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Church Officers' General Instruction Department

Special Appointments for July

Home Missionary Day July 4
Midsummer Rally Day Offering July 18

Districting a Conference

Does It Mark an Advance in Our Work?

WHEN we look back upon our work of forty or fifty years ago and compare it with the work of today, it is evident to all of us that times have certainly brought about decided changes in our methods of labor. In those early days, when the message was new and churches few, our men could pitch a tent at almost any country crossroads or in the small towns, and succeed in raising up a church. In later years, however, the country and village population has been drifting into the cities or large towns, so that many of these little country and small-town churches have either broken up entirely or lost so many members by removals and deaths, that they are scarcely able to maintain themselves as organizations. It is really out of the question to think of attempting to revive them by holding another tent effort. Our preachers would not get the crowds they did at first; then, too, we want our workers to be carrying the message into the large unworked cities, so soon to be visited with destruction.

Early Churches Expected to Remain Intact to the End

Many churches were raised up in the early days with the thought firmly in the minds of the brethren who organized them, that they would continue to thrive until Jesus appeared. They had no thought that time would continue as it has, or that these churches would be crippled by death and removals as they have been. The story of churches' dwindling in membership, can be verified in every part of the United States. It is not the result of a lack of interest in the message, or the result of an apostasy, but it is the logical outcome of conditions arisen during past years, conditions our brethren in the early days could not foresee. For many years in the history of our work, efforts were confined to raising up churches in country places and towns, while the large cities were neglected. In many of our conferences today, a large number of their churches are in the towns and country districts. While it is true that in many cases the larger part of the conference membership is in the city churches, nevertheless there yet remains in every conference a large list of believers, resident in the smaller places.

Our ministers and Bible workers have gone into the cities, because the Lord has given distinct messages directing them there, in order that these places may receive the message before probation closes. With a dwindling church membership in the smaller churches, the question arises, What can a conference do to encourage these small churches to keep the torch of truth ablaze, or even to hold their own in membership, while at the same time maintaining strong financial support of our mission work abroad as well as at home?

The Rise and Growth of Our Foreign Missions Movement

In the early days, we heard very little about foreign missions. It was not until 1874 that our first missionary, Elder J. N. Andrews, sailed for Europe. The writer well remembers, when a little boy, of the enthusiasm aroused in our Sabbath schools over the sailing of the good ship "Piteairn" to island fields. Even at that time we knew but little about foreign mission work, for our vision of the world's need of this message was indeed limited. With only a very dim vision of the foreign fields before them, with most of the work for souls in America being centered upon the towns and country districts, while great cities lay unentered, with only a small working force compared with what we have today, naturally no strong appeal was made for offerings as is demanded at the present time. With no strong foreign or home missions program on in those days, and very few cities entered by the workers, the ministers could devote nearly all their endeavors to raising up new churches. These churches were soundly established in the tithing system, and urged to give offerings to the cause. However, our work had not reached the proportions in foreign lands where it seemed necessary to call for any definite amount to be given weekly. This left our ministers quite free to hold meetings and to give themselves more fully to the study of the Word.

Our work abroad, the last twenty years, has grown by leaps and bounds, while missionaries have been sent out by the hundreds. It has been during this time, that our workers have been concentrating on the cities of America, in harmony with the instruction in the spirit of prophecy. The supporting of our foreign mission work in these days of heavy expense, cannot be carried out on the small offering basis of former years, but calls for a real sacrifice from our faithful people each week. Since the drift of population has been toward the cities, many of our members have moved there, in order to secure work at higher wages. These conditions have made it necessary for our brethren to do all in their power to build up strong churches in these cities, so that the laymen there can help to carry the message from door to door, as well as becoming strong financial supporters of our world-wide work. Where so much is at stake in each large city, with thousands upon thousands yet unwarned and a church of Seventh-day Adventists to be kept imbued with the thought of giving the message to their unwarned friends and neighbors, while at the same time the General Conference in its foreign mission work must actually depend upon such churches for strong financial support in behalf of our missionaries, surely it is necessary that some one be located in these centers of population, to see that all this is carried out, and that new converts are gathered in.

The Problem of Entering the Large Cities and Maintaining Our Smaller Churches

But even with this situation, I do not believe it is necessary that the smaller churches in a conference be permitted to die. Neither do I think for one moment that because the call of the city church is urgent, a minister should be so tied up that he cannot at some time of the year, get away long enough to conduct one or more efforts in some of the unentered near-by cities or towns. To say that this could not be done, would be merely to establish settled pastors in certain places, leaving

them there indefinitely, while other cities would remain unworked, and small churches without pastors would be permitted to die. Surely, such a policy would soon mark suicide for any conference as far as membership and finance are concerned.

There must be some solution to this problem. These large city churches cannot with safety be abandoned, neither can we grow by standing still. New cities and towns must be entered, while at the same time our city churches are to be kept strong. If this problem can be solved, we believe our work at home will take a mighty leap forward in a short time. The writer is convinced, by both experience and observation, that it cannot be done by moving our ministers out of one large city and sending them to another place a long way off, while the first church is left to go down. In a short time the first church would lose out in both members and finance as much as the new church would bring in, or more. I have seen this course pursued, in the desire to create new churches, so far that large churches in important centers were left to themselves, with the result that the conference so suffered financially that it could not maintain its work on the funds coming into its treasury.

When the writer was asked to take the presidency of the combined Eastern and Western New York conferences (now known as the New York Conference), in the autumn of 1922; he faced the task that all conference presidents in large territories face: How to keep the city churches strong, and to extend help to the many smaller churches scattered throughout the conference, and at the same time to keep in mind the necessity of entering new territory and raising up new churches. So much time during this two-year organization period of the new conference has been taken up in getting things into good working order, as well as building up the finance and clearing up debts on the conference and school, that we have not had the time to develop the plan I am about to mention, as we had hoped to do. However, enough has been accomplished to convince us that there is merit in it, and we believe, if properly worked, holds the solution to our problem.

Dividing the Conference Into Districts, and Its Results

We have a conference covering an area of about 40,000 square miles with fifty-four churches scattered from one end of the State to the other. We decided that the only way the field could properly be worked, would be on the plan of dividing it into districts, with a minister acting as superintendent over each district. We first divided it into nine districts, but since have added one more. In each district we selected a certain leading city, a strategic point in that district, to become its center for the time being. With this leading city as the district center, we included anywhere from three to six churches in the arrangement, the whole constituting the district; thus each district consists of several churches, also many unworked towns and cities in its area, with a strategic city as the central base and its church a strong supporting factor.

A minister lives in each district center, and is not only held responsible for the success of the church where he lives, but is also expected to help the other churches in his district to make good in soul-winning, Big Week, Harvest Ingathering, and all other campaigns. It places upon him a burden to help other churches, thus helping him to see that we have a duty to our sister churches. This worker not only meets at regular intervals with the churches under his care, but visits the homes of our people in his district, prays with them, endeavors to encourage them, have them take the *Review and Herald* and other papers, and also is prepared to help them in the selection of church officers, goes out with them on field days, looks after baptisms, comforts the sorrowing, officiates at funerals, etc. In addition to this, he holds efforts in a tent, a hall, or a church, first in one city and town and then in another. He does this and still keeps a strong grip on the home base. If it should become clear to all that the time has come to move the worker and his family to some other center in the district, this can be done in a careful way, without disrupting the work in the place he leaves. He is never too far away to return occasionally and give assistance to the church where he formerly resided. In several places in our conference during the last year, district superintendents have launched out into new cities and towns in their districts. In at least two of these we hope

for new churches very soon, while in others a good work is going on.

We are hoping to keep up this good work. The interesting part about it is that we are entering some new territory, without having this advantage offset by losing what we have already gained elsewhere. Then, too, it has given more ministerial help to the little churches that needed help, for if they had to depend wholly on the visits of a conference president, some of them would wait a long time. This district plan makes strong men of our ministers. And the added strength given to the churches, encourages them to give more liberally to missions.

The Conference for Two Years Reaching Its Missions Offering Goal

During 1923 and 1924 this conference not only reached its 60-cent-a-week goal each year, but in the two years combined, turned into the General Conference treasury a surplus of nearly \$14,000. Its tithe increased proportionately, while many thousands of dollars have been raised for improvements on its school and the paying of debts on the same. Instead of operating at a loss, the field is operating with a safe working reserve in its treasury. Of course, we cannot with safety say that the mere machinery in this district plan, will in itself, bring about these splendid results. It may be possible to have all this and then fail.

First of all, we need in each conference, bands of workers with hearts knit together in unselfish Christian service. Where self gets in, this district plan will fail. But if all the workers pull together, the conference president believing in his men and standing back of them, then under God we not only can hold what we have, but can enter new fields. This plan we firmly believe, if faithfully followed all over this country by workers who are not afraid to do hard work, will not only add new members, but will increase the finance at home, and raise the full sixty cents a week for foreign missions.

J. K. JONES.

Union Springs, N. Y.

Our Midsummer Offering to Missions

At the time of the Spring Council held in Washington early in April, very earnest consideration was given to making our Midsummer Offering to missions this year mean more to the waiting fields than ever before. In order to meet the unprecedented demands made upon us from mission fields at the time of the Autumn Council at Des Moines last year, by faith (as the Spirit of the Lord brooded over hearts) the appropriations were increased fifteen per cent. This means there is to be raised this year in North America additional mission offerings amounting to \$300,000.

The action concerning our Midsummer Offering for Sabbath, July 18, passed at the Spring Council, reads:

"That, as an aid toward meeting these appropriations promised the mission fields, we earnestly request our people at the time of the Midsummer Offering to square up on their pledges to missions, and in addition to squaring up on the regular weekly offering, each church make a Midsummer Offering of an amount in dollars equal to the church membership."

This means that every church officer in every church must so visualize what this extra appropriation to the mission fields means as definitely to plan and work for bringing into the mission treasury on this day an offering equal to one dollar for each church member, as an extra mission gift. Our brethren in from the union conferences believed this could be done. Shall we plan, beginning now, to measure up to their faith, and also meet the faith of our missionaries for help because of these unprecedented demands made upon them in all the great outlying mission fields?

T. E. B.

"CHRIST asks for an unreserved consecration, for undivided service. He demands the heart, the mind, the soul, the strength. Self is not to be cherished."

"A LITTLE explained, a little endured,
A little forgiven, the quarrel is cured."

Home Missionary Department

EFFECTUAL WITNESSING

Suggestive Outline for Home Missionary Service

(Sabbath, July 4)

OPENING SONG: "An Open Bible for the World," No. 482, "Christ in Song."

Scripture Lesson: John 6: 47-58.

Missionary reports of individuals to be ready when offering is received.

Prayer: (Pray for souls in the "Valley of Decision." Pray that a burden for souls may rest upon the church.)

Song: "Not a Wasted Moment," No. 499, "Christ in Song;" or special song.

Brief report of missionary work for past month, by missionary secretary.

Sermon on the service topic by pastor or visiting worker.

Where there is no pastor, the following outlines may be presented:

Bible and Testimony Study: "Efficiency for Service."

Presentation of Theme: "Personal Bible Evangelism."

Reading: "What Shall We Read?"

Article: "Personal Evangelism for Men."

Experience: "Not a Bible Worker, or a Worker of Any Kind."

Secure names of all who desire to join the Bible training class.

Closing Song: "Working, O Christ, With Thee," No. 477, "Christ in Song."

Benediction.

Note to the Leaders

The service for July 4 is one of the Home Missionary appointments made at the time of the Fall Council, and it is expected that the topic, "Effectual Witnessing," will be the theme of the Sabbath service in every church throughout the country. Where a minister is present, he will speak on this subject. In other churches, the elder or other leader will be able to conduct the service by making use of the material provided in this issue of the GAZETTE. This is one of the most important subjects that you will be called upon to consider during the year, and very careful planning should result. There are thousands of our good people who should receive a training in the art of giving simple Bible readings, and still other thousands who have been trained and who should be formed into bands for effectual service. After this program is presented, call for names of those who desire to join the Bible band. The missionary committee should select a competent person as leader. During the course of study, the band should use "Brief Bible Readings for Busy People," Haskell's Bible Handbook," and "Lessons for Home Missionary Institutes." If you have members who want a more thorough course to fit them for future work in conference lines, refer them to the special correspondence course in giving Bible readings. This information can be secured by writing to the Fireside Correspondence School, Principal, Prof. M. E. Olsen, Takoma Park, D. C., care of the Review and Herald Publishing Association. Make this service a blessing, not only for the hour, but for the future, because of the help to the church and the souls that will be won through the endeavors of the Bible Training Class. E. F. H.

