

The Church Officers' Gazette

VOL. IX

AUGUST, 1922

NO. 8

The Church Officers' Gazette

Issued monthly
Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
at Takoma Park, Washington, D. C., U. S. A.

SUBSCRIPTION RATES

Yearly Subscription \$.90
Clubs of two or more copies to one address, one year75

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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.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1922

July 15 Midsummer, for Missions
October 7 Work for the Colored People
December 16 Annual, for Missions

Special Programs

August 12 Educational Day
December 9-16 Week of Prayer

Regular Programs

Missionary Readings in interest of missions every third Sabbath each month (except December). First Sabbath each month, Home Missionary service.

God's Laborers

PAUL, when writing to the Corinthians, said: "For we are laborers together with God: ye are God's husbandry, ye are God's building. According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:9-11. To the Romans he said: "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." Rom. 1:16. The gospel is the *good news* of life by faith in Christ, to those who believe.

The Lord's laborers are to manifest in their lives and work, the same characteristics that were manifest in Christ's ministry. Of His work He said, "Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself: but the Father that dwelleth in Me, doeth the work." John 14:10. Of His workers Christ said forth, He said, "As My Father hath sent Me, even so send I you." John 20:21. He did not mean this as what *might* be, but that He would manifest Himself in their lives. They are not left without the presence of Christ by His Holy Spirit. And through the Spirit, the Lord would manifest Himself through the gift of prophecy in the church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4:12. So also with His last message to the world, He has connected with it the testimony of Jesus, which is the spirit of prophecy. Rev. 12:17; 19:10.

Paul said to the Galatians: "It is good to be zealously affected always in a good thing." Gal. 4:18. Concerning the Jews he said they had a "zeal of God, but not according to knowledge." Rom. 10:2. Their zeal led them to show what they could do as they went "about to establish their own

righteousness." Rom. 10:2, 3. Such illustrated the parable of the mote and the beam. The beam in their case was their self-sufficiency. They deemed they were able to set others right. As laborers we should ever keep in mind the words of the Saviour, "Without Me ye can do nothing." John 15:5. Also the words of Paul to the Romans: "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." Rom. 6:13.

Laborers are given this important caution: "Remember that you are never on vantage ground when you are ruffled, and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you may be sure that you will fail to act your own part nobly and well."—"Testimonies," Vol. IV, p. 184.

We should be filled with the ministry of kindness to others. Of Christ as our example we are told, that while He fearlessly denounced hypocrisy, unbelief, and iniquity, tears were in His voice as He uttered His scathing rebukes. He wept over Jerusalem, the city He loved, that refused to receive Him, the Way, the Truth, and the Life.

"When those who profess the name of Christ shall practise the principles of the golden rule, the same power will attend the gospel as in apostolic times."—"Mount of Blessing," p. 196.

Of the nature of the work of Christ's labors, Peter said: "Leaving us an example, that ye should follow His steps: . . . who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:21-23. To the Thessalonians Paul said: "For our gospel came not to you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. . . . But also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:5-8. Of the character of our labors to seek to reform those in error we are told that mild measures and pleasant words are much better to reform and save than severity and harshness. A little too much unkindness may place people beyond our reach.

Not long since I noted an exhortation for all to read the "Testimonies." It was suggested that they "begin with Volume V." I have read the "Testimonies" several times by course; but I enjoyed beginning with "Early Writings," following along by course in their publication, and comparing them with the progress of the work of the message.

In "Testimonies," Volumes II to IV, much instruction is given us in personal testimonies sent various ones. In these it would seem that every conceivable wrong in individuals, and the conduct of institutions, is treated in the reproof and instruction given. Of these personal testimonies it is said:

"In this last vision [given to Sister White in Battle Creek, Mich., June 12, 1868] I was shown that which fully justifies my course in publishing personal testimonies. When the Lord singles out individual cases, and specifies their wrongs, others, who have not been shown in vision, frequently take it for granted that they are right, or nearly so. If one is reproved for a special wrong, brethren and sisters should carefully examine themselves to see wherein they have failed, and wherein they have been guilty of the same sin."—"Testimonies," Vol. II, p. 112.

Thus as laborers for God, in whatever capacity He has called us, we have valuable instruction given us that we should carefully study and heed. It is given us "for the perfecting of the saints, for the work of the ministry, for the edifying of the body [the church] of Christ." Let us give earnest heed to this counsel and guidance of the Spirit provided for us in these days of peril.

J. N. LOUGHBOROUGH.

Gabriel's Relation to the Prophets

THE testimonies of God's prophets were recognized by inspired writers of the Bible the same as the personal testimony of Christ; for it was the spirit of Christ that spoke through them. "Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace which should come unto you: searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into." 1 Peter 1:10-12.

The same principle was recognized by the Old Testament writers. "Yet many years didst Thou forbear them, and testifiedst against them by Thy Spirit in Thy prophets." Neh. 9:30.

The apostle Paul bears the following testimony in Hebrews 1:1, 2: "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds." The words of Christ are the words of God: "He that hath received His testimony hath set to His seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him." John 3:33, 34.

From the above it is seen that the words of a prophet are the words of Christ, and the words of Christ are the words of God.

"The word of the living God is not merely written, but spoken. The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears."—*Testimonies*, Vol. VI, p. 393. The Bible came through the prophets and inspired men and women.

Gabriel is the only messenger that bears messages by vision to God's prophets. "I will show thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince." Dan. 10:21. "It is the voice of Christ that speaks through patriarchs and prophets, from the days of Adam even to the closing scenes of time."—*The Desire of Ages*, p. 799. This is through the angel Gabriel.

The first time Gabriel's name is mentioned in the Bible is in Daniel 8:16: "Gabriel, make this man to understand the vision." In the first words to the prophet he makes known his mission: "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be." Verse 19. This refers to the 2300 days mentioned in verses 13 and 14. These days are not explained in this chapter, but the symbols of the beasts are. The last verse of the chapter reads: "I was astonished at the vision, but none understood it."

After searching the prophecy of Jeremiah, and failing to get a satisfactory explanation, the prophet sought the Lord "by prayer and supplications, with fasting, and sackcloth, and ashes." Dan. 9:3. The angel Gabriel appears again unto Daniel and explains the time: "Whiles I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before the Lord my God for the holy mountain of my God; yea, whiles I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to show thee; for thou art greatly beloved: therefore understand the matter, and consider the vision." Dan. 9:20-23. He then proceeds to explain the time of the 2300 days.

In a subsequent vision he says, "The thing was true, but the time appointed was long: and he understood the thing, and had an understanding of the vision." Dan. 10:1. At the close of this chapter are these words: "There is none that holdeth with me in these things, but Michael your prince." The eleventh and twelfth chapters record the vision from

the first years of Darius the Mede, when Daniel set his heart to seek God by prayer and fasting, to the time of the end. Then the vision is sealed until the time of the end. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4. This is in harmony with the angel's commission in the eighth chapter. The 2300 days of Daniel 8:13, 14, was the time of the judgment-hour-cry message of Revelation 14:6, 7: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

In "The Desire of Ages," pages 98, 99, we read:

"The words of the angel, 'I am Gabriel, that stand in the presence of God,' show that he holds a position of high honor in the heavenly courts. When he came with a message to Daniel, he said, 'There is none that holdeth with me in these things, but Michael [Christ] your prince.' Of Gabriel the Saviour speaks, in the Revelation, saying that 'He sent and signified it by His angel unto His servant John.' And to John the angel declared, 'I am a fellow servant with thee, and with thy brethren the prophets.' Wonderful thought—that the angel who stands next in honor to the Son of God, is the one chosen to open the purposes of God to sinful men."

In these words the term "His angel," as used by the revealer, applies to Gabriel, and in the book of the Revelation, John was told to "seal not the sayings of the prophecy of this book: for the time is at hand." Rev. 22:10.

S. N. HASKELL.

How Can Family Worship Be Made More Interesting for Our Children?

FAMILY worship should be conducted in every home, but in order to secure the interest of our children, we should make it very interesting. This worship is often made too tedious, and as a result the children lose interest. There is no reason why this time should not be the most pleasant and enjoyable, but in order to make it a success and all God intends it to be, some thought must be given to preparation before the time.

Instead of reading a long chapter in the Bible that often is not understood by the children, why not read a few texts relating to some Bible story in which the children will be interested? Then read from some book which will help you to present these things in story form for the children. Vary the service from time to time. Study each day to make your worship a real success.

The devil as a roaring lion goeth about seeking whom he may devour, and infidelity and skepticism prevail. Iniquity abounds, and many Seventh-day Adventist children and young people are losing their interest in the things of God and are drifting from the truth. It seems to me that if ever there was a time when every Seventh-day Adventist home should be a house of prayer, it is now.

In Volume VII of the Testimonies, page 44, concerning family worship, I read:

"Eternity alone will reveal the good with which such seasons of worship are fraught. . . . Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God, can we gain the victory over self. Each morning consecrate yourselves and your children to God for that day."

M. LUKENS.

Oklahoma City, Okla.

"To all who are engaged in the missionary work I would say, Hide in Jesus. Let not self but Christ appear in all your labors. When the work goes hard, and you become discouraged and are tempted to abandon it, take your Bible, bow upon your knees before God, and say, 'Here, Lord, Thy word is pledged.' Throw your weight upon His promises, and every one of them will be fulfilled."—Mrs. E. G. White, in *Historical Sketches*, p. 153.

Home Missionary Department

THE HOME-FOREIGN MISSION FIELD Suggestive Program for the First Sabbath Home Missionary Service

(To be held August 5)

OPENING SONG: "Urge Them to Come," "Christ in Song," No. 531.

Prayer.

Report of Church Missionary Work by the Missionary Secretary.

Song: "Precious Promise," "Christ in Song," No. 601.

Testimony Study.

Reading: "The Strangers in Our Midst."

Reading: "Helping the 'Strangers' Find the Master."

The Offering for the Foreign Translation Fund.

Closing Song: "My Lord and I," "Christ in Song," No. 599.

Benediction.

Note to the Leaders

Let us make Sabbath, August fifth, a double-offering day! One special Sabbath in each quarter, the thirteenth, has come to be known in the Sabbath schools as "Dollar Day," and in many instances has developed into Five-Dollar Day, or a day of even greater investment in the cause of foreign missions. It is seldom that the Home Missionary Department makes a call for a special missionary offering, but we believe it is time that we have at least one Dollar Day for home-foreign missions during the year.

The needs of the publishing work in the interest of the vast number of foreign-speaking people in America are very great. The International Publishing Association, at Brookfield, Ill., is doing a great work in furnishing books, magazines, and tracts in thirty different languages. This work involves heavy expense, but it is a work which must be done. These millions of foreigners have not turned their faces toward America for mere venture or financial gain. They are "here in the providence of God, that they may receive a knowledge of God's truth for these last days," and many of them are destined to carry the message back to their countrymen. While we are supplying missionaries to foreign lands, God has sent to the missionaries in the homeland a foreign mission field, needing the same careful and patient cultivation required on foreign soil. The home missionary has the advantage over the foreign missionary, in that it is not necessary for him to learn the languages of the immigrants, or to comply with their customs to any extent. It is only necessary to go to them, armed with prayer and truth-filled literature which will speak to them in a friendly way of things of vital importance, and by acts of true Christian neighborliness demonstrate to them the power of the truth conveyed in the literature. But without literature, our hands are tied. Therefore, one of the most important features of home missionary funds is to provide the printed page in ample variety and quantity to fully meet the needs of the home-foreign field.

The object of this service today is to accomplish three advance steps in church missionary endeavor:

1. Provide a generous offering to apply on the Foreign Literature Initial Expense Fund.

2. Survey the section of the home-foreign field lying at your church door, and plan for some foreign literature to be left in every home or place of business in your foreign community.

3. Enlist at least a few of the church members to give very special attention to such lines of Christian ministry as are appropriate among the mothers and children of the foreigners.

Those who take up this work, should write to Elder E. R. Numbers, of the General Conference Home Missionary Department, Takoma Park, D. C., whose secretarial duties are especially along this line, and suggestions, counsel, and encouragement will be available.

HOME MISSIONARY DEPARTMENT.

Testimony Study

1. WHAT is said concerning God's plan in behalf of the people of various nationalities who come to America?

"Even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—Mrs. E. G. White, in *Review and Herald*, March 1, 1887.

