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Church Officers' General Instruction Department

Special Appointments for the Month of September

Harvest Ingathering Campaign Rallying Service, September 5
Official Ingathering Campaign Period, September 5 to October 17

"Try the Spirits"—Continued

A False Prophet at Some Time Contradicts God's True Message

DURING the period that God's faithful messengers, Isaiah, Jeremiah, Ezekiel, and others, were delivering their warning messages from God to His people Israel prior to their Babylonian captivity, many false prophets arose, inspired by Satan to resist God through these faithful messengers. Not always are the statements of these deceivers mentioned in the Scriptures. There is one, however, an outstanding experience of a false prophet boldly contradicting the message from God, from which very valuable lessons may be drawn by God's people upon whom the ends of the world have come.

The Lord had testified that Jerusalem would be delivered into the hand of Nebuchadnezzar, the king of Babylon, and that the house of God at Jerusalem would be destroyed by fire. Through Jeremiah He warned Zedekiah, king of Judah, that Jerusalem might be saved its awful siege if he would peaceably surrender the city into the hand of the king of Babylon. "Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live. Why will ye die," the Lord pleaded through his servant Jeremiah, "thou and thy people, by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation that will not serve the king of Babylon? Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for they prophesy a lie unto you. For I have not sent them." Jer. 27:12-15.

And, further, Jeremiah had told Judah that the Lord's purpose for Israel was for them to remain a long time at Babylon. They were to plant vineyards there, build houses, establish homes, and seek the prosperity of the nation taking them captive. The time of their sojourn was pointed out to be seventy years.

Yet in the face of this definite message from God by the mouth of Jeremiah, Hananiah rose up, professing to have had a vision direct from God, and said to all the people in the house of the Lord, "Thus speaketh the Lord of hosts, the God of Israel, saying, I have broken the yoke of the king of Baby-

lon. Within two full years will I bring again into this place all the vessels of the Lord's house [some of the vessels had already been carried to Babylon], that Nebuchadnezzar king of Babylon took from this place, and carried them to Babylon." Jer. 28:2, 3.

Here was a plain contradiction to Jeremiah's message, and both messengers claimed to have spoken for God. Surely both could not be speaking the truth. Verily one had received a vision and a message, that was not inspired by God.

"Then said the prophet Jeremiah unto Hananiah the prophet [notice he is spoken of as "the prophet"], Hear now, Hananiah: The Lord hath not sent thee; but thou makest this people to trust in a lie." Verse 15.

And now a message is borne, a message having in it both an element of time and a judgment, conveying evidence as to which of the two messengers were speaking for God. Jeremiah continues,

"Therefore thus saith the Lord: Behold, I will cast thee from off the face of the earth: this year [even before the two years could be up] thou shalt die, because thou hast taught rebellion against the Lord. So Hananiah the [false] prophet died the same year in the seventh month." Verses 16, 17.

Further Instruction Concerning False Prophets

Through His messenger Ezekiel, who was raised up about the time some of the tribes of Israel had been taken as captives to Babylon, yet Judah and Jerusalem had not fallen, God gave a direct testimony against the false prophets resisting His messengers:

"The word of the Lord came unto me, saying, Son of man, prophesy against the prophets of Israel that prophesy, and say thou unto them that prophesy out of their own hearts, Hear ye the word of the Lord: Thus saith the Lord God: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts [they have many holes into which they may run. If cornered, a convenient hole—another lie—is at hand in which they hide]. . . . They have seen vanity and lying divination, saying, The Lord saith: and the Lord hath not sent them: and [yet, notice] they have made others to hope that they would confirm the word. Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas ye say, The Lord saith it; albeit I have not spoken? Therefore thus saith the Lord God: Because ye have spoken vanity, and seen lies, therefore, behold, I am against you, saith the Lord God. . . . They shall not be in the assembly of My people, neither shall they be written in the writing of the house of Israel." Eze. 13:1-9.

These false prophets see visions, and are confident supernatural revelations are given unto them, which may be true. But God calls the vision "vain," their revelations "lying divination." There are always some to believe in them; for "they have made others to hope that they would confirm the word." But this hope is a false hope. These prophets themselves being deceived, all who hope in them likewise are in deception. God says of such, no matter how high their claims, "They shall not be in the assembly of My people," nor "written" in "the house of Israel," unless they turn from this wicked thing and repent of their sin.

Another feature of the work of the false prophet is mentioned in these words: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life: . . . I will deliver My people out of your hand." Verses 22, 23.

What a comfort is this promise of God, and still ours, "I will deliver My people out of your hand." Those who have been "sad" because of the lying things spoken or published about the cause of God, this scripture says shall one day be delivered from these false prophets; for the falsity of their accusations shall be made manifest.

God Sometimes Used a Prophet to Bear Only One Message

It is interesting to note how the Lord sometimes used messengers for some special occasion, and the one message, or possibly two, are the only ones recorded. Shemaiah, for example, was sent to Rehoboam with the message not to fight Jeroboam, as the ten tribes withdrew from Solomon's kingdom. Another message of his is recorded in 2 Chronicles 12: 5. No other mention is made of this prophet other than he is mentioned with Iddo, another prophet, whose books had been written, yet not included in the canon of the Scriptures. Hanani is another sent with a message to Asa, king of Judah. Also Micaiah, who stood for God alone against four hundred false prophets, foretelling Ahab's death in his fight with the Syrians. This prophecy came true, because he spoke for God. Azariah is another sent to King Asa with a single message of encouragement. Many messengers, with a message for the hour, to meet a certain crisis, were used by the Lord, this single message being the only reference made of these prophets.

T. E. B.

(To be continued)

"Learn to Do Well"

THERE is no more important injunction in all the Bible than that given in Isaiah 1: 17, "Learn to do well." Much depends upon every one's learning to do well. As church officers we may profitably consider what is involved in the subject before us. There is a sacredness and importance attached to an official position in the church which cannot be lightly regarded with safety. No one, merely for the sake of position, can accept an office unless he is blind to the responsibilities which are thereby incurred.

While "Learn to do well" should be the aim of every officer, and of every individual member of the church, yet we will not go into detail in dealing with generalities, but rather, lay special emphasis upon the offices of treasurer, clerk, and others whose duties require them to send reports to the conference office at regular and stated intervals. Faithfulness in this respect is expected and required of all officers in the church, the Sabbath school, or the Missionary Volunteer Society.

Whether reports are financial or statistical in nature, they should be given careful, prayerful, and thoughtful attention. Doubtless the majority of the officers mentioned give to their work just the sort of attention here suggested, but a satisfactory answer has never yet been recorded from the small minority telling just why month after month, and quarter after quarter, they fail on this point. We are on dangerous ground if we feel that any part of the Lord's work is unimportant. Our feet are standing in slippery places if we permit our minds to harbor the thought that the work which has been committed to us is of little moment.

Certain dates are set for the limit of time that we may have for the placing of our reports in the hands of the proper officers in the conference. This is not a ruling brought about by the arbitrary ideas of "certain individuals." It is the result of careful study by representative committees charged with plans and methods for bringing into harmony and unity the action of the entire church at work. A well-trained army moves as one man. They have spent much time to "learn to do well" the work for which they have been trained. Shall we consider the service of God's militant church on earth of less importance?

The reports of the entire work of the denomination depend upon the individual officers in our churches. If but one officer fails to send in his or her report on time, or should send in one which is in any particular *incorrect*, it has its effect upon the entire world report.

We may "learn to do well" the work of the Lord by giving diligent and prayerful attention to it, and by giving that attention at the *proper time*. Every officer in every church is desirous of doing his work in a manner which will meet the approval of Heaven. Any question which may arise from time to time in the mind of any officer concerning the duties of his office, may be submitted to the proper official in the conference for advice and counsel.

The records we make are enduring,
No matter how transient they seem;
And if properly made, they will some day
Shine out with a brightening gleam.

We cannot be careless one moment,
Unless it reflects on our acts;
We cannot cease vigilant effort,
Without causing our grip to relax.

So, no matter what duties are given
To us in the days which may come,
Let us give to them faithful endeavor,
That the Master may then say, "Well done."

BURTON CASTLE.

Chattanooga, Tenn.

In Good and Regular Standing

Question.—"Should a church letter be granted one who not only does not pay tithes, but opposes tithes paying?"

No; not until at least some very earnest personal labor is put forth by the church officers in behalf of such a one. While it is generally understood that non-tithe paying is not to be made a test of fellowship, yet where one not only himself robs God, but teaches his brethren to do likewise, it could hardly be said of such a one that he is a Seventh-day Adventist "in good and regular standing," which is printed in every letter of transfer issued members going from one church to another. One who robs God can hardly be counted a commandment keeper "in good and regular standing," without mentioning teaching other people likewise in methods of defalcation, or, as Webster gives as a synonym, "embezzlement." Ananias and Sapphira tried it, and of them an example was made by God to cover the entire period of the Christian church from that time to the end. They did not leave the church where they belonged "in good and regular standing," this is very clear.

If after due labor, the one is not reformed, the very best that could be done would be to accompany the church letter with a clear statement of the member's standing, informing the receiving church of the labor put forth, leaving it with that church to accept the member if in their judgment they so decide.

"The curse of the Lord will rest upon those who fail to render to Him His own. . . . His servants have a message to bear to money lovers; why should they not hear a close testimony in regard to bringing *all the tithes* into the storehouse, when the Lord Himself has set them the example?"—*Testimonies*, Vol. V, p. 275.

Here is another statement making very clear how that loyalty to God in the payment of tithes and offerings proves a true barometer of the spiritual condition of every church member:

"Satan is ever ready to present the advantages to be gained by using all their means for selfish, worldly purposes; he is glad when he can influence them to shirk duty, and rob God in tithes and offerings. But not one is excused in this matter. . . . The poor and the rich, the young men and the young women who earn wages,—*all* are to lay by a portion; for God claims it. The spiritual prosperity of every member of the church depends on personal effort and strict fidelity to God."—*Id.*, p. 332.

Church officers have laid upon them solemn responsibilities before God, by precept and example, so to teach that every member shall consider it a privilege to bear his or her part in sustaining the cause of God by returning to Him *His own* in tithes and offerings: thus entering into covenant relationship with Him who hath power to open the windows of heaven in temporal and spiritual blessings. How good it would be were this true of every member of every church so that none would apply for letter of transfer in the deplorable spiritual condition as noted above! Let all labor to this end.

T. E. B.

"It is true of men as well as watches,—you may tell them by their works."

Home Missionary Department

HARVEST INGATHERING FOR MISSIONS

Suggestive Program for Rally Service

(Sabbath, September 5)

OPENING SONG: "Gleams of the Golden Morning," No. 892,
"Christ in Song."

Prayer.

Missionary report blanks should be passed out and collected.
Special music, or "Hasten On, Glad Day," No. 589, "Christ
in Song."

Address: "Our Unfinished Task."

Experience: "A Wealthy Station Owner Accepts the Message."

Recitation: "The Missionaries' Plea."

Reading: "Souls Through Follow-up Work."

Leader's Talk: Launching the Campaign.

Closing Song: "When the King Shall Claim His own," No. 864,
"Christ in Song."

Prayer of consecration for the task.

Note to the Leaders

The service for this hour has been specially prepared, and sent out to every church and company in the United States and Canada, with the earnest expectation that it will prove an inspiration to all our people for greater achievements in the coming Harvest Ingathering campaign. With a world to warn of the soon coming of Jesus, with millions still sitting in heathen darkness, and this responsibility primarily resting upon us, we feel that stronger efforts than ever before should be used this year. There must be no failure in raising our full goal of \$750,000, or more. To do this, it will be necessary that the faithful workers of last year repeat their effort, and the large per cent who took no part in the campaign last year, rally to the work with double enthusiasm at this time. The cause of God needs the best effort of every Seventh-day Adventist, and we know that you will do your best to secure it.

At the close of the leader's talk, the individual goal cards should be passed out to the congregation, and every one urged to write down the goal he will endeavor to reach. This goal is not considered a pledge, but merely something to aim at. Without a goal to strive for, there would not be much striving. Follow the admonition, "Set your mark high." After the service is concluded, the ushers should be stationed at convenient places in the church with supplies of the Harvest Ingathering papers and instruction booklets giving each one his allotment.

E. F. H.

Our Unfinished Task

THE very prophetic announcement that calls into existence, by the word of God, Seventh-day Adventists as a distinct and separate people to proclaim a certain message and to perform a definite work, clearly indicates that their task shall involve going into all the world to proclaim the glad tidings that Jesus is about to come in all His power and great glory. Here is the call, and our task:

"Thou must prophesy again before many peoples, and nations, and tongues, and kings." Rev. 10: 11.