Bible and Testimony Study

Efficiency for Service

1. WHAT assurance have we of success in God's work? Phil. 4: 13.

2. What is the secret of our success? John 15: 5.

NOTE.—Apart from Christ we can do nothing, and the converse is true also: abiding in Him—that is, connected with Him—we can do all things He requires of us.

3. Through what agency is the abiding presence of Christ ministered to us?

"The Holy Spirit is the breath of spiritual life in the soul. The impartation of the Spirit is the impartation of the life of Christ. It imbues the receiver with the attributes of Christ. Only those who are thus taught of God, those who possess the inward working of the Spirit, and in whose life the Christ-life is manifested, are to stand as representative men, to minister in behalf of the church."—*The Desire of Ages*, p. 805.

4. When may we expect this power from God to be manifested?

"When the churches become living, working churches, then the Holy Spirit will be given in answer to their sincere requests. . . . Then the windows of heaven will be open for the showers of the latter rain."—*Review and Herald*, Feb. 25, 1890.

5. When does God give the necessary courage, etc., for service?

"Who will go forth now with our publications? The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on. A great work is to be done in our world, and human agencies will surely respond to the demand. The world must hear the warning. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'"—*Testimonies*, Vol. VI, p. 333.

E. F. P.

Personal Bible Evangelism

THE value of missionary work done by our church members cannot well be questioned when one learns the results of their endeavors under the blessing of God.

In our churches today there are thousands who were given a knowledge of the truth directly or indirectly by one of our members. This is true not only in North America, but in all the world as well. Our records reveal the fact that ten thousand one hundred sixty-eight persons were added to our churches during the years 1913 to 1918 by the blessing of God upon the efforts of our church members to win others for His kingdom. And during the four years, 1918 to 1921, nineteen thousand forty-five more were won for the kingdom of God through the same sources. Adding to these those won and reported by our members in the two years following, 1922 and 1923, we have a grand total of forty thousand five hundred seventy-seven. Surely this should encourage the church to press on in the work given to it by the Lord of the harvest, who has so abundantly blessed the efforts put forth during these ten years. This number won is more than the equivalent of the combined membership in the Pacific, North Pacific, and Central Union conferences at the present time. And by far the greater number of these have been won by personal work, most of them one by one.

To secure the above results many different lines of service have been carried on by the members, and it is difficult to say which one line of service accomplished the most. However, it is always the ministry of God's word to human hearts that brings about their conversion. Whether this word is brought in contact with mankind in written or spoken form, the final results are the same.

While it is true that different lines of work are to be carried on, very definite counsel has been given relative to teaching the word of God to others through Bible readings with one or more persons. "The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands. . . . God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*Gospel Workers*, p. 192.

Many references are made in the writings of the spirit of prophecy to the place the Bible should have in the finishing of God's work in the earth. Following are cited a few of these statements: "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—*Testimonies*, Vol. IX, p. 150.

"Among the members of our churches there should be more house-to-house labor, in giving Bible readings."—*Id.*, p. 127.

Besides admonishing the church to do this work, statements are made showing how extensively it will be carried on. "Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."—*Id.*, p. 126.

Thus the importance of teaching the Bible to others by our members is emphasized. It is "a heaven-born idea." "Many, both men and women, should engage in it." "Our work marked out for us." "Take our Bibles, and go forth to warn the world." More of this should be done by our church members. "Hundreds and thousands were seen visiting families, and opening before them the Word of God."

A promise is also made: "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55: 11.

"God will not permit this precious work for Him to go unrewarded." The definite conversion of souls is promised to those who engage in this work. "By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Testimonies*, Vol. IX, p. 35. Surely it is a privilege to have a part in such a work as this. Many of our members are already prepared to do this kind of missionary work and others can soon learn how to do it successfully.

In every church our members should have opportunity to learn how to do this work. Arrangements can be made through the conference home missionary secretary where the pastor, Bible worker, elder, or other competent person cannot be secured in the local church to act as an instructor. Suggestive printed material for carrying on this work may be obtained from the conference tract society, or the Book and Bible House, as most of them are now called.

Many of our ministers and Bible workers have trained classes in the local churches to do this Bible work, and wonderful results have followed. I know of one of our busy city evangelists who encouraged this kind of work, and trained his church members to do it; and at least one hundred fifty were baptized in about two years as the result of the combined efforts of pastor and members. Surely all will agree that this was a splendid accomplishment, and well worth the effort put forth to train the members to do such work.

As a church we have been nominally known as Bible students, and why not verify this by using our knowledge of God's Word to help those around us who do not understand its teachings. Of course, in all our work we should hold up Christ before the world, and by beholding Him many will accept Him and be saved in His kingdom. This glorious opportunity is open to our entire membership.

We recognize that personal influence is always the greatest; that is, labor for others personally. Somehow there is much power in the message of God's word spoken by consecrated lips to another personally, and we should all endeavor to reach as many as possible around us. In some churches besides the teaching of the word of God directly to those around them, a successful Bible work may be carried on by correspondence. Lists of names of persons at a distance may be secured, and Bible readings sent regularly through the mails, accompanied by proper missionary letters from time to time and supplemented with other suitable literature. The home missionary department of the conference can furnish complete plans for carrying on this kind of service. It has proved to be a very effective means of winning souls. We know of a church in Canada that won almost thirty persons in about two years by systematic work through the mails. We also know of a church in Florida that has won many souls by the same line of work.

Recently news came of twelve in one community who are keeping the Sabbath as the result of Bible readings sent through the mails by one church. They took their stand on the question not long after the work had been begun.

We also have definite knowledge of scores rejoicing in the truth today from the holding of Bible studies with those within reach of our members. Some time ago I visited a church in Canada, and there were present five new converts who had been brought to the knowledge of God's saving message through the efforts of the church elder, assisted by the members. It meant hard work, as the elder and members had to walk about five miles every week to hold the Bible readings.

While visiting a church in Texas, I found a very enthusiastic class of church members learning how to hold Bible readings

under the instruction of one of our ministers. I was told that at that time these members had already won six persons in a neighboring city through Bible readings and other missionary work carried on.

Following are given two more incidents showing how God is blessing the efforts of our church members in the holding of Bible readings and teaching the word of God to others:

"Brother — of — is a faithful Adventist of about ordinary talent, lives in the edge of a smaller town and follows the pursuit of a farmer. Some time ago he had an opportunity to eat dinner with one of his farmer neighbors, Mr. —, a Scotch Presbyterian, who knew something of our brother's religious peculiarities.

"During the meal, our brother ate of almost everything except the ham, but Mr. — urged him to have some of that also. Our brother consistently refused, and after they had finished the meal, Mr. — said, 'Tell me about this ham business.' This gave opportunity to begin a Bible study that lasted until eleven o'clock that night, being the first of a series that has enabled our brother to present all phases of the truth to this neighbor of his. Point after point, Mr. — has accepted truths presented, the Sabbath, the state of the dead, tithe, health reform, spirit of prophecy, etc. Oftentimes midnight would find them studying and searching the Bible. Today Mr. — has only tobacco to overcome before he fully joins the Lord's family, and is in the meantime himself an active missionary."

"In the fall of 1921 the Lord, in His providence, brought me in contact with a man in a little town thirty-two miles west of me. As I found he was seeking light on current events as related to the Bible, I arranged to go to his home and study the Bible with him. As a result, he and his family soon began keeping the Sabbath. He also had a bachelor brother who was working at the same place, and he attended a few of the studies. These men worked in a large paper mill, and keeping the Sabbath interfered with their jobs, so they went back to their farm some sixty-five miles east. . . .

"At another time I visited the first family, but as they were staying at the home of a relative who was very much prejudiced against the truth, I was not permitted to enter the house. However, the interested brother came out to the road, and we sat in my automobile while I gave him a Bible study. I raised my voice purposely so that those sitting on the porch of the house could hear the Bible study.

"Later the daughter, who was one of the group outdoors, became very sick and they did not expect her to live. She asked her father and mother to send for me, believing that I was a servant of God. Although they were much prejudiced, yet in their desire to please their daughter they granted her request. I drove sixty-five miles from my home to theirs, and had an earnest season of prayer that God would raise this girl up from her sickness. Our prayers were answered and the girl was healed; from that time on her parents have been living the truth, and I have been a welcome guest at their home.

"As a result of these visits and Bible studies, a large number of individuals are keeping the Sabbath, for each family has become living missionaries, until at the present time there are more than forty adults and children keeping the Sabbath; and still the interest is growing."

Surely a work that yields such results as are cited in the foregoing incidents show the possibilities in it where it is properly carried on, and should call for our best endeavors to rescue souls from the snares of sin.

We are living in a time when the Word of God should be taught as never before. There are hearts all around us that are longing for the messages of God's Word. This Word gives the only solution to all the perplexing problems in the world today and is the panacea for all the ills and woes of human needs. "Sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3: 15.

Let us ever be ready to give an answer of the hope that is within us with meekness and fear, and God will not permit this service to go unrewarded.

E. F. PETERSON.

What Shall We Read?

THE old saying, "Show me your company, and I will tell you what you are," is very true; and equally true is this: "Show me your library, and I will tell you where you are."

Books and reading hold a tremendously important place in our lives. "What shall I read?" Never, perhaps, in all time, has this question been of such paramount importance as it is today. The present growing distaste for "solid" reading is alarming to those who think seriously upon its meaning. This distaste is especially noticeable among young people; but certainly it is not confined to them. Newspapers, so-called "religious" novels, sensational tales,—all sorts of trashy literature that is obtainable at any news stand or corner drug store,—are eagerly devoured; while volumes containing matter of genuine worth are allowed to lie unread in our libraries and on our bookshelves. We may depend upon it that our reading proves, beyond question, what we are and where we are. If our reading is light and frivolous, our state is the same. If our Christianity is of a solid and earnest type, it will be distinctly evidenced by our selection of reading matter. The Bible, the Book of books, will receive first place in our library and our reading. Its perusal will be habitual and voluntary. Its message will bring joy and delight to our souls. We shall learn the true meaning of the Spirit's declaration, "Blessed is he that readeth."

The present-day tendency on the part of most people, many Christians included, to neglect the Bible, and read literature of the light and comparatively worthless type, is not without cause. Satan has hated the Word always. He hated the living Word when he was upon the earth in the flesh. He hates the written Word as well. It is his purpose to turn us into other paths in our reading. Every time he succeeds in inducing a Christian to read the newspaper in preference to the Bible, he has gained a point in his favor. Perhaps his greatest ally in this soul-destroying work is the newspaper.

Some time ago, the editor of the London *Christian*, referring especially to conditions in England, raised this warning cry:

"The gradual and insidious way in which the daily newspapers are superseding all serious reading on the part of many professing Christians is a fact fraught with serious and lamentable consequences. The Bible is fast becoming the most 'bepraised' and 'beread' book in the world. Its august message, its spiritual appeal, its open windows of insight into the mysteries of redemption, are little known to the rising generation, compared with those of days gone by. Religious people of old knew their Bibles from cover to cover; nowadays many who would be shocked not to be called Christians know it only at second hand, and that very imperfectly."

Why does Satan seek to turn Christians, and others away from the Book? Because he knows that, as a baby could not grow and become strong without proper nourishment, just so Christians cannot grow unless they feed regularly upon the "sincere milk of the Word." It is his business to see that God's children starve,—and that they starve themselves! For who can doubt that the person who can barely find a few hasty moments to run his eye over a verse or two of Scripture, but can easily give hours to light and desultory reading, is starving out his Christian life?

"But what harm is there in reading a novel or story—if it's good?" While not all reading matter of a secular nature can be classed as "bad," by any means, one of the gravest dangers of habitual reading of light and "popular" matter is that it makes uninteresting the Bible and other worth-while books. The reading of sensational matter kills the desire for that which is uplifting and strengthening to the soul and spirit. It ministers to the "old nature" instead of to the "new." It grieves the Holy Spirit of God. It makes "lean Christians" of God's children.

"How, then, may I know what is and what is not the proper sort of matter to read, with the exception of the Bible?" This may seem a difficult question to many. And it is. Yet there is a way to answer it. As one takes up a book or paper, let him ask himself, "Should I like my Lord to come and find this in my hand? Can I take this into the presence of God, and ask his blessing upon the reading of it? Can I read it to the glory of the name of my Lord Jesus Christ?" These

questions, if conscientiously answered and followed, are not likely to lead one astray.

