

The Church Officers' Gazette

VOL. II

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No. 8

Lessons to Be Used by Church Elders

Lesson 5

HYMN.
Responsive Reading: Isaiah 40.
Prayers.
Announcements.
Hymn.

Lesson

Prepare to Meet Thy God

Character of God { Heb. 12: 28, 29
Isa. 44: 24-26
Deut. 4: 23, 24

God Knows All Things { Eccl. 12: 13, 14
Matt. 12: 36
Ps. 139: 1-4

Where Cleansing Is Found { Zech. 13: 1
Ps. 103: 12-14
Rom. 5: 16-19

Social meeting
Make this lesson a Bible study. Call on different members to read and give the meaning of the text read.

Lesson 6

Hymn.
Announcements.
Responsive Reading: 1 Corinthians 15.
Prayers.

Lesson

The Resurrection of the Dead

The Promise { Hosea 13: 14
1 Cor. 15: 21, 22
John 5: 25-29
Dan. 12: 2; 13

Resurrection. Hope of Church { Job 19: 25
Isa. 26: 19
Jer. 31: 15, 16
Phil. 3: 7-14

Speak of death, its awfulness, the sorrow it brings. Contrast with the hope of the resurrection.

Social meeting.
Song.

I. H. EVANS.

The Church a Family

THE church on earth, in which its officers are "shepherds" and "overseers" caring for the flock, is only one branch of God's great "household" of the Lord's family. We read from the pen of Sister White, "God made the earth to enlarge heaven; he desired a larger family."—*Signs of the Times*, Dec. 25, 1901.

The church of God on earth and the heavenly host, being one family, are thus spoken of by the apostle Paul: "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3: 14-21.

What a family is this, angels of God, and mortals on earth, joined in the warfare against the world, the flesh, and wicked spirits in high places. Why not be of good courage, with such associates in the battle against sin? Of the earthly branch of this family we read: "Enfeebled and defective, needing constantly to be warned and counseled, the church is nevertheless the object of Christ's supreme regard. He

is making experiments of grace on human hearts, and is effecting such transformations of character that angels are amazed, and express their joy in songs of praise. They rejoice to think that sinful, erring human beings can be so transformed."—"Testimonies for the Church," Vol. VII, page 16.

Again we read: "Nothing is apparently more helpless, yet really more invincible, than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such a one, rather than allow him to be overcome."—*Id.*, page 17. Still further: "Nothing else in this world is so dear to God as his church. Nothing is guarded by him with such jealous care. Nothing so offends God as an act that injures the influence of those who are doing his service. He will call to account all who aid Satan in his work of criticizing and discouraging."—*Id.*, Vol. VI, page 42.

Of the connection of the heavenly family with the earthly we read: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" (Heb. 1: 14); and, "The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34: 7). This fear is what the apostle called "reverence and godly fear." Heb. 12: 28. Of this fear we read: "God does not bid you fear that he will fail to fulfill his promises, that his patience will weary, or his compassion be found wanting. Fear lest your will shall not be held in subjection to Christ's will, lest your hereditary and cultivated traits of character shall control your life."—"Christ's Object Lessons," page 161.

Looking at the church on earth as a part of the heavenly family, the same tender regard is due to the angel branch as is seen in a loving, well-regulated earthly family. Of earthly families we read: "The happiness of families and of churches depends upon home influence. The world is not so much in need of great minds as of good men and women who are a blessing in their homes."—E. G. W., in *Present Truth* (England), Aug. 14, 1902.

Family associates are "heirs together of the grace of life." 1 Peter 3: 7. Of the heavenly family we are told, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven." Matt. 18: 10. To the "church in the wilderness" the Lord said: "Behold, I send an Angel before thee, to keep thee in the way. . . . Beware of him, and obey his voice, provoke him not." Ex. 23: 20, 21.

"O that we could all realize the nearness of heaven to earth! When the earth-born children know it not, they have angels of light as their companions. A silent witness guards every soul that lives, seeking to draw that soul to Christ. As long as there is hope, until men resist the Holy Spirit to their eternal ruin, they are guarded by heavenly intelligences. Let us all bear in mind that in every assembly of the saints below are angels of God, listening to the testimonies, songs, and prayers."—"Testimonies for the Church," Vol. VI, pages 366, 367.

The earthly branch of the church is "a spectacle [theater, margin] unto the world [worlds unfallen."—E. G. W., in *Review*, July 7, 1903], and to angels, and to men." 1 Cor. 4: 9. Of the angels' attitude toward the work we read: "With almost impatient eagerness the angels wait for our cooperation; for man must be the channel to communicate with man. And when we give ourselves to Christ in whole-hearted devotion, angels rejoice that they may speak through our voices to reveal God's love."—"The Desire of Ages," chap. 30, last par.

Mankind become members of this heavenly family by being "born again" (John 3: 3), and by "adoption" (Rom. 8: 15). On penitently receiving Christ, we obtain the "priv-

ilege, right, and power to become the sons of God." John 1:12, with margin. Those thus entering into covenant with the Lord are spoken of as "the household of faith." Gal. 6:10.

Of the association and privileges of these we read in Christ's prayer for his people on earth, "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17:20, 21. Of such a state of harmony the psalmist wrote, "Behold, how good and how pleasant it is for brethren to dwell together in unity." Ps. 133:1. To arrive at such a state the apostle advised, "Walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3. "We, . . . speaking the truth in love, may grow up into him in all things, which is the head, even Christ." Verses 14, 15. It is no marvel that the apostle spoke of the officers in the church as engaged in "the high calling of God in Christ Jesus" (Phil. 3:14), and "laborers together with God" (1 Cor. 3:9).

Those appointed to office in the various departments of church work, may, if they understand their high privilege, be continually receiving showers of divine grace for this reason. "The Bible shows us God in his high and holy place, not in a state of inactivity, not in silence and solitude, but surrounded by ten thousand times ten thousand and thousands of thousands of holy intelligences, all waiting to do his will. Through channels which we cannot discern, he is in active communication with every part of his dominion. But it is in this speck of a world, in the souls that he gave his only begotten Son to save, that his interest and the interest of all heaven is centered. God is bending from his throne to hear the cry of the oppressed. To every sincere prayer he answers, 'Here am I.'—"*The Desire of Ages*," page 356, large edition. Availing ourselves of such divine aid, our labors are "not in vain in the Lord." 1 Cor. 15:58.

J. N. LOUGHBOROUGH.

How Our Local Church Officers Can Help the Colporteur Work

ALL departments of our work must necessarily be nourished and cared for by the local church; hence it is the duty of the church officers to see that the various departments are impartially and equally fostered. Very definite instruction has been given to us as a people concerning the colporteur work.

We are told that in 1880 a Testimony came to our brethren, instructing them that if they would prepare literature in subscription book form, well illustrated, and sell it from door to door, they would have success from the first. This counsel was acted upon in 1882, a 5,000 edition of "Daniel and the Revelation" being issued in subscription book form. Geo. A. King agreed to take 500 copies, the Michigan Tract Society furnishing the Review and Herald the necessary money to bring out the edition.

The first ten years following, our literature sales leaped to \$3,350,000, whereas the ten years just preceding 1882 the total sales of literature were only \$278,000, thus evidencing the source of the counsel.

Again, in 1902, when our sales had dropped down to \$430,000, the following counsel came from the same source:—

"I have been instructed that the canvassing work is to be revived, and that it is to be carried forward with increasing success. It is the Lord's work, and a blessing will attend those who engage in it with earnestness and diligence. The larger books, 'Patriarchs and Prophets,' 'Great Controversy,' and 'The Desire of Ages,' should be sold everywhere. These books contain the truth for this time,—truth that is to be proclaimed in all parts of the world. Nothing is to hinder their sale."

The history of our publishing work from that date is familiar to all. Each year has shown advancement until 1914, when our literature sales reached the enormous sum of over \$2,000,000.

In the same communication last quoted are these words: "Many more of our larger subscription books might have been sold if church members had been awake to the importance of the truths these books contain, and had realized their responsibility to circulate them."

Again we read: "God has ordained the canvassing work as a means of presenting before the people the light contained in our books. This is the very work the Lord desires his people to do at this time." Much might be quoted from the Testimonies concerning this important work.

Church officers should see that this matter is properly presented to the church from time to time. This work should never be spoken of slightly or in a belittling way. Our people should be taught the sacredness, the dignity, of this work when properly conducted. Interesting reports appearing in our papers could be presented to the church from time to time with good effect. Nothing inspires our churches more than experiences coming from our colporteurs. Our church officers can do much to help this work by advising and counseling with those in the church who may be fitted to do successful colporteur work. I well remember when, more than a quarter of a century ago, I was counseled by the president of the conference to leave the farm and enter the canvassing work. I was advised by the church elder to the contrary, he urging that I would probably fail and would not be able to support my family. And when his opposition failed to keep me from entering the work, the elder said that if I starved I could not blame him.

Our church officers can do much to build up confidence in this work among the church members by asking that the colporteurs be remembered in their prayers around their home altars and on special occasions, such as prayer meetings and on the Sabbath. It is a source of great encouragement to men who are giving their lives to this work, when visiting our churches to be welcomed by our church officers and given time to present the work before the church. Often a home can be provided for colporteurs working the country adjoining our churches. Some of our churches have done a noble work by encouraging some of their number to work, and helping them by offering a home to their families or assisting them in other ways, thus having from one to half a dozen self-supporting workers in the field as their representatives. Every church could in this way provide one or more workers.

