

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Special Appointments for May

"Big Week" Rally Day ..... May 2  
"Big Week" ..... May 2-9  
Foreign Missions "Big Week" Rally Day Offering ..... May 9

### The Soul's Red Sea

HAVE you come to the Red Sea place in your life,  
Where, in spite of all you can do,  
There is no way out, there is no way back,  
There is no other way but through?  
Then wait on the Lord, with a trust serene,  
Till the night of your fear is gone;  
He will send the winds, He will heap the floods,  
When He says to your soul, "Go on."

And His hand shall lead you through, clear through,  
Ere the watery walls roll down;  
No wave can touch you, no foe can smite,  
No mightiest sea can drown.  
The tossing billows may rear their crests,  
Their foam at your feet may break,  
But over their bed you shall walk dry-shod  
In the path that your Lord shall tread.

— Selected.

### The Organization of the Church

"It was at the ordination of the twelve that the first step was taken in the organization of the church."—*The Acts of the Apostles*, p. 18. (See Mark 3: 13, 14.) "The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel."—*Id.*, p. 91.

### Church Government

The church is not a human but a divine institution, under Christ's administration through the Holy Spirit, since God "gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all." Eph. 1: 22, 23. "The great Head of the church superintends His work through the instrumentality of men ordained by God to act as His representatives. The position of those who have been called of God to labor in word and doctrine for the upbuilding of His church, is one of grave responsibility. . . . Christ's ministers are the spiritual guardians of the people intrusted to their care."—*Id.*, p. 360. (See Acts 20: 28.) "Those to whom was given the responsibility of the general oversight of

the church, were not to lord it over God's heritage, but, as wise shepherds, were to 'feed the flock of God, . . . being ensamples to the flock.'"—*Id.*, p. 91.

Another element of church government spoken of by the Saviour, resides in the church itself, which is His body, and the final court of appeal according to our Lord's instruction: "If he shall neglect to hear them, tell it unto the church." Matt. 18: 17. It is to be observed, therefore, that after the coming of the Holy Spirit at Pentecost, the church further organized itself by electing other officials to co-operate with those whom the Lord had appointed as overseers. (See Acts 6: 1-7.) We are told that this was "an important step in the perfecting of gospel order in the church."—*Id.*, pp. 88, 89.

After this, when other local churches had been raised up, we find that the greater matters which concerned the church "were referred to a general council of the entire body of believers, made up of appointed delegates from the various local churches, with the apostles and elders in positions of leading responsibility."—*Id.*, p. 96.

Thus the authority and government vested in the newly organized church could not be called clerical, nor was it congregational, but was formed by a spiritual blending of the two elements in its constitution and administration, Christ the living Head working "all in all." 1 Cor. 12: 6.

### Authority in the Church

The decisions rendered by councils so constituted were received by the believers as the voice of God. (See Acts 15.) And it appears to have been such general action of the church as the body of Christ, rather than that of apostles or ministers simply, to which Jesus referred when He said: "Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." Matt. 18: 18. Compare with preceding verse.

In later times as the church became large and widely extended, the constitutional order of authority as developed in the church at Jerusalem was discontinued, or perhaps more properly, superseded, and the church councils were composed wholly of bishops and prominent ecclesiastics. And then came in the apostasy. The decisions of these general councils could no longer be recognized as the will of God, because in them was not heard the voice of the body of Christ. But we have the assurance that with the restored order which prevailed in apostolic times, the Holy Spirit will again return to His temple,—the church,—and preside over its councils; for we read:

"This statement [concerning binding and loosing, Matt. 18: 18] holds its force in all ages. On the church has been conferred the power to act in Christ's stead. It is God's instrumentality for the preservation of order and discipline among His people. To it the Lord has delegated the power to settle all questions respecting its prosperity, purity, and order."—*Testimonies*, Vol. VII, p. 263.

"Christians should not appeal to civil tribunals to settle differences that may arise among church members. Such differences should be settled among themselves, or by the church, in harmony with Christ's instruction. . . . By ignoring the authority of the church, they show contempt for God, who gave to the church its authority."—*The Acts of the Apostles*, pp. 305, 306. (See 1 Cor. 6: 1-7.)

### Unity in the Church

"God does not design that His workmen shall stand apart as separate atoms. All have a great and solemn work to do, and it is to be done under God's supervision."—*Testimonies*, Vol. VIII, p. 78. Through the ministration of the Holy Spirit this supervision is provided for in the church as follows:

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting

of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come into [margin] the unity of the faith, and of knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into Him in all things which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Eph. 4: 11-16.

"God's servants are to work together, blending in kindly, courteous order, 'in honor preferring one another.' There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties."—*The Acts of the Apostles*, p. 275.

LEE S. WHEELER.

Hartford, Conn.

### Current Tithe — Back Tithe

"I AM in debt; therefore, I cannot be honest to my fellow-men and pay my tithe to the Lord. When I get my obligations to my fellow men paid, then I will pay my tithe. I keep an account, and expect to pay it all and add one fifth interest."

These are the reasonings indulged in by some who desire to get out of the toils that Satan has cast about them. They do not recognize that this very reasoning is but another cord to keep them back from their privileges and duties to God. God's requirements are repentance and restitution, not 20 per cent interest. The editor of the *Sunday School Times*, under date of Nov. 18, 1911, makes the matter of paying God while we owe others, very plain. He says:

"Should we be dishonest with God in order to be honest with men? Should we ignore a preferred creditor—One who because of our pledges to Him and His claim upon us, has a prior demand over all others—in order to pay an ordinary creditor? Should we steal here and there, break promises from time to time, in order to secure money to pay those whom we owe? As there can be but one answer to these questions, so there can be but one answer to any question as to postponing our current obligation to God while we meet our obligations to men.

"It seems undeniable, from Scripture and from experience, that God will take care of us better, and pay off our debts to other creditors faster, with nine tenths of our income than with ten tenths. The one tenth that belongs to God is no more ours to give to another creditor than the money in our neighbor's purse is ours to pay our debts with."

In answer to the question, "Should one who is in debt to his fellow men, pay tithe?" we have the following from the servant of the Lord:

"The man who has been unfortunate, and finds himself in debt, should not take the Lord's portion to cancel his debts to his fellow men. He should consider that in these transactions he is being tested, and that in reserving the Lord's portion for his own use he is robbing the Giver. He is debtor to God for all that he has, but he becomes a double debtor when he uses the Lord's reserved fund in paying debts to human beings. 'Unfaithfulness to God' is written against his name in the books of heaven. . . . The man who will rob God is cultivating traits of character that will cut him off from admittance into the family of God above."—*Testimonies*, Vol. VI, p. 391.

Concerning the matter of back tithe, the Lord has given us the following instruction:

"All that is withheld of that which God claims, the tenth of the increase, is recorded in the books of heaven as robbery against Him. Such defraud their Creator; and when this sin of neglect is brought before them, it is not enough for them to change their course and begin to work from that time upon the right principle. This will not correct the figures made in the heavenly record for embezzling the property committed to them in trust to be returned to the Lender. Repentance for unfaithful dealing with God, and for base ingratitude, is required."—*Testimonies*, Vol. III, p. 394.

Brethren, let us study intently the subject of the tithe, for a great blessing is in it.

G. A. ROBERTS.

### When Some One Takes Your Place

IN the advancing work of God upon earth, changes often take place. Men carrying responsibilities in churches, in conferences, in unions, in mission fields, are chosen to enter upon service elsewhere, either at home or abroad. Others must step into the gaps, and carry the burdens, and shoulder the responsibilities. Sometimes those called are so acceptably carrying forward their work that it seems to court complete disaster to the cause of the Lord for them to go. Very tender and strong ties of friendship have been formed. It seems no one can step in and "carry on" so well as they.

We recall an expression of an old, experienced worker upon this point: "No man has ever done his work so well but that it is possible for some one else to do it even better."

We have observed that many perplexing questions sent in by church officers have as their origin,—their taproot of difficulty,—that some one who was formerly an officer is making the way hard. This or that now being done in the church is not being done right, because it is not done precisely as heretofore. And this, too, often occurs in cases where no principles are involved.

Perhaps one of the greatest spiritual tests God allows to come to any one, is how he will relate himself to the one called to succeed him. Will the grace of Christ lead him to assist this one in every way possible? or will he stand back and allow his brother to stagger under his new load without offering him any assistance whatever in the helpful spirit of the Master? Or, further, will he make it as hard as he can for his successor by actually throwing obstructions in the way to cause him, if possible, to fail entirely?

Elisha asked that a double portion of God's Spirit be given him for his service when Elijah, with whom he had faithfully served to the very last, should be taken into heaven. And while Elijah had accomplished great things for God, the records in the sacred scroll would seem to point out that, under God, Elisha accomplished even more.

Thus we, too, sooner or later, must learn this same lesson,—that the cause of God will go on, even though the stations occupied by us are filled by others. Oh! how much more rapid might be the progress of the work if all this selfishness, this pride of opinion, this self-exaltation, were taken away, and in place of these hindrances, the meek, humble spirit of the Master take possession of every one called upon to take another place, or perhaps to step aside entirely, while another succeeds him in the service.

It is not so much *what* we do in the blessed service of our Lord as it is the *spirit*, the *manner*, in which it is done that counts with Heaven. "Come unto Me," says Jesus, "all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

As new officers take up their work in the church, in the Sabbath school, in the Missionary Volunteer service, they will need the sincere, loyal, helpful assistance of those who may have had long experience before them, as well as the prayers and co-operation of every church member. They will be likely to do things differently than did you, but are you *sure* God will not add His blessing to that somewhat different method as He did to your method, which was likewise somewhat different than the one preceding you?

"I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office: so we, being many, are one body in Christ, and every one members one of another. Having . . . gifts differing according to the grace that is given to us." "Yea, he shall be holden up: for God is able to make him stand." Rom. 12: 3-6; 14: 4.

When called to pass through the trying experience of turning over his responsibilities in the cause of the Master to his successor, let each study carefully his words, his actions, his spirit, his motives, that they may be acceptable and pleasing unto Him who reads the heart as an open book, lest seeds be dropped which shall engender a "root of bitterness," to spring up and "trouble you, and thereby many be defiled."

T. E. B.

# Home Missionary Department

## THE THREEFOLD MESSAGE CARRIED BY THE THREEFOLD PLAN

### Suggestive Outline for Home Missionary Service

(The Big Week Rally—Sabbath, May 2)

OPENING SONG: "Here Am I, Send Me," No. 641, "Christ in Song."

Scripture Lesson: Isaiah 52.

Prayer.

Special Music: "The Threefold Message." (Sung to the tune of No. 530, "Christ in Song.")

First Reading: "Prosperity Follows Where God Leads."

Second Reading: "Educational Needs in Mission Fields."

Third Reading: "Wonderful Story of Progress."

Fourth Reading: "A World-Wide Medical Work."

Big Week Facts: (Brief remarks by leader.)

Special Experience: "The Grace of God Sent Into the Depths of a Haitian Forest."

Announcements: Special Plans and Arrangements for the Big Week Effort.

Closing Song: "What Hast Thou Done?" No. 96, "Christ in Song."

Benediction.

#### Note to the Leaders

WITH the present plans for the 1925 Big Week approved and recommended by the General Conference Committee, another milestone is passed in the onward movement of this message. Heretofore the money raised in this campaign has all gone for publishing extension work, but this year two new departments of our work will be added, and the campaign will be known as the "Missions Extension Fund" campaign. It will be a threefold plan, with the Educational, Publishing, and Medical Departments of our work all receiving help. In the last four years \$586,748 has been raised to strengthen the publishing work in far-off fields. Think what a like sum will mean in supplying new equipment for our mission schools, and the planting of many medical dispensaries throughout the wide world!

If every member of your church will share in the Big Week campaign, either by the sale of literature or by personal donation to the extent of \$2 as the minimum, the entire budget will be met. This money will be applied on the Sixty-cent-a-week Fund. It should be forwarded promptly to your conference treasurer, properly labeled "Missions Extension Fund." Your missionary committee should lay special plans, at least one month ahead, for an intensely interesting program. The outline furnished herewith is only suggestive. The readings are not long. Make a special feature of the Big Week song. You cannot put too much enthusiasm into this service. Success or failure often hinges upon the way we relate ourselves to the programs that come to us; but we feel confident that we shall have your fullest co-operation in this matter, as we have had in the past. Now for the BIGGEST Big Week in our history.

HOME MISSIONARY DEPARTMENT.

