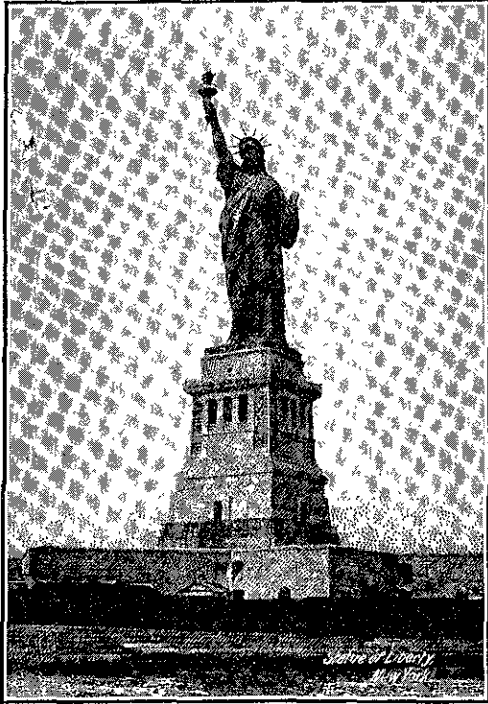
EDITORIAL COUNCIL

J. L. McElhany, M. E. Kern, H. T. Elliott

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Religious Liberty Day, March 6

**Oh, Keep the Torch
of Freedom Bright!**



**Religious Liberty Service,
Sabbath, March 6**

(Suggestive Program, Prepared by Secretaries of the Religious Liberty Department of the General Conference)

OPENING SONG: "The Solid Rock,"
No. 294 in "Christ in Song."

SCRIPTURE LESSON: Psalm 124.

PRAYER.

SONG: "In the Cross of Christ," No.
446 in "Christ in Song."

READING: "Living in Ominous Times."

READING: "The Sword vs. the Cross."

**OFFERING FOR RELIGIOUS LIBERTY
WORK.**

**RENEWAL OF SUBSCRIPTIONS AND
CLUBS FOR "LIBERTY MAGAZINE."**

SONG: "Faith of Our Fathers," No.
678 in "Christ in Song."

Dear sentinel beside the sea,
Our symbol, true, of Liberty,—
Oh, keep the torch of Freedom bright,
Hold forth the light! Hold forth the light!

Oh, may this spark of freedom shine
In every heart, with light divine;
And may we all take careful heed
That we are free, are "free indeed."

O Liberty, sweet Liberty,
Our fathers bled and died for thee;
Then leave us not, oh, we implore,
Abide with us forevermore!

—Mrs. J. F. Moser.

Living in Ominous Times

BY HEBER H. VOTAW

ADVENTISTS delight to speak of themselves as a people of prophecy. Not only do we believe that we came into being for a specific work, but we believe that we came at a definite time in fulfillment of God's plan, purpose, and prophetic utterance.

Not only has great light been shed upon the prophecies of the Scriptures in our age, but our Father graciously gave to this people a manifestation of the Spirit of prophecy. "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7.

The prophetic word of God cannot fail. Man's understanding may often be at fault; man's interpretation can easily be a mistaken one. The horizon of the future must be dim to man, but it is clear to God. Our finite comprehension perceives but little of the complex events which are a part of the closing conflict between good and evil, between Christ and Satan. Knowing and understanding but little of what is transpiring, from

our limited knowledge we may draw conclusions which are erroneous.

Frequently, what God intends as a blessing is misused by men. Prophecy is to warn and admonish and enlighten us. Too often we seek to interpret it so that we may know in minute detail just what will occur, just how it will occur, and just when it will occur. We may not say in words, "My Lord delayeth His coming," but we may believe and teach that certain events must occur in a certain way before Christ's return. Thus by indirection we may say that which we do not actually put into words. Apparently many have so firmly fixed their faith upon their conception of the manner in which prophecy must be fulfilled that any variation from such a conception would not be recognized as fulfilled or fulfilling prophecy. This is dangerous. For mortals to demand that certain events must take place when God in His wisdom may have planned otherwise is presumptuous, and the result may be fatal. If our eyes are fastened upon what we think must come,

it may be easy to miss the significance of what actually occurs.

Recognizing our limitations, we need not refuse to study prophecy and seek its meaning, but we must keep our minds so open that if the fulfillment should appear from a quarter other than that from which we had expected, we would still be ready to appreciate it and be admonished by it.

The papers, almost daily, carry records of happenings that a few years ago would have seemed impossible. A war to end war was fought—a war to make the world safe for democracy. Now almost all Europe is an armed camp. It is said that there are more men under arms today than there ever were in any peace-time period in all the world's history. This growth of the military spirit in the old world is choking the plant of democracy.

In America, forces are at work which demand a revision of the charter of our government—the Constitution. No one can foretell with accuracy what may occur. It seems clear from the prophecies of the word of God that even in our fair land the principles of the democratic form of government will be repudiated; that persecution will arise; that church and state will form some kind of union, and that the church will dictate many policies of the state. Madison's admonition was wise. Said he: "It is proper to take alarm at the first experiment upon our liberties." It is worthy of note that in the beginning of our nation's life "the freemen of America did not wait till usurped power had strengthened itself by exercise. . . . They saw all the consequences in the principle, and they avoided the consequences by denying the principle."

The papal church is seeking with renewed force to break down some of the bulwarks providing for the complete separation of church and state. In Ohio, for instance, the Catholics have made efforts before three sessions of the legislature to secure state aid for their parochial schools. The endeavors of those who have believed in the fundamental American principles have up to the present thwarted these efforts. The last election saw the friends of state aid for parochial schools swept into power, and the Catholics are jubilant. They believe that victory is within their grasp and

that from Ohio the same policy will spread to the rest of the nation. In other States the forces of intolerance are seeking other means of circumscribing the liberties we have enjoyed, and in many quarters, strange doctrines are being taught.

Just how persecution will arise no one knows. I think no one in our ranks ever dreamed of calendar reform as a source of danger before it appeared from a clear sky. What may be the result of agitation on this matter it is impossible to say. The task of the church in the field of religious liberty is a work of education. It is not enough merely to oppose vicious laws. We are seeking to save men from error of all kinds, and there is no more subtle, dangerous error than belief that conscience can be directed by force. The persecuted are a thousandfold better off than the persecutors. God can make the darkest dungeon light with heaven's glory, but God can find no place in the hearts of those who persist in denying to others what the fathers of our nation called "inalienable rights." We do well to remember that the great apostle Paul was once a persecutor, and we must not doubt that from the ranks of those who now oppose us bitterly will come some of our ablest defenders.

Our religious-liberty literature makes friends for us. Our principles are recognized as just and right by hundreds of the nation's officials, State and Federal, and by the leaders of the bar. Let us thank God for the light that has been shed upon our pathway. Let us acknowledge our debts to all who are less fortunate. Let us forget self in our efforts for all who in their mistaken ideas may be working for any plans that would lead

to a union of church and state. Let us remember that the religious-liberty work is a definite part of the third angel's message, that the author of liberty is Jesus Christ, who said, "If any man hear My words, and believe not, I judge him not," that in the very closing scenes of this earth's history we shall be called upon to stand before kings and rulers, before judges and councils, before legislatures and parliaments, to expound the great principle of rendering to Caesar the things which are Caesar's and to God the things that are God's. Let us prepare now, before the storm breaks.

The Sword Versus the Cross

BY C. S. LONGACRE

THE conflict is raging today between the sword and the cross. An apostate church always makes its appeal to the sword—the state, and the true church always relies upon the power of the cross—the Christ of Calvary. The spirit of force and the spirit of love are the distinguishing characteristics of the false church and the true. The uplifted cross of Calvary expresses the fullness of divine love for sinners, and is the only means of saving them. The uplifted sword of the state expresses the fullness of human wrath against criminals, and is the only defense of the state against the wicked.

The church of Christianity and the church which seeks union with civil government are as opposite in nature and function as the Prince of light and peace and the prince of darkness and of war. There never was a time when these two divergent concepts were in more deadly conflict than they are today. The most seductive meth-

Instruction for Church Elders

Do all you can in advance of Religious Liberty Day to arouse the people's interest in religious liberty, so that they may come prepared to give a liberal offering on Religious Liberty Day, and also be ready to renew their individual subscriptions and church clubs to the *Liberty* magazine. Although the regular subscription price is 50 cents annually, yet in clubs of four or more to individual addresses it can be obtained for 25 cents for a yearly subscription. Many church missionary societies take a club of 50 copies which costs the societies only \$12.50 for the entire year.

The regular offering on Religious Liberty Day goes to the conferences to enable them to send the *Liberty* magazine to all State officials, lawmakers, law enforcers, editors, and other professional men. Dear Elder, if you fail to carry out this program, or your own, and our people are not given an opportunity to contribute to the cause of religious freedom, our heritage of freedom may suffer an irreparable loss in this testing and trying time.

C. S. LONGACRE AND H. H. VOTAW,
Secretaries, Religious Liberty Assn.

ods are being employed by his satanic majesty to gain the ascendancy over the loyal followers of Christ. Satan and his angels have transformed themselves into pretended messengers of light. The popular church leaders are advocating what is popularly known as the "social gospel" in both the Catholic and the Protestant churches, and the statesmen in control of the different countries are advocating the "totalitarian" forms of government. Both the "social gospel" and the "totalitarian" form of government are destructive of individual liberty involving human rights, religious freedom, and government by the people.

The Social Gospel

What is the "social gospel"? It is a new gospel advocated by the popular church leaders of today which embraces a remedial legislative program covering all the ills of life in man's relationship to God as well as to man. It is the same identical doctrine as "church totalitarianism"—ruling all men in all things—as is now put in operation in the "totalitarian state" in Germany. It is a substitution, by modern Christianity, of the sword for the cross.

The "social gospel" aims to establish the kingdom of God here in this wicked world through social, economic, political, and religious reforms by means of social evolution and civic legislation. Its aim is to usher the kingdom of God—a triumphant church—into this world through the gateway of politics, and to make men good by law. In other words, the "social gospel" advocates have abandoned doing the work of God by the means of miracles of grace and the preaching of the old-time gospel of individual faith in the vicarious sacrifice of Christ. That process, they claim, is too slow, and has proved a failure. We must work, they say, to save not the individual, but society as a mass. This can be done only by improving our social condition, by revolutionizing our modern age to conform to the social creed of the modernized church.

Under the "social gospel" the church is to formulate a legislative program for the state which is to cure all the social ills in the world and gradually build up and establish the New Jerusalem upon this earth. Man, by his own efforts, is to establish the kingdom of God in this world.

The preachers are to work more for the salvation of men and less for the salvation of souls—more for the earth and less for heaven. The individual is to become a mere cog in the great collective wheel of society.

The "social gospel" advocates have actually captured the faculties and curricula of most of the theological seminaries of the land. They are in charge of the most influential metropolitan pulpits, and they have gained the confidence of many of the rulers and leading statesmen of the world. The need of a coming Saviour to restore this old world and deliver His people from the power of the grave is denied, because the world is to be reclaimed and rejuvenated by legislative action.

Under the plan of the "social gospel" all the various churches of Protestantism are to combine to make the program effective. The Federal Council of Churches in America is definitely committed to the "social gospel" scheme of reforming the world. One of the planks in the program of the Federal Council of Protestant Churches is compulsory Sunday observance under the penal codes. The International Federal Council of Protestant and Catholic Churches has a still wider program. Its objective is to save the whole world, to reform all the kingdoms of this evil world, and make them the kingdoms of our Lord. All this transformation is to be accomplished not by the power of God or the preaching of the old-time gospel, but by means of a new "social gospel". "through education, legislation, and industrial readjustment."

The prophet Daniel was shown by a divine revelation that all the kingdoms of this world were to be destroyed, and that the kingdom of God

was to be set up "without hands," or "without human instrumentality." The "social gospel" plans to reverse this order. Its advocates have turned away from the Bible, and are attempting to bring about the organic unity of all the churches, unity of faith and unity of action by the compromise of fundamental principles, by the destruction of individual freedom in religious matters, and by apostasy from the truths of the Scriptures. The cross of Christ is being abandoned for the sword of Caesar.

A Lesson From the Past

But this is not an entirely new thing. Before the days of Constantine the Great, the early Christian church was split up into more than six hundred divergent sects. A movement was started among the great church leaders of the principal metropolitan centers to bring about organic church unity and uniformity and conformity in faith. Conditions of the then-known world were bad: crime was on the increase, morality was at a low ebb, and the Roman Empire was disintegrating. The opportunity had arrived for militant Christianity to build itself strong upon the ruins of the fall of the Roman Empire, provided all the churches of Christendom presented a united and solid front. All churches of divergent faiths were requested to join in a movement to bring about church unity by surrendering differences of faith and doctrine. Hundreds of the most powerful sects joined the movement to create a universal church, which later was called the Catholic Church, which means universal church. This universal church gained in strength and numbers, and became intolerant as it obtained favors and legal sanctions from the government. Soon members of those sects which refused to join the universal-church movement were called odious names and brauded as "heretics." The universal church became so powerful that it gained the supremacy over the state, and then the church employed the sword of Caesar to compel conformity to the creed of the church, and abandoned the cross of Christ as the means of saving men. The church of medievalism finally became so oppressive and so corrupt that another movement was started, known as Protestantism.

Soul Liberty

THINK not to shackle mind or heart:
The thought's as free as bird on wing,
And love to God is not controlled
By law nor chain nor other thing.

Man must be loyal to himself,
Which means he must to God be true,
In whom he lives and being has,
To whom alone his all is due.

Religion's not a legal thing,
It's not a form to be observed.
It's that which binds our hearts to God,
And brings us blessings undeserved.

Oh, no, the heart cannot be bound,
Except by cords of love divine.
Each soul must for himself declare,
O God, my heart of hearts is Thine.

—C. P. Bollman.

At first Protestantism relied wholly upon the Bible as its rule of faith and upon the cross of Christ to win and draw men to Christ. When the great Protestant leaders gained the upper hand by virtue of numerical strength and legal sanction, they employed the sword of Caesar not only against their Catholic enemies, but against other Protestants who were in the minority. The great Luther who so ably defended the word of God as sufficient to subdue all enemies without the aid of carnal weapons, under the plea of "dire necessity" in meeting an "emergency" forsook the power of the cross and appealed to the sword of Caesar, recommending that "the enemies of God" be shot down like wild animals. Luther's own program of religious reforms was executed with the co-operation of the state, and his new alliance with the state was not only invoked for the preservation of the purity of doctrine as taught by the Lutheran Church, but for the punishment of "heretics." John Calvin, when he became the head of the Geneva government, vigorously defended the maintenance of orthodoxy and morality by the police power of the state. Servetus believed in religious liberty and separation of church and state, and opposed Calvin's enforcement of religion by the civil authority.

This does not sound heretical today in America, but it was with Calvin in Geneva. Calvin had Servetus arrested, tried for heresy, condemned and burned at the stake. There was no justification for such an act, and be it said to the credit of modern Calvinists that they have repudiated and disavowed Calvin's rash and inexcusable act of inquisitorial cruelty by erecting an "expiratory monument" on the site of the burning.

Zwingli, the Reformer in Zurich, forsook the uplifted cross for an uplifted sword, and perished with the sword in battle. John Knox and all the other English Protestant Reformers, with the exception of Roger Williams, believed as the Catholic Church did, that the church and the state should unite their efforts to maintain a uniform state religion and suppress all variations and dissensions.

The Puritan theory of the "Holy state," as it attempted to realize it-

self in the new world, was the embodiment of the totalitarian church and state scheme to rule all men in all things, both human and divine, just as it is now attempted in Germany, and just as it was attempted by pagan Rome under emperors and by Papal Rome under the popes.

The Present Totalitarian Theory

The "social gospel" so ardently advocated by all the popular churches of today is the old totalitarian theory—"to rule all men in all things." The totalitarian governments in Europe are, Germany with its Hitler, Italy with its Mussolini, and Russia with its Stalin, all of which seek to rule all men in all things, both civil and religious. Now that many of the popular churches are joining hands in an effort to put "social gospel" into effect in every country of the world, which must lead to the totalitarian scheme of uniformity and universality in religion, buttressed by the state,—the dissenting minority sects will be isolated and made the objects of persecution.

A totalitarian theory of government, whether advocated by the church or the state, brooks no rivals and tolerates no opposition. It makes the state religion and the state government supreme in all things. Conformity and uniformity are the inexorable requirements of the totalitarian church and state regime, just as they were in medieval times, in papalized Europe and Puritanized America. Just as Germany under its totalitarian government today forbids all public preaching and the publication of any religious literature of dissenting minority sects, so the totalitarian "social gospel" when once it becomes effective, through a universal church movement in the various countries, will make it next to impossible for dissenting sects to function anywhere.

Seventh-day Adventists, who believe and teach that when the laws of the land conflict with the law of God they must obey God rather than men, and that the Bible is the only rule of faith, and who acknowledge Christ as the soon-coming King who will destroy all the governments of earth and establish His kingdom upon their ruins, are already incurring the wrath of the dictatorial forms of government. These governments do

not tolerate any teaching concerning the destruction of earthly kingdoms, or any teaching which encourages the people to give their allegiance to any kingdom but the earthly kingdom in which they now live. They will not permit a divided allegiance in anything that would detract from an absolute loyalty to their own laws and earthly regime.

Even the democratic and liberty-loving Republic of the United States attempted to put the totalitarian scheme of government into operation a few years ago under the ubiquitous NRA, which aimed to control all men in all things both civil and religious. This danger is still imminent, and none can tell how soon the American Republic will repudiate every principle of its republican form of government, its constitutional guaranties of human rights, and its Protestant ideals of a separation of church and state.

The times in which we live are ominous with evil forebodings. The churches, both Protestant and Catholic, are accepting state patronage by the millions of dollars for the support of their religious institutions, and state patronage means the surrender of church independence and freedom of action. The churches are clamoring for the teaching of religion in the public schools, for compulsory Sunday-observance laws, for a revised calendar which would alter the weekly cycle and abolish the Sabbath of the fourth commandment, and for a "social gospel" which will impose the social creed of the modernistic church upon all men in both secular and spiritual realms. Personal liberty and religious liberty are to be surrendered as democratic myths for the group benefits to be derived under the church and state totalitarian scheme of government.

This constitutes a challenge to every liberty-loving citizen and to every Christian. Especially does this intolerant program constitute a challenge to Seventh-day Adventists, to whom there have been committed grave responsibilities, since "the banner of truth and religious liberty held aloft by the founders of the gospel church . . . has, in this last conflict been committed to our hands." This banner we must seize with clean hands, or we shall prove as unworthy as those of the past who have permitted it to

trail in the dust. What God needs today is brave and loyal soldiers of the cross, who believe that the power of the cross is mightier than that of the sword. Christian soldiers are needed now who dare to do and to die in the cause of right, who will not falter in battle, who will not equivocate or compromise when error assaults truth and tyranny challenges liberty.

The *Liberty* magazine is nationally recognized as an uncompromising champion of the fundamental principles of civil and religious liberty. It proposes to make no compromise between truth and error, between right and wrong. It appeals to the church to fight its battles with an uplifted cross and make Christ the center of all its preaching and the source of all its power to win sinners. It appeals to the state to function in civil things only. In this crisis the *Liberty* magazine is destined to play an important role as the issues are joined. Let every loyal Seventh-day Adventist rededicate his life to the cause of religious liberty and by a generous gift make it possible for the conference to send the *Liberty* magazine to every lawmaker and law-enforcement officer, to every editor and every library, and to as many teachers and preachers as possible. Silence now is not golden, but "yellow." Inaction now is not prudence, but cowardice. Withholding our means now will not fill our coffers, but empty them. If it was ever true that "eternal vigilance is the price of liberty" it is true now.

✻ ✻

Supplementary Study on Religious Liberty

(Excerpts From Spirit of Prophecy Instruction)

THE founders of the American Republic and the framers of the Federal Constitution were the first lawmakers to place a limitation upon the powers of civil government and to make the conscience of the individual supreme and inviolate. They denied the right of the civil government to rule all men in all things. Concerning these pioneers we read:

"The framers of the Constitution recognized the eternal principle that man's relation with his God is above human legislation, and his rights of conscience inalienable. Reasoning was not necessary to establish this truth; we are conscious of it in our own

(Continued on page 10)

Church Missionary Services

March 6

MISSIONARY TOPIC: "Ministry of Our Magazines."

TEXT: Matthew 13:3-8.

SUGGESTIONS: The work of those who scatter seeds of truth by the sale of our full-message magazines is aptly illustrated in the Saviour's parable. The important place our magazines are to fill in the literature ministry of this denomination is described by the Spirit of prophecy in the following well-known quotations:

"Papers and books are the Lord's means of keeping the message for this time continually before the people."

—*"Testimonies," Vol. VI, p. 315.*

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals." —*"Colporteur Evangelist," p. 100.*

"Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John on the isle of Patmos." —*Id., p. 101.*

The ministry of our magazines reaches an important field seldom touched by the preacher or colporteur. Hundreds of consecrated women engaged in the sale of single copies find ready access to the offices of professional and business people. A few words of explanation, a smile, and one after another these people, so difficult to contact in other ways, receive the printed page that points the way to eternal salvation.

In the capital of a Midwestern city, while working in one of the government office buildings, a sister sold 122 magazines and seven yearly subscriptions. Month by month her customers in that building manifest continued interest by receiving gladly our message-filled periodicals. In another large city a magazine worker has built up, over a period of years, a list of between 500 and 600 customers to whom she delivers various periodicals each month. A young woman in New England not only sold sufficient magazines in one summer to earn a full scholarship to Atlantic Union

College, but was able, in that limited time, to sell 1,000 more than the number required.

Many Seventh-day Adventist young people have been enabled to enter our colleges and academies and receive a Christian education by taking advantage of the opportunity provided through the sale of our denominational magazines. Not only is this true, but the sale of our magazines is providing church school tuition, mission offerings, church expense, and in many cases a livelihood for those who otherwise would be destitute. This is a work in which every member of the church can take part. Men, women, and youth—yes, even boys and girls—are finding in the sale of our periodicals, or the taking of subscriptions, the solution to financial problems, and are at the same time engaged in a most fruitful line of soul-winning endeavor.

In this world we must measure the results of such work largely in dollars and cents, but in the earth made new, a host of precious souls, redeemed by the blood of Jesus, will stand on the sea of glass and sing the song of Moses and the Lamb, having received their first knowledge of the third angel's message through our periodicals and magazines. God's blessing rests upon this work, and His angels accompany those who faithfully witness for Him in this way.

C. E. PALMER.

March 13

MISSIONARY TOPIC: The Youth—God's "Helping Hand."

TEXT: Lamentations 3:27.

SUGGESTIONS: This is the beginning of "Missionary Volunteer Week,"—a youth's week! A week especially devoted to the winning of unconverted and backslidden youth connected with the families of the church, and to the deepening of the Christian experience of those young people who have previously accepted Christ as their Saviour!

How can the adult members of the church help to reach the objectives involved in this special week? is a question which may be asked. There is

much that can be done and must be done, but a thing of primary importance is to pray for the youth, and equally important are an understanding heart and tactful, sympathetic interest. "The work that lies nearest to our church members is to become interested in our youth."—*"Testimonies," Vol. VI, p. 196.* "Why should not labor for the youth in our borders be regarded as missionary work of the highest kind? . . . The youth are the objects of Satan's special attacks; but kindness, courtesy, and the sympathy which flows from a heart filled with love to Jesus, will gain their confidence, and save them from many a snare of the enemy. The youth need . . . painstaking, prayerful, careful labor."—*"Gospel Workers," pp. 207, 208.*

What a vast amount of good the 115,787 young people now connected with the Missionary Volunteer Society throughout the world can do. The latest world reports reveal the fact that the youth are intensely interested in giving Bible readings, holding cottage meetings, making missionary visits, distributing literature, doing Christian help work of various kinds, and winning other young people.

Are the youth in your church counted in the ranks of these active young people? They can become just as interested and just as faithful in soul winning and in missionary work as any others. The servant of God has given us the following instruction:

"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."—*"Testimonies," Vol. VI, p. 435.*

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. . . . They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in

which they may take part, and let them be given instruction and help."—*"Gospel Workers," p. 210.*

Are you sharing with the youth of your church your privileges and responsibilities in God's cause?

May the youth in every Seventh-day Adventist church be helped to find their place in the service of our King, and then will be better understood the meaning of that statement,—*"The Lord has appointed the youth to be His helping hand."*—*"Testimonies," Vol. VII, p. 64.*

MRS. MARJORIE W. MARSH.

March 20

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Luke 9:23.

SUGGESTIONS: The child of God is admonished to be a cross-bearer. What an honorable position. There will be no crown-bearers in heaven who have not been cross-bearers here below. It is a daily cross-bearing that the Saviour speaks of, and it is a daily following in His footsteps of service that He refers to in our text. There are many burdens for all to bear in God's work, yet the burdens are light. As our church members have been performing their tasks of love for the Master during the last few weeks, witnessing for Him here and there, let their testimonies ring in the church when opportunity is presented. There is always some timid or lukewarm soul who is strengthened and warmed through the personal testimony of some one who has been out on the highway or in the hedges inviting souls to the marriage supper of the Lamb. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." It is not for ourselves we toil, not for our own benefit we testify, but for others. S. RASMUSSEN.

March 27

MISSIONARY TOPIC: Plans for the Missions Extension Campaign.

TEXT: Isaiah 32:20.

SUGGESTIONS: The prophet Isaiah looks down through the years to the time when literally it will be possible to sow the seeds of truth beside all waters. As we look over the list of projects to receive financial help through the 1937 Missions Extension Offering, we are convinced that surely the time to which Isaiah referred is here, and we are the people who are

privileged to take part in the seed sowing in all parts of the earth. As we look over the list, we see that a hospital is to be established on the Solomon Islands. One of our doctors in Australia is under appointment to take charge of this mission hospital as soon as the Missions Extension Fund provides the equipment. In the far interior of New Guinea, among those native people only recently discovered, an investment of five hundred dollars is provided for medical supplies. Our missionaries in New Guinea encounter pitiful conditions, due to the sores and diseases afflicting the natives, and medicines are greatly needed. Then there is a school to be built in Madagascar, a dispensary in far-off Mongolia-Tibet, a school established in Tanganyika, Africa. What a privilege that we who live down near the end of time can sow beside all these waters in foreign lands. Then very soon a glorious harvest will be reaped from the seed we have helped to plant, and the angels will lay at our feet sheaves of ripened grain.