But the Bible need never undergo this test! No matter how much in doubt we may be about other matter, the Word of God can be read with safety, certainty, and pleasure by God's children. And too much can never be said or written to urge Christians to read it earnestly, regularly, prayerfully, rapidly, widely, thoughtfully. Alas for the mind, the heart, the home, the shop, the office, where the Book of God has been dethroned! Calamity will surely come. Where the Bible is not on guard there is no defense.

Happy indeed is the Christian who can say, "Thy word have I hid in mine heart, that I might not sin against Thee." It will always be a lamp unto his feet and a light unto his path. It is the deep secret of peace, "Great peace have they which love thy law: and nothing shall offend them."

The newspaper, the light, trashy magazine, the volumes written by learned men, all have their day and pass forever into oblivion. Yesterday's newspaper is thrown into the gutter; last month's popular magazine is seldom reread; books on science or invention soon become obsolete and worthless. All man-made and man-written matter is, like its maker, prone to pass away, and be forgotten.

Not so with the Bible! "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth forever." 1 Peter 1: 24, 25. "Forever, O Lord, Thy word is settled in heaven." Ps. 119: 89. "Blessed is he that readeth" (Rev. 1: 3)—*the Bible!*—*Sunday School Times*, Jan. 31, 1925.

Personal Evangelism for Men

HOWEVER much emphasis may be placed upon the public preaching of the gospel, however much importance we may attach to general evangelistic meetings, after all, personal evangelism is the most important part of all our work, and calls at this particular time in the church's history for special attention. It is not difficult to approach men regarding their relations to Christ and eternity if first there be a consistent life, and then, as has been elsewhere stated, a perfectly natural way of presenting the claims of the Son of God, for in these days no man has a right to be indifferent to Him who is the central figure of all history, who is God's revelation to man, and who is man's best friend in every emergency of his life.

You need not fear rebuff. I have been for fifteen years interested in the special work for men. Naturally I have spoken to very many about coming to Christ. In all that time I have had but one rebuff. One cold stormy day, up in the northern part of the State of New York, accompanied by one of my church officers, I drove ten miles to ask a gentleman to become a Christian and to unite with the church. Two members of his family expected to identify themselves with us, and it seemed an opportune time to approach the husband and father. The thermometer registered twenty degrees below zero, and literally in an almost frozen condition I reached the farmer's house, met him half way between his barn and his house, and approached him at once stating the object of my visit. "I have come," I said, "to ask you to be a Christian and to join the church," and with flushed face and blazing eyes he said, "Well, sir, I want you to attend to your own business, and when I want you to speak to me on this matter, I will send for you, and until I do, please stay away." Without inviting me into his house, he turned away from me. I stepped into the cutter and drove back ten miles through the storm, reaching my home almost insensible from the cold. My visit seemed a failure.

Ten years afterward, to the very month and almost to the very day, I was preaching in the First Methodist Church, Saratoga Springs, when a man rose in the audience, saying, "Please pray for me." When he thought I did not see him, he stepped out into the aisle and began walking toward the front of the church. Then facing the great audience he said, "Ten years ago I insulted this minister when he came to me to ask me to be a Christian. When I entered my house, my daughter, who had heard my remark, threw her arms about my neck and said, 'Oh, father, will there never be another chance?' I have prayed God to let me live long enough to confess Christ

in this minister's presence; I do it now, and I bear testimony to this fact that never in all my life was I so profoundly moved as when he spoke to me that winter day." And so my journey, after all, was not a failure.

I am making no plea for what may seem to be anything like fanaticism, but rather just for consistency on the part of Christian men in their responsibility for other people. A Christian banker in a Pennsylvania city noticed that two young men in the bank, after business hours, were accustomed to the use of profanity. He called them into his office and said, "Gentlemen, I am a Christian, I am responsible for this banking house, and so long as I am, you cannot be profane. What you do outside of the bank I am not able to control, but what you do here I am certainly accountable for. May I ask you," he said, "where you are living?" and they told him they were living in boarding houses in the city, their homes being elsewhere. "Then may I ask you," said he, "as your friend, how you spend your evenings, and if your mothers are living?" and that question brought the tears to their eyes. "Now, gentlemen," said he, "I do not want to appeal to your emotions, but no man can be at his best in these days and disregard the claims of Jesus Christ. The only manly life to live is the Christian life." Then he dismissed them from his presence. The next morning, one of these young men entered his office to say: "I want to thank you for your conversation. Last night I began to read my Bible again and I bowed my knees in prayer." Such a conversation as this is the thing for which I plead, for this should be the spirit of Christian business men. Thousands of young men could be kept from wandering and thousands more could be won to Christ.

One reason why we win so few people in these days is because we are so unbusinesslike in our approach to men. One of the bishops of a Methodist church told me of a young Methodist minister who, entering upon one of his first charges, with the assistance of one of his official men made a list of business men who ought to be identified with his church. In a perfectly businesslike manner, he called upon them. He entered one bank, and said to the president: "Sir, I am the pastor of the Methodist church, and a minister of Jesus Christ. At your convenience, I would like to talk with you about your soul, and I have come to ask you to make an appointment with me." The hour set was four o'clock the next day. Before the minister had left the banking house after his second visit, he had won the banker to Christ. I am persuaded that this spirit would win in many instances.

One of my friends, beginning a new pastorate, determined to speak personally to every one of his congregation about his soul's welfare. He approached his organist first and asked him if he were a Christian, and, to his amazement, found that he was not, and yet he had been twenty-five years playing the organ in different churches. "Would you mind telling me frankly why you are not?" said my friend, and the answer given, with tears, was this: "With the exception of my mother, you are the only person in all my life that has ever asked me to be a Christian. I thank you for your interest, and I will give the subject my attention." In less than two weeks he was a professed follower of Jesus Christ and a member of the church.

I am sure that many of us are failing in our work just here. We let opportunities for speaking to others slip away from us, and while we are busy with trifling things, souls pass into eternity, alas, unsaved.—"*Fishing for Men*," by J. Wilbur Chapman, pp. 40-44.

"Not a Bible Worker, or a Worker of Any Kind"

A SISTER writing for special information concerning a course of study, said, "I am not a Bible worker, or a worker of any kind of whom this course of study is expected." In further correspondence it developed that although this sister holds no credentials as a conference worker, she is nevertheless a genuine worker in the cause of God; and her experience is typical of the strong undercurrent of Christian service on the part of consecrated laymen which is adding impetus to the proclamation of the third angel's message throughout the world. The follow-

ing extract from her letter furnishes a glimpse of personal experience that will be appreciated by home missionary workers:

"By saying I was not a Bible worker, or a worker of any kind of whom the special course of study was expected, I meant that I was not a conference employee, carried no credentials. But I have given Bible readings,—scores and scores of them, among believers and unbelievers, in our own churches, and among strangers in public and private. When I came into the truth through literature, two and a half years ago, I was bed-fast with tuberculosis, and my widowed mother was living with me, caring for the family. The unbounded joy of becoming acquainted with the gospel, combined with the inestimable blessing of health reform, restored me to normal health with nothing less than miraculous rapidity. In a few weeks I was able to do any moderately hard work. Mother received the message almost as soon as I did, and both of us loved nothing better than to give to others the blessed light we had received. We live in a fair-sized city, so we had a wide field in which to work, and we took turns in keeping house and doing missionary work. While she was still with me I was giving from five to fifteen readings a week, besides treatments, and engaging in the distribution of literature. After a year my mother was called to other duties, and I could not do justice to my children and keep up so much outside work, so I gave neighborhood classes, and conducted cooking classes and gave health talks in my own home, besides distributing literature with the children, and carrying a pretty heavy burden of church work. At the present time I have a few regular readers, and am carrying on quite extensive correspondence with interested persons."

The heart-longing of this zealous worker is revealed in the following statement:

"Most of all I long for the experience of a crucified self, a heart so fully subdued to the Spirit as to be controlled by divine guidance. I have had heavenly seasons of this kind, but am wholly dissatisfied with this 'off and on' experience. I want it to become an abiding, daily, hourly experience. God has provided us so abundantly with every help which our minds can conceive of, that there surely can be no excuse for our failing to obtain the spiritual experience He is calling us to now. Without this lasting experience, I have no hope of being of much real service to the Saviour."

Herein is expressed the real need. How often is it demonstrated that "as activity increases, and men become successful in doing any work for God, there is danger of trusting to human plans and methods. There is a tendency to pray less, and to have less faith. Like the disciples, we are in danger of losing sight of our dependence on God, and seeking to make a savior of our activity." Instead of allowing this cold and lifeless form to mold our service, we should heed the following admonition:

"We need to look constantly to Jesus, realizing that it is His power which does the work. While we are to labor earnestly for the salvation of the lost, we must also take time for meditation, for prayer, and for the study of the Word of God. *Only the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good.*"—"*The Desire of Ages*," p. 362.

MRS. J. W. MACE.

Hamilton's Dorcas Band

OUR Dorcas Band might be larger, but numbers do not always guarantee activity or success.

For the quarter ending Dec. 31, 1924, the six members did these things—and many more not reported:

Repaired, remade, or remodeled, and gave away 147 articles of clothing.

Gave away 5 pieces of furniture to those whose homes were destitute.

Furnished 19 meals to needy persons.

Gave away one growing plant.

Provided 1½ tons of coal, by giving money and gathering some from other members of the church.

Supplied food to the needy ones to the value of \$21.42.

"By their fruits ye shall know them."—E. A. Jones, in the *Eastern Canadian Messenger*, March 10, 1925.

Jermiah 48:10

"CURSED be he that doeth the work of the Lord negligently." R. V. One serious thing taught in this text is the possibility of one's being cursed while engaged in the work of the Lord. Mr. Webster gives as a definition of negligence, "Omission of duty." That means to leave undone or to be done by another that which is our duty to do. To thus live in connection with the church of God, is surely an unsatisfactory life to the church, as well as to the individuals so doing.

A statement from "Christ's Object Lessons" will emphasize this point!

"The work to which as Christians we are called is to co-operate with Christ for the salvation of souls. This work we have entered into covenant with Him to do. To neglect the work is to prove disloyal to Christ. . . . Habits of negligence should be resolutely overcome. Many think it is a sufficient excuse for the grossest errors to plead forgetfulness. . . . It is a sin to forget, a sin to be negligent. If you form a habit of negligence, you may neglect your own soul's salvation, and at last find that you are unready for the kingdom of God."—Pages 358, 359.

Mr. Webster gives as a synonym to negligence, "carelessness." In this connection I will quote a statement cited by Dr. Copeland, which appeared in the *Minneapolis Tribune* of March 9, 1925, as follows:

"I am more powerful than the combined armies of the world.

"I am more deadly than bullets, and I have wrecked more homes than the mightiest of siege guns:

"I steal in the United States alone over \$300,000,000 each year.

"I am relentless, I am everywhere; in the home, on the street, in the factory, at railroad crossings, and on the sea.

"I bring sickness, degradation, and death, and yet few seek to avoid me.

"I destroy, crush, and maim. I give nothing, but take all.

"I am your worst enemy.

"I am Carelessness.

"There is no doubt that sickness, miserable lives, and early death are the effects of carelessness. If we could get every man and woman, boy and girl, to take heed of the things which make for misery and illness, what a changed world it would be.

"You neglect to wash your hands before eating. You neglect to cover your nose and mouth before you cough and sneeze. You get your feet wet, and go around all day in moist shoes and stockings. You disregard all the rules of eating in your choice of foods. You leave the windows closed at night.

"All these are examples of carelessness. They make for ill health. You suffer by forgetting to do these things, or else you make trouble for others by your carelessness.

"I verily believe that carelessness is your worst enemy. Turn over a new leaf, and see if you and yours are not happier."

God has surely given great light to His people today. In view of that fact and the danger of the sin of omission through carelessness, the words of the apostle Paul bring this article to a fitting close. "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him." Heb. 2:1-3.

CHARLES THOMPSON.

Concerning Hands

I OFTEN like to watch the hands of people whom I meet; for some of them are tender hands, and very kind and sweet. And some of them are hands that talk aloud of toil and power. And some of them are lovely as a fragile, springtime flower!

Some women's hands are girlish hands, that tell of love and youth. And some are helpful, friendly hands, that speak of hope and truth. And some (the best of all, I think) are "mother hands," that wake the memories of other days in lonely hearts that break.

Some men have hands that strive for bread, great horny hands, indeed, but hands that talk of sacrifice. Some hands show groping greed. And some are formed to heal the world, and some are made to bless; and some are gentle as a prayer, to solace and caress.

A baby's hand is lovely as the petals of a rose. The tiny fingers of a child are like a breeze that blows across a sunny springtime day. Youth's hands are fair with mirth. And parent hands can ease the ache of a despairing earth!