### Prosperity Follows Where God Leads

J. A. STEVENS

THE birth of the Missions Extension plan was in the order of God's providence for the hastening of the last message to all the world. As long ago as 1904 the testimony to the church said: "Our publishing houses are God's appointed centers, and through them is to be accomplished a work the magnitude of which is yet unrealized. There are lines of effort and influence as yet by them almost untouched, in which God is calling for their co-operation. As the message of truth advances into new fields, it is God's purpose that the work of establishing new centers shall be constantly going forward. . . . At various points in missionary lands publishing houses are to be established."—*Testimonies*, Vol. VII, pp. 144, 145.

From the same volume we may also read: "The closing message of the gospel is to be carried to 'every nation, and kindred, and tongue, and people.' Rev. 14:6. In foreign countries many enterprises for the advancement of this message must yet be begun and carried forward. . . . In many lands, medical missions are to be established to act as God's helping hand in ministering to the afflicted."—*Page 51*.

From the same volume we may again read: "God has qualified His people to enlighten the world. He has intrusted

them with faculties by which they are to extend His work until it shall encircle the globe. In all parts of the earth, they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work."—*Ibid*.

While much had already been accomplished in fulfillment of this world plan, it was not until 1920 that the missions Extension plan was definitely framed, and in 1921 that the first Big Week campaign in the interests of our publishing work in mission lands was actually launched.

The prospering care of God has rested upon the plan from its beginning. About \$40,000 was raised for extending our publishing work in foreign lands during the first year the plan was placed in operation, and during the four years since the plan was adopted at the Fall Council at Indianapolis in 1920, approximately \$600,000 has been provided for our foreign missions publishing work. In 1919 we were publishing literature in 96 languages, whereas now we are publishing in 114 languages, and it is said that fifteen sixteenths of the world's population can now be reached by our literature. Literally hundreds of people have been enabled to enter the colporteur work in these foreign fields through the publication of books that are giving the message in its various phases, many of whom are young people earning their way through our schools in this way.

But the blessing of the literature ministry in foreign fields is only a part of the great good that has come to our work through the Missions Extension plan. It has brought the blessing of sacrifice and service to our publishing houses and our people in the homeland. It is doubtful whether any plan ever before presented to our people has received so favorable a reception. As an illustration of this, more money was raised in the fourth Big Week campaign than was raised in any one Harvest Ingathering campaign during the first eight years of its history. But of even greater importance than the amount of money raised, is the great amount of truth-filled literature sold during the Big Week campaigns. Large books, small books, and magazines have been scattered everywhere to do their work of enlightening the people concerning God's message for these last days. The seed sowing has not been in vain. Many rejoice in the salvation of God today as a result of this heaven-born plan, and thousands of others have been definitely turned toward the truth.

And now the plan is extending its field of influence to include the medical and educational work in foreign fields. Henceforth the Missions Extension plan will be promoted in the interests of the publishing, medical, and educational work in mission lands, thus broadening the field of opportunity of the literature ministry, and adding the ministry of healing and teaching in a stronger way than we have thus far been able to do. The new slogan is a significant one: "Help Finish the Threefold Message by Doing Your Part in the Threefold Plan." As we go forth to our neighbors and friends with our literature in this enlarged plan, we can well take as our motto, "Preaching, Healing, and Teaching in Mission Lands."

Surely there would be the greatest response on the part of our people in this 1925 Extension Fund campaign that has ever been given to any such campaign, if the curtain that shuts from our view the needs of our work in distant lands could be drawn aside so that each one could see for himself. For instance, we would see our missionaries in one mission field issuing Sabbath school lessons on a typewriter, perhaps completing the tedious work on a duplicating machine. The native people greatly rejoice at even this literature giving the message in their own language. But it is such a slow process, and the quantity is necessarily limited. In another place we would see, in a small building totally unfitted for such work, one of our faithful medical missionaries ministering to the physical and spiritual needs of many hundreds of people as they come to him. We would see him performing surgical operations outdoors, where dust and germs make it hard to achieve the fullest success. In another place we would see very simple arrangements taxed to the utmost to meet the demands of hundreds of natives who come to the missionary for healing.

If we could see our workers struggling on in the work as Heaven views them, we would see toilsome work, but conse-

erated teachers doing their best to teach and train workers under almost impossible conditions. In one place we would see a pole-and-mud hut with a moldy straw-thatched roof serving as the administration building of a training school. With none of the things considered so essential as teaching workers, they are conducting the school as best they can until ———. Well, we don't know just when, but not until the success of the Big Week plans provide money for better quarters and facilities. Student quarters are so crowded that many have had to be turned away for lack of room, although many traveled hundreds of miles on foot to reach the school, so great is their yearning desire to learn what God has for them.

It is pitiful, we say, yea, it is terrible, that souls must be kept waiting so long in the dark when they are so eager to come to the light. The Holy Spirit has done His part in arousing their conscience and directing their feet in the right direction. Have we done all that we could do to make it possible for them to see, and hear, and know — and live? "God has given us light, not for ourselves alone, but to shed upon them." — *"Steps to Christ,"* p. 85. Surely it is time for every believer to let his light so shine that others may see. "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Isa. 60:1.

Every heart that is filled with the love of God's truth will rejoice at the advancement of the message that places upon His loyal people increasing demands for sacrifice. The glad response of our people to the many calls for sacrifice and service, indicates that there are not many among us like the two business men of a popular church who complained that their pastor was more "visionary than practical." He had made clear the divine principle of sacrifice, but these members declared that they couldn't always be giving to the church. There were other things to think of. It came about that these two men joined a party touring the world, and while in Korea they saw in a field by the side of the road, a boy pulling a rude plow, while an old man held the handles and directed it. One of the men took a picture of the scene, being amused at the extraordinary sight. "I suppose they are very poor," he said to the missionary who was their guide. "Yes," he said. "When the church was built, they were eager to give something, but they had no money, so they sold their oxen and gave the money." "That must have been a real sacrifice," said the business man. "They did not call it that," said the missionary. "They thought it was fortunate that they had an ox to sell."

Such examples of sacrifice could be multiplied, and it is as true today as ever it was, that "the measure of our sacrifice is the measure of our love." God does not ask much, not more than we can give — just ourselves. Let us reconsecrate ourselves to Him for the greatest work ever done during the Big Week.

### The Aching Heart

"THE world's great heart is aching, aching fiercely in the night,  
And God alone can heal it, and God alone give light;  
And the men to bear the message, and to preach the living word  
Are you and I, my brothers, and all others that have heard.

"Can we close our eyes in slumber, can we fold our hands at ease,  
While the gates of night stand open to the pathway of the seas?  
Can we shut up our compassion, can we leave one prayer unsaid,  
Ere the souls that sin has ruined have been wakened from the dead?"

"We grovel among trifles, and our spirits fret and toss,  
While above us burns the vision of the Christ upon the cross,  
And the blood of God is dropping from His wounded hands and side,  
And the voice of God is crying, 'Tell poor sinners I have died!'

"O voice of God, we hear thee above the wrecks of time,  
Thine echoes roll around us, and the message is sublime;  
No power of men shall thwart us, no stronghold us dismay,  
For God commands obedience, and love has led the way!"

### Educational Needs in Mission Fields

C. W. IRWIN

MISSIONS and education go hand in hand. Missions depend upon money, but they depend more upon men, — spirit-filled men and women, whose hearts are overflowing with the love of God and loyalty to the message which is due the world in our time. There has always been an intimate relation between educational work and foreign mission work, and nowhere is this more apparent than in the mission fields themselves.

In this article I am not discussing the relationship that exists between the schools in the homeland and the work in foreign fields, but rather the importance of training native missionaries in the fields themselves. The best that can be done from the standpoint of the home base is to send forth trained workers to act as leaders in the various activities of missionary service abroad. But the inhabitants of mission lands must be reached by trained workers of their own nationality. The workers developed in any country understand the mind and customs and peculiarities of their own people as they cannot be understood by any other workers. Again, there are national prejudices to be met in all parts of the world. This situation calls for workers who are natives of the countries in which they labor. These national distinctions and limitations are becoming more intense as the years pass by.

A few years ago it was possible for consecrated young men and women to seek an education outside of their own country, whereas today in many places such a plan cannot be followed successfully. The nations are becoming more and more partial to their own languages, political institutions, etc. These and many other considerations make it absolutely necessary that we establish, as rapidly as possible, schools for the training of native workers. We have made a good beginning in the large Continental areas, where we have many schools at the present time. But there are still great nations and vast territories where we have not a single training center.

Schools sustain the same relation to the work of God as military colleges and training camps sustain to the nations of earth. No nation ever undertakes a warfare without more or less preparation of those who are to engage in it. It is a recognized truth in military circles that those who are trained in the tactics of war can accomplish vastly more in fighting the enemy than untrained, disorganized armies. It is a fact familiar to all old soldiers that a few thoroughly trained veterans can put to flight a great mob of unorganized people. The same holds true in spiritual warfare. A few thoroughly trained and consecrated workers can accomplish in a few years' time what cannot be done by hundreds or thousands of people who have not had the necessary equipment for concerted and effective effort. There are countries today which are standing still as far as the promulgation of the third angel's message is concerned, because of the fact there is a dearth of trained workers and no schools in these countries to prepare such workers. This condition is more or less in evidence all over the world.

I may be permitted to refer to one or two instances which came under my personal observation in the summer of 1924. During this time it fell to my lot to make an extensive tour of Europe in the interests of our school work. While we have established in that great Continent eleven training schools, we have no schools of any kind in such countries as Russia, Poland, Czecho-Slovakia, Jugo-Slavia, etc. While attending the union conference meeting in Poland, it was my privilege to attend a meeting of two hundred believers who were delegates from various sections of that country, which contains approximately thirty million people. The young people present manifested a most earnest desire to obtain a Christian education. A call was made to determine how many would be pleased to have the privilege of attending a Christian school to prepare themselves for service in proclaiming the message. Instantly twenty-five out of the two hundred arose. This was an unusual company of intelligent and earnest youth who had forsaken the world, and were now anxious to engage in active work for God. Of course, this group consisted of only a few of the hundreds of young men and women in that conference.

Again, in Czecho-Slovakia we found the same condition. The old land of Moravia and Bohemia, the land of Huss and Jerome, is still the home of men and women who are fired with

the motives which actuated the old Reformers. If we can have a school in that wonderful land where strong young men and women may prepare for service, we may expect a re-enactment of pre-Reformation days, when the people were stirred mightily in behalf of the truth of God.

Later a resolution was passed in the European Division council, authorizing the establishment of schools in these two countries as quickly as funds could be made available.

Then there is the great land of Russia, with no school of any grade. As soon as conditions are favorable for entering that country, we should be prepared to start immediately a strong training center.

These countries are only samples of what may be found in all parts of the world, hence the importance of our gathering funds liberally during the Big Week effort for the purpose of establishing and equipping schools in foreign lands. Apparently there never has been such an educational awakening in the world as at present. It is fitting that such an awakening should precede the great spiritual revival which is to terminate the work of God on earth. Each calls for the other. Now is the time to work. If we do not aggressively take advantage of the liberty of conscience and of propaganda which is afforded us in nearly all the nations of the world today, we may find that the way will soon close or be made much more difficult than at present. God help us to act like true Christian believers in this hour of need.

### The Threefold Message

BURTON CASTLE

Tune: "Christ in Song," No. 530.

WITH this threefold message joyfully we go,  
Without fear or falter we will meet the foe,  
Truth will always conquer we may surely know,  
And we'll work till Jesus comes.

CHORUS:

Big Week, Big Week, this our song shall be,  
Big Week, Big Week, serving joyfully.  
Big Week, Big Week, let the chorus swell,  
Faithfully the message we will tell.

Confident of victory with the threefold plan,  
Rally to the effort every one who can,  
For on Satan's efforts we must place a ban,  
Working on till Jesus comes.

We are in the service of the Lord our King.  
Pressing on in battle we will ever sing.  
To our great Commander, trophies we will bring,  
And we'll work till Jesus comes.

### Wonderful Story of Progress

At the Des Moines Council an interesting report of the Missions Press Fund was given, covering the years 1921-24. It showed that our publishing houses had given \$253,869.87 from their earnings, and that \$332,878.26 had been received from Big Week and Big Day efforts, the total amounting to \$586,748.13. A large sum, isn't it? But still more impressive was the work accomplished in various lands and languages. The delegates voted to have these results printed for more general use. As you look over the following items arranged by divisions, please forget the cold figures, and think of what all these improvements, facilities, buildings, and cash donations with which to publish new books, mean to these fields. Here are the items:

#### What Has Been Accomplished

(See "Budget Booklet," pages 6-11.)

