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Church Officers' General Instruction Department

Sabbaths with Special Offerings During 1921

October 8..... Offering for the Work for the Colored People

December 17 Annual Offering for Missions

Special Program

August 13 Educational Day

Regular Programs

Missionary Reading in Interest of Missions every third Sabbath each month (except December 17). First Sabbath each month, Home Missionary Service.

The Importance of Quarterly Meeting

"THEN verily the first covenant had also ordinances of divine service." Heb. 9: 1.

Ordinances of divine service are generally an outward sign of an inward faith. Abraham received the sign of circumcision, a seal of the righteousness of a faith which he had yet being uncircumcised. God took Abraham out of Babylon because his heart was already out of Babylon. Thus we see that, generally speaking, ordinances of living service are an outward sign of an inward faith.

Is it possible for us then to conclude that if we know we possess the inward faith we can dispense with the outward sign? No, indeed. Thus to conclude would be to take the position that the outward sign had nothing to do in producing or creating the inward faith, but this is not the case. Take the Sabbath for instance. God has placed spiritual strength in the Sabbath. He has also placed within the kernel of the nut elements that, when eaten, release strength for our bodies. But we must eat the nut kernel to obtain its strength. Likewise it is impossible to make the Sabbath yield the strength which God put into it, unless we use it as God ordained.

So it is with all other ordinances of divine service. The Lord has put strength in them which is ours if we use them as He has indicated. In this way faith is built up. To neglect these ordinances is to allow evil to strengthen within us, without obtaining that help necessary to destroy its growth.

To neglect the ordinances of divine service, either because we think them of little value, or because we believe that we have the inward faith without their help, is to overlook an important fact. It is to forget that the ordinances were given by divine appointment. There was purpose in the divine mind when this outward form was commanded. To kneel in prayer is an outward form, but all

know that they do themselves an injury when they neglect the season of prayer. Not only was there strength put into the institution of prayer, which is released by obedience, but divine favor is invited by attention and obedience to this divine requirement. In other words, the ordinance of prayer is divine. To all who observe it, it becomes a saving institution. All the ordinances which commemorate, preserve, or enforce the cross of Christ, are saving institutions. They have been given to us by divine appointment.

Such an institution is the quarterly meeting service. The Lord was very positive in requesting us to observe the ordinance of feet-washing. We read in John 13: 14: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet." Let us take this text now and put in a substitution: "If I then, your Lord and Master, have kept Sunday, ye also ought to keep Sunday." Would any of us be in doubt as to what would be our duty if this verse read in the way we have made it read? I am sure that many who do not now observe Sunday would turn immediately and begin its observance. But the command is no less positive for the observance of the ordinance of feet-washing. Man's heart needs humbling. It humbles any man with a heart subdued by Christian grace, to approach a brother whom he thinks has wronged him, or against whom he has committed wrong, and offer to wash his feet. The ordinance of humility is a glorious ordinance. The tendency to pride within the human heart strengthens all too easily. Thanks be unto God who arranged for the divine service which checks this all-pervading and soul-destroying tendency.

There is one thing that Jesus has said positively that He will not do: "I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom." Do you not see, then, how important is the Lord's Supper? Jesus has gone to heaven with unlimited power and privilege, yet there is one thing He has not done for at least two thousand years. He has not partaken of the luscious cluster of the grapevine. Even when we drink of the wine at the Lord's Supper on earth, Jesus does not drink it in heaven. He denies Himself this loving fellowship that He may constantly keep Himself in memory of the day when the dead shall be raised and we shall all assemble around the table of the Lord in His Father's kingdom. What a glorious institution, then, is the Lord's Supper! It points back to the death of Christ, and points forward to the resurrection of the dead and our entrance into a land whose wondrous beauty far exceeds our fondest dreams.

But there is something still more startling in the necessity of the observance of the Lord's Supper. Is it possible that some among us today sleep in their graves, who might still be in active service for God, because they refused to observe this ordinance of divine service as required, or neglected it entirely? "He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." 1 Cor. 11: 29, 30. These are God's words concerning this divinely appointed ordinance in the days of the apostle Paul. Do we not, then, see how unspeakably powerful is the savor of life unto life or of death unto death, which the Lord has put in this ordinance of divine service? The sunlight falls on the growing tree and makes it grow faster and stronger; but the same rays striking the fallen tree, cause it to decay. These ordinances of divine service in our midst shed light upon the faithful, with blessings, growth, and strength; but they become a stumblingblock to the unfaithful, permitting evil tendencies to strengthen and allowing the heart to grow harder by repeated resistance to divine pleadings.

Topeka, Kans.

B. G. WILKINSON.

No Easy Way

WHEN teaching English in the islands of the West Indies, I was very often appealed to by those who were studying under other teachers, to know if my "method" was different from or better than the one they were following. And I observed that these restless seekers after different methods were students(?) who hated study. They wanted to learn English, but they did not want the drudgery that goes with the acquiring of a new language. I learned to tell them at once that I had no hypodermic method of introducing the language into their systems, and that I could do little more than guide them while they must *do the work of learning*.

I am often reminded of that lesson by people who seek righteousness. There are many who want to be righteous and are willing to take the first steps of faith and baptism; but they stop there and restlessly look about for some method of sanctification or holiness whereby the keep-on method may be abolished. They seem to think there is some method God must have whereby they may receive at one grand moment of experience, the finished product of a consecrated life.

But we know of no such method of spiritual development. Jesus says, "If any man will come after Me, let him deny himself, and take up his cross *daily*, and follow Me." Luke 9: 23. "He that *endureth to the end*, the same shall be saved." Matt. 24: 13, R. V.

There are the little daily battles to be fought and the victories to be won. These go into the fabric of life, making us overcomers at the end. When we know how to gain these victories, we are safe. I asked a class of boys and girls recently how many of them really knew what it meant to overcome in Jesus' name. By the answers some gave, I was satisfied they knew the experience.

Though we look forward to conflict, we need by no means be discouraged; for Jesus will be with us every day and in every struggle, and He will see us through to victory. Young converts should be encouraged to learn how to trust Christ, and fearlessly face testings and trials; for they are sure to come to them.

Even to old age the enemy pursues God's true children. I have often seen older ones fiercely attacked by the enemy, yet coming through by the same methods all must follow, by wholly trusting their case to the faithful Friend of sinners.

LILLIAN S. CONNERLY.

Washington, D. C.

The Business Meeting

THE church business meeting is an important one. It deals with church interests, and the church is God's institution upon earth to save souls. The church business meeting, therefore, is of as much more importance than common business affairs, as are spiritual things more important than temporal. At every business meeting, unseen representatives are present. Two records are kept of that which takes place, one by the church clerk, the other (and much more complete), by one who transfers what he writes to the books of heaven.

"In our business meetings, it is important that precious time should not be consumed in debating points that are of small consequence. The habit of petty criticism should not be indulged, for it perplexes and confuses minds, and shrouds in mystery the things that are most plain and simple. If there is that love among brethren which will lead them to esteem others better than themselves, there will be a giving up of their own ways and wishes to others."—"*Gospel Workers*," p. 447.

There are always a few who think, when their brethren are pulling forward, that it is their duty to pull back. They object to everything that is proposed, and make war on every plan that they have not themselves originated. Here is an opportunity [in the business meeting] for persons to develop inordinate self-confidence. . . . There is nothing harder for those who possess a strong will than to give up their own way, and submit to the judgment of others."—*Id.*, pp. 446, 447.

It will greatly facilitate the conduct of the business meeting for the officers to have a carefully prepared list of items to be considered. The meeting is one of counsel. No one mind should seek to control all the actions. The best judg-

ment of all present should be sought, and each action made to express the *combined judgment of all*. If this is the motive of all, even though the best expressed judgment of one may be superseded by the revelation of something better as expressed by another, all will unite unanimously in the final deciding vote, and thus perfect harmony be maintained.

One counselor in Israel went out and hanged himself because his counsel was not followed by the new-ruling king. And, too, it was God who defeated his counsel (which, by the way, was excellent counsel for the success of this conspirator) at this time, to preserve the life of His beloved servant David.

"In our business connection with the work of God, and in handling sacred things, we cannot be too careful to guard against a spirit of irreverence; never, for an instant, should the word of God be used deceitfully, to carry a point which we are anxious to see succeed. Honor, integrity, and truth must be preserved at any cost to self. . . . Levity is not appropriate in meetings where the solemn work and word of God are under consideration. The prayer has been offered that Christ shall preside in the assembly, and impart His wisdom, His grace and righteousness. Is it consistent to take a course that will be grievous to His Spirit and contrary to His work?"—*Id.*, pp. 447, 448.

These general principles should be carefully studied by those called upon to conduct business meetings pertaining to the work of God. They underlie church board meetings, church business meetings, as well as conference business and committee meetings.

"Let every one who sits in council and committee meetings write in his heart the words, I am working for time and for eternity; and I am accountable to God for the motives that prompt me to action. Let this be his motto. Let the prayer of the psalmist be his prayer: 'Set a watch, O Lord, before my mouth; keep the door of my lips. Incline not my heart to any evil thing.'"—"*Testimonies*," Vol. VII, pp. 258, 259.

T. E. B.

The Clerk

THE clerk is in reality the secretary of the church, and as such should keep a faithful record of all the business transacted at the regular business meetings,—the transfer of members, reception or dismissal, giving dates; and such other matters as are really an important part of the church activities.

A record book has been prepared for this purpose, and each clerk should be provided with a copy. In this book is a place for the list of church members, and it is the duty of the church clerk to keep in touch with absent members, giving ample notice of the quarterly service or other important meetings.

The clerk should be ready to render an accurate report of the church membership at each quarterly meeting, calling attention to any one from whom no report has been recently received. Effort should be made to get into communication with such. After two years, in case the member cannot be located, the church board would be justified in recommending that the name be dropped.

The clerk has no authority to place names on the church records or to remove them without action by the church. Letters transferring members to another church should be mailed to the church clerk promptly, and those received from other churches should be passed on to the elder at once.

It is the duty of the clerk to furnish an accurate report of the church work at the close of each quarter. Certain items of information are to be secured from the deacons, the treasurer, the school board, and the missionary secretary,—such items to be entered in the space prepared on the clerk's quarterly report blank. This blank, when fully filled out, should be sent to the conference secretary promptly, at the close of the quarter.

The clerk should always respond as promptly as possible to every request from the conference office for information, as only in this way can a correct understanding be gathered of the work, not only in the local church, but as a whole.

J. ADAMS STEVENS.

Home Missionary Department

THE FOREIGN FIELD AT HOME — A PROBLEM OF THIRTY-THREE MILLION OPPORTUNITIES

Suggestive Program for First Sabbath Home Missionary Service

(To be held August 6)

OPENING SONG: "My Lord and I," Christ in Song, No. 599.
Scripture Reading: Isa. 58: 6-11.

Prayer.

Missionary Offering (including missionary reports).

Song: "Ready to Do His Will," Christ in Song, No. 600.

Presentation of Theme: The Foreign Field at Home.

Recitation: "The Master's Call."

Plans for a larger work.

Closing Song: "The Night Is Coming," Christ in Song,
No. 720.

Benediction.

Note to the Leaders

A very small proportion of the faithful members in our churches will have the opportunity to tell the gospel story to men and women in distant lands; yet the very same responsibility rests upon them as upon our missionaries sent abroad, to spread the knowledge of the saving truth for these last days among the people of all nationalities who, in the providence of God, have been permitted to reside in our midst. In every Seventh-day Adventist church there should be a company of workers making a special study of the best methods of working for the foreigner and putting these methods into practical application. Possibly there is not one of our churches without a foreign environment of greater or less extent, and probably there are no settlements or groups of foreign-speaking people in this country beyond the immediate reach of believers in the third angel's message. It is time for God's people to "arise" and "shine" with the clear truth of God's word, in behalf of the great mass of people of varied tongues and nationalities. We know we are living in the days of the latter rain, and one way in which the "gift of tongues" is bestowed at this time, is through the printed page in practically "every language." In taking our truth-filled literature to the homes of these foreign-speaking people, it is a satisfaction to see the pleasure with which they accept reading matter in their native tongue. One is reminded of the amazement expressed by the mixed multitude on the day of Pentecost, when they said, "How hear we every man in our own tongue, wherein we were born?" Acts 2: 8.

