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Church Officers' General Instruction Department

Special Appointments for the Month of August

Home Foreign — Foreign Translation Fund Offering, August 1	
Educational Day	August 8

“Try the Spirits”

“BELOVED, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world.” 1 John 4: 1.

This counsel from God is still present truth for the church. It applies as forcefully today as in the early church. These false spirits, inspiring false prophets, are still here in the world. God says "*believe not*" every spirit. And further, this word says "*try*" them. And how shall we try them? There is no other way than by the word of God, that revealed through the true messengers of God. And explicit instruction is given us how to test a false prophet, or any one coming along with a message claiming it is from the Lord. For him to claim it is direct from the Lord, is no *proof* that *it is*. This is the point to be proved. Every false prophet from the days of Moses has claimed he was sent of God, that God had given him a very important message to bear—most usually to God's chosen people. Christ also said, "Take heed that no man deceive you." "For there shall arise false Christs, and false prophets." Therefore it is no sin to try the messengers who come claiming to speak for God. No guilt attaches to *not* believing every such one, until thoroughly tested. The word makes clear, the rather, that we *should* test them—unless we desire to be deceived.

How Are We to Know False Messages?

“If thou say in thine heart, How shall we know the word which the Lord hath *not* spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him.” Deut. 18: 21, 22.

Here the test is given that the thing prophesied of, if from the Lord, will surely come to pass—the thing foretold shall be fulfilled. But suppose the prediction is for a long time? What about the time while waiting? Wait. The test comes by waiting. If from the Lord, some word will have been given that will *surely* come to pass, *before* the more important predictions are due. If the smaller preliminary predictions

fail, then this word says the person has spoken presumptuously. Be not afraid of him.

A Prediction May Come True, and Yet the Prophet Be False

Again, on the other hand, a prophet may predict something that does come to pass, and yet be a false prophet. In this case the plain word of God itself reveals the falsity of his message.

“ If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder, and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet. . . . Ye shall walk after the Lord your God, and fear Him, and keep His commandments.” Deut. 13: 1-4.

We are to test the message by the revealed will of God given in His infallible Word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. 8: 20.

The very law of God forbids having any other gods besides the God who created the heavens and the earth; that we are not to bow down to them nor serve them. Hence, even though some notable sign may be foretold, and the thing actually take place, we may at once know that the messenger is not sent by the Lord, because the thing to be proved is in direct contradiction to what God has already given us as His will in His Word. And by that we may know a false prophet is before us.

A very recent example just comes to hand from Burma illustrating this same point. Brother E. B. Hare writes that he had just returned from another visit with the old Klee Bow bishop, where two or three years ago it was discovered that these people had been taught to keep the seventh-day Sabbath. Recently the old bishop had a vision, the translation of which Brother Hare gives as follows:

“DEAR FOLLOWERS OF KLEE BOW: Remember all that I tell you. On the fifteenth of August, at one o'clock in the morning, there was an eclipse of the moon. Three weeks and two days after this I saw the Lord coming to me, and he said, ‘Tell all the Klee Bowites to keep my sabbath on the day that the other nations call the third [Tuesday]. Those who do not rest will I call back, but those that do rest, will I cause to become great in the earth, and they shall be my valiant soldiery.’”

Who needs any evidence further than this message itself to prove that it was a false vision, that it was not the Lord at all who had appeared unto him? The fourth commandment itself plainly brands this man as a false prophet. No further evidence is needed.

Messages of True Prophets Not Conflicting

Can the Lord use more than one prophet at the same time? He has on more than one occasion, yet with no conflict in their messages or work.

In the days of Elijah and Elisha there were many servants spoken of as prophets. There were even schools mentioned as "the schools of the prophets," which were conducted in different localities throughout the tribes of Israel. And a very distinguishing thing about the record of this time is that there seems to have been a perfect organization among these prophets, so that their work was carried forward harmoniously. They recognized one as being their leader. Elisha and the schools of the prophets were subject to Elijah until he was translated, and then the companies of prophets recognized Elisha as their leader, when he returned from that translation scene across the Jordan, bearing Elijah's mantle. And, too, they all had, at least on some occasions, the same messages from God; for as the two visited the companies together for the last time, each company took Elisha aside to tell him how that Elijah was to be taken from him that day. And in each in-

stance Elisha informed them that he knew it, and told them to hold their peace.

Again, in the years preceding the Babylonian captivity, God raised up various messengers to forewarn Israel of the judgments to be visited upon them because of their idolatry and sins, some bearing messages contemporaneously. Jeremiah, Daniel, Obadiah, and Ezekiel overlapped in their ministrations from the years 629 to about 534 B. C. Also Micah, Nahum, Hosea, and Isaiah were delivering their messages from the Lord in the years 785-698 B. C., during which period their ministrations overlapped a portion of the time. Yet no conflict appears in the record given of their work, nor in the messages borne. It is interesting to note, however, that the Lord's plan seems to have been to send one messenger at a time to His people, at least while delivering the burden of his testimony.

T. E. B.

(To be continued)

A Lay Bible Worker

LET me sing you a song of a lay Bible worker:
Unknown, unapplauded, by all save his Lord.
He works on the railroad, an engineer worthy,
And safe in his pocket he carries God's Word.

"You've ne'er had a mishap?" asks one fellow worker,
"Oh, no," says our brother; "nor expect one, I say."
"But whence such assurance, when luck is so fickle?"
"Because," says our brother, "I've learned how to pray."

"Will you pray for me too?" "Ah, yes, I will, brother,
I'll pray for your soul, that in making life's run
You'll learn of the way unto life everlasting;
It's a way straight, but blessed, this way I've begun."

"Take this sandwich of ham," says another companion.
"Oh, no," says our brother, "my Bible tells me
That ham is not best for my health, and God wants me
To have perfect health in His service, you see."

"What about Saturday?" "I work not on Sabbath,
Because in God's Word 'tis called 'God's holy day.'
And no work should be done by God's servants upon it,
So I've asked Him to help me to keep it away."

Thus it goes with our brother from year's end to year's end,
He is humble and simple, respected by all.
His life's a true witness, his words few and well chosen,
And sure his reward when shall come the roll call.

He is one. I might sing of a multitude working
Just humbly and sweetly, unknown and unsung;
And not till the great record books are all opened
Shall we know of the work these lay members have done.

Let us love them, and teach them, and bless them as onward
We travel together, each doing his best,
Till there sound in our ears the sweet words of the Master,
"Well done, good and faithful, come, enter My rest."

MRS. B. E. CONNERLY.

Alexandria, Va.

The Church Clerk

THE church clerk, or secretary, may be one of the most effective working factors in behalf of the church. Like the capable, working secretary in all kinds of organizations, he or she should be the most active, thorough, constant burden-bearer of all the officials. Other church officers may be, and usually are, more in the community limelight, but upon none does the success of the organization depend more than upon the way the secretary conducts his or her work. The clerk's work may, and should be as the small speck of leaven in the large body of dough, unseen, unrecognized; yet without it there can be no expansion.

The church clerk is pre-eminently the servant of the church, but his or her ordinary work is so simple and so defined, it often appears, to many, to be of minor importance. Many seem to think any one will do for church clerk, providing he can write fairly well. But the ability simply to write is of far less importance than the more necessary qualifications; for, after all, it is the prompt, proper performance of the simple things that produces the great things. It is a simple, easy thing to strike a match—rats and mice often do that; but a match properly used must be handled by mind-directed

hands. Good sense with a balanced spiritual experience is needed in the clerk's work as much as in any other church official capacity.

The clerk, in a sense, immortalizes the acts of the church through his records, and stands in constant danger of being instrumental in spoiling the chances of immortal life for some of the absent members of the fold, through neglect, or improperly communicated facts. The clerk's work is of a sealing nature. He records the things done, and in communicating these things to those affected, may seal their spiritual welfare favorably or unfavorably.

The general nature and scope of the details of the work of a church clerk depends upon the size of the church. In a small church where official material is scarce, the clerk may also be the treasurer of the church, while in large churches there is often more writing and record work than one person can do, and it is found necessary to have an assistant clerk who, of course, works under the direction of the head clerk. But in all churches, there are simple, easy, yet very important mechanical and routine things for clerks faithfully and accurately to do.

The regular church record book is to be accurately and neatly kept up to date. In addition to the names of the members being kept in the regular church record book, they should be entered alphabetically in an address book, so that at any time the clerk, or any officer of the church, may know where every member can be reached by telephone or letter. In this address book, a column should be provided for dates of reports received from all absent members; and, through the faithfulness of the clerk in keeping in communication with these members, the church should have a report from all of them as often as once a quarter, and these reports should be placed in the hands of the elder for quarterly meeting purposes, if desired.

The clerk being the organized channel through whom much of the general information pertaining to absent members and the business of the church must come, he is naturally, in a very practical way, in touch with every phase of the church work.

While the elder (or elders) constitutes the head of the church and has the general and the spiritual interests as his work, the clerk cannot escape responsibility in spiritual work, as he or she deals in every way with absent members; and while the deacons are principally charged with the financial and mechanical interests of the church, the clerk should feel interested and vitally concerned in securing tithes, offerings, and Harvest Ingathering reports from absent members. With Christian diplomacy and consecrated tact, the clerk should impress the absent members with the fact that a nonreporting member cannot be in good standing in any church, and that in harmony with the recommendation of the General Conference, such members are to be dropped after a period of two years, if, after faithful endeavor by the church to communicate with them, no report can be received as to whereabouts and spiritual standing.* It, therefore, belongs to the competent clerk in his communications, to teach absent members that while tithe paying is not a test of fellowship, it is a good index to one's real faith in, and consecration to, the cause it represents.

The active, conscientious clerk, therefore, is, by virtue of the work possible for him to do, a source of reliable information for all other church officers, and should be, as far as possible, selected from those of experience; for the work of the clerk should be far more than merely mechanically keeping the ordinary, printed records and writing out the minutes of the church business meetings, and the regular monthly church officers' (or church board) meetings. To do such things properly is an important church work, but to be all things to all members, present and absent, is a great and important work to which a lay member is called. The office of church clerk, therefore, can be so magnified, through service, that it ranks high with the other official positions in the church for possibilities of good.

D. W. REAVIS,

Washington, D. C.

* The action referred to here was passed May 30, 1905, at the General Conference session held in Washington, D. C., and this section reads as follows: "And, further, we believe it would be advisable in cases where members do not report to their home church for a period of two years, and their whereabouts and standing cannot, after due efforts, be ascertained, that their names be dropped from the church record."—Ed.

Home Missionary Department

FOREIGN FIELDS AT HOME

Suggestive Outline for Home Missionary Service

(Sabbath, August 1)

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

Prayer: Close with the Lord's prayer in concert.

Brief Report of Missionary Work Done in July.

Offering to be taken at the close of service.

Song: "Bringing in the Sheaves," No. 583, "Christ in Song."

Bible Study or Sermon by Minister: If desired, the arrangement here given may be followed:

"Foreign Missions Near By," Elder B. P. Hoffman.

"Win Your Foreign Neighbor," G. C. Hoskin.

Recitation: "The Big Problem."

"Mission Fields at Home," Mrs. E. G. White.

"The Translation Fund," Elder M. N. Campbell.

Offering for the Foreign Translation Fund.

Closing Song: "Harvest Time," No. 588, "Christ in Song."

Benediction.

Note to Leaders

The home missionary service on the first Sabbath in August is dedicated to the consideration of our responsibility to do everything within our power to get the third angel's message before the millions of foreign-language-speaking people in America. We have made a good beginning, but only a beginning. Literature is doing a wonderful work in reaching these people with our message, and other languages should be added to the list we are already printing. The editions are small and the cost is therefore larger than with our English publications. Money is needed for initial expense, including the translation work, and this money is provided from the Foreign Translation Fund. The offering taken on the first Sabbath in August is the only offering to this work during the year, and hence should be a generous one. We are asking our churches to raise an average of only twenty-five cents a member for this fund this year, and one half of this amount is to be retained by the local church treasurer to be used in purchasing foreign literature for missionary work in the place where the church is located. The other half is to be sent to the conference treasurer with other funds, and carefully marked, "Foreign Translation Fund." Ten thousand dollars should be provided for the coming year's needs, and upon our church officers rests the task of securing it at the time of this service. We have endeavored to provide a variety of helpful material for the service, and the service outlined may be changed to suit the needs of the church.