2. What sad lack is apparent on the part of God's people toward these people of strange tongue?

"How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer, there ought to be hundreds receiving every word that proceeds out of the mouth of God, and giving it to the people as they can bear it. A hundredfold more might have been done than has been done."—*Ibid.*

3. What vivid description of actual conditions existing in the cities of America has special reference to the situation of the foreigner?

"What misery exists in the very heart of our so-called Christian countries! Think of the condition of the poor in our large cities. In these cities there are multitudes of human beings who do not receive as much care and consideration as are given to the brutes. There are thousands of wretched children, ragged and half starved, with vice and depravity written on their faces. Families are herded together in miserable tenements, many of them dark cellars reeking with dampness and filth. Children are born in these terrible places. Infancy and youth behold nothing attractive, nothing of the beauty of natural things that God has created to delight the senses. These children are left to grow up molded and fashioned in character by the low precepts, the wretchedness, and the wicked example around them. They hear the name of God only in profanity. Impure words, the fumes of liquor and tobacco, moral degradation of every kind, meets the eye and perverts the senses. And from these abodes of wretchedness, piteous cries for food and clothing are sent out by many who know nothing about prayer."—"Testimonies," Vol. VI, p. 275.

4. How should the church meet this need?

"The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth for this time should long since have been doing. We are to show the tender sympathy of the Samaritan in supplying physical necessities, feeding the hungry, bringing the poor that are cast out to our homes, gathering from God every day grace and strength that will enable us to reach to the very depths of human misery, and help those who cannot possibly help themselves. In doing this work we have a favorable opportunity to set forth Christ the crucified One."—*Ibid.*, p. 276.

5. What comforting assurance is given to those who engage in this work?

"When one's heart sympathizes with others burdened, and with discouragement and grief; when his hand clothes the naked, the stranger is made welcome to a seat in his parlor and in his heart, then angels come very near, and an answering strain responds in heaven. Every act, every deed of justice and mercy and benevolence, makes music in heaven. The Father from His throne beholds and numbers the performer of them with His most precious treasures."—Mrs. E. G. White, in *Review and Herald*, Aug. 16, 1881.

6. What line of neighborhood work should be manifest by church members?

"We should feel it our special duty to work for those living in our neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Speak to them of Christ as a pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer. In these little gatherings, Christ Himself will be present, as He has promised, and hearts will be touched by His grace."—"The Ministry of Healing," p. 152.

7. What other line of Christian effort is applicable in behalf of children of the foreign-speaking people?

"Another work in which all may engage is gathering children and youth into the Sabbath school. The young may in this way labor efficiently for the dear Saviour. They may shape the destinies of souls. They may do a work for the church and the world the extent and greatness of which will never be known until the day of final accounts, when the 'Well done' is spoken to the good and faithful."—Mrs. E. G. White, in *Review and Herald*, June 10, 1880.

"It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.'"—"Testimonies," Vol. IX, p. 36.

The Strangers in Our Midst

"I WAS a stranger, and ye took Me in. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 35, 40. These significant words of the Saviour are forced upon our mind when we are brought face to face with the tremendous responsibility that rests upon the church of bringing the glorious message of salvation to the millions of strangers immigrating to America. Immigration began as a tiny stream trickling into this country, but this stream gradually became broader and deeper, and has become a mighty river of human life.

At the beginning of the World War, immigrants were arriving in this country at the rate of one million annually. In 1914 alone there came to the shores of America enough Italians to build a city the size of Minneapolis, Minn., enough Austro-Hungarians to populate Milwaukee, Wis., more Jews than there are people in Providence, R. I., and more Poles than the total population of Nashville, Tenn. Besides these four nationalities, about fifty towns could have been populated with the foreigners that arrived within one year, each containing from five thousand to twenty thousand inhabitants, without a single English-speaking person among them. This will help to give an idea of the remarkable number of "new Americans" in our midst.

Why They Come

Mr. Frederick A. Wallace, commissioner of immigration at Ellis Island during President Wilson's Administration, is quoted as saying:

"In my opinion we are undoubtedly receiving today many of the very best type of immigrants that have ever come to this country. They are of all nations on the face of the earth. The greater part of them are coming to get away from conditions of unrest and discontent in their native lands. This very fact should be sufficient to guarantee that these people are mostly desirable. Look into the faces of the great majority of them, and you can see that they are arriving at one of the happiest moments of their lives."

What Are They Doing Here?

As an answer to this question we have but to point to our great industries—mining, railroading, building, etc. If we visit the copper mines, we find them three thousand feet under the surface of the earth, surrounded by poisonous gases. It is impossible for them to endure the work under these conditions for much more than a period of four years. If we visit the iron mines, we find them there. The same is true of our hard and soft coal mines. We find them in our great rolling mills, most of them carrying scars and marks of accidents, revealing the fact that they have been miraculously saved from death. Our railroads were built largely by them. We depend upon their manual labor for much of the unskilled work in our great construction enterprises.

It is hard to find any place where they are not contributing in some manner to the progress of the nation. It has been said that the "brawn of the foreigner is woven into the warp and woof of our national being." The perspiration from his brow has made possible many of the colossal fortunes of America. While it is true that not all who may wish to come to this country would make desirable citizens, we must admit that immigration has brought to us many men and women of sterling worth, who are rapidly performing much of the undesirable work which native-born Americans avoid, if possible.

How They Live

The conditions under which some of these people are living is most pitiable, but in the majority of cases the immigrant is not to blame. Upon investigation, the following conditions were found, as reported by Mr. Jacob Riis, in his book, "How the Other Half Lives:—"

"One room 12 x 12, with five families living in it, comprising twenty persons of both sexes and all ages, with only two beds, without partition, screen, chair, or table." The authorities succeeded in "closing" some five hundred and fifty cellars, . . . many of them below tidewater, that had been used as living apartments." As many as thirty-six nationalities have been found in one block.

Visiting the Sweat Shops

In one family the "oldest girl was employed as a learner in a tailor's shop, at small wages, and one boy had a place as

'cash' in a store. There were two other little boys who sold papers and sometimes earned one dollar. The mother finishes pantaloons, and can do three pairs in a day, thus earning thirty-nine cents. Here is a family of eight persons, with rent to pay, and an income of less than six dollars a week." Another mother "had just brought home four pairs of pants to finish, at seven cents a pair. She was required to put the canvas in the bottom, basting and sewing three times around; to put the linings in the waistbands; to tack three pockets, three corners to each; to put on two stays and eight buttons, and make six buttonholes; to put the buckle on the back strap and sew on the ticket, all for seven cents."

In the tenements, the "child works unchallenged from the day he is old enough to pull a thread. There is no such thing as a dinner hour; men and women eat while they work, and the 'day' is lengthened at both ends far into the night. Factory hands take their work with them at the close of the lawful day to eke out their scanty earnings by working overtime at home. Little chance on this ground for the campaign of education that alone can bring the needed relief; small wonder that there are whole settlements on this East Side where English is practically an unknown tongue, though the people be both willing and anxious to learn. 'When shall we find time to learn?' asked one of them."

"A man with venerable beard and keen eyes answers our questions through an interpreter, in the next house. . . . He has in nine years learned no syllable of English. . . . He was a blacksmith in the old country, but cannot work at his trade here because he does not understand 'Engliska.' If he could, he says, with a bright look, he could do better work than he has seen done here. It would seem happiness to him to knock off at six o'clock, instead of working, as he now often has to do, till midnight."

Another was asked how long he worked, and his answer was that he worked from the time he could see until bedtime. Bedtime proved to be eleven o'clock. This meant seventeen hours a day, seven days in the week, and at the rate of six and a half cents an hour!

Our Duty

That many of these suffering and neglected people will respond to missionary effort in their behalf is evident from the following statements made by the servant of the Lord:

"I have been shown that, as a people, we have been asleep as to our duty in regard to getting the light before those of other nations. . . . There are those of superior minds in many other nations whom God is impressing with the lack of spirituality and genuine godliness in the Christian denominations of the land. They cannot harmonize the life and character of professed Christians generally with the Bible standard. *Many are praying for light and knowledge.* They are not satisfied. God will answer their prayers through us, as a people, if we are not at such distance from Him that we cannot hear His voice, and so selfish that we do not wish to be disturbed in our ease and agreeable associations.

"We are not keeping pace with the opening providence of God. Jesus and angels are at work. This cause is onward, while we are standing still and being left in the rear. If we would follow the opening providence of God, we should be quick to discern every opening, and make the most of every advantage within our reach, to let the light extend and spread to other nations. God, in His providence, has sent men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth more perfectly, and be qualified to do a work we could not do in getting the light before men of other tongues. We have too often failed to discern God's hand, and we have not received the very ones God has provided for us to work in union with, and act a part in sending the light to other nations."—*"Life Sketches," pp. 212, 213.*

Far-reaching Results

A German woman, widow of a former postmaster, came to America on a visit, and on account of government war restrictions, was prevented from returning as early as she desired. While detained in America, her attention was attracted to the advertisement of a lecture by one of our evangelists, the title of the lecture being, "Is the Kaiser No. 666?" She attended the lecture, and became interested to know more concerning the views held by the speaker. Bible readings were held with her, and the result was that the lady accepted the truth. She immediately began to labor for her friends and relatives, and one of her relatives, a woman of some social standing, joined her in her new-found faith. This woman's

daughter also accepted the truth, and was employed as a stenographer in one of our offices. When the restrictions were removed, this German woman returned to her native land, and is now the missionary leader in one of the large German churches.

An Italian, who has recently begun the observance of the Sabbath but who has not yet joined the church, is so burdened for his friends in the old country, that he is making definite arrangements to return as a self-supporting worker to give the Sabbath truth to all who will hear.

Thus God is placing a burden upon converted immigrants of every nationality in America to go home and "show how great things God hath done," unto them. Now is the time to work for our foreign neighbors.

E. R. NUMBERS,

Asst. Sec. Gen. Conf. Home Miss. Dept.

Helping the "Stranger" Find the Master

It is really wonderful what concentration of missionary effort will accomplish. When one is working off somewhere alone, it seems that so little is accomplished, but when the individual reports of a church are summarized, the totals present very pleasing results; then, when these church reports are sent to the State conference and there summarized, the totals are much larger; and finally, when the General Conference receives reports from the whole world, and finds the totals of the work done by all our members, the results are truly wonderful. God has placed Seventh-day Adventists, not in one State or country, but scattered in all countries over the world, that each might do his share by bringing the light of truth to those around him who sit in darkness.

In the United States and Canada there are millions of people whom we call immigrants, or foreigners, people who have come here from other lands, and who speak a foreign language. These people all around us are sitting in darkness, ignorant of God's message of truth for this time. We are told by the spirit of prophecy that many of these people are here in the providence of God that they might receive the truth. We are also told that by doing missionary work for these people, we might do very effectual foreign mission work, for many of them will return to their native land, after they have embraced the truth, and proclaim the message there.

These People Are Hungry for the Truth

During the four years ending 1921, we gained 4,265 new Sabbath keepers among the foreigners in the United States and Canada. Seventy-five new churches were organized. Our workers find that the foreigners gladly listen to the preaching of the truth, and many of them accept it. During the past few months a great awakening is apparent among the Ukrainians, or "Little Russians," as they are sometimes called. Some time ago the president of the Alberta (Canada) Conference wrote: "I visited the Ukrainian church last Sabbath, and twenty-three persons were baptized, and three others were taken into the church on profession of faith. We also organized a new Ukrainian church with twenty-three charter members. We now have about eighty-three Ukrainian members in the Alberta Conference."

Stirring appeals have come from other sections of the country, in behalf of the Ukrainians, who are eager to hear and learn. It really seems to us that the Ukrainians in America are sending the Macedonian call to us. We have promised our brethren that we will bend every energy to get "The Great Controversy," and the leaflets known as "Leaves of Autumn," printed in the Ukrainian language this year. At the present time we have scarcely any literature in the Ukrainian language.

As a rule, when these foreigners learn the truth, they are very anxious to carry it to their own people. Not long ago I received a letter from a Serbian brother. He might be considered a little severe in his manner of making his appeal, but when one meets these people, and sees the tears in their eyes and the earnest look on their faces as they plead for help, he cannot fail to understand that they are terribly concerned lest their loved ones shall die before they have opportunity to hear the message. This is what this Serbian brother writes:

"I believe that it is time to publish some literature for the Serbians. Don't you think so? Or do you think that our people should wait until the end comes, and then what money is left be used for this purpose, when it is too late? Don't you think that Jesus died for the Serbians as well as for the Americans? We Serbians have no more literature than we had twenty-five years ago. We believe and preach that the end is at hand; then don't you believe that we ought to start right now to publish our literature? If we don't, we shall surely have to give an account of this in the day of judgment."