The following instruction should be presented with special emphasis at this Home Missionary service:

"The Pentecost experience is to be repeated. It is God's purpose that men gathered here from every nation under heaven shall hear the last message of mercy. Many will then carry it back to their friends and neighbors. But, in order to reach the foreigners in our cities, *house-to-house work must be done* with the periodicals and books which are printed in their own language. They must hear the message in their own tongue."—*"The Time and the Work," pp. 27, 28.*

That August 6 may mark a new era in missionary activity for the "stranger in our midst" is the prayer of the
HOME MISSIONARY DEPARTMENT.

The Foreign Field at Home — Thirty-Three Million Opportunities

The phase of Home Missionary work under consideration today is one which affords opportunity to every Christian to engage in personal service. It is estimated that the number of foreigners in the United States, including the immigrant and the children of foreign-born parentage, is around thirty-three million. While some have returned to their native land since the close of the war, a much larger number are seeking admission to our country. At the close of 1920, the United States Commissioner General of Immigration, Anthony Caminetti, who made a study of the problem of immigration at its source in Europe, is quoted by a London correspondent as saying that approximately twenty-five million Europeans desired to emigrate. At the same time the transatlantic steamship companies told Mr. Frederick A. Wallace, Commissioner of Immigration at Ellis Island, that fifteen million were demanding immediate passage. Our present immigration quarters on Ellis Island

are already so congested that the Government must take special measures to meet the emergency until better plans can be laid to provide for this cosmopolitan mass of humanity.

With such a situation confronting us, it becomes a serious problem to the church adequately to meet the responsibility which is placed upon it to bring these people into their rightful gospel heritage, while they are seeking temporal benefit in our beloved "land of the free and the home of the brave." A number of years ago the statement was made by Mrs. E. G. White: "In the cities of America there are people of almost every language. These need the light that God has given to His church." In harmony with this instruction, special attention has been given to the providing of literature in foreign languages and the placing of it in the hands of the foreign-speaking people. This work is under the supervision of the Bureau of Home Missions, located in Chicago, Ill., with Elder P. E. Brodersen in charge. The blessing of God has rested upon this work in a remarkable manner. Our books, magazines, and tracts are now printed in ninety-six different foreign languages, and are gladly received by those who are strangers in a strange land, with little or nothing in the line of literature which they can read in their mother tongue.

The people are here; the literature conveying to them the third angel's message is provided; the need of the hour is for the men and women in our churches to enter the home-foreign field in each church community, and see that the literature is placed with every individual. A general lack of information regarding the immigrant class is no doubt largely responsible for the apparent neglect of this class of people in our missionary efforts. A few facts, as stated by Mr. William P. Shriver, in his book "Immigrant Forces," may be of interest and value at this time. First, let us visit Ellis Island. The following description is typical of what we might see any day in the year:

"Three boats have arrived from as many ports,—Glasgow, Rotterdam, Naples,—and the assortment is as varied as the map of Europe. So the lines pass in all their human medley. The faces of the young are alight with the eagerness of arrival; in those of the aging (and they are few), there is a confident assurance that the last days of life will be good, prosperous, peaceful days in the land of promise."

"Why do they come?" you ask. Let us still further observe the movements of these strangers who arrive in such large numbers:

"Light of heart that he has passed the last and final test, the immigrant presses on, down the flight of stairs to the banking-room and ticket office, where he makes his first transaction in the New World and gets his money exchanged. At the long grating he trades in the steamships company's order for transportation, or buys a railroad ticket. Again in line, the current flows toward the great waiting-room; a big numbered card is pinned to his coat. Elemental man though he may have seemed to be, you have observed this, that he has a plan and purpose toward which he presses as swiftly as permitted. . . . Then you match your wits with the baggage checks, as you test out your acquaintance with the centers of industry, eventual destinations,—Fall River, cotton goods; Paterson, silk mills; Homestead, Johnstown, Gary, steel; Conneilsville, coke; Calumet, copper; Granite City, agaware; Moline, plows; Kansas City, packing works; Omaha, stockyards. And you connect up the steady current of recent immigrant life with the great centers of manufacture and mining in America."

The Immigrant Must Find a Home

"Once arrived in this country, the immigrants are strangers and must find a home. They are unemployed and must find work; they are ignorant and of great faith in the new country and must find protection; they do not know our language, which is essential to industrial progress; there are children to enter our schools and women entitled to rights and privileges as yet unknown to them. . . . Here is a whole range of interests vital not alone to the immigrant but to us in this country. . . . There is a wide field here for careful investigation, sympathetic study, and well-directed public effort.

"One cannot spend any considerable time among the immigrant and industrial communities of this country without a sinking at the heart," in view of the crowded and insanitary conditions under which they are often forced to live. In an investigation made by the Immigration Commissioner in the town of Whiting, seventeen miles southeast of Chicago, it was found "that the annual wage of foreign-born men in households is \$455. This means that

a man and his family would be obliged to live on \$1.25 a day, with one fourth spent for rent. . . . Over three fourths of the families accordingly had to supplement their income in one way or another, by the earnings of the women or children, and by keeping boarders and lodgers." This has brought about "the wide prevalence of the boarding system and the almost entire absence of a separate or independent family life."

Mr. Shriver now gives us a mental picture of a common immigrant boarding house, as follows:

"Toward the close of a winter's day the air was heavy with dampness and smoke. It felt like a gray pall over one's spirits. . . . My guide turned in at the door of a tenement and led the way down a long hall lit only by a single, flickering gas jet. Without the ceremony of knocking, he pushed open a door, and we discovered ourselves in the semidarkness of a large square room. From wall to wall a line was stretched and the air was fetid with the odor of dank, drying clothes. Some one struck a match and lit a gas jet by the side wall. By its aid, and with the last light of the day coming in through a single window, I took stock of this immigrant boarding house. Six double beds were ranged about the four sides of the room. Seated by the side of several of the beds slow-moving workmen were removing their boots and changing their clothes. Ten men lived in this single room. On the bed under the sputtering gaslight was stretched the great and splendid frame of a Macedonian, the keeper of the boarding house. He groaned with pain, and his face wore a mute sort of curse, for that morning he had driven a pick through the tender ligaments of his foot. At the opposite side of the room there was a movement under the blankets, when the dirty and tousled heads of two little girls peered fearfully above the covers; this sixth bed in the room belonged to them. On the next adjoining bed a woman was sitting. She wore a dark apron, and over her head a white handkerchief tied close down and about her stolid face, into which was written an indescribable loneliness and despair. She was the wife of the big Macedonian who was lying opposite groaning with pain. She swayed her body to and fro seeking to quiet, somewhat roughly at times, a little fretting, white, and wizened baby. The baby was chewing at its hand desperately. It was hungry."

No friend of Christ, no true American, can look on such conditions without deep searchings of heart. Such descriptions of actual conditions might be repeated many times, with many added details as to suffering, loneliness, and despair. In the smaller cities and rural districts, as a usual thing, the living conditions are better; but everywhere these hard-working people are slaves to American industry, seeking in every possible way to accumulate an American fortune with which to provide for their children and many times for relatives in the Old World who are in poverty. It is not strange that these people seem reserved and unapproachable. It is not natural that they should seek the companionship of people of strange habits and customs, who regard them with an unfriendly attitude. One who would cultivate their friendship, "must show himself friendly," and must demonstrate the value of having the Friend "that sticketh closer than a brother."

God's Purpose

This vast tide of immigration which is sweeping our shores is not by chance. There is in it a purpose of divine origin. We are told what this purpose is:

"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."—*Mrs. E. G. White, in "The Time and the Work," p. 28.*

In view of God's purpose so plainly stated, can we safely refuse to do our part for the foreigners living in our immediate community? This is God's foreign mission field for you who are sending your children and your friends forth into the regions beyond to do a work of perhaps greater magnitude but of similar character. If there comes the temptation to pass by the foreign section of your community, and labor for people who appear more congenial, it may be well to recall the assurance which reads:

"That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels."—*"Steps to Christ," p. 81.*

E. R. NUMBERS.

The Master's Call

I SAID, "Let me walk in the fields."
He said, "Nay, walk in the town."
I said, "There are no flowers there."
He said, "No flowers, but a crown."
I said, "But the skies are black,
There is nothing but noise and din."
But He wept as He sent me back;
"There is more," He said, "there is sin."

I said, "But the air is thick,
And fogs are veiling the sun."
He answered, "Yet souls are sick,
And souls in the dark, undone."
I said, "I shall miss the light,
And friends will miss me, they say."
He answered me, "Choose tonight,
If I am to miss you, or they."

I pleaded for time to be given.
He said, "Is it hard to decide?
It will not seem hard in heaven
To have followed the steps of your Guide."
I cast one look at the fields,
Then set my face to the town.
He said, "My child, do you yield?
Will you leave the flowers for the crown?"

Then into His hand went mine,
And into my heart came He,
And I walk in a light divine
The path I had feared to see.

—Selected.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song, prayer, report of missionary work.

Reading: A Few Important Facts.

Plans for securing information and statistics.

Note to the Leader

Effective work in behalf of the foreigner is often prevented because of lack of knowledge of local conditions and of just how to organize and plan for the work. The suggestions given should be carefully studied and worked out to meet your needs. We would suggest that a committee be appointed at this meeting, to make a survey of the city and secure the necessary information, rendering a report at the next meeting, if possible.

A Few Important Facts

ONE of the problems facing the denomination today is the work of warning the great multitude of foreigners in our midst. The government statistics for the year 1920 show that there are practically fourteen million foreign-born people in this country,—an increase of two and six-tenths per cent over the year 1910. Add to this fifteen to twenty millions of foreign parentage, and the number seems almost overwhelming.

In thirty-three of our largest cities the foreign population is larger than the English population. These are cities in America, but they are not all-American cities. Boston is Irish; Chicago is German-Scandinavian-Polish; St. Louis is German; and New York, the pride of our great nation, is a Hebrew-Irish-Italian-Bohemian-Hungarian city. Besides, New York is no doubt the chief Jewish capital, numbering 1,500,000 Jews. And the foreigners are still reaching our shores by the thousands each day.

The immigrant forces are forces of youth. Among eight million immigrant arrivals in ten years, only four out of a hundred were over forty-five years of age. This indeed makes America a most unique mission field. On this point we quote the following:

"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. . . . 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."—*"The Time and the Work," p. 28.*

What a wonderful opportunity is thus afforded us! In the providence of God, these people have been brought here from the ends of the earth, that we may give them the last message of truth to carry to their native lands in their own tongue.

You see the foreigner everywhere. He is known as the man of all trades. You can hardly move without coming in touch with him. And yet it seems strange that, as a rule, we seem more willing to give our dollars for the conversion of an Italian, Russian, or Rumanian thousands of miles away than to visit his brother in our own neighborhood with soul-saving literature. Ninety-five per cent of the immigrants arriving in this country come from Europe. A surprisingly large number of these people are from the Catholic Church. Many of them are without a religion, and some are groping after spiritual help. The foreigner is open-minded. You can talk with him, and as a rule he is not suspicious. He is very appreciative of kindness and help extended to him.

The International Branch of the Pacific Press, at Brookfield, Ill., is printing books, magazines, or tracts in twenty-six languages, to aid in reaching the foreigner with the message of truth. Our books and magazines are welcomed and read by thousands of these people in their own language, but there are yet hundreds of thousands who must be reached in the same way. Let us help to hasten the fulfilment of the wonderful prophecy, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come," by doing our share in bringing a knowledge of our soon-coming Saviour to the millions of foreign-speaking people in our midst, through the circulation of the gospel literature now available in the foreign languages.

H. W. SHERRIG.

How to Secure Information and Statistics Regarding Foreign Population

IN order to work intelligently with the foreign-speaking people in any city or given territory, the first essential to success is to gather the necessary information. The following suggestions may be helpful:

1. The leader or missionary secretary should ascertain the number of foreigners, and the different nationalities, residing in the territory to be worked. If necessary, a committee should be appointed to secure definite statistics.
2. In addition to securing the number of foreigners, the locality where they reside should be carefully mapped out into sections or streets, properly segregating the different nationalities.
3. A map, or blue print, showing the above divisions of territory and segregation of nationalities, should be prepared and kept by the missionary secretary. A section of the territory should be assigned to each church worker as an individual mission field, and the name of the worker should appear on the map. A duplicate outline of the section should be made and given to the worker.
4. Information regarding the various nationalities of people residing in a community, and their location, can be secured from the following sources:
 - a. Y. M. C. A.
 - b. Police department.
 - c. School census bureau.
 - d. Local foreign posters.
 - e. Grocers in foreign settlements.
 - f. Local banks in foreign settlements.