These are a few of the ways that our local church officers can help the colporteur work, and in doing so they will no doubt add stars to their crowns when the final reckoning day comes.

W. W. EASTMAN.

"Songs of Zion"

A NEW songbook has been prepared for use in tent meetings and other public gatherings. Its name is "Songs of Zion." It contains 192 songs, some of which are our old favorites. There are also some others which are not in either "Hymns and Tunes" or "Christ in Song," but which are suitable for special music in connection with church and young peoples' meetings. Songs may be used to soften and inspire hearts, when they are sung with the spirit and understanding, so plans should be laid to introduce a special song whenever it is thought it would be helpful. Nothing in our meetings should be done for effect, but all for the purpose of drawing people nearer to the dear Lord, who has done so much for them.

The book sells for 15 cents in the paper binding, and 30 cents in the cloth. The paper binding has a firm cardboard cover, so arranged that it will not crack or break away from the book.

The Object of Educational Day

THE great object of Educational Day is to inspire our young people with a determination to go to one of our schools to prepare themselves for greater efficiency in the cause of God. We therefore urge all elders and leaders to keep this aim before the youth, and in every way to help them to reach it.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 28)

OPENING Song: "Hymns and Tunes," No. 817; "Christ in Song," No. 906.

Prayer.

Song: "Hymns and Tunes," No. 1334; "Christ in Song," No. 877.

Reading: "A Brief History of the *Review*."

Reading: "A Word in Behalf of the *Review and Herald*."

Reading: "Our Able Minister."

Reading: "A Faithful and Definite Helper."

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 805; "Christ in Song," No. 843.

Benediction.

NOTE.—This program is on an important subject. We are not urging our people to subscribe for the *Review* merely to build up the circulation of a paper. The *Review* stands as a watchman on the hilltop, as a sentinel on the battle front. Its editors and other leaders in the cause of God are always on the watch for movements of every kind that in any way affect this message; and through the *Review* these are brought before our people, who have neither time nor opportunity to look out for all of them for themselves. In this way vital information is continually being placed before our people, which enables them rightly to relate themselves to the progress of the message. The Saviour said, "And what I say unto you I say unto all, WATCH." We are to watch for the return of the Master, and those things which we must watch for are the progress of the message and the fulfillment of the prophecies. Through the pages of the *Review* we are kept in touch with both of these. It is because of these things that we urge our elders and leaders to enter heartily into the campaign to place the *Review* in every family, that the members may receive from it the help it can give.

Be sure to select good readers for the articles. It would help to impress the points if the presiding elder would ask a few questions at the close of each reading. It might be well to sing a stanza or two of some familiar hymn after the second reading, to give a little change of position and rest. It will be well to strike while the iron is hot, and call for all who wish to subscribe for the *Review* to rise or to hold up their hands, while the missionary secretary takes their names. Later, definite arrangements can be made with these persons. Afterwards all who have not subscribed should be visited, and efforts be made to interest them in the paper and to find ways of obtaining it, if they are short of money.

A Brief History of the "Review"

THE *Review* came to this denomination through special instruction given in vision. In July, 1849, Elder James White, in obedience to a personal Testimony given in June of the same year, began to publish a two-column, eight-page paper, five by eight and one-half inches in size, which was named *The Present Truth*. The first three numbers of this paper, bearing dates of July, August, and September, were published at Rockyhill, Conn. When they were ready, they were dedicated by prayer and anointed with the tears of the believers. Then Elder White carried them, in an old-style carpetbag, eight miles to Middletown, and mailed them. These were sent, free of charge, to those who it was thought would read them.

The next six numbers, bearing dates from December, 1849, to May, 1850, were printed in Oswego, N. Y. The last issue, under the title of *The Present Truth*, No. 11, was printed in Paris, Maine, in the month of November, 1850. In the same month the paper was enlarged, made a semi-monthly, and the name changed from *The Present Truth* to *The Second Advent Review and Sabbath Herald*. Thirteen numbers of this paper were printed in Paris, and then it was removed to Saratoga Springs, N. Y., in 1851, where the paper was again enlarged, and the present name, *The Advent Review and Sabbath Herald*, was given.

In 1852 the *Review* was first printed from type and press belonging to the denomination, in Rochester, N. Y., where it was continued until 1855, when it was moved to Battle Creek, Mich., and printed for the first time in an office owned by the denomination. At this time the first subscription price—one dollar a year—was established. Previously it had been sustained entirely by donations and sent out to all believers. It was made weekly Aug. 11, 1853, and was

afterwards enlarged and the subscription price raised to two dollars a year; but subsequently, at a time when printing material and labor were very low, the price was reduced to \$1.50, in order that all might have it as reasonably as possible. In 1912, labor and printing materials having greatly increased in price, the rate of the *Review* was again made two dollars a year.

On Dec. 30, 1902, fire swept away the *Review* office, and left the paper again without a home. It was printed in a basement of an adjoining building until Aug. 20, 1903, when it was moved to Washington, D. C., and again printed in a small, dark basement until June, 1906, awaiting the completion of the present substantial and commodious building located in Takoma Park, six miles out of the city of Washington, D. C.

During the sixty-four years the *Review* has been published, it has had few changes in editors. Elder James White, its founder, served as editor and manager until about 1853, when Elder Uriah Smith took up the responsibility, and continued in almost constant editorial connection until his death, March 6, 1902. Then Prof. W. W. Prescott carried the work on until 1909. Elder W. A. Spicer served as editor for about a year, or until the present editor, Elder F. M. Wilcox, was secured in the early part of 1911. With these principal editors have been associated many other faithful and able assistant editors, to whom also belongs the gratitude of the entire people.

The *Review* was the first printed sheet that ever voiced the third angel's message. It effectively served in the very beginning of the message to form a union of believers, after the disappointment in 1844, and has been a strong factor in unifying and cementing believers, promulgating the truth, exposing error, inspiring faith, stimulating courage, bringing good cheer from the Lord's messengers from all parts of the world, and faithfully fulfilling its mission in building up the spiritual life of the churches.

Its Place and Work

As the denomination grows and the work assumes larger proportions, the importance of the denominational organ increases in proportion to the growth of the work. Upon the enlargement of the work and the increase of numbers, a subtle danger, not recognized by all, confronts the rank and file of our people. Many, becoming absorbed in local interest, fail to keep themselves enlarged through an intimate knowledge of the progress of the world-wide message. Shorn of this knowledge, personal responsibility gradually loses its compelling power, and these members unconsciously begin to weaken and to drift. Some may recognize the change in their relation to the world message, yet many will not know the cause of this change in the love of the truth.

With the message God gave the *Review* as an inspiring, educational, and unifying medium through which his followers could be strengthened, encouraged, and knit close together through the Holy Spirit witnessing to human efforts in the salvation of men. He made the *Review* to be a voice penetrating the earth with notes of progress, success, and overcoming victory,—a voice, though human, guided by the overshadowing spirit of the message, and heaven blessed. The *Review* came with the message, and it will remain until the work is finished, ministering to the spiritual needs of the believers, in bringing good cheer, building up faith, keeping alive the spiritual fire of the soul, imparting an impelling spiritual force and vitality, and creating a working devotion in the promotion and support of the message.

The *Review* is, therefore, far more than a mere newspaper, which may be read with small gain or neglected without great loss. Believers cannot deprive themselves of the *Review* for the sake of monetary economy, or to enable them to have a general paper for missionary purposes; for it is an essential in their own spiritual life, a weekly reviver, a constant inspiration, brought into existence and maintained solely for their spiritual health. While it administers to each individual's needs and promotes the local conference work, it also enlarges the vision of both individuals and conferences to take in the whole world. It is the world voice of the entire denomination.

The great danger confronting each member in this time of many interests is in failing to recognize that individual responsibility in connection with the progress of a world-wide message, which responsibility God provided for their development, when not accepted and carried, reacts on them, dwarfing their spiritual growth.

In addition to the spiritual value of the *Review*, it is needed as an educational factor by every member, irrespective of his place or position in the denomination. We know that preaching is an ordained means of presenting the gospel to believers and to the heathen; but if our ministers are to take up all the commendable interests belonging to the church, and give each line of work sufficient time thoroughly to instruct our people, where are they going to find the time to give the message to the world? Our ministers cannot, therefore, instruct us in all things needful.

We might learn something by travel, but life is too short, the world is too large, our means too limited, to do much or to gain much by travel. We might learn much from books on church and mission work, from the great moral movements of nations, and from individual development; but possibly not one third of our members have ever read a book on missions, or will ever know from published volumes, of the unevangelized races of the world and what is being done for them. Books have their place and their influence, but they are not sufficient to meet our need. We might learn much from personal visits from our missionaries, but they cannot leave their fields. All these agencies are good, and should be made use of as much as possible, but they are only as pearls on the great denominational cord—the *Review*. Break this cord, and these pearls fall. The *Review* holds the shining pearls together. It uses every one of them. It gathers up what is good everywhere,—by travel, by books, by addresses, of missionaries and sermons of ministers, by letters and circulars, through conferences and conventions, periodicals, and magazines,—collates, condenses, and carries all right into our homes, to instruct, to edify, and to inspire. It uses the letter, the telegraph, the telephone, the phonograph, etchings, cablegrams, the wireless, and all the agencies known to modern printing, to bring to the home of every believer all the news concerning the varied activities of our world-wide work and its needs, not even neglecting the local interests and the individual homes of every conference.