The words "thou" and "again" mean that the first angel's message, which precedes this announcement to go to all the world, must be repeated with other important truths added. It likewise must be heralded to all the world, to all nations, tongues, and kings. (See Rev. 14: 6-16.) Here is our Heaven-appointed task. When it is finished, then Jesus will appear on the "white cloud," and not until then. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14. This is the word of the Lord. It is His fixed purpose for this hour, for this people, and can be neither changed nor altered. "A mighty task," you say, "is assigned us." And so it is, but is it greater than our mighty Redeemer can accomplish through His consecrated, humble people? Is anything too great for our God? Shall we, through lack of faith, limit the Holy One of Israel?

While wonderful things have already been accomplished,—many nations and peoples already having heard,—yet there are great unentered stretches where as yet no missionary feet bearing this last message have trod, no tongue has yet framed the glad news of Jesus' soon return, with the preparation call to keep all God's commandments. The message has been carried in 220 tongues, in 114 of which the good news may also be read;

but there are so many, many more language areas that have not been entered. Our task is not completed. More printing presses are to be set up, more schools established, more missionaries sent on. The beckoning hand of God leads into many new fields today. How cheering the word when some missionary apostle, pushing on into virgin territory where no other missionary has gone, sends back this good news!

One such report not long ago came from the interior mountain wilds of New Guinea. Here Missionary G. F. Jones preached through an interpreter the first sermon these natives ever heard from the lips of an ambassador of God. Now Missionary W. N. Lock and his wife are there building up a mission station in these interior mountain wilds. He writes:

"Sabbath was observed by all. I gave them a talk on creation, and how God made the Sabbath day to be a day of rest, when we could spend time in worshiping Him. On Sunday morning we marched down the hill to a patch of gum trees, to hew out timber for the mission buildings."

Over on the west coast of Africa, Missionary W. H. Anderson and his associates are now planting mission stations where gospel work hitherto was unknown. This very summer he has traveled more than one thousand miles into dense heathen territory, spying out the country where mission sites may be planted. And the opening of these new stations will very likely be determined by whether or not the Harvest Ingathering here at home will provide extra funds for sending on the needed missionaries.

Out of the wilds of eastern Peru, along the headwaters of the great Amazon River, savage Indians are coming a distance of many miles to inquire of Missionary Stahl the way of salvation. He is the first missionary for God that has ventured into this wild region. Now they hear, rejoice in, and obey the truth of God, and themselves become messengers to spread the glad tidings.

Over in old Ethiopia, the Belgian Congo,—great stretches where the name of Jesus has never before been heard,—our missionaries are pushing in to claim territory for God. Chiefs are begging that teachers be sent them. Elders Boger and French recently traveled more than forty days through a region where the words "Jesus," "missionary," and "missions" were unknown. In these African forests they even found Pygmy men and women who may never before have seen the white man. Elder Boger, in writing about them, said, "How I longed to stop among these interesting people, and teach them about God and His blessed truth." Here is another "tongue" to be conquered, another silent witness of our unfinished task. Who shall be the messenger for God among these people of the African forest?

Also in the lands where the message has obtained a foothold, much unexplored, unconquered territory awaits messengers for God. From British North Borneo, a great region beckoning us right now to enter, comes such a call; from the New Hebrides, the Solomons, Burma, South India, from among the Inca Indians, from Manchuria, we think of strong pleas before us this very day for workers to come over and help them. The man of Macedonia is today multiplied manifold, calling and beckoning to come over and help them. And shall we say that God has not men and means with which to answer these calls today as in Paul's day?

A working church at the home base is to supply the connecting link by furnishing the means for sending on missionaries waiting for their appointments. And how admirably the Harvest Ingathering campaign affords the golden opportunity for providing the added income needed in answering these urgent appeals for help!

Do you dread to start out? A sister, at another mission base, did. But she was converted in this manner:

"At first I dreaded the coming of the Appeal for Missions [Harvest Ingathering], but when I read in the *Review and Herald* that out of two thousand of our people in Europe, ninety per cent had been flogged or imprisoned for their faith, I thought, 'Well now, the Lord does not ask us to be flogged or imprisoned. He only asks us to do a bit of Harvest Ingathering, and so I shall be glad to do my part.'"

That people who have given to us before, expect us to solicit them again; and more, that they look forward with interest, yea, even the children, to reading the wonderful experiences related by our missionaries in the Harvest Ingathering maga-

zinc, we have for our encouragement an interesting item from South New Zealand. Brother J. A. Farrar, home missionary secretary of that conference, writes:

"I came across a gentleman one morning who said, 'Hello, you have come for your guinea again, I suppose.' I answered in the affirmative, and stated that we would appreciate double that amount this year, as our needs are greater. He told me that his little girl said the other day, 'Isn't it time, daddy, for the man to come along with that book with the stories about those black people? I think those books are very good, and I wish you would get another one for us.' He added, 'So you can see by this that we are all looking forward to this year's missions magazine.'"

Many times has the Mission Board had occasion to thank God for the Harvest Ingathering plan, which, through the years, since 1908, has brought such substantial financial relief in the added gifts to the treasury. Thousands today are rejoicing in the truth who otherwise must still be listed among the unentered fields. And that God shall make 1925 the best year yet for gifts to missions, let us bend every energy, and earnestly pray.

T. E. BOWEN.

In Unity There Is Strength

THE "I can't" of isolation gives way before the "we can" of co-operation. The impossible of the individual becomes the possible of the group.

Bent the grass blades to each other,
Whispered each unto his brother,
"Let's combine!
Let's combine!"
Then the tiny blades, upspringing,
Sent these words with voices ringing:
"See the fruit of combination —
Emerald carpet for a nation!"

Once the stars said to each ether,
Signaling a far-off brother,
"Let's all shine!
Let's all shine!"

At the word their lamps were lighted,
And earth's wandering feet were righted.
Oh, the power of combination
For the world's illumination!

Said our workers, each at labor
For his wayward struggling neighbor,
"Let's unite!
Let's unite!"

Strength has come to men wherever
They have faced a task together.
Let's co-operate this season,
Harvest Ingathering for the heathen.

— Adapted.

A Wealthy Station Owner Accepts the Message

THE following experience was related by a man owning a valuable station who has been won to the truth as a result of the visit of an Ingathering worker.

We believe that in the citation of this experience the marked leading of God can be seen. To have a happy part in this soul-winning work should be the purpose and objective of all who engage in the Harvest Ingathering work this year. With the desire that the reading of this story may prove an incentive to others to engage in the effort now beginning we pass it on, for we do believe that all will see in this experience the possibilities of the task given us by God to perform for Him:

"My home is among the mountains. The homestead is a very pretty place; in fact, it is looked upon as the prettiest in this part of the country. We were brought up in the Presbyterian faith, later we became Russellites. My wife had a tract put into her hand by some of the Russellite people, and I sent straight away and bought seven volumes, entitled, 'Studies in the Scriptures.' We studied them ourselves, and went through the seven volumes, and really believed them ourselves, and that the teaching was right. After we had studied these

books for about nine months, one very cold morning in mid-winter, I was up on top of a building, putting on a corrugated iron roof. My daughter came out to me and said there was a man outside who wanted to see me. I said, 'Bother the man. I can't come down. Send him around.' The Harvest Ingathering worker came round with a bright smile, looked up at me, and bade me good morning. He told me his mission, and who he was. I came down, took him to the office, and we sat down and discussed matters. He told me he was out ingathering, and he also told me he was an Adventist. I had heard of Adventists before, but had never troubled my head as to what they were. I said, 'I am a Russellite.' I brought out the books, and showed them to him, and we discussed matters further, and finished up in half an hour's time. I gave him \$5 for the Harvest Ingathering, and invited him to visit me again. I brought my wife in, and introduced them, and he promised he would come again.

"A few further particulars as to how this worker first found us may be of interest. He arrived on a very dark night. He did not know the road, had never been there before, and this particular road ends at my place. He rode up to the river, and saw my brother's house on the opposite side, with a light in the window. But as he could not get the motor cycle through the river, he took off his boots and walked across to my brother's place. He stayed there overnight, and in the morning asked my brother if there was any one else living in the valley. He said, 'Yes, my brother lives by the sea, but it is no use going down. You won't get anything down there.' But the worker said, 'I am going down.' He walked to my place, and that is how he came to find us.

"A fortnight later this worker called over the telephone to ask if he could come for the week-end. I said, 'Certainly. Come whenever you can.' He came, and we had some good Bible studies. We saw light straight away. We saw we were in the wrong with the Russellite books, and embraced the truth at once. The worker was very pleased. He visited us every fortnight, and we had some real good Bible studies, and get on very well. When we were ready for baptism, the president of the conference came up and baptized both my wife and myself in our own river.

"Since that time we have been entirely isolated,— just on our own, with worldly people all around us; but the message seemed to grow on us, and we became stronger and stronger in the faith day by day. We set apart a little room in the house, and there we hold our Sabbath school and family worship. We have two children,— a son twenty-five and a daughter twenty-three,— but we could not get them to join us. Still I have been gaining a great victory in this way. I had great difficulty preventing people on my station working on the Sabbath. My son refrains from work on the Sabbath just to please me, and every man on the station does the same. I tell every man who comes to work on the place, that he is not permitted to work on the Sabbath. Some work on Sunday, but some have the two days off.

"A few months ago, a young man who was a staunch Salvationist and Bible student came to work for me. As soon as he did, I invited him into my office, told him all the truth I knew, put everything before him in a broad light, and he grasped the truth just as I had grasped it myself, and has been keeping the Sabbath ever since. He comes to our little room, and the three of us study together. He was hoping to come to camp, but unfortunately we could not both be present. His ambition is to become a worker, and he wants to go to school this year, and I am going to make it my business to help him. If he cannot pay his way, I will meet the expense myself.

"In the last three months, another denomination has sent a missionary up into our district. This was necessary because there are families here who never see the inside of a church. The missionary is a very fine man, just from college, without very much experience in mission work. He visited each home, making himself known, and came to our place a few weeks ago. He introduced himself and told us he was a minister. He had heard we were Adventists, but said, 'That will make no difference. You believe in the same God.'

"He came in, and we discussed matters straight away. He was a very fine young fellow, but unfortunately he did not know anything at all about the spirit of prophecy. That was absolutely foreign to him, and he would not touch upon it at

all. I told him a lot of the truth, and on the table was a 'History of the Sabbath,' so I picked it up and said, 'Have you ever read this book?' He said he had not. I said, 'I want you to read it, and after you have read that book through from beginning to end, you will know who we are, what we stand for, and you will know all about the Sabbath.' He said he would read it. My wife came out to say good-by to him, and he told her that she and I were the only Christian people he had met in that district.

"There is another family on the coast, sheep farmers, living about fifteen miles from my place. My daughter had been up there spending a week-end with them. The lady had evidently been reading Daniel and the Revelation. She asked my daughter how she could get enlightenment upon these books. My daughter said, 'Dad has a lot of books at home. He might be able to help you out.' I had a lovely little study which I sent her, just the thing that was required. I wrote to her, and sent a number of *Signs* and also the *Outlook*. A week after, she rang me up on the telephone, and asked me if I could come and spend a week-end with her. I said I could not do it just now, because I was going away to camp, but I promised to go before the summer was over, and would then talk the matter over with her. She said, 'Well, do come.' It is a very fine family, father and mother and two daughters. There are some very fine families around here. I wrote to the conference office and asked them to mail the *Signs* to all these families for one quarter. They are all receiving the papers, but do not know who is sending them.

"We are growing stronger in the faith, and it is my desire now to sell this property and go right into the work. I believe God has work for me to do, and it is the ambition of my wife and myself to throw our energies into the Lord's work. We will do our share to the best of our ability."

Planning for the Campaign

THE spirit of prophecy says that "the leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line." We have now come to the time when another advance move will be taken for the strengthening of our work throughout the world, and we as "wise generals" must plan well for the effort. The slogan, "Plan your work, and then work your plan," is a good one, and every church officer should feel the responsibility of planning for the Harvest Ingathering.

The Missionary Committee.—One of the first steps in planning for a successful campaign, is the calling together of your missionary committee to consider the Harvest Ingathering work and its organization. In a multitude of counsel there is strength. This meeting should be held at least one month before the campaign opens. Study every phase of the campaign, and the best way to enlist all the forces of the church for victory.