But while scattering seed on foreign shores, we may also plant seeds in the fertile soil of our own neighborhood and community. Our publishing houses provide literature especially prepared for this year's Missions Extension campaign, and we should scatter the books, magazines, and periodicals with a generous hand. On April 24, the Missions Extension Offering will be taken, and there is no better way to provide for a generous offering than by planning now to obtain literature and sell it, dedicating the proceeds to the strengthening of God's cause in many distant lands. "Blessed are ye that sow beside all waters." Let none miss the showers of blessing which will come upon God's people throughout the world as they rally to the Missions Extension opportunity. W. H. BERGHERM.

A Bequest

PATRICK HENRY appended to his will the following statements: "There is one thing more I wish I could leave you all,—the religion of Jesus Christ. With this, though you had nothing else, you could be happy. Without this, though you had all things else, you could not be happy."

Departmental Activities

A Challenge to Laymen

RECENTLY there appeared in the *Saturday Evening Post* a challenge to some Seventh-day Adventist laymen. It states that 300,000 Americans live in trailers, and quotes the great statistician, Roger Babson, as predicting that in twenty years half the population of the United States will live in portable houses. Then comes the challenge in these words: "A trailer church, to visit small settlements without priest or pastor is just around the corner."

We wonder as we wait for the trailer to appear up the highway if it will be equipped with a folding organ, a loud speaker, a projectoscope with films, prophetic charts, and chauffeured by an enthusiastic Adventist layman, giving lectures nightly on street corners and in auto camps, and scattering the *Signs, Present Truth*, and tracts by the millions along the highway. Yes, this is a field for Seventh-day Adventist laymen, and it affords a challenge for greater evangelism.

HENRY F. BROWN.

✻ ✻

Missions Extension Plans and Offering

THE twofold opportunity afforded in the Missions Extension Plan is that it calls upon the leaders, ministers, church officers, and lay members to plan, devise, and execute ways and means whereby all can be trained, educated, and equipped to do personal soul winning, both in the home field and in foreign fields. I have always been a firm believer in foreign missions, I have labored earnestly in behalf of foreign missions, I have given liberally of my means to help foreign missions, but I do not believe that I am fully carrying out the Master's commands when I neglect home missions or personal work for others. No matter what our position, office, or occupation may be, no matter where we may live, at home or in a foreign land, our business is personal soul winning.

It is said that in a certain country a chain system is put into operation. Land is purchased on which corn is

grown to feed hogs, to make more money to buy more land, to grow more corn to feed more hogs, and to make more money to buy more land. We, too, have an endless chain of opportunity in the Missions Extension Plan. We can take our Big Week literature, go from house to house, get in touch with interested people, and win them to Christ. Then train them to do personal work, to win more souls, to bring in more funds to send more missionaries, and to do more personal work to win more souls. We can teach, train, and equip all church members, both at home and abroad, to labor for the Lord Jesus and carry out His great commission for the church. There are wonders to be accomplished in the twofold Missions Extension Plan if all will follow the Master's marching orders.

A good way to raise the Missions Extension Fund Offering is to plan for the entire church to take an active part. Call a meeting of the church board, and plan for the real campaign. I like the original "Big Week" method; and the new plan of taking a Missions Extension Fund Offering works fine with it, because some like to sell literature, and others like to give. All can take part. I like the "band" system of organizing the church, and probably the best and easiest way is to use the Sabbath school classes for "bands," and have a correspondence band for the home department members. Last year we used a practical device that worked. We purchased enough Bristol-board cards of varied colors—pink, blue, red, green, and yellow—one for each class, then drew large squares, 3" x 3", to represent the individual goal, and in these squares we placed or pasted another little cardboard square, 2" x 2". We tried to make the colors harmonize and stand out in bold relief. During the Fifteen Minute Service the missionary leader called for the Big Week report. Each band leader ascertained what his band had done during the week, and reported it to the missionary leader of the church. He then asked band leader No. 1 to tear off the squares repre-

senting the amount of money his band had received. As one band after another reported, all the others looking on, it created friendly rivalry, and this visible information inspired the whole church to activity.

A good way to reach the Missions Extension Fund Offering is for the shepherds to lead; then the sheep will follow. The best way to do anything is to go at it with a determination to win. One must have confidence, faith, and love for a thing in order to succeed; and he must know by practical experience that his methods and plans are feasible.

J. CAPMAN.

✻ ✻

A Unique Literature Catalogue

(Continued from pages 10 and 11 of FEBRUARY GAZETTE)

A COLPORTEUR often gives "Counsels on Health" in the homes he enters. He has opportunity for "Medical Ministry" by giving "Simple Treatments for Common Ailments." He points out the "Road to Health," and teaches the people that "The Hope of the Race" lies in "Keeping Well." He is really a "Home Physician," and by his "Home Nursing" he makes himself useful in "Epidemics." Thus the colporteur imitates Jesus in His "Ministry of Healing," and helps people find "Health and Happiness."

The colporteur is always glad to hear the invitation "Let's Eat," but he never responds, "Please Pass the Bacon." He often wishes he could get "Better Meals for Less," and that women knew more about "Good Food and How to Prepare It." He himself is quite an expert "Home Dietitian," and teaches many a lesson on the "Science of Food and Cookery." This is another way in which the colporteur brings "Life and Health" to the public.

Sometimes the colporteur has the task of "Straightening Out Mrs. Perkins" when she asks, "Can I Keep the Sabbath?" He is glad to impress upon her the "Surety of the Bible," and the blessing that comes with keeping "The Lord's Day the Test of the Ages." Sometimes he leaves behind him a "Marked Bible" for the members of the household where he has stayed, to read. Then what joy the colporteur feels when later he hears of "Mary Kennedy's Victory" or learns that "Mr. Ingle Comes

Through" to victory over "Tobacco." He is glad to turn his hand to help in "The Repairing of Sam Brown," if only afterward Sam will listen while he explains the "Belief and Work of Seventh-day Adventists." He knows that wherever he goes with "God's Book" he will be making "Footprints to Success," and he rejoices in the "Triumphs of Faith."

The colporteur is always glad when he is invited to stay in a "Real Home," presided over by a "Mother and Child." A true colporteur is a "Children's Friend," and enjoys having the mother tell him "All About the Baby." He compliments the "Early Writings" of "Joan and Peter" and the other "Growing Boys and Girls" who are just starting to school and are learning to read from "True Education Readers," beginning, of course, with "Gospel Primer." In return, he shows them "Bible Pictures for Little Tots," or draws "Midget Pictures" for them. He knows that all "Through Early Childhood" the "Story Hour" is the time for "Bedtime Stories," and he also knows the "Best Stories" to tell; in fact, they are the "Sweetest Stories Ever Told." By means of the "Art of Christian Story-Telling" he is able to tell "Stories for Little Folks" that are far better than "Stories of Clever Dogs" or the "Adventures of Joe and Judy," or even "Stories Mother Told." They are "Really Trulies," "Hero Tales of the Bible," such as, "The Story of Joseph," "The Story of Moses," "The Story of Job," "The Story of Esther," "The Story of Daniel," and the "Story of Jesus." The children like to tell him stories in return, and one of them eagerly exclaims, "I Remember" when I saw "Uncle Ben's Cloverfield." Another says he likes his stories as well as "Uncle Ben's Bible Stories."

The colporteur does not stop with attention to the children in the homes where he stays. He brings "Messages to Young People" who may soon be "Makers of the Home" themselves, and gives advice on "Love, Courtship, and Marriage" to those for whom the "Bridal Bells" will soon ring.

In some homes the colporteur teaches the "Gospel in Song" by singing "Joyful Songs for Boys and Girls." Often he cheers his own lonely road by singing "Hymns and Tunes" or "Songs of Zion."

A good colporteur is also a "Youth's Instructor," and can give "Counsels to Teachers, Parents, and Students" on the "Fundamentals of Christian Education." His work occupies the full week, for on the seventh day he is a "Sabbath School Worker" as a "Soul-Winning Teacher" in a "Soul-Winning Sabbath School," where he tells "Bible Stories for the Cradle Roll."

Literature work is a fine "Education." The colporteur evangelist learns to say "Blessed Be Drudgery," as he lives the "Life That Wins" and leads people "Out of the Dark" into "The Lighted Way," where they find the "Dawn of a New Day," and see a "Light in the Valley" that leads to "The Other Side of Death."

As these "Fishers of Men" make "Use of the Voice" in teaching "The Atoning Work of Christ," folk often ask them, "Why Pray?" They answer that we must pray to keep "In Touch With God," which is the only way to live a "Life of Victory," and they recommend attendance at "52 Prayer Meetings" each year.

True colporteurs are always "Men of Might." They work in the crowded cities, or they may be "Jungle Heroes." Wherever they go, the "Ministry of Angels" keeps them from the assaults of "Satan," and their experiences with "The Printing Press and the Gospel" are among the "Miracles of Modern Missions."

When "The Great Controversy" is over, and "The Desire of Ages" has come, the colporteur will rest beside "Rivers of Living Water," there to meet many to whom he has brought "Present Truth." With "Patriarchs and Prophets" and "Prophets and Kings" he will enjoy "The Saints' Inheritance" of "Our Paradise Home" in "The Promised Land."—*Selected.*

Supplementary Study on Religious Liberty

(Continued from page 7)

bosoms. It is this consciousness which, in defiance of human laws, has sustained so many martyrs in tortures and flames. They felt that their duty to God was superior to human enactments, and that man could exercise no authority over their consciences. It is an inborn principle which nothing can eradicate."—*The Great Controversy*, pp. 295, 296.

"The founders of the nation wisely sought to guard against the employ-

ment of secular power on the part of the church, with its inevitable result—intolerance and persecution."—*Id.*, p. 442.

"Among the Christian exiles who first fled to America, and sought an asylum from royal oppression and priestly intolerance, were many who determined to establish a government upon the broad foundation of civil and religious liberty. Their views found place in the Declaration of Independence."—*Id.*, p. 441.

Our part in the present drama is set forth as follows:

"We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God's word must be recognized as above all human legislation."—*Acts of the Apostles*, p. 69.

"To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battlefield comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue. Now, as in the days of Mordecai, the Lord will vindicate his truth and his people."—*Testimonies*, Vol. V, p. 451.

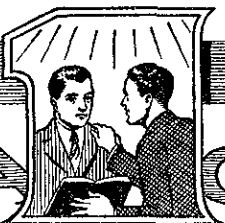
"God has revealed what is to take place in the last days, that his people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter his faithful ones in the day of trouble. . . . It is our duty to do all in our power to avert the threatened danger. . . . We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Id.*, p. 452.

Speaking of the official organ of the Religious Liberty Association, which was then known as the *Sentinel*, but is now the *Liberty* magazine, Sister White says:

"The *Sentinel* is like a trumpet giving a certain sound; and all our people should read it carefully, and then send it to some relative or friend, thus putting to the best use the light that God has given them."—*Id.*, p. 718.

The *Liberty* magazine is a mighty trumpet in behalf of the true principles of freedom and liberty. Upon every lover of truth rests the responsibility of letting its voice be heard all over our fair land. What shall we do at this time to "put to the best use the light that God has given?"

WIN ONE LEAGUE



Introduction

WE take pleasure in introducing to the readers of the CHURCH OFFICERS' GAZETTE a new and permanent feature of the Home Missionary Department section, known as "The 'Win One' League." At the Fall Council of 1936, special emphasis was placed on the importance of that phase of personal evangelism underlying the "Win One" movement, and the following recommendation was passed, giving full authorization and endorsement to the plan:

"WHEREAS, The speedy proclamation of the advent message to all the world in this generation depends to a large extent upon the active and intelligent cooperation of our church members in a well-organized, soul-winning endeavor,

"We Recommend, 1. That every believer be encouraged to join in a world-wide "Win One" movement, maintaining a definite prayer list, and by personal, soul-winning efforts seek to win at least one soul to Christ before the close of 1937. 2. That we appeal to our ministry to assist in marshaling our lay forces for attaining this worthy objective."

Since the Fall Council much has been said and written concerning the importance of this advance move, and in every church the "Win One" League Covenant card has been presented for

"If to Christ our only King
Men redeemed we strive to bring,
Just one way may this be done—
We must win them one by one.

"Side by side we stand each day,
Saved are we, but lost are they;
They will come if we but dare
Speak a word backed up by prayer.

"If you'll bring the one next to you,
And I bring the one next to me,
In no time at all we'll have them all,
So win them, win them one by one."

the signatures of all who unite in the aims and objectives set forth. A facsimile of the Covenant Card is furnished herewith. A supply of these cards should be kept on hand in every church, and frequent calls made for additional enrollments. Each month inspirational material will be furnished through this section of the GAZETTE, pertaining especially to the developments and experiences connected with the "Win One" movement.

The "Win One" League is only one phase of the great layman's movement, and its objective is not new in theory; but the emphasis now being placed on this important endeavor, and the acceptance of personal responsibility entailed, will, we believe, lead into far richer fields of practical soul-winning contacts than have heretofore been entered. In our work for God there is need of being definite and positive. There must be a passion for souls which will not be satisfied until results are seen. God is with us, and "this is the confidence we have

in Him, that, if we ask anything according to His will, He heareth us." And we are told that He is "not willing that any should perish, but that all should come to repentance." Therefore we have the right to "ask, and receive" the definite answer to our prayers in behalf of the salvation of souls. Many "accomplish little because they attempt little," we are told; and we "let go the arm of the Lord too soon." The covenant card provides for a personal "prayer list"—a sacred roster of names to be presented before the Lord daily in earnest supplication that the Holy Spirit will do its office work upon hearts, and this is backed by a personal pledge of consecration to be used by the Holy Spirit in any way He may direct for the winning of precious souls. Let every Christian covenant to pray and work, and determine not to be satisfied with less than one soul won to Christ by a definite time; and in going after the "one soul," contacts will be made with many more, and we shall reap a rich sheaf for the garner.

(Continued on page 13)

General Conference of Seventh-day Adventists
WORLD-WIDE

"WIN ONE" LEAGUE

(John 1:1, 12)

PERSONAL WORKER'S COVENANT

I hereby enroll as a member of the "WIN ONE" League, and promise, with God's help, to endeavor faithfully to win at least one soul to Christ before the close of this year.

Signed

Address

"There is joy in the presence of the angels of God over one sinner that repenteth." Luke 15:10.

(FRONT OF CARD)

General Conference of Seventh-day
Adventists
WORLD-WIDE "WIN ONE" LEAGUE
I have this day 19...
Signed the "WIN ONE" Covenant Card,
and ask an interest in your prayers that
I may win souls to Christ.
Name
Address
Church
This stub to be handed to Pastor or Leader.

General Conference of Seventh-day
Adventists

WORLD-WIDE

"WIN ONE" LEAGUE

MY PRAYER PLEDGE

1. I will pray daily for the success of the WORLD-WIDE "WIN ONE" League.
2. I will pray daily for the following list of persons and will do all in my power to win them to Christ and His last message.

Name

Address

Name

Address

Name

Address

Name

Address

SIGNED

Name

Address

(BACK OF CARD)

He First Findeth His Own Brother

BY W. H. BERGHERM

THERE is much in the first chapter of John to commend itself to the careful study of every missionary leader. This has been called the "win one chapter," for it gives us the story of how five soul winners won five souls. In this chapter we find the account of the laying of the very foundation stones of the Christian church, and we see that the cornerstone and key-stone are personal evangelism. We do well to study the chapter carefully, and then to ponder the following inspired comment:

"With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church.

"There are many who need the ministrations of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. This saving and sanctifying truth cannot be shut up in his heart."—*"The Desire of Ages,"* p. 141.

There are other outstanding facts relative to personal evangelism revealed in this first chapter of "The Gospel According to St. John." First, personal evangelism is natural to life

itself. Second, it must be characterized by much prayer. Third, it is obligatory upon all. It was this natural thing for Andrew to go and find his own brother, after he himself had discovered the Christ. God made man that way, and Andrew was only following human instinct, characteristic of all men, when he sought to impart to another the joy that had thrilled his own soul.

Personal evangelism must be accompanied by much prayer. The two disciples of John asked Jesus, the Master Soul Winner, "Where dwellest Thou?" Jesus answered, "Come and see." To what place did Jesus lead them? Certainly not to an office, nor even to a house, for He had none. But being in His presence filled the disciples with such an overflowing, radiant joy and peace that their future course of life was forever settled, and they returned to their accustomed environment with a zeal and warmth of soul that led them forth to tell others of their experience. The place to which Jesus took His inquirers was none other than the place of prayer. That was where Jesus ever loved to dwell, and that is where every successful soul winner must dwell.

Let us not overlook the lesson to be found in the reticence of John to mention his own name. It is, you recall, the meek and modest John the beloved who is writing this chapter. And John states that Andrew, who was his companion in that place of prayer, "first findeth his own brother." Somehow Andrew was able to locate that brother of his before John was. He found his own brother first. But as there was a first, there was also a second; and John, ever reluctant to speak of himself, searched for that brother and surely brought him, too, to Jesus. In fact, so thrilled were these two pioneer fathers of the church with the joy of personal witnessing, that for a time it was a question with them as to who would find that lost brother and bring him to Christ first. Each had won one, and finally both triumphed. Neither lacked his man, but Andrew came first, rejoicing in bringing his sheaves with him.

Deeply impressed by the urgency of the hour, our leaders assembled at the last Autumn Council passed a recommendation calling upon all our

people to "join in a world-wide 'Win One' movement, maintaining a definite prayer list, and by personal, soul-winning efforts seek to win at least one soul to Christ before the close of 1937." This vitally important and far-reaching recommendation will be effective to just that extent that it is acted upon by the individual church member. We earnestly call upon every one, old and young, seriously to consider this call of the hour and solemnly and conscientiously to enroll as a member of the "Win One" League, diligently praying and watching for souls. Are you one of "those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour?" Remember that "saving, sanctifying truth cannot be shut up in the heart," and "if we are Christians," personal soul-winning work will be our delight.

✻ ✻

Employing Andrew's Method in Soul Winning

THE first chapter of John is a personal workers' chapter. Its heading might appropriately be, "Won by One." In this chapter we read, "One of the two which heard John speak, and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon." John 1:40, 41.

These are days of mass production; we are living in a time of mass psychology. But God does not save men by churches, but by individuals. This is the method used and taught by the Master Teacher.

At one time Jesus said to His disciples, "From henceforth thou shalt catch men." Luke 5:10. We are told by the wise man, "He that winneth souls is wise" (Prov. 11:30), and the marginal rendering is, "He that *taketh* souls is wise." Our business is to *catch* and *take* souls for the kingdom. Andrew's experience illustrates what is meant. He found the Saviour and experienced the thrill of thrills. True to the impulse of every converted soul, he wanted his brother to know Jesus also, and so "he first findeth his own brother Simon," and arm in arm they walk and talk together. Never for one moment did Andrew deviate from the objective in searching for his brother. He was to take him for Christ; to catch him away from Satan's net and hold him for Christ.

There were no rash moves, no excitement, no publicity. This was an arm-to-arm, heart-to-heart conflict for a single individual. There was no swerving, no relinquishing of purpose, but a steady march toward Jesus.

Andrew found his man "*An-drew*" him to Christ. Our greatest need in every church is for "*An-drews*,"—men and women who have found "the Christ" and know the joy of His fellowship, and will at once go in search of kindred and friends and bring them into the presence of the loving Saviour.

L. E. ESTEE.



The "Win One" Movement in the Early Church

We have an interesting cross section of primitive church history in the first chapter of John. John the Baptist led John, the writer of the gospel, and Andrew to Christ. Andrew went out and brought his brother, Peter, to Christ. In all probability John, the modest John, the writer of the gospel, went out and got his brother, James, and brought him to Christ, but, modestly, John refrains from mentioning it in the record. Jesus went out and found Philip. Philip went out and brought Nathanael to Christ. Thus the original Christian church began its career. Each one, on being led to Christ, went forth and brought another to Christ. The early church never thought of relegating soul winning to the ministry. They had no monopoly of this good work. Each layman who found Christ was expected to go out and find others and bring them to Him. Then these would find others. Thus the church increased by geometric progression.—O. E. Goddard, in "*The Methodist Evangel*," p. 115.



My Mother's Prayer List

My mother fell asleep in Jesus, February 3, 1933. She was a great believer in the power of prayer. The list she had written out dates back to 1912 at least, and filled eight pages of paper which was two inches wide and six inches long. Each day she spent more than an hour in prayer. When her eyesight failed and she could no longer see the names, she knew them by heart in the real meaning of the word. How she loved to be a member of the special PRAYER

MINISTRY. Her very early mornings were spent in prayer, and when I went into her room, she would talk of the dear ones she had had specially on her heart for that day. Often she would get strong impressions to pray especially for certain people. On her list she had each large mission field, the islands, and relatives and friends who had asked her prayers. Many came to her with their perplexities, and each case was remembered in prayer and the answer claimed by faith. I could write a volume about my mother's prayer life, but suffice it to say that a strong consolation is ever in my heart that her prayers are on the permanent list registered in heaven, and though we miss her influence, we are not lacking the blessing of her prayers.

DOROTHY K. BUCKLE.



Introduction

(Continued from page 11)

The hour is late. The shades of eternity's night are about to fall, prebationary time about to end. We have as it were, but a few moments left. Let each church member ask himself, Have I won one soul to Christ since I was adopted into the heavenly family? Perhaps you can point to many whom you have been instrumental in bringing into the fold of safety. Happy indeed will be such retrospection. But there are thousands of Christians who cannot answer the question to their own satisfaction. Yet Christ is even now "at the door,"

and no one will be admitted to the courts of heaven who comes empty-handed and alone.

The "Win One" plan is of divine origin, and it may be the last call into the harvest field. Let us immediately arise and go forth with a determination to work and pray and actually win one soul, at least, before the close of 1937. If the members of the remnant church would arise as one man, each with the avowed determination to rescue a perishing soul from the angry waters of sin and despair, it would not be many months before all mankind would know of the soon coming of our Lord, the gospel of the kingdom would be proclaimed, through the testimony of faithful witnesses, in all the world, and then—O joyful assurance!—"and then shall the end come."

"It is the privilege of every Christian, not only to look for, but to hasten, the coming of our Lord Jesus Christ. Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain."—"Christ's Object Lessons," p. 69.

Seventh-day Adventists are confidently looking for the coming of the Saviour; and it is their great privilege "to hasten" His coming. Can anything be more desirable than doing our part to shorten the journey home?

MRS. GRACE D. MACE,

Office Sec., Home Miss. Dept.

News From Soul Winners

The Result of a Friendly Handshake

ONE Sabbath morning a stranger came to our church service. A sister, who was formerly a Roman Catholic, but is now a sincere Seventh-day Adventist who watches continually for opportunities to witness for God, noticed this stranger and approached her with a welcome to the service, expressing the hope that she would come again. As a result, she was invited to the stranger's home to talk with her concerning the beliefs of

Seventh-day Adventists. At the time of the visit, arrangements were made to hold studies in the home with this woman and her husband. As the studies progressed, others were invited in, and each Tuesday night the parlor was crowded with interested listeners. As people became interested, accepted the truth, and were baptized, still others were brought in. Almost forty adults were baptized and united in church fellowship as a result, either directly or indirectly, of a friendly handshake with a stranger at a Sabbath morning service.

In Partnership With God

"I SAT down to breakfast one morning at a hotel, and a keen, upstanding young man sat down opposite me. We exchanged the usual morning greetings, and this led into further conversation, which revealed that the young man was just full of business and that he was bubbling over with enthusiasm. To me, a minister of the gospel, this young man's experience seemed to closely parallel my own. Conversation proceeded as follows:

"I am a traveling man,' he said.

"So am I,' I replied.

"This is my first trip out.'

"Well, this is not quite my first trip out; I am an old hand.'

"I am in the jewelry business,' he announced.

"So am I,' said I, remembering that text in Malachi, 'They shall be mine, saith the Lord of hosts, in that day when I make up my jewels.'

"I am in business with my father,' the young man continued.

"So am I.'

"My father started the business.'

"So did mine.'

"For a long time my father hired me.'

"So did mine.'

"Now he has taken me into partnership.'

"So has mine.'

"I used to receive wages, but now I get a share in the profits.'

"Just the same with me—I get a share in the profits.'

"The lad then looked up at me with an air of confidence and pride, and said, 'I have a new interest in the business since I went into partnership; I want to make a good report when I get home.'

"Yes,' said I. 'So do I want to make a good report when I get home to my Father, and bring with me many diamonds taken from the dross of earth to shine as bright gems in eternity's diadem.'—*Bishop W. P. McDowell.*

❖ ❖

"I Will Not Doubt"

It was early in the summer of 1926. We had spent seven years in China and were now returning to America. Among the passengers on board the ship was a Chinese lady, whose sweet face, and also the little babe she carried in her arms, attracted my at-

tention. One day it so happened that this lady's deck chair was placed next to mine, and we had opportunity to get acquainted. We talked of the voyage and things in general, and then she turned to me and said, "I have been watching you and your husband, and I judge that you are missionaries. I have not seen you drinking, nor do you smoke." I then told her about our mission and its work, and that we were going home on furlough. "I am so glad that you are missionaries," she replied eagerly. "I am in distress and feel that you can help me." This is the story she told me:

True to old Chinese custom, the parents had made all negotiations and arrangements while she was only a tiny babe, whereby a marriage was later to be consummated with a member of a non-Christian family. In the course of a short time after this arrangement had been made, her mother joined the Christian faith and instructed her children in the Christian religion. The mother tried in every way to break the engagement binding her little daughter, but did not succeed. In due time the girl was married, and her life had indeed been very unhappy. Her husband was bitterly opposed to religion, and would curse and swear if he saw his wife kneeling in prayer. The husband's parents owned a large rubber and pepper plantation, and the young couple were on their way to take over part of the father's business. The little wife had never seen her husband's people, and was fearful of what awaited her in her new home.

As best I could, I told her to hold on in faith, nothing doubting. After a time, I suggested that we go down to their cabin and have a season of prayer. Apparently her husband saw us leave the deck, and his suspicions were aroused, for we had been in the cabin only a short time when he entered. When he saw us kneeling in prayer, he shouted out to us in angry tones, but finding that this did not stop us, he soon left the cabin and slammed the door to show us his great displeasure. After that, we met daily in our cabin for prayer in behalf of the husband, and also that the wife might have courage and tact as she went into this new home.