In this age of intense activity, with every wind of doctrine and phase of skepticism forcing itself upon us, and while our message is rapidly swelling into the loud cry, the safety of our members centers more and more in the great denominational voice, the strong unifying cord, the *Review*. Movements may rise and fade away, enthusiasm may sweep over the earth, the great deceiver may even impersonate Christ, but against an *educated, Spirit-filled, fortified, unified* church there can be no successful assault. The *Review* builds such churches.

D. W. REAVIS.

A Word in Behalf of the "Review and Herald"

Those who have been long in the message greatly appreciate the "family friend," the *Review and Herald*. Its arrival is anticipated with the same desire that we look for a member of the home to return. Scarcely has the postman departed before its pages are eagerly scanned, and oftentimes the one holding the paper is urged to read aloud so that all may have the benefit.

When Sabbath evening comes, prayers are hardly past before some member of the family begins to read its strongest articles. Every word seems precious, and the reports from those in distant lands, the editorials, and the contributions from those whom we know, all add interest to the paper that we love best.

Only those who know what an elevating influence the contents of this weekly paper have upon those who read its pages, can appreciate the loss to those who do not have it to read. Nothing can take the place of this paper. Other papers are good, sometimes almost indispensable; and every loyal Seventh-day Adventist ought to read his union conference paper,—he cannot be intelligent about the work and plans of his conference without the union conference paper,

—but it can be only local, and is not a substitute for the *Review*.

We want to see this periodical in the home of every family of believers in the North American Division Conference, as we know of no other paper that will be so helpful in so many ways.

Why should we not undertake to place the *Review* in every family of believers? Cannot our union and local conference officers, ministers, workers, church officers, and the readers of this paper unite in persuading and helping every Seventh-day Adventist family to become a subscriber to the *Review and Herald*?

This will mean very much to the cause of God. It will foster unity in churches and cooperation in conferences, and will aid in presenting a united front in finishing the work. The hour has struck when this people must unite heart and hand in an advance move. You cannot keep pace with the message without the *Review and Herald*.

At a recent meeting of the Division Conference Executive Committee the following was unanimously adopted:—

"Whereas, The *Review and Herald* is our denominational family paper, and represents the work and policies of the General and North American Division Conferences, and,—

"Whereas, Its pages are filled each week, not only with articles from our leading men and most experienced and capable writers, but with interesting and stirring reports from our various departments, and from our mission fields throughout the world, and,—

"Whereas, This weekly periodical is our most able minister, tending to establish our people in the great fundamental truths of the third angel's message, and to lead those who read its pages to a higher spiritual life, therefore,—

"We recommend, 1. That we urge every family of Seventh-day Adventists to become a yearly subscriber to this periodical.

"2. That a special campaign, from this date, be inaugurated by the Home Missionary Department in the Division, union, and local conferences, to place the *Review and Herald* in the home of every Seventh-day Adventist family in the North American Division Conference.

"3. That we urge our camp meeting workers and all our general men throughout the field to lend their influence, in both speaking and writing, to attain this object.

"4. That we urge union and local conference officials to enter into this campaign, and make every possible endeavor to place the *Review and Herald* in every Seventh-day Adventist home in their territory."

Why should not every church elder begin a canvass of his church for this good paper? Let the orders come in by scores and hundreds from all over the North American Division Conference.

I. H. EVANS.

Our Able Minister

THE campaign to place the *Review* in every home is one in which we desire the most hearty cooperation of all. Think of what we can secure for two dollars, less than what it costs to mail two letters each week for a year. We have in every issue a visit with Sister White, whose spiritual instruction has been a mighty uplift to this people from the beginning of this movement. Each week we can have her come, as it were, and sit in our family circle and impart to us instruction of the highest order.

In addition to this, we have contributed articles from our most experienced and capable writers, setting forth the various plans for proclaiming the message, giving instruction on doctrinal subjects, as well as warnings and admonitions, thus feeding our souls, and guarding us from the snares and pitfalls of the enemy.

Combined with these are the productions of the editor and those associated with him on the editorial staff. This is a strong department in this weekly periodical, and each week contains matter that no believer in this message can afford to miss.

Then comes the reports from the world-wide field, telling how the Lord is blessing in the proclamation of the message, not only in the home field but in the uttermost regions of the earth, in lands of darkness where men worship they know

not what. Each week tidings come from our weary and worn missionaries who are toiling, in lands where life is uncommonly uncertain, to bring the light of this message to the millions whose probation is soon to close. We are expending in foreign fields a large sum of money. We have sent from their homes scores of our devoted young people, to labor in these lands. Through the *Review* we can hear from some of them each week, and rejoice with them in their joys and sympathize with them in their sorrows. This is worth much.

Besides, each week we have the needs of these fields emphasized. The Macedonian cry is sounded in our ears through the pages of our excellent church paper.

We might speak of the Home department, where splendid help for the perplexities of the home is given weekly.

All this, and much more, we can get for less than four cents a week. It is indeed wonderful how much we can secure for so little.

Let us all unite in the campaign which has been started to place our pioneer church paper in the home of every believer in this message. Many are now engaged in this campaign. We most earnestly enlist your cooperation in raising the subscription list of this "able minister" to more than twenty thousand. We can easily do this if we all take hold earnestly.

G. B. THOMPSON.

A Faithful and Definite Helper

THE following statement is representative of thousands that come to the *Review* every year from its readers in all parts of the world:—

"I can truthfully say that I have always been well pleased with the dear old *Review*, the truest and best of all that ever came into my life. When I have the *Review* to read every week, I am happy: Each week it brings something that just suits my case, something that encourages me and brightens my pathway. When I was rearing my six children, the dear old *Review* was my helper more than anything else on earth. Sometimes I became discouraged and did not know what to do, but with the Lord's help and a good talk with my old friend, the *Review*, everything was made right."

A Thirteen-Year Test

As an illustration of what the *Review* means to all who have read it for a sufficient time to realize its value, we quote the following:—

"I have missed but three or four issues of the *Review* since I began taking it, thirteen years ago. I think I could hardly live a good Christian life and be without the *Review*. It is all the help I have outside of the Bible. One is so prone to drift away from a high plane of spiritual life when there is not a constant reminder present. I am an isolated member, having no church to attend. The *Review* has faithfully made its appearance for the past thirteen years, and I constantly thank God for its helpful presence each week. It grows better and better year after year. Many thanks for your kindness in giving notice of the expiration of my subscription."

The Price of the "Review"

Some having felt that the price of the *Review* is high, perhaps higher than need be, a brief statement may help all such to see that at two dollars a year the *Review*, according to its size and general make-up, is the cheapest denominational paper in the country. The *Christian Standard*, the denominational paper of the Christian Church, is not so large as the *Review*, yet it is two dollars a year. The *Christian Observer*—Presbyterian—is \$2.50 a year, and does not compare with the *Review*. The *United Presbyterian*, one of the largest and best denominational papers, is \$2.50 a year; yet it is not so expensive to print as the *Review*. While most of the leading denominational papers carry advertising, on which there is a large profit; while all have larger subscription lists than the *Review*, and many are printed on cheaper paper; and while most of them are smaller and contain less reading space, without a single exception they lose money each year and are constantly appealing to their denominations for donations to help them out. Is it reasonable to expect the *Review*, which is a more expensive paper than these and has

no paid advertisements, to be furnished for less than other denominational papers? It is only by the closest economy that we are able to make the prices what they are; and when the real value of the contents is taken into account, every issue brings a message that cannot be compared in value with the cost of the paper.

The following pointed statement concerning the price of the *Review*, and how it should be placed in the possession of church members who are too poor to pay for it, is taken from "Testimonies for the Church," Vol. IV, pages 598, 599:—

"Mistakes have been made in putting down prices of publications to meet certain difficulties. These efforts must change. Those who made this move were sincere. They thought their liberality would provoke ministers and people to labor to greatly increase the demand for the publications. Ministers and people should act nobly and liberally in dealing with our publishing houses. Instead of studying and contriving how they can obtain periodicals, tracts, and books at the lowest figure, they should seek to bring the minds of the people to see the true value of the publications. All these pennies taken from thousands of publications have caused a loss of thousands of dollars to our offices, when a few pennies more from each individual would scarcely have been felt. . . .

"The *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families. How much better would this plan be than throwing the poor upon the mercies of the publishing house or the tract and missionary society. . . .

"Our people should make greater efforts to extend the circulation of the *Review*. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, . . . many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder, which injure the minds of all who read them. Those who consent to do without the *Review* and *Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."

Now, as never before, the *Review* seems to be accompanied by the same *Spirit* and *power* given to assist our individual workers throughout the world. It is reasonable that the Holy Spirit should accompany the *Review*, inasmuch as it is the denominational medium of communication, the *voice* of the great advent movement in all the world, the one *general* messenger, bringing to all believers throughout the world encouraging reports of progress, providing spiritual food for all, and presenting new plans for extending the work. It reaches the majority of our members, and brings to them, week by week, new inspiration and fresh courage. So many communications giving assurance of this fact reach the publishers that it would be an evidence of lack of discernment not to recognize that the Lord is directly and especially working through the *Review* in *unifying* his people, *cementing* their interests, and *strengthening* their faith in the work he has committed to them.