Goals.—Decide on the amount of the church goal to be reached during the campaign, and place and keep this goal prominently in sight. A special goal chart has been prepared, and will be furnished to each church. Every church member should have a part in setting the Harvest Ingathering church goal, as well as a part in reaching it. The individual goal cards are furnished for the purpose of enlisting adequate co-operation on the part of each church member.

Enlist Every Member.—Success will come only as everybody lifts. As church officers, do your best to enlist every one in the campaign. The best method to pursue in doing this is the practical demonstration of the Harvest Ingathering work by the side of one who has never attempted it before. Leaders, demonstrate your leadership. It will win every time.

Organize.—The missionary committee should give careful study to the organization of the Harvest Ingathering campaign in their territory. The territory of the church must be divided, and every individual assigned a district. The business section should also be assigned to workers. The young people should be given their portion. Bands and their leaders should be appointed. Remember, thorough organization is essential to success, so give it your best attention, and you will not be disappointed. In case you are unable to bring this matter before your committee, appoint a special campaign committee to give study and counsel to the organization. The General

Conference Home Missionary Department is preparing a special organization leaflet to be sent to each church elder, which should prove a great help for a better and more complete organization.

Reporting.—Every church will be expected to report to the conference its Harvest Ingathering total to date each week. This matter will be fully outlined to you by your conference home missionary secretary.

Campaign Supplies.—Provide ample quantities of the campaign supplies which are furnished free, such as,

1. The Harvest Ingathering magazine.
2. Solicitor's Card (large and small).
3. Letter-pack-it envelope (for correspondence).
4. Harvest Ingathering soliciting cards. (To be used by juniors.)
5. Special instruction booklets:
 - a. Instruction booklet to workers.
 - b. Missionary Volunteer booklet.
 - c. Instructions for the business worker.
6. Foreign Harvest Ingathering papers.

Bulletin Board.—You will find it helpful to place a bulletin board in a prominent place in your church, posting from week to week the most interesting features of the campaign. Perhaps some conference news of the campaign might be obtained.

Five Minutes.—You should spend at least five minutes each Sabbath morning at the regular service hour in addition to the Harvest Ingathering Rally program to promote the campaign. Perhaps the time could be given over to experiences and oral reports. The band leaders should report at this time.

Leaders of Bands.—Call your band leaders together often for council during the campaign.

Follow Up.—No campaign will be a success without definite plans for a strong follow-up work of every paper. Urge the church members to be on the lookout for souls. Each member should carry a notebook and pencil in which to record the names of all those interested and who want Bible readings or literature. Remember our slogan for this campaign is, *Souls above goals.*

HOME MISSIONARY DEPARTMENT.

The Missionaries' Plea

WILL you not pray for us? Alone we stand
To stem the awful tide of sin and shame,
To cast out demons in the mighty Name
Which is alone the hope of every land.
Pray, pray for us! We are but vessels frail;
The world's appalling need would crush us down,
Save that in vision we behold the crown
Upon His brow who shall at length prevail.

—*Friends' Missionary Advocate.*

Souls Through Follow-up Work

THE people who get the most out of the Harvest Ingathering effort are those who have the greatest vision of its possibilities. Some engage in the Harvest Ingathering year after year, but see only the material side of the campaign, that is, their gaze is fixed on the dollars that they may gather; while others look beyond, and see the untold good that those same dollars will do in bringing the light of the gospel to the millions that sit in darkness.

It is to this thought of the Harvest Ingathering campaign that I would commend every Seventh-day Adventist as we stand on the eve of another gigantic task. As I write this article, we have just received a most encouraging letter from Elder Spicer, who is spending some time with our mission stations in the great continent of Africa. Once more he sounds our world-wide slogan, "More Sabbath keepers at home — more missionaries abroad." What an inspiring slogan this is. It should find response in the heart of every loyal believer. He further states regarding the progress of the message in Africa,

"Dear Brethren at home, we cannot for a moment look back or falter, or let our hands tremble as we hold the ropes. . . . Things are breaking here in Satan's kingdom of darkness, as in all the world. Old Africa is astir. I am not saying it as merely a good thing to say. It is a fact. This division has doubled its membership in four years. . . . Do you know, brethren,

ren, this field has over ten thousand students in our schools? Its Sabbath schools have over 14,000 members. When I contrast the situation with what I saw here ten years ago, I am astonished to see how God is setting His hand to the work in Africa. Tell the believers what God has wrought through their gifts, and let them know, brethren, how on every missionary station eyes are turned toward the old home churches with prayer to God to help them to send on the means and the missionaries in an increasing stream."

That's the kind of vision we need, brethren, the kind that will take our eyes away from the little grievances we may have, away from the small trials that may beset us as we go forth in the Harvest Ingathering work, and fasten them on the fields white for the harvest.

But there is still another phase of our Harvest Ingathering work mentioned in Elder Spicer's slogan, "More Sabbath keepers at home." We need to follow up carefully every person who shows any interest at all. We need to watch for souls as those who give an account. Think of the thousands our people come in contact with every year. Last year we distributed over 2,500,000 papers, which means that we visited that many homes with the truth. Every person you greet is a precious soul for whom Christ died, and we must look at it in that manner. If we go after souls in our Harvest Ingathering, and not keep our eyes fixed altogether on the dollars, God will give us souls, and the work will be far more enjoyable and bring us greater blessings. I know of a church in one of our Western States which, in three months after the Harvest Ingathering effort, had over a score of persons added to its membership. Another sister wrote in, stating that she had twenty-five persons on her follow-up list, to whom she was sending our truth-filled literature.

Perhaps you will be interested to know that as a result of our campaign last year, according to questionnaire reports from our churches, 1,501 persons were interested in the truth, and we also learned that 70 had joined our churches as a result of previous campaigns. The main thing, brethren, is to *follow up*. Keep a record of those you visit during the campaign, and after the work is over spend your missionary time sending these dear ones literature on the truth. What a splendid thing to do during the long evenings of the winter. May the Lord grant that our campaign this year will be one great, glorious effort for the salvation of lost souls. E. F. HACKMAN.

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

Harvest Ingathering Papers in Twenty-three Different Languages

EVERY year our Harvest Ingathering work among the foreigners increases, and we find them among our most liberal givers. Last year 1,945,000 English papers were printed and 559,410 foreign papers. This year we are putting two new languages into the field, the Dutch and the Japanese. The following list is the number of languages we will use this year, and we trust that all our people will remember the foreigner. He may be your vegetable man, the ash man, the grocery man, the baker,—remember them all, don't pass by any.

Bohemian	Greek	Serbian
Chinese	Hungarian	Slovakian
Danish-Norwegian	Italian	Spanish
Dutch	Japanese	Swedish
Finnish	Polish	Ukrainian
French	Portuguese	Yiddish
German	Rumanian	Yiddish-English

J. A. STEVENS,

Sec. Home Miss. Dept. of Gen. Conf.

The Appeal of the Pacific

THE first contact which the third angel's message made with the great island field found in the South Pacific Ocean, was in the year 1886. In this year John I. Tay journeyed from California to Tahiti; thence he traveled to Pitcairn Island on a British man-of-war, and on October 30 of that year the following statement appears on the island record:

"The church of Pitcairn Island unanimously kept the seventh day as the Sabbath of the Lord our God. This was the result of a month's labor among us by Brother John I. Tay."

From this beginning our work during the thirty-eight years has grown tremendously in the Southern Seas, until today we find the message sounding forth in fifteen island groups, and calling together Sabbath by Sabbath nearly three thousand worshippers, who, under the direction of about sixty white workers and seventy native teachers, are further instructed in the things of God.

As our vision rests upon the accomplishment of the years, we thank God for His manifold blessing; but taking the map, we find eight groups still presenting virgin territory for the proclamation of the message, while a number of the entered fields have been but touched by our workers.

New Guinea, with its million souls, knows practically nothing of the truth. The Marquesas Islands have had little done. The Paumotu natives are now without a worker. New Hebrides still presents many unbroken walls, and one of the largest and most thickly populated portions of the Solomons, the island of Malaita, still calls for the introduction of the everlasting gospel. Fiji, with its eighty-four thousand Fijians and its sixty thousand Indians, has still to hear with louder sound the call of God to faith and obedience, while all the other entered groups have whole villages ignorant of the truth.

On every hand, doors are opening, and the constant stream of letters from our island workers tell of changing attitudes on the part of many who for years had resisted the power of God's Spirit, with the result that today, as a people, we stand with opportunities before us that we dare not neglect to seize.

In New Guinea, villages distant inland from Bisiatabu have erected a school building and plead for teachers, but we have none to send. The parents have given their children that they may be taught, and later teach others. In New Hebrides a remarkable fruitage is following the years of faithful toil and earnest sacrifice expended on that field by Brethren Parker, Stewart, Wiles, James, Nicholson, and others; and today instead of finding it difficult to secure openings, from every station—Atchin, Malekula, Ambrym, Santo—the unmet need is teachers to answer the calls that pour in. Transformations are being wrought in these lands which demonstrate the power of the gospel to lift and change the lowest demon worshiper.

In the Solomons, openings present themselves for scores of additional native teachers, and our new training school in that field is full to overflowing with bright young men and women pressing in to be workers for God; and yet the need is but partially met.

To us in the homeland is given an opportunity of lending our whole-souled co-operation in spreading the glorious truth by *going, giving, or doing*. Not all can go; but all may give and act. The approaching Harvest Ingathering for missionary work will afford our people throughout this Australasian field an opportunity of co-operating, that the prophecy of Isaiah may be literally fulfilled, so that people from all the islands of the sea may be gathered to stand around the throne of God to give praise to His name. W. G. TURNER.

How Much Do You Expect Me to Give?

BROTHER F. MCFARLANE, who is collecting for missions in Ipswich, Queensland, tells of a very encouraging experience he had on Sunday, April 5, thus:

"Last Sunday it was my privilege to visit an elderly lady some distance out of Ipswich. The previous year she had been solicited by a brother, who obtained \$5. Upon arrival at her home, I made myself known in the most courteous way possible, praying in my heart that God would give me help to impress her to give more this year. She invited me in, which was just what I wanted, and immediately I took her through the magazine, speaking earnestly and sincerely the while on the tremendous need for money to carry the love of Jesus to a heathen world. During the canvass her eyes became moist as she saw some of the conditions under which those people lived, and what a sacrifice it means for our loved ones in the homeland to leave home and administer to them the bread of life.

"Looking up at me after we had been conversing for practically three quarters of an hour, she asked me, 'How much do

you expect me to give?' As she had given \$5 the year before, I thought it would be reasonable to ask her to double her amount this year. 'What would you say if I gave you \$50?' she asked. Well, fellow ingatherers, what would you say? I said, 'Thank you very much.'

"After a study of the Word of God and prayer with her, I left her home rejoicing to know that God surely does go with His children in this great Ingathering campaign.

"Be of good cheer, fellow laborers, and I am sure God will richly bless your efforts the same as he is doing mine."

Harvest Ingathering Opens in the Inter-American Division

I THINK you will be interested to know how the Harvest Ingathering campaign is starting off here in Trinidad. The Lord has been going before us from the very first. I do not know when it took so much courage to get started in this work. It seemed such a short time since I had asked the business men for help a year ago.

But the first man helped to revive my courage, and it has been growing stronger every day. He gave me twenty dollars last year. This year when I finished my canvass, the Lord helped me to ask him for fifty; and he gave it without a question. It really made me feel happy when I went out of his office with fifty dollars in my pocket. Surely the hour has come when the Lord is going to finish His work in the earth.

Brother Rickard and I started out on the first day of the campaign; and after working some of the business places in Port of Spain, we left for the country. We carried our beds with us; and wherever night overtook us, we stayed in a school-house or in a room people would give us. The Lord gave us very little trouble; and altogether, we had a very encouraging trip in the southern part of the island. We spent twenty days in the field, worked 143 hours, and collected \$807.25.

I came in last evening and Elder Fitch took my place in the car; and he and Brother Rickard are out today. I was planning to leave tomorrow for British Guiana; but the boat is a day late. I sincerely hope that we shall be able to give them a little help in this campaign in British Guiana. I am sure that the Lord will go before us, if we will take courage and follow Him.

C. B. SURTON.

South New Zealand Over the Top in Three Weeks

WE were very glad to receive the following cable from South New Zealand this week: "Three weeks' appeal, over nine hundred." South New Zealand has done nobly, passing its conference goal by over \$100 in three weeks' time. We know that this has meant united effort. God has wonderfully blessed in our smallest conference.