The Gospel Includes All

1. To what classes is the threefold message of Revelation 14 to go? Rev. 14: 6, 8, 9.
2. Where are these people to be found? Luke 14: 23.
3. Is our work for these nations, kindreds, tongues, and peoples confined to far-away lands? Acts 1: 8. *Answer.*—We are to begin witnessing in our own community,—Jerusalem,—then to more distant places.
4. On what rock did the Jewish church make shipwreck? John 4: 9. *Ans.*—Their disposition to despise other nationalities. They consequently had no interest in working for their salvation. There is much the same attitude taken today toward other nationalities. This is displayed in the use of such scornful terms as "Dago," "Sheeny," "Greaser," etc.,—terms which no Christian should ever utter.
5. How has Jesus identified Himself with the despised of earth? Matt. 25: 40.
6. Will some of these people who are uneducated and without much light be reached by the gospel? Zech. 13: 6; Rev. 7: 9.
7. Do we have the same responsibility to work for the foreigners here in America as for those across the sea?

NOTE.—"While plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our own doors?"—*Mrs. E. G. White, in Pacific Union Recorder.*

8. Is this line of work productive of results?

NOTE.—For the past seven years these foreign-language-speaking people in the United States and Canada have been flowing into our ranks at the rate of more than eleven hundred

each year. For the number of workers engaged in their behalf, the returns are 20 per cent higher than from work among the older stock of residents. The foreign-language-speaking brethren now constitute about one sixth of the denominational membership in the United States and Canada.

Foreign Missions Near By

"AMERICAN life and the Christian church have never met a more severe and searching test," is the conclusion Dr. Robert E. Speer reaches in his recent report of the Commission on Survey of Foreign Students in the United States, after investigations in this field covering three years of time. The statement refers to the presence in this country of thousands of students from other lands, and is just as true concerning the millions of other foreigners here, who, in the words of the report, had not found "the Christianity acquired from American missionaries, . . . confirmed by the Christianity they met in the land which sent the missionaries forth." Dr. Speer adds, "They will not carry back what they do not get, and they will not get what we cannot or do not give them."

Over and over again we have been told that it is in the providence of God that many of these peoples are here in America, and that the purpose of it is that they might here learn the truth for this time, and be fitted to carry it back to their native lands. How can they carry it back unless we who know it give it to them?

There is still a large percentage of these foreigners who, if they are ever to receive a knowledge of the message, must receive it in their own tongue. In a publication of the United States Bureau of Education, it is pointed out that in the first two million men drafted for the United States Army in the recent war, a total of 200,000 could not read their orders or understand them when delivered. That year it was estimated that there were three million adult immigrants in this country who could not understand nor speak English; and nine million were reading almost exclusively the foreign-language newspapers. When it comes to appealing to their religious instincts, there is a much larger proportion of our population who are absolutely dependent on languages other than English.

The use of foreign-language literature for getting the message to these peoples is no longer in the experimental stage. The soul-saving value of such endeavor has been demonstrated. This literature is purchased and read with avidity, and many are rejoicing in the truth as a result. As these foreigners find the light, they invariably begin sending the tracts, papers, and books across the water to parents, brothers, sisters, and neighbors. It is impossible to estimate the value of this silent ministry in our task of preaching the gospel to every creature. Within the last few weeks a letter has come from old Greece that gives a glimpse of the earnest activity of one seeker after truth who received Greek literature from a cousin in America, and is carrying it into village after village. He reports that everywhere the people have come to await the arrival of more literature with anxiety, and read with reverence and great interest. Though unreported, similar scenes are doubtless being enacted in many lands, through the prayerful efforts of faithful members in our home churches, as their means will permit. There are opportunities for all of us to do more for the spiritually starved and lonely foreigners about us, and thus open channels through which the saving grace and the glorious coming of our Saviour may be made known, both near and afar. A liberal offering on Sabbath, August 1, will be a great help in providing literature for more of these needy and appreciative peoples.

B. P. HOFFMAN,

Secretary for Miscellaneous Languages.

Touching Up or Plowing Under

"Now ye the Pharisees cleanse the outside." Luke 11: 39, A. R. V. There is a serious thought in the mind of Lowell, when he says: "Men are generally more desirous of being improved in their portraits than in their characters." Portraits can be touched up, but characters have to be plowed under by the Spirit of God.—*Elizabeth B. Stansfield, in the Christian Advocate.*

Win Your Foreign Neighbor

THE special day for the presentation of our foreign literature work to the churches and their response with an offering, has proved a great blessing to those honest-hearted, dear souls who are looking for truth, but who cannot read the English language.

For several years this plan has been followed, with the result that several of our small books are now ready in a number of languages, and every year brings new books in new languages. Still these people are in great need of more literature. While we now have "Steps to Christ" in twenty-one languages, we need it in a dozen more. "The World's Hope," now in twelve languages, is needed in many more. "The Bible Made Plain" is now ready in seven languages, and a score more of these nationalities would welcome it. "His Glorious Appearing" is being published in twelve languages, and a number of other nationalities appeal with open arms for it in their language. So we might go on down the list with book after book.

It is to be regretted that we cannot present to these dear people more of our truth-filled literature in their mother tongue. Last year the offering made it possible to print nine books in new languages. Your response this year should measure up to the call that comes to us for many more.

The funds gathered in at this time are used in paying for the translating of these books, and the need is very great.

Some of these languages have only one of these little books, some have only two, some only three or four. We have such a wealth of literature in the English. Shall we not share these blessings with those of other languages who have come to our land for, as we are told in the spirit of prophecy, this very purpose?

One fine young man comes to my mind now, who came to America, became interested, attended our school, received his education, and, last year, returned to his mother country as a trained and consecrated minister. The literature in his own language was instrumental in interesting him in the truth.

Our presses at Brookfield are now working long hours into the night. Our sales so far this year are double those of last year for the same period. With thirty-five million people—one third of the population of the United States—speaking a foreign language, it is clear that there is a great work to do right here in our own country.

Right now the people need ten of these books where they have but one. Can we not make the offering this year a record one, and then make a record year for our foreign publishing work?

G. C. HOSKIN, *General Manager,*

International Publishing House, Brookfield, Ill.

The Big Problem

He's a Hunkie or a Wop, he's a Dago or a Greek,
And the language of our country is a tongue he cannot speak.
He has sought the land of freedom, for the dream is in his breast,

And he's groping rather blindly for the things he knows are best.

He's a power for good or evil; he will hate us or revere,
And become a friend or traitor, from the way we treat him here.

He has heard about our country in a vague and hazy way,
It's the land where men are happy and where little children play;

But he's strange to all the customs that surround him now he's here

And he misses much that's spoken, but he understands a sneer.
He would like to do as we do, but he doesn't quite know how,
And he'll never grow to like us if we all neglect him now.

'There's a mighty force within him, if we only understood;
'We can spurn it to our danger, or can mold it to our good;
'We can turn our backs upon him, or can make of him a friend,
'Who will come to speak our language and the flag we love defend.

But it's not enough to pay him for the labor of his hand;
'We must teach him all our customs till he learns to love our land.

He's a Hunkie or a Wop, he's a Dago or a Greek,
But he's very busy thinking, though his thoughts he cannot speak.

In the future he'll be something,—that is true of every man,—
And the blame may be upon us if he's not American.
So let's make of him a Yankee, and let's treat him as a friend,
And let's teach him love of freedom—it will pay us in the end.

—Edgar A. Guest.

Mission Fields At Home

(A portion of a talk by Mrs. E. G. White before the Pacific Union Conference, Mountain View, Calif., Jan. 28, 1910)

SOME have expressed a desire during this conference to send a large amount of means to China for the support of the work in that country. It is right and proper that means be sent to China. God's people are to act their part faithfully in warning that field, and many other fields in various parts of the earth. Already a beginning has been made in many important mission fields in the regions beyond, and God is giving His servants some measure of success in winning souls. As the workers advance in faith, they will find that the Lord is going before them by His Holy Spirit, preparing the hearts of many to listen to the truths presented.

But while plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors? God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities close by.

Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires His servants to do their full duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God.

Although the needs of the great centers of population have been presented before our people over and over again, yet comparatively little has been done. Who is answerable for this neglect? Brethren, consider how you can ever expect to be clear in the sight of a just and holy God, if you leave these cities unwarned. Very few of the ministers are carrying forward strong, aggressive work in these large centers where so many thousands are in need of the saving truths we have to proclaim. The means that should be used to carry the message to the cities, seems to be taken away, and used where it perhaps ought not to be used. But where is seen a burden in behalf of these cities that have long been pointed out as places that must be worked without delay? Who will take up the burden of this work. Who will labor faithfully to set a right example before the inhabitants of our centers of population?

Great benefits would come to the cause of God in the regions beyond, if faithful effort were put forth in behalf of the cities in America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message.

In New York, in Chicago, and in other great centers of population, there is a large foreign element—multitudes of various nationalities, and all practically unwarned. *Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by.* His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities, and set at work. Many classes of laborers are to unite in conducting these efforts to warn the people.

The Translation Fund

THE annual collection to be used in publishing foreign literature, is to be taken in the churches August 1. This fund has been the means of bringing many foreign-language-speaking people to the truth, as it made possible the printing at reasonable rates of tracts and small books in thirty different languages; and this literature has been widely distributed, with the resulting inflow of thousands of new believers.

Evidently the day of the foreigners has come, for they are responding remarkably to the call of the Lord. During the last seven years 7,733 of these people have been baptized into the message, an average of 1,100 a year. We now have 350 foreign-language-speaking churches in North America, and there are many more of these people scattered among our English-speaking churches.

In churches located where the members have access to communities of foreigners, half of the amount realized from this collection may be retained in the local church treasury to be used for the purchase of literature for circulation among these people. The other half is to be passed on through the local and union conference treasuries to the General Conference.

It is to be hoped that churches located near foreign-language-speaking communities, will make use of this opportunity to get work started among their foreign neighbors.

Dear brethren and sisters, let us help this growing work by giving a liberal offering on August 1, to enable us to supply additional literature to bring this truth to those who have not yet heard of it.

M. N. CAMPBELL.

More Good News From Jamaica

A FEW months ago a German sister of California was impressed that she should return to her native home in Jamaica, to give the message to the people in the district where she formerly resided. She followed that impression; and the Lord has greatly blessed her labors as she has visited from home to home. A company of twelve Sabbath keepers has already been gathered out at Seaford Town as a result of her efforts; and many others are deeply concerned about their relation to the message for this time.

The result of the sister's consecrated work, reminds me of the statement on page 606 of "The Great Controversy," which says:

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them. The sins of Babylon will be laid open. The fearful results of enforcing the observances of the church by civil authority, the inroads of Spiritualism, the stealthy, but rapid progress of the papal power,—all will be unmasked. By these solemn warnings the people will be stirred. Thousands upon thousands will listen who have never heard words like these."

When the writer visited the company mentioned above, he found the whole district stirred with the message; and while the majority of these people are connected with the Catholic Church, we confidently expect that many will take their stand under the banner of "the commandments of God, and the faith of Jesus."

One family, which accepted the message and moved to America, has given the Jamaica Conference a five-acre cultivation, on the condition that we put forth definite effort to proclaim the message to the German people of that district. We are planning to do this by establishing a school on this tract of land, and by continuing to develop the interest which has already been started.

These evidences of the working of the Spirit of God are tokens of the time just before us, when the message will be proclaimed with great power; and they encourage us to press forward earnestly with plans for the finishing of the work in this part of the Lord's vineyard.

Mrs. Wood and I were stopping overnight at a hotel; and, as I began to write this article, she said, "I believe I will get

acquainted with the white lady sitting upon the veranda." As I finished the last paragraph, she returned, telling me that this lady is a German living at Seaford Town, and is a member of the Presbyterian Church. When Mrs. Wood talked to her concerning some phases of the truth, she was much interested; and when she learned about our plan to establish a school at that place, she expressed anxiety to send her children to it. We look upon this experience as another indication that the Lord is pointing in that direction, and desires us to start work in this German settlement.

C. E. WOOD.

Hand-Picking in Home Missions

RACE relations tend to take care of themselves when men know each other, and sit down together to confer on common interests. Each church should be an agency of neighborliness and service in its own environment. We are reminded again of the fundamental need of *personal religion*, incarnate in human fellowship, as the great need of our home missions field today.