The hands of age? They do not move so swiftly as of yore. But they are resting, quietly, upon the Last Great Door that life will open, soon for them—their hardest task is done. And every wrinkle whispers of some battle bravely won.

I always like to watch the hands of people whom I know. For some of them are touched with dawn, and some with sunset glow. And some of them are carved for fame, and some are shaped for power, and some of them are lovely, as the freshest woodland flower.

M. E. S.

Auxiliary Reading Course for Church Officers

SINCE announcing the Ministerial Reading Course for 1925, many inquiries have come to us from local church elders and leaders in various lines of church work as to whether or not it would be permissible for them to join the Ministerial Reading Course circle, and there has been expressed an earnest desire for help in preparation for the duties resting upon them. To all such we have extended a cordial welcome as members of the Ministerial Reading Course circle. But it has been impressed upon us that a slight adjustment in the selection of books chosen would prove more satisfactory to the busy men and women carrying the burdens of church leadership, and therefore we have decided to substitute for two of the books in the Ministerial Reading Course a most valuable book, dedicated to "pastors of — churches, and — noble laymen who are their associates and supporters in the great work of conserving the Christian life of the community and building up the church of God."

Auxiliary Ministerial Reading Courses

This special course will be designated as the Auxiliary Ministerial Reading Course, and will include the following books:

1. "Pastoral and Personal Evangelism," by Charles L. Goodell, D. D. \$1.50
 2. "The Ministry of Healing," by Mrs. E. G. White (cloth) 2.25
 3. "Real Prayer," by Cortland Myers, D. D.60
- Special Course Price, three books as listed . . . \$3.85, postpaid
Special Course Price, without "The Ministry of Healing," 1.95, postpaid

Registration blank may be secured by writing the Ministerial Association, Takoma Park, D. C.

The Reading Guide

In connection with the regular Ministerial Reading Course a Reading Guide is furnished, giving a study outline for the books comprising that course. As this guide contains a very comprehensive outline of "The Ministry of Healing," we will take pleasure in sending the guide to all who register in the Auxiliary Ministerial Reading Course, until our supply is exhausted.

Credit Card and Certificate

In connection with the Ministerial Reading Course, which has been in successful operation since 1914, it has been customary to furnish an annual credit card to each member of the Reading Course circle on completion of the year's course; and at the end of a four-year period to furnish a certificate to all who hold four annual credit cards. We have decided to follow the same plan in the Auxiliary Ministerial Reading Course. All who register for this Auxiliary Course and report having read the books suggested, will be granted proper official recognition; and a certificate will be granted at the end of the first two-year period, in order to be in harmony with the completion of the Ministerial Reading Course, No. 3, ending in 1926.

A. G. DANIELLS.

Missionary Volunteer Department

Devotional Meeting for July 4

Senior

Topic: *Freedom to Worship God.*

1. Scripture Reading: Acts 4: 1-20.
2. Sentence Prayers.
3. Announcements.
4. Talk: "Freedom of Thought."
5. Recitation: "Free Grace and Free Will."
6. Talk: "Luther the Leader."
7. Talk: "Religious Liberty in the World Today."
8. Symposium: "Men Who Thought and Dared."
9. Close by repeating Psalms 19: 14.

Junior

Topic: *Heroes of Freedom.*

1. Scripture Reading: Acts 4: 1-20.
2. Leader's Talk: "Heroes of Bible Times."
3. Story: "An Early Hero."
4. Talk: "Luther Frees the Church."
5. Story: "A Heroine of Scotland."
6. Superintendent's Talk: "A Great Privilege."
7. Response.
8. Repeat Psalms 19: 14.

Notes to Leaders

Perhaps there is no greater gift, and yet one so lightly prized by young people of today, than the gift of freedom to study God's Word and to worship Him as the conscience dictates. In our day we take it as a matter of course, and value it so little that we often fail to exercise the gift. Many young people accept the religion of their fathers without making it their own by study and meditation. The date on which this program comes is to the majority of our readers suggestive of freedom. It is hoped that a study of what religious freedom has cost and what its loss will mean to God's people in the days to come, will inspire to a greater treasuring and use of this gift, and in this hope the program suggested is prepared.

For the Juniors, the program is largely biographical. Young people played an important part in freeing the world from the darkness and narrowness of thought to which it was bound. But such leadership demanded courage. And the young people of God through the ages paid dearly for the privilege of serving God as they believed was right.

Senior Notes

2. *Sentence Prayers.*—It would be perfectly proper to call attention to the purpose of the program before bowing in prayer. We are instructed to pray that freedom to worship God as we feel right shall be continued to us, and that the winds may be held until the gospel shall be preached to all nations. Point out that God has been answering that prayer, that there has never been such a time of liberty in the history of the world. But the final movements will be rapid ones. Liberties that have become so common to us that we little appreciate them, will be swept away in an hour. Pray that we shall so take advantage of our privileges now that we shall be ready to stand when the test comes as it will come to every follower of Him.

6. *Talk: "Luther the Leader."*—Base your talk on a study of the times and the work of Luther as portrayed in "The Great Controversy," chapters VII, VIII, X, XI. Point out the ignorance and superstitions of the times, the corruption and the power of priests. Try to make it clear just what it meant to have the courage of confessing convictions that were not in accordance with the ruling of the church. And then draw the picture of the man who dared defy the powers of the world in the strength of the Lord. (See Junior Notes for further suggestions.) If you prefer, the story of another Reformer less known than Luther may be substituted.

7. *Talk: "Religious Liberty in the World Today."*—Taking the world as a whole today, never has there been such freedom to follow the dictates of the individual conscience. In France, Germany, England, and the Scandinavian countries, there is complete separation of church and state. Any one can write, speak, or worship God as he chooses. In the United States, all but two States and the District of Columbia have laws regulating religious worship in one form or another. In many of these, however, the laws have been declared unconstitutional by the courts and while not repealed are not enforced. In other places where there is an active Lord's Day Alliance organization, there are spasmodic crusades the purpose of which is to enforce more strict Sunday observance. But on the whole, the United States enjoys complete religious liberty. The *Liberty* magazine for the second quarter of 1925 has a description of one of the Sunday laws introduced into the New York Legislature. Such a law is typical of those which the Lord's Day Alliance is endeavoring to introduce in other States. Study pages 35-37, and report on it in your talk. Pages 50 and 51 are also of interest in this connection, because they

show the sentiment of most business people regarding Sunday legislation. The situation in Pomona, Calif., might almost be considered a test case, because it was given such prominence, a Sunday law being passed and then repealed by popular vote. Further information regarding the situation in France is given in the article of pages 53 and 54. Recent news dispatches tell that complete separation of church and state have been voted in Alsace-Lorraine, the country under discussion in the article. The French government no longer allows an ambassador from the Vatican. Watch the daily papers for further news along this line, which is developing so rapidly that a paper prepared for press several months before the program is to be given, can scarcely give up-to-date material.

In Rumania, Poland, Hungary, and Jugo-Slavia the national constitutions guarantee full religious liberty. This is in accordance with the terms imposed in the treaties following the Great War. However, the governments of these countries impose restrictions by local statutes that are directly opposed to the constitutional guaranties, and so religious liberty is practically nullified. For example, in one of these countries the government has issued a decree that the real Seventh-day Adventist may have full liberty. But the same decree prohibits proselytizing, and so the message cannot be preached. It also says that ministers may preach only at the "places of their dwellings" until certain propaganda ceases, which is really being agitated by the priests of the Orthodox Church and over which Adventists have no control. In this way the state and the Orthodox Church seek to handicap the spread of the gospel. It is further stated that any citizen of that country who adopts any other religion than the Orthodox religion becomes a heretic, and is not permitted to remain a citizen of that country. He may be considered a traitor. Thus these countries have the name of being open to religious liberty, but in reality the common people find it difficult to worship according to the dictates of conscience.

8. *Symposium: "Men Who Thought and Dared."*—Ask five of your members to be prepared each to give a short character sketch of the man who in his estimation stands out in history as one who battled for religious liberty. Such characters as William of Orange, John Wycliffe, Cromwell, Roger Williams, Patrick Henry, come to mind as outstanding leaders. Others may occur to those taking part.

Junior Notes

The Scripture reading is a passage which portrays how dearly the disciples of Jesus held the privilege of following the dictates of God as they understood them instead of as the rulers described them. The Bible is full of similar instances. If preferred, this might be in the form of an exercise in which many take part, each reading or telling of the courage of some Bible character who preferred to face death rather than yield up his right to worship God.

2. *Leader's Talk: "Heroes of Bible Times."*—In this make plain the purpose of the meeting. Choose an example of such a hero and tell the story in your own words. Daniel, his three companions, Jeremiah, Stephen, were all heroes that stood for right. Furthermore they knew what was right. They studied and prayed and thought for themselves. We as young people often little appreciate the privilege of thinking for ourselves. Sometimes we are even too lazy to study things out. Imagine Daniel being too indifferent to study the books of Jeremiah! He was busy day after day with affairs of state, but he was never too busy to study and think about God. That is why when great decisions came to him, he knew what was right, and he would rather die than dishonor his God. All through the ages Satan has had those who have stood at the head of affairs who have been his instruments in insisting on wrong worship. All through the ages, God has had those who, led by the Spirit, have learned what was right and stood for it. The heathen have persecuted believers, the Pharisees those who worshiped in spirit and truth, and the false church the true.

3. *Story: "An Early Hero."*—This story reminds us of the three heroes of Babylon. The story was taken from the book "Youthful Witnesses." There are many others fully as inspiring which may be used if the book is available. It was in the 1921 Reading Course.

4. *Talk: "Luther Frees the Church."*—When Satan realized that Christianity was going to all the world in spite of all he could do through pagan people to stop it, he devised another plan. He would make up a false religion that would turn people's attention from the true. And so gradually the religion of Christ became popular. And as people flocked to the new standard, many came with unconverted hearts and brought their pagan ways with them. A great church was built up. Wealth flowed into it, and the simple teachings and sacrificial life as taught by Jesus were forgotten. The Word of God was withheld except to the priests, and the commands of the head of the church covered up the commands of God. No person had any right to think or study for themselves. They must simply accept the word of the priests many of whom never studied the Word of God. People's minds grew dark concerning the true plan of redemption. It was taught that salvation could be bought. It was also taught that sins were forgiven by paying so much money to the church. The Bible was chained in dark corners of monasteries and cathedrals.

Few ever saw it, and fewer still read it. Of those who did, still fewer thought for themselves, but accepted the words of the pope as more important than the words of the Bible. Such were the conditions that made those years known through all history as the Dark Ages. But God had those upon whom He could depend. In a monastery lived the humble Martin Luther who found a Bible and became an earnest student. The practices of the church were so different from the teachings of the Bible, that it troubled him. Finally when a priest named Tetzel came through Wittenberg, where Luther lived, selling indulgences, Luther was roused. Now an indulgence gave to the one who bought it, permission to do wrong. Read the description of the scene from your Reading Course book of 1917, "Martin of Mansfeld," pages 108-110, and then read what "Dr. Martin" did about it on the morning of Oct. 31, 1517, all of which is told in the rest of that same chapter. Or, if you do not have that book, study "The Great Controversy," pages 126-131. Tell the story in your own words.

To defy the commands of Rome in this way meant its bitterest enmity. Luther was excommunicated, that is, he was proclaimed a heretic, and any one who killed him would be doing a righteous act. He was called before princes and kings to answer for his faith. But God raised up strong men who protected him. Tell about Luther's burning the papal bull that called him a heretic, as found in "Martin of Mansfeld," pages 117-122, and "The Great Controversy," pages 141, 142. Then tell in your own words the story of how Luther stood for God before the great council. (See chapter 11 of "Martin of Mansfeld" and pages 145-168 of "The Great Controversy.") Note especially the last paragraph on page 167, showing what it meant to have the enmity of the church and the emperor as he did after his stand before that great body of men who tried him. Page 143 of "Martin of Mansfeld" also gives an insight into the courage it took to defy Rome. But through him the church received the light. He translated the Scriptures into the German language, so that the common people could have them. He wrote and taught unceasingly until the whole country was awakened, and finally a great church raised up whose creed was founded on the Bible instead of on the commands of men.