Ingathering for Missions

MRS. E. G. WHITE

To all who are about to take up special missionary work with the papers prepared for the Harvest Ingathering campaign, I would say, Be diligent in your efforts, live under the guidance of the Holy Spirit. Do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means, for it is just the thing to do. Through this means, not a few will become interested, and many hear and obey the truth for this time.

The Lord has placed his goods in the hands of unbelievers as well as in the hands of believers; all may return to Him His own for the doing of the work that must be done for a fallen world. As long as we are in this world, as long as the spirit of God strives with fallen men, so long are we to receive favors as well as to impart them. We are to give to the world the light of truth as revealed in the Scriptures; and we are to receive from the world that which God prompts them to give in behalf of His cause.

Some may question the propriety of receiving gifts from unbelievers. Who is the real owner of this world? To whom belong its treasures, and houses and lands, and gold and silver? God has an abundance in our world, and He has placed His

goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely, and to call their attention to that which it is their privilege to do.

Although now almost wholly in the hands of wicked men, all the world, with its riches and treasures, belongs to God. "The earth is the Lord's, and the fulness thereof." "The silver is Mine, and the gold is Mine, saith the Lord." "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."

O that Christians might realize more and still more fully that it is their privilege and their duty, while treasuring right principles, to take advantage of every Heaven-sent opportunity for advancing God's kingdom in this world.

A Greater Work in a Shorter Time

VOLUME IX, the last volume that the servant of the Lord wrote just before she died, starts out with very significant language: "We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand." Then she enumerates some of these signs showing the marvelous working of Satan, and how we are approaching the last great crisis of history, finishing the second paragraph with these words, "Great changes are soon to take place in our world, and the final movements will be rapid ones."

Page 11. For nearly six thousand years the heavenly universe has watched with intense and unabated interest the great struggle that has been going on in this earth between the forces of good and the forces of evil. "This world is the stage" and "we are the actors," soon the curtain will ring down on the controversy, and peace and quietness will once more reign throughout God's universe. I wonder how many of us realize that we have reached the place in the plan of salvation when God will bring a rapid climax to it all. In the words of the scripture, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

Has not time come when we should quicken our pace and redouble our efforts, if ever a world lost in sin is to receive the last warning sent from God? This solemn duty has been delegated to Seventh-day Adventists as the remnant church, and God expects that we shall arouse ourselves as we have never done in the past. Here we are face to face with another great Harvest Ingathering campaign, calling for the best that is within us for the advancement of the kingdom of God. Another appeal is laid open before us, and will we not respond?

"The missionary spirit needs to be revived in our churches. Every member of the church should study how to help forward the work of God both in home missions and in foreign countries. Scarcely a thousandth part of the work is being done that ought to be done in missionary fields. God calls upon His workers to annex new territory for Him. There are rich fields of toil waiting for the faithful worker."—*Testimonies*, Vol. VI, p. 29. All the angels in the universe are waiting to cooperate with human agencies for this grand work. But it must be done quickly. Our slogan is, "Do it in six weeks." Why take longer? "Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect will result in great failures and positive dishonor to God."—*Id.*, Vol. III, p. 498. "Long delays tire the angels. . . . God requires promptness of action."—*Id.*, p. 497.

There is added strength when everybody acts together in concert. Just imagine nearly three thousand churches in North America responding at the same time, 100,000 people in action, with one great objective in view—the salvation of precious souls. What if each one would determine in his heart to reach the General Conference goal of \$10 a member? Brethren, it would mean more than one million dollars to help lift the world into the light! Let us all, by the grace of God, have a part in the Ingathering this year, and may God help us to raise our full goal of \$750,000 in six weeks.

E. F. H.

Missionary Volunteer Department

Devotional Meeting for September 5

Senior

Topic: Harvest Ingathering.

1. Opening Song: No. 542, "Christ in Song."
2. Morning Watch Drill.
3. Leader's Talk: "Why Not?"
4. Talk: "Facing a Greater Need."
5. Talk: "How to Succeed."
6. Symposium: "The Paper."
7. Recitation: "You Have Never Stood in the Darkness."
8. Talk: Suggestive Canvasses (Meeting objections).
9. Response: Harvest Ingathering Experiences.
10. Closing Song: No. 513, "Christ in Song."

Junior

1. Opening Song: No. 542, "Christ in Song."
2. Morning Watch Drill.
3. Superintendent's Talk: "Leaves and Fruit."
4. Recitation: "He Is Counting on You."
5. Symposium: Stories From the Harvest Ingathering Magazine.
6. Talk: "How to Go About It."
7. Story: "Three Little Missionary Volunteers."
8. Leader's Talk: "Our Plans."
9. Close by singing No. 513, "Christ in Song."

Notes to Leaders

Of course the Missionary Volunteers can be counted on. Why, last year the school children alone gathered in nearly fifteen thousand dollars! That is as much as all the people did the very first year the Harvest Ingathering was started. And this year the Harvest Ingathering goal for Missionary Volunteers is \$50,000. That seems like a tremendous sum to any one of us, but when all the Missionary Volunteers take held together, it really won't be hard. In fact, we have raised about as much as that before, and so, many of the Missionary Volunteer workers do not feel that the goal is high enough really to test the mettle of our young people. What is more important is our goal of service rendered, and the truth given to those who do not know it. Recently I saw a picture of thirty persons who had been brought into the truth by the giving of one Harvest Ingathering paper. That the Missionary Volunteers may get a vision of what this campaign may be to them and to those with whom they come in contact, is the purpose ever to be kept uppermost as the program is planned, prepared, and given.

Material Necessary to Program.—The Harvest Ingathering leaflet of instruction issued by the Home Missionary Department (ask your church elder or home missionary secretary for one), and a copy of the Harvest Ingathering magazine.

To the College Leaders

The Harvest Ingathering campaign necessarily breaks into school work more or less. This program must therefore be planned with the faculty and then definite schedule of work laid before the student body. For this reason the program must come at a time when the school is ready to take up the Harvest Ingathering work.

Because it is a campaign for raising money, there is all the more need of emphasizing the needs back of the call, and the individual benefit gained by those who are willing to link themselves up with a movement which the Lord has so signally blessed. Make your meeting largely an experience meeting. In a group of young people such as are in every college there are those who not only have brought in good-sized sums during previous campaigns, but who know the blessing of giving meat in due season to those with whom they have come in contact. Nothing inspires others to try so much as the relation of such experiences. And so, make the instruction section of the program as brief as possible, and emphasize the experiences of those who have done their part before, and in the doing have been blessed.

Senior Notes

3. **Leader's Talk.**—Study the "Message to Missionary Volunteers" in the leaflet for workers, pages 7 and 8. The following paragraphs should also be a source of encouragement to Missionary Volunteers:

"Why not ask the Gentiles for assistance? I have received instruction that there are men and women in the world who have sympathetic hearts, and who will be touched with compassion as the needs of suffering humanity are presented before them. . . . There are men in the world who will give of their means for schools and for sanitariums. The matter has been presented to me in this light. Our work is to be aggressive. The money is the Lord's, and if the wealthy are approached

in the right way, the Lord will touch their hearts and impress them to give of their means. God's money is in the hands of these men, and some of them will heed the request for help.

"Talk this over, and do all in your power to secure gifts. We are not to feel that it would not be the thing to ask men of the world for means; for it is just the thing to do. This plan was opened before me as a way of coming in touch with wealthy men of the world. Through this means not a few will become interested, and may hear and believe the truth for this time."—Mrs. E. G. White.

See also paragraph at bottom of page 2 in the instruction leaflet.

Nos. 4 and 5.—Material for these talks will also be found in the workers' leaflet. Study pages 5 and 6, and then 3 and 4, for the first. Page 11 gives an outline which may be used as a basis for the latter talk.

6. **Symposium: "The Paper."**—It is imperative that every solicitor be thoroughly acquainted with the paper which he is to give to others. Study the paragraphs under the title, "Know That You Know the Magazine," pages 9-11 of the instruction leaflet. Then have a synopsis of the material in different sections of the magazine given by various members. For instance, one can speak of the conditions which these faithful workers meet, as told on page 7. Another may deal with the educational work, and still another with the fruits which the literature work is bringing in. Remember that details instead of generalities interest people.

Then, do not forget to point out that there are two pages (12 and 13) that are devoted to giving the message of warning to those who receive the magazine. Notice also the statistics on page 11 of the leaflet. The spirit of sacrifice which pervades those who are looking for His appearing appeals to many from whom we are asking offerings.

8. **Talk: Suggestive Canvasses.**—See instruction leaflet, page 11. Also give some attention to meeting objections. See page 20 of the same leaflet.

9. **Response.**—Ask several who have taken part in the campaign before to give some experiences, or if no one single experience stands out, ask several to tell what taking part in the campaign meant to them. Although it is sometimes hard to start, there is scarcely a person who has wholeheartedly engaged in the Harvest Ingathering work, that has not enjoyed and treasures some of the experiences that came to him in that work.

Junior Notes

3. **Superintendent's Talk.**—Base your talk on the idea that every Christian bears fruit. Ask the children what they would think of a peach tree that refused to have any fruit year after year. Jesus has likened His followers to branches. If we abide in Him we shall have fruit. The church is a great tree, and God has given it very definite fruit to bear. How about your Junior society? Will there be fruit on your branch? Tell something of what the boys and girls of our church have accomplished. Have a picture of a tree and tell the Juniors that every dollar will represent a piece of fruit on the tree. With the children plan a goal,—it gives more point to your efforts. And then, carefully draw the attention from the money phase and point out that each person met is an opportunity to tell the message for this time. The Lord Jesus will not come until all have had a chance to hear the gospel. The boys and girls before you may give some one the only opportunity he will ever have. Emphasize the need of prayer that God will direct each to the right persons.

5. **Symposium.**—Have at least six of the boys and girls tell stories or incidents from the magazine, thus helping them to become familiar with it. These should be carefully selected by the program committee.

6. **Talk: "How to Go About It."**—Ask some older Junior who has done Harvest Ingathering work before to tell how he presents the magazine. See instruction leaflet, page 11, also. This leaflet is sent to each church elder and home missionary secretary.

7. **Story: "Three Little Missionary Volunteers."**—This is a two-page leaflet put out just for our boys and girls. It is a true story. After it is read, pass out to each Junior who is going to enter the campaign, a leaflet as a souvenir. (These leaflets are to be supplied by your Missionary Volunteer secretary.)

8. **Leader's Talk: "Our Plans."**—It is very unfortunate to awaken a desire to work, and then not have everything ready to go right at it. Plan carefully to take up the work right after this program has been presented. Parents should have been consulted and informed of any plans that the superintendent has in mind. The officers of the society should also be taken into the plans for work and their co-operation and enthusiasm awakened. Then let the leader tell the rest of the society about them.

NOTE—After your campaign, plan for an experience meeting, and let us, at the General Conference, Takoma Park, Washington, D. C., hear of your success.

To every one who offers himself for service, withholding nothing, is given the power to achieve measureless results.—Mrs. E. G. White.

"You Have Never Stood in the Darkness"

(Words used by Red Indian chief as he pleaded that to him and his people might be sent the white man's Book of heaven.)

You have never stood in the darkness
And reached out a trembling hand,
If haply some one might find it,
In the awe of a lonely land,
Where the shadows shift so strangely
And the quick heartbeat is stirred,
If only a leaf be rustled
By the wing of a passing bird.

You have never stood in the darkness,
You do not know its awe;
On your land a great light shineth,
Which long ago you saw,
For the light of the world we ask you,
We plead for the Book which shows
The way to win to His footstool,
Which only the white man knows.

O voice from out of the darkness!
O cry of a soul in pain!
May it ring as the blast of clarion,
Nor call God's host in vain.
By the pierced hand which saved us,
Let ours do their work today,
Till from those who tremble in darkness
The shadows are swept away.

— Selected.

"He Is Counting on You"

"He is counting on you."
He has need of your life
In the thick of the strife;
For that weak one may fall
If you fail at His call.
He is counting on you.
If you fail Him—
What then?

"He is counting on you,"
On your silver and gold,
On that treasure you hold;
On that treasure still kept,
Though the doubt o'er you swept.
"Is this gold not all mine?
(Lord, I knew it was Thine.)"
He is counting on you.
If you fail Him—
What then?

"He is counting on you,"
On life, money, and prayer;
And "the day shall declare"
If you let Him have all
In response to His call;
Or if He in that day,
To your sorrow, must say,
"I had counted on you,
But you failed Me"—
What then?