D. W. REAVIS.

Home Missionary Leaflets

SIX Home Missionary Leaflets have been published. The titles and prices are: No. 1, "The Relation of Church Members to the Finishing of the Work," ½ cent; No. 2, "Organization of Churches for Home Missionary Work," ¾ cent; No. 3, "The Missionary Meeting," ¾ cent; No. 4, "Reporting," ¾ cent; No. 5, "The Duties of the Church Missionary Secretary," ¾ cent; No. 6, "The Best Way of Winning Souls," ½ cent. These leaflets are short but practical. Order from conference tract society.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song, season of short prayers from several members, minutes, song.

Lesson: "Laborers Together With God."

Reports of Labor: Encourage all to relate how they have been laboring together with God.

Plans for work.

Closing song.

NOTE.—If the members can thoroughly grasp the principles set forth in this lesson, they must succeed in their soul-winning work; for they will then learn to do God's commands in his strength. The work should receive careful attention. If tent meetings are being held in the neighborhood, the members may give very valuable assistance in distributing literature, in missionary visiting, and in other ways. Let the aim be, "Every member a laborer together with God."

Second Week

Opening Exercises: Song, prayer for God to give his people such liberty as will enable them to finish his work, minutes, song. Reports of labor.

Lesson: "In Bondage to Bondmen."

Plans for work.

Song.

NOTE.—An understanding of the true principles of religious liberty is very important, for this is one of the things we shall be called upon to defend until probation closes and we can work no more. Just now we are allowed much liberty in this and most lands, but we can hear very distinctly the rumblings of the coming storm which will break with fury upon us. Let us therefore prepare ourselves by getting a clear understanding in regard to liberty, and let us live in harmony with it. The few questions at the close of the lesson should be carefully studied, so they may be answered in a way that will help the church members to draw together in the spirit of loving unity.

The plans for work should include religious liberty literature, especially if there is any special issue to be met. Be sure to see that your senators, representatives, judges, and other leading men are regularly supplied with *Liberty*.

Third Week

Opening Exercises: Song, prayer, minutes, song.

Lesson: "The Worker's Need."

Reports of labor.

Plans for work.

Closing song.

NOTE.—The only personal possession that any one of us can take with him to heaven is his character, and it is that which will determine whether we go there or not; for if we are daily abiding in Christ, we shall develop characters like his. How true it is that our lives speak louder than our words! There are some important principles in this lesson. How often we hear people say, "I could be a good Christian if my surroundings and circumstances were not so trying." But these are the very surroundings they need, or they would not have them; for the Lord permits to come to his people only the experiences that are needed to purify them. No others can pass the hedge he sets around each child of his. Some trials we may not understand, and in such cases we must believe that they have been permitted through the wise purpose of God, and trust him, until the time comes when Jesus will explain to us the meaning of all the dark places in our experiences.

The lesson is short, and it might be well to allow the members to state how they are impressed by the thoughts brought out. If we can only learn to trust and love God supremely, it will not be difficult for us to lead others to him.

Do not neglect to plan for aggressive work. True love must have an outlet. Let it go out in tracts, in papers, in magazines, in books, that bear the message of salvation; in missionary visits and acts of kindly service; and in all other ways that will draw souls to Jesus.

Fourth Week

Opening Exercises: Song, prayer, minutes, song.

Reports of labor.

Lesson: "The Agencies the Lord Used to Bring Me Into the Truth," by each member present, beginning with the leader.

Plans for work.

Closing song.

NOTE.—Each member should be asked to tell briefly by what agencies he was brought into the truth, and the particular circumstances which opened the way for these agencies to make an impression on his mind. Such experience meetings are usually very encouraging; for they show plainly God's special care for each individual, and his wisdom in adapting his plans to the character of each. We should learn valuable lessons for our work from the relation of these experiences, and be encouraged by them to seek for other souls.

Laborers Together With God

1. How many are given a work to do? Mark 13: 34.
2. Will the time for work ever end? John 9: 4.

3. How much zeal should we manifest in our labor? Eccl. 9: 10

4. How continuously should we work? Eccl. 11: 6.

5. Who goes with us? Deut. 31: 8.

6. How near is he to us? Isa. 41: 13.

7. What power does he give us?

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at his command, may be accomplished in his strength. All his biddings are enablings."—*Christ's Object Lessons*, page 333.

8. What will this labor and union with Christ bring about? Joshua 1: 8.

9. How are we bidden to sow? Ps. 126: 5.

10. What will be the result? Verse 6.

11. What will be the reward of those who bring sheaves to God? Dan. 12: 3.

In Bondage to Bondmen

"And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor." Jer. 34: 15.

1. WHAT course will bring the blessing of God upon his people? Jer. 7: 5-7.

There are still many men engaged in the usurpation of the rights and privileges of other men. The great principle upon which the Papacy is built is that of slavery. One man or set of men put themselves in the place of dictators, and demand that all men shall bow to their rule. This has been the greatest curse that has ever come to this world. It has been the means of degradation, ignorance, superstition, and bitter persecution. It is far worse to enslave the minds of men than it is to compel simply bodily toil. In every heart there is, by nature, a disposition to rule over others. The child begins its career by trying to rule others. Of course the child is not to be blamed, because it came by this disposition without any choice in the matter. It can only look to its parents for the source of this unholy principle. Though all men are born with this evil desire, no man need go through life dictating to or domineering over others. The secret of the better life is that of being born again, not of corruptible but of incorruptible power.

2. What is a dishonor to God?

"God has given to men talents of influence which belong to him alone, and no greater dishonor can be done to God than for one finite agent to bring other men's talents under his absolute control, even though the benefits of the same be used to the advantage of the cause. In such arrangement one man's mind is ruled by another man's mind, and the human agency is separated from God, and exposed to temptation. Satan's methods tend to one end,—to make men the slaves of men. And when this is done, confusion and distrust, jealousy and evil surmisings, are the result. Such a course destroys faith in God, and in the principles which are to control, to purge from all guile and every species of selfishness and hypocrisy."—*Special Testimonies to Ministers and Workers*, No. 9, page 17.

"God will not vindicate any device whereby man shall in the slightest degree rule or oppress his fellow men. The only hope for fallen man is to look to Jesus, and receive him as the only Saviour. As soon as man begins to make an iron rule for other men, as soon as he begins to harness up and drive men according to his own mind, he dishonors God, and imperils his own soul and the souls of his brethren."—*Id.*, page 24.

3. From what is the cause of God free?

"The cause of God is free from every taint of injustice. It seeks to gain no advantage by depriving the members of his family of their individuality or of their rights. The Lord does not sanction arbitrary authority, nor will he serve with the least selfishness or overreaching. To him all such practices are abhorrent. . . . 'He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?' Micah 6: 8.

"One of the very highest applications of these principles is found in the recognition of man's right to himself, to the control of his own mind, to the stewardship of his talents, the right to receive and to impart the fruit of his own labor."—*Testimonies for the Church*, Vol. VII, pages 179, 180.

4. Are others besides Satan engaged in the slave trade? Rev. 18: 12, 13; 1 Tim. 1: 9, 10; Gal. 2: 4.

5. What do those who are engaged in this unholy traffic promise the people? 2 Peter 2: 19, 20; Eze. 13: 22, 10.

6. In what garb do these bondmen appear among the people? 2 Cor. 11: 13-15; Matt. 7: 15; Micah 3: 5.

7. On what do they rely for success? Jer. 9: 8; Matt. 24: 24; Rev. 13: 13.

8. Besides the deceptions and signs, what other means are used to enslave men? 2 Thess. 2: 9, 10; Rev. 13: 12.

9. What will certainly be the fate of all who oppress and enslave their fellow men? Rev. 13: 10; Jer. 34: 17; Rev. 6: 15.

Questions

1. What is the difference between being under the control of other men's minds and counseling together in regard to plans for work and other things connected with the work of God?