5. Story: "A Heroine of Scotland."—The truth spread to other countries. Away up in Scotland some young folks heard it. They studied, thought, and prayed, and then finally made up their minds that they could no longer attend the established church. And so they pledged themselves to listen only to the Word as taught by their own pastors. Among these were three young persons whose father was a man of means. Home meant comfort, wealth, and pleasure, but they chose to flee to the hills and live in swamps and caves instead of worshiping according to the laws of the land. Margaret aged eighteen was the oldest. Thomas was sixteen and Agnes thirteen. Their parents were forbidden to speak to them or to give them food or any kind of help. The boy finally got away to Flanders, but the two girls were seized. The father was allowed to purchase the freedom of the younger girl, but Margaret was condemned to die. She was led out with an older woman, and chained to a stake which would be covered with the waves when the tide was high. (If you have the book, "Youthful Witnesses," read the account of it in the poem on pages 126-128.) Every inducement was offered her if she would only give in. The older woman was tied farther out that her death might terrify Margaret. But all in vain. Her courage never faltered. She gave her life a witness for Christ.

6. Superintendent's Talk: "A Great Privilege."—Base your talk on the article in the senior program, "Freedom of Thought." Emphasize again that mental laziness binds the mind even more securely than threats of great governments. We have freedom such as few have ever witnessed in the ages of history; do the young people really use it?

7. Response.—Call the roll or have the secretary do so, having previously passed out questions which each may answer as his name is called. Upon what great principle is religious liberty based? Would it be right to vote for a law closing stores on Saturday, the true Sabbath? What does the Bible say about being subject to rulers? What does the text, "We ought to obey God rather than men" (Acts 5:29), mean when we are also told to obey the rulers of the land? How can you best witness for God? These and similar questions are profitable for this kind of experience.

Freedom of Thought

THE struggle for freedom of thought has written the most thrilling combats ever waged by heroes of the human race. The passion to enchain men to the settled way of thinking is the worst passion which dwells within the human heart. Light comes into the world, and men love darkness rather than light because their deeds are evil. They are in a rut; they refuse to move. Greater joy, peace, rest, and freedom are promised them if they will struggle for it. But they do not like to struggle, and are even angry against those who sound the trumpet of advance. They are wedded to their enslaving and degrading habits and hate the leader who calls them to change.

The story told of the little girl learning to play the piano illustrates the gain and yet the effort it takes to advance. She told her aunt that she absolutely could not practise any more. Her aunt encouraged her. "It is hard, I know, but if you keep trying, you will grow stronger." The niece went at the task again. After repeated efforts which revealed much perseverance she finished her task in triumph. Then she said, "O auntie, I have learned that whatever strengthens hurts."

That which the thought of man has achieved is nothing compared with what it shall yet achieve. Far away in the depths of our spirit roll railway systems, ocean greyhounds, cantilever bridges, and mounting possibilities. Let the thoughts expand, and life is made worth living. The mind must be free. Man must be at liberty to range among the trees and be aroused by the message of their tongues. It must be his to feel the thrill of nature's call without the dread of offending some political or religious authority which has power to terrorize the strivings of the soul.

When the Inquisition of Rome, 1633, forced Galileo upon penalty of death to say that the earth did not revolve around the sun, although his lately invented telescope taught him the contrary, we see the world still plunged in the tyranny over mind. The Lord Jesus Christ was crucified because his glorious new thinking did not grovel before the ideas of the scribes and Pharisees. The apostles preferred death rather than to cease teaching the bright new visions which were to them all that made life worth living. For centuries, yes, for ages, the human race groaned beneath a cruel hatred against the ideals for which the soul of man was panting. Nothing had so much opposition as progress, and no man had so many enemies as the one who would go ahead.

Men of vision saw that the secrets of nature could be wrested from her. They perceived the inspiring possibilities of multiplying conveniences, decreasing suffering, and lengthening out the span of life. To do this, however, they were called upon to reform the personal habits. They recognized that the vices and luxuries of the old world chloroformed the brain, sapped the physical strength, and lessened man's activities. They found it almost impossible to secure results along this line. Philip II of Spain, is an example to the point how rulers threw themselves as an avalanche across the path of progress. This monarch was a glutton. In his course of desserts alone, at dinner, he had an excess of sweetmeats and pastries. He was also very immoral, going disguised, at nights, among the haunts of vice. Yet according to the old theory, he ruled by the divine right of kings. To gluttony he added fanaticism. He built himself a great palace which was, at the same time, both a palace and a monastery. He punished himself for his sins by extreme devotions as a Catholic monk. It was therefore impossible for any reformer to arise and successfully lead the people forward in progressive thinking and beneficial habits. Reformers did arise. But Philip II promptly saw that they were burned at the stake.

There are some yet, even today, who deplore the American Revolution. "Why," they ask, "did not the American colonists come to terms with the British? Then America would never have been separated from the British Empire." But it was impossible for the colonists to come to terms. The paths of development for these two peoples had been so different. For over one hundred fifty years the colonists had lived without a king. The English were still under the eye of one, and a king, which, they were told, had been ordained by God or ruled by divine right. The American colonists said, "Away with your theory of divine right of kings; of a man or a family from which all authority flows. We believe that authority flows from the people." So the colonists, believing that governors rule only by the consent of the governed, longed for liberty. They were ready to break with the old theory. This brought civil liberty.

But there was another reason, one much more serious, why the colonists could not, as it was then, walk with English views. Some of the colonies had secured a new king of liberty, the greatest of all liberties,—religious liberty. George III was not only king of England, but he was the head of the English church. The Church of England told the people what to believe and how to worship. If they disobeyed, the king had policemen

and soldiers to make them obey. They were not free to worship God according to their own conscience. The colonies had come to resent a state religion, which, like a uniform suit of clothes, everybody must wear. They said, "Let religion be an individual affair, not a government affair. Let the church and state be separate."

This was in harmony with the words of Jesus. He said, "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight."

Moreover, it is now generally recognized that governments have nothing to do with religion. For the simple reason that it is impossible for them to accomplish anything. Policemen and soldiers can reach the body, but they cannot reach the spirit. Or, to put it another way: the state can force a man to conform outwardly to the ten commandments, but cannot produce in men that condition of heart which Jesus made clear is the real requirement of the law and without which no man is religious. As relates to the last six commandments, outward conformity is necessary for the safety of society, and may therefore be enforced by law, but this is not true of the first four, for they deal with duties which we owe to God only. Because of this, the American Constitution forbids Congress to make any laws respecting religion.

This is why any religious law is wrong. It is easy to see how Sunday laws tear up the Constitution of the United States. As the observers of Sunday then become the favored class, the rights of all other classes are destroyed, and the nation becomes religious. Bigotry follows, and since bigotry has no head to think and no heart to feel, it would mean the ruin of the nation.

Religious liberty is the fruit of Christianity, and Christianity only. It is just as much a violation of religious freedom for the state to say, "You shall have no religion," as to say, "You shall have my religion." Those who deny all religion cannot understand or grant freedom of conscience any more than those who are bigoted religionists. Only those who accept fully the teachings of Jesus Christ know how to give religious freedom.

For this reason, as the majority everywhere are abandoning Christ's teachings, we may confidently expect a reappearance of religious persecution. A great struggle and the last is just ahead of us. Back in former days of ignorance, God's wrath was revealed from heaven against those actions which oppressed His people. But how great will be His anger, when the whole world, for some time enlightened on this principle, turns its back upon its supreme possession and kindles anew the fires of persecution? It is a sign, if not the greatest sign, that the end of all things is near.

As Christ makes us free, we long to see others free. We know that they are deprived of their best thinking, if Christ has not made them free. Let us therefore as followers of the Man of Galilee, seek to instruct many as to the great struggle just before us. Perchance they will hear and be saved.

B. G. WILKINSON.

An Early Hero

Not far from Lyons, in the town of Autun, the populace was celebrating the festival of Cybele. The image of the goddess was being drawn through the streets, and the people were expected to fall upon their knees as it passed. At one stage of the procession, when all the crowd was bowing down, one young man was seen to remain upright. It was Symphorian, a Christian youth. He was noticed at once, just as the three Hebrews drew all eyes as they alone stood upright on the plain of Dura. He was seized and brought before the governor.

"You are a Christian," said Heraclius; "as far as I can see you have escaped our notice, because so few of the followers of this sect happen to be among us."

"I am a Christian," replied Symphorian; "I worship the true God, who reigns in heaven; but your idol I cannot worship."

He was condemned to death for the double crime of offending against religion and the laws of the state. As he was led to execution, his mother besought him, "My son, my son, have the living God in thy heart. Be steadfast." He was steadfast to the death.

So parents cheered on the children, and children encouraged parents to be faithful.—"Youthful Witnesses," pp. 30, 31.

Free Grace and Free Will

FREEDOM and reason make brave men;
Take these away, what are they then?—
Mere groveling brutes, and just as well
The beasts may think of heaven or hell.

'Tis man's free will if he believe;
'Tis God's free will him to receive.
To stubborn willers, this I'll tell,
'Tis all free grace and all free will.

Know, then, that every soul is free
To choose his life, and what he'll be;
For this eternal truth is given—
That God will force no man to heaven.

He'll call, persuade, direct him right,
Bless him with wisdom, love, and light,
In nameless ways be good and kind,
But never force the human mind.

—Selected.

Devotional Meeting for July 11

Topic: "Thy Will Be Done."

Senior

1. Song Service.
2. Scripture Reading: 1 John 3: 13.
3. Song and Prayer.
4. Reading: "A Shepherd's Care."
5. Bible Study.
6. Recitation: "My Duty."
7. Reading: "The Living-Room."
8. Recitation: "He Knows."
9. Meditations and Responses.

Junior

1. Leader's Remarks.
2. Song and Prayer.
3. The Story of Samuel. 1 Samuel 3.
4. Scripture Study.
5. An Altar Service.
6. Story: "A Boy Who Obeyed Orders."
7. Recitation: "My Duty."
8. Symposium.
9. Recitation: "When I Cannot Have My Way."

Notes to Leaders

This meeting is to be devoted to another study under the general topic, "Thy Will Be Done." The central thought running through the program is complete surrender to the will of our Great Leader, making the cross of Jesus a living reality in our experience. A life of complete surrender is natural for a Christian. When on the battlefield defeat is imminent, the white flag of surrender is raised, giving the conqueror the signal that there will be opposition no longer, but a surrender and submitting to the victor's plans.

To live to ourselves means a life of sin and a defeat of life's best purposes. Jesus has been acclaimed the conqueror on life's battlefield, having met the enemy, sin, and defeated him. By surrendering to Jesus, we are made conquerors with Him and join the army of victory, ever bearing the cross in its daily triumph over evil.

This program is submitted with the thought that much prayer and preparation will precede the meeting, so that its lessons may become the experience of all who attend the meeting.

Senior Notes

8. Recitation: "He Knows."—A few years ago one of our young men took his bride with him into the heart of Africa. A light operation resulted in her sudden death, and soon a lonely grave marked the place where his hopes lay buried. In a letter telling us of his experience he inclosed the following lines:

"I know not what awaits me,
God kindly veils my eyes,
And o'er each step of my onward way
He makes new scenes to rise;
And every joy He sends me, comes
A sweet and glad surprise.

"One step I see before me,
'Tis all I need to see;
The light of heaven more brightly shines,
When earth's illusions flee;
And sweetly through the silence comes
His loving, 'Follow Me.'

"O blissful lack of wisdom,
 'Tis blessed not to know;
 He holds me with His own right hand,
 And will not let me go;
 He lulls my troubled soul to rest
 In Him who loves me so.

"So on I go not knowing,
 I would not if I might;
 I'd rather walk in the dark with God
 Than go alone in the light;
 I'd rather walk by faith with Him
 Than go alone by sight."

—Selected.

9. *Meditations and Responses.*—The following questions and suggestions may be used for a short period of meditation and exchange of experiences.

What have you given up, the last week, of things that stood in the way of obedience to the expressed will of God?

Think of what Jesus would have you do. Are you daily surrendering to His program? It is not enough simply not to disobey, we must actively obey as well. Merely to refrain from evil-doing, is but one side of the Christian's experience. What would Jesus have me do? Your daily answer determines whether or not your life is yielded in full surrender to Him.

Memory Text.—"It is God Himself whose power creates within you the desire to do His gracious will and also brings about the accomplishment of the desire." Phil. 2:13, Weymouth's New Testament in Modern Speech.

Junior Notes

This hour with the Juniors is to bring to each one a new sense of their privileges in Christ. The surrender of our lives expressed in willing obedience to His teachings is the central thought around which the lessons are grouped. Tell the Juniors that Jesus loves them so that day by day He seeks to bring into their lives experiences that will help them to walk with Him. He wants them to be His young friends. Mark 3:35.

3. *The Story of Samuel.* 1 Samuel 3.—This may be told in a Junior's own words, stressing the message the Lord asked Samuel to deliver, how he shrank from the duty, but yielding obediently, he performed the task and became the prophet of the Lord.