"He is counting on you,"
Oh! the wonder and grace
To look Christ in the face
And not be ashamed;
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He had counted on you,
And you failed not.
What then?

—Bessie Porter Head.

Devotional Meeting for September 12

Senior

Topic: Pressing On.

1. Opening song: No. 570, "Christ in Song."
2. Bible Study: "He That Endureth."
3. Talk: "Pressing On."
4. Reading: "Always Another Fight Left."
5. Talk: "A Man Who Persevered."
6. Talk: "A Man With a Vision."
7. Leader's Talk: "The Home Stretch."
8. Responses.
9. Close by repeating the Mizpah.

Junior

Topic: Try Again.

1. Opening Song: No. 570, "Christ in Song."
2. Scripture Lesson: Genesis 32: 24-29.
3. Leader's Remarks.
4. Recitation: "Try Again."
5. Talk: "The Man Who Wouldn't Give Up."
6. Superintendent's Talk: "Getting a Vision."
7. Story: "The Boy Who Wouldn't Give Up."
8. Responses.
9. Close by repeating the Mizpah.

Notes to Leaders

Advertise! "Almost is not enough!" Many a derelict has turned back within sight of success. One mine company failed when another yard of digging would have opened to them one of the richest mines of the country. What if John Williams had turned back? "Another hour," he pleaded when pressure was brought to bear upon him by his crew. That hour opened a vast missionary field on one of the islands of the Pacific. Put this thought of the program onto a poster in a terse way and then display it in some conspicuous place. "What would you do? Would you stick?"

This program is intended to be largely biographical. Just enough theory to give point to the stories of the lives of men who persevered under difficulty should be woven in. After all, the deeds of men are often a more powerful sermon than an exhortation. There are a great many enthusiastic beginners. There are far fewer finishers. We are living in a time when some of the greatest events are to be finished. That our Missionary Volunteers are among those who endure to the end is the prayer of those who present this program.

Note to College Leaders

With the advantage of a college library, it is possible to make this program especially interesting. Choose some other characters that are less known, and yet who accomplished much under difficulty. Ask some one in your denominational history class to give a life sketch of some of our pioneers who succeeded in spite of opposition. The story of O. A. Olsen is but one of many, and the only one we present because of lack of space. Such men as Cyrus W. Field, Sir Isaac Newton, Samuel B. Morse, Alexander Bell, and Thomas Edison; such women as Mary Lyon, Florence Nightingale, Dorothea Lynde Dix, and Clara Barton, all accomplished great things under great difficulty, and are well worthy of a place on this program. Round out the program as you can find those who will thoroughly prepare and who are willing to search for interesting and suitable material.

Senior Notes

2. Bible Study: "He That Endureth."—
Endurance required. Luke 9: 62.
Promise to those who endure. Matt. 10: 22; Mark 13: 13; James 1: 12; 5: 11.
Jesus our example. Heb. 12: 2, 3; John 17: 3.
Paul, the disciple. 2 Tim. 4: 7, 8.
3. Talk: "Pressing On."—Study the following illustrations, but outline your own talk:

Two old prospectors were lost in a great burning desert. For several days they had wandered aimlessly seeking water. At night the piercing cry of the coyote circled nearer as the beasts waited for their prey. At last the weaker said, "See yonder blue peak in the distance? Let's fasten our eyes on it and walk that way." "The distance is great," returned his friend. "We'll wander awhile, and possibly we will come upon water and then we may find a shorter way out." The first speaker looked toward the gray-blue peak, and slowly and painfully started toward it. Several days later an exhausted old man with parched tongue reached the green slopes of the mountain and was nursed back to health by friends. Later under a small greasewood bush far in the desert were found some human bones which were identified as those of his erstwhile companion. The difference? One had a goal and struggled perseveringly toward it, the other was looking for the easy place. There was too much effort in overcoming the burning sand between him and the distant peak.

There is such a thing as saintly perseverance. A suddenly grown character is weak, just as quickly grown wood in a hot-house is soft. Christian growth is the work of a lifetime.

Some Christians endure but for a time. (Use as an illustration, the parable of Mark 4, emphasizing verses 16, 17. "Sanctification is the work of a lifetime."—*Christ's Object Lessons*, p. 65.) But God is making character that will endure throughout eternity, and He asks us to press on through every difficulty.

There are many examples of wonderful Christian endurance in the mission fields. James Gilmour found that if he wished to reach Mongolia, he would have to dress and live as the natives did. He wrote to a friend that he "spared himself in nothing, but gave himself wholly to God." He lived on meal tea. His wife died, but he pressed on. He was ready to go any place, live on the cheapest rice, if God would only give him souls.

7. *Leader's Talk: "The Home Stretch."*—Give a practical turn to the meeting. You are beginning the "home stretch" of your society work. What special features need an extra push?

"Once upon a time I read a story about a baseball player. The story told of his wonderful skill in handling and hitting the ball, and how one day against great odds he had gotten by sheer force of hard work and determination as far as third base. So far in his work and running he was perfect. He, and all interested onlookers, were sure of victory—a score. He began to be less careful, less alert, and lo, he was put out; he died on third. Such a disappointment.

"It is one thing to begin something, quite another to go all the way and successfully finish it. There were thousands that started to follow Christ, but they did not finish that way. Thousands have started to get an education, but finished nothing. Thousands have started the Bible Year, the Reading Course, the Standard of Attainment Course, but never finished.

"The difference between success and failure is not in the beginning of a thing, but the finishing of it. So many people peter out along the way. Failure is to a great degree a matter of habit. It is the habit of starting things and not staying by them until they are finished.

"The young people of this age must be good finishers, for they are to be the finishers of the work of God in this world. Only good finishers will enter the pearly gates. Christ was a good finisher. He could say to His Father, 'I have finished the work which Thou gavest Me to do.'

"Paul said, 'I have finished my course.' Will you be able to say at the end of this year, 'I have accomplished this year what I started out to do'? Have you enrolled in the Reading Course, the Bible Year, the Standard of Attainment, or some other activity or goal that has appealed to you? Then be sure to stay with it till it is finished. The joy and the knowledge that you have accomplished what you had set out to do, makes you stronger for the new tasks before you. Be a good finisher, don't fail in the 'home stretch.'"—*G. F. Ruf.*

8. *Responses.*—The week before this meeting ask several of your members to be ready to tell a personal experience of sticking to some task when natural inclination made them wish to give up. This part of the program may well become an experience meeting in which the hope and faith of the members are expressed. Let the thought that "we are going through" be ever uppermost.

Junior Notes

3. *Leader's Remarks.*—You have just read or had read a thrilling story of persistence and of blessing gained by it. We have been told that we let go of the arm of the Lord too soon. Maybe many of us are missing a blessing by not sticking by until our purposes are accomplished. And yet we want to be sure that those purposes are right before God or they can be no blessing. Tell of the purpose of the program, and then use the illustration in the Senior Notes under the title of "The Home Stretch." Boys and girls must be good finishers or they will find no place in the work that lies before them. How about it, is each learning to be a good finisher by completing the things he finds to do each day? Are the lessons finished? How about that piece of hand work that was started? Are you finishing up the work you planned at the beginning of the year in your society?

5. *Talk: "The Man Who Wouldn't Give Up."*—Study the articles in the Senior program Nos. 5 and 7, and choose one of them for this number.

6. *Superintendent's Talk: "Getting a Vision."*—Use the material suggested in the talk, "Pressing On." The story of Cyrus Field and the laying of the Atlantic cable is also an illustration in point for this talk. Recently, a crippled boy of Chicago has attracted a great deal of attention. Henry Wiegman is without arms, and he is but fifteen years old, and yet he is making good as a commercial artist. Is anything too hard to accomplish by those that will work? Surely God is waiting for the boys and girls that will bring the same persistency to His work in these last days of the world's history.

7. *Story: "The Boy Who Would Not Give Up."*—We are taking it for granted that every Junior Society is keeping a file of the *Instructor* and *Our Little Friend*. If you have not such a file, begin one at once. Make some member responsible for furnishing a clean number of each paper every week. This story appeared in the Feb. 5, 1924, issue of the *Youth's Instructor* under the heading, "The Boy Who Wouldn't Give Up." If this story is not available for the present program, choose the other biography presented in the Senior notes.

8. *Responses.*—See suggestions in the Senior Notes and adapt them to the ages of your Juniors.

Always Another Fight Left

I HAVE failed in a thousand cases,
But I still have the heart to try;
I am scared in a hundred places,
No darling of Luck am I!
In many a crucial hour
I have hoped, and been scorned and kicked;
But never has Fate had power
To convince me that I was licked.

I have trusted and been mistaken,
My friendship has been betrayed;
I have struggled alone, forsaken
By men who have had my aid;
I have listened to those who flattered,
Their motives misunderstood,
But my faith has remained unshattered;
I believe in the ultimate good.

I ask for no unearned pleasure,
No pathway through flowery lanes;
I offer a full, fair measure
Of effort for all my gains;
I'll try though the pace be grilling,
Nor whine if I'm tripped or tricked,
As long as my soul's unwilling
To let me believe I'm licked.

—*S. E. Kiser.*

Try Again

HAVE you failed to do your best?
Try, try again.

Crown your work with zeal and zest,
Try hard again.

Do not care for heat or cold,
Be thou only strong and bold,
Try, try again.

Have you failed while doing your best?
Try, try again.

Give not up nor take a rest,
But try again.

Brace yourself and courage take,
Early in the morn awake
And try again.

Have you reached to unknown heights?
Try, try again.

You may reach to other flights
So try again.

Sit not down and calmly say,
"I have wandered all the way."
Try, try again.

Water dripping on the rock,
Tries, tries again.

And the little babbling brook
Does just the same.

Song of winds and ocean waves
Hollowing out the rocky caves
Is, "Try again."

—*Gustav Engevik.*

A Man Who Persevered

THE name of Bernard Palissy, though not so well known in our time for his great perseverance, is a most striking example of that admirable characteristic. He was a Frenchman who lived in the early part of the sixteenth century. "His parents were poor, and at an early age he was thrown on his own resources for even the most elementary education. With indomitable energy he read all the books within his reach, and, aided by naturally keen powers of observation, gained a knowledge, remarkable for that time, of chemistry, geology, botany, and other branches of natural history. Bernard Palissy's father was a painter of stained glass, and taught his son the practice of this important craft; he thus became a skilful draftsman,

learned the manipulation of colors, and gained that training of the eye which in after-years helped to bring him success and reward as a potter. After a period of traveling apprenticeship, Palissy married and settled in Saintes. At first he practised his craft of glass painter, varied by portrait painting and land surveying. The search for subjects for his window paintings led Palissy to extend his already wide course of study to history and mythology. He had not long been married when the whole course of his life was changed by a new ambition. He happened to see a fine piece of enameled pottery, probably majolica ware from Italy, and thereupon resolved to spend any time and labor to discover for himself the secret of the beautiful enameled surface that he admired so much in that piece of pottery. His trade as a glass painter had taught him something of the methods of painting and firing enamel colors, and at the neighboring village of La Chapelle des Pots he learned the rudiments of the potter's art in its simplest form; but this was all the help he had. He knew nothing whatever of the manufacture of the finer sorts of *faïence*, or of the composition of the white enamel which was to form the covering of his clay vessels and the ground for his colored ornament.

"Year after year, through a succession of utter failures, and almost without a gleam of hope, he labored on, working often blindly and at random in search for the secret of the white enamel. Almost starving for want of food, his wife in rags bitterly and not unreasonably reproaching him for his cruelty; his furniture broken up to feed his kilns, and without a hand to help, Palissy struggled on for nearly sixteen years before success came."

"And at last he succeeded. Beautiful ware came from his ovens. From far and near came men who demanded some of it for their homes. He became rich. His wife and children lived in luxury. The hardships of the past were forgotten.

"But it must not be thought that Palissy was remarkable only because of his persistence in the search for the enamel that brought him fame, or because of his books on science and his valuable lectures. He was remarkable for his persistence in his purpose to worship God according to his own conscience. He was one of the Huguenots who dared to stand out against the demands of those in power. He read the Bible, and would not give it up. Many times he preached to companies of fellow Huguenots, and so made himself liable to imprisonment and death. Once, when he was an old man, he was in the Bastille for four years, and was finally told by King Henry III that he would be burned at the stake, along with two young women, who were with him in prison; this must be, as the king was compelled to listen to the demands of the people. The answer made by Palissy tells the temper of the man:

"Sir, you have said several times that you feel pity for me; but it is I who pity you, who have said, 'I am compelled.' That is not speaking like a king. These girls and I, who have part in the kingdom of heaven, we will teach you to talk royally. The Guisards, all your people, and yourself, cannot compel a potter to bow down to images of clay."