There is danger lest Bigness may run away with us. The immigrant who comes to America cannot take in America all at once; institutions, organizations, and missions have little meaning to him; what he wants is a friend, a bed, a meal, a job, a coat.

A deputation of Japanese came once to America to discover what things, if any, might be taken back to their country for imitation and reproduction there. They could see our banks and learn our methods of banking; they could visit our great mills and factories, and report on inventions, machinery, devices, efficiency, expertness; they could visit our great stores and mercantile establishments, and learn the American ways of doing business; they could inspect our schools from the kindergarten to the university, and note our educational policies and methods; they could even see our church edifices, and the buildings and grounds which serve extensive charities and philanthropies; but they could not see Christianity, for they were not invited into Christian homes; they did not learn through personal contact and friendly intercourse, the motives, the springs of conduct, and the fundamental beliefs of Christian men and women. And so these distinguished Japanese visitors returned to their country recommending the importation of many American products, and the adoption of many American ways; but they did not recommend that Japan should become Christian as America is.

The danger is, even in the prosecution of missions, that Christianity be institutionalized, and men meet institutions rather than find Christians.

The Message

It is an old story that Jesus gave to men—a Life rather than law. He did not organize a church; He gathered about Him disciples and sent forth apostles. The church came afterward, organized by Paul. Jesus did not draw up a constitution and by-laws; He told men to love one another, and to serve, and declared that the greatest among them was not he who held some high office, or carried the portfolio of state, but he who was simple and humble and teachable, and ready to serve.

The message must reach every church, every pastor, every Sabbath school teacher, every individual Christian, that the service which individuals render to individuals in personal contacts and personal relations, is the finest kind of service the world has ever known. For the sake of that kind of service Jesus took upon Himself flesh, and became "as a servant" and lived among men.

The Means

There can be no substitute for self. Money is easy to give—it is hard enough for some people, and yet, comparatively speaking, it is far easier to give money than to give self. Jesus did at one time ask a young man to part with all his property, distributing it to the poor, in order that that young man might really discover the value of his own self, and whether or not he was willing to give that; and Jesus also stated at one time that the biggest gift of all was the gift of self, up to the very limit of dying for some one else. Missions need far more than old clothes that can be rummaged out of garrets; or cold pieces which can be parted with when the feast is over; missions require far more than money even; indeed the money is of little

value save as it is converted into the priceless offering of somebody's self, in the person of the missionary.

Local churches must realize anew—whether great or small—that genuine missionary opportunities lie right about them, in the giving of self through friendly contacts and personal service to the foreigners, to the Negroes, to the Jews,—indeed, to any and every race, group, and condition of men in the neighborhood.

The Ideal

Christianity is essentially democratic. Jesus warned His disciples against seeking place and preferment in the spirit of drawing distinctions and claiming superiority. Though coming to the Jews, and Himself a Jew, His ministry included the Greeks, the Romans, the Syro-Phenicians, and the dwellers of all the known parts of the world of that day. He was Universal Brother, Brother to all men. That is the spirit He gave to His followers.

The ideal church is the one which has within its fellowship all classes and conditions of men; all ages, all kinds of attainments, all colors and races. The ideal is for each local church to include within its ministries all peoples, howsoever diverse they may be, who come into the neighborhood and become a part of the community.

This ideal means that, in addition to organized missions which must be carried on in their great movements and undertakings, both at home and abroad, the local church within its own environment, through the life and the service of every member, must fulfil its apostleship, each member being an apostle sent forth in the name and the spirit of Christ, to every individual with whom contacts and friendly relations can be established. The gospel is preached best through deeds, and men are won most by the intimate touch of hand and heart.—*Alfred Williams Anthony.*

Our Chinese Sunday School

WHEN we first attempted to start work among the Chinese in our town, we soon discovered that they would not attend the regular sessions of our Sunday school. They said, "Allee little boys make fun of Chinaman. Me no come, see?"

We saw—and at once changed our plans to an exclusively Chinese Sunday school, meeting at a different hour from that of our regular school. And the Chinese said, "Allee light now; Chinaman come." And they came, all the laundrymen in the town, some six or eight in number, and gradually, as the matter came to be known among them, more came from the towns up and down the railroad, even as far as fifty miles away, so that by and by we had an average attendance of twelve or fifteen boys, all in their Sunday best.

The Bible, or rather the New Testament, was chosen as our reading book, and the creed, the Lord's prayer, and the ten commandments were regularly used in the devotional exercises, selections from the "Gospel Hymns" being employed in the singing, with piano accompaniment.

In addition to this, our outfit included a number of alphabet picture cards containing the capitals and the small letters, with first lessons in monosyllabic spelling; also an "English and Chinese Reader," published by the American Tract Society, with easy lessons in reading and simple pictorial illustrations. This reader was of great use and proved very interesting to our boys, the pictures helping out the reading, which was first in English and then in Chinese. As, for example: Here is a picture of a lion on top of a fallen man, and the reading is, "What do I see? I see a lion. He has a long tail. The lion can kill a man. Have you seen a lion? A lion is big," and so on. All this appears in the second column in Chinese. As our scholars become more advanced, we have for them a Biblical catechism entitled, "Easy Questions for Beginners in English and Chinese," published at Foochow, by the Methodist Episcopal Mission Press, 1883. And this we found very useful.

They soon became extremely fond of certain hymns which we taught them to sing, first in English and then in Chinese, as, for instance, "Jesus Loves Me," which ran thus in Chinese, "Yehsu ci ngo wgo she chi." To hear those boys sing the chorus was a delight indeed, "Hai Yehsu ci ngo, Hai Yehsu ci ngo." But their greatest accomplishment in a musical way was the singing of "Sabbath Morn" and "Safely through

another week," set to the music of one of their own favorite national airs.

The school always closed with the Lord's prayer and the Doxology, "Praise God from whom all blessings flow," first in English and then in Chinese. Memory recalls with pleasure the singular pathos and fervor of those boys from far-away China, so heartily singing our Doxology in Chinese: "*Tsan-mi Ching-Shin wan-fuk pun-kan, Tsan-Mi Ching-Shin toi-ti wan-sang.*"

A large blackboard aided us in teaching them to write and to become familiar with our way of figuring and counting. From themselves we soon learned something of the Chinese numerical notation, and these odd characters we always put on the board beside our own. They were very quick at figures, adding up long columns of four figures with great facility and exactness.

While some of our instruction was given in concert, the greater part was in the hands of the teachers, each Chinese having his own separate instructor. It was no small task to take in hand a boy who had just arrived in this country and knew scarcely a word of our language, when the teacher knew as little of Chinese. How was it done?

Well, for my part, I began this way: Sitting down beside my raw Chinese, I took the alphabet card in hand, pointed to the first letter, and said "A." Then the Chinese very likely said "E." I shook my head and repeated the sound again and again until he had it well fixed. Then came "B," and this he would call "D." Pointing to my lips to have him note how the sound was made, he soon learned that. When we came to "F,"—and this he invariably called "Epfh,"—he would shake his head smiling, giving me to understand he would go no farther, and pointing back to "A" would intimate that he wanted to say them over again as far as "F," but no farther. So, over and over and over again, I had to go with him, down to that point, till I was weary of the monotonous iteration, almost beyond endurance. By motions he gave me to understand that he wanted to take the alphabet card home with him, which was cheerfully granted, and calling on him in his hot laundry during the week, I found the card before him on his ironing table, and I knew what that meant. Probably he had some assistance from the more advanced Chinese, for the next Sunday he knew all the letters, big and little, from "A" to "Z." And, strange to say, in three or four months, with only one lesson a week, he learned to read tolerably well in the New Testament.

In their disposition to ask questions, our Chinese were like little children, and like full-grown men in trying to understand things. "L-e-a-p—what lat? Oh, yes; allee samee jump." "The lion has a long tail. What tail?" Being referred to the marginal explanation in Chinese, his face brightened with intelligence as he read the sentence anew, "The lion has a long end!" But he promptly added, "Tail! Tail! Yes, yes, I see. Allee light!"

One day we were reading the parable of "The Laborers in the Vineyard," for our lesson. My Chinese stopped in his reading every now and then to ask questions. "Laborers?" he queried. "What laborers?" I explained to him about digging in the ground with pick and spade, and he exclaimed "Oh, yes, Italians—work in the street." "Vineyard—what lat?" That also being duly explained, he went on to read, "And when he had agreed with them for a penny a day—" He paused thoughtfully, shaking his head, and saying, "Lat too little pay—too little pay. Poor blissness lat."

These things are mentioned merely to show how these humble Chinese of the poorer class, too, read God's Word with a very sincere effort to understand its meaning. Their earnestness in seeking to learn, as well as their heartiness in the devotional services, was a lasting pleasure.—*Mary E. Kieffer, in Sunday School Times, Jan. 24, 1925.*

Do It Now

"YESTERDAY's gone, today is short; tomorrow never comes:
No favors fall to laggard ones, procrastinators, drones.
By faithful toil success will smile, yea, oft through moistened brow,
Through heeding this: On time's great dial there is but one word, NOW."

The Foreigner

DR. EDWARD JUDSON, son of Adoniram Judson, in calling the attention of Christians in America to their great opportunity, said:

"We are greatly interested in the foreigners in their own lands, so much so that we send them our best men and pay their expenses. But when the Lord puts it into the hearts of these same foreigners to come to our own shores, paying their own expenses, instead of rejoicing over their advent, we are inclined to turn away from them in despair. They do not look so picturesque near by. This is only the semblance of the missionary spirit—a counterfeit, not real coin."

The Tide of Immigration

SPEAKING of the influx of immigration, Edward A. Steiner, in his book, "The Immigrant Tide," says:

"The one institution in America most gravely concerned with the coming and staying of the immigrant is the Protestant church. Each shipload of people from Southern and Southeastern Enrops increases the already crowded Roman Catholic parishes, lays foundations for the perpetuation of the Greek Orthodox Church in the United States, and enlarges the tents of Israel whose camps encircle the dying churches."—Page 311.

"I am not at all concerned regarding the inability of the Protestant church to adjust other men to her creeds, or to adjust herself to theirs; but I am deeply concerned with her inability or unwillingness to make good her professions of democracy, and to relate herself in some vital way to these new citizens who are satiated by creeds, but are hungry for brotherhood; upon whom, like a curse, rest the damp and mold of tombs and chapels, but who have been untouched by the power of the living, redeeming Christ, as He has incarnated Himself in His followers.

"So long as these people are within the sphere of foreign missions, in 'Greenland's Icy Mountains,' or some other remote and romantic place, they are the subjects of prayer and the recipients of gifts of men and money; but when drawn into the radius of one's immediate neighborhood, they become a peril which threatens everything, from the price of real estate to the foundation upon which the church rests."—Page 312.

"This she must do, even if it brings her under suspicion of proselyting; although with my knowledge of nearly all the agencies engaged in this task in the United States, I am convinced that the spirit in which this work is undertaken is not the spirit of the proselyter. Indeed, one of the growing weaknesses of the Protestant church in America is the loss of those deep convictions which make proselyting easy; while the number of those who have the courage zealously to pronounce their shibboleths is growing smaller every day."—Pages 314, 315.

"As a rule, the work to be done demands American-born men and women who are imbued by the spirit of service, who have some linguistic talent and much consecrated common sense.

"The converted foreigner, even if well trained, will be met with suspicion by many groups; for to them he is a traitor to their religion and to their national life, the two being inseparable to them.

"No such objection can be made to the American worker, who, if he brings patience to the tedious task of winning confidence, if he has an honest desire to live unselfishly for the people of a neighborhood, if he gives everything, and expects nothing as a reward, may be assured that such service will be accepted and will work out its results in God's own time."—Page 321.

"In many small, industrial communities, where the 'immigrants' are a problem, its solution is merely a question of the attitude of the churches toward them.

"Nothing can be more repellent than the attitude of the average Protestant Christian toward the immigrant of today. As a rule, he is prejudiced, is grossly ignorant of the historic and religious background of the strangers, and meets every one of them with suspicion."—Page 322.

"Wherever a church or Young Men's Christian Association has shown itself hospitable to the strangers, it has had as many

of their souls to keep as it has cared to have; but most of them prefer to save the foreigner by 'absent treatment.'"—Page 324.

"Wherever an approach has been made in the right spirit toward the foreigners, they have responded in kind, and many Protestant churches have been enriched by their presence, by the ardor of their faith, and their willingness to sacrifice for their convictions."—Page 326.