#### Institutions Approaching Self-support

Nearly all of the foregoing institutions are now paying all their own salaries and expenses, and some of them earning enough to finance themselves. For the most part, our future expenditures will be in the way of preparing literature in new languages, and providing working capital and buildings for the great mission fields of India, the Far East, and Central Africa. Remember the great goal of the Missions Press Publishing Fund is, "To help mission publishing plants to help themselves."

H. H. HALL.

### A World-wide Gospel Medical Work

LOUIS A. HANSEN

THE gospel commission includes physical healing,—this by the example and the direct command of the One who gives the commission. The first disciples, both the seventy and the twelve, were sent out to heal and to teach, and the commission that was to hold till the end included the care of the sick. (See Matt. 10: 7, 8; Luke 10: 8, 9; Mark 16: 17, 18.)

We are noted, as a people, for our activity in health work, that is, in the home field. That home field may be either the United States, Europe, or Australia, as well as a few other strong centers. Wherever we may be centered and have means, the call comes for extension into less favored regions. The world is round, and one part is as near heaven as another; it is one field to Him who died for its people.

People living in favored centers can hardly comprehend the lack of facilities for medical care in countries teeming with crowded population and nearly all sick. In the United States, for example, we have more than 150,000 physicians, one to every 120 families. We complain of having too many doctors. Medical authorities are decrying a surplus, at least for some places.

Besides many doctors, we have our numerous sanitariums and hospitals. City dispensaries and clinics are available to all classes. Drug stores are plentiful. Almost every family has its household remedies. The home medicine cabinet is common. Practically every magazine and newspaper of today gives instruction on how to keep well.

Then there is that large array of uniformed helpers to the sick, the trained nurses. The regular graduate nurse, and the Red Cross Public Health nurse, are supplemented by the practical nurse. And now thousands of home nurses are being trained. Truly we are well favored.

What shall we do about it? Just settle down to the enjoyment of our many favors, use them for ourselves, get the benefit of them, and be glad we are thus blessed, and stop there? Or shall we, in our thankfulness, give a thought to those who are many more than we, who feel hurts just as we do when hurt and suffer as much as we do when sick, and yet have practically nothing for their relief?

If we would think long enough to draw contrasts, we would see that the countries having the largest populations have the fewest facilities. The people needing the doctors the most have them the least. Gross ignorance of the simplest laws of health and hygiene makes the need all the greater, and there are few to give knowledge.

It is in the great wide stretches of the mission fields, packed with their suffering people, where real medical missionary work finds its largest place for accomplishment, and where, perhaps, it finds its truest expression. Out there, where facilities are so few and where the needs are so great, a little goes a long way. Out there they do not reckon the value of medical work in figures of financial investment or in number or size of buildings. Rather the rating is in the relief rendered to multitudes of poor sufferers.

The few dispensaries we do have are enabled to do a world of good for those they can reach. The sick and injured come from many miles away. The list of patients runs up into the thousands. But, oh, even all that is so pitifully small when we think of the many millions that go without help! We are thankful for that little, which means much to those who have it. But even to our workers, kept busy as they are from early till late, the need looms up so large that what they are able to do seems very small in comparison.

The call to extend our medical missionary work into these foreign fields is a call to very definite needs. It is as fully a part of the world-wide gospel work as anything we can do. The appeals for help are based on the most real and urgent conditions. Every worker we can send out and every little dispensary we can place will help that much toward meeting this need.

The Extension Fund is based on the great broad plan of helping those who need help most. It enables the stronger to bless the weaker. It places before us the most crying and pressing calls, and looks to giving relief in the quickest and

most definite way possible. It is one way of carrying out the instruction given in the following:

"Let forces be set at work to clear new ground, to establish new, living interests wherever an opening can be found. Let men learn how to make brief, earnest prayers. Let them learn to speak of the world's Redeemer, to lift up the Man of Calvary higher and still higher. Transplant trees out of your thickly planted nursery. God is not glorified in having such immense advantages centered in one place. We need wise nurserymen who will transplant trees to different localities, and give them advantages whereby they may grow. It is a positive duty to go into regions beyond. Rally workers who possess true missionary zeal, and let them go forth to diffuse light and knowledge far and near. Let them take the living principles of health reform into communities that to a large degree are ignorant of what they should do."—*Counsels on Health*, p. 510.

As the extension plan has now become a part of our denominational program for carrying forward the work committed to us, we can, one and all, join in it heart and soul. The means that we are thus enabled to raise adds to the resources for carrying the whole gospel to the whole world. By and by, and that before long, this task will be done.

### Big Week Facts

1. *The Date*.—May 2-9, 1925.
2. *Location*.—Throughout the world (in some mission fields the date varies).
3. *For Whom*.—Every Seventh-day Adventist and friend of missions.
4. *Purpose*.—To provide the 1925 extension fund budget of \$137,334.84.
5. *Enterprises*.—To be helped in mission fields, as follows:

#### Europe

Publishing .....	\$38,150.00
Educational—school in Poland .....	4,000.00
School in Czechoslovakia .....	4,000.00
	46,150.00

#### South Africa

Publishing—equipment .....	1,314.90
Educational—schools .....	4,000.00
Medical—dispensaries .....	5,000.00
	10,314.90

#### Spanish South America

Publishing—to complete publishing house .....	15,750.00
Educational—school in Chillan, Chile .....	4,000.00
Medical—dispensary in Juliaca, Peru .....	7,000.00
	26,750.00

#### Portuguese South America

Publishing—equipment .....	1,500.00
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#### Southern Asia Division

Publishing—building .....	10,900.00
Educational—schools .....	4,000.00
Medical—dispensaries .....	5,000.00
	19,900.00

#### Japan

Publishing—working capital .....	2,000.00
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#### Korea

Publishing—equipment and working capital .....	4,000.00
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#### Philippines

Publishing—equipment .....	1,944.94
Medical—dispensaries in South China .....	5,700.00
Dispensary on Tibetan border .....	300.00
	7,944.94

#### Malaysia

Publishing—complete purchase of linotype .....	5,450.00
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#### Inter-America

Educational—school in South Caribbean .....	4,000.00
Medical—dispensaries in Cuba and Guatemala .....	3,000.00
	7,000.00

#### Canadian Unions

Publishing—printing plates and equipment .....	2,325.00
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### Foreigners in North America

Publishing—translation and initial expense \$3,000.00

6. *Amount Previously Contributed*.—A total of \$586,748.13 during the four years of the operation of the Missions Press Extension plan.
7. *Contributing Factors*.—(a) Church members; (b) Colporteurs; (c) Consecrated portion of publishing house earnings. Added for 1925, consecrated portion of sanitarium earnings.
8. *Combined Promotion Forces*.—The General Conference Home Missionary Department, General Conference Publishing Department, General Conference Medical Department, and the General Conference Educational Department.
9. *The Plan*.—Through the sale of literature, to place the message of truth in thousands of homes; and through profits of sales, to raise the required sum for the Extension Fund.
10. *Auxiliary Plan*.—In view of the fact that there are some of our church members so situated that they cannot engage in the sale of literature during the Big Week, it is designed that all such shall co-operate in the good work by donating a day's wage or a day's earnings during the week, for the benefit of the Extension Fund.
11. *The Big Day*.—Any day during the Big Week when definite and concerted action is taken in behalf of the Extension Fund. In publishing houses, sanitariums, and schools the Big Day will generally be Wednesday, the sixth. The colporteurs will check up the daily sales at the close of the week, and dedicate the earnings of whatever day the largest sales have been made. Churches and individuals to a large extent will select Wednesday, the sixth, as the Big Day in which to accomplish the proportionate task.
12. *The Big Week Slogan*.—"Finish the Threefold Message by Doing Your Part in the Threefold Plan."

HOME MISSIONARY DEPARTMENT OF THE GEN. CONF.

### The Grace of God Sent Into the Depths of a Haitian Forest

BROTHER B. G. WILKINSON, when temporary superintendent of the work in Haiti, wrote the following interesting letter:

"One Sabbath morning, accompanied by a brother, I started north in the old mission Ford car to meet with the church at Limonade at nine o'clock in the morning. Here eleven were baptized. We then went on to Le Trou, where four more were to be baptized later. We then proceeded to Fort Liberty, reaching there about two o'clock in the afternoon, having gone some sixty miles from Cape Haitien. The members I inquired for here could not be found. The brother with me thought we ought to return home so as to get back before nightfall.

"However, I remembered a brother, Avena Norvin, who shortly after my arrival in Haiti had come sixty miles on muleback to the mission office to pay his tithe. His tithe consisted of money gathered from the sale of every tenth goat, which he had dedicated to the Lord. I knew he must live somewhere in this vicinity. After inquiring of several who knew him, we finally found a farmer who was willing to go with us and show us the place. After we had gone on into the depths of the forest, we came to a cabin. We asked the man if he knew where Avena Norvin lived. He replied that he was his neighbor. I asked him if he would be willing to go along and show us where he lived. We finally came to the end of the road. Here we left the machine and our guides, and took the footpath through the deep forest until we came to an opening. Here stood before us a wretched cabin. In front of it I saw Brother Norvin, sitting on a box, with his face resting on one hand as if in sorrow. His daughter, barefooted, lay near him on the ground in the shade, sick.

"I approached him and said, 'You are Brother Norvin?' 'Are you an Adventist?' he asked. I said I was, and then he replied, 'Well, you will have to excuse me today. I am not keeping the Sabbath very well because I have just buried my brother. I watched by his bedside all this week, struggling



to fight off death, and today I am very tired and worn.'

"So we talked a little while together, but I saw that he did not recognize me. Finally I said to him, 'Brother Norvin, you do not recognize me, do you?' 'No, I do not.' 'Well,' I said, 'do you remember about six weeks ago when you came into the office in Cape Haitien and paid me your tithe?' 'Yes, I remember that. Did I pay my tithe to you? Are you the director of the mission?' I replied that I was. Then he leaped toward me, and with joy embraced me. 'Wait a minute,' he said, and turned and went into the cabin.

"I waited awhile, then turned to his daughter and asked her where her father could be. She said he would be out in a moment. Soon he came out all dressed up in his best clothes. 'Now,' he said, 'we will go in and have *culte*' (worship). So he, his daughter, and I went into the hovel, and stood up on the bare floor while his daughter brought out an old hymn book. She said, 'We will sing No. 108.' It is a beautiful French hymn about the glorious New Jerusalem, practically equivalent to,

'Beautiful Zion built above,  
Beautiful city that I love,  
Beautiful gates of pearly white,  
Beautiful temple, God its light.'

"I confess as I stood there in the depths of that Haitien forest and sang that hymn, an impression came to me of the grace of God that I do not think I shall ever forget. It seemed so marvelous, so wonderful, that God could send His grace all the way down into the depths of that Haitien forest to fill the soul of that devoted dweller there with the bright hope of being an inhabitant forever in the glorious city above! His simple faith touched me. The quietness, the simplicity, the piety and devotion of his life, in harmony with the little light he had had and was letting shine out into that intense darkness, made me feel that I would have to look out for myself if I, too, would gain a place in the glorious city above. It seemed to me that the grace of God was manifestly operating in harmony with the inspired word that 'where sin abounded, grace did much more abound.'

"At the close of our worship he said to me, 'Come with me, and I will show you something.' He got into the auto with me, while I dismissed the other men, and we drove deeper and deeper into the forest. Finally we came to a large opening where there was a native village. He said, 'Look yonder at the other side of the public square.' I looked over there, and saw about ten people sitting around in a circle in the shade in the rear of a hut. 'They are having Sabbath worship,' he said. And sure enough, there we found a group no one knew anything about—seven who had just recently accepted the truth, and had so fully imbibed it that they needed very little instruction to receive baptism. One of these was the justice of the peace, a tall, strong man with a deep bass voice. He was deeply touched as I presented to them the message of the hour. As we knelt in prayer, he lifted his heart in prayer to God, and said, among other things, 'O Lord, today we have received the rains of heaven. We did not expect this preacher. We did not know that he was in existence, and here he has come to reaffirm in our hearts the truth that we have already accepted. Surely this is a great and wonderful day in our experience.'"—*Missionary Leader*, September, 1923.