4. Scripture Study.—

a. We are taught to obey God. 1 Sam. 15:22.

b. By keeping His commands. Ex. 24:7.

c. We are to obey Jesus. John 14:23.

d. By loving one another. John 15:12.

e. We should obey our parents. Eph. 6:1.

f. By willing service. Mark 7:10-13.

5. *An Altar Service* (by Sylvia L. Tschantz).—This may be given by a group of smaller Juniors.

7. *Recitation: "My Duty."*—To be given by three Juniors.

8. *Symposium.*—The leader should suggest some practical applications of the lesson of the hour, based upon the experiences of the Juniors. Suggest to them that Jesus will help us to do His will, Phil. 2:13. Let them respond by telling of things they wish to surrender to Jesus and things they want to do for Him.

Bible Study

THE following suggestions may be used to develop a study with complete surrender expressed in active obedience as the central thought.

Mark 3:35. Active obedience is the condition of membership into God's family.

Luke 14:33. To obey Him we must forsake our own plans and desires. Take for an example:

Abraham, a good business man, lived in Chaldea. Picture his surroundings. God's will concerning him expressed in a definite call. Gen. 12:1, 2. He had to forsake many things. Name them. He must have had many plans in mind he desired to carry out. What was his answer? Gen. 12:4.

He frequently surrendered his plans. Genesis 13; 22:2.

God calls him His friend. 2 Chron. 20:7; Isa. 41:8; James 2:23.

Jesus came not to do His own will. John 6:38. He carried out His Father's plans. John 5:19. Complete surrender to the will of God is possible only as we enter into active obedience to His will and enter into His plan for us.

Illustrations

THE violin can do nothing of itself. In the hands of the artist it responds and sweetest melodies fill the air.

The clay in the hands of the potter would spoil the vessel were it to foster plans of its own. Submission to the potter is the best it can do to become a useful vessel.

God's Spirit works. Acts 1:8; 4:23. To be vessels "fit for the Master's use" our lives must be yielded so He can direct us daily, in our homes, among our friends, in business and pleasure, and in the church.

"Principle is always exacting. No man can succeed in the service of God unless his whole heart is in the work, and he counts all things but loss for the excellency of the knowledge of Christ. No man who makes any reserve can be the disciple of Christ, much less can he be His co-laborer."—*The Desire of Ages*, p. 273.

A Boy Who Obeyed Orders

ON a wet, cold October evening, a boy trudged wearily into the seaport town of Chatham, England, with a bundle on his shoulder. He was covered with mud, and from under the long black locks that fell on his forehead, two large eyes stared out at the world, and his thin cheeks were pinched with cold and wet with rain. He met a sailor as he entered the town outskirts, and, stopping him, said, "If you please, which way to the docks?"

The sailor directed him, and he went forward down the narrow streets till he came to the waterside. There he wandered around for a time without seeing any one, for it was supper time; but presently he came upon an old man, and asked, "Are these ships out there warships?"

"Aye," replied the man, "they be, lad. Be ye agoin' to the wars?" And he grinned.

"Yes; but I don't know how to get on board," said the puzzled boy. "Where do the boats land?"

"Right here," and the old man waved his hand at the landing stage before them. "See, yon is one acomin' now!"

Sure enough, a boat was rowing swiftly in. It drew up to the landing stage, and an officer stepped out. The boy approached the officer, and, touching his cap, said, "Please, sir, can you tell me how to get on board the frigate 'Raisonnable'?"

The officer looked down, and, staring at the thin, pale face, with its big eyes and firm mouth, replied: "Why, that is my ship. But what do you want on board of her?"

"Please, sir, I want to join. Her commander, Captain Suekling, is my uncle, and I was to report to him."

The officer looked again at the boy. "Well, in that case, I can take you aboard when I return. But you look cold and hungry, my lad. Have you had supper?"

"No, sir; I left home early this morning, and have not eaten anything since."

"My! Here, you have reported to me. I am a lieutenant on board, so come on up and have something to eat with me. Why didn't you step in town as you came?"

"Well, you see, sir," replied the boy, "I promised father that I would come straight to the ship and report for duty, without stopping in town; so I couldn't very well."

"Good boy!" cried the officer. "If you obey orders as well in the navy, you should get on capitally. What is your name?"

"Horatio Nelson, sir."

And the man who as a boy had learned to obey orders unflinchingly, later became the great sea hero of England, Lord Nelson.—*Boys' World*.

My Duty

Just to be faithful in things that are small,

Just to walk steady where others may fall,

Just to be willing if Jesus should call:

This is my duty to Him.

Just to drive somebody's darkness away,

Just to make brighter the world of today,

Just to strew flowers along life's pathway:

This is my duty to Him.

Just to let Jesus have perfect control,

Just to know daily His grace makes me whole,

Just to have heavenly peace in my soul:

This is my duty to Him.

—Selected.

A Shepherd's Care

I REMEMBER watching a shepherd drive his flock from Piedmont to the plains of Italy, along a road white with pulverized limestone, and glaring beneath the beams of a Southern sun. He was a tall and stately man, in the costume of the country; his large hat shadowed a grave and intelligent face; his purple jacket, slung around his neck, formed a cradle for a newborn lamb, while two others but little older were fastened in his rough mantle between his shoulders. In one hand he held the shepherd's rod,—a long, light reed, by which he guided the flock, gently touching them when they wandered or were heedless of his call. He carefully led them on, occasionally pausing and leaning on his staff until some straggler joined her companions, or while carefully adjusting the helpless creature that he carried in his bosom.

The hungry sheep strove to crop the withered leaves and dusty herbage on the borders of the road; but the shepherd would not let them eat or rest. He urged them forward, and bleating and discontented, they were obliged to leave their self-chosen food, and obey his voice and follow him.

The road here branched off in another direction; the poor sheep saw nothing before them but the dusty path and withered weeds; but the shepherd looked beyond. Sloping down from the direct road was a green nook, overhung by an acacia hedge, protected from the heat by the high bank above it, and water from an unfailing spring ran into a pool beneath.

Bleating with delight, the weary sheep seemed to find life and vigor at once, and entering on their pleasant pasture, forgot the troubles of the way. The shepherd watched their enjoyment with evident satisfaction. As he walked among them, examining them individually, he counted them over—not one of them was missing. He had something better for them than they would have chosen for themselves; yet how they had murmured all the way!—*Selected.*

An Altar Service

"To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22. This reading suggests the use of an altar. Ask each Junior the week before to bring a small stone. If stones are not available, ask for small blocks of wood instead (toy blocks could be used). These will be used to build an altar. Also ask each Junior to bring a slip of paper upon which he has written some command of God. The ten commandments, verses from Proverbs, from the Psalms, from the Sermon on the Mount, may be used.

At the Junior meeting place all these slips on the altar. As each Junior's name is called (for the roll call), let him step to the altar and take a verse, read it, and add some thought of his own.

After the verses are read, the superintendent should very carefully explain how much better God is pleased if His commands are obeyed than if burnt offerings are brought such as the Israelites furnished. Making this thought more practical, explain how obedience to parents, to teachers, to God, is more pleasing to God and more conducive to growth of character than promises which are carelessly made and even less carefully kept.—*Sylvia L. Tschantz.*

When I Cannot Have My Way

WHEN I cannot have my way,
I must no ill will display;
But must learn to bend my will,
And be kind and gentle still.

Pride and anger I must shun,
Nor be rude to any one;
Evil tempers must not rise,
To offend God's holy eyes.

Father, like thine own dear Son,
I would be a lowly one,
Ever gentle, patient, kind;
Clothe me with a humble mind.

—*My Own Little Hymn Book.*

The Living-Room

THE first three features of the House of the Lord's Prayer are dedicated to the three persons of the Trinity. We enter by the doorway of the Father's invitation. We warm ourselves at the fireplace of worship in the Spirit. We look through the windows upon Christ's ever-expanding heavenly kingdom.

Now entrance into the Father's family, and worship of God, and vision of the kingdom of God,—all are empty and fruitless without obedience. Therefore we are next conducted into the living-room of the House of the Lord's Prayer, and we read the motto over the door, "Thy will be done in earth, as it is in heaven."

This is conversion, this is Christianity, when we cease to say, "my will," and begin to say, "Thy will." "My will" leads ever downward; "Thy will" leads ever upward. "My will" contracts us into a dwarf; "Thy will" enlarges us into a giant. "My will" means misery and utter weariness; "Thy will" means the exhilaration of power and the fullness of joy.

We cannot take God's will into the living-room of our house without knowing what God's will is. This calls for Bible study, for Christian education, and for earnest prayer. The more we read the Bible, the more we shall know of God's will, and the more instinctive will be our obedience to it. Our knowledge of God's will grows also through watching other Christians and through listening to those who are in closer touch with God's will than we are; it grows especially through hearing sermons and the testimonies of God's people in the prayer meetings, and through the discussions in the Sunday school class and in the young people's society. What we lack, after all these helps to a knowledge of God's will, is gladly supplied us by God Himself in answer to our prayers. No one need be ignorant of what God wants him to be and do.

But knowledge is never enough. Knowledge of God's will may take us into the living-room, but living there in accordance with God's will depends upon our will. Our will has the awful power of setting at naught God's will. Our will can take our knowledge of God's will and let God breathe into it the breath of life. The Bible, however much we read it, is only dead paper and ink to us until our will vitalizes it. The most eloquent sermon is only empty pulsations of the air, as far as we are concerned, until our will incorporates it. All the strong and lovely expressions of the will of God are only ghosts until our will clothes them with flesh and blood.

What a high honor it is thus to be workers "together" with God! The living-room of the House of the Lord's Prayer is our coronation-room, our throne-room.

And what a glorious pattern we have for the doing of God's will: "in earth, as it is in heaven"! The heavenly doing of God's will is perfect. God's servants in heaven serve him day and night; they speed to and fro on the tireless wings of exultant obedience. There is no grumbling in heaven, no hesitation, no procrastination. In heaven there are no foolish questions of why and wherefore, but implicit trust and confidence. God's will gets done superbly in heaven, because in heaven it finds fit tools for its purpose.

"But we are not angels," you say. "How can we do God's will on earth as it is done in heaven?"

Of course we are not angels in wisdom, beauty, and power, but we may be angels in glad obedience. Not Michael or Gabriel may surpass us in trustfulness, in alacrity, in submission, in readiness, in fidelity. The results of our doing of God's will may not be so great on earth as they will be in heaven, because our powers are less; but the manner of doing God's will on earth may be as blessed and as pleasing to God as the manner of doing it in heaven, and it is the way in which His will is done that God cares most about.

We are either living in this living-room or we are not. The Master of the house is rightfully jealous, and He will not let any one live there part of the time and part of the time in the hall of selfishness and shame. But we can begin to live there at any time. This day, this very minute, we can enter its shining portal, we can take up its exhilarating occupations, and we can rejoice in the companionship of the Master of the house. Then we shall really begin to live, when we begin to live in the living-room of the House of the Lord's prayer. —*"The House of the Lord's Prayer," Amos R. Wells.*

Devotional Meeting for July 18

Topic: *Mid-Year Rally.*

Senior and Junior

1. Song Service.
2. Bible Study: "A Finished Task."
3. Leader's Remarks.
4. Secretaries' Talk: "Getting Our Bearings."
5. Reading of Secretary's Message.
6. Recitation: "The Victors."
7. Symposium: "Holding On."
8. Talk: "Steadfast Hills."
9. Close by repeating Missionary Volunteer Aim and Motto.

Notes to the Leaders

This program is in the nature of a check-up. The year is half over. What has your Missionary Volunteer Society accomplished? What needs to be stressed for greater effort in the future? Although the Senior and Junior programs are listed together, it does not necessarily follow that the societies should meet jointly. The material suggested must necessarily be so similar in character that the meetings of the older young people and those of the younger may follow the same outline, with adaptations to meet the peculiar needs of each.

Advertise! Posters in prominent places or little cards sent to each member worded something like this, "Everybody Who Works Is Invited to the Missionary Volunteer Meeting Held at ——— o'clock," might prove attractive.

Have a rousing song service, choosing those songs that are full of spirit and action. Nos. 477, 570, 574, and 576 are especially appropriate. A wide-awake leader can do much to make the singing a success.

2. *Bible Study: "A Finished Task."*—Jesus had a definite work to do when He came to this earth. He didn't falter in any step of the way. Study the following texts: Luke 2: 49, John 4: 34; 17: 4; 19: 30; Heb. 12: 2; Phil. 1: 6; Rom. 9: 28. Jesus' instructions to his followers to whom he has given a great work is just as clear cut. Luke 9: 62. Jesus finished the task; He expects the same of us.