Where the foreign population is not segregated in settlements, but scattered throughout the entire city, the only way to reach them is to make a systematic canvass of the entire field with some good missionary literature, making note of the addresses and nationalities of the foreigners as they are found. This should be followed up with literature in their own language and other missionary work, as opportunity affords.

E. R. NUMBERS.

Second Week

Opening Exercises.
Plans of organization for home-foreign work.

Note to the Leader

Study the suggestions given and adapt them to your field and constituency. If your Foreign Band is already at work and accomplishing results, many interesting experiences can be related, which will encourage others to take part in the work.

Organization for Home-Foreign Work

EVERY church should make provision in its organized plan for missionary work among the foreign-speaking people within the borders of its territory. In some cases the church may be small, and the population of the foreign-speaking districts not very large. There are many places, however, where the foreign population is very large, and the church located in a community of sufficient size to warrant the development of a good, strong, organized plan for work among these people.

Home-Foreign Secretary

It was a small church located in an Eastern State. Within easy reach of its members there were several thousand people of various nationalities. This little body of believers desired to do something for these people in their midst, and an enthusiastic missionary worker was chosen to act as home-foreign secretary, to unite with the church missionary secretary in studying the home-foreign problem and planning for missionary work among the foreign-speaking people. After patient effort on the part of the secretary, the little church became interested in its foreign problem. A faithful effort was made to ascertain the number of foreign-speaking people in the territory of the church, missionary literature in various languages was secured, and each week a few hours were spent in faithful house-to-house visitation by a few of the members. Many of these people responded heartily to the efforts in their behalf, and it was a great encouragement to the church members to see the tangible results of their work. In churches where the membership is small, and the foreign population not very large, it will be found helpful to follow the example of this Eastern church.

Home-Foreign Class

Many of our larger churches located in cities or communities where there is a large foreign population, can organize a home-foreign class made up of those who are especially interested in this work. A strong, spiritual leader should be chosen to direct the work of this class. An urgent invitation to join the class should be given to all in the church who desire to engage in some line of service for these needy people.

Some of the lines of activity for a home-foreign class in the church might be included under the following suggestions:

1. Study the home-foreign problem of the church.
2. Become acquainted with the best plans of work among foreign-language-speaking peoples.
3. Organize Sabbath schools and Sunday schools among these people, wherever possible, especially for the young.
4. Place reading racks in public places frequented by foreigners, and keep these racks well supplied with appropriate literature.
5. Engage in house-to-house work, distributing and selling literature.
6. Harvest Ingathering work.
7. Medical missionary and Christian help work.
8. Bible studies.

As study is given to the problem of the "stranger within our gates," many avenues of service will open up. Shall we not take upon our hearts a greater burden for this neglected work? The blessing of God will rest upon us, and souls will be converted through our earnest efforts.

H. K. CHRISTMAN.

The Need of the Hour

IN the stewardship of the gospel which has been committed to the church, the need of the hour is that a great company of Christian men shall make an unreserved surrender of themselves to God for His service, and shall henceforth regard themselves as God's ministers to make and administer money for Him. . . . A deep religious significance will then become attached to the common toils and employments of life. Then the outside unbelieving world will see, what it has long needed to see, a demonstration of the reality and power of Christianity in a everyday life that will be absolutely convincing, breaking down every objection, silencing every criticism, and constraining men by thousands to become followers of the Lord Jesus Christ.—*Selected.*

Third Week

Opening Exercises.
Consideration of methods of work.

Note to the Leader

Try to get the church members to see the possibilities in the various lines of work. If possible, appoint a committee to investigate the prospects for opening a Sunday school in the foreign district. Encourage all lines of Christian help work, and Bible work.

Methods of Work

In working for the foreigners thus far, our work has largely been confined to the circulation of literature. There is no better way to commence the work than this. But there are other methods which should follow. In the homes of the people there will be found many who are sick, and the worker should be familiar with health principles and be able to give simple treatments for the relief of the suffering. Insanitary conditions exist largely because of a lack of knowledge regarding sanitation and hygiene. Here is another opportunity.

Possibly it may seem less trouble, and more agreeable, simply to hand out a tract or paper, without going further into the needs of the home; but if our workers stand clear before God, they must give time and thought to every need of these neglected people, and do everything possible to carry the light of present truth, in all its various phases, into the home of the foreigner as well as to the American neighbor. It will require tact to do this work, but God has promised this special qualification as we "put on the armor."

Another important method of work, which ought to be promoted in every city where there is a foreign population, is the establishment of Sunday schools at suitable places in the foreign community. This affords an opportunity of reaching the children of the foreigner, and is an effective means of reaching the parent. Some of our churches are seeing good results from this work.

The giving of Bible readings can also be carried on to quite an extent. It is true that in nearly every case the parents cannot read English, but there are nearly always children in the home who can read and interpret. If they have their own Bibles, they can read the passage for themselves, and thus quickly grasp the explanation as it is interpreted to them. Careful record should be made of names and addresses of all interested people, and the church missionary secretary or the conference home missionary secretary should see that some qualified person follows up the interest in every case.

E. R. NUMBERS.

Fourth Week

Opening Exercises.
Consideration of the possibilities in home-foreign work.

Note to the Leader

If your weekly prayer meeting is held on Wednesday night, as is usually the case, there will be five prayer and missionary meetings this month. We have left the fifth week open for such presentation of the important subject in hand as you may think best. The possibilities in the home-foreign work occupy a large field, and could be made the basis for several inspiring prayer and missionary meetings. It is important to become thoroughly familiar with the literature put out by the Pacific Press International Branch at Brookfield, Ill. Write for catalogue and sample periodicals in the languages spoken in your locality.

Possibilities in Home-Foreign Work

THE lure of American industry brings to our shores annually a million immigrants. These people settle down in little groups throughout our country, many times within the shadow of Seventh-day Adventist churches. We have a special responsibility to bear the message to these millions, as is emphasized by the following statements from Mrs. E. G. White:

"The message must be given to the thousands of foreigners living in these cities in the home field. . . . Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. . . . In the cities of America there are people of almost every language.

These need the light that God has given to His church."—*"Testimonies," Vol. VIII, pp. 34-36.*

The possibilities bound up in the work for these people are very great indeed. The instruction of the Lord to Israel was, "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself." Lev. 19: 34. God's purpose for ancient Israel was that they should reach those about them with the truth, the circle ever widening among the heathen nations, until the earth should be filled with the knowledge of the true God.

The opportunities before the people of God today are as great as any proffered the faithful of any age. God has not only opened the doors of heathen countries, so that the missionary may enter, but He has started a great movement of men and women of all nationalities toward the homeland of the third angel's message, that leaders and laymen may help them into the light. From among those who accept the message, many talented men and women can be secured and trained to return to their native country, and, without long years of hard study of languages and customs, enter upon the work of soul-winning.

Every church should have its Home-Foreign Band of workers, who are specializing in this work for the foreigner among us. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me," is the assurance of Jesus.

C. V. L.

Your Life Thread

LIFE is the loom in which eternal destinies are woven. Every life is represented in the pattern which the Master Weaver is completing, and as the shuttles of time fly faster and faster the pattern nears completion, and soon the buzz of life's loom will cease, and the finished pattern stand throughout eternity as a memorial of the love of God who redeemed a fallen world.

"Every human being is to work with his life thread, weaving it into the fabric to help complete the pattern."—*"Testimonies for the Church," Vol. VI, p. 115.* It is well to pause and consider, What is my life thread contributing to the pattern on the loom? Am I contributing a thread of golden service which can be traced in unbroken lines throughout the pattern, or is my thread broken and knotted because of unwillingness to yield to the touch of the Master Weaver?

It is possible to resist the impulse of the Holy Spirit, and thus prevent the life thread from blending in an effective manner with the warp of circumstances and opportunities, so that, like the selvedge, the contributing factors do not attract the admiring eye. Every life thread is needed in putting the final touches to the pattern. The circumstances surrounding your life are needed for the accomplishment of your part of the pattern. Possibly you cannot see that they mean any good to you, so disagreeable and annoying do they seem, and so different from what would be your choosing. But if you will accept the situation and yield to the will of God, all will be well.

"There is a beautiful picture in one of Wordsworth's poems of a bird that is swept from Norway by a storm. It battles against the storm with desperate effort, eager to wing back to Norway. But all in vain. And so at last it yields, thinking that the gale will carry it to death; and the gale carries it to sunny England, with its green meadows and its forest glades. Ah, how many of us have been like the little voyager, fretting and fighting against the will of God! And we thought that life could never be the same again when we were carried seaward by the storm; until at last, finding all was useless, perhaps, and yielding to the wind that bloweth where it listeth, we have been carried to a land that was far richer, where there were green pastures and still waters."

The following paragraphs from "Gospel Workers" will be an inspiration to those who are faithfully doing their best, looking not for results until the culmination of life's history:

"Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in

the day of God every one who has given himself as an instrument for the Holy Spirit's working, will be permitted to behold what his life has wrought. . . . Wonderful will be the revealing as the lines of holy influence, with their precious results, are brought to view. What will be the gratitude of souls that will meet us in the heavenly courts, as they understand the sympathetic, loving interest which has been taken in their salvation! All praise, honor, and glory will be given to God and to the Lamb for our redemption; but it will not detract from the glory of God to express gratitude to the instrumentality He has employed in the salvation of souls ready to perish.

"The redeemed will meet and recognize those whose attention they have directed to the uplifted Saviour. What blessed converse they will have with these souls! 'I was a sinner,' it will be said, 'without God and without hope in the world; and you came to me, and drew my attention to the precious Saviour as my only hope. And I believed in Him. I repented of my sins, and was made to sit together with His saints in heavenly places in Christ Jesus.'

"Others will say: 'I was a heathen in heathen lands. You left your friends and comfortable home, and came to teach me how to find Jesus, and believe in Him as the only true God. I demolished my idols, and worshiped God, and now I see Him face to face. I am saved, eternally saved, ever to behold Him whom I love. I then saw Him only with the eye of faith, but now I see Him as He is. I can now express my gratitude for His redeeming mercy to Him who loved me, and washed me from my sins in His own blood.'

"Others will express their gratitude to those who fed the hungry and clothed the naked. 'When despair bound my soul in unbelief, the Lord sent you to me,' they say, 'to speak words of hope and comfort. You brought me food for my physical necessities, and you opened to me the word of God, awakening me to my spiritual needs. You treated me as a brother. You sympathized with me in my sorrows, and restored my bruised and wounded soul, so that I could grasp the hand of Christ that was reached out to save me. In my ignorance you taught me patiently that I had a Father in heaven who cared for me. You read to me the precious promises of God's word. You inspired in me faith that He would save me. My heart was softened, subdued, broken, as I contemplated the sacrifice which Christ had made for me. I became hungry for the bread of life, and the truth was precious to my soul. I am here, saved, eternally saved, ever to live in His presence, and to praise Him who gave His life for me.'

"What rejoicing there will be as these redeemed ones meet and greet those who have had a burden in their behalf! And those who have lived, not to please themselves, but to be a blessing to the unfortunate who have so few blessings,—how their hearts will thrill with satisfaction! They will realize the promise, 'Thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.'—Pages 517-519.

Results of the Circulation of Our Literature

THE following condensed statements represent many unreported instances resulting from the circulation of *Present Truth*:

S. T. Shadel, Home Missionary secretary of the West Michigan Conference, sends in the following report, which illustrates the efficiency of the systematic circulation of *Present Truth* by church members in their local communities:

"I have one experience to relate to you this morning which will be an encouragement to you, I am sure. The little church of thirteen members at Buchanan faithfully and systematically distributed *Present Truth* during 1919 and a part of 1920. There seemed to be no visible results until the Week of Prayer, when the church was greatly revived, and began to hold Bible readings in the homes of the people whom they thought might be interested in the truth. The interest spread like prairie fire, and the local elder now reports he is holding seven Bible readings each week, besides working in a factory six days, and now, since the Week of Prayer, twelve are ready for baptism. The conference has sent a minister there to help them in their effort. I think this is remarkable, and illustrates what can be done by the local members if they will use the 'pathfinder' as an entering wedge."