### An Allegorical Catalogue

It has been "The Desire of Ages" to understand "The Heralds of the Morning," speaking of the "Conflict Between Capital and Labor" and the "World's Crisis." The *Watchman*, always, on "Morning Watch," can explain the *Signs of the Times with Present Truth* about "The World War" and "Armageddon."

"The Story of Daniel the Prophet" as well as "The Story of the Seer of Patmos" gives us many "Thoughts on Daniel and the Revelation," in which we learn of "God's Hand in History" guiding in the "Captivity and Restoration of Israel," and they furnish us with "Scriptural Evidences" of "Things Foretold" about "The United States in Prophecy."

"The Men of the Mountains" and "The King's Daughter" Jove to hear "The Story of Joseph," who lived with the

"Patriarchs and Prophets," and enjoyed "The Ministry of Angels."

We learn through "Gospel History" how "Shiloh, the Man of Sorrows," or "Christ Our Saviour," went about "Teaching Truth" and "Soul Winning" in His "Ministry of Healing." The same is true of "The Acts of the Apostles," which gives us a "Missionary Idea."

These "Best Stories From the Best Book," are "Helps to Bible Study," and are written for our "Education," "Here and Hereafter." They give us the "Past, Present, and Future" of "Modern Spiritualism;" also of "The Man That Rum Made," who lived in "The Shadow of the Bottle" all his life, because he did not have a *Youth's Instructor* or a *Little Friend*, and the *Lifeboat* never came his way.

If you want to know "How to Keep Well and Live Long," you need a "Practical Guide to Health." "The Vegetarian Cook Book" is a "Friend in the Kitchen," and will assist in giving *Life and Health* and "Making Home Happy."

The "Bible Student's Library" contains many "Words of Truth" for the people of "Our Day" in regard to "The Christian Sabbath."

All "Gospel Workers" teaching "The Master's Greatest Monosyllables," while "Learning to Teach From the Master Teacher," feel the importance of being "In Touch With God" through real prayer. They love to be "Alone With God," and receive the "Counsels to Teachers" before they give "Bible Readings" and tell "The Story of Redemption."

Those who are "Looking Unto Jesus," the "Coming King," and are looking for "His Glorious Appearing," gather many "Thoughts From the Mount of Blessing" as they follow the "Steps of Christ" guided by "Bible Footlights." They feel that they are a part of "The Great Second Advent Movement," but understand from the "Early Writings" of one who gave "Testimonies for the Church" that "The Great Controversy" will not cease until we reach "The Other Side of Death," and are in "Our Father's House," "Our Paradise Home," which will be "Eden Restored."

### What Do We Talk About?

AN incident worth remembering is told of a merchant in brass. He met the wife of one of his customers, and she asked him, "Did my husband come down to your office on Monday?"

"Yes,"

"What did you talk about?"

"Oh," replied the merchant, "I don't remember. I think he talked about the price of brass."

"But what did you say to him?" asked the wife.

"I think I talked about the price of brass, too. Why do you ask?"

"Well, you know," explained the woman, "we go to the same church as you do. My husband was so stirred in soul by the message he heard on Sunday that he said, 'I will go down to Mr. So-and-so's office and see him; perhaps I may get a word which will help me.'"

I am afraid we are all like the brass merchant; it is often so with us in our lives. We remember commerce, the marts, the daily round; and when we have opportunities, we fail to use them for God.

"Only a word, yes, only a word  
That the Spirit's voice said, 'Speak;'  
But the soul passed on unblest and weak  
That you were meant to have stirred  
To hope, and courage, and faith anew,  
Because, when the message came to you,  
You were out of touch with your Lord."

—*The Sunday School Times*, July 13, 1912.

### How God Measures Our Churches

"THE real character of the church is measured, not by the high profession she makes, not by the names enrolled on her books, but by what she is actually doing for the Master, by the number of her persevering, faithful workers. Personal, unselfish effort will accomplish more for the cause of Christ than can be wrought by sermons or creeds."—*Gospel Workers*, page 200.

## Missionary Volunteer Department

### Devotional Meeting for May 2, 1925

Topic: *A Missionary's Task.*

#### Senior

1. Announcements.
2. Opening song and prayer.
3. Scripture Reading: Matthew 10:5-20.
4. Talk: "Getting the African's Viewpoint."
5. Talk: "African Customs."
6. Talk: "African Characteristics."
7. Recitation: "A Cry From Africa."
8. Talk: "Doing Our Best."
9. Close with prayers for our missionaries in Africa.

#### Junior

1. Opening Exercise.
2. Scripture Reading: Matthew 10:5-20.
3. Superintendent's Talk: "Missionaries All."
4. Talk: "Some Interesting Customs."
5. Recitation: "A Cry From Africa."
6. Talk: "Our Part."
7. Close with prayer.

#### Notes to the Leaders

Vary the order of your opening exercises often. Once in a while make all announcements and remarks of a business nature before the opening song is sung.

This program is one of the eight programs on Africa, to which the young people of America are asked to send their funds. Have a large map of Africa in evidence. Keep in mind the special purpose of this program, which is to put before the young people some of the first problems a missionary faces. How can he understand the native? Customs, language, and religion all show an entirely different outlook on life, a different way of thinking; and yet the missionary must understand those he has come to save before his appeal can reach them. The material for this program has been furnished by our missionaries in the field.

Both Senior and Junior program committees should study all the material that has been given, whether for the Seniors or Juniors, and adapt the program to suit their own needs.

#### Senior Notes

*Talks: Nos. 4, 5, 6.*—Supplement the material given by drawing upon such books as "Thinking Black" and "Back to the Long Grass," both by D. Crawford, published by George H. Doran Co. The former Reading Course books, "The Moffats" and "On the Trail of Livingstone," both contain pictures of African life and customs.

8. *Talk: "Doing Our Best."*—The following incident occurred in the summer of 1924:

"Upon our arrival in Southwest Africa," writes Brother T. M. French, "we were made sad as we were told of the death of Chief Kanjima, of the Okuvangu River country. Last year he made an earnest appeal to Pastor W. H. Anderson to send him missionaries. He said it would take two hundred missionaries for his people. He was told that an effort would be made to send him one.

"All through the year the chief awaited his missionary. Becoming ill, he came down to Grootfontein. One of the last questions he asked was, 'When is my missionary coming?' He died before his missionary arrived—perhaps unsaved. How many in this dark land are awaiting the messenger of salvation! Many are dying unsaved. Reader, how long must they wait?"

Could any of us have done any more? The Missionary Volunteers are called upon to send their money to Africa. Our goal will be met if each member, Senior and Junior, gives 10 cents a week. That doesn't mean that we can count money put into the Sabbath school or into the collection plate, but it does call for 10 cents a week donated to missions through the society. This talk should lead to a check up. Will some one else lose an opportunity because your society fails in doing its part?

#### Junior Notes

3. *Superintendent's Talk: "Missionaries All."*—Let your talk be a practical lesson on the qualities of character that go to make up a successful missionary. The men and women over there now were boys and girls in the homeland here, like the boys and girls before you. Seek to dispell any ideas of romance. Missionaries are called upon to do many a disagreeable task. The following traits of character may be touched upon: Why is honesty essential to a missionary? Why must a missionary be courageous and resourceful? What are some of the things a boy may learn to do at home which will prove important in a foreign land?

"Little folks as well as great folks,  
May be missionaries true,  
If they only will be willing  
Even little things to do."  
—*"Picture World."*

4. *Talk: "Some Interesting Customs."*—Selected from the Senior article, "African Customs," those that appeal to you.

6. *Talk: "Our Part."*—This might be given by the secretary-treasurer of the society. Study the suggestions in the Senior notes under the title, "Doing Our Best."

#### Getting the African's Viewpoint

PROBABLY the first impression that is made on the European mind as it comes in contact with the native of Central Africa, is a feeling of the difference there is between the black and the white. Should this impression find vent in words, it is probably in comment on the fact that a native has no sense of nakedness when scantily clad, or perhaps on noticing the stiff mush that forms the daily diet of the people—as indispensable to them as is our bread to us. To weigh this difference and to be able to see things from the African's viewpoint, is the hardest task before the missionary.

I once heard a native of West Africa illustrate the difference in this way: When a European passes in front of another, he says, "Excuse me;" a West African says, "Excuse me," when he wishes to pass behind one. Why ask pardon for passing in full view? Rather ask pardon if you wish to pass where you could thrust a knife in his back before he could defend himself.

To be able to understand a people, to appreciate their motives and difficulties, one *must* know their language. Would it not seem strange to us if we went to church to listen to a native from Timbuctu preaching in his own language, or perhaps through an interpreter who had acquired the vocabulary of a lad in the third or fourth grade? We would naturally think that if the stranger had a message he thought we should hear, he would go to the trouble of acquiring our language. I have heard some funny interpretations, but one of the funniest was this: A missionary was preaching of the glories of the new earth, and when he said it would be filled with wonderful "beings," the interpreter said it would be full of very good *beans*.

The vernaculars are in most cases very full and complete when dealing with objects familiar to them, but naturally when dealing with imported things, be it religion or trade, they have to adapt existing terms or adopt in modified form imported terms, to express the new idea.—*G. A. Ellingworth.*

A writer who has given considerable study to the native life of several tribes, makes the statement that it is impossible to understand them without realizing what their religion is and what it means to them, as this pervades their whole life. He says in part: "If religion is to be judged by faith, then their religion stands high. The followers of nobler forms of religion may often envy the sincere, complete, and unquestioning faith of the natives of Africa, whose 'higher power' is their family spirits: a faith so real that it almost literally removes mountains; a faith that makes the most incredible things credible, the most preposterous reasonable. . . .

"What is their religion? A belief in the spirits of the departed (their family spirits and all other spirits), and in the reincarnation of these spirits in the living. No native (of these tribes—Kaonde, Lunda, and similar tribes) ever feels free from the spirits. We say, 'God is everywhere.' They say, 'The spirits are everywhere.'

"The chronic inability to speak the truth, which is so well-known a feature of these races, is sometimes misunderstood. It is not viciousness (frequently the transparency of the lie should make that much patent), but it is a virtue taught to all at childhood, the reason being the necessity to deceive the overbearing adverse spirits, and put them 'off the track.' . . .

"Again, if one realizes that it is because the spirits are unpropitious that a village is built on a poor site, when there is a good site adjacent; or that a good village is abandoned, entailing much hardship and work, then one does not consider the natives to be such fools as at first appears. One hesitates to call genuine faith folly. . . .

"In a man's lifetime he has his *chimvule*: everything has



a *chimvule*: the trees, rocks, huts, everything—it is a shadow. “When a man dies, his corpse is buried, but not the shadow. The shadow remains in the village where he lived—his soul, his spirit.

“These shades of the departed are the ‘higher power’ of the natives’ religion; it is on them that they have the habitual all-prevailing sense of dependence. It is the shades who guard and protect them, the shades who try to hurt them, the shades are those to whom they pray, and the shades are these whom they fear and must placate. . . . As there are many kinds of people, so there are many kinds of shades.”

These quotations are from Frank H. Melland’s book, “In Witch-Bound Africa,” contributed by Mrs. Helen Walde-Wheeler.

### African Customs

THE Africans have a system of clanship which reaches beyond the bounds of village or even tribe. Animals, birds, and fishes are taken for clan signs. One old woman had become so accustomed to being addressed by the name of her clan sign or as the mother of so-and-so, that she could not tell me her own name.

Contrary to common belief, not all Africans are polygamists. In fact, in many tribes monogamy seems to have been the custom for the rank and file. . . .

Dress is a perplexing question among tribes that have come to believe that to be a Christian a person must wear European garments. Nature endowed the African with a skin that would protect him from the fierce rays of the tropical sun, and of a color that forms a natural disguise, leaving it to a piece of bark cloth or woven raffia, or, like our first parents, a skin, to satisfy the claims of modesty. Knowing nothing of the cold and wet of Northern climes, the African can see no other reason for Europeans’ wearing clothes than pride, social rank, or as a sign of affluence. In some tribes the same word is used for crown as for the white man’s helmet.

The lot is the common arbiter of fate, the oracle from which most tribes get the decision that quiets the questioning mind regarding the reason for things. Nothing of a tribal nature is undertaken without trying the lots to see if the time is propitious. If an accident occurs, why did it come, or who caused it? If a name is spoken, pity the poor wretch. Nothing he or his friends can say will clear him. The ordeal of poison is the only court of appeal. If he vomits, he is cleared; the lots gave a wrong verdict. If he dies from the poison, he was guilty; for did not the poison confirm the lots? . . .