2. In order to retain his freedom of thought, must an individual act independently of the opinions of his brethren?

3. Into what condition of mind did the disciples come while waiting for the outpouring of the Holy Spirit?

4. What, then, is the proper way to settle differences of opinion? — *Selected.*

The Worker's Need

1. WHAT has more influence than what a man says?

"There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says."—*"Ministry of Healing," page 469.*

2. What determines our influence upon others?

"It is our own character and experience that determine our influence upon others. In order to convince others of the power of Christ's grace, we must know its power in our own hearts and lives. The gospel we present for the saving of souls must be the gospel by which our own souls are saved. Only through a living faith in Christ as a personal Saviour is it possible to make our influence felt in a skeptical world. If we would draw sinners out of the swift-running current, our own feet must be firmly set upon the Rock, Christ Jesus."—*Ib.*

3. What is the strongest argument in favor of the gospel?

"The strongest argument in favor of the gospel is a loving and lovable Christian."—*Id., page 470.*

4. What is a trial to many people?

"Many who sincerely consecrate their lives to God's service are surprised and disappointed to find themselves, as never before, confronted by obstacles and beset by trials and perplexities. They pray for Christlikeness of character, for a fitness for the Lord's work, and they are placed in circumstances that seem to call forth all the evil of their nature. Faults are revealed, of which they did not even suspect the existence. Like Israel of old, they question, 'If God is leading us, why do all these things come upon us?'"—*Ib.*

5. What is the reason for these trials?

"It is because God is leading them that these things come upon them. Trials and obstacles are the Lord's chosen methods of discipline, and his appointed conditions of success. He who reads the hearts of men knows their characters better than they themselves know them. He sees that some have powers and susceptibilities which, rightly directed, might be used in the advancement of his work. In his providence he brings these persons into different positions and varied circumstances that they may discover in their character the defects which have been concealed from their own knowledge. He gives them opportunity to correct these defects, and to fit themselves for his service. Often he permits the fires of affliction to assail them that they may be purified."—*Id., page 471.*

6. What do the trials that come to us prove?

"The fact that we are called upon to endure trial shows that the Lord Jesus sees in us something precious, which he desires to develop. If he saw in us nothing whereby he might glorify his name, he would not spend time in refining us. He does not cast worthless stones into his furnace. It is valuable ore that he refines."—*Ib., 1 Peter 4: 12, 13.*

7. What may the Lord do with our plans?

"Our plans are not always God's plans. He may see that it is best for us and for his cause to refuse our very best intentions, as he did in the case of David. But of one thing we may be assured, he will bless and use in the advancement of his cause those who sincerely devote themselves and all they have to his glory. If he sees it best not to grant their desires, he will counterbalance the refusal by giving them tokens of his love, and intrusting to them another service."—*Id., page 473.*

The Weekly Missionary Meeting

THE weekly missionary meeting carries with it a great influence, and I believe we have not realized its full importance as related to the success of our work. A *live* meeting, full of the blessing and presence of God, warm with heart experiences, and helpful in plans considered and information given, is a constant inspiration to greater effort and to nobler and better work. But what can be said of that deadead of all things, a dead missionary meeting, dragged through in form, but paralyzing in its blighting coldness, lifting no soul heavenward, stirring no heart with divine impulses?

Realizing its importance, we might fall into the serious mistake of thinking that an interesting meeting is the end to be sought, when it is, in truth, only a very important means of helping to accomplish the real object in view; namely, the active and devoted service of every member of the society. We meet,—

1. To seek the blessing and guidance of God in our work, and upon the workers and the field at large.

2. To attend to any business that may be necessary in carrying on the work, and to perfect arrangements by which every member of the society may be given something to do, not only in the meeting, but every day in the week.

3. To encourage one another by speaking of our experiences, and telling of the help we have received from God.

4. To study concerning mission fields, methods of work, means to be used in its advancement, needful preparation, and in fact, any and all things that will help us to become intelligent workers for Christ.

Such are some of the objects, at least, to be attained in the weekly meeting. It will readily be seen that where no active work is carried on, there is little to give life and soul to the missionary meeting, and it soon degenerates into a mere form, or a sickly attempt at entertainment. But where its true relation to the work is recognized, it becomes a strong and steady support which no society can afford to lose.

These objects cannot always be gained in the same way. Circumstances differ so widely that a plan which would work well in one society would be a failure in another; and even in the same society, what would bring about good results at one time would be powerless at another. The study of each church missionary secretary should be, How can these objects best be attained in our society just now? It will be seen by this that constant personal thought is necessary. There should always be something definite in mind to work to; and while in its general features our plan may be much the same from week to week, in detail it should be like our conceptions of the truth,—always changing, always advancing; continually evolved by the circumstances and conditions of the work, and so always suited to them. And when we have done our best, how sweet the privilege to lay our plans at the Master's feet, claiming the life-giving Spirit by which alone they may become living ways to reach hearts.

The church missionary secretary is usually secretary of the meetings, and has the oversight of all arrangements for it. Much depends on the missionary leader, who usually acts as chairman of the meeting. This officer must be alive and alert, or there is small hope for the success of the meeting.

The missionary meeting should always be announced at the regular Sabbath services.—*Selected.*

"It will be by doing with your might what your hands find to do that you will develop talents and aptitude for the work, and it is by neglecting your daily opportunities that you become fruitless and withered."

Missionary Volunteer Department

Senior Society Program for Sabbath,

August 7
Educational Day

EACH society will be left to prepare its own program for Educational Day. Much good material will be found in the August number of *Christian Education*. Get a copy of the magazine. Study it, and see how you can draw a program from it to best meet the needs of your society. Pray and work to make this meeting a rally indeed. Try to stir every young person to strive for a Christian education.

Suggestive texts: Prov. 4:7; 1:5.

Senior Society Program for Sabbath, August 14

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "Prayer."
4. Poem: "The Secret."
5. Standard of Attainment Quiz: Jer. 29: 11-13.
6. Mission Talk: "Our Nyasaland Mission." See "Notes on the Mission Studies;" and "Outline of Mission Fields," 1915 edition, pages 64, 65, 67, 68, 74-76. Use your map.
7. Reading: "Two Scenes in a Nyasaland Village."

Prayer

I. Face-to-Face Communion Broken. Gen. 3:9, 10.

"Adam, in his innocence, had enjoyed open communion with his Maker; but sin brought separation between God and man, and the atonement of Christ alone could span the abyss, and make possible the communication of blessing or salvation from heaven to earth. Man was still cut off from direct approach to his Creator, but God would communicate with him through Christ and angels."—*"Patriarchs and Prophets," page 67.*

II. Prayer Commanded.

1. Pray unto me. Jer. 29:12.

"Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive him. Prayer does not bring God down to us, but brings us up to him."—*"Steps to Christ," page 97.*

2. The Lord's Prayer. Matt. 6:9-13.

"The Lord's Prayer was twice given by our Saviour, first to the multitude in the Sermon on the Mount, and again, some months later, to the disciples alone."—*"The Mount of Blessing," page 151.*

"The Saviour does not, however, restrict us to the use of these exact words. As one with humanity, he presents his own ideal of prayer,—words so simple that they may be adopted by the little child, yet so comprehensive that their significance can never be fully grasped by the greatest minds. We are taught to come to God with our tribute of thanksgiving, to make known our wants, to confess our sins, and to claim his mercy in accordance with his promise."—*Id., pages 152, 153.*

3. Ask, seek, knock. Matt. 7:7.

"Perseverance in prayer has been made a condition of receiving. We must pray always, if we would grow in faith and experience. We are to be 'instant in prayer,' to 'continue in prayer, and watch in the same with thanksgiving.' Peter exhorts believers to be 'sober, and watch unto prayer.' Paul directs, 'In everything by prayer and supplication with thanksgiving let your requests be made known unto God.' 'But ye, beloved,' says Jude, 'praying in the Holy Ghost, keep yourselves in the love of God.' Unceasing prayer is the unbroken union of the soul with God, so that life from God flows into our life; and from our life, purity and holiness flow back to God."—*"Steps to Christ," pages 101, 102.*

4. Pray always. Eph. 6:18.

"There is no time or place in which it is inappropriate to offer up a petition to God. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest

prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to God, and plead for divine guidance, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. We should have the door of the heart open continually, and our invitation going up that Jesus may come and abide as a heavenly guest in the soul."—*Id., page 103.*

III. God Hears and Answers Prayer.

1. Thou that hearest. Ps. 65:2, 24.
2. I will answer. Isa. 65:24; Matt. 7:11.

"The assurance is broad and unlimited, and he is faithful who has promised. When we do not receive the very things we ask for, at the time we ask, we are still to believe that the Lord hears, and that he will answer our prayers. We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our Heavenly Father in love answers our prayers by giving us that which will be for our highest good,—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is presumption. God is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to trust him, even though you do not see the immediate answer to your prayers. Rely upon his sure promise, 'Ask, and it shall be given you.'"—*Id., pages 100, 101.*

3. Sometimes he answers, No. 2 Cor. 12:8, 9.

The Secret

MEN wondered why, in summer heat,
The little brook, with music sweet,
Could glide along the dusty way,
When all else parched and silent lay.

Few stopped to think how, every morn,
The sparkling stream anew was born
In some moss-circled mountain pool,
Forever sweet and clear and cool.

A life that, ever calm and glad,
One melody and message had—
"How keeps it so," men ask, "when I
Must change with every changing sky?"

Ah! if men knew the secret power
That gladdens every day and hour,
Would they not change to song life's care,
By drinking at the fount of prayer?
—Selected.

Senior Society Program for Sabbath, August 21

1. REVIEW Morning Watch texts. Have a paper on the life of David.
2. Reports of working bands.
3. Bible Study: "Conditions on Which Prayer Is Heard."
4. Standard of Attainment Quiz: Matt. 7:8; Heb. 4:16.
5. Mission Talk: "Work in the Basutoland Mission." See "Notes on the Mission Studies;" and "Outline of Mission Fields," 1915 edition, pages 65, 76. Use your map.
6. Reading: "Among the Basutos With the Message."

Conditions on Which Prayer Is Heard

I. Conditions on Which God Answers Our Prayers.

1. Ask. Matt. 7:7, 8.

"Our great need is itself an argument, and pleads most eloquently in our behalf. But the Lord is to be sought unto to do these things for us. He says, 'Ask, and it shall be given you.' And 'he that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?'"—*"Steps to Christ," page 99.*

2. Ask in faith. James 1:6, 7; Heb. 11:6.

"Another element of prevailing prayer is faith. 'He that cometh to God must believe that he is, and that he is a re-

warder of them that diligently seek him.' Jesus said to his disciples, 'What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.' Do we take him at his word?"