Another brother writes:

"Please don't forget my people. We have 36,000 Greeks in Chicago. How shall we do the work among them? There are 225,000 Greeks in the United States of America. If you are not interested in the work for my people, I will report you to my heavenly Father, because He is my Counselor, He is my Father, He is my King, and my God and your God; I trust in Him and Him only; in Christ, my Friend."

These are merely two appeals from many of a similar nature which come to us. They touch our hearts, and we wish we were permitted to make more speed in responding to the cry of these burdened hearts. It does seem to them that we are long in coming with the message of truth. On the other hand, we are sincerely thankful for the good work that has been done, and is being done. Here in the United States and Canada we are now publishing in thirty languages, aside from the English. At the Fall Council of the General Conference, held in 1916, it was recommended that as rapidly as possible, tracts should be printed in sixteen languages. The total number of tracts to be printed was eighty-two, aggregating 1,100 pages. It was also recommended that we print magazines in seven languages, to be issued quarterly. We are pleased to report that sixty-four of the recommended tracts have been printed, and that, in addition, sixty-four other tracts have been printed in eighteen languages. The twenty-five-cent book, entitled "World's Hope," has now been published in eleven foreign languages, and 100,000 copies have been sold. Leaves of Autumn have been printed in five languages, and will soon be furnished in four other languages.

And you, dear brother and sister, have made it possible to produce all this literature. Since May, 1919, it has cost over \$32,000 for what is known as "initial expense," to produce this literature, and some other large books in these various languages. Were it not for this arrangement in providing part of the cost of production, the prices on our foreign-language literature would be so extremely high that people would not and could not purchase it. We now come to you again for further help. We must have much more literature. One hundred twenty-eight tracts may seem like a great many, but when you divide that by twenty-seven, which is the number of languages in which they are published, it gives less than five tracts in each language. Just recently the Pacific Press Publishing Association in Mountain View sent out a circular announcing fifty-three new tracts in English. We are not asking for that large a variety in each of these foreign languages, but we do greatly need a much larger variety than we now have.

At the Fall Council of the General Conference, held in Minneapolis, Minn., in 1921, the following action was taken:

"WE RECOMMEND, That 50 per cent of the offering taken in our churches on the first Sabbath in August, 1922, by the Home Missionary Department, in the interest of the distribution of foreign-language literature in North America, be forwarded to the General Conference treasury through the regular channels, this offering to be used in translating and circulating Leaves of Autumn, *Present Truth*, and other small literature in foreign languages; that the other half of this offering be used by our churches to purchase literature for foreign-speaking peoples."

We hope that all our church members will make their contribution to this offering a liberal one, remembering that one half of the total offering in each church is to be sent in to the conference treasurer, to be used for the production of foreign-language literature. Will the treasurer of the church kindly name this offering "Foreign Translation Fund," when sending the money to the conference treasurer? Then we sincerely hope and request that every church will place an order for such foreign literature as should be used in the vicinity for distribution among foreign neighbors. A catalogue of foreign-language literature can be secured from the conference tract society, or from the International Publishing Associa-

tion, at Brookfield, Ill. Let us make this effort for the strangers within our gates a real effort, such as the great Shepherd of the sheep, the Saviour of every son of Adam who will believe, can smile upon.

P. E. BRODERSEN,

Sec. Bureau of Home Missions.

The Least That Can Be Asked

IN view of the plainly revealed plan of God in sending His children of foreign birth to the doors of the men and women who are recipients of the blessings of the gospel of truth for this time, the least that can be asked of home missionaries in every community is to see that every home or place of business in the foreign community is visited and seeds of truth, as conveyed in our many-language literature, prayerfully scattered. In places where there are immense foreign settlements, this may seem an impossibility; but it is not. Make a beginning, and keep on going, and God will send help to your rescue. Our heavenly Father does not ask of His children the impossible. There is "nothing impossible" with Him, and "all His biddings are enablings;" so fear not, Christian worker, to make the beginning, and marvelous will be the working out of God's plans.

If you do not have a community of foreigners in your locality, there is sure to be one or more isolated families or individuals — Italians, Greeks, Japanese, Chinese, etc., who have drifted into the general community as tradesmen, and with whom you come in contact in a business way. Do not let your interest cease when your shoes have been satisfactorily repaired, your laundry expertly done, or your purchase of vegetables and fruit completed. Lead them to know and love the God of the Christian, the God who has brought them to this land of enlightenment and longs for recognition of loving allegiance from His children of every race. The foreigner may shake his head in seeming unconcern at first, but he will smile and appreciate your interest, and down in his innermost thought there will linger an impression which will lead to continued serious thought, and possibly to a series of questions the next time he has a chance to talk with you. His questions may seem queer, and irrelevant, but this is an encouraging indication. Be explicit in giving information on any subject he asks about, even though it may be the cost of the gold fillings in your teeth displayed to his admiring gaze as you smile at him. He wants to know many things concerning the strange habits and customs of Americans; he cannot read, and it is seldom he meets a friend who will take time to listen to him or one who does not laugh at him in ridicule.

The children of these foreign-speaking people are a delight to the Christian worker, and they furnish the most direct avenue to the heart of the parent. With their bright eyes and keen intellects, speaking their mother tongue glibly, and also the English with apparently equal ease, they are the interpreters for father and mother — particularly the mother, for often the only contact with American life and customs which the secluded mother has is through the eyes and ears of her children, as they prattle concerning the doings and sayings of the teachers in their school, and read from their lesson books.

While a lady was waiting in a repair shop one Saturday evening for the proprietor to complete a small task, two children emerged from behind the curtain at the back of the store, — one a beautiful girl of eight, and the other a boy of seven. They stood shyly glancing at the stranger for some time, observing every detail of appearance with their searching black eyes. Apparently they felt disposed to be friends, and they were not backward in responding to the invitation to come nearer and talk to the lady. The customer at once found the inquiry in her mind, Could not these children attend the Sabbath school in our church near by? and immediately the counteracting thought flitted by, These people are no doubt Catholics, and would not like to have the children go to a Protestant church. But the conversation started out as follows:

"Do you go to school?"

"Yes," was the reply from both children; "and we like to go to school here."

"Do you go to Sunday school?"

"Yes," said the little girl; and then she hesitated an instant,

and said by way of explanation, — "not Sunday school; we go to Sabbath school."

Somewhat astonished, the customer asked: "When is the Sabbath — when do you go to Sabbath school?"

"Why, today we went to Sabbath school," the little girl said. Then the boy interrogated the visitor: "Are you seventh day?"

"Yes," was the amused reply.

"So am I," he said; and he and his sister proceeded to explain in detail as to the Sabbath school, and told of Mrs. —, the nice lady who was the superintendent, repeatedly emphasizing the fact that "we like to go."

The father smiled as his children chattered away, and the mother appeared from behind the curtain. She could not speak or understand any English, but her kind, motherly face showed traces of deep loneliness, and lighted up with pleasure as she saw a special interest manifested in her children. The father said his wife had attended our church services sometimes, but she could not understand, so it was useless for her to go. He asked some questions about Seventh-day Adventists and their work in his home city, Rome, Italy, and seemed to be glad to know that our workers were in that vicinity, and that a strong publishing work was contemplated for that part of the world.

It was a happy surprise to find these Italian children already within the fold of our Sabbath school, due to the kindly interest and invitation of some home missionary worker, and to note the interest manifested by the parents. The promise to bring some literature to the mother, which she could read in her own language, was accepted with pleasure.

A special effort should be made to gather the children of the foreigners into the Sabbath school whenever possible, and where there are communities of foreign families, endeavor to establish a mission Sabbath school or Sunday school in their own neighborhood. This is a wonderful opportunity, open to all experienced Sabbath school workers. They can call to their assistance a number of the young people in the home Sabbath school, who will get a practical experience in teaching by assisting in this mission school. It is usually possible to find a building, or a suitable room, furnished free of charge for the period required for the mission school every week, and it will afford a real inspiration to Sabbath school workers to see the interest manifested by these children in the charts, Picture Rolls, and lesson papers, which should be used, and to teach them to sing the gospel songs which our own children love. It will not be long until the parents will be peeping in to see what a nice time the children are having, and they, too, can be organized into a class for the same simple teaching by some friendly person who will make them welcome. If you have never tried this work, begin at once, and enlist as many of the church members to help in teaching, singing, praying, and extending a cordial Christian welcome, as the situation demands. It can be done, it should be done, it must be done if we are true to our trust.

Another plan which can be put into operation by the good women in our churches, is to open their homes one afternoon a week, or a month, to entertaining the foreign mothers. Two or three women could unite together in making the occasion one of great interest and untold pleasure to these strangers in a strange land. It may be a little difficult to get started. These women will not be quick to understand the true meaning of such unselfish attention; but after getting one or two to come to your home, they will convey the invitation to others, and will bring their neighbors with them the next time. It may not be possible to engage in much conversation; but just to be made welcome in your home, to sit in your chairs and see how you live, will be a revelation to them. Take them into the kitchen, and explain its equipment.

Conduct a cooking demonstration of some simple American food, and after they have been shown how it is made, serve them with the food, in your most hospitable manner. The making of garments, and the various problems connected with the care of the children, will be of interest.

Take them into your garden and explain the process of its culture. In this subject, these women will not be entirely ignorant, for the foreigner loves flowers, and makes heroic attempts to cultivate the miniature garden plot which in most

instances is all that is available to him. Share your garden seeds and shrubbery slips with these foreign neighbors. All these practical, everyday things will be appreciated by the mothers of foreign birth. Make them understand that you are willing to teach them anything they want to know, and always give each mother a souvenir of the occasion in the form of a magazine printed in her own language.

It is hoped that every church will make these two lines of work in behalf of the foreigners a reality in the missionary program, and thereby open a door into a vast and wonderful field of experience in Christian service. If problems arise in dealing with these people which require special help, write to the conference home missionary secretary, or to the secretary of the General Conference Home Missionary Department, and help will be furnished from just the right source.

HOME MISSIONARY DEPARTMENT.

People Called "Neighbors" — Who Are They?

NINETEEN hundred years ago, when the Lord was here among men, He answered this question Himself by telling of the Good Samaritan. Well as we know Luke's rendering of the story, there is still a fresh significance for each of us in a certain Polish boy's quaint mispronunciation of the word "Samaritan," which is related as follows:

"Comes walking a man,— Pole maybe, I thinks. Und comes running bad mens und joomps on him. Sooner they joomps on him they makes holes all over him und he most dies. Goes the bad mens, mit his watch und his knife und his pencil—from-silver, and he most dies some more. Then comes walking proud priest. Sooner he sees the man mit holes all over him, sooner he walks away quick. Comes walking nudder man. Goes quick, also. Comes riding good *Sir American* man. Sooner he sees, out he joomps. Hoists him into his auto— gently, teacher, und runs him to—er—er—free dispensary, perhaps, maybe, I thinks, und gives money on the doctor. 'Cure my neighbor quick, und so I pays you more moneys,' he says. Und, teacher, sooner we sees anybody in troubles, he is neighbors on us, says Jesus, und we must be good *Sir Americans* on him quick." — "*Next-Door Neighbors.*"

An Exemplary Experience

"I WILL tell you about one new convert who was won by the patient, consistent life of her Adventist neighbor. The new member is a Danish woman, who can understand but little English, yet our sister invited her to our church, and she understood some, besides being favorably impressed. Danish literature was provided for her, and finally one who speaks Danish talked with her, and she was won to the truth. She says that what convinced her more than anything else was the peaceful life of her humble, patient neighbor, who lived the Christian principles in her home. What a lesson this is to us. The Danish woman is now a happy Christian. Her four children attend the Sabbath school, and two are now enrolled in the church school."

LET us never imagine that we can do without God. The enemy knows when we decide to do without the Lord's help, and he is ready to fill the mind with evil suggestions, and make us fall from our steadfastness; but the Lord would have us abide in Him every moment.—*Mrs. E. G. White.*

It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God.—"*Testimonies*," Vol. IX, p. 42.

"THE OFFICERS OF THE CHURCH," is the title of a book just announced by the Pacific Press Publishing Association, Mountain View, Calif., which supplies approved instruction for all who bear official burdens in the church. It is concise, interesting, and is a valuable aid to elders, deacons, clerks, treasurers, Sabbath school superintendents, and others who are leading in God's work. Cloth bound, 92 pages, price, 60 cents. Order through the tract society.