The medicine man keeps on hand potions for all purposes, both good and bad—a charm to protect the wearer from lions, or to be put in a river to protect the people from crocodiles. Medicine is often placed in gardens to protect them from thieves. On the other hand, he is ready to sell a *potion* that will kill a man miles away without even touching him. . . . By his cleverness in reading character and weighing the emotions of the mob, he has been a very real force in controlling or stimulating the people over whom he holds sway.—G. A. Ellingworth.

As it is the custom for the woman or girl to provide the firewood and water, we often see one go by with a huge water pot on her head or a bundle of wood either on her head or shoulder. But one day, after first coming up here, I almost screamed with fright when I saw a woman carrying her tiny baby on her back, and a large, unshapely load of sticks, on her head, and on top of the sticks a water pot. The load tottered and shook as she walked. A cold chill went down my spine as I thought, “What if those sticks and that water pot slide backward just an inch! They would crush that baby’s skull.” But it seems the load never does slide back that one inch, fortunately for the baby. Somehow they balance themselves so well it appears as if the load is riveted to her head, and the baby sleeps on peacefully, unconscious of the weight that “heavy, heavy hangs over thine head.” . . .

Some natives have a rather queer custom of bathing their babies. They wait until midday, when it is nice and warm; and not having a tub or basin, the mother takes a calabash or gourd filled with water. While she holds the little one by

one arm, she lets the water trickle slowly from this gourd over its body. If, however, she does not have a gourd or small basin of any kind, she fills her mouth with water to make it warm, then squirts it over the baby. Needless to say, the babies do not enjoy this performance, and cry till it is over.

An old custom of collecting bad debts is cruel but quite effective. If a man has been unable to collect his money for some time, and the debtor’s brothers also refuse to help out, he may watch an opportune time to steal the other man’s child. After nightfall he may come back in company with a band of men from his village. Standing near the village, he will call in loud tones, “If you want your child, you must bring me a gun,” or other property or a sum of money he may name. As they have no cattle in this district, the wealth of a man may be determined by the number of guns he owns.—Mrs. Helen Walde-Wheeler.

### African Characteristics

WHILE the African has had more hard knocks and injustices dealt him by the arm of might than probably any other people, yet he has a keen sense of right and justice, and is a sharp litigant. A good share of his time is taken up with speaking or hearing cases at law. He can quickly appraise the merits of harshness or justice.

The African is very religious, and is continually on the watch for omens. Christianity and contact with civilization have done much to break down the old fears and beliefs; and unless a real, live, wholesome Christianity can be given him, he will lack the fetters of the old to restrain him, and without the chart and compass of Christianity to pilot him become at last the most hopeless of men—a godless one.

Most tribes in Africa can teach us lessons in deportment. They are usually very polite to one another, and the young people manifest deference to their elders. Some tribes have elaborate handshakes, others clap their hands in various ways, others again slap their thighs in greeting to one another.

The people are very hospitable to their neighbors and friends, and one gets a glimpse of conditions that made it possible for the Saviour to send out the apostles without food or money to preach the gospel. But on the other hand, they are incredibly callous to those not of their own tribe, or to some one ill with a strange disease, which they think a visitation.

The African is a true child of his homeland. A terrifying grass fire will go through the land, leaving the earth black and charred, but a few days later the most beautiful flowers will burst through that black crust, to tell her children the blast is past, her anger is spent. The people will weep and mourn with a friend who has lost a loved one, but will laugh and joke while digging the grave. They will rise up from the terrible poison ordeal, and attend a dance where they will drink their sour porridge or fermented palm juice.—G. A. Ellingworth.

### A Cry From Africa

“WHY didn’t you tell us sooner?”

The words came sad and low:

“O, ye know the gospel truth,

Why didn’t you let us know?

The Saviour died for all the world,

He died to save from woe;

But we never heard the story;

Why didn’t you let us know?

“O souls redeemed by Jesus,

Think what your Lord hath done!

He came to earth and suffered

And died for every one;

He expects you now to tell it,

As on your way you go—

But you kept the message from us;

Why didn’t you let us know?

“Hear this pathetic cry of ours,

O dwellers in Christian lands;

For the heathen stand before you

With pleading, outstretched hands.

You may not be able to come yourself,

But some in your stead can go;

Will you not send us teachers?

Will you not let us know?”

—Selected.

## Devotional Meeting for May 9, 1925

Topic: *My Mother.*

### Senior and Junior

1. Welcome to Mothers.
2. Talk: "God's Great Woman."
3. Recitation: "A Mother."
4. Talks: "That Is Mother."
5. Recitation: "Mother's Way."
6. Music.
7. Talk: "Great Men and Their Mothers."
8. Recitation: "I Believe in My Mother."
9. Recitation: "Helping Mother."
10. Reading: "A Mother's Influence."
11. Music.
12. A Mother's Reading: "To My Boy."
13. Responses.

### Notes to the Leaders

Since 1908, a day has been set aside for mothers. Its founder was a young woman, Miss Jarvis, who kept a day sacred to the memory of her mother whom she had lost. Gradually as the idea took hold upon the hearts of many loyal sons and daughters, Mother's Day became a tribute to living mothers as well as a day of sacred memory. It is especially fitting, then, that Seniors and Juniors join together. Invite the mothers to be present. Some special written invitations would bespeak the occasion it is. Ask some mother to join with the leaders in sitting in front, that the messages of appreciation may be addressed to her in the name of all mothers. Have some white carnations at hand, and pin one upon each mother as she enters. Mothers are your guests for this program. Any special deference or courtesy you can show them should be thoughtfully given. Decorate attractively. Make the members feel that this is an unusual occasion.

This sort of program demands plenty of music. Have some one play softly about ten minutes before the meeting begins. Some sweet melody associated with home, such as "Mother Machree," would be especially appropriate. Songs such as "My Name in Mother's Prayer" ("Christ in Song," No. 36) and "Memories of Mother" in "Alexander's Gospel Songs," No. 1, should be especially prepared for this program.

For further material, poems and articles, see the May number of *Home and School*.

Along with the opening exercises should be a special word of welcome to mothers from the leader himself. Tell them why we delight to honor them, what they mean to the young folks, and how necessary they are to the happiness of the young people. The following quotation is appropriate for such remarks:

### Only One Mother

"Hundreds of stars in the beautiful sky,  
Hundreds of shells on the shore together,  
Hundreds of birds that go singing by,  
Hundreds of bees in the sunny weather,  
Hundreds of dewdrops to greet the dawn,  
Hundreds of lambs in the purple clover,  
Hundreds of butterflies on the lawn,  
But only one mother the wide world over."

—Selected.

### Senior Notes

2. Talk: "God's Great Woman."—The following is barely an outline from which to draw the characteristics of greatness in woman as God sees them.

The only woman that is called "great" in the Bible is the woman of Shunem. 2 Kings 4: 8. Study her story in 2 Kings 4: 8-38, to discover the characteristics which made her great.

1. She was a godly woman and one of faith.
  - a. In recognizing a man of God. Verse 9.
  - b. In expecting God to raise her son. Verse 21.
  - c. In her insight into Gehazi's character, and her insistence that Elisha himself come to raise her son. Verse 30.
- Contrast her quiet faith and assurance in a time of tragedy with the despair of a godless woman.
2. She was hospitable and a home maker. Verses 10, 11.
  - a. She was content to dwell humbly among her neighbors, serving them as best she could. Verse 13.
3. She was a devoted mother. Verses 19, 20.
4. She had great courage.
  - a. Instead of giving way to weeping, she prepared for action. Verses 21-30.
5. She was grateful to God for His blessing. Verse 37.

Recitations: Nos. 3, 5, 8, 9.—These are all supplied, but two of them (Nos. 8 and 9) are especially suitable for Juniors, even a very small tot should be given the latter. The Junior superintendent should take special care to have these thoroughly prepared.

6. Talks: "That Is Mother."—These should be a series of one-minute talks. They should be personal tributes. As you ask your different members to prepare these,—and don't forget to have one or two of the older Juniors help in this exercise,—appeal to them to give a picture of "Mother" out of their own lives.

The following paragraph may be read as a sample. It is submitted simply to give an idea.

The long, long hard days filled with never-ending tasks,—the great basket heaped with snowy clothes on wash day, the pans of bread and pies and cakes that invite the hungry boy just out of school on baking day; and mother, tired mother sinking into an easy chair only to get up to hunt for the lost mittens or sew on that button yanked off in a scuffle, and always with a smile. That was mother. We took it all as a matter of course, her uncomplaining service showered upon a group of thoughtless children. We took it all with hardly a Thank you, and still she gave. That was mother.

The following is a paragraph from the Missionary Volunteer leaflet, "Your Mother," No. 60. This whole leaflet would be especially appropriate to read should you not be able to get the original tributes to mothers prepared by your own members. Order through your Bible House, price, 1 cent.

"The little wooden rocker in the kitchen. Your mother with a bowl of bread and milk and blackberries, feeding her brood. One bite apiece around the circle; then back again, to begin over.

"Me next, mother!"

"No; me! me! It's my turn!"

"Children! children! This bite goes to neither of you. It is Tom's turn. Here, Tommie, lad. Now you, Sue."

"Your mother was like that—fair, perfectly fair, always."

7. Talk: "Great Men and Their Mothers."—The article by John T. Farris may be used as a basis. Encourage the one preparing this to get further material.

10. Reading: "A Mother's Influence."—Tell more than is given of the accomplishments of Robert Moffat in the mission field.

12. A Mother's Reading: "To MY Boy."—Ask some mother to read this poem as an introduction to the responses.

13. Responses.—Pass the following questions out the week before, keeping a record of the question and the person to whom it is passed. Then call upon each to answer his question at the close of the meeting:

1. How can we best honor our mothers?
2. Explain five proper rules of etiquette to be observed in the home and on the street in the treatment of mothers.
3. What ways can you suggest to prolong her life?
4. How can you best show your love for mother when away from her?
5. How can you make her your chum?

## Great Men and Their Mothers

WHEN David Livingstone was a boy at home, he did all he could to lighten his mother's work, generally sweeping and cleaning for her, "even under the doormat," as she gratefully recorded, with the thoroughness which never left him. "Happily for us all," says Thomas Hughes, his biographer, "no character is without its weak side, and even David would say, 'Mother, if you'll bar the door, I'll scrub the floor for you,' a concession to the male prejudice of Blantyre which he would not have made in later life."

Andrew Carnegie was always on intimate terms with his mother. With her he shared all his boyhood joys and sorrows. When he had been working several months as a telegraph messenger boy in Pittsburgh, his pay envelope at the end of one month contained two dollars extra; his wages had been raised.

His first thought was of his mother. "I ran more than a mile to my house," he says. "Crossing the Allegheny River, I could not take the narrow sidewalk, but ran the whole way across on the broad wagon road. Arrived at the little cottage where we lived, I handed my mother the usual \$11.25." Evidently he had determined that he must keep the news over night. "The next morning we were all sitting at the breakfast table, and I said, 'Mother, I have something else for you,' and then I gave her the \$2, and told her how I got it. Father and she were delighted to hear of my good fortune; but, motherlike, she said I deserved it, and then came tears of joy."

The mother of Robert E. Lee was an invalid; and as the father was frequently absent from home for long periods, the boy looked after her most tenderly. His biographer says that, "Discarding schoolboy frolics, he would hurry home from his studies to see that his mother had her daily drive, and might be seen carrying her to her carriage, affectionately arranging her cushions, and earnestly endeavoring to entertain her, and gravely asserting that, unless she was cheerful, she would derive no benefit from her airing. In her last illness he mixed every dose of medicine she took, and he nursed her night and day."

Abraham Lincoln was never tired of telling of the debt he owed to his mother. "God bless my mother," he once said to his law partner; "all that I am or ever hope to be I owe to her."

Henry Drummond's loyalty to his mother was evident to all the friends of his boyhood. He delighted to be in her company. He told her all his plans and purposes; the thoughts which were locked away securely from all others were revealed to her. When, at twelve, he left home, he began his weekly letters to her, which were continued to the end of his life. He planned to have a message reach her every Saturday night if it was at all possible. She would be looking for it, he told himself, and she must not be disappointed. . . .