"The women were put to death, but Palissy was suffered to live on in prison though still under sentence, and in the prison he died, at the age of eighty."

BULA BOTSFORD.

A Man With a Vision

O. A. OLSEN, the subject of this little sketch, was born on a farm near the city of Christiansand, on the southern coast of Norway in the year 1845. At the age of five he accompanied his parents to this country, settling in a wooded section of Wisconsin, some seventy miles west of Milwaukee, where Andrew Olsen, the father, bought a section of land.

The Olsens and some of their friends had come to America, not primarily to better their financial situation, but in the vague hope that in this new land of promise they would receive the spiritual light their souls longed for. For years they had felt what seemed to them an increasing coldness in the Lutheran Church, and more recently they had come to question the validity of Sunday observance in view of the plain statement of the Bible that the seventh day is the Sabbath.

They found some relief by joining the Methodist Church; but the Sabbath question continued to trouble them. At length

four families decided to make a prayerful study of the Word on this subject, and to step out and obey their convictions. The result was that in a few months they were all keeping the Bible Sabbath. Not long afterward the light on Scripture baptism came to them, and they accepted that also. Then the advent message was brought to the little band of believers, which was steadily growing in numbers, and it also was received with joy. Ultimately a Seventh-day Adventist church was organized, and a little church building was put up on a portion of land set apart for the purpose by Andrew Olsen.

The eldest son, with whom we are immediately concerned, was converted at the age of thirteen. He was fond of books and study, but the opportunities for schooling were meager, and life on the farm was filled with strenuous labor. The parents were exceedingly earnest, and liberal with the cause; but their educational vision was limited. When the oldest boy would plead for books, his father would say: "Well, there is the Bible, and the 'Testimonies,' and the hymn book—what more do you want?" With growing years, the boy naturally wanted a great deal more; but money was scarce, and life on the farm was one long toil from early morning to late at night, with just a few short months in the district school in the winter.

When Ole was twenty-one years of age, his father gave him a pair of steers and a wagon, and a few other things to start him in life for himself. Shortly after this he was married, and took a farm near by. Things went fairly well with him. He enjoyed the farm life; but he had a passion for books, and he felt called to preach the gospel. He finally went to one of the leading ministers in Wisconsin at that time, told him of his convictions of duty, and sought his advice.

The minister evidently did not see anything particularly promising in the young man. He advised him to stick to the farm, earn a good living, pay his tithe and offerings, and thus forward the message. But the conviction did not pass away, even with this rebuff. The young man did not dare to settle down on the farm. He gave out an appointment to preach in the schoolhouse, where a few people came to hear him. Later he worked with our books and tracts in another neighborhood. No striking success attended his efforts, but he felt he was in the path of duty, and pushed forward.

Presently his services were sought as a tent master by one of the older ministers. Afterward he went out by himself, and raised up a little company of believers, and then another. When the conference officials saw that he was able to produce results, they put him on a small salary. By another year he had been able, with the blessing of God, to bring a goodly number of people into the truth, and Elder George I. Butler, who happened to attend the camp-meeting in Wisconsin that year, advised the brethren to put him in as conference president. They did so, to the surprise of many, especially of the young man, who felt his unfitness to carry so large a responsibility. He was young in years, and looked younger. Elder White called him the "Boy President," and expressed grave doubts as to the wisdom of the choice.

But with the Lord's blessing the work in Wisconsin went forward, and the "Boy President" was re-elected the next year by the advice of Elder White, and went on with his work. Later he was asked to carry still heavier burdens, being first sent to Europe, where he had charge of the growing work in the three Scandinavian countries, and then called, in 1888, to the presidency of the General Conference.

While he never realized his ideal in the way of an education, he did manage to take some studies at a Seventh Day Baptist Academy in Milton Junction, and later spent a year at Battle Creek College. He never ceased to regret the meager cultural opportunities of his early life, and his own children found him careful in other directions; but always a liberal buyer of good books.

If there is any lesson to be learned from this life story, it is that a young man with few natural advantages can do what he really wants to do, and can make headway against a good many obstacles. If you know where you want to go, and keep going in that direction, it is surprising how sure you are to get there.

M. E. OLSEN.

"CONSIDER the postage stamp, my son; its usefulness consists in its ability to stick to one thing until it gets there."

Devotional Meeting for September 19

Senior

Topic: "Thy Will Be Done."

1. Opening Song.
2. Leader's Remarks.
3. Bible Study.
4. Talk: "What Are We Seeking?"
5. Reading: "Thrift, What Is It?"
6. Talk: "In Debt and Out."
7. Talk: "Spending."
8. Responses: "Everyday Problems."
9. Closing Song and Prayer.

Junior

Topic: "Spending for Jesus."

1. Opening Exercises.
2. Leader's Talk: "Unused Capital."
3. Recitation: "The Waster."
4. Talk: "Saving Time."
5. Recitation: "Minutes."
6. Talk: "Saving Money."
7. Superintendent's Talk: "How to Spend."
8. Symposium: "What I Would Do."
9. Closing Song and Prayer.

Notes to Leaders

This program, another of the devotional series that we have been taking up throughout the year, deals with the Christian's relations to money; not so much with the duty of giving and supporting the church (this phase will be emphasized in a later program), as the Christian's attitude toward the accumulation of wealth, and the relationship of income to outgo. We wish to make prominent the real values of life as related to worldly possessions.

To the boy and girl who as yet are not meeting the problems of life in earning a livelihood, the purpose of the program should be to impress upon their minds the value of the opportunities that are theirs. Time is money. Spending money, when judiciously used, may become the basis of a financial start in life. Saving the pennies is not stinginess. Find out how many of the Juniors are given a regular allowance, and ask several to keep an account for a week. Of course, the Junior superintendent may not use the information gained in such a way as to give any embarrassment, but, using the figures submitted, estimate the amount spent for candy, pleasure, etc., for a year, the amount invested in good investments, and the amount given to a worthy cause.

Money is something which claims the attention of all of us. There are few but wish for more than their regular income. Attract attention to your meeting by displaying a large dollar sign on your poster. "What are you worth?" "Are you a financial success?" These, and similar questions are in keeping for this type of program.

Note to College Leaders

To the college student just entering upon life's relationships, the question of support plays an important part in the choice of a life-work. That each and every college Missionary Volunteer may have a true conception of the value of money, not for its own sake but for what it may do for a suffering world is a worth-while purpose for a college program. Study the material given in the following notes, then shape it according to the talent available. Expect more original work and preparation. For instance: "Economic conditions of the world during the last days," may be presented as a Bible study and linked up with present-day conditions. Another vital question, such as, "Should a worker save money?" or "Should a worker own property?" may be presented as a study from the spirit of prophecy. The relation of a business talent to the "cause" may be discussed. Give to the program the added thought of the place of money in the life of the consecrated and trained worker for God.

Senior Notes

2. *Leader's Remarks.*—In ancient days the Greek foot was supposed to be the length of the mythical hero Hercules' foot; as he was thought to be a very large man, the Greek unit measured 12.14 inches. In the Middle Ages, in Geneva the foot was 19.21 inches. On the other hand, in Pythia the foot was only 7.92 inches long, and in Sicily, it was but 8.75. Thus do standards vary. Have we any more accurate standard by which we measure happiness? Recently a young widow nearly went into hysterics when told that her deceased husband's wealth had been greatly overestimated, and that she, her mother, and sister must get along on eight thousand dollars a year. She said that she might "as well be dead as to have to pinch along that way." Most of us smile at the "hardships" of three women "pinching" along on \$8,000 a year, and yet if our happiness is measured by the things we can buy, our dismay would be just as great if our income were suddenly cut down half, and our standards of living are just as false as that of the widow. Do we measure the success of any one by the automobile he owns, or the house he lives in? Is a man a success if he never owns any property, and yet is giving real service to the world?

3. Bible Study.—

Purpose of acquiring wealth. Gen. 3: 19; Prov. 12: 11; 13: 11; 1 Thess. 4: 11, 12; Eph. 4: 28; 1 Tim. 5: 8.

Ability to get wealth given. Deut. 8: 17.

Spending money. Isa. 55: 2; Prov. 19: 17; Acts 20: 35; Luke 6: 38.

4. *Talk: "What Are We Seeking?"*—This article is taken from a book written by one of the world's greatest financial wizards of the day. Roger Babson is but laying down the principle enunciated by Jesus so long ago, that "a man's life consisteth not in the abundance of the things which he possesseth." Luke 12: 15. True happiness is found in being rich toward God. Verse 21. After presenting the thoughts of the article, set forth some of the aims for which the Christian should strive.

5. *Reading: "Thrift, What Is It?"*—God does require careful handling of the funds with which He intrusts us. These suggestions are sound, and should apply no matter how limited are the means at the Christian's disposal.

6. *Talk: "In Debt and Out."*—Base your talk on the article appearing in the Young People's department of the *Review and Herald* for July 16 and 25, 1925.

7. *Talk: "Spending."*—Make the material presented in the article but the basis of further study.

8. *Responses: "Everyday Problems."*—Pass out some of the following questions for informal response:

- a. In planning the outlay of life, what besides money is to be reckoned?
- b. What advantage is there in budgeting time?
- c. How do the objects on which money is spent reveal the true inwardness of the spender?
- d. For what did I spend my first money? How did it affect me?
- e. Should personal expenses increase in proportion to increase of income?
- f. What principles did Jesus lay down to guide outlay?
- g. Under what circumstances is debt justifiable?
- h. Distinguish between necessities and luxuries.
- i. What should be the dominating motive in spending?
- j. Has a Christian a right ever to indulge in luxury?

Junior Notes

2. *Leader's Talk: "Unused Capital."*—Use the article as an illustration. Keep in mind the purpose of your talk which is to show how many opportunities have been allowed to slip by. Give a practical turn, by suggesting some of the things which are in the possession of boys and girls that are truly valuable and yet often little appreciated. Some of these are, health, time, ability to study and memorize. (The Junior age is one which can memorize as no other age in life. It is a time for storing the mind with riches.) These and other assets are often little appreciated by Juniors. What are some of the riches you and your friends have?

4. *Talk: "Saving Time."*—Tell in your own words what the boys of the Southern States did by using some of their spare time. If time is worth so much to a few, what are we doing? Are we spending our leisure time wisely?

6. *Talk: "Saving Money."*—The purpose of this talk is to show the value of saving even small amounts. Some boys and girls think it shows stinginess if they do not treat their friends to candy or gum quite often. Esther Madison thought Emma stingy because she wouldn't spend five cents on candy when all the other girls were doing it. Soon after, however, Emma had a pair of new skates, which were her joy and pride. Esther and the other girls did not have the money to buy some like them. They either had to appeal to their parents or go without. And yet Emma had no more spending money than the other girls. She made what money she had, count. Of course, Emma wanted to be like the other girls, and she did invite them to her house one Sunday and gave them a royal good time, just to show them that she liked to do things for them; but she was saving for a purpose, and anything that is worth while is worth doing something hard for. Even the pennies which the boys and girls have are worth something. A thrifty Junior will see that he gets something that is equal to the money he spends. (Study the reading in the Senior program entitled, "Thrift, What Is It?" and see if you cannot draw some lessons from it.) One girl saved a part of her allowance each week from the time she was very young. When she was about twelve, she bought a very fine heifer. The calf became a valuable cow, and she learned to milk her and sold the milk. Gradually she increased her herd, always buying the very best. At eighteen she had a great many customers, and was hiring a man to run her milk wagon. At twenty, she had a large business and was well off. And it all started by saving her pennies when she was little. God expects boys and girls to spend wisely. Those that know Him, realize that money really comes from Him. With this thought in mind, we will think before we spend.

7. *Superintendent's Talk: "How to Spend."*—Study the article in the Young People's department of the *Review and Herald* for July 16 and 25, 1925,—*"In Debt and Out,"* and tell the story to the Juniors. Close with the thoughts presented in the Senior Notes under "Spending."

8. *Symposium: "What I Would Do."*—Ask a number of the Juniors to write out what they would do if handed a hundred dollars. The superintendent should read these before they are presented in the meeting, and select the most carefully thought out.

The Waster

WHEN dad went to school he chummed with Bill Brown,
Whose father was said to own half of the town;
Bill had an allowance he spent like the air,
While dad seldom had a lone nickel to spare.