"The one way and the only way in which she can enter into a successful rivalry with the ancient, apostolic church, is in reviving the ancient, apostolic passion for humanity. . . .

"If there is therefore any comfort in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender mercies and compassions, fulfil ye my joy, that ye be of the same mind, having the same love, being of one accord, of one mind; doing nothing through factions, through vainglory, but in lowliness of mind each counting other better than himself; not looking each of you to his own things, but each of you also to the things of others."—Pages 327, 328.

The Right Footing

WHEN others about us have lost their footing, their need is a call to us. In answering that call, we may adopt the method of urging them to get up by the drive of our compulsion; or we may do better than that. A team of horses had fallen on a slippery street. The driver quietly got down, drew out a blanket from the wagon, and going to the horses' heads he spread the blanket close to their forefeet. Taking the bridle in his hands, he did a little useful pulling, and when the horses tried to get to their feet again, they clambered up on the sure footing of that blanket. Is any one near you down in a slippery place? What are you doing about it, urging and driving, or spreading a new footing where it may be used? May the brotherly, loving Christ give us the right spirit in helping to lift those who have slipped.—*The Sunday School Times*, Jan. 3, 1914.

What Are We Each of Us Meant to Do?

EACH of us has some intended niche to occupy, some one particular work to do, just as truly as it was the work of our divine Redeemer, and of Him alone, to achieve the salvation of the world. It may be a task of many years. It may be a single action, a single witness to truth, a single act of duty, done in one particular day, at one hour, nay, in the compass of a few minutes, yet carrying in it all the moral power of a lifetime, and exalting, by being done, the reasons for which, in the Eternal Mind, life was given to the agent.

A martyr may compass into a few minutes of agony all the moral and spiritual work in which a philanthropist expends his time during his fourscore years. A mother may, by bringing up her child in the fear of God, do as much in the years of her common ministry, as a great teacher or statesman. The question is, What are we each of us meant to do? And this question can be answered only by a survey of our capacity and our circumstances, which so practically interpret the will of God to each of us.—*Selected*.

A Physician's Prescription

SOME years ago a lady went to consult a famous New York physician about her health. She was a woman of nervous temperament. She gave the doctor a list of her symptoms, and answered his questions, only to be astonished at his brief prescription at the end: "Go home and read your Bible an hour a day; then come back to me a month from today." And he bowed her out before she could protest.

At first she was inclined to be angry; then she reflected that at least the prescription was not an expensive one. She went home determined to read conscientiously her neglected Bible. In a month she went back to the doctor's office a different person, and asked him how he knew that was just what she needed. For answer the physician turned to his desk. There, worn and marked, lay an open Bible. "Madam," he said, "if I were to omit my daily reading of this book, I would lose my greatest source of strength and skill."—*The Sunday School Times*.

Missionary Volunteer Department

Devotional Meeting for August 1

An Original Program

How about that program you thought would be especially good if you only had a chance to work it out? Appoint your committee, and make this program the most inspirational you have had. Some one will have to work if it is to be a success, but it will be worth it.

Devotional Meeting for August 8

Senior

Topic: *Prepared for His Providence*

1. Bible Reading: Psalms 3: 13-22; 1: 7.
2. Talk: "Prepared for His Providence."
3. Reading: "Knowledge Without God."
4. Symposium: "Why a Christian College?"
5. Talk: "Two Kinds of Education."
6. Close by repeating the Mizpah.

Junior

Topic: *In Training for Service.*

1. Bible Reading: Psalms 3: 13-22; 1: 7.
2. Leader's Talk: "Our Reasons."
3. Talk: "An Oak or a Squash?"
4. Superintendent's Talk: "Prepared for Providence."
5. Roll Call: "Why I Believe in Church Schools."
6. Close by repeating the Mizpah.

Notes to Leaders

The question asked by Saul so long ago, after he had had his first glimpse of Jesus, is one which confronts every young person who sees Him and loves Him, "Lord, what wilt Thou have me to do?" Sometimes the answer is made clear through His providences. Sometimes we are kept in doubt as to the definite place we are to fill for a while, but we are told that we are to prepare for His work. We are to be ready to step in as the way opens before us. God has a place that each may fill better than any other. He needs *your* peculiar temperament and talents in a special place. If they are developed as He would have them, He will lead the way. "Prepared for His Providence"—such should be the highest ambition of each Missionary Volunteer.

For the Juniors, the purpose of the program is somewhat different. Most boys and girls are attending church school because they are sent there by their parents. The purpose of this program for them is to awaken them to the privilege of attending such a school.

Advertise! "Prepared for what?" Some prepare to make money, others to study further into the secrets of science. Still others seek to win fame. Are you prepared for the opportunities God gives you? Study the program, and get the idea before the young folks by a pointed announcement.

Special Senior Notes

4. Symposium: "Why a Christian College?"—Pass out the following statements to be read and commented upon by your members. The one who conducts this should close this part of the program with a short study of the purpose of education as set forth in the spirit of prophecy. Note the quotations, and supplement them further by your own study:

"The small Christian college is the hope of America."—*James J. Hill.*

"The safety of our nation depends on Christian education."—*Babson.*

"To produce character, education must call to her assistance religion."—*Hadley.*

"To educate a man in mind and not in morals is to educate a menace to society."—*Roosevelt.*

"Secular education is only half an education, with the most important half left out."—*Pell.*

"Exclude religion from education, and you have no foundation upon which to build moral character."—*Eliot.*

"The difference between a large university and a small college, is that in a large university the student goes through more college, but in a small college, more college goes through the student."—*Peters.*

"Scholarship has usually been more fruitful when associated with religion, and scholarship has never, so far as I can recall, been associated with any religion except the religion of Jesus Christ."—*Woodrow Wilson.*

"Worldly schools, with scarcely an exception, are permeated with New Thought, evolution, Christian Science, Spiritualism, higher criticism, and a dozen other isms. By attending worldly schools we place ourselves directly in the way of temptation and deception."

"The association with Christian young people is a greater help in character building than one could hope to obtain from any source available in worldly schools."

"Heart education is of more importance than the education gained from books."—*Mrs. E. G. White.* Seventh-day Adventist schools stand for 'the harmonious development of the physical, the mental, and the spiritual powers.'

"Three fourths of the benefit and inspiration in after-life derived by the student while in school comes from the teacher."—*Prof. E. A. Sutherland.* Seventh-day Adventist schools are manned by consecrated, Christian instructors."

The purpose of education as set forth in the spirit of prophecy:

"True education does not ignore the value of scientific knowledge or literary acquirements; but above information it values power; above power, goodness; above intellectual acquirements, character."—*"Education," p. 225.*

"Higher than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached."—*Id., p. 18.*

"God desires us to make use of every opportunity for securing a preparation for His work. He expects us to put all our energies into its performance, and to keep our hearts alive to its sacredness and its fearful responsibilities."—*"The Ministry of Healing," p. 498.*

5. Talk: "Two Kinds of Education."—There are two distinct types of education in the world today. One trains the mind and body. Because of the circumstances in which worldly institutions are placed, they can go no farther. About a year ago we had an example of two very intellectual boys who used their trained brains to perpetrate a horrible crime. That is an example of education without God, going to seed. And it is true that ninety-nine out of every hundred who go through our modern universities, come out with a shattered faith in God. Because of the open ridicule of the Bible, the atmosphere of doubt, the open disavowal of the need of a Saviour which pervade these great institutions, their students go out into the world without hope of eternity and even with a doubt of the existence of God.

The other type of training, which necessarily must be confined to a denominational school, not only trains the brain, but feeds the soul. The results are vastly different.

Here is a statement of the kind of education needed:

"An education really to be worth anything to the world and the individual, must have at the heart of it the great thought of service, and the great thought of service cannot exist in the mind of any man except he is inspired of God with the vision of ministering to others.

"I do not care whether my boy can ever find the north pole or not, but it will make a vast difference to him if he is not able to find the way of life. He who can speak six languages, but does not know how to talk with God, has nothing of which to boast; neither has he who possesses what people call culture but has never experienced what we call a change of heart.

"The world needs educated men that have learned their best lessons in the school of righteousness; that have never graduated from this school and never will; men and women that see the needs of the world, that are going to help to lift it up out of darkness into light."—*Rev. Chas. A. Sheldon.*

Here are some interesting statistics:

"Not long ago the following item was going the rounds of the press: 'Eight of the nine Justices of the Supreme Court of the United States are college men; seven of the eight are from denominational colleges. Eighteen out of twenty-six Presidents of the United States were college men; sixteen of the eighteen were from denominational colleges. Eighteen of the twenty-six recognized masters in American letters are college men; seventeen of the eighteen are from denominational colleges. Of the members of Congress in 1905 receiving college education who were prominent enough to be mentioned in "Who's Who," two thirds were graduates of denominational colleges.'

"We live in an age when every job needs a man trained in body, mind, and soul."—*J. Sherman Wallace.*

Special Junior Notes

2. Leader's Talk: "Our Reasons."—Study the reasons given and put them into your own words. Keep in mind the purpose of the program as you study, and pray that God will help you fully to appreciate your privileges in attending a church school.

"Ten to one, the way a boy looks at things is colored by the way his daily companions look at them. We want to associate with Christians.

"Ten to one, the incentives to a pupil's choice and action are the ones most held out by his teacher. We want a Christian teacher.

"Ten to one, the spirit that flavors a young life is a reflection of the atmosphere of school days. We want a Christian school.

"Ten to one, a youth who is not diligently taught of God in his tender years will not make the teachings of the Bible his rule of life. We want to make the Bible a part of daily study."

"Ten to one, a young man who has had no missionary training in his education will not be inclined to give his life to soul-winning service. We are training for service."

3. *Talk: "An Oak or a Squash?"*—Some boys and girls get tired of school, and wish they could finish it all in a year or two. One time a wealthy man went to President Garfield when he was principal of a college. He said that he had plenty of money and wanted to get his son through just as soon as possible. He didn't want him to spend any more time studying than he could help.

President Garfield simply said: "Let me remind you that when God makes a great oak He takes two hundred years; when He makes a squash He takes two months." Just so, boys and girls, it takes time to make you the valuable workers God has planned you to be. The roots of the oak go deep into the soil. They go way below the surface. Anything that is worth while is worth time and effort. A Christian education not only requires years, but it must dig deep into your lives. You are building character for eternity.

4. *Superintendent's Talk: "Prepared for Providence."*—Admit to the boys and girls that the public schools have far superior equipment. Speak of the advantages a worldly school has, and then show how each advantage is linked up with the interests of this world. They shall endure but for a season. In very simple language, point out the purposes of the church school. Study the article given in the Senior program and the material outlined in Nos. 4 and 5, for further thoughts and illustrations.

6. *Roll Call: "Why I Believe in Church Schools."*—Place some of the following reasons on the blackboard. Ask each Junior to pick out the reason that he would give. If any Junior has a reason that is not on the board, ask him to write it out and hand it to the superintendent, that he may add it to the others.

1. Because my parents are Seventh-day Adventists.
2. Because the teachers are Seventh-day Adventists.
3. Because the students are Seventh-day Adventists.
4. Because I believe Jesus is coming soon.
5. Because I want to be ready to meet Him.
6. Because I want to help others to get ready.

Prepared for Providence

It is a recognized principle throughout the educational world that each individual should seek a specific training for the special vocation which he is to follow in life. A foundation of general education, of course, is desirable as a basis for all special training. No young man who plans to become an engineer, would expect to find the necessary preparation in a dental college. When he decides upon his life's vocation, he immediately begins to determine the merits of the various schools which especially fit for that vocation. If this is true in the preparation for an ordinary calling in life, it is doubly true in the case of him who seeks a training for the spiritual uplift of his fellow men. It is trebly true for the one who expects to prepare for preaching the last and greatest message which has ever been given in the world.

There are many good schools in the world as far as prestige, equipment, teaching force, etc., are concerned, which are entirely inadequate to give the specific training that one needs in preparing for Christian service. The schools of the country, even including many denominational colleges, are wholly unprepared to give this training that a Christian worker needs. There are many reasons for this. The very atmosphere and tendency of such schools are focused on the world and its material progress under present conditions. The great and vital themes of the hereafter are not introduced. But it is necessary for the student to live in the very spirit of his future work while in school. The future missionary must be trained in a school where the missionary spirit is strong. The future Bible worker must receive his education in a college whose doctrinal principles are based upon the Word of God. He should be trained where the Bible is made the basis and the subject matter of all education. He should have an opportunity to sit under instructors who will teach him how to pray and how to draw near to God; for without these two elements in his character building, he will be unable to accomplish anything worth while in the work of God.