3. Search with all your heart. Jer. 29:13.

4. Forgive. Mark 11:25.

"When we come to ask mercy and blessing from God, we should have a spirit of love and forgiveness in our hearts. How can we pray, 'Forgive us our debts, as we forgive our debtors,' and yet indulge an unforgiving spirit? If we expect our own prayers to be heard, we must forgive others in the same manner, and to the same extent, as we hope to be forgiven."—*Id.*, page 101.

5. Thanksgiving. Phil. 4:6; Col. 4:2.

"We need to praise God more 'for his goodness, and for his wonderful works to the children of men.' Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants, and never of the benefits we receive. We do not pray any too much, but we are too sparing of giving thanks. We are the constant recipients of God's mercies, and yet how little gratitude we express, how little we praise him for what he has done for us."—*Id.*, pages 107, 108.

6. Do his will. John 9:31.

7. Abide in me. John 15:7.

"I asked the angel why there was no more faith and power in Israel. He said, 'Ye let go of the arm of the Lord too soon. Press your petitions to the throne, and hold on by strong faith. The promises are sure. Believe ye receive the things ye ask for, and ye shall have them.' I was then pointed to Elijah. He was subject to like passions as we are, and he prayed earnestly. His faith endured the trial. Seven times he prayed before the Lord, and at last the cloud was seen. I saw that we had doubted the sure promises, and wounded the Saviour by our lack of faith."—*Early Writings*, page 73.

8. According to his will. 1 John 5:14, 15.

9. In Christ's name. John 14:13, 14; 16:26.

"But to pray in the name of Jesus is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of Jesus, while we believe his promises, rely upon his grace, and work his works."—*Steps to Christ*, page 105.

II. Conditions on Which Prayer Is Not Heard and Answered.

1. If I regard iniquity. Ps. 66:18.

"If we regard iniquity in our hearts, if we cling to any known sin, the Lord will not hear us; but the prayer of the penitent, contrite soul is always accepted. When all known wrongs are righted, we may believe that God will answer our petitions. Our own merit will never commend us to the favor of God; it is the worthiness of Jesus that will save us, his blood that will cleanse us; yet we have a work to do in complying with the conditions of acceptance."—*Id.*, pages 99, 100.

2. He that turneth away his ear. Prov. 28:9.

Senior Society Program for Sabbath, August 28

1. REVIEW Morning Watch texts.

2. One-minute reports of work from individual members.

3. Bible Study: "The Word of God."

4. Recitation: "Holy Scripture."

5. Standard of Attainment Quiz: Ps. 119:11, 105; 2 Tim.

6. Mission Talk: "Work Among the Kafirs." See "Notes on the Mission Studies," and "Outline of Mission Fields," 1915

edition, pages 66, 67, 77. Use your map.

The Word of God

I. The Names of Bible Writings. Matt. 21:42; Luke 8:21.

II. Origin of the Scriptures.

1. The words spoken by the Lord. Deut. 4:12, 13; Ex. 20:1-17.

"Such were the sacred precepts of the decalogue, spoken amid thunder and flame, and with a wonderful display of the power and majesty of the great Lawgiver. God ac-

companied the proclamation of his law with exhibitions of his power and glory, that his people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law."—*Patriarchs and Prophets*, page 309, par. 6.

2. Messages through the prophets. Amos 3:7; 2 Tim. 3:16; Rev. 1:10, 11.

"The students of God's Word may then confidently expect to find the most stupendous event to take place in human history clearly pointed out in the Scriptures of Truth."—*The Great Controversy*, page 324.

3. Christ's words. Heb. 1:1, 2.

III. The Scriptures Consist of the Old and New Testaments.

Luke 24:27, 44, 45; 2 Peter 3:15, 16.

"In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. Christ in his ministry had opened the minds of his disciples to these prophecies: 'beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself.' Peter, in preaching Christ, had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets, he clearly proved the identity of Jesus of Nazareth with the Messiah, and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets."—*The Acts of the Apostles*, pages 221, 222.

"But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new, does not really possess the old. For him it loses its vital power, and becomes but a lifeless form."—*Christ's Object Lessons*, page 128.

IV. The Old and New Testaments Are Inspired and Infallible.

2 Tim. 3:16; 2 Peter 1:21.

V. Jesus Confirmed the Old Testament. John 5:45-47; Luke 16:31.

"There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. 'Had ye believed Moses,' Christ said, 'ye would have believed me: for he wrote of me.' Hence there is no real power in their teaching of even the Old Testament."—*Id.*, page 128.

VI. The Apostles Confirmed the Old Testament.

1. Peter. 2 Peter 1:21.

2. Paul. Acts 26:22; 28:23.

VII. Purpose of the Scriptures. Rom. 15:4, 2 Tim. 3:16, 17.

VIII. Character of the Word. John 17:17.

"Faith cometh by hearing, and hearing by the word of God.' The Scriptures are the great agency in the transformation of character. Christ prayed, 'Sanctify them through thy truth: thy word is truth.' If studied and obeyed, the Word of God works in the heart, subduing every unholy attribute. The Holy Spirit comes to convict of sin, and the faith that springs up in the heart works by love to Christ, conforming us in body, soul, and spirit, to his own image. Then God can use us to do his will. The power given us works from within outwardly, leading us to communicate to others the truth that has been communicated to us."—*Id.*, page 100.

IX. Endurance of God's Word. Matt. 24:35; Isa. 55:10, 11.

"In the reign of Herod, Jerusalem had not only been greatly beautified; but by the erection of towers, walls, and fortresses, adding to the natural strength of its situation, it had been rendered apparently impregnable. He who would at this time have foretold publicly its destruction, would, like Noah in his day, have been called a crazed alarmist. But Christ had said, 'Heaven and earth shall pass

away, but my words shall not pass away.' Because of her sins, wrath had been denounced against Jerusalem, and her stubborn unbelief rendered her doom certain."—*The Great Controversy*, page 26.

Holy Scripture

I HAVE a garden fair,
With heavenly breezes fanned,
And every morning finds me there —
It is the Lord's command —
To gather fruits and blossoms sweet
Before the dusty world I meet.

I have a faithful Friend,
Accustomed to advise,
With whom each morn some time I spend,
That I may be made wise
To find and keep the only way
Which issues in eternal day.

I have an armory bright,
With shield and helm hung round,
Where, duly as the morning light,
The Spirit's sword is found
With which to overcome the foe
Who harasses the way I go.

I have a mirror keen,
Which shows me all I am;
But, lo, behind me there is seen
One like the dying Lamb;
And, as I view his imaged face,
My sins are lost in shining grace.

O, send thy Spirit, Lord,
To make me wholly thine,
That I may love thy blessed Word,
And feel its power divine,
And walk on calmly in its light
Till faith is turned to glorious sight!

— Richard Wilton.

Notes on the Mission Studies

Our Nyasaland Mission

OUR work began in Nyasaland, British Central Africa, in 1902, when we took over a station at Cholo, south of Blantyre, by purchase from the Seventh-day Baptists. This station is now called Malamulo. A second station has been established at Mantandani, northwest of Blantyre, on the Portuguese border. Elder J. C. Rogers wrote from this field at the close of 1908:—

"Much of these two years we have been too busy caring for the growing work to write reports as we wished to do. At this writing, it is but little more than eighteen months since we reached Nyasaland, but it will be nearly two years when this report is read. The providence of God has been urging us forward in a remarkable way. We have not been able to answer the calls for several more outschools, though we are now building the fifth one. The four already running have an attendance of almost two hundred pupils. In them we have eight native teachers and assistants. We have eight outschools in all.

"The smallpox was very bad among the natives last July. Our native teachers were attending teachers' institute at the central station. We called for a volunteer teacher to go to some villages four miles away. He must go into quarantine, and run the risk of getting the smallpox himself. Six persons had already died in those villages. We held out the good opportunity of teaching the message before others died. One teacher volunteered. It is in these villages where we are now starting the new school. These outschools are built of poles and grass, and do not cost any money. The seats are made of short poles laid on crotches set in the ground. The floor is natural earth, the door and the window are open spaces in the grass wall. The furniture consists of a small blackboard, some old slates, one native Bible for the teacher, and native primers (costing six cents each) for the pupils. The wages of the teacher is four shillings (one dollar) a month, and his food, which costs about fifty cents a month. Don't you think we can well afford to multiply such schools which

cost so little? But as we multiply schools, more white teachers must be provided to oversee the schools.

"You rightfully ask, 'What fruits come from these outschools? Do the people accept the message?' Even if we do not see them receiving the truth at once, we should multiply schools anyway. In these outschools are many children who never saw a white man or a Bible nor ever heard the name of Jesus. But some do accept the message. At our last baptism service seventeen were baptized. Six months before, the chief of those villages was baptized. Others who were too old or too young to walk seventy-five miles for baptism are still waiting (about a dozen). Among those last baptized was the son of the chief of several villages where we have another outschool. We have baptized forty-eight since coming here. Forty to fifty others are receiving instruction in preparation for baptism. We seldom baptize any until they have been taught one year or more."