The pastor of the church in Newport News, Va., recently wrote *Present Truth* as follows:

"Our church was not reaching as many people as it should, so I decided to take up work with *Present Truth* and see what I could do with it. I started in with about thirty families. Now, at the end of three months, I have one hundred thirty families reading *Present Truth* every week. I have about twelve families taking weekly Bible studies with me. This, with my church work, keeps me busy. Already some are attending church as the result of my personal work, and will soon come into the church as

members. Yet the results thus far are not so great as I expect they will be in the near future. The church has done well in taking hold of this line of work, and after the Ingathering work is over, I think there will be more regular missionary work done by the members."

The following report was recently given by Elder B. W. Spire, president of the Georgia Conference:

"The circulation of *Present Truth* in the city of Savannah last fall resulted in Elder Shuler's having the largest attendance of any of our evangelists. His congregations ran as high as 3,000, and his collections during the seven weeks amounted to over \$1,300. We expect to have 100 new members added to the Savannah church as the result of this effort. We are planning to precede all our evangelical efforts with two or three months' systematic distribution of as many copies of *Present Truth* as we can afford to place in a given territory."

The preceding experiences illustrate the effectiveness of the systematic circulation of our literature by our churches. The following condensed statements represent thousands of similar unreported instances resulting from the circulation of *Present Truth*:

"A copy of your publication, *Present Truth*, dated Oct. 15, 1917, was found on our library table the other day. Where it came from and how it got there no one seems to know. However, after reading it through from cover to cover, we like it so much we do not want to be without it, so I am inclosing twenty-five cents for one year's subscription. Should this not be enough, begin sending *Present Truth* at once, and let me know what the remainder will be and I will send it to you without delay. I am inclosing a two-cent stamp for reply. I desire to get the eight volumes of books advertised in this number of *Present Truth*."

"I find on my desk today a copy of *Present Truth*. I am sure, as a reading Methodist minister, I find truth enough in this little paper to read every issue of it. Please find inclosed twenty-five cents for same."

"Greeting you in Jesus' name, I am very glad to write you a few lines concerning your paper, *Present Truth*. I have read it very carefully and prayerfully. I praise God for you, because I know He is working with you in giving out such wonderful truth. I am praying God that the people will give strict attention to the reading of *Present Truth*, because they cannot miss heaven if they follow the teaching of this little paper. I am delighted with *Present Truth* myself, and would like to know how I can secure some copies of it for my friends. Please reply by return mail. You have my prayers and thanksgiving in advance.

"REV. JAMES —"

"Your paper is being delivered at my door, and I am enjoying it and want to pass it on to some others. I am inclosing \$1, for which please send it to the following four names and addresses. I especially enjoyed the study on Daniel 7. With best wishes, I am, —"

"A copy of *Present Truth* came into my hands some way unknown to me, and in the one issue I find more facts and more sensible truth than I get from the daily newspapers in a full year. Find inclosed check, for which please send *Present Truth* to the following names and addresses."

"*Present Truth* is a wonderful little paper. Wish it were in every home in the land. Inclosed find \$1, for which send it to the following four addresses."

"I am so much pleased with *Present Truth*, which has been sent me for some time by some unknown person, that I am inclosing check, for the same to be sent to the following addresses. I want to do all I can to help circulate a paper that is so filled with Bible truth."

"I think your little paper is fine. I want my son, two daughters, and an old friend to read it during the coming year. Find inclosed check to cover the amount of these subscriptions. I came across *Present Truth* recently while visiting some friends. It tells about the Bible, its old prophets, Christ and His apostles, what they all predict, and what the condition of the nations and governments of the earth will be when Christ comes, and what they will be saying before and when He comes."

"I picked up a copy of *Present Truth* on the subway platform, and I like it very much. Inclosed please find subscription price."

"Will you kindly send me sample copy of your paper, *Present Truth*? I saw a man reading it on the train, and I was interested in it from what I could see of it."

D. W. REAVIS.

As the dew and the still showers fall upon the withering plants, so let words fall gently when seeking to win men from error.—"Ministry of Healing," p. 157.

A GREAT work is to be done, and those who know the truth should make mighty intercession for help.—"Testimonies for the Church," Vol. IX, p. 123.

Missionary Volunteer Department

Devotional Meetings for August 6

Topic: *The Movies.*

Senior

1. Song.
2. Prayer.
3. Secretary's Report.
4. Testimony Study: Our Recreation.
5. Talk: The Menace of the Movies.
6. Talk: What's Wrong About the Movies?
7. Story: Lenore Becomes a Censor.
8. Round Table: The Movies on Trial.
9. Close with prayer.

Junior

1. Song.
2. Prayer.
3. Secretary's Report.
4. Superintendent's Talk: What's Wrong About the Movies?
5. Symposium: A Junior Missionary Volunteer's Good Time.
6. Story: Lenore Becomes a Censor.
7. Roll Call: Where Do I Stand?
8. Close with prayer.

Plans and Suggestions

Aim for today to lead all in the society to take the Missionary Volunteer position on the movies. Pray much as you plan this program. Perhaps none of your Missionary Volunteers go to movies,—we hope not,—but your Missionary Volunteers have friends who need to gain a victory over the movies. The Father wishes all our young people to be happy. But there is no true happiness in the movies. The movies are a sort of mental and moral saloon. It is our privilege to train ourselves to enjoy the best things in life, and until we do, we shall never be really, truly happy.

Blackboard Motto.—

So live that your life will explain your profession

Material for this program will be found in the *Instructor* of July 31. You can also glean from other sources, for thoughtful men and women everywhere are alarmed over the movies, and some of their feelings are getting into print.

Special Senior Notes

Testimony Study: Our Recreation.—Ask some one to gather from "Social Plans for Missionary Volunteers" several of the choice quotations from the Testimonies and copy them on slips. He could then arrange questions to be answered by the quotations. Pass the slips out in the audience, and as the one who conducts the study asks a question, have the quotation that answers it read.

Round Table: The Movies on Trial.—Ask every one to take part in this exercise. It will do the young people good to take a positive stand before their associates. Ask ten persons to speak briefly on different precepts of the Missionary Volunteer Social Code given in this paper, testing the movies by the precepts. The article in the *Instructor* on "Are the Movies Worth While?" also contains helpful material for the round table. We send this program forth with the earnest prayer that this round table shall be a real consecration service, and mark the turning-point in the careers of those who may be drifting into careless, but none the less dangerous habits.

Special Junior Notes

Superintendent's Talk: What's Wrong About the Movies?—Seek to show the children that "we all, with open face beholding as in a glass, . . . are changed." 2 Cor. 3: 18. When we see things our very brains are changed. Every scene leaves some impress on them. Shall we behold the glory of God or the work of Satan? shall we choose to have the picture of sunlit mountains and purple valleys hung in our mind's picture gallery, or shall we choose pictures of mire? Our brains hold well images of what we allow our eyes to see. Aim to create in the minds of the children a real love for the good and beautiful and a distaste for all that drags the mind downward.

Symposium: A Junior Missionary Volunteer's Good Time.—Ask five or six of your most consecrated Junior members to write out how they would wish to spend an afternoon if they were going to have what they called a really good time. Ask each one who writes to keep in mind the fact that he is a Christian and a Missionary Volunteer, and then to plan

out for himself just the "best time ever." It might be well for the superintendent to see what has been written before the parts are read in the society.

Roll Call: Where Do I Stand?—Try to make this a true consecration service, one wherein all our pleasures are dedicated to the glory of God.

Our Missionary Volunteer Code

THERE is only one way for the Christian to live; that is by principle. The great need of the hour is for every Missionary Volunteer so to live that his life will explain his profession. The great calamity of today is that so many lives are at war with their profession. M. V. professes to stand for Missionary Volunteer. But in some cases—thank God, they are few—the living interpretation of M. V. is really "Movie Victim." The movies are perhaps without exception the worst menace in our fair land. And there is an appalling need for every young man and woman to take a firm stand on the movie question and to help others do the same.

Let us today glance once again at our Missionary Volunteer Social Code. Here it is:

1. Be guided by principle rather than by impulse in all your social activities.
 2. Practise total abstinence from that which is evil, remembering that on religious questions compromise is treason to right.
 3. Be temperate in your use of that which is good.
 4. Never let social requirements lead you to disregard the laws of health.
 5. Set a high social standard for yourself, and always observe the rules of propriety.
 6. Never deal in counterfeits, such as flattery and flirtation, but exemplify Christian simplicity in all that you do.
 7. Deny self for the sake of others, and for the sake of your influence over them.
 8. Never seek pleasure for its own sake; use it as an agency for doing good.
 9. Do all things for the glory of God and for the good of others.
 10. Make your social activities a subject of prayer, never losing sight of the great aim to make them an agency for blessing others.
- How many movies are open to those who keep their Missionary Volunteer Social Code? M. E. A.

NEITHER you nor I can think of Jesus as ever attending a movie, can we? How must He feel when those who have promised to follow Him, go to these seminaries of vice?

Devotional Meetings for August 13

Topic: *The Continent of Opportunity*—No. 5.

Senior

1. Song Service.
2. Scripture Lesson: Acts 10: 34-48.
3. Prayer.
4. Secretary's Report.
5. Symposium: "What Hath God Wrought!"
6. Roll Call: What I Know About South America.
7. Consecration Service.
8. Close with a prayer for our workers in South America.

Junior

1. Song Service.
2. Scripture Lesson: Acts 10: 34-48.
3. Prayer.
4. Secretary's Report.
5. Superintendent's Talk: Establishing a Mission in Bolivia.
6. Reading: With Our Missionaries in Bolivia.
7. Recitation: What Missionary Pennies Will Do. (See *Instructor* of August 2 or 9.)
8. Talk: A Brand from the Burning. (See *Instructor* of August 2 or 9.)
9. Close with a prayer for our workers in South America.

Plans and Suggestions

Aim today to get better acquainted with South America. Remember that knowing means feeling, knowing means praying, knowing means giving, and in some cases knowing will mean going. "Facts are the fuel which feeds the fire of missions."

Blackboard Motto.—

Shall the 50,566,613
people of _____
find intellectual, social,
and spiritual uplift
through us?

To what extent can
our workers in _____
depend on us for help?



Special Senior Note

Have several take part in the symposium, "What Hath God Wrought!" and urge that each one prepare his part thoroughly, for the story of our work in Bolivia is thrilling indeed. Surely we cannot read it without a feeling of deep gratitude to God for the miracles wrought in that needy land.

Roll Call.—Ask each to respond to his name by giving a news item about South America—perhaps something which is of special interest to him. How many would be willing to sacrifice as do the missionaries in Bolivia? Ask yourselves similar questions and then answer them publicly in the Consecration Service. "A Brand from the Burning" is as good for the Senior as for the Junior program.

Special Junior Note

Superintendent's Talk: Establishing a Mission in Bolivia.—Tell the story to the children as it is presented in the article, "What Hath God Wrought!" Reserve one section of it to be read by a Junior as suggested under No. 6, "With Our Missionaries in Bolivia."

Talk: A Brand from the Burning.—This story, which will appear in the *Instructor* of August 2 or 9, should be carefully read and then told.

"What Hath God Wrought!"

[As seen in the development of the Indian work in Bolivia.]

Beginning of the Work

EARLY in the spring of 1919, we were asked to begin the work among the Indians of Bolivia. Upon arriving and before beginning work, we thought it best to have with us a recommendation from the department of education of the Bolivian government. We were helped in this by one of the Methodist missionaries, a Bolivian, who had a knowledge of our Indian work in Peru. The minister of education received us very kindly, saying, "We are glad, Mr. Shepard, that your society wishes to help us in the education of the Indians of Bolivia." Continuing, he said, "I personally am very much interested in the development of the Indian. Do you know why we do not do more? It is because our teachers are not willing to live under the conditions which they find existing among the Indians, that it is next to impossible to furnish the Indians with a teacher. I want to assure you, Mr. Shepard, that your society will receive from me every help in my power, that you may successfully carry on your noble purposes." We left the office of this man with a recommendation to all the lower officials and to the school officials; this letter also asked them to help us in our work.

Opening Providences

With a light heart we began looking about for an opening among the Indians. God used one of the residents of Viacha to show us the first opening, from which have come all the calls as they exist today. By this gentleman we were introduced to the owners of *fincas* (farms) who employed more than ten thousand Indians. We also were introduced and kindly received by the prefecto of that district. Now to get in touch with the Indians themselves.