"NEXT-DOOR NEIGHBORS," or "Thumb-nail Sketches from Home Missions," is a book well worth reading by all who engage in work for the foreigner, as it deals in a most interesting manner with the traits and characteristics of the peoples of various nations who have made their homes within the confines of the United States. It affords a keen, comprehensive knowledge of the Poles, Italians, Jews, Chinese, Indians, Latin-Americans, Irish, and Negroes. Written by Margaret T. Apple-garth, and published by Fleming H. Revell Co., New York. Price, \$1.25.

Reading Course Assignment for Month of August

First Week

"Acts of the Apostles," Chapter 29.

Special Study: Paragraph 1, page 305.

Review: (1) To what did Paul give special emphasis in establishing new converts to Christianity? (2) In what mental attitude did Paul write his second epistle to the Corinthians? (3) What was his main endeavor in writing this letter?

Second Week

"Acts of the Apostles," Chapter 30.

Special Study: Last paragraph, page 317.

Review: (1) What principles of Christian living did Paul emphasize and illustrate by reference to the celebrated foot races of that period? (2) What comparison is made between the prize sought by contestants in the foot race and that to be awarded in the Christian warfare? (3) What single-hearted purpose is essential for success in the race for eternal life? (4) What is the test of true discipleship? (5) Lacking this qualification, how does God regard even a martyr's death?

Third Week

"Acts of the Apostles," Chapter 31.

Special Study: Paragraph 2, page 330.

Review: (1) What was the effect of Paul's first letter to the Corinthians? (2) What is the strongest proof a minister can have of his divine calling? (3) What did Paul find to be the result of comprehending the amazing sacrifice of the Majesty of heaven? (4) What is opened before the vision of one who contemplates the love of Christ? (5) How is the love of Christ to be reflected to sinners?

Fourth Week

"Acts of the Apostles," Chapter 32.

Special Study: Paragraph 3, pages 344, 345.

Review: (1) By what system of benevolence did the Lord seek to teach Israel the lesson of stewardship? (2) How does the responsibility of the Israel of today compare in this respect with that of ancient Israel? (3) What is the sure cause of a dwarfed and sickly Christian life? (4) When does the responsibility for paying tithes and making offerings cease?

A Living Epistle

THE great preacher closed his sermon with an earnest and eloquent gospel appeal. Among the score or more who responded was a woman of wealth and social distinction. She asked permission to speak a word to the audience.

"I want you to know," she said, "just why I came forward tonight. It was not because of any word spoken by the preacher. I stand here because of the influence of a little woman who sits before me. Her fingers are rough with toil; the hard work of many years has stooped her low; she is just a poor, obscure washerwoman, who has served in my home for many years. I have never known her to become impatient, speak an unkind word, or do a dishonorable deed. I know of countless little acts of unselfish love that adorn her life. Shamefacedly, let me say that I have openly sneered at her faith and laughed at her fidelity to God. Yet when my little girl was taken away, it was this woman who caused me to look beyond the grave and shed my first tear of hope. The sweet magnetism of her life has led me to Christ. I covet the thing that has made her life so beautiful."

At the request of the preacher, the little woman was led forward, her eyes all streaming with glad tears, and such a shining face as one seldom sees on this earth. "Let me introduce to you," said he, "the real preacher of the evening." And the great audience arose in silent, though not tearless, respect.

O ye obscure toilers of the world, ye patient doers of the Word, think not that no one sees! I say unto you that a great cloud of witnesses will rise up on that day, and call you blessed.—*Selected.*

EVERY important truth received into the heart must find expression in the life. It is in proportion to the reception of the love of Christ that men desire to proclaim its power to others; and the very act of proclaiming it, deepens and intensifies its value to their own souls.—*Mrs. E. G. White, in Review and Herald, 1889.*

LET the church awake, let every member take up his individual work, and vindicate the name of the Lord by which he is called.—"*An Appeal*," p. 8.

Missionary Volunteer Department

Devotional Meetings for August 5

Topic: *What Is Your Friendship Worth?*

Senior

1. Song Service.
2. Prayer (standing).
3. Morning Watch Review.
4. Several short sentence prayers.
5. Leader's Outline and Scripture: 1 Sam. 18: 1-4; 19: 1-7.
6. Talk: "What Is It Worth?" (See *Instructor* of July 25 or August 1.)
7. Recitations. (Also see *Instructor* of above dates.)
8. Talk or Reading: "The Value of True Friendship."
9. Closing Song.
10. Prayer.

Junior

1. Song Service.
2. Prayer.
3. Morning Watch Drill.
4. Sentence Prayers.
5. Superintendent's Talk: "What Is It Worth?"
6. Song: "Jesus Is All the World to Me."
7. Talk: "A Friendship and a Life."
8. Song: "If Any Little Word of Mine."
9. Roll Call: "A Pledge of Friendship."
10. Story: "Chums."
11. Prayer.

Special Senior Notes

Advertise.—Advertise your meeting well by attractive posters and by word of mouth and by announcement. Provide for suitable music, and see that your songs are directly on the topic and that your song leader is there to put life and energy into the song service.

There is much that has been written on this topic of friendship. There are books and books, and essays, and articles. Look up the material that you have at hand and use it if it is suitable and carries the uplifting thought. Do not permit the program to dwell altogether on the thought of earthly friendship. Remember that we have a Friend that sticketh closer than a brother. Let that be the great and noble thought—the ideal of all true friendship.

No. 5.—The subject of the meeting is "Friendship." Think over your choice of friends. Have you chosen to cultivate the friendship of uplifting people? Are you yourself an uplifting friend to others?

A man once said in my presence, "Here is a little story. It is a little off-color, but it is not so bad." Immediately there seemed to come a change in the air, as he spoke those words. Do you ever do that? Do you call people down from high, noble thinking to consider something that is a little "off-color, but not so bad"? There is much of clean fun in the world. Is it not a shame to grovel in slime and call it fun?

You can tell a rose by its fragrance.

You can tell a violet by its fragrance.

You can tell a Christian by his atmosphere. Is yours uplifting, so that people feel when they are with you, "It's good to be with you,"—and is it helpful to them?

In the Scripture passage, attention is called to the friendship of David and Jonathan. The two were mutually attached to each other. Whatever advances in friendship were made depended first upon Jonathan, for he was a king's son and David only a poor shepherd lad. So Jonathan took his cloak and sword and gave them as a pledge of his friendliness toward David, and they pledged themselves one to the other. Then came a test of Jonathan's friendship toward David. David found immediate favor in the sight of King Saul. No long time passed until he also was hailed by the people as a great leader. On his return from battling with the Philistines, the people met David, and the women shouted, "Saul hath slain his thousands, and David his ten thousands." Now came the test. Jonathan had achieved no such victories. The people were not hailing him with praise. Would his friendship stand the test of seeing David more popular than himself?

King Saul became jealous of David, and, like the other kings of old when they wanted to rid themselves of any one, Saul ordered David to be killed. Jonathan need not have done anything, and he, too, could have been rid of David, had he been jealous; but instead he pleaded for David's life, and prevailed with his father not to kill him. This was the beginning of a long series of efforts on the part of Jonathan to bring David into favor with his father. It is because of these incidents and many acts of loyalty on both sides that the friendship of Jonathan and David has been looked upon as one of the greatest exhibitions of friendship through the ages. It was generous, self-forgetful friendship. Are you a friend like that? Have you a friend like that?

Friendship, to be real and lasting, must be mutual, not one-

sided. Emerson once said, "You must be a friend in order to have a friend." Here are some question-tests of friendship:

In your friendships, are you as anxious to help and to give as you are to receive helpfulness?

Do you praise your friends as you like to be praised by them?

Are you glad when they succeed, or are you secretly jealous and wondering why they succeed and you do not?

Are you showing any of the qualities of Jonathan and David toward your friends?

In your greater friendship with Jesus, are you showing yourself a true friend to Him, as you know Him to be to you?

There is a little verse that used to be very popular in the Torrey-Alexander meetings. They used to sing it over and over again:

"Can the Lord depend on you,
Can the Lord depend on you,
Does He find you ever true,
Can the Lord depend on you?"

Could your friendship with Jesus stand the test of this verse? "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven." Perhaps you expect Him to speak for you some day, up there, before the throne. Do you speak for Him down here?

Doss your friendship stand that test?

Before the close of the meeting, if you have time, it would be well to take some little time for responses that will tell ways of being more friendly, and for a statement of resolves to treat the great Friend better in our Christian life. Real missionary work is but true friendship for others, in trying to help them to lead a better life and to enjoy life more. Don't forget that thought.

U. v. w.

Special Junior Notes

Read carefully the Special Senior Notes. There is much valuable material for the superintendent. Have on the board the seed thought, "Friendship does not take; it gives."

Superintendent's Talk: "What Is It Worth?"—Use as the basis of this talk the article of that title referred to in No. 6 of the Senior program. A young woman longed to become the friend of another woman who was very talented, very much sought after. The thought came to her, "What can I give her that will make the time she spends with me worth her while?" She blushed as she realized that she had nothing; she simply wished to draw from the other. And so she set to work to make herself worthy of this woman's love.

That true friendship saves another is well illustrated in the article mentioned. Close with an appeal of loyalty to Jesus and the message for this time. The following lines may be read very appropriately. Emphasize the last word of the selection:

"THIS IS MY FRIEND"

"Let me tell you how I made His acquaintance.

"I had heard much of Him, but took no heed.

"He sent daily gifts and presents, but I never thanked Him.

"He often seemed to want my friendship, but I remained cold.

"I was homeless, and wretched, and starving, and in peril every hour, and He offered me shelter and comfort and food and safety, but I was ungrateful still.

"At last He crossed my path, and with tears in His eyes, He besought me, saying, 'Come and abide with Me.'

"Let me tell you how He treats me now:

"He supplies all my wants.

"He gives me more than I dare ask.

"He anticipates my every need.

"He begs me to ask for more.

"He never reminds me of my past ingratitude.

"He never rebukes me for my past follies.

"Let me tell you further what I think of Him:

"He is as good as He is great.

"His love is as ardent as it is true.

"He is as lavish of His promises as He is faithful in keeping them.

"He is as jealous of my love as He is deserving of it.

"I am in all things His debtor, but He bids me call Him friend."—From an old English manuscript, found on the person of one of our fallen heroes in France.

Song: "Jesus Is All the World to Me."—This song is No. 13 in "Songs of Zion." Have several Juniors who sing well, sing this together. "He's my friend," the closing words, bespeak the thought of the program.

Talk: "A Friendship and a Life."—Once upon a time there was a certain young man whose life depended upon the friendship of another. This young man had been promised the throne that really belonged to the young man upon whom he depended for his life. Yes, Jonathan and David, I hear you say. But wouldn't it have been easy for Jonathan to have allowed his father to kill David? Then maybe he could have reigned in David's place. But there was no thought of jealousy in Jonathan's pure heart. [The Junior giving this talk should then tell how carefully Jonathan planned to save his friend, how, although he knew David would reign in his place, he vowed his love and asked David to be good to him and his house after he was king. Base this part of the talk on 1 Samuel 18: 1-4; 19: 1-7; 20: 18-42.]

Song: "If Any Little Word of Mine," "Christ in Song," No. 559.—This is a friendship song. The leader should introduce it as such.

Roll Call: "A Pledge of Friendship."—Let this be a short but earnest consecration service. The burden of each testimony should be that our words and acts may stand the test of true friendship to Jesus. Pray that this meeting may close with a new determination in the heart of every Junior to be a worth-while friend to others, and above all else, to the Friend who is pleading our cause before the great white throne.

H. H.

Friendship's Prayer

CALL him thy friend who laughs with thee
When laughter is thy choice;
The rose-wreathed cup who quaffs with thee
When bidden to rejoice.

But fain would I do more for thee,
And this the test and sign,—
If thou dost love me, pour for me
Life's wormwood, not its wine.

Pain's dreary vigils keep with me
When mirth and jest are flown;
In silence let me weep with thee
When thou dost grieve alone;

Thy darker moments share with me
When pleasure fails thy need;
Thy burden let me bear with thee,
And crown me friend indeed.

—Annie Johnson Flint.