He should also receive a practical preparation in order that he may face the problems of the Christian worker in a suc-

cessful fashion. If he attends a small school or college, he has the opportunity of coming into personal contact with his teachers, who thus become a direct and mighty inspiration in his life. Most of the great men of the country have received their college training in the small college. On one occasion a university president who had under his direction a school of fifteen to twenty thousand students, told me that he felt that our small colleges have a great advantage over the large universities. "We drive them through by the thousands," said he, "but in the small colleges you can come into intimate relationship with all of your students. You can find out their peculiar talents, their needs, and give the personal touch in their training." In no phase of human endeavor is the personal touch so effective as in the preparation of Christian ministers and leaders. The Lord Himself was a personal worker. He went about the world doing good. But those who are trained in great groups or herds fail absolutely in acquiring the delicacy of personal contact which is so obviously needed in Christian service.

Again, how can the Christian worker be prepared in a school where infidel sentiments are enunciated, where disregard and ridicule of the Bible is fostered, where the material transcends the spiritual, where literature, music, art, etc., are not taught with reference to their use as a spiritual factor in spiritual service. How can a young person educated under these circumstances get a true perspective of God's ideal for him in this world? The almost sacrilegious teaching in many of the colleges and universities touching the marriage relation, the Sabbath, the creation of the worlds, cannot help but have its baneful effect upon the mind of the learners. Many talented students brought up under Christian influences have been shipwrecked on the rock of evolution. It does not require a logician to demonstrate that young men and women trained under such conditions would be absolutely unfitted for the services of the meek and lowly Jesus. In our own work, statistics have proved that practically ninety per cent of the children and youth who receive no training in our own schools ultimately depart from the faith; while on the other hand, approximately ninety per cent of those who have received a training in our own schools remain loyal to the message, and a large percentage of them become workers in some capacity. The question is a live one; it is a matter of life or death with our young people. A mistake here would be a mistake for eternity.

C. W. IRWIN.

Knowledge Without God

A MAN may know all about the rocks, and his heart remain as hard as they.

He may know all about the winds, and be the sport of passions as fierce as they.

He may know all about the stars, and be as a meteor, whose end, after a brief and brilliant career, is to be quenched in eternal night.

He may know all about the sea, and his soul resemble its troubled waters, which cannot rest.

A man may know how to rule the elements, yet not know how to rule his own spirit.

He may know how to turn aside the flashing thunderbolt, but not the wrath of God from his own guilty head.

He may have all the knowledge of a Newton, a Laplace, a Watt; he may know many mysteries and understand many hidden things.

But if he has no personal knowledge of the love of God, brought near to sinful men in Christ, what shall it avail?

"What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"—*Author Unknown.*

THE world needs educated men that have learned their best lessons in the school of righteousness; that have never graduated from this school and never will; men and women that see the needs of the world, that are going to help to lift it up out of darkness into light.—*Charles A. Sheldon.*

Devotional Meeting for August 15

Topic: *One Pocket for God.*

Senior

1. Repeat the Morning Watch Passage for the Week.
2. Leader's Talk: "Ministry of Tract Distribution."
3. Talk: "At Least One Soul."
4. Recitation: "Just Where You Are."
5. Talk: "Tract Influence."
6. Talk: "Material Ready for Use."
7. Close with prayer for our literature work.

Junior

1. Repeat the Morning Watch passage for the week.
2. Superintendent's Talk: "Something for Each Junior."
3. Exercise: "Giving Away a Tract."
4. Recitation: "Just Where You Are."
5. Reading: "How the Truth Came to Me."
6. Symposium: "With the Present Truth."
7. Close with prayer that Jesus will help each one to become a worker for Him.

Notes to Leaders

It is indeed interesting to find out how many people have been brought into the message for this day by reading a tract or a paper. In many large meetings where such a question has been asked, a large part of the audience has responded, showing that our literature is doing a wonderful work. The best part of it is that young folks and Juniors can do as much along this line as the most experienced worker paid by the conference. A great number of our young people are doing faithful work already. There is much in habit, however, and there is not one of us who could not accomplish more if we planned for it and then worked our plans systematically. For instance: there is not a young person who could not hand a tract to the clerk who hands him the package over the counter, if he had a good one tucked away in his pocket. A smile and a "Thank you" are a good introduction for a short and to the point message. Summertime is especially the time to plan a new rally to the King's Pocket League, each member of which dedicates a pocket or a space in a hand bag to the Master's tract service. Young folks have time to travel, to shop, and to mix with people in a way that they do not during the busy winter school months, and so pray and plan to recruit every member to new activity with our spirit-filled tracts and papers.

The material for this program has been largely supplied by Ernest Lloyd, who was the first to organize and foster the King's Pocket League.

Special Senior Notes

Leader's Talk: "Ministry of Tract Distribution."—Use the following outline and quotations from Dr. George Sherwood Eddy, international secretary of the Young Men's Christian Association, for the basis of a talk, the purpose of which is to sound the keynote of the program. Keep in mind that you wish to show the value of using tracts to tell the truth to others, and also give some practical suggestions as to how to use them:

The value of tract distribution recognized by Christian workers ever since printing was invented. Use of tracts in the days of the Reformation. Apostles of tract distribution: Peter Waldo, Huss, Wycliffe, Wesley, Hudson Taylor, Mueller, Moody, Trumbull.

The need for greater tract distribution today:

- a. Majority of people will be reached only by means of literature in concise form—"seeds."
- b. Counteract evil teachings of the age.
- c. Literature of righteousness the need of the hour.
- d. No religious movement successful today without small literature adapted to an age of haste.

The advantages of tract distribution:

- a. Encourages and aids conversational method of evangelism. Personal work greatest of all methods.
- b. Affords definite work for young members—all members.
- c. Open to all—the sick, the shut-ins. Letters. House racks.

The methods of tract distribution.

Let us make it a habit to be prepared with a little supply of tracts, a few in the pocket or hand bag, to give out as we follow the daily routine:

1. With the neighbor and the stranger.
2. On the train or boat.
3. At the post office or store, etc.

"Cast thy bread upon the waters: for thou shalt find it after many days."

The spirit of the distributor:

- a. Prayerful.
- b. Courteous.
- c. Tactful.
- d. Patient.
- e. Confident of blessing.

"Speakers can reach but a handful of their brother men. With loudest tones they can encompass but a meager group of listeners."

"How, then, shall the gospel of good will—of peace among men—carry to a universal audience, or receive a hearing commensurate with its undoubted importance?"

"Thank God for that agent of His will, the printed page; for the loyal partnership of Christian type founders and Christian printers and Christian bookbinders; and for their co-laborers, the Christian editors, and Christian proof-readers, clerks, helpers; and for the Christian business men, who are making possible the widening distribution of those publications which sound the message of man's universal brotherhood, and of God's all-inclusive Fatherhood."

"Without this printed medium, how great an ally and how powerful a friend does religion lack."

"No forward movement in the realm of religion can thrive without the aid of the product of the religious press."—Dr. George Sherwood Eddy.

3. Talk: "At Least One Soul."—No one who is not winning some one else for the Master can rightly be called a Missionary Volunteer. Service is the watchword that called that army into existence, and organized them into working societies. Let each member stop and ask himself, "Whom have I won this year?" Study the following paragraphs as thought provokers for your talk.

If every member of the Missionary Volunteer organization was determined to win at least one soul to the Lord Jesus during the year 1925, this movement would become "an irresistible dynamo for drawing souls into the kingdom." To accomplish this end, and to find out the best means within our power, we must give the matter study and prayer.

It is surprising what means will occur to the person who is deeply anxious and firmly resolved upon the accomplishment of some great object. Let the heart be warm with love and the soul in earnest, and then the means and methods of action will be quickly discovered.

When once the supreme desire for the salvation of souls has possession of the heart, it will not only supply incentives, but agencies as well. When we are brought to this determination, "I must be useful; I must do something to save men and women; I must find means of doing good," avenues will present themselves, and opportunities will surely occur. With the Master's spirit, "I must be about My Father's business," constraining us, we shall go forth with our hearts set upon the most important "business" in all the world—winning souls to Christ.

6. Talk: "Material Ready for Use."—Our publishing houses have a large number of short tracts adapted for this kind of work. Send to your Bible House or tract society for circulars describing such, and have one or two series on hand to show at the meeting. Leaves of Autumn is one such, consisting of twenty short leaflets in which every point of doctrine is clearly set forth. These are published by the Review and Herald. Bible Truth Series is another, gotten out by the Pacific Press, and very complete in its discussions on every point of the faith. Both of these houses make a pocket envelope specially fitted to carry these tracts. Read the titles of some of the subjects dealt with. There may be those among the members present that have friends who are puzzled over some of these very questions. At the close of your talk take orders from the members for the tracts wanted. It is to the advantage of all to order in quantity.

Special Junior Notes

2. Superintendent's Talk: "Something for Each Junior."—The purpose of your talk is to show the boys and girls that the King's Pocket League is just as much for them as it is for the older young people. Follow the outline as given for the talk in the Senior notes, "Ministry of Tract Distribution," emphasizing the importance of the work. Take the responsibility yourself, superintendent, of having a suitable supply of tracts on hand for the Juniors to distribute. It will be more of a detriment than a help if you awaken an impulse to work, and then do not give the young folks something definite to do. (See "Junior Manual," pp. 77-81, for further suggestions.)

3. Exercise: "Giving Away a Tract."—This will take a little practice. Have two of the smaller boys or girls take the first part. They come from opposite corners of the room.

JOHN: Why! Hello, Fred, I was just on my way over to your house.

FRED: Good thing! I was just coming to see you. Mother says she can take us fellers on a hike tomorrow, and she told me to ask your mother if you could go.

JOHN: Tomorrow? Why, that's the Sabbath. I go to Sabbath school on that day, and I wouldn't miss for anything.

FRED: Sabbath school! What's that?

JOHN: We have teachers, and they tell us stories out of the Bible, and they ask us to tell them about the ones our mothers teach us during the week.

FRED: Are they like the one your mother told us the other day when we got tired playing in the hot sun?

JOHN: Yes, and lots more. And then we get *Our Little Friend*, and that has lots of other nice stories in it. You know I was just going over to your house to give you a copy of that paper, so that your mother could read you some good stories

out of it. Here it is. [John pulls out a copy of *Our Little Friend*, opens it, and points to a story he has read.] This is a dandy, Fred, all about the boy who got into trouble way up in the mountains, because he didn't follow carefully what his uncle told him. [Make the previous statement agree with whatever copy of paper "John" happens to have.]

FRED: Say, I like those pictures. And if my mother can find as nice stories as yours does out of that paper, why it'll be great.

JOHN: [Breaking in quickly] And that paper will tell you why I go to Sabbath school instead of going on hikes on Saturday.

FRED: Thanks, for the paper. Sorry you can't go with us. [This is said as they are turning to leave.]

JOHN: Good-by, have a good time.

FRED: Good-by.

SECOND PART

Ask two of the older girls to practise the following exercise. Make it informal. Dorothy comes in to purchase some potatoes, matches, and sugar. They exchange pleasantries, and Dorothy asks Elizabeth if she ever has time to read. Being assured that once in a while she has time for something short, Dorothy hands her a tract as she takes her package, and with a "Hope you will find time to read this soon, for I am sure you will find it interesting," she leaves.

In both these exercises the superintendent should emphasize the courtesy with which papers and tracts should be given out. The boys and girls should have the idea that they are really doing the one to whom they give a tract a favor. Are they not giving God's truth for this time? And a favor calls for graciousness and tact along with winning courtesy.

6. *Symposium*: "With the 'Present Truth.'"—Have a copy of *Present Truth* on hand, so that all may see one. Then have different Juniors read the incidents here given.

With the "Present Truth"

CHILDREN with nimble fingers, swift feet, and countenances beaming with interest and confidence, may give wings to the message through the circulation of *Present Truth*, which contains a clear, connected, complete presentation of this message in serial, topical form.