When we reached port where we were to part, she begged that we re-

member her in our prayers as we went on our way.

Nearly eight years passed before I met this lady again. On one occasion I attended a gathering of social workers in the city of Shanghai, and a lady came to me and said, "Don't you remember me? You will, I am sure, remember talking with me when we were traveling on the boat, and you prayed for my husband. I have never forgotten your words of comfort, and your prayers have meant much to me through the years."

Although still standing alone in her faith, she said, "I will not be discouraged, I will not doubt. God in His own good time will bring things about. All I can do is ask Him."

I was very glad indeed to find my friend again, and the faith and courage which she manifested has been a help to me. The sentiment expressed by this Christian Chinese woman is forcefully penned by the poet as follows:

I will not doubt, though all my ships
at sea
Come drifting home, with broken masts
and sails;
I will believe the Hand that never fails,
From seeming evil, worketh good for
me;
And though I weep because these sails
are tattered,
Still will I cry, while my best hopes lie
shattered,
"I trust in Thee."

I will not doubt, though all my prayers
return
Unanswered from the still white realm
above;
I will believe it is an all-wise Love
Which has refused these things for
which I yearn;
And though at times I cannot keep from
grieving,
Yet the pure ardor of my fixed believing,
Undimmed, shall burn.

I will not doubt, though sorrows fall
like rain,
And troubles swarm like bees about to
hive;
I will believe the heights for which I
strive
Are only reached by anguish and by
pain;
And though I groan and writhe beneath
crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in
this faith,
Like some staunch ship, my soul braves
every gale.
So strong its courage will not quail
To breast the mighty unknown sea of
death
Oh, may I cry, though body parts with
spirit,
"I do not doubt," so listening worlds
may hear it
With my last breath.

—*Sir W. Robertson Nicoll.*

OLGA OSS.

❖ ❖

Love reflects the thing beloved.—
Tennyson.

Missionary Volunteer Department

Officers' Notes

Purpose of the M. V. Society

THE Missionary Volunteer Society is the rallying point and training ground for the youth of the church. The effectiveness of the Missionary Volunteer Society as a training field has been testified to in the experience of thousands of Seventh-day Adventists around the world who are bearing burdens in this message today.

Early in this movement, God, through the Spirit of prophecy, called the attention of the church to the importance of organizing hands and societies of young people for training and service.

Missionary Volunteer programs have a very definite place in developing well-balanced Adventist youth. They must minister to the needs of young people in the various fields of experience. If our society meetings degenerate into mere programs, splendid though these programs may be, they will fail of their purpose. Hand in hand with learning must go activity.

The M. V. Society executive committee should meet regularly to study the developing needs of the youth of the church and to plan for aggressive missionary work and soul winning.

Frequently we hear young people say that Christian experience seems unreal to them. The way to make Christian experience a living, vital reality is to have an experience with Christ in soul winning.

"Every effort made for Christ will react in blessing upon ourselves. If we use our means for His glory, He will give us more. As we seek to win others to Christ, bearing the burden of souls in our prayers, our own hearts will throb with the quickening influence of God's grace; our own affections will glow with more divine fervor; our whole Christian life will be more of a reality, more earnest, more prayerful."—*"Christ's Object Lessons,"* p. 354.

This awareness of reality in Christian experience brings a ruggedness of Christian character and a definiteness of Christian purpose which can be found in no other way.

Does the society lack interest, and is there a constant wearisome effort to keep up a faithful membership? Here is the remedy: "From week to week the youth should bring in their reports, telling what they have tried to do for the Saviour, and what success has been theirs. If the missionary [or Missionary Volunteer] meeting

were made an occasion for bringing in such reports, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack of attendance."—*"Gospel Workers,"* pp. 210, 211.

In every meeting, opportunity should be given to tell experiences in missionary work. Not only will the hearts of the doers thrill, but the hearers will be led to enlist in soul-winning service.

Leaders will find most helpful the materials outlined in the League of Evangelism plans. Let us make the Missionary Volunteer Society meetings missionary meetings indeed.

A. W. P.

Missionary Volunteer Week

BEGIN early to plan for Missionary Volunteer Week. Officers, show your genuine interest in the young people of your community by planning with the church board early to make this Week of Prayer the most blessed in the experience of your church. Work cooperatively, prayerfully, and definitely. The entire church membership should be enlisted in the effort.

Missionary Volunteer Week carries a fourfold purpose:

1. The creation of a greater interest and a deeper feeling of tenderness and sympathy on the part of senior members of the church for the youth. All should more fully sense their responsibility to the lambs of the flock.

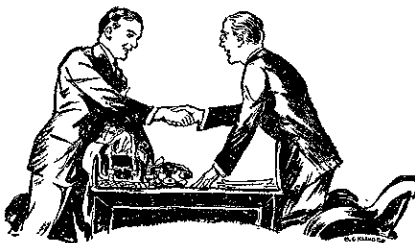
2. The cooperation of all the young people in a soul-winning program.

3. The consecration of every unconverted young person connected with the families of the church.

4. The deepening of the consecration of young people who have already taken their stand for Christ.

Special studies for Missionary Volunteer Week are given in this issue of the GAZETTE, pages 31-42 for Senior youth, and pages 42-46 for the Juniors.

The following Missionary Volunteer Leaflets may be found helpful in your work with the young people during the week, and in your endeavors to follow up the interest awakened:



Missionary Volunteer Week—March 13-20 this year.

	Price, Each
M.V. Leaflet 18, "Bible Study" . . .	\$.02½
M.V. Leaflet 19, "The Morning Watch" . . . . .	.02
M.V. Leaflet 20, "Personal Work" . . . . .	.04
M.V. Leaflet 21, "Read, and Think—and Pray" (per hundred) . . . . .	.60
M.V. Leaflet 22, "What We Promised Each Other" . . . . .	.00½
M.V. Leaflet 23, "Others May, You Cannot" . . . . .	.01
M.V. Leaflet 26, "I Will Be a Christian Sometime" . . . . .	.02½
M.V. Leaflet 28, "Victory in Christ" . . . . .	.02
M.V. Leaflet 34, "What Shall I Read?" . . . . .	.05
M.V. Leaflet 36, "The Lifework" . . . . .	.02
M.V. Leaflet 58, "Do You Know Your Juniors?" . . . . .	.02½

Your conference Missionary Volunteer secretary will be glad to furnish the names and prices of a complete set of M. V. Leaflets; or you may find them listed on the page of Officers' Notes in the February (1937) GAZETTE.

Plan definitely for follow-up work for the youth who have made decisions as well as for those who have not yet yielded. Carry the spirit of this M. V. Week throughout the year.

M. W. M.

Reverence

What is the best method of dealing with members of the Young People's Society who insist on whispering and doing other things to distract the attention of others from the one who is speaking?

THERE is no "best method" guaranteed to be successful in every Young People's Society, but there are various means of creating an atmosphere of reverence in the church or in the room where the meeting is being held.

If it is possible, the meeting place should be one where only religious meetings are conducted. It is difficult for some to realize that God's presence makes any place sacred. But if an ordinary room must be used, see that it is neat and clean and that the seats are carefully arranged, as much like a church as possible.

The leaders should be present early enough to greet the first comer, and everything should be so well organized that there will be no air of confusion. Ushers, trained for the work, should meet and conduct each one to a seat as he arrives. (See instruction for ushers in the CHURCH OFFICERS' GAZETTE of August, 1936.) While the congregation gathers, it is well to have the organ or piano played softly, or have a well-conducted song service. Either of these gives an air of respect for a church service.

Encourage each one who has a part in the meeting to be well informed on his duties, or prepared for the part that he is to take that day. Preparation gives confidence and poise. A nervous speaker may bring in a spirit of restlessness that savors of irreverence.

If the disturbers are members of the society, sometimes an appointed duty will cause the offender to feel that he is a part of the concern. Responsibility settles many a restless character. But, of course, if he is to hold a position of trust, he must prove himself to be trustworthy. That must be understood.

Some societies have found that simple mottoes or placards placed in a conspicuous place serve as reminders that "this is God's house." The one word "Reverence" may suffice. One church I attended had the single word "Quiet" on the door that admitted us to the auditorium of the church, and it seemed to produce results.

The opening of the meeting should be such as will invite honor and respect for God. A moment with heads bowed in silent prayer; a stanza played from such a hymn as "Tread Softly;" the twenty-third psalm or the Lord's prayer repeated in unison; a choice sentence from the Spirit of prophecy, a well-read scripture, or a memorized opening prayer song in concert—all should serve to impress each one that an unseen Presence is in the room.

One of the best means of creating an attitude of reverence is to invite all to kneel during prayer. There are places where this posture may not be advisable, but I believe that we should consider it a privilege to bow before God when we offer petitions or praise to Him. Jesus "kneeled down, and prayed." But we do not believe in mere form; there should be unity and order in our church services. God put His stamp of approval upon this when He so meticulously outlined the tabernacle services for the children of Israel in the wilderness. Young people respond to uniformity. It is a pretty sight, one pleasing to God, when all the assembly assume the same posture during prayer—such as bowing with faces toward the pulpit. We are told that "as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."

A humble heart, full of adoration for God, is the prime prerequisite for true worship. Methods and devices do not suffice. "True reverence for God is inspired by a sense of His infinite greatness and a realization of His presence." Some young people do not seem to have that innate sense of awe and respect for greatness upon earth or in heaven. All too often even professed Christians are painfully lacking in this sense. It may be partly thoughtlessness; with some it may be restlessness; and perhaps others have

never had their attention called to it. We cannot lay down rules for church services such as are enforced in day schools; so good behavior will have to come by a continuous educative process. The study of nature will cause some to reverence the Creator. As young people see a connection between everyday living and the Christian experience that many of them really desire, they will find the little plant called Reverence growing in their lives. The Progressive Class work promoted by the Young People's Department of the Seventh-day Adventist denomination may be made a mighty factor toward this end.

One of the chief purposes of the Young People's Society is to foster this spirit of reverence in the hearts and lives of the youth of the church. The society leaders should ponder such Biblical experiences as "The Temple and Its Dedication," chapter 2, in "The Story of Prophets and Kings," and bring quotations to the society members from time to time, especially such as are to be found on pages 47 to 50. E. E. H.

Special Missionary Volunteer Offering

FOR THE TRANSLATION
OF

"MESSAGES TO YOUNG PEOPLE"

MISSIONARY VOLUNTEERS in the North American Division will be happy to learn that at last a plan has been laid whereby the youth of North America can stretch out the hand of fellowship and helpfulness to Adventist youth of other lands.

By action of the Fort Worth Fall Council of the General Conference, an offering will be received during Missionary Volunteer Week, March 14-21, 1937, for the purpose of raising a fund to help foreign fields bear the expense of translating Mrs. E. G. White's wonderful book, "Messages to Young People."

Through this offering, the youth of North America will win the love and gratitude of thousands of Adventist young people in other lands where Adventist literature for young people is almost, if not entirely, lacking. In many of these countries our young people stand in great need of the counsel and encouragement which this book, written for the youth of this movement, can bring to them.

It must stir our hearts when we remember that in many countries Christian education is not permitted to Adventist youth. In some countries they are barred from attendance at an Adventist church until they reach a certain age, and in others the activities of Missionary Volunteer Societies are greatly restricted. In most foreign lands Adventist youth face compulsory military service.

There are lands where, if present trends continue, strong persecution

must inevitably come, and this may mean the martyrdom of some of our own young people. In this critical time, what a privilege it is that we Adventist youth can place in the hands of fellow Missionary Volunteers of other countries, the book, "Messages to Young People," which, rich in counsel, will be a mighty help to these young people who must stand very much alone in their witness for Christ and His blessed truth.

The goal suggested for each member in each society is twenty-five cents. The money received in this offering is to be turned over to the church treasurer, and receipted, "Messages to Young People Translation Fund," in order that the money may not lose its identity as it makes its way to the treasury. A. W. P.

The Power of Prayer

PRAYER has brought dew and drought and rain (Judges 6:36-40; James 5:17, 18).
And raised the sick from beds of pain (Mark 1:34, 35; 2:1-5).
Unlocked and opened prison doors (Acts 12:16, 25-40).
And sent down Heaven's bounteous stores (1 Kings 3:1-14).
Through prayer there came a prophet's birth (1 Sam. 1).
And it has shaken, too, the earth (Acts 4:31).
It checked the course of moon and sun Until a victory was won (Joshua 10:12, 13).
It closed the mouths of lions, too (Dan. 6).
Enabled men to dare and do (Ezra 8:21-23; Neh. 2).
It brought the angels from above To tell the story of God's love (Dan. 9:23; 10; Acts 10:1-7).
It's opened heaven's pearly gates (Acts 7:55-60; Luke 3:21, 22).
To show the joy that there awaits The ones who've passed through toil and pain.
For Jesus' sake a crown to gain.
Prayer oft has made the lame to walk (Acts 3:1-8; 8:7).
Cast demons out, made dumb to talk (Mark 1:35, 39).
By it the blind received their sight (Mark 8:22-25).
It's given power to stand for right, When earthly powers have assailed, And every human help has failed (2 Chron. 20:1-22).
Prayer quenched the mighty flames of fire (Num. 11:12).
And saved from awful judgment dire (Jonah 2).
Has caused the wicked one to flee (Luke 4:13).
And given power to tread the sea (Matt. 14:25-32).
Has calmed the stormy sea's mad wave (Mark 4:39).
And shown the power of Christ to save (Luke 22:31, 32).
It has brought happiness in pain (2 Cor. 6:10).
And caused the dead to live again (2 Kings 4:32-36; 1 Kings 17:20-23; Acts 9:40, 41).
It has transformed sinful men Who in the depths of sin have been (Luke 23:40-42; 2 Chron. 33:1-20).
It was in dark Gethsemane That prayer won greatest victory (Luke 22:44).

—Nellie M. Butler.

PLANT a tree, and it begins to grow; set a post, and it begins to decay. Which are you—a tree or a post?—Selected.

Does your society have "Messages to Young People"? Price, cloth, \$2; paper, \$1.25.

Senior M. V. Meetings

You Need the Church— The Church Needs You

(Program for March 6)

BY D. A. OCHS

SCRIPTURE: Acts 1:1-14.

SONG: No. 59 in "Christ in Song."

BIBLE STUDY: "The Bible's Young People."

POEM: "It Isn't Your Church—It's You."

TALK: "Young People Need the Church."

TALK: "The Church Needs the Youth."

DISCUSSION QUESTIONS.

CLOSING SONG: No. 369 in "Christ in Song."

BENEDICTION.

Note to Leaders

During these days when the religious, political, social, and economic institutions are crumbling, the remnant church (see Rev. 12:17; 14:12) is to stand for truth and righteousness. Every truehearted member must set himself to the divine task of upholding and defending its ideals. The youth of this remnant people will be secure against the worldly inroads, the present day deceptions, only as they religiously keep themselves within the confines of the church. During these uncertain days, the young people of the advent movement need the church—its instruction, protection, and influence; and the church needs them—their strength and zeal, their consecration and loyalty to the divine task of carrying this "message to all the world in this generation." The purpose of this program is to help our young people to sense as never before this twofold objective of the church.

It Isn't Your Church—It's You

If you want to live in the kind of a church

That's the kind of a church you like,
You needn't slip your clothes in a grip
And start on a long, long hike.

You'll find elsewhere what you left behind.

For there's nothing that's really new;
It's a knock at yourself when you knock
Your church;
It isn't your church—it's YOU!

Real churches are made by men not afraid

Lest somebody else gets ahead,
When every one works and nobody
Shirks
You can raise a church from the dead!

If while you're saving your personal soul

You can help save your neighbor's too,
Your church will be what you want it to be;

It isn't your church—it's YOU!

—Author Unknown.

The Bible's Young People

1. God calls young people, because His work needs their strength. 1 John 2:14.

2. Paul in speaking to young Timothy, and to all youth, urged the necessity of diligence in the study of God's word, to be examples of the believers in many things, including adherence to doctrines. 2 Tim. 2:15; 1 Tim. 4:11-16; "Gospel Workers," pp. 67, 68.

3. Youth should keep in touch with their elders, take their counsel. This Rehoboam failed to do, and thus made a failure of his reign. 1 Kings 12:8, 16, 19-33.

4. Give the words of a young Bible character who had a message to deliver, but modestly waited for older men to give their opinions first. Job 32:6, 7.

5. Young men who are industrious always come in for a promotion, and when the Lord is with them they prosper. 1 Kings 11:28; Gen. 39:2, 3.

6. Consider the young Bible character who felt the need of divine judgment in responding to God's call to reign over Israel. 1 Kings 3:7-9.

7. The Bible states that the Lord reveals Himself to young men in visions. Joel 2:28.

8. Notice the age and responsibility of the following Bible characters:

a. Joseph was only thirty years of age when he was prime minister of Egypt. Gen. 41:46.

b. Moses made a grand choice early in life, and became a mighty leader, one with whom the Lord spoke face to face. Heb. 11:24-27; Ex. 33:11.

c. Joshua was chosen by Moses to be one of his helpers in leading Israel to the Promised Land. Moses entrusted young Joshua with responsibility. Moreover, Moses had full confidence in the young man. The Lord presented a real challenge to Joshua. Num. 11:28; Ex. 17:9-16; Deut. 31:23; Joshua 1.

d. Josiah began to reign when he was very young. Notice what he began to do at the age of sixteen. And finally he accomplished a daring task for the Lord in the way of reformation at the early age of twenty. 2 Chron. 34:1, 3-8.

e. Esther was only a young girl when she was brought to the throne of Persia. Esther 2:4-9; 4:14.

A Christian Is—

A MIND—Through which Christ thinks.

A HEART—Through which Christ loves.

A VOICE—Through which Christ speaks.

A HAND—Through which Christ helps.

Young People Need the Church

WHILE Jesus was on earth He took a real interest in children and young people. The children needed His blessing, which He always imparted. (See Mark 10:13-16.) He disclosed the fact that the young people—the lambs of the flock—needed to be fed. (See John 21:15-17.) By this statement to Peter, "Feed My lambs," Jesus "called him to minister to the children and youth, and to those young in the faith."—"Gospel Workers," p. 183.

Again, we read with reference to the same incident, "Very much has been lost to the cause of truth by a lack of attention to the spiritual needs of the young."—*Id.*, p. 207.

Young people need the spiritual food the church provides. The word of God "received into the soul . . . will prove a mighty barricade against temptation. 'Thy word,' the psalmist declares, 'have I hid in mine heart, that I might not sin against Thee.' 'By the word of Thy lips I have kept me from the paths of the destroyer.'"—"Education," p. 190.

During the coming time of trouble, only "those who have fortified the mind with the truths of the Bible will stand through the last great conflict. . . . The decisive hour is even now at hand. Are our feet planted on the rock of God's immutable word?"—"The Great Controversy," pp. 593, 594.

According to Joel's prophecy of the time preceding the terrible day of the Lord, the young people need the influence of and the refuge provided in the "congregation," the church, and the prayers of the priests and ministers of the church. If young people respond to this religious program thus provided for them, be assured the Lord will pour out His Spirit on them, and the result will be an enlarged understanding of God's work.

The youth need the religious influence of the church, the church school, all church organizations—the Sabbath school, Missionary Volunteer Society, service and prayer bands, etc.

"The youth are the objects of Satan's special attacks."—"Gospel Workers," p. 207. The church with all its organizations serves as a city of refuge for the tempted and tried youth.

Youth is the time for decision. In this they need the guidance of the

Organize prayer bands before Missionary Volunteer Week.

church and its religious program to help them make that supreme decision of accepting Christ as their personal Saviour. It is held that the greatest religious interest in the life of a child rises from the tenth year to the twelfth, reaches the zenith at the fifteenth year of age, and then steadily decreases to the twenty-fourth year, save for a slight reaction at the nineteenth year. The statistics on conversion follow nearly the same line.

This is in accord with recent Missionary Volunteer Department findings, that the highest peak of baptisms of our young people is at the age of fifteen. How important then that they keep in close contact with the church and its religious influence.

The young people need the social and religious standards held by the church, in order to develop Christian character.

They need the training the church gives for Christian service. "The greatest help that can be given our people is to teach them to work for God, and to depend on Him, not on the ministers."—*"Testimonies," Vol. VII, p. 19.*

(Read Volume IX, pp. 117-120, and notice what is said about the importance of developing the talent in the church; about well-organized plans for service, about instructing, training, and educating the members in methods of labor in behalf of others. Also read "Messages to Young People," p. 197.)

The Church Needs the Youth

Their Service.—The Lord's great commission to the church calls for the willing service of young people. (See Matt. 28:18-20; Mark 16:15; Acts 1:8.) They are to enter God's service, to help to carry this message to all the world, thus hastening the coming of Christ. (See Matt. 24:14.) "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.*

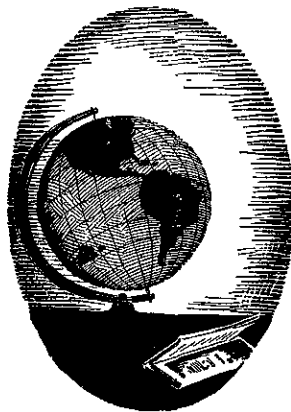
The Lord has needed workers for His vineyard all through the history of the church—in the third hour, the sixth, and the ninth, and, not least, in this eleventh hour of the world's history. (See Matt. 20:1-8.) "Go ye also into the vineyard," comes the command to the youth of this move-

ment. God's question to the church is: "Whom shall I send, and who will go for us?" Isa. 6:8. "Will not our young men respond to the invitation of Christ, and answer, 'Here am I; send me?' Young men, press to the front, and identify yourselves as laborers together with Christ, taking up the work where He left it, to carry it on to its completion."—*"Messages," p. 25.*

Young people are to be coworkers with God. "The Lord has appointed the youth to be His helping hand."—*"Testimonies," Vol. VII, p. 64.*

(Read "Messages," pp. 21-25, "A Call to the Youth.")

Their Strength.—The youth are needed to fill in the ranks of the advent movement. All through the history of the church, the older hur-



den bearers, because of infirmities and death, were replaced by youth. (Read Joshua 1.)

"The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church when the present standard-bearers fall? We cannot hut look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. . . .

"Those who are older must educate the youth, by precept and example, to discharge the claims that society and their Maker have upon them. Upon these youth must be laid grave

responsibilities."—*"Gospel Workers," p. 68.*

Their Talents and Capabilities.—The program of the church for carrying the gospel to all the world in this generation needs the diversified talents of youth—mental faculties, speech, influence, time, health. (Study "Christ's Object Lessons," pp. 328-353.)

"Youthful talent, well organized and well trained, is needed in our churches."—*"Gospel Workers," p. 211.* God has endowed youth with capabilities; these the church needs. (Read "Messages," p. 48.)

(Study "Messages," pp. 217-230, and notice various lines of Christian service in which young people are needed.)

Their Courage and Zeal.—The church of God needs courageous young people filled with holy zeal. (See Joshua 1:6-9; 1 John 2:14.) "Christ is calling for volunteers to enlist under His standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a *courageous* testimony, who will with their ardent *zeal* stir up the sluggish energies of God's people, and so increase the power of the church in the world."—*"Messages," pp. 24, 25 (italics ours).*

(Read "Gospel Workers," page 67. Notice what is said about the importance of carrying forward the work of God in all its branches.) That this might be accomplished, "God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, unripped energies."

Their Christian Influence.—The godly influence of youth is a mighty preacher. "The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*"Messages," p. 204.*

(Read "Messages," pages 417, 418. Notice what is said about the influence of the life of Christ, how this influence is invested in man, and how we are influencing those all about us.)

Our daily life is a testimony to the purity and sincerity of our faith. (Read "Steps to Christ," page 83, pocket edition.)

"For all who are disheartened there is but one remedy,—faith, prayer, and work."

Their Loyalty to High Standards.—During these days when sin and iniquity abound, God's church needs young people like Daniel, who purposed not to defile himself with the portion of the king's meat. (See Matt. 24:37, 38; 2 Tim. 3:1-5; Dan. 1:8.) He needs youth like Joseph, who could not be swerved from the course of right, and who was finally promoted. (See Genesis 41.)

"Young men are wanted who will resist the tide of worldliness, and lift a voice of warning against taking the first steps in immorality and vice."—*"Messages,"* p. 25.

The church is looking for those youth who are truehearted, who are free from impurity, who despise all falsity and wickedness, who dare to be true and brave. (See *"Messages,"* p. 24.)

Seventh-day Adventist young people should stand out head and shoulders above those persons who follow worldly practices. In all their standards and ideals respecting their association, recreation, amusement, education, religion, etc., they should witness for this truth. They are to be signs and wonders in Israel. Never are they to indulge in the common practices of the world but in their daily life, wherever they may be, they should show themselves a pattern of good things. (See 1 Tim. 3:11-16; Isa. 8:18; 2 Tim. 3:1-5; Titus 2:4-8, 12.)

Discussion Questions

1. DISCUSS the value of the following in character building: Tithes and offerings, ordinances, active participation in Sabbath school and in Missionary Volunteer Society.
2. What can youth do to maintain the standards and ideals of the church?
3. In what particulars may the church benefit by the willing service of youth?

"Believing"—"Receiving"

"Look"—Receiving with the *eyes*.
 "Come"—Receiving with the *feet*.
 "Take"—Receiving with the *hands*.
 "Taste"—Receiving with the *lips*.
 "Hear"—Receiving with the *ears*.
 "Choose"—Receiving with the *will*.
 "Trust"—Receiving with the *heart*.
 "Know"—Receiving with the *mind*.

—J. W. C. Fegan.

THE pathway from God to a human heart is through a human heart.—*S. D. Gordon.*

Great Faith

(Program for March 13)

BY R. J. CHRISTIAN

OPENING SONG: "My Faith Looks Up to Thee," No. 108 in "Christ in Song."

SCRIPTURE READING: Hebrews 11:1-6, 24-40.

PRAYER.

SPECIAL MUSIC.

POEM: "Faith," p. 26.

TALK: "The Place of Faith in the Church."

READING: "Living Faith."

TALK: "Have Faith."

ACROSTIC.

DISCUSSION.

CLOSING SONG: "Firm Foundation," No. 664 in "Christ in Song."