The Value of True Friendship

ALL true friendship is mutual, each is a friend to all the others involved in the relationship. A person may be a friend, a true friend, to one who is his enemy. But there is no friendship between them. Jesus was a friend to Judas; Judas was an enemy of Jesus, betraying the Prince of life for the price of a dead slave.

In true friendship there is mutual love, for friend comes from a word meaning to love. That means that there is love of each for the other. All else called friendship is mere veneer.

The true friend in the sacred bond is therefore unselfish. He does not love, he is not a friend, to obtain advantages, to secure profits, to aid himself; his purpose is to aid, help, advantage the one he loves, the one to whom he is a friend.

In the lower senses of the word, "The rich hath many friends." Prov. 14: 20. But the original Hebrew word means mere associates, hangers on, those who admire and flatter and praise, that they may get something.

Now a rich man might be a true friend to these associates and desire to help them, but they who forsake him in his adversity are like leeches who can find no more blood to suck.

Jonathan was a true friend to David; he risked reputation and an unreasonable father's wrath, in order to help David in his adversity. The story of Damon and Pythias shows the same unselfishness—willingness of a man to die that his friend might live.

The worth of Jesus to all was His very life. He gave His life to all, freely offered it to publicans and sinners to whom He was the greatest of all friends. The worth of His friendship was the value of Himself. What a priceless boon to those who enter into relationship with Him.

Abraham was called the "friend of God." That is, Abraham sought God's interest and glory. That was the dominant purpose of his life, and so he responded to God's call to go, not knowing what it meant, not estimating its cost. The friend of God found friendship with God, having the divine current of life and law and love the uniting bond.

The true friend will not flatter when the object of his affection is in the wrong; for he knows that the pursuing of a wrong course is bound to bring evil. He would save his friend from evil, and therefore his reproof, his warnings, his entreaties. "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful" (Prov. 27: 6), which Helen Spurrell renders: "The wounds of a friend are faithful; but the kisses of an enemy empty as vapor." Yet how often our

selfish hearts refuse the healthful wounds, and enjoy the empty, deceitful, foggy kisses.

"I have learned that a friend who is worth the having,
Is a friend who may hurt you now and then,
Who will turn to ice your sickly craving
For sympathy uttered by word or pen;
Will tear you with brave, rough hands away
From the altars you build to your gods of clay,
And break them down lest you kneel again."

Do not seek friends; seek to be a true friend. Let that be your purpose.

Do not seek to pamper or coddle those you love; seek to make them resolute, self-denying, strong, true, and kind.

Let your friendship be broad and expanding. The friendship that narrows dies, but let its breadth be the unfenced fields of God's truth.

Let your friendship be deep enough to wade to the very heart of your friends' woes, and to pour upon them water of life from the deep wellsprings of God. Be a palm tree in the desert. Let the roots go deep.

Be a growing friend, drinking in knowledge and wisdom from God in life all around you.

In short, be a trusting, abiding friend, unwilling to believe any report of ill save on fullest proof. Be a true, honest, charitable friend, with no pretenses, willing to differ if the difference be not fundamental to character.

Keep always for your basis friendship with God and your friendship will be of eternal worth, and will help others to the same ideals.

MILTON C. WILCOX.

Chums

MAVIS walked sullenly to school, assuming a very dignified manner, for she knew Lorna would appear at the next corner, and Lorna had hurt her deeply.

The next corner brought Mavis face to face with Lorna, who greeted her cheerfully, unconscious of wrong-doing.

Mavis uttered a stiff "Good morning," and Lorna, feeling the repulse, walked on silently with her friend.

All day at school things went awkwardly between the two girls. Lorna made several attempts at friendliness, but each time was repelled by Mavis' icy manner, and finally decided to let her "pout it out."

However, Lorna went home in tears and explained to her mother that something had gone wrong at school, she didn't know what, and Mavis was angry, and wouldn't talk to her.

"Why, whatever could have happened?" her mother exclaimed in surprise. "You and Mavis have been such wonderful friends for more than a year."

"I don't know, mother, but I think the world of Mavis, and I can't stand it to have her act like that. I wish I knew what is the matter, but how can I find out when she won't talk to me?"

"Try hard to think if you have done or said anything to hurt her. Perhaps she thinks you ought to know without being told."

"The only thing I can think of happened yesterday, but I can't believe that's it. Miss Hartman asked me to run down to the butcher shop to get a bone to experiment with in physiology, and she said I might ask one of the girls to go with me. I could have asked Mavis, but I happened to see the new girl, Gladys Ortman, and I thought it would be nice to ask her, and maybe it would help her to feel acquainted. She was glad to go with me, and we had a jolly time. I liked her, and last night when we started home from school, I asked her to walk with Mavis and me as far as she could. After she left, I said, 'I just love Gladys, don't you?' and Mavis didn't answer. But, mother, surely it can't be that!"

"I hope not. I don't like to think her so small. Perhaps the trouble will be straightened out tomorrow; we will hope so."

Two blocks east and one block north in her room upstairs sat a weepy-eyed girl hending over her diary.

"O little diary," she wrote, "you are the only friend I have, and I must bring to you my heartache tonight. I can't tell my trouble to any one else. No one would understand. I am different from other people. I feel things harder, I am so sensitive. Oh, little book, I can hardly write the awful words,

but my very best, most loved friend is surely forsaking me. O Lorna! Lorna! how could you do it?"

The next night, the diary continued, "After school Lorna hurried away with Gladys and didn't say a thing to me. Oh, my heart is breaking! I can't write any more."

Lorna and her mother at the same hour were having a little consultation over the dishes.

"I tried to be nice to Mavis today, but she acted worse than yesterday, and I couldn't get near her. Gladys was lovely to me, and we played croquet together at recess, and she walked part way home with me. What shall I do about Mavis, mother?"

"My dear, I don't see why you and Mavis can't be good friends and take Gladys in with you, and have a good time together. We'll see what can be done about it."

When Lorna came home from school the next evening she found a note saying her mother was away and might not be back before six o'clock. Though Lorna knew nothing of it, her mother was having a little confidential talk with her teacher that afternoon.

An hour later Miss Hartman was sitting with Mavis in her little room upstairs.

"I am sorry, Mavis," she said, "that you and Lorna are not happy together any more. I wish I might help you get the trouble settled. Can't we arbitrate it some way? Won't you tell me about it?"

"Well, Miss Hartman, you know Lorna and I have always done everything together, and have been the closest kind of friends; and that day when Lorna asked Gladys to go with her down town, it just hurt me so I can't get over it. And this is how I feel."

Mavis gave Miss Hartman her diary, which she read slowly. Then with a sympathetic understanding of the tragedies of a thirteen-year-old, she began,

"My dear girl, you are not so friendless as you think, for I am sure I understand how you feel, and I am sorry for you. It is too bad to spoil a happy friendship. I wish that you and Lorna could get together and take Gladys in with you. Think what fun you three could have! Then, besides, don't you think it would be the kindest thing to Gladys? She would be so lonesome left without a chum."

"Oh, but I want Lorna all to myself. Gladys can find somebody else. I want just Lorna."

"Do you think that is just exactly right, Mavis? Isn't it a little bit selfish? We are told, 'Love as brethren, be pitiful, be courteous,' and Jesus said, 'I, if I be lifted up from the earth, will draw all men unto Me.' Let me tell you, dear, that the highest, noblest love is that which gives itself unselfishly to all. Wouldn't you rather be loved by many friends than by one or two? Wouldn't you like to have it said of Mavis Howard, that 'she is loved by all who know her'? Then you must do some big, generous loving. You must love all, if you would be loved by all."

"Don't you think it more beautiful, more like the religion of Jesus, to open your heart to all of God's children than to devote yourself to one who happens to please you, and leave out others who may be hungry for a little love and friendship? Dear girl, 'the wisdom that is from above is . . . gentle, and easy to be entreated, full of mercy and good fruits, without partiality.' Let yourself expand and grow into the fine, high-hearted woman God intended you to be. Good night, dear."

Alone, Mavis sat thinking. Suddenly she picked up her diary and read again the recital of her wrongs.

"Oh!" she exclaimed, "doesn't that sound silly and babyish and selfish? It's a wonder Miss Hartman didn't laugh."

"O mother!" Lorna exclaimed, coming home from school the next day, "It's all right! Mavis is just like herself again, and she wants Gladys and me to come over and make fudge tonight. Mother, may I go?"

EDNA HILL.

"How much we need to plead for guidance for the day—the day so filled with responsibility, opportunity, temptation, and all the things that go to make up the round of activity. Beginning the day right will help business to move with less friction."

Devotional Meetings for August 12

Topic: *India the Needy.*

Senior

1. Missionary Song Service.
2. Opening Exercises.
3. Prayer.
4. Symposium:
 - a. "They Want Peace Within."
 - b. "The Famines of India, and Christian Schools."
 - c. "Kali Das—A Seeker After God." (See *Instructor* of August 1 or 8.)
 - d. "The Offering."
5. Special Music.
6. Recitation: "Missionary Volunteers." (See *Instructor* of August 1.)
7. Talk: "Goals for India."
8. Close with song, repeating of Missionary Volunteer Aim, and prayer.

Junior

1. Song Service.
2. Opening Exercises.
3. Prayer.
4. Superintendent's Talk: "Serving Others."
5. Talk: "They Want Peace Within."
6. Recitation: "Giving."
7. Talk: "The Offering."
8. Story: "Twins."
9. Roll Call: Report on Goal.
10. Close with Song, afterward repeating Missionary Volunteer Aim and Motto.

Senior Notes

These are the regular programs on the mission field that have been chosen for the Missionary Volunteers this year. Undoubtedly you have been storing away articles and information that will assist you in making these programs interesting and successful. And how about your goal for India? Are you reaching it? It is a good time to think of India during the summer, for if you are warm and uncomfortable in the temperate zones, pause and consider the missionaries in far-away torrid India, where it is hot, very hot, all day and all night. But they work and continue to work, and even the Missionary Volunteer societies over there hold together during these summer months—there is no summer slump in India!

For further study on India, if not for this program, then for another that will come soon, obtain through your tract society or from the publishers, the May number of the *Missionary Review of the World*, the India number of the *Review and Herald*, and the *General Conference Bulletin*. The May issue of the *Missionary Review of the World* has several very good articles devoted to India and to missionary work there, and to political conditions that are strained at the present time. It costs 25 cents, and the address is 156 Fifth Avenue, New York. The India number of the *Review and Herald* is dated Dec. 15, 1921. The file of the *General Conference Bulletin* will contain much material on India, for there will be many reports of a most interesting nature. See to it that your current events committee is functioning, and find out how it is progressing.

See that this symposium, No. 4, is well taken care of by some of your best speakers. These articles all adapt themselves to short, interesting talks. It is better to give them this way if possible; reading detracts from the interest.

Plan for some special music of a missionary nature. The recitation may be used either before or after the talk on the status of the India goals, No. 7. Your secretary could well tell how the society stands.

If you wish to attract interest to your meeting, it might be well to use No. 4 (c) this way:

HEAR THE STORY OF KALI DAS

Y. P. S. M. V.

Special Music

Live Song Service

This matter of attractive announcements and advertising could be put in the hands of a committee of three who are alert and thoroughly interested in making the Missionary Volunteer meetings a success.

U. V. W.

Special Junior Notes

During the summer months it might be well for the Juniors and Seniors to have a joint meeting once in a while. The mission program adapts itself easily to such an arrangement. When the Juniors and Seniors meet together, the Junior superintendent should see that the Juniors have a share of the program.

Superintendent's Talk: "Serving Others."—Once upon a time in a great city, a terrible plague broke out. Men and women and children were stricken, and a great many people died. No one seemed to know what caused the fever, and the physicians tried in vain to stop it.

Some people said that the city was not kept clean, and that caused the disease to spread so rapidly; others declared that the poor families in the slums were responsible, because their homes were so untidy; and soon a big force of men was at work cleaning the streets, and making the people keep their homes free from dirt.

But still the plague continued, and the people sickened and died. It was not only in the poor homes that the disease was found; even in the big, rich houses, where every care was taken and much money spent, the sickness spread.

At last a messenger came to the city from a village some distance away, begging for help. That messenger had come once before when the city was free from the plague, but no one had paid any attention to him then, and he had gone away without help for the poor little village. You see, the village had the same plague that was sweeping over the city.

Now the city people were a little more sympathetic, and they sent a physician out to the village to see whether he could help the sick there. Soon the physician sent back to the city this word: "You must send to this village all the doctors and nurses you can spare. The plague is spreading from here to the city, for the water that the city uses comes from this place, and is carrying the disease. Help this village, and you will stop the spread of the plague in your own city!"