In the *Review and Herald* of June 16, 1910, we find this report from Brother Rogers:—

"One thousand natives, more or less, hear the message, every man in his own tongue, each Sabbath. This is possible because of our comparatively large force of native evangelists. There are six European workers, and thirty native teachers. Every teacher is a preacher. It is in him. He must preach. As a rule, he preaches forcibly, too. These native evangelists are now, and must be more and more, the strong end of our Nyasa work. . . . Simon is from a village where are many heathen of the heathen, whose chief sells his daughters to the highest bidder, white or black; Moses is a real warrior of another tribe, who a few years back was catching slaves, and killing those he couldn't catch; Malinki is our head teacher over four village schools, with two hundred heathen children in them; Enoch is chief over ten villages, of which Malinki's main school is the center; Ezra is the fruit of one of our little village schools, a brand snatched from fires of persecution and wickedness. . . .

"A year ago we had two main schools and six village schools, with eighteen native teachers. Nine village schools have been added, with twelve native teachers. The enrollment last year was 475. Now it is 800. Last year 31 were baptized, and this year over 50 are in the candidates' classes, and new ones join almost every week. As a rule, we find it advisable to instruct them in the truth thoroughly, from one to two years, before baptism.

"We have just had a month's vacation in the schools during the busy planting season. Many of our students went to their homes from one to two hundred miles away. In our first prayer meeting on their return, they told their experiences among their villages. Nearly all held meetings on Sabbaths, some having over three hundred in attendance. These meetings are held in the open space in the village, no shelter being required. . . .

"During the last school year, ending May 1, 1909, forty-eight were baptized and received into the church. Our classes of candidates for baptism are fuller than ever before, upward of seventy-five being enrolled in them. As I have no report of the Mantandani outstation class, and one other large school has not reported, it is probable that the candidates number about one hundred."

WITHIN a white fence beneath the trees in distant Cholo, is a grave that marks our way into the Nyasa country, the land of Livingstone. A board nailed to a tree trunk at the head of the little mound tells that here our Brother J. H. Watson, aged thirty-three, awaits the day when a shining company from dark Africa will be caught up to meet the Lord in the air.—*W. A. Spicer, in Union Conference Record, June 1, 1905.*

Missionary Volunteer Leaders

EDUCATIONAL Day is intended to impress our youth with the need of their entering our schools in order to fit themselves for better work in giving this last message. We urge you to make the most of this day. Do not be content merely with presenting a good program, but talk personally with your members and help them to plan.

Two Scenes in a Nyasaland Village

I CAN imagine a brother, a sister, who has never seen a heathen village, who was born in a Christian land, with the light and blessings of ages all about him, saying: "I am always hearing calls for missions,—money for missions, weekly offerings, yearly offerings, special offerings. I am tired of giving. I can't afford it."

Come with me, brother, sister, along a footpath through the woods. Now we hear drums, tom-toms. Now we are nearer, we hear wailings, weird, heart-breaking. Leave the path; go quietly, keep hidden behind trees. The wailing sounds are women's cries.

See! there about that large hut are all the women of a dozen villages. A child is dead. Look! they bring beer and food, a sacrifice to the evil spirit. Again the wailing. You are a mother, a father. I need not show you more.

But come with me to the other side. Two hundred men and boys are in the court. Now the women are coming also. They are gathering round some one. Listen!

"Yesu Ndiye Bwenzi latu, Atikonda ifedi;
Ati, Nsoni ndi zoipa kutenga."

("What a friend we have in Jesus,
All our sins and griefs to bear.")

It is one of our teachers, leading these heathen in their own tongue in that blessed hymn. Now he prays with them, and opens the Book which they have never seen. He reads, in their own tongue, words of life and comfort to the mourners.

He tells them how Jesus died and rose again, and that he died to save them also. This same teacher will come again and again, until these people put away their sacrifices for the dead, and learn to hope in Jesus.

We shall open a school in that same heathen village, where some teacher will hold services every Sabbath. Some will be converted and baptized, and no doubt two or three teachers will be developed who will go to other villages. So the message will extend till all this land hears the gospel of the kingdom.

Are you sorry that you gave ten cents, ten dollars, a hundred dollars, to clothe and feed these evangelist teachers while they preach the word to their people? I listen for your answer, and seem to hear you saying, "O that I had a hundred lives to spend, and more means to give, for the saving of these poor souls who never tasted a Saviour's love!" Such an answer from every one of us would soon see the work of the gospel message finished, with a glorious ingathering of souls. Let the glad time be hastened.—*J. C. Rogers, in Review and Herald, Nov. 3, 1910.*

Work in the Basutoland Mission

BASUTOLAND, where the Orange River has its source, is the Switzerland of South Africa. In this rugged country, near Mafeteng, in the southwestern corner, is our Kolo station, with about five acres of land. Elder M. E. Emmer-son writes:—

"Early in the year we wanted to start a mission school, with our one helper. But no children came. We went out with our few publications in the Sesuto language, and at once an interest was aroused, and students were offered. It seemed impossible to canvass without my native helper, Brother Murray Kalaka, but we decided to let him start a school, and I would go on with the canvassing, language or no language. And the Lord wonderfully blessed. The publications were scattered far and wide, and thirty young people have been in the school.

"As our book work went on, some commercial men claimed it was 'trading' with the natives, and illegal without a trader's license. I laid our case before the commissioner at Mafeteng, explaining the object of our canvassing effort. 'Such work has not been done by other missions,' he said; but he saw no reason why we should not be allowed to go on. With thankful heart I started to return to Kolo. Night overtook me; and not being familiar with the roads and hills, I sought a place to stop in a village. The Lord directed me to a place where I became acquainted with a man who has

since developed into a good canvasser and an ardent believer. He speaks English, Dutch, Sesuto, Kafir, and Zulu, and now assists in our second station.

"This second station is located in the territory of the old and influential chief Jonathan, in the northern part of the country. 'You may look over the land,' he said, 'and if you find a suitable place, come to me.' Though others opposed, he was steadfast in his purpose, and gave us about forty acres of land in one of the most suitable locations for an industrial school in all the country. The chief welcomed us there. Concerning the opposition of some to our being allowed in this country, he said: 'They want to put blinds on the Basuto heads, so they can see but one way, as men do on horses' bridles. We want our people to be able to see all around.'" —*Review and Herald, June 16, 1910.*

"Hearts in Basutoland are awakening to the message of the soon-coming Saviour.

"One Friday we reached the home of a leading chief. He gave us welcome, and spread for us the bed of cow skins upon the floor.

"The following morning being the Sabbath, we asked the privilege of holding a service, which was granted, the chief himself attending. I spoke on the coming of Christ, and impressed upon them the importance of seeking power from God to stand in that great day so near to come.

"After the service, one man came twice, and said repeatedly, 'How sweet those words were! and God sent you here.' He continued, 'I never heard it before.'

"The chief spoke: 'Two nights ago I had a dream. A messenger came from heaven to me and said, "You must seek more power." I said to the messenger, "What power must I seek?"' At this he awoke, and wondered what the dream could mean; for he said it was not as if he had dreamed. When I came that night, he felt sure I was the messenger, and consequently granted me, though a stranger, the privilege of holding a meeting. After the meeting, he said: 'Now I know what power God wants me to seek. It is the power to stand in that day near to come.' He said he believed the messenger God had sent. Many others expressed their thankfulness to God that we had come, and invited us to come often.

"Sunday morning we started for home; but we were called aside by another chief, who lived about three miles from the one we had just visited. On reaching his place, we were surprised to find six persons, including the chief, keeping the Sabbath. They had heard of the Sabbath truth through reading our books, and through our native boys. I spoke to them that morning, and also in the afternoon. Both services were well attended.

"At the close, the chief came to me and said, with tears in his eyes: 'We have no shepherd. There are six of us keeping the Sabbath; and will you not send us a teacher to tell us more about this truth?' He then took me out and showed me a house, which he told me he would give for a church building, and said a house was ready any time a native missionary could be sent. Then he took me to a thirty-acre field, and said: 'This field belongs to the missionary you send. I will furnish oxen to plow this field; and in whatever way we can help the missionary, we will.'" —*Signs of the Times, Oct. 31, 1911.*

The following is an extract taken from a personal letter to Pastor W. B. White from Brother E. C. Silsbee, of the Kolo Mission, Basutoland. He has recently made a rather extended trip, accompanied by Brother Campbell:—

"Our trip circumnavigating Basutoland was full of interest and interesting experiences. Both Brother Campbell and I kept a diary of the trip, and mine covers about one hundred pages of an ordinary pocket notebook.

"I am a bit puzzled to know just how to give you a detailed description of the trip. One good way would be to sit down with the map I have of Basutoland, which shows many of the pathways and also the road to this mountainous district of the country, and study it together with the information which our trip may furnish.

"We found many good places for outstations, and two or three sites for missions. We were out just three weeks and

one-half day on the round trip; for we went to the southernmost district, then to the southeastern border, following the only thickly settled track, right up the Orange River to the northeast, then across to Emmanuel Mission, where I left Brother Campbell, and returned home. We climbed mountains over ten thousand feet high, swam and forded rivers, and found hundreds of isolated villages where the third angel's message sounds like a fairy tale to the people.

"Two of the three sites we located are one in each of the two southernmost districts of Basutoland, both one hundred miles or more from the railway station. There are other missions or outstations in every part of the country where there are any people to speak of. Of course they are not so numerous as in the less mountainous districts, but there are a few even in the mountainous parts.