Notes to Leaders

Today we are to discuss faith. You will find in the Junior program, page 26, a similar study on faith, with instances of definite cases where great faith has accomplished much for some individual. You may want to refer to these examples.

Bring to the attention of the young people the absolute necessity of faith. Stress the impressive fact that every day, in every contact we make with our fellow men, faith plays a part.

Pray today that through faith we may be made perfect, that we may receive the inheritance with those who have so nobly lived and done exploits through faith.

Discussion.—You might prime two or three young people beforehand, so that they may be ready in a spontaneous way, to take part in the discussion.

The acrostic may be used as the basis for an original blackboard.

The Place of Faith in the Church

WE are all well acquainted with the definition of faith given us in Hebrews 11:1. Let us stop for a few moments, though, to consider the great value, necessity, and importance of faith.

Without faith, human activity would cease, for in our relationship one with another there is no element more vital and necessary than faith. Paul tells us that by faith the elders obtained a good report. And we, by reading the report, have our faith enlarged and strengthened. Faith is the motivating power that generates the enthusiasm and the loyalty that has backed up the great movements throughout the ages.

The exact relationship existing between faith and love is hard to define, but faith begets love, and love like-

wise begets faith. As the two intermingle, there is developed a courage, a determination, and a loyalty that bring forth such movements as the Crusades and the Reformation of the sixteenth century.

Regarding the Reformation, we are told in the "History of the Great Reformation," by J. H. Merle D'Aubigné: "How could an entire people?—how could many nations have so rapidly performed so difficult a work? How could such an act of critical judgment kindle the enthusiasm indispensable to great and especially to sudden revolutions? But the Reformation was an event of a very different kind; and this its history will prove. It was the pouring forth anew of that life which Christianity had brought into the world. It was the triumph of the noblest of doctrines—of that which animates those who receive it with the purest and most powerful enthusiasm, —the doctrine of *Faith*."—*Preface*, p. iii.

Again, quoting from page vi of the preface: "The history of that great change [the Reformation] will show that it was an epoch of faith."

On page 3 of his history, the same writer tells us, in speaking of the change that came into the church preceding the Reformation: "Soon a great distinction appeared,—the form and the vital principle parted asunder. The semblance of identical and external organization was gradually substituted in place of the internal and spiritual unity which is the very essence of a religion proceeding from God. Men suffered the precious perfume of faith to escape while they bowed themselves before the empty vase that had held it. Faith in the heart no longer knit together in one the members of the church. Then it was that other ties were sought; and the Christians were united by means of bishops, archbishops, popes, miters, ceremonies, and canons." Thus it was that Luther, at the onset of the Reformation, turned the attention of the church, the believing children of God everywhere, to the great importance of faith in the Christian experience.

This little historical side light brings to us, advent youth, a picture of the great importance faith plays in the onward march of this blessed gospel message in all parts of the world. By faith the elders obtained a good report, and by faith our breth-

"Some men owe the grandeur of their lives to their tremendous difficulties."

ren and sisters and fellow youth around the world unite in sacrificing, giving, and living that this message may speedily triumph.

As the early leaders of this church gathered together in council to discuss the furtherance of this work, the giving of this message to all the world, great faith was required on their part. We are told by Sir T. Browne: "To believe only possibilities is not faith, but mere philosophy." So while it appeared to the early leaders of our church that they, so small and few in number, could never properly discharge the great, world-wide obligation, yet faith stepped in, and by faith, courage and determination and sacrifice were strengthened, until today we find our work marching triumphantly onward, writing new records of faith in practically every country of the world. Thus, day by day, we are seeing fulfilled before our eyes Paul's words: "Now faith is the substance of things hoped for, the evidence of things not seen."

Advent youth around the world, we are living in a day when much evidence is with us. But there is great need that we maintain and vitally strengthen from year to year our faith in the fundamentals of this message. There is a sinister influence quietly working upon our hearts, ever attempting to undermine and disquiet our faith in the pure gospel of Christ.

How appropriate it is that we should spend a little time together now, studying how our faith may be strengthened, remembering that "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him."

My fellow youth, diligently seek the Christ. Study His life and works. Your faith will be strengthened. Your zeal will be a glowing witness that cannot be denied. You will be in line for the reward that He is preparing for them that diligently seek Him.

"Few men can endow colleges or build great libraries. But every man and woman on earth can endow the world with the most valuable gift known to it—a noble life lived in the service and the love of God."

Have Faith

THE hour in which we live demands that we have a greatly strengthened faith, in order that we may be able to withstand the temptations that do and will come upon us.

Faith is the foundation of Christianity. So faith must have a greater meaning to us than it may have had in the past, if we are to be true Christians. We need to have our faith strengthened. We need to have a faith made secure in the knowledge that Jesus Christ is our very personal Saviour. It is that kind of faith that we need today. It is that type of faith that the apostle Paul spoke of in Galatians 2:20: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

In the experience of Paul, as in the experience of each one of us, the entire work, or operation, of the Holy Spirit in the heart and life is received through faith—faith in the Son of God. The greater our faith, the greater will be our joy in the Christian life.

Notice the bold testimony of Paul as recorded for us in 2 Timothy 4:7: "I have fought a good fight, I have finished my course, I have kept the faith." You will notice that when Paul interpreted keeping the faith, he included the words, "I have fought a good fight." Fellow youth, our faith is inseparable from work. We are told in James 2:26, "As the body without the spirit is dead, so faith without works is dead also."

How incumbent it is upon us, then, that we advent youth rally to the high aims of our society, and give our best in service to the Christ, that the great purpose of giving this everlasting gospel to all the world may soon be realized. We are told in the seventeenth verse of the same chapter, "Even so faith, if it hath not works, is dead, being alone." Again, in the twentieth verse, "But wilt thou know, O vain man, that faith without works is dead?"

One of the secrets for strengthening our faith is revealed in the twenty-second verse of the same chapter: "Seest thou how faith

wrought with his works, and by works was faith made perfect?" As we join in service with the Christ, and as we see the manifold blessings of the Lord bestowed upon our labors, our faith in the divinity and the power of the Christ is greatly strengthened. So in our everyday walk, we walk by faith—and it must be that living, pulsating faith that will compel us ever to witness for the Christ.

Often during His public ministry here on earth, our Saviour called the attention of the multitude and of His disciples to the great need of faith. We remember the experience recorded for us in Luke 17:19, "Thy faith hath made thee whole," and in Matthew 9:29, "According to your faith be it unto you." Thereafter not infrequently Christ referred to the great necessity of faith. O for a faith that will make us whole. O for a faith that will lead us safe into the kingdom of glory, the kingdom of our Lord. It is that type of faith that will compel us to enter into service with Christ.

When the call and the challenge come to some of our advent youth, and there is no responsive chord touched in the heart, and there is no willingness to serve, we are reminded of the words of Paul, "Faith without works is dead." But our army of advent youth is an army of faithful youth—youth full of faith. This accounts for the mighty missionary accomplishments of our Seventh-day Adventist young people in all the world. Faith in the message, in the Book, in the great personalities of the Book, and in the final consummation of the great plan of salvation as outlined in the Book, compels hundreds and thousands of Adventist youth to respond to the call for foreign service in behalf of the church.

Such faith will not go unrewarded. Surely in our day a new eleventh chapter of Hebrews is being written. The earnest faith of which our Saviour asked, "When the Son of man cometh, shall He find faith on the earth?" is being found in our youth today.

Fellow youth, here at this hour may the Lord so strengthen our faith, so cause us to dedicate our every thought and purpose, that by

The "Youth's Instructor" in every home where there are young people!

our living and by our works we may show to the world our faith in our message and in its soon triumph in and through the blessed Christ.

Living Faith

THE follower of Christ must have faith abiding in the heart; for without this it is impossible to please God. Faith is the hand that takes hold of infinite help; it is the medium by which the renewed heart is made to beat in unison with the heart of Christ.

In her endeavors to reach her home, the eagle is often beaten down by the tempest to this narrow defile of the mountains. The clouds, in black, angry masses sweep between her and the sunny heights where she secures her nest. For a while she seems bewildered, and dashes this way and that, beating her strong wings as if to sweep back the dense clouds. She awakens the doves of the mountains with her wild cry in her vain endeavors to find a way out of her prison. At last she dashes upward into the blackness, and gives a shrill scream of triumph as she smorges, a moment later, in the calm sunshine above. The darkness and tempest are all below her, and the light of heaven is shining about her. She reaches her loved home in the lofty crag, and is satisfied. It was through darkness that she reached the light. It cost her an effort to do this, but she is rewarded in gaining the object which she sought.

This is the only course we can pursue as followers of Christ. We must exercise that living faith, which will penetrate the clouds that, like a thick wall, separate us from heaven's light. We have heights of faith to reach, where all is peace and joy in the Holy Spirit.—*Messages to Young People*, pp. 102, 103.

Acrostic

Father,
Alone
I
Turn
Home.

Courage is the younger brother of faith.

Questions for Discussion

1. How can we strengthen our faith? (See Rom. 10:17.)
2. Can we have faith in God's word?
3. What has convinced you of its faithfulness?
4. Do the actions of professed Christians affect your faith?
5. Should you permit these actions to affect your faith?
6. Do we, as professed Christians, have a responsibility in living up to our faith, lest we become a stumbling block to others?

What Deciding for Christ Means

(Program for March 20)

BY G. S. BELLEAU

SONGS: "Christ in Song," Nos. 86, 1, and 43.

SPECIAL MUSIC: "Christ in Song," No. 11 (male duet or quartet).

TALKS: "What Deciding for Christ Means;" "Faith and Acceptance;" "Decision." (See Notes to Leaders.)

Notes to Leaders

Aim of Program.—To make clear what deciding for Christ means.

At the close of the program, make a call to those who have never before decided for Christ and ask them to signify, by standing, their decision to do so today. Have a prayer of consecration for those who have stood.

Talk or Symposium: "What Deciding for Christ Means."—What Jesus asked of His followers may be found in the following references: Mark 1:16-20; 3:31-35; 8:34-38; Luke 9:57-62; Mark 10:13-22, 28-31; Luke 14:25-35; Luke 19:1-10. Suggestion for varying this talk: Each of the references might be given out to the members of the society, who would rise and briefly summarize the salient points of the text. The leader should make as interesting an introductory statement as possible, using an appropriate quotation or bit of poetry, and call upon the others to give the gist of Christ's instruction.

Talk: "Faith and Acceptance."—Base this talk on the chapter entitled "Faith and Acceptance" in the book, "Steps to Christ." Other excellent material may be found in "Testimonies," Volume II, page 494; "Messages," page 268. Illustrations may be taken from the Junior program, page 27.

Talk: "Decision."—A third talk on decision, concluding with the call for accepting Christ can be developed from "Thoughts" and "Illustrations."

Thoughts

God can open the blind eye or unstop the deaf ear, or paint a lily well, or form a dewdrop, or create the trill of the bird song, or open the gates of the morning without a creak of their hinges, or set an atom swinging in the sunshine, with all its rhythm and poetry, as much as is in the movement of a constellation; but He can save no man against his will. The will must surrender.—*Gipsy Smith*.

If you are determined to break off from your sins and to obey Jesus Christ, it is not in the power of any fellow mortal on earth, or any devil, . . . to prevent your from becoming

ing a Christian. The only effectual hindrance to any man's becoming a Christian lies in his own heart.—*Cuyler*.

Will He accept a divided heart? A heart divided with such a rival? Remember what the Christian life is—a race, a wrestle, a labor, a warfare.—*Homiletic Review*.

Every hour's delay weakens the power of conscience. Every hour's delay grieves the Holy Spirit who is pleading with you. The farmer who lets the golden days of autumn slip by without sowing his wheat, soon finds the soil turned to iron under the frosts of December. Your heart grows harder every day. Every day you waste in procrastination, robs your life of its richest, sweetest satisfaction, and decreases your chance of salvation. It is a well-established fact that the chances of salvation diminish with a rapid ratio after the plastic period of youth has passed.—*The Independent*.

The real hindrance with every unconverted person lies in his or her own heart. "Ye will not come unto Me," says the blessed Jesus, "that ye might have life." One endeavors to excuse himself, as you do, by harping on the inconsistencies of church members. Another is too completely absorbed in money getting to give any serious thought to his soul. Another is enslaved by secret sensualities. I have known scores who have been often pleaded with by the Holy Spirit, and who have bolted the door of their heart against Christ with hands trembling under the influence of the bottle. Another is afraid of the laugh of his irreligious associates. Another one is content to hang his eternal welfare on the hope of a universal salvation, and denies all future retribution. All these hindrances lie in the hearts of the unconverted. God did not put them there, nor does He do ought to keep them there.—*Cuyler*.

Illustrations

STEP ON THE PLATFORM

SAM JONES was talking to a man of weak faith one day. The doubter asked if Mr. Jones could not give him a demonstration of religion.

"None," was the reply. "You must get inside the fold, and the demonstration will come of itself. Hum-

At the appropriate time during M.V. Week organize a baptismal class.

ble yourself, have faith, and you shall know the truth."

"In other words, I must believe, accept it before it is proved, and believe it without proof."

"Now, hold on right there! Out West they have a place for watering cattle. The cattle have to mount a platform to reach the troughs. As they step on the platform their weight presses a lever, and this throws the water into the troughs. They have got to get on the platform through faith, and this act provides the water and leads them to it. You are like a smart steer that slips around to the barnyard and peeps in the trough, without getting on the platform. He finds the trough, of course, but it needs his weight on the platform to force the water up. He turns away disgusted, and tells everybody there is no water in the trough. Another steer, not so smart, but with more faith, steps on the platform. The water springs into the trough, and he marches up and drinks. That's the way with religion. You've got to get on the platform. If you slide around the back way, you'll find the trough dry. But step on the platform, and the water and the faith come together without any trouble—certain, sure, and abundant."—*The Pastor His Own Evangelist.*"

DECISION BRACES THOUGHT

In a great revival, the evangelist, Dr. Biederwolf, called upon those who had become Christians between the ages of ten and twenty to rise. The great majority of the Christians present rose. Then a smaller number between twenty and thirty, and then on until in the forties and fifties and sixties hardly any at all. Those who had thought the longest over the matter had the least to show for it, and so it seems that there is a point beyond which thought ceases to be powerful and defeats itself. Decision braces up and invigorates thought even more than thought does decision.—*The Evangelistic Encyclopedia.*"

DECISION DELAYED IS A RIVETED NAIL

A laboring man, converted after a period of deep conviction, said to those around him, "Boys, what's the biggest wonder you ever saw?"

He repeated his question, and then said, "Oh, isn't it to see an old gray-

haired sinner like me saved at the eleventh hour? Oh, you are young—you are in the early hours of life's day! Come, it's far easier for you to get saved now than if you wait as I did. Oh, sin's a nail the devil drives into the heart; and when it gets riveted, it's hard to pull out."—*"The Evangelistic Encyclopedia."*

✱ ✱

Can the Holy Spirit Work Through You?

(Program for March 27)

BY F. G. ASHBAUGH

SONGS FOR TODAY: Nos. 75, 165, 205, 218, 64, 238, 241, in "Gospel in Song."

OPENING EXERCISES.

TALK: "Can the Holy Spirit Work Through You?"

READING: "Bible Study and Prayer." STUDY: "No Substitute for God's Word."

STUDY: "Availing Prayer."

ILLUSTRATIONS.

CLOSING EXERCISES.

Can the Holy Spirit Work Through You?

"EVERY true disciple is born into the kingdom of God as a missionary."—*"Ministry of Healing,"* p. 102. Since the gospel of Christ is to be presented to the whole world by the followers of Christ, and since the Holy Spirit is the only power that can accomplish this, we are faced immediately with this vital question: Can the Holy Spirit work through me? If not, why not? What are the conditions to success? the causes of failure?

Let us consider first, what kind of persons soul winners should strive to be. The apostles "went forth burdened with the word of life, and in the demonstration of the Spirit preached Christ crucified! They pointed out the living way through self-denial and the cross. They had fellowship with their Saviour in His sufferings, and their greatest desire was to know Christ Jesus, and Him crucified. . . . They lived not to enjoy, but to do good, and to save souls for whom Christ died."—*"Testimonies,"* Vol. III, p. 27.

A soul winner cannot be a shallow-minded trifler who places the sacred and common on the same level, but an exemplary, serious-minded person who has felt the sanctifying power of the Holy Spirit in his own

life, and knows the meaning of fellowship with Christ. The soul winner needs a heart softened by the righteousness of Christ, but remaining firm as a rock for principle. Bible truth must be taught and backed up by holy practice.

"Those in the service of God must show animation and determination in the work of winning souls."—*Id., Vol. VI, p. 418.* Things regarding which we are "animated" and "determined" never become dull or uninteresting or secondary to us. God has appointed to every man his work in winning souls, and we should give our best mental and physical efforts to His service.

"As we look at the picture, the outlook seems discouraging. But Christ greets with hopeful assurance the very men and women who cause us discouragement. . . . Go forth in humble faith, and the Lord will go with you. But watch unto prayer. This is the science of your labor. The power is of God. Work in dependence upon Him, remembering that you are laborers together with Him. He is your helper. Your strength is from Him. He will be your wisdom, your righteousness, your sanctification, your redemption. Wear the yoke of Christ, daily learning of Him His meekness and lowliness. He will be your comfort, your rest."—*Id., Vol. VII, pp. 271, 272.* What more could we ask?

"Only one life, 'twill soon be past,
Only what's done for Christ will last."
"He that winneth souls is wise."
Prov. 11:30.

"They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

The work of the Holy Spirit (read the entire scripture and use the key thought for brief comments):

John 14:16-18, 26. Comforter, Teacher, Guide, Remembrancer.

John 15:26. Testifier of Christ. John 16:7-14. Convince the world of sin, righteousness, and judgment. Guide into all truth.

Acts 1:8. Power to witness after Holy Ghost comes upon you.

Acts 4:7-20. An illustration of power through the Holy Ghost.

Rom. 8:26. The Holy Spirit is the helper of our infirmities.

1 John 2:20, 24, 27. Anointing of Holy Spirit gives wisdom and power to abide in Christ.

1 John 3:24. We know Christ abides in us through the Holy Spirit.

"Jungle Heroes," by Eric Hare, should find a place in your society library.—

Joel 2:23. The Holy Spirit is the early and latter rain.

Acts 2:4, 16. Fulfilled on Pentecost, but did not terminate then.

Joel 2:32. Two outpourings. Includes the remnant.

Zech. 10:1. We are to pray for the latter rain.

(See also the following paragraphs, the beginning and ending of which are given here.)

"Acts of the Apostles," pp. 54, 55: "It is true . . . Lord of the harvest" in the time of the latter rain.

"Early Writings," pp. 85, 86: "The commencement . . . shall be poured out."

Id., p. 271: "I heard those . . . loud cry of third angel."

Id., p. 71: "Those who receive . . . wrong word and action." "I saw that many . . . squared for the building."

"Testimonies to Ministers," p. 399: "We may be sure . . . latter rain."

Id., p. 507: "Many have . . . not discern or receive it."

Id., p. 508: "We may have had . . . ask for it."

"The sanctification of the soul by the working of the Holy Spirit is the implanting of Christ's nature in humanity."—"Christ's Object Lessons," p. 384.

"If a man love Me," Christ said, 'he will keep My words: and My Father will love him, and we will come unto him, and make our abode with him.' The spell of a stronger, a perfect mind will be over us; for we have a living connection with the source of all-enduring strength. In our divine life we shall be brought into captivity to Jesus Christ. We shall no longer live the common life of selfishness, but Christ will live in us. His character will be reproduced in our nature."—Id., p. 61.

"As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus. Holiness finds that it has nothing more to require."—Id., p. 163.

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God, man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's

control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—"The Desire of Ages," p. 466.

"Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer. It is by the Spirit that the heart is made pure. Through the Spirit the believer becomes a partaker of the divine nature. Christ has given His Spirit as a divine power to overcome all hereditary and cultivated tendencies to evil, and to impress His own character upon His church."—Id., p. 671.

"The whole work of grace is one continual service of love, of self-denying, self-sacrificing effort. During every hour of Christ's sojourn upon the earth, the love of God was flowing from Him in irrepressible streams. All who are imbued with His spirit will love as He loved. The very principle that actuated Christ will actuate them in all their dealing one with another. This love is the evidence of their discipleship. 'By this shall all men know that ye are My disciples,' said Jesus, 'if ye have love one to another.' When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted. It shows that there is power in the divine nature to withstand the supernatural agencies of evil, and that the grace of God subdues the selfishness inherent in the natural heart."—Id., p. 678.

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit,

and in whose life the Christ life is manifested, are to stand as representative men, to minister in behalf of the church."—Id., p. 805.

"Before his fall, Peter was always speaking unadvisedly, from the impulse of the moment. He was always ready to correct others, and to express his mind, before he had a clear comprehension of himself or of what he had to say. But the converted Peter was very different. He retained his former fervor, but the grace of Christ regulated his zeal. He was no longer impetuous, self-confident, and self-exalted, but calm, self-possessed, and teachable. He could then feed the lambs as well as the sheep of Christ's flock."—Id., pp. 812-815.

Bible Study and Prayer

RATHER than outward show "the strength of every worker will be found to lie . . . in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word."—"Testimonies," Vol. IX, p. 110. "God's work is to be carried forward with power. We need the baptism of the Holy Spirit."—Id.

"Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people. Let your heart break for the longing it has for God, for the living God. The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised. . . . The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart. Christ will lead you to the threshold of the Infinite. You may behold the glory beyond the veil, and reveal to men the sufficiency of Him who ever liveth to make intercession for us."—"Christ's Object Lessons," p. 149.

"In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God."—Id., p. 38.

"The 'Light which lighteth every man that cometh into the world,' is shining in his soul and this light, if heeded, will guide his feet to the kingdom of God."—Id., p. 385.

—You may well draw illustrations from this book for the Junior M.V. Week lessons.

"Jesus met Satan with the words of Scripture. 'It is written,' He said. In every temptation the weapon of His warfare was the word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a 'Thus saith the Lord,' was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage."—*"The Desire of Ages,"* p. 120.

"The life of Christ, that gives life to the world, is in His word. It was by His word that Jesus healed disease and cast out demons by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live 'by every word that proceedeth out of the mouth of God.'

"As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God's word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'"—*Id.*, p. 390.

(See also *"The Desire of Ages,"* p. 391, par. 1; p. 123, pars. 3, 4.)

"God's holy, educating Spirit is in His word."—*"Christ's Object Lessons,"* p. 132.

Availing Prayer

Dan. 9:2, 3. A great prophet studied and prayed—a lesson to us.

Eph. 6:18. Persevering constant prayer.

James 4:2. The secret of our failures is lack of prayer.

Acts 6:4. Apostles regarded prayer as of supreme importance.

Acts 9:11. Saul prayed when converted.

Acts 7:55, 56. Stephen prayed when he died.

Acts 10:2, 30, 31, 33. Cornelius prayed, and God blessed him.

Acts 12:5, 11, 12. The church prayed for Peter, and he was delivered.

Rom. 1:9; Col. 1:9; 1 Thess. 3:10. Paul's experience.

God's great men both in and out of

the Bible have been men of prayer—Luther, Wesley, Knox, Judson, Taylor, etc.

Heb. 4:16. God's appointed means of obtaining help is through prayer.

Luke 11:13. God's way for us to obtain Holy Spirit.

Luke 21:34-36. God's way for us to prepare for coming of Christ.

Illustrations

A LITTLE boy in school asked his teacher: "Do 8 and 4 make 13?" He needed a teacher. So we also need a teacher, even the Holy Spirit to teach us truth.

An elderly lady in a large city became confused and could not get across the street. A policeman held up all the traffic and helped her across. She needed a guide. The Holy Spirit is our guide.

In the East a farmer who did some preaching sold a quantity of butter to a merchant for \$10. He was paid \$20 by mistake. He kept this money for a time, trying to convince himself it was a special providence of the Lord for his benefit. After a time he felt hurried to pray in a definite way for the Holy Spirit. He was convinced of sin. He tried to preach but could not. His distress of mind became so great that he could not pray. Then he went to the merchant and paid back the \$10, and peace came to his troubled soul. The Holy Spirit is a reprover and convictor.

A man went to camp meeting and was enjoying a great spiritual feast, when suddenly his joy departed. A few days before that time he had set his dog on a neighbor's hog which had strayed onto his farm, and the hog had been killed. Now all he could see was that hog. His distress deepened until his friends noticed it.

When he tried to pray, that hog seemed to shut heaven from his view. One day he was gone. When his friends saw him again, his face was shining and radiant. He had gone home, asked the neighbor's forgiveness, and paid him for the hog; then he was prepared to enjoy the blessing of God at the camp meeting. The Holy Spirit will bring things to our remembrance that we ought to make right.

Mr. Gaudencio, a young man in the Philippine Islands, learned the truth and was trying to obey it. He was a soldier in the constabulary. One day his commander sent him up into the

mountains on spy duty to catch some carahao thieves. The cogon grass grew thick and high on each side of the trail. As he came to a fork in the trail, he heard a voice say, "Go the other trail." It was a longer, muddier trail, and he did not wish to go that way; so he continued on the good trail. Again the voice said, "Go the other trail." No human hearing was near. He went the other trail, and on arriving at the village he was met by a friend who questioned him in surprise, "How did you get here alive?"

"I saw no danger," Brother Gaudencio replied.

"Did you not see those carahao thieves? They found out you were coming and four of them went down the trail with their bolos and were hiding in the cogon grass to kill you."

"I saw no one; what trail were they on?" "The good trail." Then Brother Gaudencio knew why the voice had warned him to take the other trail. "The Spirit also helpeth our infirmities."

WHEN asked the way to heaven, William Wilberforce said, "Take the first turn to the right, and go straight forward."

Four-Square Religion

RELIGION in the head
Will think for God.
Religion in the heart
Will feel for God.
Religion in the hand
Will work for God.
Religion in the feet
Will run for God.

—B. A. Pearson.

God Made a Garden

GOD made a garden because He saw
Life was good by a garden's law;
Flowers for love, and fruitful trees—
Soul and body may grow with these.

GOD made a garden just to find
Another way to be loving-kind;
And the things we see in the garden row
Are the words He has written to tell
us so.

—Katharine A. Grimes.

You have seen a ship out on the bay swinging with the tide, and seeming as if it would follow it, and yet cannot, for down beneath the water it is anchored. So many a soul sways toward heaven, but cannot ascend thither because it is anchored to some secret sin.—*Henry Ward Beecher.*

How are you going to "hold" your young people? Have you studied that question?