A little boy in Iowa a few years ago who delivered his mother's basket of washed clothes to eight of the best families in his town, put a copy of *Present Truth* under the covering of each basket every week, and thereby taught these families the full message. They in turn gave his mother easier and more remunerative employment, and became advocates of the message the little boy taught them through his clothesbasket ministry.

In the mountains of Pennsylvania a postmaster gave some passing school children a package of missent *Present Truth*, in order to get them off his hands. This package of *Present Truth* contained papers treating on the change of the Sabbath. The children, in imitation of the postman, put a copy of these papers under the front door of a hundred homes of that place. One of our returned missionaries seeking his health in these mountains a short time afterward, went to this town and found the people given over to the discussion of the Sabbath question. The preachers were trying to explain the change of the Sabbath. Our missionary rented a hall and held a few meetings, explaining more fully the change of the Sabbath, and in a few days he raised up a company of nine believers as the direct result of this work of the children.

A little daughter of one of our sisters was asked one day by a neighbor lady at whose home the little girl was playing with her children, why her mamma kept Saturday. The little girl said she could not explain it, but she could bring her a little paper that would tell her all about it. The lady told her to go home and get the paper then. When the little girl returned, she had several copies of *Present Truth* treating on different subjects. The lady read all of these and accepted the message. She calls this little girl her proacher.

From the best information we can get, it was a small boy in Nigeria, Africa, who found a copy of *Present Truth*, and took it to a school to see if any of the students could read it. A young man at this school was able to read English, and he read this entire copy of *Present Truth* to all the students together. This number of *Present Truth* was on the definite seventh day. The whole school of six hundred members, at the last report we had, was keeping the Sabbath as the result of that number of *Present Truth* being taken there by a boy.

D. W. REAVIS.

Just Where You Are

PERHAPS you cannot go away
To some far-distant clime,
To preach the glorious truth of God,
The message for this time;
But then your own home neighborhood
Can be your mission field.
Just work for God where'er you are;
Let love her scepter wield.

Perhaps you cannot preach like Paul,
In language clear and plain;
But you can live the truth of God,
And work in Jesus' name.
Perhaps you cannot do great things,
Nor mighty deeds each day;
But you can speak of Jesus' love,
Or give a tract away.

—C. P. W.

Tract Influence

If the tract work of the King's Pocket Leaguers in your church thus far in the year has been responsible for even one conversion, you would feel that all the efforts and means expended were more than repaid, wouldn't you? But the results of our seed sowing, dear Volunteers, are not all visible now. So "the husbandman . . . hath long patience." And Paul admonishes us to "not be weary in well-doing: for in due season we shall reap." We are spiritual farmers, you see, and we must patiently sow. The reaping will surely follow. And the promise is, "He which soweth bountifully shall reap also bountifully." Remember to mark the "shalls."

Very probably the person who dropped the tract on the waiting-room table that sent Dr. Scudder and his wife to India, never knew anything of its influence, but it meant the devotion of his life as a medical missionary; and later seven sons and four grandchildren gave their lives to foreign missionary service. One son, years later, wrote of this tract, which had been kept and treasured:

"Precious tract, written thirty-seven years ago, how wide and wonderful are the influences which have issued from between thy humble covers."

I wonder if you have heard of the man who received a tract on a ferryboat. It angered him, and to show his contempt for the tract and its giver, he took out his pocket knife and cut it up into fantastic shapes. Then he held them up to the derision of his companions. In tearing it apart, however, one of the pieces clung to his knee. His eyes were attracted to the only word on it—"Eternity." He turned it over, and there was the word "God." What meaningful words to meet! They made deep impressions on the man's mind. He tried to laugh them off. But they clung to him, and he had no rest for days, until he sought God and preparation for eternity.

A family now enthusiastic in the work of scattering our literature are happy in the truth today because an uncle once sent them tracts. The little messengers kept coming through the mail, until the mother of the home accepted the message. The father opposed it. One Sabbath day, however, after he had thrown some tracts into the stove, he turned, for some reason, and raised the lid, there to be met by the significant line, "Remember the Sabbath day, to keep it holy." The printed line stood out in white upon the charred page which had burned to ash. This was too much for him. From that day the entire family kept the Sabbath, and its members are living witnesses of the uncle's faithful work with tracts.

Dear Volunteers, there is no one thing that we may regard as more vitally important to the growth and efficiency of our movement, than a steady and organized effort in *personal evangelism with our message-filled literature*. It is safe to say that the printed page is the only means of reaching the majority of the people with the message, and every member of the church can have a splendid time in helping to do it! Let us pledge ourselves to more of this personal service. And get others to enter it.

KEEP one pocket for God.

How the Truth Came to Me

WHEN I was a boy just beginning to learn to read, my father received some tracts from relatives who lived in Rhode Island. Among them was one written on the Sabbath and one on the signs of the times. For some reason, I put these two tracts in a small chest that I made for things I wanted to keep, and they lay there till I grew to be a man. I always said that if I ever had a family of my own, I would bring them up for the Lord. When I was grown, I united with the Baptist Church, but I soon saw they did not live as the Bible taught. After I married, I became very much in earnest and asked the Lord to show me the way. As I continued to pray, my mind was directed to these two tracts that I had kept in my little chest for many years. I saw from reading them that Sunday is not the Sabbath, and that the Saviour was soon to come. I wrote to the Review and Herald office, and got more tracts and pamphlets, and when I saw clearly that Saturday was the Sabbath I began at once to keep it. I had observed the Sabbath for more than a year before I knew there was an Adventist in Indiana. I wrote and asked that a worker be sent to my home. Elder S. S. Davis was sent here, and later Elders Davis and Harrison held a series of meetings with a tent. As I had been very active in distributing tracts, there was a good number interested, and a church was organized here in southern Indiana, Perry County. From this church a number of valuable workers have given themselves to the cause. And all this came as the result of some tracts given to a young boy.

Devotional Meeting for August 22

Topic: "Thy Will Be Done."

Senior

1. Bible Study.
2. Leader's Two Minutes.
3. Testimony Study: "Controlling the Thoughts."
4. Talk or Reading: "Gird Up Therefore the Loins of Your Mind."
5. Recitation: "Watch Your Thoughts."
6. Talk: "Training Our Thoughts."
7. Response.
8. Close by repeating Psalms 19: 14.

Junior

1. Bible Study.
2. Superintendent's Talk: "Which Will You Plant?"
3. Recitation: "Watch Your Thoughts."
4. Talk: "Training Our Thoughts."
5. Recitation: "Thoughts."
6. Roll Call: Response.
7. Close by repeating Psalms 19: 14.

Notes to Leaders

Complete consecration is the plea of our Saviour. He, at the center of our lives, of our thoughts, of our plans, will unlock untold riches of joy, peace, and power for the Christian. The program for this week deals with but one phase of this complete surrender—the giving of the first place in our thoughts to Him and to His interests. We readily admit that our bodies should be fit temples for the dwelling of the Holy Spirit; we realize that the first step in following the Master is to give Him first place in our affections; but young people, as a rule, do not appreciate as keenly the truth that our thoughts also belong to Him. The education of the mind to dwell on subjects pleasing to Him is as vital as the surrender of the heart, for it plays a very important part in the growth of the Christian life. What occupies the mind when at rest is one of the surest ways for the Christian to test his experience. Does the mind dwell upon worldly pleasure, worldly reading, dress, or even business and household cares? To be carnally minded is death. We live in this world, and must deal with the problems of everyday life, but do we turn from these with joy to contemplate the mercy and love of God? That we may understand what God expects of His children in the realm of their thinking is the purpose of this program.

Such catch phrases as, "A penny for your thoughts," "What are your thoughts worth in the light of eternity?" would be suitable for posters. Advertise well.

Senior Notes

1. *Bible Study*.—Give out the following texts, the one conducting the study bringing out the thoughts as they are read: Ps. 10: 4. God is not in the thoughts of the wicked. Rom. 8: 5, 6. To have the mind stayed upon worldly pursuits, means death; but to have it stayed upon God, means life eternal.

Ps. 139: 2. God understands our thoughts.

Heb. 4: 12. The Word of God reveals our thoughts. By its acquaintance we may see our minds as God sees them.

2 Cor. 10: 4, 5. We are given the means by which we may bring our thoughts into captivity.

Prov. 16: 3. Promise to establish our thoughts.

Isa. 26: 3; Rom. 8: 6. Result of having our thoughts stayed on God.

2. *Leader's Two Minutes*.—Make the necessary announcements as brief and as varied as possible. Plan to catch the attention of those before you, by never saying the same thing in the same way twice. Then after you have presented the necessary society business, sound the keynote of the meeting as set forth in the first paragraph of the notes. The following material is also suitable for such a talk:

"We often find it difficult to control our bodies, and to acquire a strong, well-balanced physique we resort to the discipline of calisthenics and other exercises. Mental control, however, is far more difficult than bodily control, and is much less practised.

"The positive Christian thinker abides forever under the shadow of the Almighty."—*Vincent G. Burns*.

Some folks teach that every man has a right to his own way of thinking and that the important thing is that a man is sincere. "Let every man do his own thinking," they say.

"But God pleads with men not to trust their own thoughts or their fellow men's thoughts, but only God's thoughts, which He has freely revealed in His Book. There is no virtue in sincerity if that sincerity is mistaken. The sincere blind man, trying to show a fellow blind man the way home, can lead directly over a precipice into death for them both, yet be absolutely sincere in his conviction that he was on the right road."—*Sunday School Times*.

God says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon. For My thoughts are not your thoughts, neither are your ways My ways."

3. *Testimony Study*: "Controlling the Thoughts."—The extracts given here are all taken from articles which are inaccessible to the majority of young people. We have had some phrases italicized for the purpose of emphasizing certain thoughts. Dwell upon these as you give the study. There is a great deal more that is helpful and easily obtainable by every student of the spirit of prophecy. Take any volume of the "Testimonies" and look up in the index the words "Mind, culture of," or "Thoughts, control of," and enlarge upon the thoughts already presented.

6. *Talk*: "Training Our Thoughts."—See Junior material for illustrations, also notes for the Junior superintendent's talk.

7. *Response*.—The week before this meeting, ask several to volunteer to tell, at the meeting, the thought that has been the most comforting to them in a time of sorrow, or has given strength, allayed fear, encouraged, quieted the mind, given rest, etc. Perhaps it has been a text of Scripture. If so, come prepared to pass on to others the confidence or strength you have received.

Junior Notes

1. *Bible Study*.—The Junior superintendent should conduct the Bible study. Explain very simply what it means to have the mind "stayed" on God. The boys and girls are capable of understanding what it means to "mind the things of the flesh." Rom. 8: 5. Make the way very plain for our boys and girls. The texts given in the Senior notes are also appropriate for Juniors.

2. *Superintendent's Talk*: "Which Will You Plant?"—Make your talk largely an object talk. Have two packages of seeds, one of some beautiful flower, another of the thistle. Bring out the thought that you reap as you plant. To do successful gardening you must not only be careful what you plant, but you must spend time in hoeing out the weeds, you must keep the ground filled with good plants. Weeds grow much faster than flowers or vegetables in this old world of ours; and if allowed to have their way, they will choke out the good. Even so must the evil thoughts be pulled out of our minds as soon as we recognize them, and good put in their places. Study the promises for victory as given in the extracts from the spirit of prophecy, and put the truths into everyday language, simple enough for your youngest Junior to understand.

6. *Roll Call*.—Ask each of your Juniors to be prepared to quote a verse that will put fear out of the mind or that will give them assurance of God's love and forgiveness. This may be varied by asking several to give the most helpful thought they have received from the program.

Controlling the Thoughts

"THE mind is so constituted that it *must* be occupied with either good or evil. If it takes a low level, it is generally because it is left to deal with common-place subjects,—unimportant matters,—not being called out and reined up to grasp those grand and elevated truths which are as enduring as eternity. The understanding will gradually adapt itself to the subjects with which it is familiarized. *Man has the power to regulate and control the workings of the mind*, and give direc-

tion to the current of his thoughts. But this requires greater effort than we can make in our own strength. *We must stay our minds on God*, if we would have right thoughts, and proper subjects for meditation.

"Few realize that it is a duty to exercise control over their thoughts and imaginations. It is difficult to keep the undisciplined mind fixed upon profitable subjects. But *if the thoughts are not properly employed, religion cannot flourish in the soul*. The mind must be *pre-occupied* with sacred and eternal things, or it will cherish trifling and superficial thoughts. Both the intellectual and the moral powers must be disciplined, and they will strengthen and improve by exercise. . . .