When dad went to work at ten dollars a week,
Bill Brown owned a car that whizzed by like a streak;
While Bill as a spender attained the first rank,
Dad opened a modest account at the bank.

When dad by hard thrift a wee cottage had got,
Bill Brown owned a mansion, three cars, and a yacht;
Then Bill's father died — and with painful surprise
Bill found himself sunk in debt to his eyes!

He thought he could borrow, but no one would lend
To one who had always done nothing but spend;
He tried to get work, but all had distaste
For one who had always done nothing but waste.

So dad took him on, just to help 'round the shop,
And there he is yet and is likely to stop;
And though he draws only the smallest of pay,
He still finds his chances to throw it away.

You see, long before I have grown to a man,
I'm going to follow dad's sensible plan;
And whether or not wealth is coming to me,
I promise you one thing — no waster I'll be!

— Wallace Dunbar Vincent.

Thrift, What Is It?

THRIFT means good management, vigorous growth. Thrift is the best means of thriving.

Thrift means spending less than you earn, saving systematically. It does not mean that you should stop spending.

Thrift means securing interest on your savings. Money kept in hiding never earns anything. Put your money to work. You work for money; make it work for you.

Learn to know values: the value of your work; the value of the fruits of your labor. Investigate and study merchandise values. Know what you buy before you buy it. Read advertising. Get acquainted with brands and trade-marks, and their significance. Weigh expenditures. Put on your thinking-cap and keep it on.

The wise individual is he who so regulates his income and outgo that emergencies are provided for automatically. He knows the meaning of peace of mind, because he has money laid by. His chin is up, his step is brisk, he is master, not the slave, of circumstances.

To get ahead you must have a simple and definite plan. Hit-or-miss methods won't do.

Unused Capital

OUT at the gas plant in your town tons of soft coal are being put into huge fire-clay retorts and heated to a high temperature. During this process large quantities of gas pass off from the coal; this is purified and then stored in big tanks, ready for your use when you light the gas stove. The solid part of the coal remaining in the retorts is called coke, and this furnishes good fuel for your furnace.

But, in addition to these two chief products of gas manufacture each ton of coal which is heated in the retorts leaves behind about a hundred pounds of a black, sticky, strong-smelling substance, called coal tar. In past years thousands of tons of this coal tar were thrown away or burned up as a waste product. The only use known for it was for the production of pitch, and there was not enough demand for pitch to use up even a small fraction of the supply of coal tar.

But in the course of the last fifty years the wizardry of the chemist has worked wonders with this unpromising-looking coal tar. It sounds almost impossible, doesn't it? Yet it is true.

When coal tar is refined, about two thirds of its value is found to be pitch. When this is removed, the remaining one third is found to be a mixture of compounds which can be separated by the chemist into ten substances, called "crudes." In these ten crudes lies the magic of coal tar. It is from these ten crudes that modern chemists have compounded more than nine hundred separate dyes and dye colors, which furnish us with several thousand different shades and tints to be used in cotton, wool, or silk clothing, for wall papers, writing papers, and so on.

Scores of perfumes and flavors are also obtained from these coal-tar products. For example, phenol can be transformed into a substance called audepine, which is the perfume of hawthorn blossoms.

We have not space here to tell of the hundreds of useful and interesting products of coal tar. As a single example to show the wide range of uses these products cover, we may mention picric acid. This substance is a deadly high explosive, and was much used in the World War. But it is also found to have a peaceful mission, for it proves to be an excellent antiseptic for healing infected wounds. In addition to these two uses it is a dye stuff producing a bright yellow color which will not fade.—B. W. Elsom, in *Junior Christian Endeavor World*.

Minutes

"We are but minutes — little things,
Each one furnished with sixty wings,
With which we fly on our unseen track,
And not a minute ever comes back.

"We are but minutes — use us well,
For our use you must one day tell.
Who uses minutes has hours to use;
Who loses minutes, years must lose."

What Are We Seeking?

PEOPLE are continually striving for more money, more land, more attention, and more ease. Only a few are really satisfied with what they have of these things. Only a few see the shallowness of it all and realize that these things are merely the ship and not the port.

Two ideas seem certainly true:

1. Most people are seeking material things merely because others are also seeking them, and therefore are blindly following the crowd. They have in mind no goal or port toward which they are sailing.

2. A few people are seeking these things — money, land, attention, or ease — not for themselves, but because they believe that these things will give them that "something" which they really desire.

Let no one be fooled by thinking that these truths apply only to the rich and well-to-do. Most wage-workers are as greedy for money as is any employer. . . .

Every man or woman who has secured money, attention, and other material things knows only too well that they are mere empty shells. As a ship is of use only for reaching a port, so these material things are of use only if they do give us that "something else" which truly successful people really enjoy.

I was once traveling over the unsettled portions of Florida, seeking a good location for a certain industry. The requisites were a railroad junction, good high land, and a few honest people. Therefore, I visited every railroad junction in central Florida. It was soon evident that nothing could be told by the railroad name of the station. "Pleasant View" was found to be in a swamp; "Greenfield" was found to be a sand bank; "Orangeland" was in a district which constantly had frosts. Several railroad junctions visited had only a sign corresponding with the name on the time-table without a living soul within miles.

It is the same with life. One cannot judge a person by the clothes he wears. Because one appears to have wealth, it is no proof he is wealthy, and because he is wealthy, is no reason he is happy. "All that glitters is not gold," is an old but very true saying.

It would be wrong to deny that money is to be desired. But money is merely a ship which helps take one from one port to another. Moreover, statistics teach most clearly that money is not the only ship which will bring one to the most desired port or happiness. The great danger is that so many have become so entangled with the ship that they have been unable to free themselves from it. They board the ship of "Business" or "Profession" with the purpose of using it merely as a means of rendering service, knowing that real joy comes only through such service. However, they become so entangled with loans, contracts, engagements, and the like that they never reach the port for which they started, or else cannot disembark when they do finally reach the port. . . .

One day at Mountain Lake, Fla., I met James H. Douglas, of the Quaker Oats Company. Said he:

"I have just seen a most interesting sight. Alongside of the road yonder is a great dead snake; half into his mouth is a dead rabbit. He apparently attempted to swallow the rabbit, but the rabbit was too much for him. He has actually choked to death, and there he lies at the side of the road dead with the rabbit half in his mouth and half hanging out."

A thought came to both of us at the same time. We both thought of how many men have lost out by attempting to do too much. One of the fundamentals of success is to know when to stop developing power and when to stop building up fame.—*Roger Babson, in "What Is Success?"*

Spending

Giving and saving regulate spending. The amount available for living expenses will depend, likewise, upon whether or not a definite portion is religiously set aside to be administered in giving, expecting no return; also upon what is being saved, by compulsory payments or otherwise. Here, for instance, are two brothers each receiving \$4,000 a year and similarly situated in other respects. One, with the best of intentions as to giving what he can spare, scales his living expenses with reference to his entire income, and at the end of the year finds it practically all expended. The other determines to dedicate one eighth of his income to be given away, and by careful economy finds that he has been able to save more out of four fifths of his salary than his brother saves out of the whole. His whole plan of expenditure proceeds upon the basis, not of \$4,000 a year, but of \$3,500. Thus while his Benevolence Fund is always ready to meet every legitimate claim, it pays for itself by acting as an automatic check upon those other channels through which so much money goes to waste.

The portion to be given should be fixed first of all; living expenses should then be regulated accordingly. And out of the balance savings should be laid aside and giving increased as God makes it possible.

"The first expenditure of all should be that which sanctifies the rest—that which is not for self or flesh or earth or time, but for the Lord, for gratitude, for the training of the soul, for store in heaven. Our own morsel will be sweeter and more wholesome, too, when the due acknowledgment has been first laid with a hountiful hand and a thankful heart on the altar of the Saviour. 'Ye shall eat neither bread, nor parched corn, nor green ears, until the selfsame day that ye have brought an offering unto your God.' Lev. 23: 14. This was the spirit of the first fruits."

"William Carey gave out of his salary of fifteen hundred rupees (\$500) a month all but fifty rupees, on which he lived." . . . But William Carey did not always have an income of \$7,500 a year, as he did in the latter part of his life when serving the East India Company as Professor of Sanskrit in Fort William College, Calcutta. When he was a cobbler and afterward a humble preacher, in England, earning only £100 a year (the equivalent of 1,500 rupees a year, instead of 1,500 rupees a month), he gave away half of it. Is it not safe to conclude that, had he received only 51 rupees a month, he would have managed to give away at least one tenth of it? And undoubtedly he would have found, what so many others have discovered who have taken God at His word, that, after first of all dedicating a portion to the Lord, he could better afford to live and to live better on the remainder than by using the whole for his own living.—*David McConaughy, in "Money the Acid Test."*

Saving Time

ONE December day, not many years ago, a fourteen-year-old boy stood on the rude wooden platform of the railroad station at Banks, Ala. He looked excited, and a little awed, for men, women, and children had come to see him off. And when the train pulled in, the boys hurrahed, and the men shook hands with him and wished him a successful trip. His father waved his hat from his seat in the farm wagon and turned the horse toward home.

This boy was a Corn Club prize winner, and was taking the most eventful trip in his life. He was going to Washington to see the Capitol of the nation, and also to call on the Secretary of Agriculture and the President. When he reached Washington, he was met by a government official and taken to a big hotel, with elevators, soft carpets, and a dining-room with hundreds of tables. At the hotel his guide introduced him to ten other boys of about his age, who also had come from distant towns.

These eleven boys spent seven busy days sight-seeing in and about Washington. They had a trip down the Potomac to Mount Vernon; they were shown the government buildings and other objects of interest. They were received at the White House by the President, and were given special cards of admission to the Senate and the House of Representatives. When they visited Congress, they were introduced to the Senators and Representatives from their own States, who talked with them as if they were grown men. . . .

The fact that eleven country boys, instead of spending their spare time idly, had used it to raise an acre of corn, is not in itself wonderful. But in addition to the eleven prize winners who visited Washington, 46,225 other boys also raised an acre of corn each. This means that in one year the Southern States, through these boys, raised nearly 50,000 more acres of corn than ever before. Counting 150 bushels to an acre, and \$1 the net price per bushel, the value of the boys' corn crop was about \$7,000,000. It is no wonder, then, that Congressmen were interested in boys who could actually earn millions of dollars a year in spare time.—*Pritchard and Turkington, in "Stories of Thrift for Young Americans."*

Devotional Meeting for September 26

Senior and Junior

Topic: "Missionary Volunteers in Africa."

1. Mission Song Service.
2. Reading: "Greetings From Missionary Volunteers in Africa."
3. Talk: "Missionary Volunteer Work, How It Started."
4. Reading: "To the Juniors."
5. Symposium: "Missionary Volunteers of Africa."
 - a. Different Races.
 - b. A Missionary Volunteer Report.
 - c. Native Missionary Volunteer Work.
 - d. A Native Missionary Volunteer Meeting.
 - e. A Missionary Volunteer Worker.
 - f. Some Missionary Volunteer Problems.
6. Reading: "A Letter From a Missionary Volunteer of Africa."
7. Close with prayer for our work in Africa.

Notes to Leaders

Have a lively song service. Choose songs that will be in keeping with a mission service. For the Junior meeting, if possible, obtain a Junior Service Notebook such as was used on the camp-ground, and sing the Volunteer song found on the inside of the back cover.

In your announcements of this meeting make the words "Missionary Volunteers" prominent. An outline map of Africa with the letters, "M. V." would make a good poster. Have the meeting announced in church as a message straight from the Missionary Volunteers of Africa to the Missionary Volunteers of America.

It may not be wise to hold the Senior and Junior meetings together; but in case they are, the Junior superintendent in counsel with the program committee should select from the material given, that which will be of especial interest to the Juniors.

NOTE.—The Missionaries of Africa have responded so nobly in furnishing material for these programs that there has not been space to print all the good things that have arrived. Especially is this true of this program, and so we are placing in the *Instructor* some supplementary material. Watch the *Instructor* during this month, and use it in your program.

Note to College Leaders

Why not ask your foreign mission band to take charge of this program? Especially are you fortunate should you have a student who has been in the mission fields of Africa. The purpose of these programs is to acquaint young people with conditions as they are in the field. Emphasize the adaptation which is necessary in carrying the home plans of work into the fields abroad, and deal with the material given from the angle of conditions of work which the young people will meet when they are actually in the field.