Junior M. V. Meetings

Juniors Need the Church— The Church Needs Juniors

(Program for March 6)

BY D. A. OCHS

OPENING EXERCISES.

SCRIPTURE: 1 Timothy 4:11-16.

TALK: "The Ideal Junior."

TALK: "The Value of Juniors."

TALK: "Juniors Need the Church."

READING: "The Call of the Church."

CLOSING EXERCISES.

Notes to Superintendents

The purpose of this topic is to lead the Juniors to feel that they have a definite obligation to the church, and that the church is ever ready to place more responsibility on them if they only show their willingness and dependability.

Discussion.—The question, "Shall we become church members?" might be written at the top of the blackboard, and a line drawn down the center beneath it. On one side write reasons for joining the church, and on the other side some reasons people give for not joining. Discuss these reasons and find the real motives for church membership.

The leader should familiarize himself with the Senior program, page 17, before assigning the topics to the Juniors for the M. V. Society meeting.

The Ideal Junior

1. WHAT does Isaiah say Juniors are to be in Israel (the church)? Isa. 8:18. (See also 1 Tim. 4:11, 12.)

2. To what does David, the psalmist, liken our Juniors? Ps. 144:12.

3. What is the glory of young men? Prov. 20:29; 1 John 2:14.

4. Who taught David when he was only a youth? Ps. 71:17.

5. What is it that all should learn to carry while they are yet Juniors? Lam. 3:27.

6. How should Juniors deport themselves—

a. In the church? Eccl. 5:1.

b. In their life? 1 Tim. 4:12.

c. In their attitude toward sin? 2 Tim. 2:22.

7. The streets of Jerusalem will have many boys and girls playing in them. Zech. 8:5.

(See further "The Bible's Young People" in the Senior program, p. 17.)

The Value of Juniors

BUSINESSMEN these days are anxious to make sound financial investments. The questions they ask themselves before driving a bargain are: "What is it worth?" "Is it a profitable investment?" "Is it an asset or a liability?"

No one wants to invest in such things as stocks, bonds, land, property, automobiles, without making a profit. All shun investments that are likely to prove a liability. We all want our account books to show a good profit and not a loss. Such wise investments take coolheaded and deliberate thinking. In business transactions as well as in spiritual undertakings, we are admonished by Jesus to sit down and count the cost. (See Luke 14:28-32.)

God invested all. In launching the plan of salvation, He counted the cost of redeeming mankind—Juniors included. He gladly gave His only-begotten Son. (Repeat John 3:16.) What a great value this places on every man, woman, and child. Just think, the Lord purchased the church—to which every Junior belongs—not with gold and silver, but with the precious blood of Christ. (See Acts 20:28; 1 Peter 1:18, 19.)

"The price paid for our redemption, the infinite sacrifice of our heavenly Father in giving His Son to die for us, should give us exalted conceptions of what we may become through

Christ. . . . What a value this places upon man!"—"Steps to Christ," p. 15, pocket edition.

The worth of a soul in the light of the sacrifice made "cannot be fully estimated by finite minds."—"Testimonies," Vol. V, p. 620.

"If we would know the value of a human soul, we must look in living faith upon the cross."—"Messages," p. 115.

The value of a soul is more than that of property, houses, lands, or money. (See "Testimonies," Vol. VI, pp. 21, 22.)

"One such soul [for whom Christ died] saved is of more value than worlds."—"Testimonies," Vol. I, p. 513. (See Matt. 16:26.)

No Junior then should put a low estimate on himself. In the light of the great sacrifice made for him, he should strive to be worthy of the price paid for his redemption. (See "Gospel Workers," p. 291.) His life is a sacred trust. (See 1 Cor. 6:19, 20.) Thus "the young should be shown that they are not at liberty to do as they please with their lives. Now is their day of trust, and by and by will come their day of reckoning."—"Messages," p. 231.

Never should Juniors disappoint the Lord in their service for Him. He has a definite place for each one in the eternal plan of heaven and in service for lost souls. (Read "Messages," p. 219, par. 2.)

Juniors should show their appreciation and love for their Saviour who paid this great price for them, by dedicating their *service*, their *strength*, their *talents* and *capabilities*, their *courage* and *zeal*, their *Christian influence*, their *loyalty to standards* to Christ.

(See also the talk "The Church Needs the Youth," Senior program, p. 18.)

Juniors Need the Church

THE Junior age is a very important age. During the years we are juniors we bring into our lives those things that will make us either successful men or men of failure. Every Junior should put forth constant effort to keep himself under the proper environment where the influences are good and helpful so that his whole life may be started on the road toward success. The church provides these good influences.



He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But Love and I had the wit to win:
We drew a circle that took him in.

—Edward Markham.

Be sure to report the number of baptisms resulting from this Week of Prayer.

(See also the topic "Young People Need the Church" in the Senior program, p. 17.)

The Call of the Church

I AM the best friend of mankind.
I am hung about with sweet memories;
I am decked with loving tears.
In the minds of the greatest men on earth I find my constant dwelling place.
I live in the hopes of the young and in the dreams of the old.
I safeguard man with a guiding hand.
I inspire good fellowship, friendliness, and love.
I give gifts which gold cannot buy, nor kings take away.
I bring back the freshness of life, the glory of youth.
I meet you with outstretched arms and with songs of gladness.
I link the storied past with the achieving present.
I fashion the present toward a glorious future.
I bind hand to hand, and each hand into God's.
I am calling you! NOW!
I am the CHURCH OF JESUS CHRIST.
—Selected.



Great Faith

(Program for March 13)

BY R. J. CHRISTIAN

SONG: "Tis So Sweet to Trust in Jesus," No. 519 in "Christ in Song."
SCRIPTURE: Hebrews 11:1-6, 24-40.
PRAYER: Encourage the Juniors to pray that they may understand what faith is, and that they may desire to obtain it.
SUPERINTENDENT'S REMARKS.
SPECIAL MUSIC.
TALK: "Why Have Faith?"
TALK: "What Is Faith?"
TALK: "Examples of Faith."
POEM: "Faith."
DISCUSSION.

Notes to Superintendents

The talks for today should be short and to the point, adapted to the particular group of Juniors in your society.

Scripture Reading.—Let the Juniors take turns, each reading a verse in the Scripture passage for today's program.

Talk: "What Is Faith?"—It may help your Juniors to grasp the truths about faith if you call on them to recite some of these statements, given to them beforehand for memorization.

Talk: "Examples of Faith."—In addition to the material given for this talk, other examples may be gleaned from our denominational papers and books. Try to apply all examples to the needs and experiences of your Juniors in a practical way.

Discussion.—If the Juniors in your society enjoy discussions and are not afraid to take part, adapt the questions for discussion suggested in the Senior program, page 19, for today.

In this day and age, when faith between nations, as well as faith in our fellow men, is sadly on the decline,

we need to put forth in our societies a strong and continued effort to build up a living faith in the hearts of our Juniors in the teachings and the doctrines of the denomination. We need to keep our Juniors constantly conscious of the fact that we are carrying on throughout the world a mighty mission program, and that this program, together with the various phases of church activity at home, is carried on as a result of faith. We need to make faith very real to our Juniors, that they may understand what it means when we say, "The just shall live by his faith." They need to acquire for themselves such a positive understanding of the relationship that exists between them and their Christ that, as a natural outcome of this understanding, their faith will be strengthened in this day when the faith of so many is shaken.

Faith

A TRAVELER crossed a frozen stream
In trembling fear one day.
Later a teamster drove across,
And whistled all the way.

Great faith and little faith alike
Were granted safe convoy;
But one had pangs of needless fear,
The other all the joy!

—Author Unknown.

Examples of Faith

We are told in Hebrews 11:23-29 the experience of Moses and his parents. When the decree was made that all the male children should be killed, his mother, by faith seeing that her child could be used of the Lord, hid him. By faith, she continued to serve as his nurse after he was found by the king's daughter. This text tells also of the various exploits of Moses which he did by faith. Faith enabled him to lead the vast army of Israelites out of Egypt at the Lord's command. It is faith that enables us, day by day, to be true and to follow our Lord.

Elder F. A. Stahl goes forth in his ministry among the Indians of South America, by faith, ever keeping in mind the promise given to us in Matthew 28:19, 20: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." As he journeys up and down the rivers, and over the mountains of the territory assigned to him, often among unfriendly Indian tribes, he goes by faith, believing the promise, "Lo, I am with you always, even unto the end of the

world." Faith buoys him up. Faith gives him courage to press out among heathen peoples, not fearing for his own life. Faith in the Lord's ability to change hard hearts gives him courage to open to them the word of life. Faith brings to him the Lord's presence and convicts hearts of sin and of righteousness to come. Can it not be written of Elder Stahl, as it is written of worthies of old, "His faith is counted for righteousness?" Rom. 4:5.

As Dr. H. W. Miller and his associate workers in the China Division press out into bandit-infested territories, they go by faith, believing that as they serve the Lord His protecting care will be over them, that whatever is done will be done right, and that all things work together for good to them that love the Lord.

Our colporteurs, as they go from home to home with the printed page, go in faith, praying the Lord to guide them to the honest in heart who are seeking knowledge of the kingdom so soon to come.

By faith, Juniors, we can walk ever onward with our Lord, being assured that a little while from now, when Jesus comes, we shall, if we are faithful, go safely home, ever to be with our Lord. May our faith be so strengthened, and so made perfect that this will be our privilege.

Why Have Faith?

WHEN Jesus was here on earth, He taught that a very necessary part of our Christianity is faith. He taught that if we are to have eternal life—and surely every Junior wants to have eternal life—we must have faith. Speaking at one time to a certain woman who loved Him greatly, He said this: "Thy faith hath saved thee; go in peace." Luke 7:50. That is exactly what will save us, Juniors. We must have faith in the Lord Jesus Christ; and when we have that faith, then we can go in peace.

At another time the apostles were talking with Jesus, and, recognizing their great need, and greatly desiring to be ready for eternal life, they made this request of Him, as recorded in Luke 17:5: "Increase our faith." That is exactly what we need today. We need more confidence and more faith in our Lord. In the Bible we have His instruction—instruction that will lead us safely through the tempta-

What are the "holding features" of the M.V. Society organization?

tions, the trials, and the pitfalls of this world to heaven.

Why do we need faith? We need faith that we may follow more closely the instruction given us in the Bible. We need to pray with the disciples of old, "Increase our faith," for we are told that "without faith it is impossible to please Him: for he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Heb. 11:6.

The apostle Paul directs us in Hebrews 6:12: "Be not slothful, but followers of them who through faith and patience inherit the promises." Faith, we see here, has a definite part in the inheritance of the promises. Faith is necessary if we are to have eternal life. Paul tells us, too, that faith comes by the hearing of the word of God. The reading of the Bible, the listening to good talks, the association with Christians—all tend to increase our faith. As our faith is increased, we draw closer to Christ than ever before.

Therefore, we need at this time to have our faith greatly strengthened, that we may please our Lord and have on what Paul describes in 1 Thessalonians 5:8 as the breastplate of faith and love. This breastplate will protect us in the evil day in which we live.

What Is Faith?

FAITH is that sincere belief, trust, and confidence that enables us to enjoy the comradeship of our parents and friends. We have faith to believe that they will treat us justly; that they will do nothing to harm us; and that in their association we will have joy, and satisfaction, and peace.

Faith is that confidence in others that enables us to believe what they tell us.

Faith enables us to pray to our heavenly Father, in the name of His Son, Jesus, believing that as we ask, according to His good purpose, so shall we receive.

Faith is what causes us to give offerings in Sabbath school and church, firmly believing that these offerings will go on to the utmost parts of the earth and be used there for the saving of lost men and women and boys and girls.

Faith is that trust within that enables us to believe the great stories of the Bible.

When we go to the ticket office and buy a ticket for a passage on a train or boat, it is faith that causes us to exchange our money for a piece of paper that we commonly call a ticket. We have faith that the railroad company or the steamship company will take us the distance we have paid them for.

Faith in our ability to swim enables us to dive into deep water and then reach the shore safely.

We eat food, having faith to believe that that food will nourish us and cause us to develop strong, robust health.

Faith enters into every phase of our living, and so faith enters into the Christian experience. We are told that faith comes by the reading of the word. So we take our Bibles and read. We read the story of creation. By faith we can visualize the first day, the second day, and, in succession, each day of creation. By faith we see the operation of the Holy Spirit in the earth.

It is essential that our faith in the living Christ be strengthened. We may have faith in humanity, but humanity will fail us. Often we hear the expression, "I never thought he'd do that to me." But if we place our faith and confidence in Christ, we shall never be disappointed.

Faith is that link that connects us with Christ.

May the Lord help our faith to grow stronger day by day, that we may, by faith, grasp the hand of God and walk forward until we walk into the kingdom of our Lord and Saviour, Jesus Christ.

A Christian

HE is a Christian who tries to be the kind of neighbor Christ would be, and the kind of citizen Christ would be, and who asks himself in all the alternatives of his business life, and his social life, and his personal life, What would the Master do in this case? The best Christian is he who most reminds the people with whom he lives of the Lord Jesus Christ. He who never reminds anybody of the Lord Jesus Christ is not a Christian at all.—George Hodges.

Jesus observed the Morning Watch.
Do you?

What Deciding for Christ Means

(Program for March 20)

BY G. S. BELLEAU

OPENING SONG: No. 40 in "Missionary Volunteer Songs."

PRAYER.

REPORTS.

SPECIAL MUSIC: No. 38 in "Missionary Volunteer Songs."

INTRODUCTION.

BIBLE STUDY. (See Notes to Superintendents.)

ILLUSTRATIONS.

INVITATION (in chorus): No. 33 in "Missionary Volunteer Songs."

CONSECRATION.

CONSECRATION PRAYER.

CLOSING SONG: No. 32 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

Plan your program so that a call will be made at the close for all who have not accepted Christ to do so. Have them stand, while you pause, waiting. At the close, have a special prayer for those who have decided for Christ.

Bible Study: Joshua 24:15; 1 Kings 18:21; Psalms 37:3, 5. (Compare with "Testimonies," Vol. II, p. 494.)

Further material may be found in the Senior program, page 21.

"I realize my sin, and hear Thy voice
Inviting all to make the Christ their
choice;
I answer, 'Lord, I come,' and then re-
joice."

—Selected.

Illustrations

THE QUESTION

"WHAT are you going to do with Jesus? That is what I want you to think of. This is the question I have come to ask you: What are you going to do with Jesus? Something you must do. Something you will do. Something you are doing, and the answer you give to the question will settle your character. You will be a good man or a bad man, according to the answer you give to that question. Your goodness as a man depends upon how you answer that momentous question, the question which throbs and pulsates with the interests of two worlds,—time and eternity. I repeat it, for I would have you grip it. Listen! You will be a good man only as you stand in right relationship to Jesus Christ. You cannot be a good man unless you enthrone Him in your heart and life. You will be a bad man, a wicked man, a crooked man, if you treat Jesus badly. No man can close his heart to Jesus Christ and re-

Every day is a day of decisions. Which way are you turning? Toward Christ?

main a good man, for Jesus Christ is the source of all goodness, of all purity, of all nobility, and of all true manhood. If you shut Him out of your life, you are shutting them out, and the spring, and the strength, and the inspiration of all that helps you to be true to God."—*Gipsy Smith, in "The Pastor His Own Evangelist."*

"SINCE NOW"

"Three new pupils had been received into the Argentine mission school. I suggested that before beginning the Bible study we spend a few minutes in personal testimony, intimating that each should tell when she had given herself to Jesus, saying that I had myself done so at the age of fourteen.

"At that word I noticed a quick flash of intelligence pass over the face of one of the new girls, followed instantly by a very serious expression that continued until it came her turn to 'take the word.' I asked:

"Are you a Christian, Deolinda?"

"There was a doubtful nod in response. I varied the question.

"Have you given yourself to God?"

"This was answered by a decidedly positive nod.

"Do you realize that Jesus is your Saviour, and that you are God's child?"

"All at once the black eyes flashed with joy, the whole face was transfigured, and the nod was accompanied by a very soft, 'Sí, señora.' (Yes, ma'am.)

"Since when?" I asked, my own heart filled with gladness.

"Since now," was the unequivocal testimony, and from that hour she set herself definitely and joyfully to prepare for a lifework in His service."—*Gipsy Smith.*

REFUSING A PARDON

When I was a missionary at Dorchester, I frequently visited the penitentiary there. One day an officer called my attention to a prisoner and related this story of him:

When he was a young man he had been convicted of manslaughter and sentenced to life imprisonment. After several years, her majesty, Queen Victoria, granted a pardon. The world, however, had lost its attraction, and after a few days' liberty he returned to prison requesting to be readmitted. His request was granted and he remained at Halifax until the Maritime Penitentiary was built at Dorchester,

and the long-term prisoners were removed thereto. When the prisoners were marched from the depot to the penitentiary, all but this man were handcuffed and strictly guarded. He followed the line at a little distance, and requested a place in the new institution, where he had been for several years when I saw him.

By the grace of his sovereign a free man, entitled upon request to a full suit of civilian's clothing, clad in which the great prison gate would open for him as readily as for the warden himself! Yet, so long as he preferred prison life, he must submit to prison discipline. He must wear that gloomy prison garb. When the bell rang at six o'clock he must fall into line with the others, be satisfied with prison fare, and at the appointed hour repair to his cell, where the iron closed upon him, where again he listened to the heavy bolt grating harshly in the lock, and where night after night the receding steps of the turnkey revived the consciousness that he was still a prisoner. What strange frenzy had taken possession of the man? And yet how much he was like thousands living today!—*Homiletic Review.*

"A boy, seeing his mother come to the door to call him from his play, clapped both hands over his ears, and when she called him, replied, 'I can't hear you, mamma.' How often we cover our ears when we know the voice of duty is calling."—*Homiletic Review.*

IMMEDIATE DECISION

An African boy told a missionary that he wished to confess Christ. "Have you been thinking about this for some time?" asked the missionary. "Oh, no!" said the boy, "it is only today; but I listened right off."—*Homiletic Review.*

REJECTING CHRIST

Dagger tells of a party of gentlemen, sitting upon the deck of a steamer coming up the Delaware River after dark, who looked with smiling admiration upon distant clouds il-

luminated by a conflagration raging in the city of Philadelphia. When the landing was reached, one of them received this message, "Your factory has been entirely destroyed by fire." He had been smiling at the blaze which made him almost penniless.

Many today, with smiling indifference, read of a crucified Christ, little thinking that rejecting that Christ will render them homeless through eternity.—*Sunday School Times.*

DECISION BY INDIAN GIRLS

India, as well as America, has decision Sabbaths. We are told that on one such day thirty girls in Bengal signed the following stanza, which they can sing, if they will, to the air of "Just as I Am." Thus:

"Just as I am, young, strong, and free,
To be the best that I can be
For truth, and righteousness, and Thee,
Lord of my life, I come."

Fourteen of these girls have since been baptized, and others are ready to take this step.—*"The Evangelistic Cyclopedia."*

DECISION FOR CHRIST

The following entry was found in a boy's diary: "September 21, 19—. Made up my mind today to be a Christian. No fooling this time."

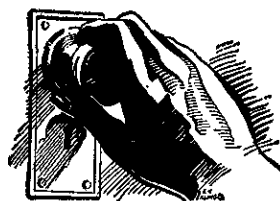
There is a suggestion here for all who profess surrender to the blessed Lord.—*"The Evangelistic Cyclopedia."*

THE DECISION LINE

Drawing his sword, he [Pizarro] traced a line with it on the sand from east to west. Then turning toward the south, "Friends and comrades!" he said, "on that side are toil, hunger, nakedness, the drenching storm, desertion, and death; on this side, ease and pleasure. There lies Peru with its riches; here, Panama and its poverty. Choose, each man, what best becomes a brave Castilian. For my part, I go to the south." So saying, he stepped across the line. He was followed by the brave pilot Ruiz; next by Pedro de Candia, a cavalier, born, as his name imports, in one of the isles of Greece. Eleven others successively crossed the line, thus intimating their willingness to abide the fortunes of their leader, for good or for evil.—*W. H. Prescott, in "Conquest of Peru."*

WHAT JESUS WANTS ME TO DO

The wind blew snow across the gray garden. But it was with reluctance that Martha turned away from the



It never pays to let some one else do our thinking for us.

window to the cozy fire. For the aunt—her dearest Aunt Lois—who was sitting there knitting an orange sweater for her was disappointed.

She hadn't said a word, but Martha knew it well enough. It was because she hadn't stood up after church when the preacher had asked for those who wished to consecrate themselves to Christ.

"How do I know what He wants me to do?" she burst out. "I haven't heard any voice saying, 'Go to China!' I want to do something, but what? How can you know what He'd want you to do?"

"I was the silliest little girl," said Aunt Lois, with a twinkling eye. "Let me tell you a story."

Martha twinkled back. "This is a parable," she said shrewdly.

"We were brought up in the old-fashioned habit of obeying our parents always," Aunt Lois began. "One day as your daddy and I walked across a pasture, a cross old bull came galloping at us. I just stood and screamed, 'Oh, mother! What shall I do? Oh, mother! Tell me what to do!' If your daddy hadn't dragged me over the fence I'd have been terribly hurt. My mother had never told me what to do if a bull came after me!"

"But she'd told you things you could have put together and known what to do," said Martha wisely. "She'd told you to stay out of danger. . . . Jesus has never told me anything I could even put together and know what to do!"

Aunt Lois reached across to the little table for a New Testament.

"Oh, hasn't He?" she said. "Then you haven't read this carefully. Read it every night, and use your common sense, the way I didn't about the bull, and you'll know what He wants of you!"—*Eleanor Crannell Means.*

Let us, then, labor for an inward stillness,
An inward stillness and an inward healing;
That perfect silence where the lips and heart
Are still, and we no longer entertain
Our own imperfect thoughts and vain opinions,
But God alone speaks in us, and we wait
In singleness of heart, that we may know
His will, and in the silence of our spirits,
That we may do His will, and do that only!

—Longfellow.

Can the Holy Spirit Work Through You?

(Program for March 27)

BY MARJORIE WEST MARSH

PRELUDE: Hymns such as Nos. 34, 30, 37, 38, 40, 44. (All songs today are in "Missionary Volunteer Songs.")

CALL TO WORSHIP. (See Notes to Superintendents.)

SONG: "Living for Jesus."

SCRIPTURE: John 14:15-17, 21, 23-26; 15:26; 16:7, 13; Luke 11:13.

PRAYER.

REPORTS.

SONG: "Would I Be Called a Christian?"

STUDY: "The Holy Spirit." (See Notes to Superintendents.)

TALK: "Every Day for Jesus."

SONG: "Speak, My Lord."

ILLUSTRATIONS. (See Senior program, p. 22.)

STORY: "A High Aim."

STORY: "Follow the Leader."

SUMMARY.

SONG: In the Service of the King.

BENEDICTION.

Notes to Superintendents

Background Material.—Read the talk and studies given in the Senior program, p. 22.

Study: "The Holy Spirit."—Adapt the talk, "Can the Holy Spirit Work Through You?" p. 22.

Call to Worship.—(All heads bowed in prayer.)

"There is a place of quiet rest,
Near to the heart of God;
A place where sin cannot molest,
Near to the heart of God.
O Jesus, blest Redeemer,
Sent from the heart of God,
Draw us who wait before Thee
Near to the heart of God."

Every Day for Jesus

CAN the Holy Spirit work through you so that every day will be spent for Jesus? How can this be possible? What does it mean?

Does this mean the giving up of some things? Giving up the friendship of persons whose influence leads us astray? Giving up some habits that are unchristian? Giving up some ideals that are not the highest? Giving up present interests that are not really worth while?

Does this mean choosing Jesus as Lord and Saviour of our lives? A desire to give more time to learning about His way? A willingness to give more thought and energy to serving others through kind deeds every day? A desire to join wholeheartedly in the Junior activities of the church?

The first book in the New Testament is called "The Gospel according to Matthew;" the second one, "The

Gospel according to Mark." Then we have "The Gospel according to Luke," and "The Gospel according to John." However, many people never read these gospels. They read "The Gospel according to you." What kind of gospel is it? Is it one through which the Holy Spirit speaks?

A certain man owns a chain of hotels where people always receive the very best service in every way. What is one reason for this good service? Hidden from the public view, but placed where every employee can see it, is a little sign with these words, "My reputation is in your hands." His workers do everything to make people think the best of him and his hotels. The reputation of Jesus is in our hands. What will people think of Jesus because they have known us?

A doctor was visiting a woman who had been ill for a long time. "How long must I remain here in this bed?" she asked. The doctor replied, "Just one day at a time." He knew that it is hard to look forward to weeks of suffering, but not so hard to think of one day of it. And so it is with our Christian life. When we think of being a Christian one day at a time, we realize it is not so hard.

A High Aim

WALTER stood on the porch of his uncle's rambling old farmhouse. The spring sun threw bright rays across the new grass in the yard. Walter took a deep breath and turned to his uncle.

"When I see a morning like this," he said, "it makes me want to do things. I'd like to accomplish a lot of good in the world."

His uncle nodded. "I guess everybody has times when he feels like that."

"The trouble is," Walter continued, "there isn't any opportunity. Life just sort of goes on in the same humdrum way. We don't have any real chance to do important things."

He paused, for a car was passing on the dirt road. The face of the man driving was tired and drawn. He slumped wearily in the seat, but his wave was cheery.

"Didn't we see that same man go past here last night?" Walter asked.

His uncle nodded. "That's Doctor Burgess. He's been up all night with a sick child."

"He certainly looked tired."

"He'll never be paid a cent either. The family has no money."

"Why does he go then?" Walter demanded.

"Because he believes that he should. Doctor Burgess is trying to live his life in the way that Christ would live if he were the doctor around here. It's a mighty high aim."

Walter nodded. "A high aim, but one possible for everybody," he said thoughtfully. "I think Doctor Burgess has pretty well answered my argument that there isn't any opportunity to do things that are worth while."—*Gil Rogers.*

Follow the Leader

NANCY came in looking like a little girl instead of a girl almost fourteen. Her mother smiled at her tumbled hair and flushed cheeks.

"It looked like a lot of fun," she observed from her seat by the window.

"Kiddish, of course," said Nancy. "But spring makes you feel that way."