The city people followed the doctor's advice, helped the village to clean up its streets and houses, and to care for its sick, and soon the plague lessened and finally died away. They might have worked forever in their own city, without stopping the plague, for it was coming in all the time from the village through the drinking water. As soon as they helped others, the plague stopped.

Christ's command was to go into *all* the world,—not just to the ones nearest you. If the disciples and those who came after them had simply told those in their own land about the Master, we could never have heard about Him.

And so we must send help to India and all parts of the world for their sakes and for ours too. When we obey Christ's command to go to all nations, Jesus comes near to us and makes us better Christians. Then in the new earth we shall meet the people we have helped to save, and we'll be glad we did help, for we learned to love and serve the Master better ourselves because we gave to others.—*Adapted.*

Nos. 5 and 7 are the same as *a* and *d* under No. 4 of the Senior program. Unless the Junior is very careful to tell these stories accurately, they will lose their point. In preparing, the Junior taking this part should read each article carefully a great many times.

Recitation.—Ask two of the Primary children to recite these verses for the society.

Roll Call: Report on Goal.—Ask each Junior to report what he has done toward making the society goal. This means how he has earned money for missions, during the month that has just passed. What one Junior does, another can, and so this little exercise should be one in which every one encourages his brother.

H. H.

They Want Peace Within

RECENTLY when touring in the villages I stopped at a traveler's bungalow to take lunch. Near the bungalow were fields of ripening grain and some poor men driving the birds away by means of slings. After I had fed my horses and sat down on the bungalow veranda to take lunch, these poor old men came around to have a look at the tonga and horses. When I had finished eating, I asked them if they would like to hear something about God and what He had done for us, to which they replied, "Yes, we should be glad to." If you remember, Zacchæus climbed up into the tree out of curiosity and got converted, so this seems to be a similar case.

Being comfortably seated on the veranda, I began to tell them of God and His Son, Jesus Christ, and how He is the only remedy for sin, and the only way by which sinful men can approach their Father in heaven. There were five persons in the audience, the two old men, a woman, a Christian man who was accompanying me, and a young man who was in charge of the bungalow. One of the old men especially seemed all absorbed in the message. Then I stopped for a minute, and he told me he had visited all the holy shrines and bathing places in reach of his home and had not found peace within his heart yet. He said, "From childhood I have gone from place to place in search of salvation and that inward peace, but I have not found it. Now I am an old man, and I want to be saved."

I read to him the sweet invitation of Jesus, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." The poor man's face lighted up and he looked at his friends and smiled, as much as to say, "I have found that

peace within." He then told me of his village, urging me to come there soon, and tell this story to his friends and neighbors.

This represents the condition of millions in India. They have sought for that peace that passeth understanding, but they have not found it. There are many of these seekers, too, who would gladly follow Christ if they had opportunity. May the Lord help us in bringing the message to those who are desiring salvation.

S. O. MARTIN.

The Famines of India, and Christian Schools

OF all events in the recent history of India, the famous famine of Rajputana of 1896-97 is one which still chills the hearts of the people who experienced those terrible days. God sent His servants, the missionaries, to save as many as possible of the people.

The country of Rajputana lies in the heart of the northern part of India, and is a very sandy country with a poor water supply. The people are mostly dependent on the rain, which comes only twice a year, for water to grow their crops, and if that rain fails, a woeful time occurs.

It is of one of these times of rain failure that I am writing. Everything dried up and it became impossible to secure food. It was a fearful time. Children died from hunger in their parents' laps. Then it was that the missionaries gave great help. They gathered many thousands of boys and girls who were fainting and dying with famine and put them in boarding schools in different parts of India. Here they fed them and clothed them and cared for them just as they did their own children, besides giving them all a good education.

Today they are Christian young people. Most of them are very well educated, some even having received degrees from colleges here. Many are pastors of churches or teachers of schools, or village preachers, helping spread the gospel light to their heathen countrymen. Some have had the privilege of embracing this present truth.

All this God has done by the means of schools. We who are carrying this last great message are in great need of such schools where our young people will not only get a secular education, but can get such an education as will give them a better knowledge of God and His word of prophecy, and will make them able to carry this last message to the souls which are still in darkness, so that the end may come soon and we all may be gathered unto our reward.

A. GARDNER.

Giving

(For two small children)

FIRST CHILD:

"Mary had a little lamb
With fleece as white as snow,
And everywhere that Mary went
The lamb was sure to go."

SECOND CHILD:

"I wish I had a little lamb
With fleece as white as Mary's,
I'd have it sheared and sell the wool
To help the missionaries."

TOGETHER:

"But even if we have no lamb
With fleece as white as Mary's,
There are lots of things that we can do
To help the missionaries."

"We'll pray, and earn some pennies
By doing things, you know,
To help our missionaries
To heathen lands to go."

The Offering

THERE was great excitement in the little village named Leopard Place, because there was to be a special Thanksgiving service, and it was to be conducted by the missionary. There was very little variety in the life of that village, and occasions such as these were red-letter days, indeed. The people were poor, but they nevertheless were conscious of God's goodness

to them, and wished to bring some gift in token of their gratitude.

There lived in that village a boy whose name was Andrew, who was studying in our little village school. Now Andrew had been planning for this day, and for quite a long time he had been spending all his spare time working in the fields, that he might earn enough money to buy a goat to give as an offering. It was very hard work, but at last the goat was bought, and almost the first sound we heard as we entered the little leaf church, was the bleat of that goat.

On the following day there was an auction of the gifts, and as coconuts, pineapples, and eggs were put up for sale, the excitement increased. At last the goat was brought in, and we wondered just what it would realize. The bidding was fast and furious, and at last it was knocked down to one of our workers at a good figure. But the goat had not yet fulfilled its mission, for this brother put it up for sale again, and at last it was bought in at a good round price. No wonder that we made a record offering that year.

Andrew is still with us, seeking to fit himself for the work of preaching the gospel, and needless to say, we have great hopes for him.

H. G. WOODWARD.

Twins

AREN'T they cute!

That's just what you would say if you saw the tiny brown girl-twins trotting along the street in the mountain village of India, way up close to the Himalaya Mountains.

But one day, when the missionary sahib and mamma came along touring to this village, they found the two little tots—Carrie and Cora, we'll call them—stumbling along the street so weak from hunger that they could hardly stand, and their little bones almost sticking through their skin.

What was the matter?

Why, in that part of India there was a belief that it was "bad luck" to have anything to do with twins; so when the papa and mamma of Carrie and Cora died, the people were afraid to take in the twins, or even to give them anything to eat.

You better believe the kind missionaries took Carrie and Cora right into their tent and fed them. And when they went away, they took the twins with them, and carried them to another village where the people had learned the Jesus way, and the mamma sahib said to one of the Christian mothers, "Will you take Carrie and Cora into your home, and feed them and take care of them just as if they were your own babies?"

And the brown mother smiled all over her face, and reached out both her arms, and gathered in both the twins, and said, "O yes, I will take them. The poor little things! You will see how fat and shiny they will look, when I have fed them plenty of rice."

That is just one of the good things that missions do. If this mother hadn't learned the Jesus way, she would have been just as afraid to take the twins into her home as the people were in that other village.—*Everyland*.

Devotional Meetings for August 19

Topic: *Education the Doorway to Service.*

Senior

1. Opening Exercises.
2. Scripture Reading: Job 28:12-28.
3. Leader's Outline.
4. Talk: "Those Who Succeeded."
5. Talk or Reading: "Education, then Service." (See *Instructor* of August 8 or 15.)
6. Talk or Reading: "The Developing Education."
7. Special Music or Song.
8. Response: (See "Why Not Obtain an Education?")
9. Close with Song and Prayer.

Junior

1. Opening Exercises.
2. Scripture Reading: Job 28:12-28.
3. Superintendent's Talk: "Getting Ready." (See *Instructor* of August 8 or 15.)
4. Talk: "A Boy Who Was Ready."
5. Reading: "A Losing Proposition."
6. Reading: "Getting an Education."

7. Symposium: "Those Who Succeeded."

8. Story: "The Glory of Young Men."

9. Close with Prayer.

Special Senior Notes

This program, coming as it does not long before the opening of schools and colleges, should be given special attention. See that it gets this attention. If you have college students among your members, enlist their special help. Under No. 8, they could well give a personal testimony if they do not take some of the other parts. Get them all on the program if you can, and let the meeting ring with determination and resolve to obtain an education, and in the fullest sense.

Advertise! Again, advertise your meeting. Perhaps you could have several small-lettered signs about, or even some slips printed if there are printers among your number. These could say, "Are You Educated?" "Why Not Be Educated?" "What Are You Going to Do This Winter?" There are other ways in which the subject could be worked out. Enlist the help of your conference educational secretary, if it is at all possible, and the help of some of the academy professors and the college professors in your conference or union conference.

No. 3.—Let the leader obtain this from "Life Sketches," pages 12-14, old edition. It will be a fitting introduction to the topic. Let the talk be very brief, giving credit for the book and the writer.

No. 4.—This is obtained from the material given under the Junior symposium. This will make a most interesting talk that should inspire every one to go and do likewise.

Nos. 5, 6, and 7 are self-explanatory. If it is at all possible, see that the first two are talks and not readings. Arrange in advance for some special music of some suitable kind.

No. 8 should include words from those who have been to our schools, and also words from those who are going for the first time. Make this a rousing good feature, full of life and expressed determination to get a Christian education as given in our schools. If new ones are stirred, obtain their names and send them in to your conference educational secretary or to the academy or college near by. Make your program count for the very utmost in helping your young people to realize the need of Christian education.

U. V. W.

Special Junior Notes

The purpose of this program is to give the boys and girls a new vision of the importance of thorough work in school. A great many Juniors go to school because they are sent, they get their lessons the easiest way, it doesn't matter as long as they can answer the questions. The boys and girls who succeed are those who go with a purpose. Work and pray that a new purpose to be ready may be born in the hearts of boys and girls.

Scripture Reading.—Have these verses read slowly and carefully. Ask the boys and girls to decide which is the important verse. Show them that all the silver, gold, and precious stones of the world are counted valueless beside the fear of God.

Superintendent's Talk: "Getting Ready."—This talk may be based on the article of that name. The superintendent, however, should feel free to use different illustrations, or even a different thought entirely should he choose.

Talk: "A Boy Who Was Ready."—This talk should be given by a Junior. Ask the one who prepares it to look up and tell something further about the life of Edison—perhaps about his hox-car laboratory. He may then use the material given, and close his talk with a partial list of the inventions Edison has given to the world.

Reading: "Getting an Education."—The Junior reading this should first tell something of what Elder James White did for this denomination. How he started printing *Present Truth*, how he labored and sacrificed will be an inspiration. "Pioneer Stories," pages 278-288, 296-300, will prove helpful. Then after all know a little of the life and work of Elder White, read how he obtained his education.

Symposium: "Those Who Succeeded."—Cut these paragraphs apart and have them passed to several Juniors to read. The superintendent should supplement the list by adding the names of local workers who are doing a real work for God. If possible, find out how they obtained their education and write up a short paragraph about it. Then have these read with the others.

H. H.

Those Who Succeeded

W. A. SPICER, who served so long as the secretary of the General Conference, had to work his way through school.

C. S. Longacre, the head of the Religious Liberty Department, worked his way through college. Now he is called upon to address large audiences on the principles of religious liberty. He is known by the men of affairs all over the United States. God is using him greatly.

E. R. Palmer, who for some years has been manager of the Review and Herald, had a hard time to gain an education, but he won out, and learned thus to carry responsibility.

All our college presidents and teachers have been men who treasured an education.

All heads of departments are men who have learned to use their brains first in school.

At least three fourths of the ministers, those who preach the gospel to the people, are men who have first learned to study their Bibles in our schools.

More and more as the years go by will those who have studied and improved their school opportunities be in demand. Boys and girls, get in line for big things. H. H.

Why Not Obtain an Education?

AGNES had worked hard all summer and saved her money so that she might attend one of our academies. September found her ready and ambitious for school, with one hundred dollars in the bank. She had made arrangements to work at the academy, and thus be able to make all her own expenses.

Verna (Agnes' chum) had spent the summer out at a beautiful lake, swimming, fishing, and rowing. Upon her return home, she found Agnes all prepared for school. Verna was very much displeased to think she could not go along, and wished that she was as wealthy as Agnes. Why could Verna not have worked and economized as did Agnes?