When Thomas Carlyle's mother was nearing the end of her life, he sent her this letter, which told of the beautiful years of their love:

"Dear old mother, weak and sick and dear to me, what a day this has been in my solitary thought! for, except a few words to Jane, I have not spoken to any one, nor, indeed, hardly seen any one, it being dusk and dark before I went out—a dim, silent Sabbath day, the sky foggy, dark with damp, and a universal stillness the consequence; and it is this day gone fifty-eight years that I was born. And my poor mother! Well, we are all in God's hands. Surely God is good. Surely we ought to trust in Him, or what is there for the sons of men?"

"O my dear mother, let it ever be a comfort to you, however weak you are, that you did your part honorably and well while in strength, and were a noble mother to me and to us all. I am now myself grown old, and have had various things to do and suffer for so many years; but there is nothing I ever had to be so much thankful for as for the mother I had. That is a truth which I know well, and perhaps this day again it may be some comfort to you. . . .

"May God reward you, dearest mother, for all you have done for me. I never can. Ah, no! but will think of it with gratitude and pious love so long as I have the power of thinking, and I will pray God's blessing on you, now and always, and will write no more on that at present, for it is better for me to be silent."—Rev. John T. Faris, in *"Christian Endeavor World,"* May 5, 1910.

### Mother's Way

TENDER, gentle, brave, and true,  
Loving us whate'er we do!  
Waiting, watching at the gate  
For the footsteps that are late,  
Sleepless through the hours of night  
Till she knows that we're all right,  
Pleased with every word we say—  
That is ever mother's way.

Not enough for her are flowers,  
Her life is so blent with ours  
That in all we dare and do  
She is partner, through and through;  
Suffering when we suffer pain,  
Happy when we smile again,  
Living with us, night and day—  
That is ever mother's way.

—Edgar A. Guest.

### Helpin' Mother

Do you, little girls, find lots of fun  
Helpin' mother?  
Why, I'm most sorry when the work is done,  
Helpin' mother!  
She hugs me up tight, and says that's all right  
If I didn't just get that big dishpan real bright;  
That makes me go at it with all of my might,  
Helpin' mother?

Do you take your cap an' broom, an' go  
Helpin' mother?  
Are you often busy when she "doesn't know,"  
Helpin' mother?  
Oh, I'm sure if you knew the joys that're in it,  
You'd set your mark and you soon would win it,  
An' it wouldn't be long before you'd begin it,  
Helpin' mother!

—M. L. J., in *Our Little Friend*, June 2, 1923.

## I Believe in My Mother

(An article from a Boy's Creed)

P. R. HAYWARD

I BELIEVE IN MY MOTHER.

I BELIEVE IN HER LOVING HEART. She has been to me through all the years the one who, no matter what my mistakes and my awkwardness, has given me without stint the full measure of her affectionate devotion. She has loved me when I grieved her, when I must have been a disappointment to her, when I have been ugly and ungainly, and always when other things failed I have been certain that the shelter of her love would not fail me.

I BELIEVE IN HER ENDURING FAITH. She has never ceased to believe that her children would do the right thing and be the right kind of children under all circumstances, and that faith of hers in us has risen up before us in the face of many a temptation and helped us to stand true.

I BELIEVE IN HER BOUNDLESS HOPE. Even when I have failed her, she has ever looked into my face and called with her own hope to the good that was buried in my heart, and set it again upon the throne of my life.

I BELIEVE IN HER CONQUERING COURAGE. I have never seen her daunted or defeated. She has never struck her sails to fear. When the battle goes hardest and her physical strength seems at the lowest ebb, then it is that she summons the unconquerable powers of her soul, and keeps on and on until the unselfish purpose in her heart has been realized.

I BELIEVE IN MY MOTHER.

### A Mother

WHEN God looked down upon the earth  
And chose to put new blessings there,  
Gifts from above  
To show His love,  
And lighten earthly joy and care,  
He gave the sky the sunset glow;  
Gave fragrance to the lily's blow;  
Gave laughter gay  
To children's play;  
And then to every yearning soul  
He gave that gift of tenderest worth—  
A Mother.

The lily's sweetness is forgot,  
And sunset splendors fade to gray;  
But fresh and dear,  
Through changing year,  
Through quiet night, or eager day,  
The love of her we love the best  
Lives closely shrouded within each breast.  
Bless Heaven for—  
A Mother.

—Sarah N. Latham.

### To My Boy

Do you know that your soul is of my soul such part,  
That you seem to be fire and core of my heart?  
None other can hurt me as you, dear, can do,  
None other can please me, or praise me as you.

Remember this world will be quick with its blame,  
If shadow or stain ever darken your name.  
Like mother, like son, is a saying so true,  
The world will judge largely of mother by you.

Be yours then the task, if task it shall be,  
To force this proud world to do homage to me;  
Be sure it will say, when its verdict you've won,  
She reaped as she sowed, for this man is her son.

—Selected.

### Influence of a Mother

YEARS ago Robert Moffat, who became the celebrated missionary, was walking as a lad on the highway of Scotland, and as his mother turned to say good-by to him, she said, "Robert, you must promise me one thing." He was unwilling to do it until he knew for what the promise was to be made. At last his mother said: "Robert, trust me, and give me your word that you will do what I ask"

"Very well, mother," he said, "I will."

And she said, "You are going into a wicked world to live, and you will be far away from your home and your mother. Promise me that you will begin every day with God and close every day in the same way," and he said, "Mother, I will promise." She kissed him, and he says that her kiss influenced him throughout his entire life.

"Mothers must be saints if the homes where they live are to stand against the influence of the world, the snares of the devil, and the awful downward pull of life."—*Young People's Paper*.

## Devotional Meeting for May 16, 1925

Topic: "Thy Will Be Done."

### Senior

1. Bible Study.
2. Reading: "Time and Its Value."
3. Talk: "How to Save Time."
4. Talk: "An Hour a Day."
5. Talk: "Using the Time for God."
6. Recitation: "What Have We Done Today?"
7. Symposium.
8. Close by repeating M. V. Aim and Motto.

### Junior

1. Leader's Talk.
2. Song: "Just for Today," No. 563, "Christ in Song."
3. Superintendent's Talk: "Redeeming the Time."
4. Talk: "What Others Have Done With an Hour."
5. Talk: "Using an Hour for God."
6. Recitation: "What Have We Done Today?"
7. Symposium.

### Notes to Leaders

The program of May 16 comes under the general heading of the series of programs, "Thy Will Be Done," although its real purpose is to deal with the use of time. "Time is the stuff life is made of," writes one famous American. How doubly important is time to the Christian, for he not only realizes that it means opportunity in this life, but it holds the keys of eternity. Christ is expecting His followers to give the message of His soon return to all the world in a very short time. The task demands the best use of every moment.

Many excellent things have been written about the use of time as a means of self-improvement. We have used some such material in the hope that the program committee will see the relationship of the truths it teaches to the call of service given to every follower of Christ. If ever we are to face the responsibility which the gift of time entails upon young people, it should be now. Juniors can be made to realize this too, and it is with hope in mind that the following programs are outlined.

### Special Senior Notes

1. *Bible Study*.—The following texts and outline may be used as a basis. Study and present them in your own way.

Shortness of Time.

Ps. 39: 5; 89: 47; 90: 9, 10; James 4: 14; Rom. 9: 28; Rev. 22: 20.

Using Our Time for God.

Ps. 90: 12; Eccl. 12: 1; Col. 4: 5.

Consecration of All.

Luke 14: 33; 18: 29: 30; 2 Cor. 8: 5; Phil. 3: 8.

3. *Talk: "How to Save Time"*.—The following are a few practical suggestions about saving the moments and making them count. Study them carefully, and add more. The Christian has a higher standard for the use of time than those suggested here, and it would be well to close your talk with some practical suggestions as to how a true follower of Christ makes even leisure time count for eternity.

1. Don't hesitate. Begin at once. When you are through, stop, and begin on the next thing.

2. Don't be too particular about what part of the job you begin with. Other things being equal, do what's under your hand first, and the next nearest thing next.

3. Don't pause between jobs.

4. Don't go from one job to another until the first is done. "Do one thing at a time." It takes time to change your mind.

5. Do your thinking while you're acting, and think about the work in hand.

6. If you have assistants, use them. At first do only what they can't do, and afterward help them out.

7. Do nothing twice. This makes it necessary to do it right the first time.—*Selected*.

4. *Talk: "An Hour a Day"*.—This article is selected from Marden's book; "Making Life a Masterpiece." It, of course, centers around the viewpoint of making the best of oneself. Adapt the principle and the information given to the Christian's viewpoint,—that of the best preparation for service in God's cause. The higher and broader the motive actuating careful use of time, the more valuable does time become; and especially is time a challenge to the Missionary Volunteer whose aim is,

"The Advent Message to All the World in This Generation."

5. *Talk: "Using the Time for God"*.—Base your talk on the section in "Christ's Object Lessons," on pp. 342-346. Quote some of the striking sentences, as, "Of no talent He has given will He require a more strict account than of our time;" and, "It is the duty of every Christian to acquire habits of order, thoroughness, and despatch. There is no excuse for slow bungling at work of any character." Such statements show what God expects of the young man and woman of this day. Close your talk with some practical, positive suggestions on the use of time.

7. *Symposium*.—Pass out the following questions or others similar for answering in the meeting, and encourage informal discussion of each. Ask your program committee to add to the list.

1. Why is "I didn't have time" such a common excuse?
2. Does time pass quickly for you? If so, what makes it?
3. Why do some accomplish more in a lifetime than others?
4. Does the proverb, "I'd rather burn out than rust out," have a bearing on the subject of this program?

8. *Closing*.—Have the Missionary Volunteer aim, "The Advent Message to All the World in This Generation," and the motto, "For the Love of Christ Constrains Us," printed, and put in a conspicuous place during the meeting. The leader should call attention to them and their meaning before asking all to repeat them.

### Special Junior Notes

*Leader's Talk*.—Explain the purpose of the program, and then study some of the texts given in the Bible reading of the Senior Notes. Ask a Junior to read Psalms 89: 4, 7; another to read Psalms 90: 10. Ask another to explain how many years are meant by threescore and ten, and ask him whether he thinks the psalmist's words are true. Few people live to be older than eighty years, and many die long before they are seventy. Life is very uncertain. Ask another to read Psalms 90: 12, and call for some one to tell what it means. Ask several to figure out how many days they have lived. Most of those days have been spent in learning something, the first ones were spent in learning to talk and to walk, etc. But right along with all the other things being learned, if each one was learning about God day after day, he was getting a heart of wisdom. God expects each boy and girl to spend a part of his days learning of Him, for the "fear of the Lord is the beginning of wisdom."

*Superintendent's Talk: "Redeeming the Time"*.—Have some one read Colossians 4: 5. Paul wrote that to the Colossians because he wanted them to be careful how they spent each moment. He wrote to the Romans to walk honestly (Romans 13: 13), not in strife and envying. In God's plan there is no time for angry words, or for lying, or for jealousy. Tell the children in what way Paul redeemed the time. Make it clear what "redeeming" the time means now in the life of the boy or girl of today. Then study the article in the Senior program, "An Hour a Day," and from it draw illustrations to make the boys and girls realize the importance of an hour. Read next note to see that you do not use material needed for that.

*Talk: "What Others Have Done With an Hour"*.—Study the article, "An Hour a Day," and tell in your own words the stories of the young people who used their time to advantage.

*Talk: "Using an Hour for God"*.—Ask four Juniors to study the lives of Joseph, Daniel, David, and Peter, and tell briefly how they used their time to the glory of God. Then appoint a fifth one to make suggestions as to how boys and girls of today may use their time for God.

*Symposium*.—Pass out some of the following questions for answer and discussion in meeting:

1. How many good things could any one do in a day?
2. Does time seem short to you?
3. Do you think time goes quickly or slowly?
4. What did the wise man say about a time for everything? Eccl. 3: 1.
5. Did you ever hear any one make the excuse, "I didn't have time"? and why is it a foolish excuse?

### Time and Its Value

WHAT is the most valuable thing in the world? Gold? No? Diamonds and rubies? Certainly not! Character? Very valuable, indeed, far better than wealth, precious stones, or gold, but not the most valuable. Good health? While good health is an absolute essential in every well-rounded life, and cannot be dispensed with in the winning of any great success,—priceless when measured by its relation to human accomplishment,—even this is not the most valuable thing in the world. What then can it be, transcending in value gold, jewels, character, health? Why, time, of course! For given time, all these other valuable things may be earned, created, built up, developed; but without time, they cannot be produced, and are valueless as possessions. Wealth may take unto itself wings and fly away. Work, skill, and patience will replace it. There are

probably more magnificent gems still buried in the hidden recesses of the earth than have ever been exhumed. Diamonds and rubies lost, stolen, or destroyed, may be recovered or reproduced. Character, though warped, strained, or twisted, may be restored by God's grace; while even good health itself may sometimes be recovered and rebuilt by faithful striving. Time, however, once lost, is gone forever, and no wealth, labor, prayers, entreaties, or regrets can recover it.