Three visits were made among the Indians with very little interest on their part, but through these visits we encountered Esteben Machaca. This man is a chief. He lives in La Paz, where he looks out for the best interests of his Indians. At once he was interested in our work. He did his best to awaken an interest among his people, but a greater power, the local priest, was working against him. Still this man was to be used of God. Through him we were introduced to the other chiefs that lived in La Paz. Four other large districts were represented by these chiefs, and many smaller ones. Among these chiefs was Francisco Tancara, the chief of Calacoto.

Visit to Rosario

The center of one of the communities of Chief Tancara is Rosario. Accompanied by Francisco we visited this center, spending nearly a week with his people. The people were very enthusiastic from the first. They showed their desire to learn God's will for them. They were anxious for a school. Rosario is not a very pleasant place to live in. It is cold and barren, and the country is not so thickly settled as in other places. The seasons are very uncertain and many times the crops do not mature. However, I found that despite the natural conditions the hearts of the people were warm, open to conviction, and ready to accept God's word. Before leaving, I felt led by the Holy Spirit to promise these people that I would return.

A Revolution in Bolivia

Before I could get the necessary authorization to open up school work in Rosario, a revolution occurred. In one night the government was overturned and a new political party came into power. The new party is a combination of the Republicans and the Radicals. The Republican party is the church party, that is, they favor the union of church and state, and all of the priests' and loyal Catholics are members of this party. The Radicals are the opposite in their principles regarding the church question. How the two could get together is a problem, but they did get together long enough to carry through a very successful revolution.

What were we to do? As soon as the government began to reform itself, the different departments were placed in charge of different men. After the man had been named to be the head of the department of education, we went to visit him, showing him the former authorization that we had and asking him kindly to renew it or give us a new one. We were met with a decided rebuff. He had nothing to do with our work. He was decidedly opposed to the evangelization of the Indians. We could do nothing with him.

Still God was working for us. He worked through one of the former representatives, who also was one of the favored of the new party. Through him we were introduced to the acting president of the republic. This man had come into favorable touch with the work of the Protestants, especially their school work. He very kindly gave us, through the proper department, a new authorization for the carrying on of our work. This man has now been elected president, so we have a friend in the highest official of the Bolivian government. We believe that God allowed this man to be placed in this position that His work might not be hindered under the régime of a strong church party.

Settling in Rosario

The middle of August found us in Rosario. Our goods were only nicely located in the native house in Rosario when a disaster overtook us. The native roof, which is made of straw, caught fire early Sabbath morning. We lost many things, although we saved enough so that we did not suffer in the weeks that followed before we could rebuild. I mention the fire because of the effect it had on the work. Word reached us immediately from the near-by town that the priest had told the people, "Now you all can see that this man is a devil, for see how God has sent a judgment against him." The Indians, being naturally very suspicious, looked a bit anxious. We found palms stuck up about the burned house; many burned incense. All of these things showed us that the words of the priest had found lodgment in good ground.

However, if God's hand was in the fire, He was not going to let it hinder His work, for the following Friday a great hailstorm passed the near-by town, three houses being struck by lightning. As this storm did not touch Rosario, the people began to think, "I guess that we are not such great sinners, that we have allowed the evangelist to come, as the priest thought."

The Feast of Santiago

The people took hold with a will to help us clean up the ruins and rebuild. The fire delayed the starting of school. Before we had finished rebuilding, the boys began to tell us that they could not enter school before the feast of Santiago. They must all go to the near-by town to take part in the feast. Preparations began on the Wednesday before our second Sabbath in Rosario. Thursday morning the dancing began, and with the dancing the drinking. What heavy hearts we had those days! We had seen drinking before, but it had never come quite so near home. The boys that had helped us so faithfully, those who had already promised to enter the school, those upon whom we had begun to depend as mediums to reach the older people, all got drunk. Only one boy stayed with us, the others all went to town Sabbath morning. Still Sabbath did not pass without its blessing; twenty-nine people attended our first service. Our first Sabbath in Rosario was the day of the fire, and we were busy from morning till night recovering things from the building and drying them in the sun.

Beginning of School

A week was consumed by the feast and the drunken debauch that followed. We began to matriculate students on Monday, expecting to start school on Wednesday. Many of the boys were not yet sober enough to present themselves by Wednesday, so that the first days were rather discouraging. Soon the school began to grow, until there were about sixty in attendance.

The school and the treating of the sick kept my wife and me busy from morning until night. We both taught, that we might have more time to do the outside work. Fifteen to thirty people came every day for medicine. This medical work grew until at the close of the year we had treated 1,311 people in the 117 days that we were in Rosario. The influence of this work was to be seen throughout the persecution that followed. Sick people made well are friends that are hard to deceive even by a priest.

The Feast of Rosario

The biggest feast of the year, in fact by far the biggest event of the year for the people of Rosario, is the feast of Rosario. A Fourth of July celebration or the coming of the circus is nothing in comparison to it. The people talk about it from the time it is over until it arrives again. The priest spends three days with the people. From all around the people come in to attend the feast. The images from all of the near-by churches are brought in to be blessed by the priest. It is the annual time for the baptism of babies, also the time for getting married.

We looked forward to this feast with a bit of anxiety. What would the priest do? He did his worst. He even tried to bring about events so that we would be forever finished, so far as our work was concerned, in the eyes of all the people that attended the Rosario feast.

Before attending the feast he had telegraphed the secretary of the Junta de Gobierno about us, stating that we had come to Rosario and had taken over the church property, that we had destroyed the images, and were using the church for our services. The honorable secretary, being a great supporter of the church, immediately sent a telegram to the highest police authority in our district with an order telling us to leave Rosario.

This order was delivered to us Sunday morning, the first day of the feast. Each day of the feast after the high mass, the priest preached a sermon against us. He told the people that we were bad people, that they should not attend our school, not even enter our yard. The people said, "But this man has medicines and is treating our sick." The priest replied, "His medicines are but bones of chickens and legs of frogs."

The Burning of the Bible

Without our knowledge, the priest sent a little boy to our house and bought a Bible. He called the people together in his yard and said, "Is this the book from which the 'gringo devil' teaches?" The people replied, "Yes." "It is all a lie," he shouted. "Let us burn the book." The Bible was burned as the frightened people looked on. Inosencio, the native boy who had been helping me in translating for the meetings, was then called out of the crowd by the priest. "Is it true that you work for the gringo?" Inosencio replied, "Yes." After scolding him and denouncing him and us and our work, he turned to the people and shouted, "You are all sinners, but this [indicating Inosencio] is the worst of you all; he should be bound and burned in the plaza as we have burned the Bible. Don't you," pointing to Inosencio, "ever enter the church again."

The Priest Overreaches Himself

First the reports he had sent to La Paz, having been proved false by us, made it impossible for the authorities to back up the telegram sent to us to leave. However, it was with the greatest difficulty that we received the right to return to Rosario. It was only after our American minister personally presented our case to the acting president, that we were allowed to return, and then it was with restrictions. Again we were favored by the man who in the beginning had helped us in getting our authorization, at present the president of Bolivia. The restriction placed on us was that we were not to hold any public services nor preach to the people. We might continue our school work.

"Don't you ever enter the church again!" That was just what Inosencio wanted to hear. His conscience had been bothering him for some time. Nearly a year before he had promised to make a feast that was now about due, but in the meantime he had learned that it was contrary to God's word to worship the images and to drink or to furnish drink for his friends. Many times he had asked, "What shall I do?" So the first thing he said to me after the priest had denounced him was, "Now I won't have to make the feast." He has never been in their church since and has used his influence to turn others from their false religion.

Return to Rosario

Two weeks were consumed in La Paz before we could receive the privilege to return to Rosario. Were the people

glad to see us back? How I wish you could have seen their happy faces as they came, one by one, to see us during the next few days! But how sad we felt as they began to gather on the Sabbath, that we could not continue the teaching of God's word. What did we do, you ask? We held song services, in both the morning and afternoon. Now you know the songs are written in Spanish and the people talk Aymara and do not understand Spanish, so the songs must necessarily be translated. We would read the songs to the people, and then the translator would translate them into Aymara. As the people could not read, we would repeat over and over again the words of the song until they knew them by heart. Now you open up your songbooks and begin to read the words, and then think how much of the message you can get from our songs. They contain the whole message. I remember while in the States an enemy of our work said to me, "I never saw such a people," meaning Adventists; "you are not content to just preach your faith, but you even sing it."

During these days there were many sick to attend to. Then there was the school. About sixty of the very brightest Indian boys and girls were every day learning new songs and receiving instruction in regard to Christian morals. Each morning we would give a short Bible study on character and have prayer. Many opportunities would come up during the day in which we would have a chance to tell the boys and girls more of what we believed. These lessons were not lost, but faithfully carried home and retold to the parents. Thus God's work continued although the enemies thought that they were destroying it. Then there was that question always in the minds of the people: Why does not the priest wish these good people to teach us?

Visit to Subprefecto

Were the enemies satisfied with what they had done? O, no! A still harder trial was yet to come. From time to time word was brought to us that the soldiers were in the near-by town and that they were coming to carry us off. Next, word was brought that the subprefecto (he would nearly correspond to a State governor in the United States) was on his way here, and that he was going to close up the school. Those were hard days. The people were frightened and our school dropped in attendance from sixty to forty, and sometimes there were fewer present.

One morning just as we were finishing the opening exercises of the school a woman came running up, and gasped, "The soldiers are coming, the soldiers are coming! Run, run and hide!" When she could breathe easily she said that there were about twenty soldiers coming, that she had seen them at a distance and had run (three miles) to tell us. Those were exciting minutes. As I look back upon the experience now, I know that I was afraid, but I think no one else knew it at this time.

We hardly had time to get the students quieted down before an official appeared, riding on a big mule, and shouted, "Stay where you are, don't let any one move!" Can a man frozen with fear move? That was about the condition of many of the students. However, by that time I had found a peppermint lozenge, and my saliva was flowing normally, so I stood up and saluted the man. By this time other officials had ridden up, coming from three different directions so as to surround us and the town. The first official said to me, "You go to the plaza, the subprefecto will talk with you!"

I not only found the subprefecto but another high official, a lieutenant of the army, the priest, and a number of soldiers. After greeting the officials, I conducted them to the house. After a few generalities, the subprefecto, turning to me, asked, "Do you have an authorization from the government to carry on a school in Rosario?" Upon my replying, "Sí, Señor," he said, "Show it to me." O, but I didn't have it in the house; it was in La Paz, in the hands of the directors of my society. To review that conversation would be a long affair. They all talked, and, with the others, the priest. I didn't have much to say.

They left the house and visited the school. Before the school, the subprefecto said I was a spy; that I was there under false pretense. The priest asked the older boys, "Where are your discharges from army service?" thinking to break up the school by taking the boys off to the army; but they had nearly all served their time. Seeing that didn't work, he began a tirade upon me and the other Protestants. He told the boys that he would not marry any one who was a member of the school, neither would he baptize and name their babies.

In the afternoon the subprefecto called all the people together. He said to them, "This gentleman has no authority to be carrying on a school here. I will give him eight days to deliver in my office his authorization; if at the end of that time he has not done so, the doors of the country are open to him, and I will see that he is put out."

The Closing of the Church

Next the priest went to close the church. The church bells began to toll. I do not think that there is a more mournful sound in all the world than the tolling of these

bells for the dead. The priest, dressed in his white robes, stood at the church door and read the following notice:

"Prevencción"

"Por órden de él Últmo. Señor Obispo de la Diócesis queda cerrada la Capilla del Rosario, mientras se retire la secta Protestante establecida en esta localidad.

"Calacota, Diciembre 22 de 1920.

"El Párroco

"Néstro Jiméenes F."

The translation reads:

"Warning"

"By order of the most high lord bishop of the diocese, the church of Rosario remains closed until the sect of Protestants located in this locality shall withdraw themselves."

O, how some of the women cried! The thing rings in my ears as I write about it. They fell down at the feet of the priest and begged him not to close the church, but he turned to them and denounced me again, telling them that I was a bad man, that because they had let me come into their midst the bishop had closed the church, and that until they put me out there would be no church services for them, neither marriage nor baptism. While he was talking to the women (there were but few), who continued to cry and beg, the soldiers were pasting the notice upon the church door, while others were nailing the two big doors shut with a horseshoe. Still the bells tolled on.

Return to La Paz

Again we must leave for La Paz to meet the requirements of the subprefecto. However, my wife stayed in Rosario and continued the school work. Again the national representative, who had now been re-elected, presented our difficulty before the president of the Junta de Gobierno. Because of political unrest we were held up nearly a week. Then such a victory! We were referred by our friend, who is now president of Bolivia, to the minister of government and justice. Secretly he had told the minister that it would be a favor to him if he, the minister, would give us the authorization we wished.