"There are, in the Christian faith, subjects upon which every one should *accustom his mind to dwell*. The love of Jesus, which passeth knowledge, His sufferings for the fallen race, His work of mediation in our behalf, and His exalted glory,—these are the mysteries into which angels desired to look. Heavenly beings find in these themes enough to attract and engage their deepest thoughts; and shall we, who are so intimately concerned, manifest less interest than the angels, in the wonders of redeeming love?"—*Review and Herald*, Jan. 4, 1881.

"Let the mind be educated to look to Jesus. Let an effort be made to become doers of His word."—*Review and Herald*, Feb. 25, 1896.

Gird Up Therefore the Loins of Your Mind

THE wise man said, "Keep thy heart with all diligence; for out of it are the issues of life," and Jesus said, "Out of the abundance of the heart the mouth speaketh." Of course, we all understand that the word "heart," as used in this scripture, refers to the inner realm of our thoughts and emotions, our real basic ideas of which our words and actions are the outward manifestation. People frequently, in speaking of words, say, "I spoke before I thought," whereas the actual fact is that they did think, but their thoughts were not under control. Men who have made a study of it say that the mind is never inactive, whether waking or sleeping. Our minds are constantly busy. A great deal of the time people who are apparently awake, let their minds operate much as they do while asleep; that is, without intentional direction or control of their thought. Two illustrations will serve to make clear to all of us, that frequently our minds are given over to lines of fancy and uncontrolled thinking that are little if any above the thoughts we have while asleep, which we know as dreams.

First, let us consider dreams. Nearly every one knows that the more one tells his dreams the more clearly he will remember the succeeding dreams that come. On the other hand, if one refuses to tell his dreams, and treats them as insignificant and unworthy of being remembered, soon he will, except in cases of most vivid dreams, have no recollection in the morning of the many sane and insane, practical and impractical thoughts and conceptions that have gone through his mind during the previous night. Occasionally some dream, however, will impress itself on the mind. There are very few people who are an exception to this. To illustrate the foolishness of dreams, here is one of mine, though as a rule I do not approve of one's relating his own dream:

One morning I awakened with a sense of depression, as if I had only recently witnessed something very horrifying and regrettable. Presently there dawned on me like a flash the memory of a dream I had had during the night. In my dream I had been standing on the rostrum in a mammoth temple surrounded by great columns. I myself was dressed in the ordinary Prince Albert coat of the modern minister, whereas before me was a vast audience seated on the floor, clothed in the garments of ancient Greece. The temple in which I stood was the temple of Diana of Ephesus. While speaking to these people, suddenly some one rushed out of the temple, and immediately the whole throng followed. I followed also. Over us there sailed a great dirigible, and suspended from it was a most dejected-looking horse, held by a rope fastened to the pommel of a saddle. In the saddle sat a man who himself appeared to be dead with fatigue. People remarked that they had been hanging there for days, but that the dirigible somehow couldn't find a way to get the man to earth. So depressing was this dream that I felt depressed even, after I

awoke. I remember that the man on the horse was an almost exact replica of a statue, "The End of the Trail."

Bear in mind the incongruous, inconsistent, and absurd combinations made by my mind in this dream. There stood a modern preacher in a modern garb in the old temple at Ephesus; and the temple seemed most real to me, whereas my whole knowledge had been gained from a reproduction made by artists, and was possibly very far from being like the real temple. Yet in my dream I stood in a temple of which I had only seen the most conjectural pictures. Add to this the picture of the modern dirigible, having suspended from it a man on a horse, whose predicament had been suggested to me by a modern work of art,—and this sailing over a temple destroyed ages before the dirigible existed, and you have a most insane state of mind. That is characteristic of dreams. *While dreams never create a new idea and never originate new conceptions, they do, however, frequently combine old ideas and conceptions and memories and experiences in the most absurd ways*. That is all well and good, and possibly quite harmless in our sleeping moments, but even dreams can become harmful if fostered and encouraged.

The thinking of many people in their waking moments is hardly more intelligible than these dreams. We have all had experiences where the mind had been allowed to operate without control. Even while we are awake we may have thoughts and mental pictures hardly above a dream in intelligence and worth. Let me give you another illustration out of my own experience. Most of you will recognize similar experiences in your own thinking:

Driving along the road one day, I happened to notice a young woman picking cucumbers. She wore a dress of unusual colors. The color scheme reminded me somehow of a display window in Marshall Field's store in Chicago, before which I have often stood admiring the exceptional display of cloths, etc. From this my mind went to a lawyer friend who lives in Chicago, who happened to meet me the last time I was in that city as I stood in front of one of these display windows. Thinking of this lawyer friend, my mind turned to a conversation I had had with him on the subject of marine law. Thinking of marine law, I immediately fell to thinking of a story concerning pirates which a good friend of mine had told me some years ago, and I wondered whatever became of the hidden treasure this friend had told about,—treasure buried by pirates in days long gone by. Then I wondered where my friend was and recalled that he had since gone to a foreign field. And the foreign field to which he went happened to be the field in which my own brother is located. Then I wondered about my brother, what he was doing, how he was getting along; and thinking of my own brother got me to thinking of the rest of the family, and presently I found myself in my thoughts having made a trip all the way from the cucumber patch in Texas clear up to Chicago, over to New England and the pirate story, then to Africa, and back home again. This illustrates how our minds, when not under control, frequently flit lightly from one subject to another, and go to subjects ultimately far removed from the original subject of thought.

Everything we see or read or hear is somehow stored for life in our minds. It may even be that you have apparently forgotten an incident, yet you are surprised sometime that some bit of circumstance will bring back a train of memory that will bring clearly to you again thoughts and ideas and scenes of which you haven't thought in years. In dreams, sometimes faces of friends who have long since passed away will come afresh to us. It is to be questioned whether men ever quite forget any experience. For this reason it is most imperative that the Christian shall pay careful attention to what enters the mind, and the more the mind dwells on a subject the clearer cut do his memories of this subject become.

It is a scientific fact that thoughts can be driven from the mind, provided one will deliberately turn the attention to something else. To be a Christian a man needs to be dead in earnest, to desire cleanness; and to be clean a man must have a mind filled with clean thoughts. Clean thoughts will always put to rout unclean thoughts.

From all this it would follow that to be clean I must train my mind by deliberate effort on my part. I must read clean

things, have honest, clean conversations. When unclean incidents, pictures, and stories have forced themselves upon me, I must not roll them over in my mind, but must deliberately turn my mind to things that are uplifting. This can be done. There is no better way of diverting the mind from that which is hurtful than by that supreme form of thought, prayer. That man who deliberately talks with his God clarifies his own soul and mind, and finds the clouds of uncleanness and dishonesty dissipated by his intimate conversation with the Almighty.

P. L. THOMPSON.

Thoughts

Good thoughts are just like angels
With bright and shining wings,
They lift our daily living
To higher, better things;
But selfish thoughts and sinful,
Like robbers from the wood,
Will rob us of our peace of mind
If they are not withstood.

— Lucia B. Cook.

Watch Your Thoughts

Would you have true beauty, dear?
Watch your thoughts;
If old age you'd never fear,
Watch your thoughts;
For the face but shows the growing
Of the seeds the mind is sowing —
Watch your thoughts.

Would you have true friendships, dear?
Watch your thoughts;
Keep them ever pure, sincere,
Watch your thoughts;
For the whole world seeks with longing
For the mind with good thoughts thronging —
Watch your thoughts.

Would you know true joy in living?
Watch your thoughts;
There's an art that rare boon giving,
Watch your thoughts;
For a noble mind's a sun, dear,
Which will make life bright till done, dear —
Watch your thoughts.

— Thomas Curtis Clark, in *The Friend*.

Training Our Thoughts

I ONCE knew a shrewd old truck gardener who always drove a certain gray horse. On one occasion I asked him why it was that he did not exchange the horse for an autotruck, as all his neighbors were doing. With a merry twinkle in his black eyes, he said to me, "You see, I can trust my horse to take me safely home in the mornings when my route is done, for I very often fall asleep on the wagon, but with an automobile, I'd have to drive carefully every single minute."

No wonder this simple man prized his horse, for all he had to do was to release the lines, and the faithful beast would set out at once for the best and safest place on earth for a sleeping gardener — home.

Now, we are all in a very real sense drivers — drivers of our thoughts. They take us from place to place. Hitched to our loads, they enable us to accomplish our work in the world. But they have to be driven. True, a good many of our thoughts do jog along somewhat like the horses on a milk wagon, going a certain route more easily than anywhere else and making stops without being told to; but they know that they are being watched every foot of the way, and that we are always at hand to keep them on the right road. But just supposing that these "milk team" thoughts suddenly discover that the driver has gone to sleep, what then?

The point is where do your thoughts take you when you give them the reins? Do they set out at once on pleasant, interest-

ing journeys, or do they promptly turn off the "best roads," and take you into deserts of petty selfishness and alleys of suspicion and hate, or perhaps into totally forbidden pastures? . . .

Men have devised all sorts of ways of measuring other men's real value and worth. Some have said, "You can know a man by the friends he keeps." Others say, "The books one reads are a certain index to character." Yet others declare that "the way a man spends his leisure time is the sure test of his quality." Some say, "A man's bank balance tells the whole tale." Another judges by reputation, and yet another by popularity. But let me suggest a much more certain way than any of these. *Tell me where your thoughts go when you turn them loose, and I'll not only estimate your present worth, but your future prospects.*

Thoughts are the greatest things in the world, for from them springs all action. A man can no more think careless or evil thoughts and expect to do worth-while things, than he can expect to harvest a crop of grapes from a field of watermelon vines. They simply do not belong together. "As a man thinketh in his heart, so is he," not the thought that he *compels* himself to think when he is wrestling with some specific problem in school or at work, but the thoughts he thinks when he turns his thoughts loose to play.

But let us go back to my friend the truck gardener. I did not finish my story. Don't suppose for a single moment that the old gray horse had *always* set out to take his master home when he felt the lines go slack, simply because he knew home was the best place on earth for the tired old man. By no means. That shrewd old truck gardener had thought the whole thing out. He knew full well he was liable to fall asleep most any time while driving, and to insure himself against any possible disaster at such times he had deliberately trained that horse to go home when he felt the lines slack. How? Why, by letting the teachable beast discover that there was always grain and hay for him in the barn when he got home — more and better than he could ever hope to find by going off on "a wild goose chase" of his own.

Our thoughts will do exactly the same thing if we will but train them, and take care to provide a generous amount of attractive food for them. If we fail to do this, why shouldn't they wander off into all sorts of strange and dangerous places? . . .

Tell me what you *think*, and I'll tell you what you are, for you *do* what you *think* and you are what you *do*. — Frank H. Cheley, in "Climbing Manward."

Devotional Meeting for August 29

Senior and Junior

Topic: *The Converted Native.*

1. Opening Song: "Go Ye Into All the World," ("Christ in Song," No. 537).
2. Repeat the Great Commission. Matt. 28:18-20.
3. Talk: "The Converted Native."
4. Symposium: "Results of Mission Work in Africa."
5. Reading: "A Dark-skinned Heroine of the Cross."
6. Close with a season of prayer for our workers in Africa.

Notes to Leaders

The material presented in this program is straight from the young people's field of Africa. It is worthy of most careful preparation. You have the wherewith to make an intensely interesting mission program. Advertise well. Some such phrase on the poster as: "Stories of Africa's Twice-born Men," in explanation of the title will catch the eye and the imagination. Plan several mission songs, and a lively song service.

While the symposium is given in one article, break it up as suggested by the headings so that several can take part.

For No. 5, Reading, "A Dark-skinned Heroine of the Cross," send for a January *Watchman*, Southern Publishing Association, Nashville, Tenn., and see page 23.

For the Juniors, the superintendent or one of the older Juniors should be asked to give the talk, "The Converted Native." The purpose of this is to show the wonderful power which is revealed in the conversion of the heathen. Keep this in mind as you make the thoughts presented in the article your own. It takes the same kind of power to convert and keep us in this enlightened land of ours. We must learn the lesson of dependence on Him, even as these poor benighted souls of Africa do. They lean hard, so must we. The symposium is

just as interesting to Juniors as to Seniors. Have the different stories told by the Juniors themselves.