3. *Leader's Remarks.*—This is the time for any announcement. Call attention to the various phases of missionary activity carried on by your society. The influence of what has been done cannot be measured by figures. Emphasize the value of such work to the members themselves. "My brethren and sisters, do you desire to break the spell that holds you? Would you arouse from this sluggishness that resembles the torpor of death? Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen."—*"Testimonies," Vol. V, p. 387.* While programs have their place, they are not the chief aim of the society. In the call which came to the denomination to organize young people, service was the watchword. "Let ministers put to use all their ingenuity in devising plans whereby the younger members of the church may be led to co-operate with them in missionary work."—*Id., Vol. VI, pp. 435, 436.* "Let there be a company formed somewhat after the order of the Christian Endeavor Society, and see what can be done by each accountable human agent in watching and improving opportunities to do work for the Master."—*Extract from a letter dated October, 1893.* Such were the purposes that called the Missionary Volunteer Society into existence. The goals which each society receives are in themselves of no value unless they inspire to more consistent service. The mid-year Rally is but another effort to keep the blessedness of finishing the task assigned before the members. Great is the work intrusted to young people, great is the responsibility of each Missionary Volunteer.

4. *Secretaries' Talk: "Getting Our Bearings."*—This should be a series of short talks given by the various secretaries of the society. The devotional secretary may report on the progress of those who are reading their Bibles through, and the number observing the Morning Watch. Try to have this especially inspirational. Personal experience is appreciated more than anything else. Several who have been faithful may be called upon to tell what such observance has meant to them. The educational secretary should report on those taking the Reading Courses. Tell of some of the interesting facts you have learned from one or several of the books. Ask those who have finished, to make a report of their favorite book. Then give other members an opportunity to enroll. The Standard of Attainment class may be reported, too. One of the purposes of this class is to train members so that they can give Bible studies to those not of our faith. Have any such been given? A check-up on all the phases of the Standard of Attainment is desirable. Over in Europe a small group of young people banded themselves together to take the Standard of Attainment class. Each pledged himself to give the lesson he had learned to some one else during the week. The result was that thirty were added to the church in that place in a short time. The leaders of the various bands should then report their activity. But above all in this meeting emphasize the joy of winning some one for the Master. Have souls been won by the members of your society? Has each been active in personal work? How many personal visits have been reported?

Of course in a Junior Society the work is not divided under these various secretaries. The Junior superintendent should conduct this part of the program. Make it practical and such as to appeal to the boys and the girls. Juniors respond to leadership. Care should be taken not to awaken an impulse to work without giving it a practical outlet.

The secretary-treasurer may close the exercise with a report on the financial goal. Is the society up to date so far? How much should be given each week in order to come out right? Have you any plans that would be of value in giving persistently? The following story is an illustration in point, and may be used in this talk:

"One of the great passenger ships of a Pacific line was steaming through the China Sea. Slowly there spread over the sky the peculiar yellowish-green color that means that a typhoon is approaching. The great ship swung round and started full steam ahead for the nearest port. But long before she reached it the typhoon struck. The sun was hidden; night settled down at noon. Mountainous waves rushed aboard like ravenous beasts, trying to tear the great ship into pieces. The passengers were in continual terror.

"Suddenly the lookout reported a ship on the starboard side. It proved to be a small Chinese junk, the deck of which was crowded with men and women. From the prow a sailor madly signaled the approaching liner. The captain ordered her to lay to and make arrangements for taking off the passengers and crew of the little ship. But to his amazement the Chinese put down a small boat. It tossed about like a cork; there did not seem to be the slightest chance that it would ever come up out of the trough of the sea. But as if by a miracle it reached the liner, and the men scampered up the rope ladder. In pidgin English the newcomers made it known that they did not wish to be taken off; they simply wanted to look at the chart in order to find out where they had been blown. The captain gave them the courtesy of the bridge. Having studied the chart, they rowed back to the junk, hoisted a shred of a sail and started on their way. All they wanted was to know exactly where they were.

"It is imperative that a person should know where he is and where he is going. The best of men may temporarily be blown off his course, but all honor to the man, though he be as unprepossessing as the Chinese junk, who, having found what his true position is, steers back to his course in the face of all the obstacles that the powers of evil can muster against him."

5. *Reading of Secretary's Message.*—This is to be furnished either by your union Missionary Volunteer secretary or by the secretary of the local conference according to the plan of your special conference. It should be received by the leader in good time for use on this program. The Junior superintendent will receive that prepared for the Junior society.

7. *Symposium: "Holding On."*—Pass out the following illustrations to as many members to be read in meeting. Ask each to be ready to comment on the one he has received, keeping ever in mind that it takes grit and stick-to-it-iveness to make a success of the work the young people have been given to do.

"When Commodore Joseph Smith received a telegram that the 'Congress,' which was commanded by his son, had struck her flag, he exclaimed, 'Then Joe must be dead!' It was so. It is much easier to imagine some men dying at their post of duty, faithful and without a blot on their name, than to think of their betraying their trust, or in any way proving unfaithful."—*Mary E. Watson, Hartford, Conn.*

"Among the ruins of Pompeii they found the body of the Roman sentry at the city gate, where he had been placed by his captain, his hands still grasping his weapon. There, while the heavens threatened; there, while the earth shook; there, while the floods of cinders and ashes overwhelmed him, he had stood fast in the evil day; and there, after a thousand years, he was found."—*"City Chimes," Mrs. M. Watts, London, England.*

"It is not so often the breaking of some great shaft or wheel, some seemingly important part, that stops the machinery and hinders the output, as it is the working loose of some little neglected nut or unnoticed screw. It is the same in life. The carelessness of a clerk or office boy who has comparatively trivial tasks to perform may upset the best-laid plans of the manager of some great concern. A little neglect of some duty that we consider of minor importance may overturn the hopes and purposes on which our hearts are set."—*Ferris Jocelyn, Olivera, N. Y.*

"At the close of the first day of the battle of Shiloh, a day of severe Union reverses, General Grant was met by his much-discouraged chief of staff, McPherson, who said, 'Things look bad, General. We have lost half our artillery and a third of the infantry. Our line is broken, and we are pushed back nearly to the river.'

"General Grant made no reply, and Mr. McPherson asked impatiently what he intended to do.

"'Do? Why, re-form the lines, and attack at daybreak. Won't they be surprised!'

"And they were surprised and routed before nine o'clock in the morning."

"An American visitor was talking with some aviators in France. Four had been detailed to guard a photographer while he was taking pictures of trenches and villages. While

they were at work, fifteen Boche planes appeared on the horizon.

"What do you do in a case like that?" asked the visitor.
 "'We stick!' said the young lieutenant quietly."—*Rev. Ernest Bournier Allen, D. D., Oak Park, Ill.*

8. *Talk: "Steadfast Hills."*—Study the short article given, and then incorporate it in your talk. Let the keynote be courage and steadfastness of purpose. And then present the plans for the work of the last half of the year. Make announcements of any new bands, and invite new membership to the old ones. The purpose of this talk is to give a new boost to the work of the society.

Response.—If there is time for a roll call with a response, pass out questions to be answered similar to those below. (Ask each officer to contribute three in the committee meeting.)

What is the relation between work and the spiritual life of the society? of an individual?

What is meant by, "A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house"?

Can work save a person?

Draw a lesson from the parable found in Matthew 25: 31-46.

In closing, call attention to the Missionary Volunteer Aim, "The Advent Message to all the world in this generation," and the motto, "For the love of Christ constraineth us." These should be printed and hung in a conspicuous place during the program. Call attention to the fact that they are on the membership card, and that each one who joins the society subscribes to their purpose.

The Victors

HAD Columbus been a "can't"-er,
 Would he have held his way
 Across wide, unknown oceans
 Long, long day after day,
 His little ships like playthings
 By winds and waters hurled;
 With sullen crews to threat him,
 Till he found a great new world?

HAD Livingstone been a "can't"-er,
 Would he have carried the light
 Through the tropic's trackless jungle
 And the Congo's darkest night,
 Where serpents glide and glisten
 And the fierce, wild lions roar,
 Till he lit the lamp of progress
 That shall shine forevermore?

HAD Peary been a "can't"-er,
 Would he have staked his years
 In a game with doubt and danger,
 In a land of frost and fears,
 In a land where death had taken
 Of his kin a sorry toll,
 To climb the world's white apex
 And stand at the long-sought pole?

Whatever the years have yielded
 To the onward march of man
 Has been won by the dauntless leaders
 Whose motto has been, "I can!"
 And the great world yet uncharted
 Hold goals as splendid still
 For the ones who dare go forward
 With the brave, firm vow, "I will!"

—*Nixon Waterman.*

Steadfast Hills

How David loved the hills! He knew them in all their beauties, for they were his home while he watched the sheep.

Whether cool and green in the foreground, or purple and dim with distance, tipped with the fire of sunset or swathed in the gray of thunderheads, he loved them. He told of them in his songs, those psalms of gladness and glory which are still ours to enjoy.

"I will lift up mine eyes unto the hills, from whence cometh my help," he said; and, "Thy righteousness is like the great mountains;" and again, "The strength of the hills is His."

As the hills lift up their heads in rugged strength, so must the spirit remain steadfast and strong in the Lord. The

soap-bubble Christian, who drifts whichever way the wind blows, is of little use to himself or to any one else. He is apt to be numbered among the whiners over "bad luck," envying the "good luck" of the steadfast one.

Our own strength may fail often, but our Father is strong for all of us. He never fails. Have we not this promise to add His might to our own will in the battle for righteousness? With His help there is no such word as fail.

Perhaps there is some danger in too much steadfastness, for we may make a wrong choice, and then become merely mulish in our determination to hold our position. But "God gave us a guide called conscience." If rightly trained and strictly heeded, there is no excuse for false steps or wrong choice.

Shall we not lift our eyes to the hills? Shall we not learn the lessons they teach? To be steadfast in purpose, to be strong in duty, to hold in the heart the beauty of sun and storm; these are some of the elements of good character. These are some of the materials found in good luck.

RUTH WEATHERWAX.

Devotional Meeting for July 25

Topic: Pioneering for the Message.

Senior and Junior

1. Opening Exercises.
2. Repeat or read Morning Watch texts for week.
3. Secretary's Talk: "Our Goal."
4. Talk: "Establishing a Mission."
5. Reading: "One Day From the Life of a Pioneer."
6. Talk: "Opening Other New Stations."
7. Talk: "Training for Mission Service."
8. Reading: "A Letter From the African Frontier."
9. Leader's Two Minutes.
10. Close With Prayer for Africa.

Notes to Leaders

To make the young people of America see Africa as it really is, to make them live with our brave missionaries who are sacrificing all personal comfort for the sake of carrying the gospel farther and farther into the wilderness,—this is the purpose of this program. It emphasizes the physical aspects of a pioneer missionary's life. When we contrast our luxuries with their bare necessities, we shall be ashamed not to give and pray more.

All the material presented here has just come from our faithful missionaries in the field. It is of such a nature that it may serve for both Senior and Junior societies. Whether the two societies have their meetings together is a matter of decision for the committees. The material should be carefully studied by the officers of each society and arranged to meet individual needs. The Junior superintendent should give the talk to the Juniors suggested under the heading, "Training for Mission Service." Emphasis of strong bodies and alert minds needed on the mission field should be a part of this talk.

The Morning Watch for this week very appropriately deals with Jesus' instructions to the disciples whom he was sending out to carry the gospel. The greater part of the week is spent on a consecutive passage. Try to have all repeat the verses for the week together.

3. *Secretary's Talk: "Our Goal."*—If every Missionary Volunteer should give ten cents a week to the missions for Africa, our goal would be reached. This means ten cents given each week through the Missionary Volunteer Society. That is not a very high goal, is it? And yet the missionaries over in the field are looking to our young people for something very definite this year. This talk should be a sort of check on what has already been accomplished for missions.

Material for Nos. 4-8 is all furnished. If the Juniors and Seniors are meeting together, ask some of the Juniors to take part. If the readings are carefully prepared, they may be as well read by a Junior as by a Senior. Preparation should be given each number, whether a reading or a talk. Supplement your material by reference to a library, where possible. The following books all contain good material: "Rock Breakers" and "Kingdom Building in Congo Land," by P. H. J. Lerrigo, Philadelphia, Judson Press; "African Clearings," J. K. Mackenzie, Houghton Mifflin Co., Boston, Mass.; "African Adventurers," J. K. Mackenzie, George H. Doran Co., New York; "The Lure of Africa," C. H. Patton, Missionary Education Movement, New York.