Greetings From Missionary Volunteers in Africa

It gives the Volunteers of Africa a great deal of pleasure to know that 25,000 Missionary Volunteers are studying the needs of this great continent during 1925, and as you turn your attention to the Missionary Volunteer work, the Volunteers of this division send their greetings to fellow members throughout the world.

Missionary Volunteer Work and How It Started in Africa

MISSIONARY VOLUNTEER work began on our South African missions long before any societies were organized. Every Sabbath afternoon the students on our stations went out in companies to the near-by villages, to sing hymns, pray, and preach to the people. They wrote missionary letters, and gave Bible readings whenever opportunity offered. Upon their return from vacations they usually brought good reports of active missionary work done in their home kraals, and among the strangers they had met along the road. This missionary activity was the outcome of the message they had received, and the training given them by the missionaries.

Missionary Volunteer Societies began to organize about the year 1918, and some of the most active of the workers were chosen as leaders to direct the activities of the members along the most fruitful lines. Some of these are, missionary visits, giving Bible readings, letters written, showing hospitality to strangers, etc. The members are shown the importance of making known to all that they are constrained to do this work by and through the love of Christ, and that such a statement will usually open the way for a missionary talk or a Bible study.

These activities create quite an interest in the surrounding villages, even though results are not seen at the time. We have reports of evangelistic work done by our native evangelists which have resulted in dozens, and in some cases in hundreds of conversions after just a few weeks' preaching. As an individual case, I think of Nata, one of our Solusi students. He used to go regularly every Sabbath to some villages about eight miles from the mission, and there he held services with the people, and helped them in every way possible. After a few months he had about thirty members in his class for baptism, and also had quite an interest in other lines, including a competition in cleanliness between certain villages in which he held meetings. He is doing a splendid work. These excellent results are made possible solely through the work done by our loyal Missionary Volunteer and home missionary society members, and may the Lord continue to bless them in their good work.

To the Juniors

Now, I presume you will wish to know what kind of Juniors we have here in Africa. Well, we have several kinds. We have white children in our societies, we have colored children, and we have black children. However, they do not all attend the same society. Racial hatred is so great among the different races of people, that it is not wise to meet in the same place to worship, though the white children are very anxious to see the colored and black children saved in the kingdom. The white children in this country must learn to speak two languages. They speak the Dutch and the English. The Dutch children are not always able to read the Reading Course books. And when they hold their meetings, the leader must talk in Dutch.

I presume you are wondering if we have society meetings like you have at home. Our societies are conducted very much the same as yours. There is the leader and the secretary, and sometimes a program committee, made up of the church school teacher, or leader, the secretary, and some of the older children. The programs consist of recitations, readings, and talks. Our

boys and girls do a great deal of missionary work. They take bouquets to the hospitals for the sick, they distribute tracts and papers, they pass out announcements for the public meetings, and do Christian help work.

What I have been telling you about thus far is with reference to the white children. Most of our Junior societies are composed of black children. We have many mission schools all over this great country. The black children come from little mud huts, with a shirt on or sometimes just with a cloth wrapped around their bodies, to attend our mission schools. They learn to read and write their own strange native language. Many of them do not understand a word of English. They, of course, study the Bible, and when they are old enough they are baptized as Christians. In most of these mission schools we have Junior societies, and the teacher is the leader. These boys and girls do missionary work in their simple way the same as our European children. The boys and girls on one of our mission farms went out to watch the wild pigs and keep them off the crops so that they would not destroy the corn. They reported this as Christian help work. These native boys and girls grow up to become teachers and preachers in connection with our work. When they are old enough to attend the training school, they join the Senior Missionary Volunteer Society.

You might be interested to know how the Junior meetings are held at the native camp-meetings. I will tell you of my visit to Musofu. We got off the train away out in the jungle of Northern Rhodesia. (Point this out on a map.) Our Missionary was waiting with some boys and bicycles. The native boys put our baggage on their heads and carried the suitcases to the mission. We rode the bicycles. It is twenty-two miles out to the mission station. We rode until about sunset along the narrow footpaths through the dense forest. After eating our supper on the roadside, we had ten more miles to travel in the darkness. It was a very dangerous ride, because we traveled through a country where there are lions, leopards, and many other wild animals. We reached the mission at about ten o'clock. The next day the camp-meeting began. The people had come in from the kraals for many miles around the mission. The older people held their meetings in the church, but when the four o'clock meeting for the Juniors was held, there was no house in which to hold this service, so Mrs. Wheeler had the children gather in the shade of a large tree. They sat down in a circle while I talked to them for several minutes. After that, they repeated their verses and sang.

The Juniors among the native people have very few conveniences and privileges. They are scantily clothed, they sleep on the floor with just a mat under them and a thin cloth or cheap cotton blanket over them. About all they have to eat is corn meal stirred into boiling water. They work very hard, since the older people think that all the girls and boys are good for is to herd the cattle, carry wood and water, work on the farm, and do the other work that needs to be done. I hope you Juniors will remember these native boys and girls, giving your pennies to help support the missions among them, and joining the white Juniors of South Africa in every way you can to uplift these native black children. T. M. FRENCH.

Symposium: Missionary Volunteers of Africa

a. Different Races.—The Missionary Volunteer work is varied in this division, since there is such diversity of races and nationalities. In the South African Union there are the English and the Dutch young people, who compose our European or white population. Then we have the colored people, who comprise about one third of the population of the Cape Colony. These colored people are a mixture of the white race, East Indian, Malay, and the St. Helena. Then there are the native peoples, who vary in degrees of education and civilization. Our Missionary Volunteer work is carried on among these various races and nationalities.

The European young people composed of the English and the Dutch, follow the regular plans of the Missionary Volunteer Department. The societies are organized in the same way as they are in the homeland. The young people pursue the Departmental Reading Courses, the Bible Year, and keep the Morning Watch. Last year several finished the Standard of Attainment Course and received their certificates.

b. A Missionary Volunteer Report.—The South African young people are very active in missionary work. Perhaps it may be interesting to know what the young people did during the fourth quarter of 1924. They made 489 missionary visits, gave 95 Bible readings, obtained four signers to the Temperance Pledge, did 2,124 hours of Christian help work, gave 167 treatments, provided \$13 worth of food, gave away 165 articles of clothing and 313 bouquets, obtained 30 subscriptions to periodicals, distributed 3,312 papers, lent 201 books, gave away 2,695 tracts, distributed 6,090 announcements, gave 547 Scripture cards, wrote 113 missionary letters, gave \$37 to Foreign Missions, and collected \$37.50 Harvest Ingathering funds. You can see by this report that the young people of South Africa are keeping pace with other Missionary Volunteers.

c. Native Missionary Volunteer Work.—But when we come to the native populations, we find much greater difficulty in following our Missionary Volunteer plans. While some of the native young people have the entire Bible in their language, still they are not able to read the Bible through each year, because of being slow readers. It has been necessary to select portions for these young people to read. The Reading Courses, of course, do not fit these people. They have very little literature in their language. However, our native young people are very enthusiastic in the lines of work that they are able to carry.

It was my privilege to visit one of the best native societies of the union, which is being carried on at Butterworth in connection with our union native training school. The young people gave some excellent Bible studies, and on the whole rendered an interesting program. The members do missionary work in the native kraals, or villages, around Butterworth. However, we find a large work being conducted along Missionary Volunteer lines in such fields as Nyasaland. I think the largest Missionary Volunteer meeting I have ever attended was at Malamula. Over one thousand members gathered together one Sabbath afternoon to hear the Missionary Volunteer program rendered. Mrs. Pearson is the European adviser to these young people. She had assisted them in arranging an excellent program, which consisted largely of sermonettes and Bible studies on various points of our faith. It was inspiring to look over this vast congregation of young people as they assembled under the large eucalyptus trees for their open-air meeting, and to realize that they had been so lately gathered out of heathen darkness through the efforts of missionaries, supported by our people in the homeland. It is interesting to know that our Missionary Volunteers had a leading part in the support of the work at Malamula in its beginning. I remember distinctly when I was leader of the College View Society in 1907, that the young people there at that time were paying the salary of Prof. Joel Rogers, superintendent of this station. The Volunteers little realize how much will result from the efforts they are able to put forth in behalf of mission fields.

d. A Native Missionary Volunteer Meeting.—January 31, being the last Sabbath of the school term, we decided to have a special meeting for the young people on that date. An invitation to attend was sent to all the hill schools. About nine o'clock that morning, in every direction we looked, we could see companies of people making their way for the mission. By the time the meeting began, there were 728 gathered together, another fifty arriving later. A great number of these people had come from eight to twelve miles. Each school present took a part in the meeting, and everything was very ably carried out. A call for offerings was made by the young people's leader for this district and nearly every one responded, it amounting in cash to £2 5s. 7d. (\$11.25). This was indeed good, considering that the average native up here earns but six shillings (\$1.50) a month. I am sure that each young person that attended the meeting that day, returned home with the resolution to do a mightier work in the future, and we ask that our fellow members would remember us in their prayers.

e. A Missionary Volunteer Worker.—It might be interesting to know that one of the Missionary Volunteers of Nyasaland has been instrumental in beginning our work in the large compounds of Elizabethville, Belgian Congo. James was called from Nyasaland to help open the work in this field. He began working for the natives in the compounds by preaching and holding Bible studies. His work has been greatly blessed. It

was interesting to hear the stories told at the annual camp-meeting at Elizabethville, by those who had been brought into the truth by him, of how they had been saved from drunkenness, gambling, and immorality. Several of these young people have left their secular work and have entered our schools, preparatory to going out as outschool teachers in the Congo.

f. Some Missionary Volunteer Problems.—Our Missionary Volunteer work among the natives of Central Africa is in its infancy. Many difficult problems must be solved. It is difficult to know how to report such work as is done by the boys on the Inyazura Mission. They had been keeping the wild pigs off the farm as Christian help work. Professor Flaiz raised the question as to how this missionary work would be reported. The boys are unable to keep account of the hours. Their only way of reckoning time is by pointing to the sun. They estimate that they will finish a certain task by the time the sun is in a certain position. They have no conception of hours. Though we find difficulty in reporting the missionary work among the natives, yet these dark-skinned Volunteers are very anxious to do their part in this great Missionary Volunteer movement, with its watchword, "The advent message to all the world in this generation." T. M. FRENCH.

A Letter From a Missionary Volunteer of Africa

As you know, when you left Solusi Mission, I was a leader of the Missionary Volunteer Society, so now I thought you might be glad if I write you some of my experiences.

One of our members, Bujike, left the mission while you were here. At his home kraal he has been holding meetings. The result was that many gave themselves to God and now we have good school there as the results of Missionary Volunteer work.

Few months ago my stepmother in the Malungwane district sent me a nice new native mat. I thought I must give this away as a missionary present, so I sent it to Mrs. J. Wightman, the wife of the market master in Bulawayo, with a note asking her to receive the gift. She did receive it, and I got a very good letter from her thanking me very much. She further told me how hard things are getting in the world, and she said the only hope is in the God I am serving. I was surprised, specially as the letter is from the person of wealth. This lady very well knows that I am Sabbath keeper and she will have to think about what the Sabbath truth is doing for us natives.

One day I took a missionary visit to a kraal where lived the younger son of the late King Lobengula of the Matebele people. The next morning the prince and his brother and nephews spanned their wagon going to the field to harvest the mealies. I went with them. Coming to the field, they outspanned and began to work and thinking I am like the teachers of the other church, they cut me some native sugar cane and some mealies (which some of it was still green), and a place in the shade so I can eat and lay down to have rest while they work. I thought this was a good chance to do a missionary work and show the prince that I am belonging to the church that make natives fear not the work. I started to work as I used to work in the mission fields. I work till all were tired and went to sit in the shade. The next day we went back to the field. After working some, I saw a man coming with a big sheep, and he then killed it and cook it nicely and the prince called us to the feast. Oh! how sorry he was to find out I don't use flesh meats. He said that he got this sheep to be killed especially for my sake. How kind this man was to me.

The third day the prince's sister killed an ox, and called the people to come and help her to make a fence, and I went too. I knew something about making fence as I used to make a native fence around my garden. I did all my best in making the fence of the prince's sister, till an old native man exclaimed, "This boy has not come only to teach us only to read, but to make fences as well." The results of this missionary visit was that the prince's brother and mother accepted the Sabbath truth.

Another group of our Missionary Volunteers went and harvested a chief's field, and they worked so hard that the chief made them a good feast and called for our school, and now we have a good school at his kraal.

The Missionary Volunteer work is opening many hearts and doors to the gospel work. ISAAC XIBA.