Results of Mission Work in Africa

THE question is often asked, "Does it pay to do mission work for the natives of Africa? Are they not a rather unstable and unreliable class?" It is true that some natives are unappreciative of what is done for them. Sometimes we meet with disappointments in natives and discouragements in the work, but regardless of results or conditions, the Word says that this gospel of the kingdom is to be preached to every nation, kindred, tongue, and people. As these natives are included in at least one of these classes, it must be that the Lord is depending upon the gospel's being carried to them.

The Bible says that God made of one blood all nations that dwell upon the face of the earth. This being so, the natives of Africa would necessarily have the weaknesses common to mankind in general; only they naturally have greater weaknesses than the people of some nations, because they have been degraded for so many generations. But we do not rely upon the natural inclinations of any people for their salvation. All are dependent upon the power we find in the gospel to save them. Paul says the gospel is the power of God unto salvation to every one that believeth. It is upon this that we rely for the uplift and salvation of these people. And this power will transform a native of darkened Africa as well as any other person on earth. And their conversion reveals a greater contrast than in some people, because of their being lifted from a lower state.

Further, I believe we can give examples of native converts from heathenism who are as stable and reliable as many from more favorable circumstances. The fact that there are natives who have been loyal Seventh-day Adventists for years indicates that there has been an ennobling and stabilizing power in their lives. We have natives who were among the first converts in this country, back in the time of Elders Tripp and Mead, who are not only in the truth, but are also faithful workers in the cause. I could count among our most faithful and respected workers today those from among the early converts.

Some Faithful Workers

PETER FIE was one from that class of natives who have proved faithful, and has charge of a group of our schools near Solusi Mission. There are Otis and Mark who are looking after the work in other sections of the field. Isaac Xiba had charge of our work in the Selukwe country for a number of years. Here we now have a large number of believers. I do not know where I could go among our European people to find a more earnest and energetic Christian missionary than he. Harry Sibagobe opened our work in the Que Que section. In this part people walked distances of forty miles to hear the truth. Now a large work has been established there.

Reuben.—Reuben is another of our early converts. He has had charge of a section of our outschools in Northern Rhodesia for a long time. He found a native who was keeping a store in that part of the country so sick that he had given up to die. When Reuben found him there, he asked Reuben if he would bury him when he died, and notify his people who lived far away that had happened. Reuben told him that he need not die, that he would take care of him and help him to get well. Then he put him on his donkey and took him to his own home, and fed him and gave him treatments and medicine for several weeks. Because the man was not able to plow his gardens, Reuben did that for him and put in his crops. When he was well enough to get around and see what had been done, he was much surprised, and said, "Why did you do this? This is not in harmony with our native customs." Reuben said, "I know it is not; but this is in harmony with my religion. This is what Jesus did, and this is what He taught me to do." The man then asked Reuben to tell him about Jesus and this religion of his. He then began to give him Bible studies. As they continued studying day after day, this man accepted each point of the faith as it was brought to him. Finally he discarded his tobacco and liquor and all of his bad habits, put away his

second wife, and asked that he might be baptized and follow Jesus. When I was there, this old man rode for three days on the back of an ox wagon, with his wife and two children, until we found sufficient water for baptism. Here I baptized both of them, so that they might follow Jesus. Then I saw this man and his wife start on their return journey of three days afoot, each carrying a child. Does not this show that the power of God is being manifested in the lives of these natives?

Henry.—A few years ago we received a call from a native chief up the Zambesi River, to go there and teach the gospel to him and his people. We had no white worker we could send and no funds available. We took the matter up with the natives at one of our missions and asked who would volunteer to go and answer this call. Henry, one of our first converts to the truth, volunteered to go. We told him it would probably not be possible for him to take his wife there for some time, if at all. It would be necessary for him to go alone. Still he said he was willing to go. So he started off alone on that long journey of some 350 miles, to a strange people and a strange land to preach the gospel. A little more than a year after this I with others visited the work Henry was doing. We found that the old chief, the biggest one in that part of the country, and all the village where he lived had accepted the truth. The old chief asked if we were going to establish a mission there. We told him we did not know, we had no white man to send, and Henry had been away from home and family so long he would probably like to return, as his wife could not come. After studying the question and our situation for a while, Henry said, "I will not go to my home. I will stay and teach these people until you find some one to come." So we returned to our homes leaving Henry, who had been away from his family for more than a year, to stay and help those people. Would you not call this a spirit of sacrifice? Is not this an indication of a spirit of consecration? Does not this savor of the spirit of the Master? Do you know of European young people who are willing to do more?

Simon.—Perhaps I should tell you something of our work in another part of the field. In our teachers' institute last year some of the teachers wrote themes telling how they became Seventh-day Adventists. One of our oldest converts there told us how the white man came into that country and offered him a good position as a *capitao* (native foreman). At first he was inclined to accept the offer; but he felt that he could do better work in that capacity if he knew more English. So he went to the Malamulo Mission that he might learn the white man's language. Of his arrival there he said, "The first man whom I met on the mission was Elder Hyatt. I remember his sermon that touched me. It was based on Mark 16:15, 16, where it says, 'He that believeth and is baptized shall be saved.' When I heard this word, I began to think, What must I do to be saved? And right away I decided to follow Jesus in my heart."

This was in the early days of our work in Nyasaland when Simon decided to follow Jesus in his heart. And I am glad to say that so far as I know he has been following Jesus ever since. He is one of our most faithful workers, always at his post of duty, and has been in charge of a number of our outschools for a number of years.

At one of the recent camp-meetings there he wrote the following letter:

"DEAR FATHER: Beginning with the first day of our camp-meeting until today my heart is troubled about the work; and today I have chosen to give myself a sacrifice, even to leave all for this work's sake. I want to answer the question the Lord asked in Isaiah 6:8, 'Whom shall I send, and who will go for us?' I am not satisfied with being just a hearer. I am ready to leave house, gardens, mother, even children, that those afar off may hear the gospel.

"I am your helper,

"SIMON KALILOMBE."

James.—A few years ago one of our native ministers began work in the town of Bulawayo. During the meetings, a native there came in contact with him and learned the truth. This boy, James, was then working in one of the stores at a wage of four pounds a month, which is a very exceptional rate for a native in this country. He was finally convicted of the truth and decided that he ought to obey. He went to his master

and reported his convictions, telling him that he desired to give notice that he was quitting at the end of the month. His employer began to ask him the reason. He said that he had decided to keep the Sabbath. His employer told him that that was foolish; no use in doing that. But James was insistent that he should obey. He was then told to wait a few days until he got out of that foolish notion. James went away, but came back shortly, and told his master that the Bible says the seventh day is the Sabbath, and he must obey. After telling James how foolish he was and trying to persuade him to continue on with him, he finally offered to double his wage if he would not leave him. But James was steadfast, and gave up the offer of eight pounds a month to begin work for us for one pound. He has been a faithful young man ever since, and is today selling books from door to door to get the truth before his people.

Persecuted for His Sake.—One other incident I must relate. There was a woman down in Kafirland who became interested in the truth, but her husband did not. He continued to be a heathen and became very prejudiced. He did all he could to keep her from attending our meetings, but without success. She finally accepted the message. He then did everything he could to make it hard for her to be a Christian. Still she persisted, and lived a noble life in her home. He forbade her to attend our church. But she told him she thought it was her duty to go, and continued to do so. He then threatened her, saying that if she went there again, he would give her a beating. When I was there, I attended church at this place during the Week of Prayer. What about this native woman? Did she come? Yes, she was present at every meeting, after which she started on her walk of four miles to her home to meet her husband and receive a beating. Would you consider this a case of true conversion and faithfulness to the message in the face of persecution? This is what the gospel is doing for the heathen of dark Africa. Does it pay to do mission work for them?

W. E. STRAW.

The Converted Native

THE native of Africa in his natural state answers well to the description of every natural heart as given in the first and the third chapter of Romans. His mind is darkened; he is corrupt. A heathen is one who does not know God, whether he is civilized or not; but a civilized heathen—quite unconsciously to himself perhaps—has been influenced to a greater or less degree by Christian environment. There are many portions of Africa where the inhabitants have no Christian influence whatever; they know nothing at all of their Creator and Saviour, and His wonderful power to fit them for an eternity of purity and happiness, for intimate association with Him.

But, there are other portions of this continent where the influence of missions, well established for years, has changed the moral atmosphere of large sections of thickly populated country. In such portions the intelligence of the native is much higher than the standard of those still in darkest Africa. But even in these less dark sections, missionaries find some who seem not yet to have one gleam of light guiding them out of all the superstition and jealousy and malice and all the other sordid vile-ness which is summed up in that, alas, somewhat abstract word—heathenism.

Within the shadow of one of our mission stations, lived a friendly chief, who, of course, had many wives. One of his sons, Shadrach, was a day scholar at the mission school. Day after day, in summer and winter, clad always in his Angora goatskin and equipped with slate, pencil, and vernacular primer, little Shadrach would be found at his desk ready for lessons. It was such a sad surprise to his teachers when, one morning, they were told that Shadrach was about to be buried. This story was told them: One of the chief's wives had quarreled with Shadrach's mother, and for revenge had poisoned Shadrach, who told his grandmother that the particular "little mother" who had quarreled with his mother, had, on his return from school the previous afternoon, given him something to eat which had brought on violent pains. A few days after the little fellow had been laid away, the tragedy seemed forgotten! Human life is of little value when not estimated by the cost of Calvary.

The change from darkness to light is so sweet that native converts readily become earnest students of the Bible. Many are unable to read. These gather around one who can read, and so they learn more of the "God in heaven." It is quite a common custom for natives to gather at night around a fire, and listen to one reading and explaining a portion of Scripture. Did not the Lord foresee such scenes when He wrote, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand." No matter whether divine truth is learned through the medium of eye or ear, or both, so long as the lesson is "kept." But the Lord remembered to bestow a special blessing on those who would be able only to hear. And those who read—how eagerly they search for richer and still richer jewels of truth, and what deep and perplexing questions they ask, and oftentimes how crude is their imagination of the eternal home!

One is often impressed that these children of nature think clearly. Not long ago a Sabbath school secretary was visiting a mission station in the interests of Sabbath school work. At a question-and-answer service, a tall native arose and asked several surprising questions relative to securing a record for perfect attendance at Sabbath school. "How about it if a person lives too far to attend a Sabbath school?" The secretary talked of the home department. "What is to be done if one visits another school?" The Visitor's Card gave satisfaction. After many similar questions had been asked and satisfactorily answered, he said, "Thank you, now I understand," and sat down. It is highly improbable that this man had ever heard such details of Sabbath school organization.

As the consecrated native understands more and more clearly the wonderful scheme to save man, he catches the spirit of the Saviour and learns to sacrifice for the gospel. There is a story told of an old native woman in Basutoland who was too extremely poor to give money for missionary enterprise. One day she thought, "Let me make God one of the family!" Each morning it was her custom to measure two handfuls of crushed grain for her husband, for herself, and for each of her two children. Thenceforth she measured two handfuls for the Lord, and stored it until she had sufficient to sell. The returns from these sales are faithfully given for the support of the Lord's work. Or, it is the same God who worketh the same in all! The jewels rescued from the gross heathenism of Africa will shine with bright luster in the Saviour's crown.

"The diffusion of the gospel is a very marvelous thing, the most marvelous thing in the universe. It begins in the heart of an individual, and secretly, silently, but powerfully it spreads, till the whole nature is penetrated and saturated by its influence. It is as silent as the dew of heaven, but as saturating also. Like a sweet stream, it runs along many a mile in silent beauty. You may trace its course, not by roaring cataracts and rolling boulders and rent rocks; but by the belt of verdure, greenness, and fertility that extends along its margin. Thus, bloodless revolutions of a most extraordinary nature pass over tribes and nations, and they become new creations in Christ Jesus through the power and influence of the gospel of His grace, which is still the power of God unto salvation to every one that believeth."

MRS. A. P. TARR.

Suggestion Corner

THE following-named workers are indispensable to any society:

Ima Booster	Neva Crita Size
A. Worker	Faith Full Ness
Ahit All Thetime	Neva Discouraged
Miss Co. Operation	Raise Our Goal

Co-operation + Go-operation = Results

—From the *Missionary Volunteer Bulletin*,
Cumberland Conference.

DEAR LEADER: Please send us your best ideas and most successful plans for the "Suggestion Corner."

MISSIONARY VOLUNTEER DEPARTMENT.