Behold us in the office of the minister of government! (He corresponds to a member of the President's Cabinet in the United States.) We were fortunate to have with us that Methodist missionary who has from the first shown such an interest in our work. The minister said, "Gentlemen, tell me your story." Then our friend, who is a native of the country, in the most forceful, polite language, told him all that had passed. I wish that you might have seen the minister's eyes snap as he told him how the subprefecto had called us spies, even after we had shown him our American passports. When the story was finished, he said, "Now, what do you want?"

"First," said our friend, "we wish you would notify the subprefecto that these people are not spies and that they have authorization for their school." I wish I had a copy of the telegram that was sent to the subprefecto, but it was read to us before it was sent. It told the subprefecto some of his duties toward foreigners and the work. Our friend continued, "These people would like to take with them an official writing from you that will show all that they are working under their rights in carrying on a school and religious propaganda." We were then given a paper that set forth religious liberty principles about as well as a Seventh-day Adventist could, further telling the authorities that neither we nor our Indians were to be molested. It also gave us authority to carry on our Sabbath meetings.

Second Return to Rosario

How the people rejoiced! We were able to begin the new year aright, and the first Sabbath of the year we organized our Sabbath school. "Do the people appreciate their religious freedom?" you ask? A copy of our Sabbath school chart for the first two months of 1921 will answer this question in the fewest words.

Sabbath	Members	Members Present	Visitors	Total Present	Donations
1.	79	79	3	81	\$3.00
2.	100	90	1	91	7.95
3.	119	99	0	99	6.60
4.	134	117	2	119	7.55
5.	144	126	2	128	8.10
6.	153	110	2	112	8.45
7.	162	123	5	128	13.60
8.	177	157	3	159	8.30
9.	187	138	3	141	9.20
10.	201	174	4	178	9.50

Last Sabbath we presented the subject of baptism. All wish to be baptized. They are now keeping the Sabbath, and the majority have been for some time. They have given up their alcohol and the worship of images. They do not attend the services of the Catholic Church. We hope that in the near future many of them can be baptized and join the church. Is it not wonderful what God hath wrought?
REID S. SHEPARD.

Devotional Meetings for August 20

Topic: *Sharp Sickles for Harvesting.*

Senior

1. Song Service.
2. Prayer.
3. Secretary's Report.
4. Roll Call: What an Education Means.
5. Symposium: The Pathway to Service.
6. Talk: Go to College!
7. Round Table: I'll Find a Way or Make One.
8. Close by repeating the Pledge in concert.

Junior

1. Song Service.
2. Prayer.
3. Secretary's Report.
4. Superintendent's Talk: The Missionary Volunteer's Ladder.
5. Dialogue: The Pathway to Service.
6. Talk: How Minnie Got Ahead.
7. Reading: Sharpened Tools. See *Instructor* of August 9 or 16.
8. Close by repeating the Pledge in concert.

Plans and Suggestions

Aim today to inspire every Missionary Volunteer in your society to get a Christian education. A few years ago a childhood friend said to me: "O, I am so sorry I did not get a college training." He realized, when too late, his irretrievable loss. Some travel on through life without sensing deeply their loss, but the loss is theirs just the same. May the Missionary Volunteers in your society be awakened now to the importance of a Christian education, and then may they arise in their splendid strength as young men and women and say with unswerving purpose: "I'll find a way or make one."

Blackboard Motto.—

Are Your Tools Sharp?

Special Senior Notes

*Roll Call: What an Education Means.—*The week before ask each member to come to meeting prepared to respond in the roll call with one good quotation on education. The Testimonies abound in them. See also "Education," "Counsels to Teachers," "Christ's Object Lessons," etc. Make your educational secretary responsible for working up a roll call that will be a strong appeal to prepare for service.

*Symposium: The Pathway to Service.—*This can be made a very interesting dialogue. Have all taking part seated on the platform, each one representing the person whose testimonial he gives. Let one member act as chairman. The chairman should make a few introductory remarks. For instance, he might explain that he had called them together to study how to interest the young people in education, and ask each to express himself briefly on the value of an education. A few remarks may be sandwiched in between the testimonials. Include in the symposium Elder White's experience in getting an education. See "Life Sketches" of Elder and Mrs. James White, pp. 12-14 (edition 1880). If one or two of the older church members can meet with you, ask them to take part in this exercise. Have them tell briefly what value they place on an education. If some of your young people have finished college, they could profitably take part in this symposium by telling what caused them to go to school, how they went through school, and what the training means to them.

*Talk: Go to College!—*Ask the one who gives this talk to remind the young people that if some of them cannot go away to school, they can enroll in our largest denominational school and take a course by correspondence. Address the Fireside Correspondence School, Takoma Park, D. C.

*Round Table: I'll Find a Way or Make One.—*Encourage every one to take part. Ask each one to tell of some one who found or made a way to obtain an education, and to speak of his own purpose in preparing for life's duties.

Go to College

BLIND from birth, but possessed of a quiet determination to find a way to obtain an education, or at least one through the mountains of impossibility, Alfred Losinskey, aged nineteen, recently passed the entrance examinations and became a freshman in Fordham University, New York City. Courageously facing obstacles which to most of us would seem insurmountable, this ambitious young man is pushing his way through the darkness, with the definite intention of finishing his course. When he applied for admission to the university, he found that he lacked the three years of Greek

required. Did this discourage him? No, indeed! Immediately he set to work, and with the aid of his sister, and intense application and concentration on his own part, he accomplished the seemingly impossible—mastered in less than three months, three years' study of one of the hardest ancient languages.

The young student uses the complex Braille board in the study of his lessons. An assignment is read to him, and "with an instrument resembling a thick needle he punches a series of holes through spaces in the board, then with deft fingers touches the perforations and recites what has been read." In this way he readily takes notes during lectures, having invented a system of shorthand all his own, which enables him to keep pace with the forty-eight others in his class.

Who can doubt that Alfred Losinsky will complete his college course creditably, or accomplish any other task to which he sets his hand, so long as Providence grants him life and health? He has grasped the great truth that education is the chief handmaid of success, and he possesses those essential, though possibly old-fashioned, attributes of pluck and perseverance which use difficulties as stepping-stones to higher attainments. The word "impossible" is not in his vocabulary. Is it in yours?

Have you been thinking about going to school? Have you been wishing that the way would open at the touch of some fairy wand? Do not be satisfied with merely longing for the fulfilment of your hopes. Determine to unlock the door of opportunity for yourself. You can do it *if you will*. It will take hard work, and sacrifice, perhaps, of many a material comfort, but the result will be well worth the effort.

A young girl in the South was very anxious to go to college, and asked her brother for the money to pay her way. "Unless you can go on a nickel, I can't afford to help you," he replied, tossing her a coin. The plucky girl took the five-cent piece and bought some calico, from which she made a bonnet, which she sold for twenty-five cents. She invested the money in more cloth, and her business grew. Finally she decided to raise potatoes, and invested her savings in this venture, doing all the field work herself except the plowing. Several years passed, but she never lost sight of her goal, and do you wonder that a girl with such determination was graduated with honor from the college she attended? Later she took a medical course, paying all her own expenses, and is now a successful physician. And it all began with a nickel!

The Master needs your *best self*—your *prepared self*—in His work. No college or academy can perform miracles, but the training you obtain there uncovers concealed powers and reveals hidden gifts. In the classroom, on the campus, and through association with fellow students, these natural powers and normal faculties are developed into a fine state of usefulness. It is the duty of every Christian to secure as thorough an intellectual training as possible, that he may prove a good steward, worthy of the talents which have been intrusted to his keeping. LORA E. CLEMENT.

The Missionary Volunteer's Ladder¹

A LADDER is a very common thing, but also very useful. When in a city, we usually see the workmen using it in building, in painting houses or signs. But when we think of the country, we see a large orchard, a fruit tree, with a ladder for those who wish to gather the fruit.

In a dream Jacob saw a ladder that brought comfort to his heart. We see him leaving home for fear his brother would kill him. The night comes on, and he is alone in the desert, homesick, afraid, and sin-sick. He finds a stone to use as a pillow, and weary with the day's travel, falls asleep.

But he forgets that he is on the earth as he sees a wonderful ladder, reaching from earth to heaven, with multitudes of shining angels going up and down. And then the voice of Jesus tells him to be of good courage, and promises never to leave him, but to bring him home again.

¹ If a blackboard is available, draw three ladders, one leaning against a tree or a house, the second with the names of the seven virtues mentioned in 2 Peter 1:5-7, and the third that may be completed during the study. With suggestions from the children, write names on the seven rounds. Doubtless the list should contain the following: home; church; Sabbath school; Missionary Volunteer Society; education; good books; companions.

And when Jacob awoke, though he did not see the ladder and the bright angels, he was comforted, and felt the presence of Jesus and the angels with him, as he continued his journey across the desert.

Then the Bible speaks of another ladder not made with hands. Peter names these seven virtues by which we develop character as we ascend the Christian ladder.

Now the Master has given the children and youth a ladder to help them. But we must use every round or we shall be hindered in our work for the Master, or find when it is too late that we have missed an important round in the ladder given to us as we climb heavenward.

Of course, Christian education has a part in our ladder. But we all know that simply being a pupil of a church school will not give us an entrance into the kingdom, though it is one of the means our Father has provided to help us on the pathway of life.

Many of you are working for the Master, and it is in the church school that we learn to help others. Would we not think it strange, if a young man who wished to become a watchmaker should spend years in a stockyard, thinking that this would help him in his life-work?

So if we are to spread the news of the soon return of Jesus to this earth, we must attend schools where we may talk and study about Him, and then we shall be ready to go forth and tell others the glad tidings.

We are to remember that we are citizens of a heavenly country, residents of a city whose builder and maker is God. In our schools we learn the laws of this country, and while on earth we seek to become acquainted with the One with whom we hope to spend eternity. And as we play and work together, we know that we shall play and work in our future home, as the Bible tells us that the streets shall be filled with boys and girls at play.

It will not be long before Jesus will return for His children who have loved Him during their earthly life. So each day, let us remember the ladder that if used, round by round, will help us to prepare to welcome Jesus when He returns.

ELOISE F. WILLIAMS.

How Minnie Got Ahead

Up in a great loft where a large number of girls were handling big piles of shirt waists, worked Minnie. She was only one of a dozen, the same size and age; yet Minnie was so different. You would notice it right away as soon as you stepped into the large room. The others were doing their assigned tasks, using their hands and feet, not their heads. Minnie sat apart at a desk all her own. She was using her head.

You might think it queer that Minnie should be in such a responsible position. She was bookkeeper for a wholesale shirt-waist firm, while others plodded along on a dead level. But if you knew, you would understand.

"How did you learn to keep books, Minnie?" you might ask. "Didn't it take a lot of hard studying?"

And she would answer you, "I did study hard. I began taking a course in bookkeeping at night school when I was twelve, and I never missed a class. I didn't like it very well at first, but I made up my mind that I would understand every bit of it. I *would* learn it, because you see, I wanted to do something better than always work with my hands while others did my thinking."

Then you would look with new admiration at the girl and ask, "But didn't you make mistakes? Didn't you find it hard in a real office when you were so young?"

And again she would answer, "Yes, it was hard, but I kept right on learning more about my business. Soon I shall be able to take an examination to become an accountant."

And you would open your eyes in surprise at plain little sixteen-year-old Minnie. Almost involuntarily you would exclaim, "But how does it happen? What makes you so different from those other girls who are just using their hands year in and year out?"

This time Minnie might let you peep into her heart as she answers: "You see, I looked a long way ahead. I noticed that some grown-up women were doing just what young girls could do. I made up my mind I was going ahead. And so I decided to prepare for it. I studied my books and got my lessons because by so doing I was getting ready for the next step up. Many girls just do what they have to and drift along, with the hope that some day they'll drift into a golden shore. And they don't—not very often."

Dear Juniors, are you mastering your lessons because they will help you to get ahead in God's service, or—because you have to?

HARRIET HOLT.

The Pathway to Service

[The friends contributing these paragraphs were asked to answer the following questions:

1. What inspired you to obtain an education?
2. How did you obtain it?
3. What has it meant to you?

Surely their testimonies will be an inspiration to those who study them.]