"I thought I saw you climb to the tree house?" said her mother.

Nancy flushed. "Oh, we were playing 'follow the leader,' and I was ashamed not to. Funny thing; it didn't really scare me so awfully much, either. I may get over minding heights after all—if we play *that* game again."

"Did you call Miss Andrews?" asked Nancy's mother.

"No," she said, "and I'm not going to. Mother, I hate that class! And I don't do any good by going. And I'm not one of the people who think that making yourself miserable just to make yourself miserable is a fine thing."

"Neither am I," said her mother calmly. She rocked. Then she said, "But you are doing some good by going. Miss Andrews says having you there makes the class a different thing. The girls admire and follow you. What did Jesus do when He saw a place He could help?"

Nancy squirmed. "All right," she said. "I'll go and sacrifice myself if you want me to."

"I don't," said her mother quickly. "Was it a sacrifice to climb to the tree house this afternoon?"

"I—guess not," faltered Nancy. "I just wanted to follow Alice—she was my leader."

"Maybe if you followed Jesus to the telephone," suggested her mother, "you could tell Miss Andrews that it would be a joy to lead the class meeting next week!"—*Eleanor Crannell Means.*

The Gospel

"In the heart of man,
A cry:
In the heart of God,
Supply."

"He Careth for You"

WHAT can it mean? Is it ought to Him
That the nights are long and the days
are dim?
Can He be touched by the griefs I bear,
Which sadden the heart and whiten the
hair?
About His throne are eternal calms,
And strong, glad music and happy
psalms,
And bliss unruffled by any strife—
How can He care for my little life?

And yet I want Him to care for me
While I live in this world where the
sorrows be!
When the lights die down from the path
I take;
When strength is feeble, and friends
forsake;
When love and music, that once did
bless,
Have left me to silence and loneliness,
And my life song changes to silent
prayers,—
Then my heart cries out for a God who
cares.

When shadow hangs o'er the whole day
long,
And my spirit is bowed with shame and
wrong;
When I am not good, and the deeper
shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its course to help me
through,
And I long for a Saviour—can it be
That the God of the universe cares for
me?

O wonderful story of deathless love!
Each child is dear to that Heart above!
He fights for me when I cannot fight;
He comforts me in the gloom of night;
He lifts the burden, for He is strong;
He stills the sigh and awakes the song;
The sorrow that brought me down, He
bears,
And loves and pardons, because He
cares.

All ye who are sad, take heart again!
We are not alone in hours of pain;
Our Father stoops from His throne
above
To soothe and quiet us with His love;
He leaves us not when the storm is
high;
And we have safety, for He is nigh.
Can it be trouble which He doth share?
O, rest in peace, for the Lord does care!

—*Marianns Farningham.*

How foolish are we if we attempt to entertain two guests so hostile to one another as Christ Jesus and Satan! Rest assured, Christ will not live in the parlor of our hearts if we entertain Satan in the cellar of our thoughts.—*Charles H. Spurgeon.*

THERE is no symmetrical, constant, healthy development of the spiritual life apart from reflection upon the truth of God. The absence of this explains why so many Christians are not growing, but rather standing still or going back spiritually.—*John R. Mott.*

A YOUNG girl who was dissatisfied with her home life, and was always talking of her grievances and showing her discontent in voice, look, and manner, surprised a friend one day by her quick step, bright smile, and happy voice. "How are things at home?" asked the friend, thinking that some good news had made the change. Oh, everything is just the same, but I am different," was the reply. The grace of God will make us new creatures in Christ Jesus.—*Christian Witness.*

GOD'S mercy is like the tireless patience of the sea. The children dig deep wounds in the sands with their spades, leaving scars on the golden surface. Then quietly the old sea turns, and every trace of scar is obliterated, and the shining surface of the sand is as smooth as ever. Day after day the scene is repeated, and the sea is never tired of putting things to rights. . . . It is an emblem of the everlasting God who fainteth not, neither is weary.—*John F. Cowan.*

WENDELL PHILLIPS was once asked if he had ever made a personal consecration of himself to God.

"Yes," he replied, "when I was a young man, I heard Lyman Beecher preach on the theme, 'You belong to God.' Under profound conviction, I went to my room, threw myself on my face on the floor, and said: 'O God, I belong to Thee! Take that which is Thy right; and if ever in the future I am tempted to do wrong, give me power to overcome; and if ever I am timid in defense of truth, grant me strength and courage to speak for Thee.'"

And then the noble reformer added: "From that day to this I have been strengthened in the hour of temptation, and I have never feared to stand by the truth, however unpopular it might be."

Order all supplies through your Book and Bible House.

MISSIONARY VOLUNTEER WEEK

March 13-20

Including Missionary Volunteer Day

Plans for M. V. Week

SOCIETY leaders will wish to make the most of the soul-winning opportunities provided during the Missionary Volunteer Spring Week of Prayer. There must come upon the hearts of all society officers an overwhelming burden when they think of the unconverted young people in the families of the church.

The General Conference has set aside Missionary Volunteer Week as a time of special effort for the unconverted youth, and during this time, prayer and personal workers' bands should be organized, so that contact may be made with every young person within the range of the church. Some may not have been seen for many weeks or months. These should be sought out and brought into the influence of the meetings. Prayer is a powerful method of cooperating with God; it releases spiritual energies which are able to revive the spiritual lives of men and women. Long before the time for Missionary Volunteer Week, the executive committee of the society, in connection with the church board, should lay definite plans for daily prayer and soul winning during the week. The executive committee should meet together regularly as a prayer band, and have in its hands a prayer list of the young people of the church who need help. Members of the committee should be commissioned to visit specific persons named on the list. It would be well, too, if the church board would meet regularly as a prayer band, both before and during the time of the Week of Prayer. In these closing hours of the judgment when young people are making decisions that will take them either into the kingdom or into the lake of fire, we need to make soul winning our first business. In every place where plans have been carefully laid and carried out, Missionary Volunteer Week has been fruitful in souls won to Christ.

A baptismal class should be organized at the appropriate time and studies carried forward so that definite results in baptism may be attained.

After M. V. Week is over, reorganize, if necessary, the prayer bands and the study and work groups upon a permanent basis.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. . . . They

must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ."—*"Gospel Workers,"* p. 210.

The young people won to Christ should be inducted into the life and activities of the church. After we win them, let's hold them! And in the kingdom the soul winners in your society will "shine . . . as the stars forever and ever." / A. W. P.

Missionary Volunteer Day

SABBATH, MARCH 13

BY H. T. ELLIOTT

Associate Secretary of the General Conference

Uplifting Christ in the Home Life

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

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

The last prophecy of the Old Testament calls attention to the fact that

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

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

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

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

And there is no denying the defects of youth. The young people of today are impatient. They want what they want, and they want it right away. They are pleasure loving. Every generation of young people

Today the translation fund for "Messages to Young People" should be received.

has loved pleasure; but the significant thing about the rising generation of today is their hardness, and their indifference to others in the pursuit of their pleasure. Young people do not willingly accept the ideals of parents. They would rather experience the whole round of trouble and perplexity than to conform to the advice of former generations.

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

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

But just as in ages past, young people have responded to the call of God in their lives, so they will respond today. There will be some who will act the part of Joseph or Esther, of Luther or John Knox, and of William Miller or James White. They are willing to do right when they realize the right. The prophecy of Malachi still stands, and it is true that God will stir our hearts to bring the parents and children of His chosen people into heartfelt unity. Young people

are quick to discern the defects and faults of older ones. And we must admit that they have not always had perfect examples on the part of their elders to follow. We confess that they have not always had good leadership to encourage them in the Christian life.

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

"Most of the criminals are boys and young men. To be exact, over eighty

"WHEN the Lord thinks of the finishing of His work, of the great crisis of the ages, He thinks of the young people. Somehow, as I think through the Scriptures, God connects the young people with the work to be done. He calls upon His ministry to weep between the porch and the altar to help the people into service, and He says, 'Gather the children.' He thinks of the young people. The work to be done for them in order that they may have a part in the finishing of the work is described in Joel 2. It ends with the outpouring of the Holy Spirit upon all flesh, and the saving of the remnant, of all who shall be called. When the Lord, in Zechariah 2:4, speaks of the judgment hour, of the building again of Jerusalem; and the gathering of His people out from all nations, He says, 'Run, speak to this young man, saying, Jerusalem shall be inhabited.' Oh, the Lord is going to build Jerusalem again. He commissions the angel to run and tell the young people of the work to be done. And Mrs. E. G. Whitto tells us in the book 'Education,' page 271: '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.'"—*W. A. Spicer, in a talk to Missionary Volunteer leaders.*

per cent of them are less than twenty-five years of age. If the people of Brooklyn ask why so many youths become criminals, I can tell them. A dozen years of investigation and experience in these matters have demonstrated that the vast majority of all youthful offenders committed crime because they had bad associates, and were not under the proper influences in the years when boyhood was turn-

ing into manhood—between the ages of twelve and eighteen. That is the most important period in a boy's life. Then his ideals are acquired, his character formed, . . .

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

There is a great need of urgent labor among our young people. Where they have had proper leadership in the home and in the church, they have rallied to the third angel's message in a strong way. It is encouraging to note that half of the people who have been baptized into this church in North America over a period of years, are young people. On the other hand, where there has been a lack of attention to their training, or an indifference to their needs, they have been lost to the truth.

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

The following encouragement from the Spirit of prophecy will inspire all to more earnest work during this Missionary Volunteer Week:

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

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

"If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplift-

ing Christ by a godly life, thousands of souls would be saved."—*Id.*, Vol. VII, p. 11.

When we hear these statements, the desire burns within us to make our homes "symbols of the family in heaven." A great teacher said, "Come, let us live with our children." Let us live *with* our children, not merely *for* them. You can do nothing *for* a boy, but you can do anything *with* him. Many a father is straining every nerve and all his energy in order to provide for his boy or girl a better home, better comforts in life, and a better education than he himself had when he was a boy. It is right that parents should provide the best they can for their children. But it may be

that while he is busy providing *for* his boy, the boy is being lost because of lack of father's comradeship. What boy's heart has not been thrilled by the simple associations with his father in a game, on an outing, or in working with him at a task!

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

Studies for Senior Missionary Volunteers

BY J. A. TUCKER

Young People's Missionary Volunteer Secretary of the Texas Conference

THIS series of studies for senior youth is based on "Steps to Christ," by Mrs. E. G. White. It is our earnest hope that this wonderful book may be read by all Missionary Volunteers during this week. Urge your young people to read it regardless of how many times they have read it before. It is well worth while and should be read every year.

The references given refer to the pocket edition.

SUNDAY, MARCH 14

My Great Need, God's Abundant Provision

(Based on chapters one and two in "Steps to Christ.")

1. It is impossible for me to escape. "It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. 'Who can bring a clean thing out of an unclean? not one.' 'The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be.' Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless. They may produce an outward correctness of behavior, but they cannot change the heart; they cannot purify the springs of life. There must be a power working from within, a new

life from above, before men can be changed from sin to holiness."—"Steps to Christ," p. 18, pocket edition.

2. There is an awful chasm between, but this chasm has been bridged.

"In the apostasy, man alienated himself from God; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through Christ, earth is again linked with heaven. With His own merits, Christ has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. Christ connects fallen man in his weakness and helplessness with the Source of infinite power."—*Id.*, p. 20.

3. Jesus is revealed to me through nature and His word.

"Nature and revelation alike testify of God's love. Our Father in heaven is the source of life, of wisdom, and of joy. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of the Creator's love. It is God who supplies the daily needs of all His creatures. . . .

"God is love," is written upon every opening bud, upon every spire of

springing grass. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green,—all testify to the tender, fatherly care of our God, and to His desire to make His children happy.

"The word of God reveals His character. He Himself has declared His infinite love and pity."—*Id.*, pp. 9, 10.

4. God so loved me that He gave His Son.

"God so loved the world, that He gave His only-begotten Son." He gave Him not only to live among men, to bear their sins, and die their sacrifice, He gave Him to the fallen race. Christ was to identify Himself with the interests and needs of humanity. He who was one with God has linked Himself with the children of men by ties that are never to be broken. Jesus is 'not ashamed to call them brethren;' He is our Sacrifice, our Advocate, our Brother, bearing our human form before the Father's throne, and through eternal ages one with the race He has redeemed,—the Son of man. And all this that man might be uplifted from the ruin and degradation of sin, that He might reflect the love of God, and share the joy of holiness."—*Id.*, p. 14.

5. Jesus loved me so that He gave Himself and died on the cross.

"It was to redeem us that Jesus lived and suffered and died. He became a 'Man of sorrows,' that we might be made partakers of everlasting joy. . . . Behold Him in the wilderness, in Gethsemane, upon the cross! The spotless Son of God took upon Himself the burden of sin. He who had been one with God, felt in His soul the awful separation that sin makes between God and man. This wrung from His lips the anguished cry, 'My God, My God, why hast Thou forsaken Me?' It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from God,—it was this that broke the heart of the Son of God."—*Id.*, p. 13.

6. My Lord entreats me with His love.

"Such love is without a parallel. Children of the heavenly King! Precious promise! Theme for the most profound meditation! The matchless love of God for a world that did not

love Him! The thought has a subduing power upon the soul, and brings the mind into captivity to the will of God. The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child."—*Id.*, p. 15.

"The heart of God yearns over His earthly children with a love stronger than death. In giving up His Son, He has poured out to us all heaven in one gift. The Saviour's life and death and intercession, the ministry of angels, the pleading of the Spirit, the Father working above and through all, the unceasing interest of heavenly beings,—all are enlisted in behalf of man's redemption.

"O let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that Heaven is expending to reclaim the lost, and bring them back to the Father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right doing, the enjoyment of heaven, the society of the angels, the communion and love of God and His Son, the elevation and extension of all our powers throughout eternal ages,—are these not mighty incentives and encouragements to urge us to give the heart's loving service to our Creator and Redeemer?"—*Id.*, p. 21.

7. My Lord warns me, with His judgments.

"And, on the other hand, the judgments of God pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in God's word to warn us against the service of Satan."—*Id.*, p. 21, 22.

8. He is my only way of escape.

"None but the Son of God could accomplish our redemption; for only He who was in the bosom of the Father could declare Him. Only He who knew the height and depth of the love of God could make it manifest. Nothing less than the infinite sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity."—*Id.*, p. 14.

Additional Material

Like the "Pitcher Plant"

THE "pitcher plant" grows in South America. Below each leaf on the stalk of the plant is a little cuplike formation which is always full of water. When it is very small it is full; as it grows larger, it is still full; and when it reaches its maturity, it is full. All that God asks is that the heart should be cleansed from sin, and be full of love, no matter whether it be the tender heart of a small child, or the capacious heart of the full-grown man.

Blackboard Lesson

Place the following words on a blackboard or a poster, connecting the "o's" so they represent a chain leading from "God" through His "Son" to "a world that reeks with sin." This is the unbreakable chain:

G O D
s O
l O ved
the w O rld, that
He gave His O nly
beg O tten
S O N

My Great Need

A minister was preaching in a village church one bright spring day. During the service a bird flew in at the open door and sailed up to the vaulted ceiling. In the audience sat an intelligent woman who had been for weeks under deep conviction of sin, without finding rest for her troubled soul. She watched the bird as it flew about from one closed window to another, and she kept saying to herself, "Why doesn't it see the open door?" The poor bird flew around till it grew weary, and then, lowering itself toward the floor, it caught a view of the open door, and in an instant it was out into the sunshine in joyous freedom.

Then the woman mused, "I have been acting just like that bird. I have been trying to find peace where it could not be found. I have tried to find an escape from the bondage and burden of sin through windows that were closed against me. Christ is the door."

Be loving, and you will never want for love; be humble, and you will never want for guiding.—*D. M. Crank.*

God's Love

Henry Morehouse, a young evangelist, was preaching to a company of miners in the northern district of England when Ike Miller, a notorious rough, entered the hall and took a seat near the front.

Preachers and helpers trembled, for this wicked man had threatened to break up the services. Henry Morehouse preached on God's love in Jesus Christ, and he longed to reach the heart of the wild, grimy miner who sat so strangely quiet, gazing into his face.

After the meeting, the men gathered around the preacher, reproachfully saying, "Ah, Henry, you didn't preach right! You should have preached at Ike Miller. You had a great opportunity, and you lost it. That soft sort of preaching won't do him any good. What does he care about love? You ought to have told him the dreadful punishment he is going to get."

The young preacher only said in a boyish tone, "I am really sorry I did not preach to him right. I did so want to help him."

Meanwhile, the big miner was tramping home. His wife ran in front of the children when he came in. She stared at him in bewilderment. He was not drunk; he was not seowling. He hastened to her, but not to harm her. He put his arms around her, and kissed her, and said, "Lass, God has brought your husband back to you." Then, embracing the shrinking children, he continued, "My little boy and girl, God has brought your father back to you. Now let us all pray," and he knelt down on the rude cottage floor.

There was silence except for many sobs; he could think of no words; his heart prayed, but Ike Miller had voiced no prayer since he was a little boy. At length, words from those distant days came back to him—and with his no-more-to-be-abused family about him, he uttered between sobs:

"Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee!"

Bibliography:

"Senior Missionary Volunteer Studies in Bible Doctrines," Lessons 2, 4-6.
"Bible Readings for the Home Circle," Part II.
"Mount of Blessings," pp. 154-156, 162-165, 170-176.
"Christ's Object Lessons," pp. 186-211.

M. W. M.

MONDAY, MARCH 15

His Invitation, Repent Ye

(Based on "Steps to Christ," chapter three.)

1. Jesus leads us to repentance.

"Just here is a point on which many may err, and hence they fail of receiving the help that Christ desires to give them. They think that they cannot come to Christ unless they first repent, and that repentance prepares for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait till he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour? . . .

"We can no more repent without the Spirit of Christ to awaken the conscience than we can be pardoned without Christ.

"Christ is the source of every right impulse. He is the only one that can implant in the heart enmity against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that His Spirit is moving upon our hearts. . . .

"The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son."—*"Steps to Christ," pp. 26, 27, pocket edition.*

2. Repentance means not only being sorry for sin, but turning away from it.

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

"There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned, and even make an outward reformation, because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the Bible sense. They lament the suffering rather than the sin."—*Id., p. 23.*

3. Do not put it off.

"Beware of procrastination. Do not

put off the work of forsaking your sins, and seeking purity of heart through Jesus. Here is where thousands upon thousands have erred, to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger—a danger not sufficiently understood—in delaying to yield to the pleading voice of God's Holy Spirit, in choosing to live in sin; for such this delay really is. Sin, however small it may be esteemed, can be indulged in only at the peril of infinite loss. What we do not overcome, will overcome us, and work out our destruction. . . .

"Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit."—*Id., pp. 32, 33.*

4. We cannot delay.

"Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; that they can trifle with the invitations of mercy, and yet be again and again impressed. They think that after doing despite to the Spirit of grace, after casting their influence on the side of Satan, in a moment of terrible extremity they can change their course. But this is not so easily done. The experience, the education, of a lifetime, has so thoroughly molded the character that few then desire to receive the image of Jesus.

"Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to God. The man who manifests an infidel hardihood, or a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. In all the Bible there is not a more fearful warning against trifling with evil than the words of the wise man, that the sinner 'shall be holden with the cords of his sins.'"
—*Id., pp. 33, 34.*

Additional Material**When the Idol Breaks**

WHEN Mahmud, the great Moham-medan conqueror of India, had taken one of the cities of Gujarat, he pro-

ceeded, as was his custom, to destroy the idols. There was one in the principal temple, fifteen feet in height, an ugly thing, which the priests and devotees besought him to spare. "Break the others," they entreated, "but leave us this one. See, it has no beauty." But he was deaf to their entreaties, and, seizing a mallet, he struck it one blow, and, to his amazement, there rained down at his feet a shower of gems and pearls,—treasures of fabulous value that the crafty priests had hidden within it. Self is an ugly idol, and many of us plead for it to be spared us; but it holds the hidden treasures of our life, which ought to flow down at the feet of the conquering Saviour.—*"The Spirit-Filled Life," by John MacNeil.*

Repentance

"What does 'repent' mean? Often we give too narrow a meaning to this word. We think of it as meaning solely being sorry for sin. . . . When Pharaoh at last let the people leave Egypt, God led them not by the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt. Here 'repent' has another of its meanings. That of changing one's mind. True repentance always includes both sorrow for sin and change of mind, and therefore change in course of conduct. The penitent seeks forgiveness for sin, and ceases to practice sin. . . .

"Repentance is a true turning unto God, whereby men, forsaking utterly their wickedness, do with a lively faith embrace, love, and give themselves to all manner of good works, which by God's word they know to be acceptable unto Him. Now there are four parts of repentance: contrition, confession, faith, amendment of life."—*Tarbell.*

A Sham Repentance

An example of sham repentance is furnished by the story of a man who was robbed of one hundred dollars. A long time afterward he received this letter:

"DEAR SIR: Five years ago I robbed you of one hundred dollars. I am filled with remorse to think that I could have done such a thing. I send you herewith a dollar and a half to ease my conscience."—*G. B. F. Hallock.*

Conversion

You ask me how I gave my heart to Christ?

I do not know.
There came a yearning for Him in my soul

So long ago.
I found earth's flowers would fade and die—

I wept for something that could satisfy;
And then—and then—somehow I seemed to dare

To lift my broken heart to Him in prayer.

I do not know—I cannot tell you how;
I only know He is my Saviour now.

You ask me when I gave my heart to Christ?

I cannot tell.
The day, or just the hour, I do not now remember well.

It must have been when I was all alone
The light of His forgiving Spirit shone
Into my heart, so clouded o'er with sin;
I think 'twas then I trembling let Him in.

I do not know—I cannot tell you when;

I only know He is so dear, since then.

You ask me where I gave my heart to Christ?

I cannot say.
That sacred place has faded from my sight

As yesterday.
Perhaps He thought it better I should not

Remember where. How I should love that spot!

I think I could not tear myself away,
For I should wish forever there to stay.
I do not know—I cannot tell you where;

I only know He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply.
It is a wondrous story; listen, while I tell you why.

My heart was drawn, at length, to seek His face;

I was alone, I had no resting place.
I heard of Him how He had loved me, with a love

Of depth so great, of height so far above

All human ken; I longed such love to share,

And sought it then, upon my knees in prayer.

You ask me why I thought this loving Christ

Would heed my prayer?
I knew He died upon the cross for me—
I nailed Him there.

I heard His dying cry: "Father, forgive!"

I saw Him drink death's cup that I might live;

My head was bowed upon my breast in shame!

He called me—and in penitence I came.
He heard my prayer! I cannot tell you how,

Nor when, nor where; only—I love Him now.
—Author Unknown.

Bibliography:

"Senior Missionary Volunteer Studies in Bible Doctrines," Lesson 29.

"Bible Readings for the Home Circle," Part III, pp. 89, 90.

"Mount of Blessing," pp. 34-38, 139, 140, 147, 148.

"The Desire of Ages," pp. 167-177.
M. W. M.

THE happiness of love is in action; its test is what one is willing to do for others.—*Low Wallace.*

TUESDAY, MARCH 16

I Confess and Forgive

(Based on "Steps to Christ," chapter four.)

1. My confession of sins should be made in humility of spirit.

"Those who have not humbled their souls before God in acknowledging their guilt, have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of God. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth. Explicit instruction is given concerning this matter. Confession of sin, whether public or private, should be heartfelt, and freely expressed. It is not to be urged from the sinner. It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the God of infinite pity. The psalmist says, 'The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit.'"—*"Steps to Christ," pp. 37, 38, pocket edition.*

2. It should be specific and definite. "True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty."—*Id., p. 38.*

3. It should be joined with repentance and reformation. "Confession will not be acceptable to God without sincere repentance and reformation. There must be decided changes in the life; everything offensive to God must be put away. This will be the result of genuine sorrow for sin."—*Id., p. 39.*

4. God accepts the humble heart.

"True repentance will lead a man to bear his guilt himself, and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, 'God be merciful to me a sinner;' and those who do acknowledge their guilt will be justified; for Jesus will plead His blood in behalf of the repentant soul. . . .

"The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of God and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before God. And it is written, 'If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.'"—*Id., pp. 40, 41.*

Additional Material

Unconfessed Sin

You may take a bottle and cork it up tight, and put it under Niagara, and not a drop of that mighty volume of water will get into the bottle. If there is any sin in my heart that I am not willing to give up, I need not expect a blessing. The men who have had power with God have always begun by confessing their sins.—*D. L. Moody.*

Confession of Sin

Unless we realize our sins enough to call them by name, it is hardly worth while to say anything about them at all. When we pray for forgiveness, let us say, "my temper," or "untruthfulness," or "pride," "my selfishness, my cowardice, indolence, jealousy, revenge, impurity." To recognize our sins, we must look them in the face and call them by their right names, however hard. Honesty in confession calls for definiteness in confession.—*Maltbie Babcock.*

Lessons From the Paper Mill

One day when Queen Victoria visited a paper mill, incognito, the owner of the mill showed her through the building, including the rag room. When the queen saw the filthy, dirty rags she exclaimed, "How can these ever be made white!"

"Ah, lady," was the reply, "I have a chemical process of great power by which I can take the color out of even those red rags."

Before the queen left, the man dis-

covered the identity of his visitor. A few days later the queen found lying upon her writing desk a lot of the most beautifully polished paper she had ever seen. On each sheet were the letters of her own name and her likeness. With it was also a note which read as follows: "Will the Queen be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags which she saw on the backs of the poor ragpickers, and I trust the result is such as even the queen may admire. Will the queen also allow me to say that I have had many a good sermon preached to me in my mill? I can understand how the Lord Jesus can take the poor heathen and the vilest of the vile and make them clean; and how, though their sins be as scarlet, He can make them white as snow. And I can see how He can put His own name upon them; and just as these rags transformed may go into a royal palace and be admired, so poor sinners can be received into the palace of the Great King."

M. W. M.

Bibliography:

"Senior Missionary Volunteer Studies in Bible Doctrines," Lesson 29.
 "Bible Readings for the Home Circle," Part III, pp. 92-95.
 "Mount of Blessing," pp. 166-169.
 "Christ's Object Lessons," pp. 243-251.

M. W. M.

❖ ❖

WEDNESDAY, MARCH 17

I Yield Myself, and He Accepts Me

(Based on "Steps to Christ," chapters five and six.)