Every young person, I believe, may secure an education if he has the will-power and ambition to work. "The Lord desires us to obtain all the education possible, with the object in view of imparting knowledge to others. True education is the preparation of the physical, mental, and moral powers for the performance of every duty; it is the training of body, mind, and soul for divine service. This is the education that will endure unto eternal life."

This education may be had at any of our academies or colleges. Do not wait for an opening; make one for yourself. Others have done it, why not you? SIGNE E. OSTER.

A Losing Proposition

"UNCLE BOB, I want you to stand by me in this." Robert looked earnestly into his uncle's face. "Father's so set on my going through high school, and so is mother; and I think it's a mistake. I've had two years, and what do I want of two more, when I can step right into a good position with the Klemson Company? I've always been crazy over electricity, you know, and they'll give me a place tomorrow."

His uncle looked thoughtful, but did not utter the prompt discouragement his namesake had feared. Instead, he took a slip of paper from his pocket, and began to figure. Finally he looked over at his nephew.

"I shouldn't advise it unless they're offering you about two hundred dollars a month."

"Two hundred dollars a month!" Robert said blankly. "Why Uncle Bob, you know they wouldn't offer that to me, sixteen years old and just half through high school."

"Precisely," said Uncle Bob. "Well, you'll find it a losing venture if you quit school and go into Klemson's or any other place at less than two hundred a month."

"I'd like to know how you make that out," Robert said with a touch of resentment.

"By some carefully compiled statistics," replied his uncle. "I have a pamphlet here which shows conclusively that you will be making the mistake of your life if you drop out of school now, with your parents not only willing but anxious to have you continue your studies. Let me read you some figures, and the proof of their correctness is given in this pamphlet which you may read at your leisure. 'Uneducated laborers earn on the average five hundred dollars per year for forty years, a total of twenty thousand dollars. High-school graduates earn on the average one thousand dollars a year for forty years, a total of forty thousand dollars,' exactly double, you see."

"I see!" Robert's voice was thoughtful now.

"The pamphlet goes on to show that the high-school graduate, by attending school for twelve years of 180 days each year, has spent a total of 2,160 days in school. Dividing the twenty thousand dollars (which is the high-school graduate's excess earnings in forty years above the uneducated laborer's), it is shown that each day's attendance at school has been worth

\$9.02 and that he is, therefore, in effect, losing that amount by every day he absents himself from school. So, as I say, unless the Klemson people can offer you two hundred dollars a month, you will be going into a losing proposition. Various States have worked this out; so have our Government and other nations, and they come with remarkable unanimity to these conclusions."

"Well," Robert drew a long breath, "I suppose on the strength of that I'd better think again before hectoring father any more to let me drop out of school."

"That's right; think it over, and I'm sure you'll decide right. You're that kind," his uncle said, with a satisfied look into his namesake's eyes.—*Bertha Gerneaux Woods.*

A Boy Who Was Ready

THOMAS A. EDISON didn't have much chance to attend school. He had to make his way in the world when he was very young, but he made up his mind to one thing,—that he'd have an education in spite of the fact that he couldn't go to school. So, instead of spending his time reading stories or playing ball, he was studying hard. He didn't even have nice textbooks such as the boys and girls of today have, and so the encyclopedia was carefully studied. We'd think that pretty dry reading, but he learned much.

Then he bargained with a telegraph operator to teach him telegraphy. That wasn't enough. He not only became an expert at sending messages, but he also studied all about his instrument, and even made some important improvements on it, and so—he was ready. There came a time when he was out of work and money. Friendless and penniless, he was wandering along the streets of New York when his chance came. But let us hear him tell about it in his own words:

"I happened one day," he says, "into the office of a 'gold ticker' company which had about five hundred subscribers. I was standing beside the apparatus when it gave a terrific rip-roar and suddenly stopped. In a few minutes hundreds of messenger boys blocked up the doorway and yelled for some one to fix the tickers in the office. The man in charge of the place was completely upset; so I stepped up to him and said: 'I think I know what's the matter.' I removed a loose contact spring that had fallen between the wheels; the machine went on. The result? I was appointed to take charge of the service at three hundred dollars a month. When I heard what the salary was, I almost fainted."

To every one of us comes our chance, but we must be ready or it will pass and never come again. To boys and girls the chance comes every day to build a sure foundation in Bible, arithmetic, spelling, and reading,—all those common studies,—so when the time comes they, too, will be ready. H. H.

Getting an Education

"Not until I was sixteen years old, when my health and strength greatly improved, and my eyes became quite natural, could I read a single verse in the Testament without resting my eyes. I felt keenly the fact that I was behind my school-mates in education. And with the poor advantages of those times; I could do but little toward making up the almost total loss of ten years. I grew rapidly, and at eighteen was ahead of my years in size and strength. This added to my embarrassment as I entered the academy at St. Albans, Maine, at the age of nineteen. I could not then work a simple problem in single rule of three, and I could not tell a verb from an adverb or an adjective, and was deficient in the other common branches. My friends advised me to turn my attention to farming, and not think of seeking an education. But I could not take their advice.

"At the close of the term of twelve weeks, I received from the preceptor, C. F. Allen, a certificate of my qualifications to teach the common branches, and the winter following I taught school. This required close study eighteen hours of each twenty-four. A victory was gained. Much of my time previous to this I had viewed myself as nearly worthless in the world, and regretted my existence. But now I was beginning to hope that I had powers to become a man. No privation nor hardship formed an obstacle in my way. My father gave me my

time at nineteen, and a suit of clothes. All I asked of my parents in addition to this was three dollars to pay my tuition, and six days' rations of bread to take with me each Monday for three months, as I should walk five miles to the school.

"At the close of my first term of school-teaching, I again attended school at St. Albans five weeks, then shouldered my pack and walked to the Penobscot River, forty miles, to offer myself as a raw hand in a sawmill. . . .

"At the end of four months I returned home. I had lost much time in consequence of the severe wound in my ankle joint, and after paying my board during the time lost, I had but thirty dollars and a scanty amount of worn clothing. In order to be qualified to teach a school where I could obtain first-class wages, it was necessary for me to attend school. I therefore immediately packed up my books and humble apparel for the school at Readfield, Maine, then favorably known as being under the control and support of the Episcopal Methodists. During that term my object was thoroughly to qualify myself to teach the common branches. Besides these I took up natural philosophy, algebra, and Latin. At the close of that term I had conquered all the arithmetics within my reach, was regarded as a good grammarian, was prepared to teach penmanship, and was told by my preceptor that I could fit for college in one year.

"My thirst for education increased, and my plans were laid to take a college course, and pay my way, if labor, economy, and study would accomplish it. I had but little else to thank but God and my own energies for what advancement I had made. At Readfield I wore old clothes, while my classmates wore new, and lived three months on cornmeal pudding prepared by myself, and a few raw apples, while they enjoyed the conveniences and luxuries of the boarding house."—*Elder James White, in "Life Sketches of Mr. and Mrs. White," pp. 12-14.*

The Glory of Young Men

THE day was warm. It was spring. The air in the school-room was dry and oppressive. The smell of green things teased the nostrils of the big boy in the back row who turned his face away from Montgomery's "History of the United States" to the open window. With an effort he brought his attention again to the book.

"Phew, it's moldy! This book is dead; it ought to be buried. Jim used it last year, Rita Richardson the year before that, and here's Bob Austin almost rubbed out, and I don't know how many had it before him. Its back is broken, its appendix is gone, some of the middle pages are missing, so its heart is torn out. No wonder it smells dead. I'd like to bury it and all the histories in the world with it, and grammars, too. Might as well do a good job while we're at it."

The lure of the window was irresistible. The big boy turned his head again, and a soft breeze fanned his warm face. Across the road lay a field being plowed for corn, and his father upon the plow was turning the team around a corner. Kit and Ginger on the tongue swung the colts in military order. The plow went down, and the fresh, moist soil rolled up. How he would like to have that job! Didn't the colts work fine! Kit and Gin were the team to break colts with, for they never got fussy.

"History Eight!" Miss James called. The others passed, but the big boy did not hear until he was roused by the sound of his own name. Feeling the censure of the teacher upon him, he arose and passed awkwardly to the recitation seat.

"Carl, what was the Seventeenth Amendment, and during whose Administration was it passed?" The very thing he didn't know! Just his luck!

"It gave the Negroes the right to vote, and was passed during Garfield's Administration," he ventured.

Later the teacher gave him another chance, "What tariff bill was passed during Wilson's first term?"

Still embarrassed by the merriment caused by his first mistake, he made no answer at all.

"I can't study. There's no use trying. I despise books," he muttered, returning to his seat. "Moldy old stuff! What do I care about amendments and tariffs? I am going to quit school as soon as I get through eighth. Next year this time I'll be out there rolling up the dirt behind Kit and Gin, and nobody'll ever get me in school again."

Carl was a strong-limbed, muscular lad of fifteen, as bright as ordinary boys, and, like most boys, fond of anything but sitting at a desk in a tiresome schoolhouse when the world is full of work to do. His eager muscles urged action. Every hour seemed more torturous, and his resolution to abandon school life strengthened.

The school year finally ended, as everything does if you give it time enough. The Boatwright family, Carl and all, were settled at camp-meeting. The hour was 5:30 p. m., the place was the young people's pavilion, and the speaker was a lover of young people from Washington, D. C. Carl sat at the outermost edge of the farthestmost seat, where he felt that the eyes of the earnest speaker could never find him. But they found him, and would not let him go.

"Who will consecrate himself this day unto the Lord?" Who of you whom Christ died to save will take the cross upon his own shoulders, even though it means the doing of the hardest thing in the world? You young men, with your hard muscles and grim courage, are you strong enough to take up the cross and bear it for Christ up the steep and rocky hill? 'I have written unto you, young men,' said John, 'because ye are strong.' The cause of God needs—must have—for the finishing of this work young people with strong bodies, willing hands, and trained minds. God has given you strong bodies; willing hands are the result of consecrated hearts, but what provision are you making for the need of trained minds? A Christian education is a part of God's plan for every young person, and Christian schools have been established by His instruction, to give you that kind of education. It is the preparation for your cross bearing. For some it may be the cross itself. If so, you meet there the test of your self-command."

The direct eyes of the speaker searched Carl's very soul, and Carl met the earnest gaze steadily. He was not a coward, and he was strong. God had given him a wonderful dower of strength. He was brave, and he could bear hard things—he would be willing to be a missionary, or do anything God wanted him to do. But—trained minds—education—books! Was that his cross? Then he would bear it. He would go home and learn what he should do.

September 18 was the date. The back step of the Boatwright home was the place. Carl was the boy, the little woman with teary eyes was his mother, and these were the words, "Good-by, my boy. God help you to be strong."

"Good-by, mother, I'll study hard and do my best."

And then Kit and Gin took Carl to the station.

A week later, these were the words Mrs. Boatwright's glad eyes read:

"DEAR MOTHER: I have matriculated and am taking straight ninth-grade work. This is a good place, and I am going to do my best."

May 12, four years later, this letter was received:

"DEAR FATHER AND MOTHER: I have been invited to go with Elder Blank after camp-meeting to act as tent master for the summer. Would you prefer my help at home? Write me what I should do, please."

"Mother, you write and tell him to go with the tent company," and father sat down on the back step and pulled a straw through his teeth.

After another four years, the president of the graduating class of — College wrote this letter to Mr. and Mrs. E. W. Boatwright:

"DEAR FATHER AND MOTHER: I have been invited to take the place of one of our brethren in India whose health has failed, and if I accept, I am to go as soon as I can get the passport. That will be about the time school closes. This means that I shall be able to see you only two or three days. I must answer immediately. I have prayed, and decided to leave the answer with you. Can you wire me at once? Your loving boy,

CARL."

"We'll wire tonight, after we get the chores done. What shall we say, mother?"

"God forbid that I should glory, save in the cross of our Lord Jesus Christ."

Mother then disappeared into the bedroom, and father, with his hat pulled low over his face, went out to the pasture after Kit and Ginger.

IDONA HILL.

Devotional Meetings for August 26

Senior

Topic: *As a Man Thinketh.*

1. Song Service.
2. Opening Exercises.
3. Bible Study.
4. Leader's Outline.
5. Talk or Reading: "How Do You Think?"
6. Recitation: "Others."
7. Talk or Reading: "Rightly Dividing." (See *Instructor* of August 15 or 22.)
8. Talk or Reading: "The Thinking That We Do."
9. Special Music.
10. Responses.
11. Close with repeating Psalms 19: 14.