NEITHER of my parents had an academic or a college education, but my brother, several years my senior, was inspired by a magnetic public school teacher to go to college. My brother's example doubtless influenced me to desire a college education. After my parents accepted the third angel's message, the ideals of the church seemed to demand a Christian education for the development of Christian character and as a preparation for life's work. My desire to become a Christian worker was one factor that led me to college and kept me there till I had finished my course.

My father paid my college bills, and I helped him on the farm most of my vacation.

A training in a Christian school has meant everything to me. It gave me proper ideals of life and opened before me a vision of life's possibilities. I feel that the years spent in college, in the study of the word of God, history, science, and language, and in the association with strong Christian teachers and students, were like the condensation of years of experience into a short period of time. They put me in touch with the world and human affairs, past and present, in such a way as nothing else could have done. As I look back over the twenty-three years since I left college, I feel that I owe much to my Alma Mater.

M. E. KERN,

Sec. Missionary Volunteer Department.

Like many other boys and girls, I went to school at first because I was sent. In other words, my mother had the vision. Then, too, it was customary for young people to go to school, therefore I wanted to go. I obtained an education sufficient to secure a certificate, and began the work of public school teaching when I was seventeen years of age. The great needs of the world opened up more and more before the Seventh-day Adventist people, and I, with the rest, began to see a vision of what our children might be. A great longing to return to college came over me, and after being out of school for eight years, I returned in order to prepare to work for our own children. I remained there till called upon to take up the work of my choice.

When I returned to school, I was responsible for my own expenses. But thanks to my mother, I had been taught economy, and so I could well get along without many things which the young women of today deem essential.

You ask, "What has it meant to you?" It has given me the joy of having an opportunity to come in close touch with hundreds of our children and young people, and of seeing many whom I have called mine, filling places of responsibility in our own and other lands. The teacher does not have to wait till the future life for all of her reward. Some of it comes through the words of appreciation from former pupils who say, "You inspired me to reach out after the noble, the pure, and the true. You infused me with a desire to be useful in saving others." Still more comes by observing the work done by her former pupils.

Mrs. FLORA H. WILLIAMS,

Asst. Sec. Educational Department.

God planted an insatiable desire in my heart to obtain an education. My godly mother also encouraged me to go to college and get an advanced education. Early in life when I was given up by the physicians to die, she promised God that if He would spare my life, she would dedicate me to His service. God answered her prayers for my deliverance, and ever afterward I kept the service of God before me as my ideal. This ideal prompted the necessary preparation.

I had to finance myself all the way through school. Father wished me to be a farmer, and because I refused to work on the farm after I was of age, and left for college, he withdrew all financial aid. I went to school one year and taught public school the next, until I accepted the truth. After that I earned enough each summer vacation canvassing, to pay my way through the rest of the year.

It has meant everything to me to be forced to depend upon myself instead of having some one else furnish me the sinews of war. It has put whatever mettle I have into my character. I saw some hard days of trial and severe test, but they were stepping-stones to richer and better experiences and brighter days.

C. S. LONGACRE,

Religious Liberty Secretary.

My eager desire to be of service in the Advent Movement, and my recognition of the necessity of being thoroughly prepared in order to be able to render the best service, led me to seek an education.

My parents, who were engaged in foreign mission work, were not prepared to render me much financial help, so I set out to make my way through school by my own efforts,—working in a printing office, picking cotton, canvassing, etc.

The education thus obtained in classroom, in school activities, and in practical work, under the direction of Christian teachers, has made it possible for me to contribute a measure of service.

O. M. JOHN,

Asst. Sec. Educational Department.

The desire to be an efficient worker in my Master's cause, inspired me to obtain an education.

The most of my education has been obtained in the "University of Hard Knocks." That which was obtained in school was earned by working patiently and untiringly in the canvassing field during vacation, and at other kinds of legitimate work during the school term. The experiences obtained in the canvassing field I prize very highly, as they have given me a substantial foundation upon which to build my life-work.

My education has given me a larger vision, enabling me to see the world's need, and has helped me to focus my powers upon an assigned task in this movement.

C. V. LEACH,

Sec. Home Missionary Department.

What inspired me to obtain an education? First, an inherent desire to obtain knowledge, and later on a distinct purpose to prepare myself for a place in the cause of God.

During the larger part of my school life, I was assisted, so far as expenses were concerned. During the last two years, however, I paid my own way by working during the summer and also by doing stenographic work for the school during the school year.

An education has meant everything to me; in fact, I cannot comprehend what I would do without it. I only wish I had had an opportunity of going farther in my school work.

H. H. COBBAN,

Asst. Treas. General Conference.

I was inspired to obtain an education by the thought that it would help me to fight the battles of life in a more successful manner, would help me to make friends among men and women of accomplishment, and would give me ideals that lead to success.

In order to obtain my education, I found it necessary to apply myself to close study of books and also to observe the actions and conversation of others, so that I might master the practical side of problems as well as learn the theory from books. I had to meet all my own expenses in my efforts to gain an education.

My training has made it possible for me to take an active part in God's cause, and joy has filled my soul many times when thinking of the fact that I have been an instrument in the hands of God for the salvation of others. To see men and women rescued from sin as the result of effort that I have put forth, through the guidance and goodness of my Maker, more than fully repays for the time and effort given to the definite purpose that I had in mind.

W. L. BURGAN,

Sec. Press Bureau.

I always loved study and school for their own sake, but when this truth gripped my life, a new inspiration directed my motives, and I longed to be useful in God's work. From that time study took on a new and fuller and richer meaning. Now I studied not merely to satisfy my own selfish thirst for knowledge, but to be a blessing to others. This vision of life intensified and put new zest into a desire for a true higher education.

I was eighteen years of age when I decided to attend college and fit myself for a place in the Lord's work. I had saved enough from two years of teaching in a public school to carry me through the first year. Having tasted the satisfaction that comes from earning one's own money, I determined not to call upon my parents to foot my bills. With the exception of \$25 which my brother sympathetically sent me "for a birthday present," I met all the expenses of my four-year college course by my own efforts. Part of one year I worked largely for my board and room. In the middle of my course I taught two years in our own schools, and one summer I canvassed for "Bible Readings." My canvassing record was inconsiderable when compared with that made by young people today, but the six weeks I spent netted me \$100. This enabled me to purchase clothing and books and pay my railway fare back to school again. But this was insufficient, so I borrowed money for which I paid 7 per cent compound interest.

At the close of my college course my political friends in the home city, where before my conversion I had taught public school, offered me the position of county superintendent of schools at a very flattering salary. For a moment—but only for a moment—it was almost a temptation, for I was heavily in debt, and the debt was growing larger all the time. But at the same time the Foreign Mission Board was asking me to go to Africa as a teacher. I did not even know what my salary would be except as I might judge from what I had previously received for teaching in our schools. I knew that on this basis, it would be slow, laborious work paying a debt that amounted to nearly

\$1,000. Could I manage it? I had reached one of the great turning-points in my life. I turned to the Lord. I thanked Him for good health and the assurance of His presence, and turning my back upon worldly inducements, I gave myself anew to the work of God "for better or for worse." It took nearly seven years of the most careful economy before I had won the experience of "the village blacksmith" whom Longfellow has immortalized in the words,

"He earns whate'er he can,
And looks the whole world in the face,
For he owes not any man."

In more ways than one this was an hour of triumph for me. I had learned that a student can, with faith in God, gain an education. I had learned that I could live comfortably, and even pay off a debt, on an average of less than seven dollars and a half a week. I had learned that many things which girls generally consider essentials are so only in imagination. I had learned how to be contented with simplicity, and I had learned that it was not necessary to accept a worldly position in order to pay off a debt.

Above all, I had learned how to trust in God, how to know His leadings, and how to keep an eye single to my baptismal vows of unreserved consecration to His work. I believe these lessons of faith and self-help in the school of life's experience have been an invaluable part of my training for service.

SARAH E. PECK,

Asst. Sec. Educational Department.

From a child I loved my books, but the chief inspiration to obtain an education, I received from an experience told me when a small boy by my mother. She said that when I was a babe, and she first took me in her arms, she, with earnest prayer, dedicated me to the work of the gospel as taught by Seventh-day Adventists. This made a deep impression upon my mind, and, under God's blessing, was the inspiration which guided me to a large extent during my boyhood days.

How did I obtain it? Chiefly from the colporteur work. There was no scholarship plan at that time, but I worked during vacations selling our books. After attending school the first two years, I found it necessary to remain out of school two years to earn money for the finishing of my course. Six years of colporteur work and four years of schooling at South Lancaster, was the program.

Under God's blessing my education has meant the answer to my mother's prayer and the satisfaction to a certain extent of my own ambition and convictions. My chief regret has been that I yielded to persuasion to drop my educational work at fourteen grades instead of finishing a college course as I had planned.

E. R. PALMER,

Manager Review and Herald Pub. Assn.

Devotional Meetings for August 27

Topic: Being Honest with God.

Senior

1. Opening Exercises.
2. Roll Call: God's Promises to Givers.
3. Talk: Should Our Young People Pay Tithe?
4. Reading: One Tenth.
5. Reading: "I Believe in Systematics."
6. Symposium: Being Honest with God.
7. Round Table: Does Christ Have Your Purse?
8. Close with prayer for greater faithfulness as stewards.

Junior

1. Opening Exercises.
2. Roll Call: God's Promises to Givers.
3. Song: "A Child of the King," Christ in Song, No. 514.
4. Superintendent's Talk: Being Honest With God.
5. Reading: "I Believe in Systematics."
6. Reading: Nellie's Gift, or the Two Mitts. (See *Instructor* of August 16 or 23.)
7. Consecration Service.
8. Close by repeating the Pledge together.

Plans and Suggestions

Aim today to create a deep determination to be faithful always in our duty as stewards of our money. Tithe is a debt we owe God; but our offerings express our love for Him and His work. One gives according to his love. Emphasize that it is not *quantity* but *faithfulness* that the Master desires.

Do the stirring words of Arthur J. Brown apply to you and me? He says: "No sympathy should be wasted over the common excuse that people do not have the money that is required. They have it in abundance, and they prove it, by spending it freely on things that minister to their pleasure. The evangelization of the world is too important an enterprise to take what is left, after everything else has been provided for. . . . Shall we work for our own enrichment on a vast scale and work for God and our fellow men on a small one?"

When planning the program, read carefully, "Missionary Volunteers and Their Work," chapter 17.

Opening Exercises.—Have several good songs on giving. Follow this with a few earnest prayers and the secretary's report.

Roll Call: God's Promises to Givers.—Have the following verses passed out and read in response to names called: Ps. 41: 1; 37: 3; Prov. 3: 9, 10; 11: 24; Isa. 58: 10, 11; Mal. 3: 10, 11; Luke 6: 38; Acts 20: 35; 2 Cor. 9: 7.

Blackboard Motto.—

With the Help of God I Will Be a
Faithful Steward

Special Senior Notes

Symposium: Being Honest with God.—Ask different Missionary Volunteers, perhaps four, to bring two or three short quotations from the Testimonies on tithing and giving. Assign certain volumes to each individual. Ask each to search for the very strongest paragraphs he can find on the subject.

Round Table: Does Christ Have Your Purse?—This should be a consecration service. Use the helps provided in this paper for introducing the round table. Then ask each to say something about the subject of stewardship. The program is sent forth with the prayer that every Missionary Volunteer in your society will say from the depths of his heart: "With the help of God, I will be a faithful steward."

Special Junior Notes

Superintendent's Talk: Being Honest with God.—Show that God owns the earth, that He requires a tenth as but a token of His ownership. Small rental it is for the possession which He gives us! Satan claims ownership and is doing all in his power to turn our attention from God to self. The Christian who returns God's tenth to Him is but acknowledging God's claim to the earth. It is an act by which each Christian can remind Satan of his coming defeat. It is a privilege to show our colors,—that we are partners with God.

Further thoughts may be gleaned from the article, "Should Our Young People Pay Tithe?" Do not close the talk without making a personal application. Children should form the habit of laying aside a tenth of their earnings early in life.

Reading: "I Believe in Systematics."—Where advisable this selection can be made into an interesting dialogue between Aunt Rachel and Mr. and Mrs. Allyn.

One Tenth

ONE tenth of ripened grain,
One tenth of tree and vine,
One tenth of all the yield
From ten tenths' rain or shine.

One tenth of lowing herds
That browse on hill and plain,
One tenth of bleating flocks
For ten tenths' shine and rain.

One tenth of all increase
From counting-room and mart,
One tenth that science yields,
One tenth of every art.