1. The whole heart must be yielded.

"The whole heart must be yielded to God, or the change can never be wrought in us by which we are to be restored to His likeness. By nature we are alienated from God. The Holy Spirit describes our condition in such words as these: 'Dead in trespasses and sins;' 'the whole head is sick, and the whole heart faint;' 'no soundness in it.' We are held fast in the snare of Satan; 'taken captive by him at his will.' God desires to heal us, to set us free. But since this requires an entire transformation, a renewing of our whole nature, we must yield ourselves wholly to Him.

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

2. In giving ourselves, we must give all that separates us from God.

"In giving ourselves to God, we must necessarily give up all that would separate us from Him. Hence the Saviour says, 'Whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple.' Whatever shall draw away the heart from God must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to Satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. We cannot be half the Lord's and half the world's."—*Id.*, p. 44.

3. If we think we are giving up much, remember He gave up His life; and He asks us to give up nothing that is for our own good.

"Do you feel that it is too great a sacrifice to yield all to Christ? Ask yourself the question, 'What has Christ given for me?' The Son of God gave all—life and love and suffering—for our redemption. And can it be that we, the unworthy objects of so great love, will withhold our hearts from Him? Every moment of our lives we have been partakers of the blessings of His grace, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon Him whom our sins have pierced, and yet be willing to do despite to all His love and sacrifice? In view of the infinite humiliation of the Lord of glory, shall we murmur because we can enter into life only through conflict and self-abasement? . . .

"But what do we give up, when we give all?—A sin-polluted heart, for Jesus to purify, to cleanse by His own blood, and to save by His matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.

"God does not require us to give up anything that it is for our best interest to retain. In all that He does, He has the well-being of His children in view. Would that all who have not chosen Christ might realize that He has something vastly better to offer them than they are seeking for themselves."—*Id.*, pp. 45, 46.

4. How can I yield? By choosing to serve Him.

"Many are inquiring, 'How am I to make the surrender of myself to God?' You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that God cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can *choose* to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him, your thoughts will be in harmony with Him."—*Id.*, p. 47.

5. When we have yielded ourselves, believing, He accepts us.

"You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this *because He has promised*. . . .

"Do not wait to *feel* that you are made whole, but say, 'I believe it; it is so, not because I feel it, but because God has promised.'"—*Id.*, pp. 49-51.

6. Do not take yourself out of

His hands. He loves you, and will hold you.

"Now that you have given yourself to Jesus, do not draw back, do not take yourself away from Him, but day by day say, 'I am Christ's; I have given myself to Him,' and ask Him to give you His Spirit, and keep you by His grace. As it is by giving yourself to God, and believing Him, that you become His child, so you are to live in Him. . . .

"Here is where thousands fail: they do not believe that Jesus pardons them personally, individually. They do not take God at His word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that God's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through Christ to be brought by ministering angels to every believing soul."—*Id.*, pp. 52, 53.

Additional Material

My Lord and King

I YIELD to Thee my all,
Accept this gift, I pray;
I hear Thy Spirit's call
To give myself away.

Be Thou my Lord indeed,
To Thee I yield my will,
And lay low at Thy feet
This life for Thee to fill.

Be Thou my King alone,
My willful self I bring;
Thou canst not claim the throne
While to one sin I cling.

Be Thou my all in all,
My Teacher, Friend, and Guide,
Not transient nor at call,
But come, O Christ, abide!
—*Louise O. Kleuser.*

Consecration Defined

There is an old Dutch picture of a little child, dropping a cherished toy from its hands; and at first sight, its action seems unintelligible, until the eye is attracted to a white dove, in the corner of the picture, winging its flight toward the emptied outstretched hands. Similarly we are prepared to forgo a good deal when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the giving-up side, but on the receiving side. Keep in mind the old Hebrew word for consecration, to fill the hand. —*Myer.*

Surrender to Christ

The chaplain of a British boys' brigade, in closing an evening service, told the boys of one of Wellington's victories in the Peninsular War. The story is as follows: After the battle the French officers repaired to Wellington's tent, and with characteristic Gallie extravagance declared to the duke that they were not ashamed to be beaten "by the greatest general in Europe." Wellington heard them with the utmost composure, then said calmly and a little coldly, "Gentlemen, your swords." Instantly the Frenchmen yielded their swords in token of surrender. The chaplain, applying the story, said: "Young men, we have been singing the praises of Jesus Christ together. But He does not need just the homage of the lips; He wants your swords—your stubborn wills. He has mine. Now I am going to stand at this exit tonight as the minister, the representative of Jesus Christ. You may leave by either end you like. If you come this way and take my hand, it must mean that you hand in your sword. When you have done that, you will go to the recreation tent at the other end of the camp, where some of the officers are waiting to help you." One who was present says: "There was a pause just for a few seconds, and then the move. More than half the camp, boys and officers, passed the chaplain's way and shook hands."—*Northwestern Christian Advocate.*

Bibliography:

"Senior Missionary Volunteer Studies in Bible Doctrines," Lesson 29.
"Bible Readings for the Home Circle," Part III, pp. 98-98, 106-109.
"Mount of Blessing," pp. 187-191.
M. W. M.



THURSDAY, MARCH 18

Growth in Christ

(Based on "Steps to Christ," chapters 8 and 10.)

1. GOD speaks to us in all the things He has made.

"Many are the ways in which God is seeking to make Himself known to us and to bring us into communion with Him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of God as revealed through the works of His hands. The listen-

ing ear can hear and understand the communications of God through the things of nature. The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak to our hearts, and invite us to become acquainted with Him who made them all.

"Our Saviour bound up His precious lessons with the things of nature. The trees, the birds, the flowers of the valleys, the hills, the lakes, and the beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that His lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil."—"Steps to Christ," p. 85, pocket edition.

2. GOD speaks to us in His word.

"God speaks to us in His word. Here we have in clearer lines the revelation of His character, of His dealings with men, and the great work of redemption. . . .

"Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' And He explains Himself by saying, 'The words that I speak unto you, they are spirit, and they are life.' Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: it is what we meditate upon that will give tone and strength to our spiritual nature. . . .

"The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of God.

3. As the things of nature grow, so does the Christian.

"As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, first the blade, then the ear, after that the full corn in the ear.' And the prophet Hosea says of Israel, that 'he shall grow as the lily.' 'They shall revive

as the corn, and grow as the vine.' And Jesus bids us 'consider the lilies how they grow.' The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child can not, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life,—air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their 'everlasting light,' 'a sun and shield.' He shall be as 'the dew unto Israel,' 'He shall come down like rain upon the mown grass.' He is the living water, 'the bread of God . . . which cometh down from heaven, and giveth life unto the world.'—*Id.*, pp. 67, 68.

4. It is a daily growth.

"Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, 'Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.' This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ."—*Id.*, p. 70.

5. As we behold Christ, we become like Him.

"Talk and think of Jesus. Let self be lost in Him. Put away all doubt; dismiss your fears. Say with the apostle Paul, 'I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.' Rest in God. He is able to keep that which you have committed to Him. If you will leave yourself in His hands, He will bring you off more than conqueror through Him that has loved you.

"When Christ took human nature upon Him, He bound humanity to Himself by a tie of love that can never be broken by any power save the

choice of man himself. Satan will constantly present allurements to induce us to break this tie,—to choose to separate ourselves from Christ. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. But let us keep our eyes fixed upon Christ, and He will preserve us. Looking unto Jesus, we are safe. Nothing can pluck us out of His hand. In constantly beholding Him, we 'are changed into the same image from glory to glory, even as by the Spirit of the Lord.'—*Id.*, p. 72.

Additional Material

The Way

God's will be done
In me today,
That I may walk
In wisdom's way.

God's truth make clear
The way for me,
That I may now
Divinely see.

God's love enlarge
My heart today,
That I may serve
The Christlike way.
—Grenville Kleiser.

Changed Conduct

In our Christian centers, the lives of boys and girls gathered in from the streets are being changed through the influence of Jesus in their lives.

A mother of a boy who had been attending classes and clubs at a certain mission in Chicago gave this testimony: "My boy seems different. He is so polite and thoughtful that sometimes I wonder whether he really belongs to our family, because he seems finer and better than the rest of the family."

People truly become new creatures when they begin to follow the Master. Has your life been changed by Jesus?

The Brier's Secret

A certain brier grew in a ditch, until one day a gardener spied it, dug it up, and took it to his garden, where he planted it in the midst of the flowers.

The brier said, "What a mistake to plant me among such roses! I am only an old worthless brier."

But the gardener came and budded the plant with a rose. The next summer the old brier was bedecked with lovely, fragrant roses.

Then the gardener said, "Your beauty is not due to what came out

of you, but to what I put into you."

When Jesus Christ dwells in a man, that man becomes a new creature.

Bibliography:

"Senior Missionary Volunteer Studies in Bible Doctrines," Lessons 30, 31.

"Bible Readings for the Home Circle," Part III, pp. 115-120; Part IV, pp. 175-178.

"Mount of Blessing," pp. 59-72, 116-118.

"Christ's Object Lessons," pp. 405-421.

"Testimonies," Vol. IV, p. 560, par. 2; Vol. V, p. 105, par. 1; pp. 264-266.

M. W. M.



FRIDAY, MARCH 19

Prayer, the Christian's Greatest Privilege

(Based on "Steps to Christ," chapter 11.)

1. THE Saviour found prayer a necessity and a privilege.

"Jesus Himself," while He dwelt among men, was often in prayer. Our Saviour identified Himself with our needs and weakness, in that He became a suppliant, a petitioner, seeking from His Father fresh supplies of strength, that He might come forth braced for duty and trial. He is our example in all things."—"Steps to Christ," p. 93, pocket edition.

2. A wonder to heaven, that we pray so little.

"Our heavenly Father waits to bestow upon us the fullness of His blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! God is ready and willing to hear the sincere prayer of the humblest of His children, and yet there is much manifest reluctance on our part to make known our wants to God. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when God's heart of infinite love yearns toward them, ready to give them more than they can ask or think, and yet they pray so little, and have so little faith? The angels love to bow before God; they love to be near Him. They regard communion with God as their highest joy; and yet the children of earth, who need so much the help that God only can give, seem satisfied to walk without the light of His Spirit, the companionship of His presence."—*Id.*, p. 94.

3. Those who fail to make use of this wonderful privilege, make them-

selves an easy pray to the enemy.

"The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer. Why should the sons and daughters of God be reluctant to pray, when prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of Omnipotence? Without unceasing prayer and diligent watching, we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain grace and power to resist temptation."—*Id.*, pp. 94, 95.

4. God's answers are not always according to our own desire, but are for our best good.

"The assurance is broad and unlimited, and He is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that He will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust Him, even though you do not see the immediate answer to your prayers. Rely upon His sure promise, 'Ask, and it shall be given you.'"—*Id.*, p. 96.

5. Both public and secret prayer are necessary.

"We should pray in the family circle; and above all we must not neglect secret prayer; for this is the life

of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of God. Secret prayer is to be heard only by the prayer-hearing God. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after God. Sweet and abiding will be the influence emanating from Him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith, the soul holds communion with God, and gathers to itself rays of divine light to strengthen and sustain it in the conflict with Satan. God is our tower of strength.

"Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon God."—*Id.*, pp. 98, 99.

6. There is no time or place in which we cannot pray.

"There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before king Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."—*Id.*, p. 99.

7. There is joy in association with others who pray and work.

"He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of Christian duty and cross bearing; when they cease to work earnestly for the Master, who worked earnestly for them, they lose the subject matter of prayer and have no incentive to de-

votion. Their prayers become personal and selfish. They cannot pray in regard to the wants of humanity or the upbuilding of Christ's kingdom, pleading for strength wherewith to work.

"We sustain a loss when we neglect the privilege of associating together to strengthen and encourage one another in the service of God. The truths of His word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as Christians we lose much by lack of sympathy with one another. He who shuts himself up to himself is not filling the position that God designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others, and is a means of development and strength to us in the service of God."—*Id.*, pp. 101, 102.

8. Be an earnest, diligent seeker.

"There is necessity for diligence in prayer; let nothing hinder you. Make every effort to keep open the communion between Jesus and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with God, will be seen in the prayer meeting, faithful to do their duty, and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven."—*Id.*, p. 98.

Additional Material

Bibliography:

"Senior Missionary Volunteer Studies in Bible Doctrines," Lessons 30, 31.
 "Bible Readings for the Home Circle," Part IV, pp. 176-178; Part XIII, pp. 603-616.
 "Mount of Blessing," pp. 125-130, 151, 176.
 "The Desire of Ages," pp. 685-697.
 "In Touch With God," by Wm. P. Pearce.
 "Alone With God," by Matilda Erickson Andross.

M. W. M.

✻ ✻

SABBATH, MARCH 20

The Secret of Joy and Happiness

(Based on "Steps to Christ," chapters 13 and 9.)

1. We are Christ's representatives here on earth.

"The children of God are called to be representatives of Christ, showing forth the goodness and mercy of the

Lord. As Jesus has revealed to us the true character of the Father, so we are to reveal Christ to a world that does not know His tender, pitying love. 'As Thou hast sent Me into the world,' said Jesus, 'even so have I also sent them into the world.' 'I in them, and Thou in Me, . . . that the world may know that Thou hast sent Me.' The apostle Paul says to the disciples of Jesus, 'Ye are manifestly declared to be the epistle of Christ,' 'known and read of all men.' In every one of His children, Jesus sends a letter to the world. If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live. Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him. Perhaps they do not read the Bible, or do not hear the voice that speaks to them in its pages; they do not see the love of God through His works. But if you are a true representative of Jesus, it may be that through you they will be led to understand something of His goodness, and be won to love and serve Him."—*"Steps to Christ," p. 115, pocket edition.*

2. We should think and talk of the good and cheerful, and not of the evil and discouraging.

"Have there not been some bright spots in your experience? Have you not had some precious seasons when your heart throbbed with joy in response to the Spirit of God? When you look back into the chapters of your life experience, do you not find some pleasant pages? Are not God's promises, like the fragrant flowers, growing beside your path on every hand? Will you not let their beauty and sweetness fill your heart with joy?

"The briars and thorns will only wound and grieve you; and if you gather only these things, and present them to others, are you not, besides slighting the goodness of God yourself, preventing those around you from walking in the path of life? . . .

"There is many a brave soul sorely pressed by temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of Christ may shine from you. 'None of us liveth to him-

self.' By our unconscious influence others may be encouraged and strengthened, or they may be discouraged, and repelled from Christ and the truth."—*Id., pp. 117-120.*

3. The love of the Master in our hearts, gives us a desire to serve Him.

"When the love of Christ is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. . . .

"Love to Jesus will be manifested in a desire to work as He worked, for the blessing and uplifting of humanity. It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly Father's care. . . .

"So those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to Christ, than there is born in his heart a desire to make known to others what a precious friend he has found in Jesus; the saving and sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of Christ, and are filled with the joy of His indwelling Spirit, we shall not be able to hold our peace. If we have tasted and seen that the Lord is good, we shall have something to tell."—*Id., pp. 77, 78.*

4. As we work to help others, we ourselves are blessed.

"And the effort to bless others will react in blessings upon ourselves. This was the purpose of God in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature, and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for God to bestow upon men. Those who thus become participants in labors of love are brought nearest to their Creator. . . .

"If you will go to work as Christ designs that His disciples shall, and win souls for Him, you will feel the need of a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness. You will plead with God, and your faith will be strengthened,

and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the Bible and prayer. You will grow in grace and the knowledge of Christ, and will develop a rich experience."—*Id., pp. 79, 80.*

5. There is sacrifice to be made, but this service brings the only true joy and happiness.

"The church of Christ is God's appointed agency for the salvation of men. Its mission is to carry the gospel to the world. And the obligation rests upon all Christians. Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission. . . .

"The greater part of our Saviour's life on earth was spent in patient toil in the carpenter's shop at Nazareth. Ministering angels attended the Lord of life as He walked side by side with peasants and laborers, unrecognized and unhonored. He was as faithfully fulfilling His mission while working at His humble trade as when He healed the sick or walked upon the storm-tossed waves of Galilee. So, in the humblest duties and lowliest positions of life, we may walk and work with Jesus. . . .

"With a loving spirit we may perform life's humblest duties 'as to the Lord.' If the love of God is in the heart, it will be manifested in the life. The sweet savor of Christ will surround us, and our influence will elevate and bless. . . .

"The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know that they are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain. Their own souls will be growing more and more into the likeness of Christ; they are workers together with God in this life, and are thus fitting for the higher work and the unshadowed joy of the life to come."—*Id., pp. 81-83.*

Additional Material

A True Representative

DR. ROBERT LAWS, famous Scotch missionary, one night pitched his tent on the Livingstone trail in Africa. In this lonely spot he settled down to sleep. Near the hour of midnight he was awakened by a lion trying to tear the tent and get at him. Fortunately the tent had been stoutly made, and its resistance gave him a few precious minutes in which to defend himself.

The thorough stitching of the tent saved Doctor Law's life. Had it been carelessly sewed, his chance of escape would have been small.

On his return to Scotland, the missionary went to the tent manufacturer and learned that his tent had been sewed by a working girl in Greenock. Dr. Laws went directly to the young woman and thanked her personally for putting conscience into her daily work.

This young woman had been a true representative of the firm by whom she was employed. She might have hurriedly passed over some of the seams, thinking that others would hold well enough—but she didn't. Don't you imagine that she *continued* to fasten each stitch and each seam securely ever after this experience? What happiness must have been hers to know that when put to the extreme test, her service had been worth while!

Does our service for the Master above ring true in every detail? Is it giving us lasting pleasure? Am I a true representative of Christ? Are you?

Life Service

O MASTER, let me walk with Thee
In lowly paths of service free;
Tell me Thy secret; help me bear
The strain of toil, the fret of care.

Help me the slow of heart to move
By some clear winning word of love;
Teach me the wayward feet to stay,
And guide them in the homeward way.

Teach me Thy patience! still with Thee
In closer, dearer company;
In work that keeps faith sweet and strong,
In trust that triumphs over wrong.

In hope that sends a shining ray
Far down the future's broadening way;
In peace that only Thou canst give,
With Thee, O Master, let me live.

—Author Unknown.

Bibliography:

"Senior Missionary Volunteer Studies
in Bible Doctrines," Lessons 30, 31.
"Bible Readings for the Home Circle,"
Part XIV.
"Mount of Blessing," pp. 119-124,
192-197.

M. W. M.

Lessons for Junior Missionary Volunteers

BY ERIC B. HARE

*Young People's Missionary Volunteer Secretary of the
Northern California Conference*

THESE articles are not readings, but are a collection of parables, illustrations, and texts connected in a way that has proved successful in many places. You will notice immediately that most of the illustrations are personal experiences, and are therefore only suggestions. If you can find parallel experiences in your own life, use your own experience, because an illustration that you have lived is the most powerful.

It has been necessary to omit the words of the texts to which reference is made. These should be read where indicated. Local conditions may suggest certain adaptation, but care should be taken not to wander from the subjects of—

1. Prayer.
2. Obedience.
3. Standards.
4. Christian experience.
5. The second coming of Christ.

MONDAY, MARCH 15

Sons of God

"You'd better get off that car," I overheard my three-year-old Teddy say to a little neighbor boy who was playing on my car.

No answer.

"That's not your car. It's my daddy's car." Teddy walked closer, and looked very severe.

Still no answer.

"I tell you it's my daddy's car, and he doesn't want boys to play on his car," he spoke a little louder.

Still no answer.

"If you don't get off, I'll call my daddy, I will; and my daddy's a great big man, he is."

The little boy slowly got off the car, and I was almost sorry because I was happy to see the thrill my Teddy had in just being my son. Then I began to think of the way I used to feel when I was at home and lived with my father. I remembered we were never afraid when daddy was home; we always had plenty to eat, and plenty to wear. We could break into his room any time, and he'd tie up our sore thumbs and mend our toys. I'm so glad I had a father, and I'm so glad I am a father, for it helps me to understand the thrill that God wants each one of us to

have when we realize that we can be sons of God.

(Read John 1:12.)

Yes, there it is. To as many as accept Christ as their Saviour, He gives power to become the sons of God, and that is the relationship God wants to exist between us and Him. If we can only realize that we are sons of God, we shall never be afraid, either of trial or of difficulty, for we will rejoice in the company of our heavenly Father.

(Tell the story of "The Little Woman With a Big God." See "Jungle Heroes," p. 60.)

The "little woman with a big God" was called to treat a hard case, and nearly gave up trying because the patient was so sick and so bad, till she remembered she had a great big God to help her. Then she cheerfully took hold and did what at first seemed impossible.

(Read Phil. 2:14, 15, and Matt. 5: 44, 45.)

What lovely children God has,—children who do not murmur or dispute, who are blameless and harmless, blessing those that curse, doing good to them that hate, praying for those that persecute. It surely takes a great deal of power to become sons of God like that. I'm glad God can give us that power, because I'd like to be just that kind of child of God, wouldn't you?

In "Seventy-five Storiss for the Worship Hour," page 81, Margaret Eggleston tells the story of some wounded French soldiers who were left in a Waldensian village. Although the soldiers and the villagers were enemies, the Waldensians cared for the boys and finally carried them to their homes beyond the mountains.

In Romans 8:14 we read that "as many as are led by the Spirit of God, they are the sons of God." Then we have to find some way to get that Spirit, for evidently the Spirit gives us the power.

(Now read Luke 11:9-13.)

TUESDAY, MARCH 16

Children of Obedience

A FEW months ago when I was in Eureka, one morning I heard the fire sirens screaming, and saw three great fire engines go rattling and clanging down the street.

"What a terrible fire," we all said. But as we could see nothing, I decided to wait till the paper came out to see just where it was. But can you guess what the newspaper said in the headlines? "*Little Boy Three Years Old Drowns in Humboldt Bay.*" Then it told a sad story of two little brothers, one three and the other five, who ran away from home and went fishing in the bay. The three-year-old fell in, and the five-year-old tried to save him, but his coat caught on a fishhook which kept him afloat for some time. A poor crippled man on the beach called for help, but before a man in a boat could get to them, the fishing line broke, and the second boy went down. After much hard work, the man brought up two apparently dead boys. He put in the fire alarm, and when the engines arrived they used the pulmotors on the boys, and pumped in oxygen. They worked and worked, and after a while the five-year-old boy came back to consciousness, but the little three-year-old was past help. His poor mother was called, and with a broken heart she sobbed out this sad tale to the fire chief:

"I knew something terrible would happen, someday. The boys just wouldn't mind me. The other day they ran away, and after hours of hunting I found them hiding in the cemetery; and now—and now—my little Carl is drowned. Oh, why wouldn't he obey his mother?"

Yes, dear boys and girls, this is the result of disobedience. Little Carl is still hiding in the cemetery, but he'll never hear his mother warning him not to run away any more. As I have thought and thought, I've come to the conclusion that Satan tempts the "children of God" more on this question of obedience than on any other point. And I'm afraid that we sin by breaking the fifth commandment more than any other commandment.

Listen to what Paul says in Ephesians 6:1-3. (Read.) Here Paul is pleading with Junior boys and girls

to be children of obedience, and in Ephesians 5:5, 6 he has just finished telling us that the wrath of God is to be poured out upon the children of disobedience.

Now we shall read 2 Timothy 3:1-5 and see that among all the horrible sins of the last days the covetous, blasphemers, false accusers, truce-breakers, traitors, fierce, and despisers are mentioned. Right in the middle of them the disobedient to parents are listed. (Read verses.)

Oh, I wish the Spirit of God would tell each of you this morning just how and where and when you are disobedient, because it will be a terrible thing to be numbered with the children of disobedience in the last days.

I know some children who wonder why their parents have to be so severe with them always. They don't realize that it is because they obey so slowly. They hardly pay attention to requests spoken sweetly, and often it is not until parents are exasperated and speak loudly, or with a stick, that some children begin to obey.

"Susie," sang a mother sweetly near Susie's door at six-thirty in the morning. "It's time to get up!"

No answer.

Ten minutes later, not so sweetly, mother calls, "Susie! Susie! and you are not up yet. Now come on, get up quickly, or we'll be late. Susie!"

"O—h," Susie yawns, "I—'m still sleepy—"

Ten minutes later, quite annoyed, mother knocks on the door, "Susie! Susie!"

Are any of you like Susie? Won't you try to be cheerful and obey quickly? Then see how sunshine and smiles will come to mother's face!

One day I saw a dog running down the street with a can tied to its tail, and I stood there wondering whether the dog was running because the can was making a noise, or whether the can was making a noise because the dog was running! (Ask the Juniors which they think started it, and soon they will agree that a *bad boy* was the beginning of it.) It is usually disobedience that causes nagging and unhappiness in our homes.

Now I want you to read 1 John 4:20 and Hebrews 12:5, 9-11. (Read.) These verses show us plainly that God is measuring our obedience to Him by the way we obey our parents.

Sure enough this is the way. Ask and it shall be given you. Seek and ye shall find. Knock and it shall be opened unto you. How many of you know that if you pray when tempted to be angry, it helps you to be patient? or if you pray when you're tempted to grumble and complain, it makes you content and sweet? Were any of you ever tempted to dispute? to dispute with your brothers and sisters, your father and mother, or your teacher? How easy it is to be tempted to do this. Yet God tells us plainly that His sons and daughters do not dispute, and He tells us how to get the power to overcome this horrible failing. Ask, seek, knock for the Spirit of Christ; and to as many as will receive it, He gives power to become the sons of God. (Mention other failings the children may have.)

In Matthew 6:9 it is recorded that Christ taught His disciples to pray, "Our Father which art in heaven." Do you feel the thrill! Sons of God talking to their Father! We can go to Him at any time, in any place, with anything. He is able to comfort us, mend our broken hearts, and give us power to be His true sons and daughters.

(Tell the story of "Lenny's Motor Car," in "Jungle Heroes," page 50, emphasizing the point of continued petition.)

I am sure that we will all agree that often we help because we do not pray enough.

Boys and girls, let us be honest with ourselves. What kind of sons and daughters of God are we? Can we find horrible things in our hearts, that are not befitting children of God? What about our words, our actions, our thoughts—do we still need power to make them more like those of God's children? How many will stand this morning and promise to make this week a real Week of Prayer—a time when we shall pray God to give us power to overcome our tempers and our weaknesses so that we shall indeed be sons of God? (Have a season of prayer.)