Junior

Topic: *Keep a Level Eye.*

1. Song Service.
2. Opening Exercises.
3. My Resolve.
4. Bible Study.
5. Superintendent's Talk: "Keep a Level Eye." (See *Instructor* of August 16 or 22.)
6. Song No. 19, "Christ in Song."
7. Talk: "Create in Me a Clean Heart."
8. Recitation: "Others."
9. Sentence Prayers.
10. Practical Plans.
11. Close by Repeating Psalms 19: 14.

Special Senior Notes

When you announce this topic the week before, or in your advertising, or on your posters or elsewhere, you may be able to work out some striking phrases, such as:

DO YOU THINK?

Find Out at the Young People's

Meeting Tonight

8:00 o'clock

There are other ways that could be worked out. It is not the aim to be sensational, but to arouse interest, even as a good speaker does in his opening remarks. Work for a strong, steady attendance during this month—don't decrease your vigilance once, nor be discouraged because of the warm weather. See to it that there is always a meeting, and that the young people can always depend upon you to have a meeting. Better have a poor one than no meeting at all.

Before deciding on the various parts, read over carefully, and with your society in mind, the Junior program; parts of it may be better for your society. Some of it is incorporated in the Senior program. The topic, "Keep a Level Eye," includes right thinking. Challenge your young friends and yourself on this thought of whether or not they really do think,—and think hard and deeply,—and how about yourself?

No. 4.—Let the leader or some one chosen by him outline the real need of the times in this very line. The world needs thinkers, men and women who give study and attention to the problems of the times and whose conclusions will bear the test of analysis. Then enlarge upon the thought that the thinkers of the world are its leaders. We all unconsciously follow after the men and women who think and who know what they are doing. It is natural, it is inevitable. The great book that we have been given promotes thought. The majority of the leaders of Christendom have been its students. It is a mind sharpener, and helps in the forming of clear thoughts. Let the leader's talk be along this line.

No. 9.—If you have planned ahead, you will be able to give this special music as suggested. If you have not, arrange for something you can give, or have a special song at this place.

No. 10.—Read over the note concerning No. 9 of the Junior's program. Adapt your program for either short sentence prayers or for short, terse testimonies. Let the burden of the comment given be along the line of a better understanding of the truths of this message, a deeper study of the Bible, and a careful weighing of words before speech. Purity of speech is but an attribute of proper and correct thinking.

No. 11.—The one in charge of the program should emphasize the word "meditation" when asking that this text be rendered for the close. "Let the words of my mouth, and the meditation of my heart"—i. e., the thoughts of the heart, the innermost thoughts—"be acceptable in Thy sight, O Lord, my strength, and my Redeemer." U. v. w.

Special Junior Notes

The Senior program, though differing somewhat, is closely related. And the superintendent will find its articles helpful, and it may even be profitable to substitute some of the numbers for those of the Junior program.

My Resolve.—The superintendent should read this interpretation of the slogan, "Keep a Level Eye." It might prove embarrassing to a Junior, and the thought should be emphasized.

Bible Study.—Several may take part in this exercise, or it may be given by one Junior. If conducted thus the one who gives the study should bring out the thought of the question.

Superintendent's Talk: "Keep a Level Eye."—This may be based on the article of that name. This subject is an important one, and should be dealt with delicately and firmly. Foul language is often heard on school grounds of our own schools, and Satan is striking at the fountainheads of life in this age where impure thought is common among the boys and girls. We cannot guard our Juniors too zealously. The most effective weapon is personal work, but this program seeks to be a help to those who are struggling to keep the brain clean.

Song.—Children like this song. Ask them to pay especial attention to the words.

Talk: "Create in Me a Clean Heart."—This should be prepared by a Junior. Tell of David's sorrow over his sin, and how he truly repented when Nathan came to him. Read together psalm 51—perhaps have the Junior who prepares the talk pick out certain verses instead of reading the whole psalm. Close with the thought, Thoughtfulness for others crowds out the selfish thoughts that make our minds impure.

Recitation: "Others."—This is a most familiar poem, and yet it contains the secret of clean thinking.

Sentence Prayers.—These should be voluntary. The burden of them should be: "Forgive us, and create in us a clean heart, O Lord; fill all our lives with thoughtfulness for others."

Practical Plans.—The leader of the Christian Help band, who is usually the superintendent, should be ready to put to work the impulses thus awakened for service. Some definite plans for helpfulness should be presented and several errands of mercy delegated.

H. H.

Bible Study

1. How do thoughts make us what we are? Prov. 15: 26, first part.
2. What does the psalmist say about God's words? Ps. 12: 6.
3. What was one of Jesus' final instructions in the Sermon on the Mount? Matt. 5: 48.
4. What blessing is pronounced by Jesus on the pure? Matt. 5: 8.
5. What, then, must we think of Philippians 4: 8?

My Resolve

It takes a pure life and pure thoughts to make a pure eye. Remembering that "blessed are the pure in heart," I will despise filthy thinking and dirty talk. I will stop it when I can and get away from it when it can't be stopped.

It takes an unselfish life to make an innocent eye. I will try to think more about others and their good qualities and to forget about my own. I will praise others instead of praising myself. I will listen to the stories which the birds and trees and flowers tell, so that even when alone my mind will be filled with the wholesome thoughts God gives us. I will live in the pure clear air of God's love, refusing to think of anything that is not of "good report."

How Do You Think?

"How few never think who think they do!" said Jane Taylor.

She may not have referred to young men or women, or to professed Christians, but she might have done so, with all truth. The Christian religion should produce clear, straight thinkers—logical reasoners.

Yet it seems to be so easy to get along without thinking. We find it less trouble to take the lighter ideas that float around on the surface rather than to dive deep and discover for ourselves the underlying currents that control the tides.

In that same essay in rhyme Jane Taylor observes, and truthfully,

"Though man a thinking being is defined,
Few use the grand prerogative of mind."

A man in a responsible position, greatly interested in young people, who had taken time to advise and help them, was looking over his morning's mail. There was one blue envelope in the stack, the handwriting of which showed that it was from a young friend whom he had many times advised and in whom he had a real interest.

Opening the letter, he found that it told of a marriage and of plans for the future. Near the close of the letter he read these sentences: "I consider my marriage God's work, for little did I think that — would be my wedding day. It was all so sudden and quickly carried through, even we are surprised as well as our friends."

While he was, of course, happy for his young friend's marriage, his mind challenged the statement. There was something wrong there. Did this young person really mean that because the wedding was sudden and because it went through so quickly, it was necessarily God's work? It was so written. Other parts of the letter confirmed this underlying belief, that because things were quickly done, because certain pleasing and pleasant opportunities presented themselves, therefore, "My marriage was God's work."

Of course the marriage may have been God's special work, but the reason given for believing it was His work is surely not a sound one. That line of reason would cause us to attribute to the Deity many sudden and startling things,—accidents, injuries, and faulty judgment, as well as hasty marriages, with all the attendant ills. That is the logical conclusion for such expressed thoughts.

But there was another letter. It told of differences of opinion with certain influential men. It related quite in detail the reasons why the work within a denominational institution was abandoned. It vauntingly told of the quick openings for more lucrative positions in commercial and professional lines that had been accepted.

The writer of the letter summed up the matter: "I know I was not without blame, but I certainly was not as bad as I might and could have been, else the Lord would not have opened up these delightful positions for me."

Do you reason out your Christian experience along those lines? Do you believe that time and chance—the passing events of the day—are sent of God, if, for the time being, they are favorable to your own desires? Would you maintain that because you might have been worse, but by some exercise of will-power was not, therefore, the Lord rewarded you handsomely, because you were not so bad as you might have been?

Our character is formed by the thoughts we think. We decide our destiny by the conclusions we draw, consciously and unconsciously. Inaccurate thinking is as dangerous as TNT. We become creatures of circumstances. We jump to conclusions! We give snap judgment. We decide that God above does this or that from and for the same reasons and motives that we would define our own course of action. We make the changing wind of everyday events in a sinful world our guide. If we meet long-continued hardship, misfortune, a series of accidents, then our first thought is that God has shown by these means His displeasure.

What would have become of the patriarchs of old, of the Reformers, of the pioneer missionaries, of the heroes of faith of all ages, if their reasoning—their thinking—had been along these lines? Think!

We admire men of judgment, men of keen foresight. We marvel at their ability to grasp the significance of circumstances and to discern the future, through the trend of events. Yet their ability is pre-eminently the product of clear, straight, unbiased thinking.

There is much solemn truth in the ancient maxim of the Romans, "I think, therefore I am." The process of your thinking will determine the whole course of your life. Your ability to think deeply will evidence itself in your life's success, in your personal religion, in your attaining of a life hereafter. There is always a certain reward for clear, logical thinking.

U. V. W.

The Thinking That We Do

I WAS out in Colorado last summer, and visited some of those rainless valleys where the farmers must depend upon irrigation to water their crops. During the long summers when the sunshine is uninterrupted except by sunsets, the country that would otherwise be a desert, blossoms as the rose. Night and day there comes to the listening ear the constant murmur of running waters. The snow line on the mountains melts, and recedes as the season progresses, shedding its crystal streams in ever-abundant supply to the thirsty lowlands. While there I observed some simple facts about the irrigation business.

Naturally the water is all from above and is absolutely pure. It is directed through the farms by ditches, and is kept on the tops of the ridges as far as possible, else how could the slopes of the ridges be irrigated? In other words, the life-giving liquid is made to do service all the way down as it seeks

its level. With a comparatively slight start in the desired direction, it helps to make its own ditch. Just enough water, and no more, is cut off the main streams to irrigate each farm or orchard along the way. Where the stream is the stillest, it is the deepest; and where it spreads out over much ground, it is exceedingly shallow.

Now that is very much like the thoughts that run through my mind—and yours; or at least that is the way they ought to run. I am more and more firmly convinced as I grow older that we can't think pure things, right things, true things, straight things, beautiful things, unless our thoughts are started from above. Every good gift comes from above. That means that no one can think correctly unless he thinks the way God thinks. And God gives us examples in the Bible of how He thinks. For instance: man says, if you want to go up, go up; God says if you want to go up, go down first; for "he that humbleth himself shall be exalted." Man says, "Do others, or they will do you;" God says, "Do unto others as you would have them do unto you." And in a thousand other ways God's way of thinking runs counter to man's way of thinking. Men call God's mode of reasoning paradoxical; but the paradoxes of Heaven are the highest kind of wisdom. Every train of thought started by the Bible is safe and straight.

The other day a celebrated musician said, "I am so glad I was taught Bible stories when I was a boy. They have been the greatest stimulus and the best training for the development of my imagination that I have ever received." No, fiction and fable and fairy tale are not necessary to train the imagination. The Word will do it best.

Then we must keep our thoughts in elevated channels if we would have them serve us and others efficiently. It is difficult at first to direct them along the ridges, but with a hearty effort at the start they will soon be forming their own habit-ditches, with scarcely a conscious worry on our part. It is remarkable what your mind will do for you when you have made it your servant by directing it aright at first. There are absolutely no limits to its thought-possibilities. Any achievement any mind has ever accomplished, your mind and mine, with the same direction and perseverance, can accomplish.

We need to spend much time in quiet places, and think deeply, to keep on following a seed thought till we have reached the tip of every leaf and the end of every rootlet. We need to concentrate and specialize more than we do, till we have fathomed the depths of science and logic. We are astonished beyond expression these days at the remarkable discoveries and inventions of the men who are sounding the possibilities of radio telegraphy and telephony. We are coming to believe that everything is possible with science. Yet there are just as great and wonderful discoveries awaiting the persistent seeker in other fields of thought.

A famous discoverer said reverently, "I think God's thoughts after Him." And every discoverer of truth does the same. Every great and worthy goal reached by the mind is simply following the thought of God. Let him who aspires to be a great thinker in any field first get a training in divine thinking from the Book of books.

ROBERT B. THURBER.

Others

LORD, help me live from day to day
In such a self-forgetful way
That even when I kneel to pray,
My prayer shall be for—others.

Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—others.

Let self be crucified and slain
And buried deep; and all in vain
May efforts be to rise again,
Unless to live for—others.

And when my work on earth is done
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

Others, Lord, yes, others;
Let this my motto be.
Help me to live for others,
That I may live like Thee.

—C. D. Meigs.