Time, unlike money, is portioned out to the average man and woman in fair and equitable measure. Barring accidents,—the unexpected vicissitudes of life,—“threescore and ten” years is the usual inheritance. Furthermore, it is the one thing in life which is forever ahead of us, to grasp, to spend, to use wisely and well if we so choose; but never behind, because, once past, it is neither ours nor another's to be used again,—thenceforth useless, worthless, nonexistent.

What is your attitude toward time? Do you regard it as the greatest wealth of existence? Then carefully hoard its every shining moment, and use it, as it passes, to purchase the maximum it will procure for you. Do you constantly strive with yourself to make an increasingly better use of each passing hour?

Again we repeat, Are you keenly alive to the value of every moment of this supremely valuable inheritance, spending it so wisely and well that when the supply runs low, and shadows lengthen, you can welcome the approach of the very last hour, and cheerfully say, “It was a rich inheritance, and I have spent it well”?—*The Ford Times*.

### What Have We Done Today?

We shall do so much in the years to come,  
But what have we done today?  
We shall give our gold in a princely sum,  
But what shall we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer,  
But what did we speak today?

We shall be so kind in the afterwhile,  
But what have we been today?  
We shall bring each lonely life a smile,  
But what have we brought today?  
We shall give to truth a grander birth,  
And to steadfast faith a deeper worth,  
We shall feed the hungering souls of earth,  
But whom have we fed today?

We shall reap such joys in the by and by,  
But what have we sown today?  
We shall build us mansions in the sky,  
But what have we built today?  
'Tis sweet in idle dreams to bask,  
But here and now do we do our task?  
Yes, this is the one thing our souls must ask,  
“What have we done today?”

—*Nixon Waterman.*

### An Hour a Day

Did you ever realize that all you get out of life, all that it means to you, all of your happiness must come right out of the present instant; that you can never live a second before or a second after? It is only in the present moment you live, and all you do, all you achieve must come right out of that moment.

When we consider that the really creative part of our lives is reduced to a comparatively short time—a very few hours a day for a few years—we get some idea of the preciousness of those hours.

“Time is money” is one of the great maxims of commercial success. Likewise time is education, knowledge, and knowledge is power. “Take care of the seconds and the hours will take care of themselves,” is just as true as “take care of the pennies and the pounds will take care of themselves.” How many people realize that the aggregate time wasted, frittered away, would equip the mind for a profession, would lift one from a life of limitations to a life of practically unlimited advancement? . . .

One hour a day profitably employed, would enable men of ordinary capacity to master a complete science in a short time.

One hour a day for ten years would make an ignorant man a well-informed man. In an hour a day a boy or girl could read twenty pages thoughtfully—more than seven thousand pages in a year, or eighteen large volumes. An hour a day might make, nay, has made an unknown man famous, a useless man a benefactor to his race. Think of the mighty possibilities of two, four, yes, even six hours a day that are often thrown away by young men and women in frivolous amusement!

Thousands of young men in England who had great admiration for Gladstone, who looked on him as fortune's favorite, a wonderfully “lucky” man, did not realize that one great secret of his success was to be found in his indefatigable use of time. What wealth, what untold riches lived in fragments of time for this man, who, though next to the queen in directing the destinies of a mighty nation, would never allow himself to be without a book or a paper in his pocket, lest some precious moments might slip away from him unimproved! What would he not have given for the thousands of days the Englishmen who envied him threw away! . . .

Unfortunately, most people think that an education without schools, academics, or colleges is impracticable or impossible. But there is an opportunity for a college education or a good substitute for it for the poorest boy or girl in the humblest home in America. If a Lincoln could so educate himself that foreigners who met him were impressed with his wide knowledge and comprehensive grasp of subjects; if this boy, who never saw more than a dozen books before he was nearly grown to manhood, could wring the equivalent of a university education out of an inhospitable environment in the wilderness, what cannot the poorest boy, with the manifold advantages of today, accomplish! If a deaf, dumb, and blind Helen Keller could get a college education, what is not possible for boys and girls with unimpaired faculties and with health and strength and unnumbered opportunities?

Are your disadvantages any greater than Helen Keller's, your environment more discouraging than Abraham Lincoln's? . . .

Alfred Trombetti, one of the greatest living philologists, laid the foundation of his greatness when, as a barber's boy, working at a wage of one franc a week, in Bologna, Italy, he mastered English, French, German, Latin, Greek, Arabic, and Hebrew during the evening hours when others rested or amused themselves.

A young woman in Waterloo, Iowa, whom poverty had compelled to be a “field hand” from the age of seven to fourteen, and who, from the age of fourteen to twenty-four, carried the household burdens of a family of twelve, devoted her scant spare hours to preparing herself for college. She is now a practising physician of such ability that her income amounts to twenty thousand dollars a year. . . .

We hear a great deal about the rich getting all the good things in the world and the poor getting little or nothing, but the Creator has made it impossible to monopolize the things which are of the greatest value to human beings. There is no monopoly of time. The poorest slave has just as long a day, just as long a year, as the most powerful monarch. The richest men in the world, the greatest, and the most powerful kings of industry could not purchase a single second of time from the most miserable wretch that crawls in rags.

Accomplishment cannot exceed one's inherent efficiency. No matter what investment you may make in life, there is none so satisfactory as self-investment in growth, coining bits of leisure into knowledge and power.—*Marden, in “Making Life a Masterpiece.”*

### Devotional Meeting for May 23, 1925

As there are five Sabbaths in May, one is left unprovided for. How about your goals? Are any lagging and needing special promotion?

Perhaps an evening devoted to studying ways and means of Christian help work and the needs of the neighborhood would be profitable. Perhaps a special study on prayer and the reading of God's Word will encourage all to be more consistent in personal and private devotion. Study your needs, then plan and work. No program can be successful without careful work and prayer.

## Devotional Meeting for May 30, 1925

### Senior

Topic: *An Hour With Whittier.*

1. A Bible Poem.
2. Announcements and Remarks.
3. Hymn: "A Present Help," No. 458, "Christ in Song."
4. Talk: "Training for Service."
5. Nature Poems: "A Dream of Summer," and "The Corn Song."
6. Hymn.
7. Talk: "The Harvest."
8. Poems of Service and Consecration.
  - a. "The Vaudois Teacher."
  - b. "The Call of the Christian."
  - c. "Forgiveness."
  - d. "The Cross."
9. Poems of Trust.
  - a. "My Psalm."
  - b. "The Eternal Goodness."
  - c. "At Last."

### Junior

Topic: *Singing His Praises.*

1. Hymns of Praise.
2. A Bible Song.
3. Leader's Remarks and Announcements.
4. Special Music.
5. Talk: "A Great Deliverance."
6. Reading: "A Song of Deliverance."
7. Talk: "A Great Victory."
8. Reading: "A Song of Victory."
9. Superintendent's Talk: "Reminders."
10. Roll Call: "Songs of Praise."
11. Recitation: "Hymn of Praise."

### Senior Notes

We have had repeated requests for a program of poetry, and verse has played an important part in the songs of those who loved and feared God. The simple life of Whittier, his strong faith in God, and his fearless espousal of a cause he felt to be right, made him a poet whose verse breathes trust and fidelity to God. A Sabbath hour spent with him, reading again his utterances of faith and thankfulness to God, cannot help but leave us better for having heard them once more. The longer the time spent in preparation of such a program, the more helpful it will be. Assign parts in time to have them memorized thoroughly.

1. *A Bible Poem.*—Take a copy of the Revised Version, and notice the proportion of the Bible written as poetry. Choose one of your favorite Bible poems to read to the society.

3. *Hymn: "A Present Help."*—Notice that this poem was written by Whittier. If some one can read it well before it is sung, the beautiful sentiment of the words will be more fully appreciated.

4. *Talk: "Training for Service."*—This should be a brief sketch of Whittier's early life. Every public library, no matter how small, contains a biography and the works of Whittier. The person preparing this should read a more complete account than space permits here. The following bare outline is given as an aid to those who may be deprived of library privileges:

John Greenleaf Whittier was born on Dec. 17, 1807, in a lonely farmhouse of Haverhill, Mass. His parents were Quakers, and as he came to choose for himself, he received the God of his father as his own in simple, quiet faith touched with a love for his human brothers which later became a passion of his life. The farm was rocky, and the living wrung from it scanty. As a young boy, Whittier was called upon to perform labor that undermined his health, and left him with a delicate constitution. Yet it was a simple, natural life he lived, the picture of the laborious father of few words, the kind-faced mother whose wondrous story telling opened new worlds to her gifted boy, the gracious maiden aunt, the uncle "rich in lore of fields and brooks," the elder sister plying her task, the youngest and dearest sister of the household,—all form a homely scene, dear to the hearts of those who prize the sacredness of home and hearth.

Whittier had little time for schooling. Country school terms of those days were only three months long, but he loved to write, and early displayed a knack at rhyming. It was this that led him to write verse. A schoolmaster once read to him some of the homely poetry of Robert Burns. Up to this time his versifying had been but a pastime, but from now on it became a passion, with a hidden dream in his heart that he, too, might become a poet.

His sister appreciated what he had done, and fondly numbered her brother among the world's geniuses. Unbeknown to him, she sent a poem of his to a paper of which William Lloyd Garrison was the editor. It was published, but that which was of even greater influence in his life was the fact that Mr. Garrison took the time to look up the unknown poet. Due to his encouragement, Whittier found means to work his way

through school, partly by making ladies' slippers, sometimes by teaching, until he had the foundation needed for a literary life.

His love for the quiet home life of the New England country never dimmed, and much of his poetry shows a love of nature and an appreciation of the bountiful gifts of God in seedtime and harvest.

5. *Nature Poems: "A Dream of Summer."*—This is given in the GAZETTE, and is one of the nature poems which teach a beautiful lesson. The other one suggested is a harvest song of appreciation for the golden corn. It is also appropriate. Any of Whittier's poetical volumes would contain it.

6. *Hymn.*—Whittier wrote many hymns. This one, perhaps, is not so familiar as the first. The words given here are set to the tune of "Elton." Try to find it in some hymn book you may have.

"Dear Lord and Father of mankind,  
Forgive our feverish ways;  
Redeem us in our rightful mind;  
In purer lives Thy service find,  
In deeper reverence, praise.

"In simple trust like theirs who heard,  
Beside the Syrian sea,  
The gracious calling of the Lord,  
Let us, like them, without a word,  
Rise up and follow Thee.

"Breathe through the heats of our desire  
Thy coolness and Thy balm;  
Let sense be dumb, let flesh retire;  
Speak through the earthquake, wind, and fire,  
O still small voice of calm!"

7. *Talk: "The Harvest."*—This should be a brief sketch of the poet's later years. Again space demands that the one preparing this seek a more complete account.

Just at the time when Whittier's genius of poetry was beginning to be recognized, he turned from a life of appreciation and popularity to espouse the cause of the slave. His soul revolted at the thought that one human being should own another. He shrank from the tales of cruelty which came to his ears, and determined to use his pen in behalf of the downtrodden. Some of his strongest poems were written at this time. His activity brought him into prominence, and he even sat for a while in the Massachusetts Legislature. He faced mobs with courage and equanimity, and even a sense of humor. Once when some of his writings were threatened because of the attack of a proslavery mob on his office, he donned the clothes of a Southern gentleman, mingled with the rioters, and saved his editorials.

But when the unhappy war was over and every slave was free, Whittier returned to his quiet New England home, where poverty still demanded rigid economy. What was the result to the poet of his mingling in the strife of the world? It had broadened and deepened his nature, tinged his verse with a new sympathy, a greater kindness toward all, and a new confidence in the God whose great purposes are right. The poetry of his later life deals largely with the call of God to a man's soul, and a trusting, childlike faith in Him.

Nos. 8 and 9. *Poems of Service and Poems of Trust.*—"The Vaudois Teacher" is easily obtainable from any volume of American poems. It was written to show how the consecrated Waldensian missionaries spread the gospels in times when to preach it would have met instant death. Such an explanation should be made.

"The Call of the Christian" is very fine for this group of poems. Any volume of Whittier's poetical works would contain it.