Keep your eyes on the mission notes in this *Review*. It may be that you can contribute some more recent news from the African "front lines" than is given here.

IMPRESSION without expression ends in depression.

Establishing a Mission

MR. DAN CRAWFORD, in speaking of the work of a pioneer, uses these words:

"Into the tall and wet grass drear,
There, only there, art thou pioneer,
And Mr. First must have all the woes,
That Mr. Second may find repose."

In this he refers to the custom of many of the natives in Southern Africa when traveling through the tall grass, wet and cold from the dew of the previous night, of sending the women and children ahead down the narrow footpath that they may brush off all the water from the grass before the men arrive. It is very much like that in the pioneer mission work. The men who go to a new mission station have to face the difficulties and privations that are entirely unknown to the man which arrives later and finds buildings erected, fruit orchards in bearing, gardens in cultivation.

I wonder how many of our young people really know just what it means to establish a mission station in Central Africa. Do you know what the missionary has to do with his hands in the African field? And are you aware of how much of his time is taken up in manual labor?

My mind goes back to thirty years ago, when we first arrived in this country to establish the old Solusi Mission. Mafeking was then the end of the railway line. There we yoked up the oxen to the wagon, and it took us six weeks to drive through to Bulawayo, a distance of nearly six hundred miles. What a lesson in patience! On arriving at the mission station, which had been pegged out for us a year before, we found a small hut had been erected by the natives. Into this place we stored most of our things, then pitched our living tents under a big tree.

One of the first things attempted was to dig a well, that we might have a good supply of water convenient to our dwellings. When the well was about ten feet deep, the natives refused to go down into it, so Elder Tripp and I had to dig the rest of it. The nearest place where we could buy vegetables was Bulawayo, nearly forty miles away and the prices on the market there was far beyond our means, so we had to plow the ground, open irrigating ditches, plant a garden, watch the locusts and the birds and the antelopes, and wait patiently for the vegetables to mature. Next came the problem of a house to live in. Our appropriation was all gone when we arrived on the mission station and we had nothing with which to hire help, so we had to build our own homes. We cut poles and grass and sawed out the timber for the door frames, made doors out of the cases in which our goods had been packed, plastered up the walls with mud, and then put on a grass roof. The putting on of the thatch was the hardest task for me, as I had never done anything of that kind before in my life.

When we came to set up our stove, we found that there was not enough piping and no elbow to carry the smoke into the stick chimney which I had built. I tried to buy what I needed in Bulawayo. They asked me \$5 for a piece of joint of six-inch pipe and \$7.50 for an elbow. I could not afford it. I made a joint of pipe out of a kerosene tin and an elbow out of another, and we set up the stove all right.

Two years later we made bricks, burned them, and made a more substantial house, which meant more comfort and better health.—*W. H. Anderson.*

One Day From the Life of a Pioneer

PERHAPS I should relate one instance of how sometimes the missionary seems overwhelmed with work. On a new mission station, he must teach his school, conduct Sabbath services in the church and Sabbath afternoon services in the villages, until his station has been established long enough to educate and train natives for this work. All these burdens must rest upon the European missionary, and as he is usually alone on the station, he must be prepared to carry them in addition to the other labors that come to him.

One morning, I was eating my breakfast when a native knocked at the door. He came to tell me that the water tank was upset at the river and the tank was broken, and asked what they were to do for water. It was in the dry season, and the whole school depended upon water brought from the river in

that tank. I told him to sit down, and I would talk with him after breakfast. A few minutes later another native rapped at the door, to tell me that the wagon bringing building material from Bulawayo, was broken about eight miles away from home, and asked if I could go and repair it so that they could get home. I told him to sit down until I had finished breakfast. Just before I had finished eating another native rushed into the room, breathless and with perspiration pouring off him, having run for two miles. He said his wife had been bitten by a puff adder, and asked me to come quickly and see what I could do to save her life. I had to stop eating breakfast then, secure the remedies I had for snake bite, saddle my mule, and rush off with him. I succeeded in bringing relief to his wife. On my way home I passed by the river and with the help of about twenty natives from the near-by kraal we straightened out the water tank and sent it home with half a load of water. When I arrived home it was school time, so I taught school until dinner. After dinner I rode out the eight miles and repaired the wagon, and it came home that night.—*W. H. Anderson.*

Opening Other New Stations

TWENTY-TWO years ago I traveled on foot with native carriers over twelve hundred miles through Northern Rhodesia, when I selected the site of Rusangu Mission. That meant four months traveling through the field, sleeping on the ground where night overtook me, living largely on native foods, meeting native chiefs, and arranging with government officials for the opening of the new station. Two years later the railway had been extended to Victoria Falls. From the north side of the river I started, on the eleventh of May, with unbroken oxen, to take a load of a ton and a half to the mission farm, which was two hundred miles away. I returned again to the Zambesi, and loaded two and a half tons on the wagon for the next trip. My wife and I arrived on the farm the fifth of September. It had taken me all that time to train these oxen and get two loads from the Zambesi River to Rusangu. Then I had to build a home, plant a garden, develop a farm, build a school-house, teach the school, and act as doctor and nurse to the natives who came to the station for help.

Three years ago I explored Southwest Africa, and made a beginning in that country. Last year I traveled about eighteen hundred miles in Portuguese West Africa pegging out the Lunda Mission site in northeast Angola. This year it will be to start over again building a new station, and if time will permit, explore and select a mission site in the Huila district.—*W. H. Anderson.*

Training for Mission Service

NOR only must the missionary be a practical man and able to do things as well and know things, but his wife also should be able to use her hands. She must keep the home, cook the food, bake bread, make butter, can fruit, cut, fit, make, and mend clothes, nurse the sick, care for and teach her children, in addition to helping out in the school home for natives, the Sabbath school, and in the absence of her husband conduct the Sabbath services.

With the multiplicity of duties in starting a new mission, especially when it seems that all things have to be done at one time, there is great danger that the missionary will overwork. It is necessary for him to remember that in the tropics he cannot and must not try to work as hard as he did in northern climes. Many times I have read reports from the new recruits in mission fields that run something like this: "I have been here now for six weeks, and I find I can work as hard here as I could in the homeland." Then he tells of some big days' work that he has done. I always pray for that missionary that his eyes may be opened and his understanding enlightened before it is too late to save him from breaking down and having to be sent home.

There are so many dangers in the tropics to the health and strength of the missionary. Malaria must be guarded against. That means screening the houses and sleeping under a mosquito net and taking five grains of quinine a day. Hookworm is almost universal among natives in Africa, and the missionary

must not contract it. The drinking water and milk must be boiled before using. The missionary must not bathe in the river, on account of crocodiles and bilharzia, which are found in nearly every stream.

Many kinds of infections and contagious diseases are common among the natives, and must be guarded against. The missionary must not go to the extreme of taking his temperature every two hours during the day, as one missionary I know of did; still he should do his best to keep absolutely fit. He should be careful, but not an extremist, in diet. He must be able to take time to rest amid an unfinished task, and yet not get lazy; and whether he eats, drinks, works, or rests, he should do all to the glory of God, and should prosper and keep in health even as his soul prospers.

I would entreat our young people to qualify for the mission field by receiving a thorough education in our academies and colleges. They should couple their mental and spiritual training with industrial work, which, as Paul says, would enable them to find resources within themselves for any emergency that might arise on the mission station. Then after a thorough training, they should be able to adapt themselves to conditions as they find them in the fields, so that they can be successful.

Just now we need about twenty families of well-qualified missionaries to help us evangelize Angola and the Belgian Congo, but they must be practical men and women,—men and women who can go into the wilds and from the material that they find at hand build up a mission station, establish schools, and lead souls to Christ. We beg and plead for this kind of help.—*W. H. Anderson.*

A Letter From the African Frontier

At last we are at home, if you can call a hut on a new mission station, a home! We were especially blessed, for we made the long journey of five days up the river and had only one little shower of rain. The trip was made by barge, a long, narrow, flat-bottomed boat, with a hood over the center toward the front. Four natives stood in front and eight behind and paddled where the water was deep, but where it was shallow enough they poled. The natives were always ready for a swim, and whenever we came to a quiet pool where they could be sure that there were no "crocks" near, they had a glorious time in the water.

The scenery along the way was very commonplace. There were a few gardens of green corn. But the sunsets were something that we shall always remember. They were the most beautiful that we had ever seen.

The river is full of "hippos" and "crocks." At one place where we camped, we had just pitched the tent and the boys were starting the fire when we heard a "hippo" snort in the river. We discovered that the bank of the river at this place was filled with holes made by these large animals as they came out of the river. We felt a little easier when we heard this particular one going farther up the stream. You see, we did not carry any firearms. The little money I had, I used to buy a magic lantern. So far I feel well repaid for my purchase.

As we neared our destination seven "hippos" poked their heads up out of the river, and some of them were quite too close for our comfort. The boys had pushed out into the middle of the stream as a kind of grand finale, for they hitherto had hugged the bank quite closely. If any of those big animals had wanted to play with the barge, we could not have stopped them, and we should have had some difficulty in reaching land, as we counted five "crocks" on a sand bar near. It made me feel as the man who had all his eggs in one basket must have felt. But we landed without mishap.

Now that we are in a hut about seventy yards from the bank of the river, we often hear these animals snort. As I am writing this, the princess has just turned back from getting water for fear of a "crock" too close to the bank of the stream. A boy was taken a few weeks ago. He was about five hundred yards from the house. Brother Bulgin caught a small one in a fish trap the other day. It was a sight to see it strike with its tail. The blow would throw the object right into its awful jaws.

When we arrived at Sesheke, we found two stores, a mission, a government station, and a native village. The chief of this village is a brother of the Barotse king, and he has been to England. When we called to see him, we found he had the most beautiful native house we ever saw, and European furniture in it. We had to wait a little for him while he put on his best clothes. When any of his people come to greet him, they must sit down and clap their hands in royal salute.

The French Protestant people have a nice mission here. The flowers and fruit trees are looking fine. As we passed by their little brick church, we heard the boys singing. These missionaries have also done a good work for the girls. The head teacher, who is very well educated for a native, married a granddaughter of the old queen, and has received the title of prince.

The traders are buying hundreds of cattle now, in preparation for a big drive to Angola. One man who went by with a herd of one thousand was especially kind to us. He gave us three chairs, two doors, some fruit, and some milk. He also helped me to get change, which was a big favor.

The people are proud and very hard to work for. They are extremely lazy. They will rest while there is the most urgent work to be done. They build their villages on sandy spots, and surround each hut with a very high reed fence. They say that the white ants do not bother so badly when they build on sand. During the early spring most of the country is under water. In fact, the river has been known to rise and overflow the spot where I am sitting in this hut.

This was the worst hut we ever moved into. It is filled with white ants. The walls are covered with their runways, and we cannot seem to get the best of them. I replastered one room, in the hope of keeping them down. The plaster peeled off and I tried another coat, but they are still the masters. Wherever we can, we stand our few possessions on tins. The cloth, which was made of two big python skins, slipped off the tin the other night and was destroyed. One night I forgot to safeguard my shoes, and the ants were already under them when my wife noticed them. Every day the dirt and ants drop down on the bed, and onto the table while we eat. We could not get the dirt out of the grass roof, try as we would.

About seventy-five yards from the house is a swamp pool that cannot be drained. When the river is full, we must go to the cattle kraal in a canoe, for it is located on the other side of the swamp, about two thousand yards from the house.

We hope to be able to live here for we like it. We take five grains of quinine every day and sleep under a net and there are screens on the hut, so we hope to avoid the fever. The school is growing too, although we have been here but three weeks.

Recently I took a trip of five days on the river to visit one of the village schools. The teacher was so tired that he could not stand up while he was translating for me. But we are all doing our best, and are thankful for the help and prayers of our people in the homeland.—*S. M. Konigsmacher.*

The Suggestion Corner

ARE you having a program simply for the sake of a program? This is indeed a low ideal, if there is such a thing as a low ideal. A program is worth little, unless it touches the life, unless it nourishes the soul or inspires to action. Every program, then, should in some way be surrounded by an atmosphere that is distinctly spiritual.

The more freedom there is among the young people themselves, the more easily can this end be gained. For instance, make it a common thing to have seasons of prayer, a number of sentence prayers instead of calling upon some one of outstanding Christian experience to lead in prayer; or have an informal time, when the members feel free to express opinions on the subject presented or when they tell of those things which have touched their own lives for good or for evil; such testimonies will influence the lives of others. Response is one of the secrets for an inspirational program, and response can be made a natural spontaneous part of the program. The habit helps. Pray, and plan your meetings, whatever the subject may be so that they will call forth the best that the young people have to offer.