(After prayer you might close with the little story "Daddy, Daddy!" from "Jungle Heroes," page 16, emphasizing the point that God accepts us when we have done our best, but only when we have done our best.)

Think of it boys and girls! It is true. The men and women who are in the prisons for disobeying the law of our country are the men and women who disobeyed their teachers in the grade schools and their parents at home.

There is a sad story told in the old book "Tiger and Tom," on page 93, about a boy who was disobedient, and refused to say he was sorry and ask to be forgiven till it was too late, and the horrible thought haunted him all his life. (Tell the story if you have access to the book.)

There was another story told in the *Review and Herald* recently about a cheerful, obedient boy; and when his father died, his father's last words were, "I thank God I have a boy like Tom." Oh, boys and girls, I would like so to live that my parents could always thank God they had a child like me, wouldn't you?

Let us take a little time this morning to stand up and express our determination to be more cheerful and obedient. If any of you need to make things right with your friends, or your teachers, or your parents, won't you do it today? If we would be sons of God, we need to be children of obedience.

(Another story to illustrate the results of disobedience will be found in "Jungle Heroes," page 24, "A Terrible Punishment.")



WEDNESDAY, MARCH 17

Children of Light

ONE day when I was walking through the jungle in Burma I kicked over a piece of rotten log just to see what kind of bugs there would be underneath it, and what do you think I saw? No! No! Not a snake—but a whole lot of sour bugs. Do you know what sour bugs are? They have little gray bodies like little flat beans, with a whole lot of legs around them. Now the sun was shining beautifully on those dear little bugs, when I kicked the log over, so I sang, "Come out in the sunshine, little bugs, and let your souls bloom." But they evidently didn't want their souls to bloom, for I never in all my life have ever seen anything so uncomfortable as they were. They turned and twisted, ran here and there, tried to crawl under each other until at last in their scrambling they found the old rotten

log again, and down under it they all went. Altogether, one after the other, until they were all out of sight! I couldn't help but laugh at the sight. And all at once John 3:19, 20 came to my mind. (Read it.) And as soon as I finished thinking of that text, 1st Thessalonians 5:4-6 came to my mind. (Read that.) Boys and girls, that's the text that I like. I stood right up there and lifted my face into the sunshine and said, "I'm glad I'm not a sour bug! I'm a son of God. I'm a child of the light."

(Now read 2 Corinthians 6:14-18, emphasizing, "What communion hath light with darkness?" and then the promise of the Lord Almighty that if we will come out from the darkness and be separate, and touch not the unclean thing, we will be His sons and daughters.)

Boys and girls, I want you to feel the thrill of being able to be sons and daughters of God! Sons and daughters of the King! Children of the light!

The story is told that when Queen Victoria was a little girl she slapped a playmate. Her governess caught her hand and said, "Victoria! Victoria! You can't do that! You're the child of a king. You can't quarrel like common people. Some day you might be Queen of England."

One day in the jungle I saw a little boy, who was coming to school for the first time in his life, put on his first pair of trousers. You should have seen him thrust out his chest and strut around like a little peacock when his father said, "Now, son, you're different from the other village boys; you're going to be an educated person."

Do you see the point? There is no communion between light and darkness—the children of light must be different.

One day I found my three-year-old Teddy in tears. He had fallen down and scraped some skin off his knee. I patted him on the back and said, "Teddy! Teddy! You're not a teeny-weeny baby. You're daddy's great big son!" And the tears dried like magic.

It does work like magic, boys and girls, it does—the realization that we are children of the light and sons and daughters of God helps us to rejoice in being different.

(Now read 1 John 3:1-3.)

Isn't this a beautiful text? Sons and daughters of God, purifying themselves, hoping to see Him someday. That means that we will rejoice in casting off the works of darkness. (See Rom. 13:11-13; Eph. 5:8-14.)

As I go down the street and see brilliantly lighted places, and see men and women and boys and girls going into the dark holes at the back—I'm talking about the picture shows—do you know what always comes to my mind? Sour bugs! Sour bugs! running under that old black log. And I say to myself, I'm not a sour bug. And I thrust out my chest and lift up my face and walk right past, because I'm a child of light, and I must be different.

One day I saw a group of men hanging around not working—just sitting down and lying down near a public library in one of our large cities. The next morning bright and early I happened to walk past there again. The men had all gone, but what do you think I saw? Dirty old cigar and cigarette butts, whisky bottles, tobacco cans, cigarette packets, and comic papers. It made me shudder. I wanted to get away as fast as I could. Like a flash it came to me again—sour bugs! Works of darkness. But I hastened on because I wasn't a sour bug. I was a child of light.

Some time ago a certain doctor hired a dance hall in a small town so that I might show my Burma motion pictures. We went over to the hall in the afternoon, and you never saw such a dirty, filthy place in all your life—old papers, cigarettes, match boxes, broken bottles, peanut shells. I hate to think of it. We had to sweep for nearly three hours before it was clean. Then we started putting up the picture machine. I took my cord for the machine from the stage lights, then looked for the main hall lights. When at last I found the switch, four or five miserable little ceiling lights came on, and I couldn't help but say, "Doctor, what's the matter with this place?" and he replied, "Seems to me the people who come here to dance don't want much light. They would rather dance in the dark." And it came to my mind again—sour bugs, who love darkness rather than light.

God doesn't want us to be sour bugs.

He wants us to be children of light. Let us leave the shows, the dance halls, tobacco, whisky, novels, comics, and every other sin that makes us want to hide away in secret, to the sour bugs if they want them. Let us thrust out our chests, and lift our faces to the sunshine and thrill to the fact that we are children of the light.

How many Juniors here this morning want to be sour bugs? Well, let me see the children of light stand and lift their faces to the sunshine.

(Close with a season of prayer.)



THURSDAY, MARCH 18

Growing Up Into Christ

"MUMMIE! Is I big, too, mummie?" My three-year-old Teddy was standing beside the doorway, one hand feeling over the top of his head, and every muscle stretched to its limit. "Is I big, too, mummie?" he repeated.

His seven-year-old sister had just discovered that she was half an inch taller than the last time she measured, and she was dancing around over the place. So Teddy wanted to be big, too. Isn't it strange no one wants to stay little?

I've seen girls combing their hair like mother's, putting on a pair of glasses, and strutting around in one of mother's old dresses. What for, I wonder? And I've seen boys with a brush of lather in one hand and an empty razor in the other, looking all around their face for a whisker or two to lather up and "shave." What for, I say again? But you needn't tell me. You might start making excuses. I know. It's because everybody likes to grow up. And so it should be, for God has planned it that way. We want always to remember, however, that there are two ways to grow up. We must grow inside as well as outside. Our souls must grow as well as our bodies. How beautifully Peter says it in 1 Peter 2:2: "As newborn babes, desire the sincere milk of the word, that ye may grow thereby." The Bible is the food of the soul. Paul gives us a similar thought in Ephesians 4:14, 15. Here he tells the Ephesians that he does not want them to be children always, but he wants them to grow up *into Christ*.

The Spirit of prophecy gives us

another beautiful picture of this growing up of the soul. "You have watched the rising sun, and the gradual break of day over earth and sky. Little by little the dawn increases, till the sun appears; then the light grows constantly stronger and clearer until the full glory of noontide is reached. This is a beautiful illustration of what God desires to do for His children in perfecting their Christian experience. As we walk day by day in the light He sends us, in willing obedience to all His requirements, our experience grows and broadens until we reach the full stature of men and women in Christ Jesus."—*Messages*, p. 15.

A few days ago I met some one whom I thought at first was a little girl only about three feet high. As I got closer, however, I saw her old face, and knew she was a dwarf. How sorry I felt for her! Her face had grown up, but not her body. Many people in the world today are spiritual dwarfs. Their body grows up, but their souls do not grow. I always feel sorry when I see a boy or a girl with a good, big body but with a small, undeveloped soul.

Jesus once gave His disciples a parable which to my mind illustrates exactly the steps in the growth of the soul. Read the story of the man that heard the words of Jesus and obeyed them. Matt. 7:24-27. Then draw a rough outline picture of the house upon the rock, asking the children what the man did first, and what he did next, so as to emphasize these distinct steps in construction:

1. Laying the foundation.
2. Building the house.
3. Painting the house.
4. Moving in, and then constantly adding furniture and pictures as he is able, and continually making the house more beautiful by planting flowers and gardens around it.
5. Then show how it is possible to break a window or tear off the door while moving in a new piece of furniture or putting up a new picture. But he wouldn't have to build another house because he had broken a window. No. He could easily repair it. The man that built his house upon a rock kept on making it more and more beautiful, and kept it always in repair as the years went by.

This is just the way we build a Christian life. We have distinct steps by which our souls grow up.

1. We must lay the foundation, or make a start. We call this "giving our hearts to Jesus," or "accepting Christ," or the "day of our decision." Boys and girls, I think this is the most important day of our lives. Do you remember the camp meeting or the week of prayer when the minister asked those who would give their hearts to Jesus to stand, and you stood? Then you have taken the first step toward growing up into Christ.

2. We must make our lives look like a Christian life, even as the timber makes the shape of a house. The roof is put on, the doors are hung, and the windows are placed. So, after giving our hearts to Jesus, we learn to keep His commandments, we go to church, we go to Sabbath school, we give up the pleasures of the world,—its shows, its reading, its habits,—and in this way prove that our hearts are changed. This is the second step of growing up into Christ. We call it conversion.

3. Next comes baptism. One cannot paint the house as soon as the foundation has been laid. And after the shape of the house is finished, if we wait too long before we paint it, it will begin to split. So with our Christian experience, there is a right time to be baptized. Our ministers, teachers, and mothers and fathers can usually tell when this right time to be baptized comes.

4. After we are baptized, the Holy Spirit moves in and begins to make our lives beautiful. The beautiful furniture of faith and service are put into position; the beautiful pictures of love, joy, peace, patience, are hung up one by one. The beautiful gardens of righteousness grow up around us; and this beautifying process, boys and girls, continues as long as we live. This step is called sanctification.

5. Sometimes without thinking, when we are trying to be patient, we slip and fall, and lose our temper, and say horrid things—just like breaking a window. It makes the angels feel sad when our Christian house is spoiled like this. But, praise God, we can repair it. Jesus Himself says, "If we confess our

sins, He is faithful and just to forgive us our sins," and by repentance, we can keep our Christian lives beautiful all the time.

Many times when we have sinned in this way, Satan mocks us and says, "What's the good of your trying? It's no use. Give it all up. You've broken a window." Don't listen to that voice. Shout right back at him and say, "Jesus Christ is stronger than you. He has promised to forgive me, and I will try again. 'Get thee behind me, Satan.'" In this way you can grow up into Christ.

NOTE—Now ask those to stand who can remember making a decision some time in their lives to be a Christian; then invite any others who would like to make this day the day of their decision to stand with them.

Now ask those to stand who have been baptized; then invite those to stand who would like to join a baptismal class so that they could study for baptism. Take their names and give the list to the church elder.

Next ask any to stand who have broken windows which need repairing, and give opportunity for them to express themselves.

FRIDAY, MARCH 19

Looking for the King

WHEN I was a small boy living in Australia, we were made very excited one day with the news that the Prince of Wales [who later became King George, who died recently] was coming on a visit. A medal was made in his honor and distributed to all the schoolboys and schoolgirls. A public holiday was proclaimed, flags and decorations were put up along the road he would travel, and all the brass bands of the city were placed at different corners to give the prince a real welcome.

I played third cornet in our Melbourne Publishing House Band, and you can imagine my excitement when the day arrived, for I was to help make music to welcome the prince, and I would actually see him. We were told that at about eleven o'clock in the morning he would probably face the corner where our band was to stand. He might as well have come at nine-thirty o'clock, because

I was there already waiting for him, and would have been there by six-thirty if my father had let me. I awoke early that day, and, strangely enough, had no appetite for breakfast. But what did that matter? I was going to see the prince!

One by one the band men came, and by ten-thirty o'clock we were all standing at attention ready to toot. The big drum was hooked on, the trombone was poking straight out, the bass player had his arms around his big instrument, and we were all ready.

But the prince didn't come at eleven o'clock. We didn't mind, however; he'd surely be coming soon. So we stood there and waited; eleven-thirty passed; then twelve-thirty passed.

Still the prince didn't come.

The bass drum was unhooked; the trombone was hung on the player's arm; the bass player put his big horn down on the pavement; I was so tired and hungry that I had to sit on my cornet case. One by one the men sneaked off to buy some fruit or some buns—we couldn't all go together, because the prince might come. Wasn't I glad to be able to munch some gingerbread as I sat there with my face still toward the road, looking for the prince? Surely he would come soon.

Two o'clock.

Three o'clock, and no prince.

Four o'clock. Oh, you should have seen us—tired, weary, dirty, hungry, thirsty, disappointed. We could hardly stand up. I began to think that even if he did come now, we couldn't toot. The bass drummer looked as if he couldn't hold his drum up half an inch, the trombone player was leaning against a telegraph post for support, and the big bass player was sitting on the pavement besides his horn, but—

At nearly five o'clock there was a stir in the crowd. Two mounted police came riding down the road clearing away the traffic. And away in the distance we could hear the immense crowd shouting, "Hurrah! Hurrah! Here comes the prince." Then you should have seen us. Up went the trombone, up went the drum, that big horn seemed light as a feather as it was snapped into position; we stretched our legs and stood at attention. Then down the

street came the bodyguard, on horseback, with their uniforms and lances, and the crowd around us shouted, "Hooray! Hooray!" And then came the royal carriage. There was the prince, and there was the princess. Our band began to play. You should have heard it. And the prince took off his hat and bowed to this side and that, and he bowed right at us! We weren't tired any more, and we weren't hungry any more, and you should have heard us play—for the prince had come at last.

I'll tell you, boys and girls, I'll never forget that experience as long as I live, and when I read in Revelation 19:11-16 about that wonderful procession when the King of kings, and the Lord of lords, comes from heaven with glory and honor and power, there's something inside of me that makes me long to be there. "Oh, I want to see Jesus, don't you?"

(Study the following Scriptures:)

John 14:1-3. He is surely coming.

Matt. 24:36. But we don't know the day or the hour.

Matt. 24:42; 25:13. So He tells us frequently to watch.

Matt. 24:29. What a wonderful procession goes before the King of kings—signs in the sun, moon, and stars.

Matt. 24:14. Then the missionaries go to all the world.

Dan. 12:4. Then the trains, the boats, the bicycles, the cars, the telephones, the radios.

Matt. 24:5. Then false Christs and prophets.

Matt. 24:6, 7. Then wars and famines.

2 Tim. 3:1-5. Then many bad people.

Matt. 24:30, 31. Then the bodyguard with their trumpets, and then the King. Oh, I do want to be ready to see Him, when He comes in His glory, don't you?

Rev. 6:15-17. Those who get tired of waiting are afraid and call to the mountains to fall on them.

Isa. 25:9. But those who have waited, lift up their hands and shout and sing.

Rev. 7:16. And they won't be hungry any more.

Isa. 40:30, 31. And they won't be tired any more.

Rev. 21:1-4. And there will be no sorrow any more.

Oh, boys and girls, we must be there. How many are determined this morning to be among those who will shout and sing, when they see the King—someday?

(Close with a testimony meeting or a prayer service.)

Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

Not Accustomed to Hearing Kind Words

A DIFFICULT yet happy experience came to Missionary F. A. Stahl during a visit to the thousands of Indians in the interior regions of the Upper Amazon, waiting, waiting to learn of God's great love for them:

"I was fortunate to get a hydroplane from Iquitos to Moyobamba, which saved me thirteen days of hard traveling through mud, water, and swamps, and over mountains and trails covered with thorn brush. The plane covered this distance in four and one-half hours. Planes seldom go that way because of the dangerous landing on a small creek which is shallow and full of curves. A government man needed to go to Moyobamba, and so they sent a warplane, the only kind that can make the landing. He took me with him.

"I had plenty of traveling after that through the trails, days and days through the mud and up and down the great rocky steeps. In the party ahead of me, one man lost his balance, and was dashed to pieces on the rocks below. After riding only one day out from Moyobamba on the way to Lamas, my riding outfit was torn beyond repair by the thorns. I had a mule, but could ride him very little, for he had all he could do to jump over the fallen logs without my added weight.

"It was a wonderful trip. Everywhere I was able to do good. The Lord was with me, and I enjoyed helping the people. It made me happy to find in every place on the whole journey, people who want the gospel message for this time.

"There are thousands of Indians in this province who have never heard the message. In the village of Lamas alone there are 30,000. Poor deceived people! Everywhere in this region the Indians are compelled to carry all goods, as even mules cannot pass this trail. They are forced to make these hard journeys on very small wage, barely enough to pay for their food. They look haggard and sad. It reminded me of conditions about Lake Titicaca when we first arrived there in 1909.

"On my journey afoot from Moyobamba to Lamas, I camped at a place to which many of these Indian carriers come from all directions to camp for

the night. After I became a bit rested from my day's travel, I went among them and spoke kindly to them. They were surprised, but their faces lighted up as they returned my smile. Some few weeks after this, while walking down the rocky streets of Lamas, I passed a group of Indians standing at a corner. As I passed, they smiled and ran toward me to greet me, and shook my hand. Then I saw that these were some of the Indians I had met in the wilds and had treated kindly. Well, I took this as a good omen, for it seemed to me that a people who will respond so quickly to a few kindly words and smiles can be led to Christ. I am very anxious to place some teachers among these Indians at once.

"On this journey I baptized sixty-one persons, and organized three churches. On my last journey, four years ago, I baptized some people who have been and are very faithful.

"The work is established on a solid basis, and the prospects are good for a large work. The people are faithful in the payment of their tithes and offerings. This is a good indication."

Threatenings Deter Them Not

FROM out in Central Africa, in the Ruanda-Urundi region of the Belgian Congo, Missionary L. L. Moffitt sends on a camp meeting report. He writes:

"Six chiefs and two former chiefs taking their stand for Christ with the remnant church, and this in the face of very determined and persistent opposition from the Catholic priests, who exert a powerful influence over the chiefs and people, was one of the outstanding features of the large camp meeting at Rwankeri Mission, Ruanda, attended by over 16,000 natives.

"Prior to this date the priests had been to the paramount chief to insist that the chiefs and people be prohibited from attending this meeting. With a knowledge of this attempted interference fresh in our minds, it was indeed gratifying to see the people coming by thousands, streaming in from many directions over the hills, along the roads and footpaths to the mission.

"The General Conference Sabbath School Department does not make provision for counting Sabbath school membership by the acre, but when there were over 16,000 Sabbath school members from many different churches,

the members of each church assembled in a separate group, and these, at the proper time, divided into many small classes; therefore it was not difficult to visualize them spread out over several acres of ground.

"Following Sabbath school, they began to file in, in more or less ordered ranks, toward the central arena, for the eleven o'clock service. When between four and six thousand of them were seated, the alarm was sounded that driver ants had occupied a considerable section of the center of the arena. As there is no compromising with driver ants, Brother Monnier, the mission director, quickly grasping the situation, ordered the native teachers and pastors to reassemble their people at another spot about two hundred yards away. The organ and benches were taken from the covered platform over to the next site. Ministers and missionaries' wives and children, as well as the native people were all out in the open, in a real open-air meeting, reminiscent of the days of Whitefield and Wesley. It was remarkable with what ease and quietness that vast multitude became seated.

"The congregation gave close attention throughout the service, and when the call was made for a public confession of Christ, about three hundred came forward for the first time, among them the chiefs already mentioned. Our hearts were all made to rejoice that in spite of warning from the priests, threatening rain, and driver ants, the Lord had thus wonderfully overruled to His glory.

"At the baptism on Sunday, eighty-nine candidates who had been in the Bible classes for two years were baptized. A remarkable feature of this baptism, one that should be of interest to all our evangelists, and to our home missionary secretaries, was that every candidate had won at least one soul for Christ.

"Brother Monnier told me that although there is still opposition to our work, the situation had greatly changed for the better during the last few years. A government investigation of our work has resulted in justice's being dealt out to our mission. In a speech that lasted for over an hour the judge, in summing up the position of the government, made the chiefs understand that our people would have the same rights as others, and the right of our people to keep the Sabbath is recognized by the government."

Her Prayer Answered

DOWN in Uruguay, South America, one morning, one of our colporteurs was pursuing his work, seemingly without success. In the home in which he was canvassing no order could be obtained, but as he continued talking to them of the word of God, this sequel developed:

"Among his hearers was a young woman who listened with rapt attention. She lived in another town and had come to visit the family our colporteur was canvassing. Before the colporteur left, he gave her several tracts, and seeing her interest in the truth, left her his Bible until he could bring her another. His Bible was well underlined.

"She read every underlined passage. Considerable time passed before the colporteur could return. In the meantime this young woman wrote: 'I had been praying to God that he would free me from falling into the infamous fountains of sin. He heard my prayers, and sent the brother to me that he might help me to begin the way of divine truth, rectitude, and justice which leads toward heaven, to which I desire to go even though it cost my life. Blessed is this messenger of God who brought me the first light!'

"When she received another missionary letter, it was answered with the following: 'In regard to what you tell me concerning the commandments which we should keep, especially regarding the observance of the Sabbath, I have kept it for some time already.'

"This young woman, reading her Bible, began to keep the commandments of God, and now she is preaching the word and taking subscriptions for *El Atalaya*, because Christ, the hope of glory, is living in her sincere heart."

Maximo Becomes a Missionary

LAST month the story of Maximo Callao's conversion, out in the Philippines, told by Missionary E. M. Adams, was printed in these pages. Here is its sequel:

"Until Maximo became converted, he possessed no family name. He was known only by the name, Domingo, his wife, by Maxima, and their son, by Marcelo. After he became converted, the brethren gave them the family name 'Habagat' (southwestern monsoon). Domingo's conversion is an illustration of the simple but effective working of the Spirit of God. It was on this wise:

"Maximo [the man healed through the prayers and Bible studies of Eduardo Doran, mentioned last month] went to visit Domingo as soon as he was able to walk, about three days after his sickness. Domingo was said to have been the strongest babaylan in that whole region, having fed seventeen spirits yearly, and also on other special occasions. It was on Friday that Maximo visited him, and told him in his simple way the story of his experience and of what God had done for him. Domingo and his wife and their son went to our meeting the next day and kept the Sabbath. Although Domingo was using tobacco,

he immediately gave it up, choosing to forsake devil worship and serve the Lord. Within a few days, as soon as he was instructed, he also began paying tithe. He said that he heard the spirits say, 'We cannot go near him any more, for we saw a bright light resting on his forehead.' Although he has been keeping the Sabbath for nearly a year, he testified that he has not been troubled any more by the spirits.

"On the first Sabbath, when Domingo returned home from the meeting, he said that a monkey as large as a man followed him up the steps of his house. He went in quickly, shut the door, and knelt down and prayed. When he looked out again he saw that it was not a monkey, but was like a man. The being jumped off from a high platform with a yell, and disappeared into the woods.

"Domingo said that he could see the spirits eat and drink. The food was *baboy*, and other flesh with rice. And the drink was *tuba*, and other intoxicating drinks. And although he could see them eat and drink, neither the food nor the drink was diminished, and the people who were gathered on that occasion ate the food and drank the drink. Domingo said that he had had six children, but that five of them had been killed by the spirits. When he was asked why his son was not killed, he said that was because he would have no successor, and that his spirits had a special guard over him."

A Trip Into Tibetan Territory

MISSIONARY G. L. WILKINSON, of West China, tells us, in a recent letter, of a tour out from Tatsienlu, West China, into Tibetan territory:

"Missionary John Oss, Mrs. Oss, H. R. Dixon, and I recently left Chungking for Tatsienlu, and were gone about six weeks on the trip. With the head coolie we had thirty-five coolies. Brother Dixon and I walked the eight stages to Tatsienlu and back again. As there were many soldiers in the villages, we had difficulty in finding accommodations at the various inns which are none too good at the best. We held a four-day meeting in Tatsienlu, and then made a short trip through the Tibetan country on to the west.

"On the trip through Tibet we were accompanied by Floyd W. Johnson and Dr. H. E. James, who are the two brethren now located in Tatsienlu. We traveled over a pass 15,000 or more feet high, and were more than 10,000 feet above sea level all the time after we left Tatsienlu, until we returned. We took tents along to sleep in at night, and carried most of the food we ate, as there was not much opportunity to buy anything along the way. The days were reasonably comfortable while the sun was shining, but at night

it was very cold. The country was not dry and barren as I had expected to find it, but showed evidence of quite a heavy rainfall. This section through which we traveled had many Tibetan homes. I believe a worker could be placed in this part of the country among the Tibetans without any trouble. We visited a large lamasery and were cordially served with food. We visited a place where the Tibetans cut their dead into small pieces and call the birds down for a feast. There are large vultures which are considered sacred by the Tibetans. These swoop down when they see a good meal like that provided for them. If the birds do not eat the dead person, the Tibetans conclude he is very wicked, and must be buried.

"On the way back, we came down the river from Yachow on a bamboo raft. In the rapids, in some places, there were waves ten feet high, and the water ran swiftly. This proved a very exciting trip."

Missionaries at Work

In a recent letter from Missionary O. O. Mattison, director of North Agra Mission, Northwest India Union, we get a glimpse of how they have to work and struggle with their problems, not knowing how they may be solved, only as they look to the Master to turn threatened defeat into victory:

"Our school opened last week. It is full to overflowing. We cannot stretch our room or budget past the hundred mark, yet we now have 125 students here. That means we shall have to choose twenty-five to send home. Could our people realize how hard it is to make these parents understand why we can't take in any more, I am sure they would at least sympathize with us. I still feel that the salvation of our village work lies in filling the field with consecrated, educated Indian workers who can reach the masses where we can never go.

"My brother and his wife spent some of their hill leave with us. While they were up this way, one of the large Hindu *melas* was on in Kurukshetra, so we spent a week over there selling small books and Gospel portions, and giving out tracts. I do not know how many hundred Gospels and books we sold, but we gave out 25,000 tracts, and could have used that many more if we had taken them with us. Some Indian workers were with us.

"The Lord blessed us in our Harvest Ingathering this year. We were assigned a goal of 2,000 rupees. Of this, 1,850 was allocated to our mission budget and another object. We are to have all over this for our sorely needed extras. So we went at it with our native workers. We worked five cities. When the money was counted, we had 2,500 rupees. We praise the Lord for the success He gave us."

MISSION BOARD.