The poem "Forgiveness," given here, breathes a spirit which must possess the heart of any servant of God.

"The Cross" is another short poem especially appropriate, but which space forbids our printing.

"My Psalm," here given, is worthy of the most careful and artistic preparation. Its faith will be a benediction to the program. The poem, "Eternal Goodness," is just as beautiful and soul searching, but too long to print here. Study it and use it in your program. Surely the community harbors a volume of poetry which contains it.

The following stanzas from it are given with the hope that they may encourage you to find and use it all:

"O Friends! with whom my feet have trod  
The quiet aisles of prayer,  
Glad witness to your zeal for God  
And love of man I bear.

"And so beside the silent sea  
I wait the muffled oar;  
No harm from Him can come to me  
On ocean or on shore.

"I know not where His islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond His love and care.



"O brothers! if my faith is vain,  
If hopes like these betray,  
Pray for me that my feet may gain  
The sure and safer way.

"And Thou, O Lord! by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee!"

If preferred, one number of the program might be quotations from Whittier's poems with comments. For instance, the above selection may be used that way, if the whole poem cannot be obtained.

The following are familiar, and preach a sermon in themselves:

"For of all sad words of tongue or pen,  
The saddest are these: 'It might have been!'"

"Ah, well! for us all some sweet hope lies  
Deeply buried from human eyes;

"And, in the hereafter, angels may  
Roll the stone from its grave away!"

"Thine was the seed-time; God alone  
Beholds the end of what is sown;  
Beyond our vision, weak and dim,  
The harvest-time is hid with Him."

### Junior Notes

The Whittier program, while hardly appropriate for Juniors, shows how much song and poetry is used in the true worship of God. With this thought in mind, plan a Junior program of praise, using as a basis the praise songs of the Bible. Have a stirring song service. Children love to sing Nos. 284, 226, 852, 276, and 248, in "Christ in Song." Have the children select others.

2. "A Bible Song."—Read in concert the ninety-sixth psalm.

3.—*Leader's Remarks and Announcements.*—This is an opportunity for the leader to tell the purpose of the program. Boys and girls are likely to take too many things for granted. What are some of the blessings you receive from God every day? Do you ever thank Him for the common, everyday things?

5. *Talk: "A Great Deliverance."*—Ask some Junior to tell the story of the Israelites passing through the Red Sea. Tell how that great army of Egyptians, with their chariots and horses, followed closely behind. Tell of the mountain on one side and the sea on the other, and then how, when Moses lifted up his rod at the command of Jehovah, that vast company went through on dry land. Tell how the Egyptians tried to follow, but how with all their fine chariots and fast horses they could not keep pace with the little children of the vast throng which God was protecting. Describe the rushing back of the waters and the joy of the people as they realized they were safe. The children clapped their hands and sang and laughed, and then Moses led the children of Israel in a great song. I suppose they waved palms. Miriam took up her timbrel, and led the women as they danced for joy.

6. *Reading: "A Song of Deliverance."*—In Exodus 15:1-18 is the song that the Israelites sang. For young societies, use only a part of it. Have at least two take part, and read alternately. In olden days these verses were chanted back and forth by groups, Moses leading the men and Miriam the women. Those taking part should be drilled carefully. The song will lose its beauty if stumblingly read.

7. *Talk: "A Great Victory."*—Tell how, after the Israelites had possessed Canaan, they forgot their heavenly Father, and the heathen pressed in on them. Tell how Jabin, the king of Canaan, had driven the people from their homes, and how Deborah, the prophetess, called them to rise up. Tell how Sisera, the heathen general, was killed, and the hosts of the enemy scattered. Study Judges 4 and tell the story in your own words.

8. *Reading: "A Song of Victory."*—Judges 5 is the song Deborah and Barak, sung after Israel had been delivered. Ask two Juniors, a boy and a girl, to read it's. They should recite together verses 1-5, then let the girl read verses 6-9; the boy, verses 10-12; together, verses 19-23; the boy, verses 24-27; the girl, verses 28-30; together, verse 31. This needs careful preparation and rehearsing, to be well done.

9. *Superintendent's Talk: "Reminders."*—The following is but an outline: Why do you suppose these stories of great deliverances are given us? Have you ever escaped from Egypt? God tells us those things happened for examples to us. In Bible language, Egypt represents sin and temptation. Did you ever resist temptation? Did you thank God when He kept you from doing something wrong? The Israelites sang psalms of praise.

What are some of the Father's gifts that we accept every day? I heard of a man who never had a chance to learn to read. Think of all the pleasure and usefulness to which he was a stranger! God gives us power to learn.

Suppose we were never allowed to sing or laugh. There wouldn't be much fun in living. Suppose we couldn't hear the birds or pick the flowers. God gives us those things for our enjoyment. Have you ever said, "Thank you"? God says, "No good thing will He withhold from them that walk uprightly." What good things has the heavenly Father given you? David says, "I will bless the Lord at all times: His praise shall continually be in my mouth." David wrote that at a time when he was being chased from place to place by Saul, who was determined to take his life.

Introduce the Roll Call. What do you have to be thankful for? Ask each one to name the blessing for which he feels most grateful to God or to quote a verse of praise from the Scripture. Call on some Junior, who in turn is to call on another, until each has had a turn.

### Hymn of Praise

O HAPPY hearts, sing praise to God,  
Who lives and reigns on high,  
Whose blessings fall on all mankind,  
Who hears the prisoner's sigh!  
Come, let us lift our hearts in love,  
And worship at His throne,  
And to the farthest ends of earth,  
His wonders great make known!

Oh, glorify the Lord with me,  
Oh, tell His praise abroad,  
Sweet songs of gladness ever raise,  
To blest Jehovah God!  
Make known His mercies to mankind,  
Till heathen hosts arise,  
And join in holy hymns of joy,  
That thrill through waking skies!

— Louise H. Bowman.

### A Dream of Summer

BLAND as the morning breath of June  
The southwest breeze play;  
And, through its haze, the winter noon  
Seems warm as summer's day.  
The snow-plumed Angel of the North  
Has dropped his icy spear;  
Again the mossy earth looks forth,  
Again the streams gush clear.

The fox his hillside cell forsakes,  
The muskrat leaves his nook,  
The bluebird in the meadow brakes  
Is singing with the brook.  
"Bear up, O Mother Nature!" cry  
Bird, breeze, and streamlet free;  
"Our winter voices prophesy  
Of summer days to thee!"

So, in those winters of the soul,  
By bitter blasts and drear  
O'erswept from memory's frozen pole,  
Will sunny days appear.  
Reviving hope and faith, they show  
The soul its living powers,  
And how beneath the winter's snow  
Lie germs of summer flowers!

The night is mother of the day,  
The winter of the spring,  
And ever upon old decay  
The greenest mosses cling.  
Behind the cloud the starlight lurks,  
Through showers the sunbeams fall;  
For God, who loveth all His works,  
Has left His hope with all!

— J. G. Whittier.

### Forgiveness

My heart was heavy, for its trust had been  
Abused, its kindness answered with foul wrong;  
So, turning gloomily from my fellow men,  
One summer Sabbath day I strolled among  
The green mounds of the village burial place;  
Where, pondering how all human love and hate  
Find one sad level; and how, soon or late,  
Wronged and wrong-doer, each with meekened face,  
And cold hands folded over a still heart,  
Pass the green threshold of our common grave,  
Whither all footsteps tend, whence none depart,  
Awed for myself, and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling I forgave.

— J. G. Whittier.

### My Psalm

I MOURN no more my vanished years;  
Beneath a tender rain,  
An April rain of smiles and tears,  
My heart is young again.

The west winds blow, and, singing low,  
I hear the glad streams run;  
The windows of my soul I throw  
Wide open to the sun.

No longer forward nor behind  
I look in hope or fear;  
But, grateful, take the good I find,  
The best of now and here.

I plough no more a desert land,  
To harvest weed and tare;  
The manna dropping from God's hand  
Rebukes my painful care.

I break my pilgrim staff, I lay  
Aside the toiling oar;  
The angel sought so far away  
I welcome at my door.

The airs of spring may never play  
Among the ripening corn,  
Nor freshness of the flowers of May  
Blow through the autumn morn;

Yet shall the blue-eyed gentian look  
Through fringed lids to heaven,  
And the pale aster in the brook  
Shall see its image given;

The woods shall wear their robes of praise,  
The south wind softly sigh,  
And sweet, calm days in golden haze  
Melt down the amber sky.

Not less shall manly deed and word  
Rebuke an age of wrong;  
The graven flowers that wreath the sword  
Make not the blade less strong.

But smiting hands shall learn to heal—  
To build as to destroy;  
Nor less my heart for others feel  
That I the more enjoy.

All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told!

Enough that blessings undecieved  
Have marked my erring track;  
That wheresoe'er my feet have swerved,  
His chastening turned me back;

That more and more a Providence  
Of love is understood,  
Making the springs of time and sense  
Sweet with eternal good;

That death seems but a covered way  
Which opens into light,  
Wherein no blinded child can stray  
Beyond the Father's sight;

That care and trial seem at last,  
Through memory's sunset air,  
Like mountain ranges overpast,  
In purple distance fair;

That all the jarring notes of life  
Seem blending in a psalm,  
And all the angles of its strife  
Slow rounding into calm.

And so the shadows fall apart,  
And so the west winds play;  
And all the windows of my heart  
I open to the day.

—J. G. Whittier.

### Missionary Volunteer Programs for Advanced Schools

#### For Week Ending May 2

As Africa is the land of Missionary Volunteer endeavor for 1925, the mission study for the year centers about that continent. Why not let the mission band and especially the African section of the band take the responsibility of preparing and giving this program?

#### For Week Ending May 9

Mother's Day is one deserving the loyal support of every young person. The sentiment which clusters around that name may well crystallize into a program of song and poetry. Emphasize the duty which should be the pleasure of each student away from home, to write regularly and often.

#### For Week Ending May 16

"*Thy Will Be Done*" (The Christian and His Time).—Perhaps in no place does the right and wrong use of time become more prominent than in the lives of students. Young folks are apt to fritter away more time than do those bearing the graver responsibilities of life. Develop this program from the angle of the responsibility which such opportunities as students receive entails upon them for the use of time.

#### For Weeks Ending May 23 and 30

The Whittier program would be especially attractive to college students. I would suggest that, if used, it be shoved forward so that it will not come at the time of closing recitals, examinations, and exercises.

### Suggestions for an Original Program

ONE very successful program given in a society, centered about a list of questions handed out to various members. No material or references were suggested, but the thought and originality displayed made it one of the best programs I ever attended. It was a study on Bible characters.

It was understood that the one supreme character of the book — Jesus — was not to be used. The questions were as follows:

1. What Bible character would you choose as a teacher?
2. Whom would you choose as a traveling companion?
3. Whom would you choose as your employer?
4. Whom would you choose as a confidant?
5. Whom would you choose as your judge?
6. Who do you think would make the best pastor?
7. Whom would you like for a roommate?

The character sketches were excellent, and the reasons set forth for the choices good. The following paragraphs are only a part of one of the shortest, and are given here as a suggestion:

When I was very small, I was given a book entitled, "The Story of Joseph." This book told in a very simple and interesting manner the story of Joseph's life. It had many pictures in it, which I liked to look at as I tried to visualize the many incidents related. I read the story many times, and it always had a fascination for me.

Perhaps it is for this reason that Joseph has become one of my favorite characters in Bible history. I have often thought he had as much reason as one could have for becoming discouraged and disheartened. However, we read in "Patriarchs and Prophets" that "Joseph's real character shines out even in the darkness of the dungeon." It was because of his faithfulness that God was able to work through him to bring to the heathen idolaters a knowledge of Himself.

So in trying to decide for whom in the Bible I should like to be a stenographer, I have decided to choose Joseph. Of course, I have no way of knowing whether or not he would speak correct English,—I suppose he spoke Egyptian and Hebrew,—or if he would be a very speedy dictator, too slow, or just moderate, as I would prefer. However, I am quite sure he would be considerate and forgiving, if need be. I believe from what I read concerning him that he would be very pleasant to associate with.—Katie Farney.

NOTE.—Relying on local information, the January GAZETTE published the price of a planisphere as 50 cents. J. L. Hammett Co., Cambridge, Mass., who carry these, informs us that present prices are: 5-inch size, prepaid, 75 cents; and 10-inch size, prepaid, \$2. Any one who wishes to become acquainted with the starry heavens, will find this map, which can be adjusted to fit any time of year, a valuable help.