One tenth of loom and press,
One tenth of mill and mine,
One tenth of every craft
Wrought out by gifts of Thine.

One tenth of glowing words
That glowing dollars hold,
One tenth of written thoughts
That turn to shining gold.

One tenth! and dost Thou, Lord,
But ask this meager loan,
When all the earth is Thine,
And all we have Thine own?

—The Churchman.

STOP SUMMER LUMP IN OUR SOCIETY SERVICE this SUMMER

Should Our Young People Pay Tithe?

HAVE you ever wondered if young people should pay tithe? The dictionary will tell you that a tithe is the tenth part of anything. To give the Lord a tenth of all our income, no doubt seems a large sum to many of our young people who may be working their way through school, or having to buy clothing, shoes, etc., from a small salary. No doubt you have often been tempted to say, "I am not able to pay my tithe; I will wait till I am older, and have more money." But let us study a little as to whether or not we are instructed in the word to pay tithe, and why the Lord has made this requirement of us.

God's Ownership

It will help us to understand the tithing question better, and to see the beauty and blessing in it more clearly, perhaps, if we study the relation of all things here in the world to the Lord. The Lord has not required the payment of a tithe because He is impoverished or because He could not have ordained some other plan. God having ordained the plan, we must regard it as perfect, the best a God of love could devise for man. He has made this divine arrangement as a blessing to fallen, sinful man.

At the beginning of man's existence he was put on probation, and a test was placed before him. In the garden grew "every tree that is pleasant to the sight, and good for food." Adam had unlimited access to all that was in the garden; he could freely eat of all, except one tree, the tree of the knowledge of good and evil. Of this he was not to eat, on penalty of death. Not that the tree was not good, but this tree belonged to the Lord. To man was given all the rest, but this tree the Lord reserved unto Himself. The test of obedience was before man, whether or not he would recognize God's ownership, and let that alone which the Creator had reserved for Himself. Man failed in this test. He sought to use that which the Lord had reserved to Himself, that which was not man's. As a result, sin, with all its train of terrible consequences, was introduced into the world, and required as an atonement the life of the spotless Son of God.

In the tithing question a like test, since the fall, is placed before man, whether he will recognize God's ownership of all that is in the world, or disregard the Lord's rightful claim and selfishly use that which the Lord has reserved to Himself.

Man in this world is only a steward of the Lord's goods. He owns nothing. "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein." Ps. 24: 1. "Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is." Deut. 10: 14. "Every beast of the forest is Mine, and the cattle upon a thousand hills. I know all the fowls of the mountains: and the wild beasts of the field are Mine. If I were hungry, I would not tell thee: for the world is Mine, and the fulness thereof." Ps. 50: 10-12. "The silver is Mine, and the gold is Mine, saith the Lord of hosts." Haggai 2: 8. The Lord owns all. The cattle and poultry on our farms, the money in the bank or in our purses, the ore of the mine,—all are His; and when we give to Him, we but return for Him to use that which He already owns. All being His, He has a right to say how much He wants for His work, and to designate how and to whom it shall be given. Man is not a proprietor, but a steward, to whom the Lord has said, "Occupy till I come."

But the Lord has set apart a tithe, or tenth, of all unto Himself as holy, to be used for His work in the earth. "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem aught of his tithes, he shall add thereto the fifth part thereof. And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." Lev. 27: 30-33.

Mark that the tithe is "holy unto the Lord." The Sabbath, or one seventh of time, is holy. Similar language is

used regarding the tithe and the Sabbath. Both are said to be holy. This should have great weight, especially with those who keep the Sabbath. And just as it is a sin to regard the Sabbath as a secular day and use it for our own gain, in like manner it is a sin to regard the holy tithe as common, and use it for our own pecuniary gain. It is a very grievous sin for man to take that which is holy and use it for his own selfish purposes. We do not "give" a tithe. We cannot "give" that which we do not own. In return for all that God gives us we recognize Him as Creator and owner of all, and place in His treasury that which He claims as holy.

Commended by Christ

It is quite evident that the Saviour did not in any way change or abridge the sacred obligation of paying tithe. "Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone."

"These," that is "judgment, mercy, and faith," the "weightier matters" of the law, ought ye to have done, but not to leave the "other," paying tithe, undone. The Pharisees were particular in this matter, tithing even the smallest garden herbs; but Jesus did not say they were too particular. He did not tell them that it was of no importance, that it was a part of the types and shadows which were soon to meet their antitypes and pass away. He did not intimate that the Lord was not particular in such small matters. Far from it. Indeed, He said that it was an obligation that they should not leave undone. In what stronger language could He have enforced the strict payment of tithe than in the language here used? Surely if scribes and Pharisees should pay tithe, those who believe in Jesus as their Saviour, and who are looking for Him soon to return in the clouds of heaven, should do so. And that which Jesus says we are not to leave "undone" cannot be left undone, except at the peril of our souls.

It is, of course, true that complying with any of the sacred duties enjoined in the Scriptures cannot of itself commend us to God, but our obedience must be the fruit of living faith. If in doing the things commanded, we pass over some "weightier matters" of the law, the rebuke of Christ applies to us. Yet nevertheless, while rebuking the Pharisees for what they had not done, He said that the paying of tithe is one of the things they were not to "leave undone."

Why Ordained

Paying tithe is ordained of the Lord for our good, the same as all His commandments. God is love, and He never requires us to do anything except what is best for us in the development of character. He does not ask us to pay tithe because this is the only way by which funds can be provided to support the laborers who carry the gospel to the ends of the earth. The Lord could make gold nuggets out of the stones, or rain gold from the skies, with which to finance His work. But He chooses a better way. He instituted the system of tithes and offerings because this was the best way to help His people.

The tithing system is our friend and benefactor. The heart of man is deceitful and covetous. The love of money is the root of all evil. The evil lurks in each one's heart. To help proud, grasping, covetous man to gain the victory over the covetousness of his heart, the Lord in His wisdom and love established the tithing system. Through this means we recognize God as a partner in our business. In all our affairs we must reckon with Him. We must determine how much is His share, and how much is ours. He is the source of all our income. He gives us all we have, but requires us to return to Him one tenth. This He says is holy, and to be used for the advancement of His work in the earth. The remainder is ours to use for our needs, and from which to make offerings to His cause. Instead of regarding the tithing system as a burden imposed upon us, we should see in it a great blessing from the Lord.

The blessing comes to us through our faithfulness in this matter, and not because we can pay a large sum into the Lord's treasury. The woman who cast in the two mites was

blessed more than all the rest. Then, too, she gave more than all the rich who cast in large sums. The Lord reckons the amount we put into His treasury by the sacrifice we make and not by the exact number of dollars and cents we give. And when we faithfully return to Him that which He has said is holy, the nine tenths which we have left is worth far more with His blessing than the entire amount without His blessing.

G. B. THOMPSON.

Does Christ Have Your Purse?

"You would better not leave your purse in your pocket," said the minister when leading a candidate into the stream for baptism.

"Elder —," said the young man quietly, "I left it in my pocket on purpose. I want it to be baptized with me. Henceforth it belongs to the same Master that I do, and by His grace He shall control it."

Have you also dedicated your money to its rightful owner? Does Christ have your purse? Do not make the question too general. Put it under the magnifying glass. Here are a few of the queries that would burst forth from close examination:

How much of my money would Jesus spend for clothes this year? Am I getting some things that He, because of His deeper love and greater wisdom, would have me do without, if He held the purse strings?

Would He spend money, as I do, for pleasure? He wishes me to be happy, of course, but does He approve of the way I seek pleasure? Would He have me spend more money for pleasure than I do to help others?

How would He treat the charity calls that come to me?

How much would He give to missions each week if He had my purse?

Christ is the best partner we can have; and how much we need to live where He can teach us how to be trustworthy stewards of the money He gives us! He would have us live so that our lives will explain our profession, and the way we spend our money is one way in which we either honor or deny the profession we make.

M. E. A.

"I Believe in Systematics"

AUNT RACHEL, a dear old Negro woman, had lived with Mr. and Mrs. Allyn for years, whether as mistress or servant of the establishment, they could scarcely tell; they only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in almost all matters that concerned the father and mother, while in the culinary department she reigned supreme.

Aunt Rachel had strong opinions, especially in the matter of giving to the Lord. "I believe in systematics 'bout such things," she emphatically said, and out of her own little store she carefully laid aside one eighth. "'Cause if dem ol' Israelites was tol' to give one tenth, I'd just like to frow in a little more for good measure," she remarked. But the friend so beloved paid little attention to Aunt Rachel's opinion.

"The idea of counting up all one's income, and setting aside a fixed portion of it for the spread of the gospel, and then calling only what remains one's own, makes one's religion seem arbitrary and exacting. It is like a tax," said Mrs. Allyn one day, "and I think such a view of it should by all means be avoided. I like to give freely and gladly of what I have when the time comes. Money laid aside beforehand has only a sense of duty and not much feeling about it; besides, what difference can it make so long as one gives what one can when there is a call?"

Soon a call came.

"Came, unfortunately, at a time when we were rather short," Mrs. Allyn said regretfully. "However, we gave what we could," she added. "I hope it will do good, and I wish it were five times as much."

Aunt Rachel shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed intensely thoughtful, as she moved slowly about her work.

When the dinner hour arrived, both master and mistress scanned the table with wide-open eyes, astonished at the

plain and meager fare, so unlike any dinner that had ever before been served in that house.

"What has happened, my dear?" inquired the gentleman, turning to his wife.

"I do not know," she answered with a questioning glance at Rachel.

"Dat's all de col' victuals dar was—sorry I didn't have no more," she said half apologetically.

"But I sent home material for dinner this morning," began Mr. Allyn wonderingly, "and you have no potatoes either—no vegetables of any kind."

"A body has to think 'bout it a good while aforehand to get a dinner cooked, an' I thought I'd give ye what I happened to have when de time come, an' I didn't happen to have much o' nuffin."

"No bread either!" exclaimed Mrs. Allyn.

"No, honey; used it all up for toas' dis mornin'. Might have made muffins, if I had planned for 'em long enough, but that kind o' makes a body feel's if dey had to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come."

"When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation does require a little trouble," remarked Mr. Allyn impatiently.

"Cur'us how things make a body think of Bible verses," said Rachel musingly. "Dar's dat one 'bout 'Who giveth us all things richly to enjoy; ' an', 'What shall I render to de Lord for all His benefits to'ards me?' Dar! I didn't put on dem peaches!"

"Dat's all," she said, returning with a very few peaches at the bottom of a large basket. "De chillens eat a good many, an' dey was used up one way and 'nother. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much."

A look of sudden intelligence flashed into Mr. Allyn's eyes! He hit his tip for a moment, and then asked quietly:

"Couldn't you have laid some aside for us?"

"Well, s'pose I could," said the old servant, relenting at the tone. "I will nex' time. Allers thought de folks things belonged to had de bes' right to 'em; but I'd heard givin' whatever happened was so much freer an' lovin'er way o' servin' dem ye loves best, dat I thought I'd try it. But it does 'pear's if dey fared poor, an' I'll have to go back to de ol' plan of systematics."

"Do you see, George?" questioned the wife when they were alone again.

"Yes, I see; an object lesson with a vengeance," he answered.

"And if she should be right, and our careless giving seem anything like this!" continued Mrs. Allyn.

"She is right, Fanny," he replied. "We call Christ our King and Master; believe that every blessing we have in this world is His direct gift, and all our hopes for the world to come are in Him. We profess to be not our own, but His; that His service is our chief business; and yet, strangely enough, we provide lavishly for our own apparel, entertainment, and ease, and apportion nothing for the interest of His kingdom or the forwarding of His work, but leave that to any chance pence that may happen to be left after our wants and fancies are gratified. It doesn't seem like very faithful or loving service, does it?"

There was a long talk over that dinner table,—indeed, it did not furnish opportunity for much other employment; and that afternoon husband and wife together considered their expenses and income, and set apart a certain portion as sacred to the Lord, doing it somewhat after Rachel's plan of good measure.

To do this, they found, required the giving up of some needless indulgences and a few accustomed luxuries. But a cause never grows less dear on account of the sacrifices made for it; and as these two scanned the various fields of labor in deciding what to bestow here and there, they awoke to a new appreciation of the magnitude and glory of the work, and a new interest in its success,—the beginning of that blessing pronounced upon those who "bring . . . all the tithes into the storehouse."—*Selected.*