"There are also shops to be found in these places, where the wood and iron for the buildings were carried up on the heads of men and women. If worldly people have so much enterprise for a little worldly gain, why cannot the people of God have at least as much for the winning of precious souls? The mission stations of the other denominations we found to be near a wagon road or accessible to one, while the outstations are to be found in almost inaccessible places." — *South African Missionary*, March 8, 1915.

Among the Basutos With the Message

We were working in a little village whose chief was Toahlane, and as the chief's brother seemed interested, we were working with him and praying that he would accept the truth. Finally he said, "*Moruti*, [missionary] did your father know about this gospel?" I said, "He did." "Did your grandfather know this same teaching?" I had to confess that he did. "Then, *moruti*, why did they not come and tell us long ago, for many of us have wanted to know the true way even when we were young; but now you see my gray hair, it is too hard for me to change now." Another illustration of the same idea was given by an old man who had accepted Christ through other missionaries, but who knew nothing of present truth. We were speaking to him about the Sabbath and the second coming of Jesus. With much feeling, he asked me how old the "Sabbath church" was. I told him it is as old as the world, for God ordained the first Sabbath when he made the world. (The Basuto people are very careful to honor their aged people; and so with the various churches to which some of them belong, the older the church the greater respect they have for it.) Then this old man said: "Then, *moruti*, if the Sabbath church is so old, why did you not send teachers to us first, before others came and taught us the wrong way? It was hard for us to give up our heathen ways and believe in the true God, but we did it when we were young and strong; now how can we change again when we are so old and stiff in our ways?"

Women are only "necessary evils" in this country. They must carry water for their husbands; find fuel for the fire, often by going far up on the mountain side and breaking off the bush twigs, tying them in large bundles, and bringing them down on their heads; they must hoe out the weeds and care for the corn and Kafir corn in their gardens, cook the food, and care for the children,—often they may be seen hoeing in the gardens with babies on their backs,—and attend to all the minor wants of the husband when at home; for he is a gentleman of leisure and lord of the household.

The highest word the Basutos have for king or lord is *morena*. In the Sesuto Bible for "the Lord our God" they have *Morena*, *Modimo oa rona*, here using the word *morena* for Lord of heaven. But it is a common thing for the women to address their husbands as *morena*, and especially is this title given to the various chiefs, great and small. A chief living across the road from the mission was married to a young woman, and one day while he was away she went to visit a neighbor. When the chief came home, he found her not there, and his food not ready. He sent for her, and asked her why she had left the house without his permission; then he asked her if she did not know she was the wife of a chief (*morena*), and that she was setting an example for all the women to follow, so they could go away from home with-

out the permission of their husbands. Then he ordered two of his men to hold her, and another to beat her; and when they had finished, she was more nearly dead than alive. While they were beating her, another man came and begged the chief to spare her life, as this was the first offense; so he did.

Now think of these iron-clad heathen customs, then think of a woman trying to keep the Sabbath when her husband (*morena*) and lord does not want her to do so. It is simply a matter of facing a miserable, lingering death to do so. And yet we have women who have done this very thing for the sake of the truth. One of these was beaten by her husband and kicked out of the house for refusing to grind his corn meal on the Sabbath, although she had his food for him. And when she went to church on Sabbath, he came in and dragged her outside and beat her there till it was difficult to go on with the meeting. Still she is faithful, and now both she and her son have been baptized. The husband and father has ceased trying to force them to give up the truth.

During the last season my faithful wife has been with me, going about from village to village. She plays the little mission folding organ, thus furnishing music, which the natives dearly love and which brings them flocking to us, and I then tell them the blessed gospel of Jesus Christ. We love this work, and prefer it to anything this world can offer. — *E. C. Silsbee*, April 30, 1914.

Work Among the Kafirs

MARANATHA MISSION is on a rented farm at Trumpeter's Drift, thirty-five miles northeast of Grahamstown, southeastern Cape Colony. It is a mission amid the civilized and semicivilized Kafirs and Fingoes of the colony. Elder F. B. Armitage says:—

"In coming here, we brought with us eight students from our Somabula station, Rhodesia, as a nucleus for a school and to help on the farm. After spending most of 1908 in pushing the work on the farm and in building, we began, near the close of that year, to try to awaken an interest among the parents of the young people whom we wished to have in our school. Elder W. S. Hyatt came to help; and, equipped with the Bible, a magic lantern, a small supply of simple medicines, and some fomentation cloths, we started with an ox wagon for the native reserve. God gave us the victory. The sick were healed, aches and pains were relieved, and the poor had the gospel preached unto them. Our school was full of children, and the power of God's Word has wrought many transformations. Parents have marveled at the changes in their children. With God's blessing, we hope to see a score of young men carrying the message to the thousands of their people.

"We are hard at work putting up a boys' dormitory, a dining room, and a kitchen. Buildings here are all of stone, with iron roofs. The stones are quarried on the mission farm. Our farm work is all done by the students and those in charge. In this part we can raise almost any kind of vegetable and grain, and a great variety of fruits, such as apples, pears, peaches, guavas, figs, grapes, etc. One great drawback, however, is the uncertainty of rain." — *Review and Herald*, June 16, 1910.

"On Friday, October 2, quite a large number of our native brethren and sisters with their children came from our two outschools to attend the quarterly meeting to be held the next day. Brother Smailes walked from Alice, a distance of about sixty miles, to be with us, and we all appreciated the very profitable Bible studies conducted by him. The first meeting was held at the beginning of the Sabbath; and from the start, God's Holy Spirit impressed hearts to make a full surrender and to take advance steps in the Christian life.

"For the first time the natives have Sabbath school lessons printed in their own language, and they greatly appreciate them. The first subject is on the creation of the world. These lessons were prepared and translated by Brethren Smailes, Burton, and Agrippa.

"Following the Sabbath school, Brother Smailes gave a very stirring address from Luke 12: 32, and after this service

a large company proceeded to a pond up the river, where twenty-six precious souls were buried in the watery grave, by the writer. In the afternoon these were admitted into the church, raising our membership to over one hundred. We then enjoyed a real spiritual social meeting, three or four rising to their feet at once to testify of God's wonderful love and saving grace. The ordinances were fully carried out by the ninety-one church members present. This was one of the very best quarterly meetings I ever attended.

"Many of our members live near our two outschools. The first of these is called Temba, and is fifteen miles from the main station. It is taught by Brother Amos Magafela and Sister Lagena. I visited this school a few weeks ago for the first time. Quite a strong company of Sabbath keepers has been raised up, numbering between thirty and forty. I was much impressed to see groups of clean, well-dressed natives, old people and little children, all studying their Sabbath school lessons from the Bible. I conducted meetings with them on the Sabbath. This company should be organized into a church very soon.

"A storekeeper near this place told me that this company of native people is a credit to our denomination. He said they buy no tobacco and very little tea from his store.

"The second outschool is about six miles farther from the mission, and is taught by Brother Agrippa and Sister Regina. Here quite a number of adults have accepted the gospel, and many of the children have given their hearts to the Lord and been baptized. The prospects are very good for another strong company of Sabbath keepers.

"Belonging to our church is a large number of men, and most of these are zealous in the missionary work. Several natives are interested, and the outlook is very encouraging. Some Europeans are also inquiring concerning the truth. The unity among our church members is having a good influence, and helps to open the way for aggressive missionary work. Now is the time to redouble our efforts, and God will give the increase."—*Charles Sparrow, in South African Missionary, Oct. 26, 1914.*

An Evangelistic Wagon Trip Through Kafiraria

IN company with Dr. George Thomason and wife, Elder W. S. Hyatt and wife, and his son Willis, and his daughter Rosa, Brother Burton, Brother Moko, and Brother Faba and son, I recently made a trip through the Tyumie Valley, Kafirland. Our camping outfit consisted of two large wagons drawn by oxen, a tent, and the usual camp kettles and dishes and medical outfit.

Our first camp was pitched fifteen miles from Alice. We placed the wagons side by side, just far enough apart to admit of pitching the tent between them. Within fifteen minutes we were settled in our new quarters, and the camp fire was lighted for the cooking of our dinner. No meals ever tasted better than those prepared in camp after a long trek (drive) with an ox team.

The natives were interested in our meetings, and during our trip would come and sit upon the ground for an hour in the most respectful manner, to listen to the lantern lectures on Bible subjects. Our hearers numbered from one hundred to one hundred and twenty-five.

In the mornings Dr. Thomason and his assistants would give treatment to the sick. He had as many as forty patients one forenoon. At the second place we camped, we were disturbed very early in the morning by a native woman who had come from the vicinity of our last camp with a baby on her back, inquiring for the great baby doctor. She explained that a Kafir woman had brought her dying baby to the doctor at the last place, and it was now nearly well. Hers was sick just like it, and she had brought it to him to be healed. It reminded one of the Master's medical missionary experience. People continued to follow us every place we stopped until we took the train. When the train pulled out, we left two women on the railway station platform who had come fifteen miles for medical attendance. We regretted that we were obliged to disappoint them, but the train left and we had to go. The doctor treated 197 patients in five days.

As a result of our trip and previous work, one intelligent

native teacher declared that from this time he should keep the Sabbath and live the truth. We had a visit from a native minister who came over the mountain to see us. He said that he was fully convinced on all points but the Sabbath, and wished literature on this subject. We also had a visit from a white Baptist minister who is convinced, and is on the point of accepting the truth.—*R. C. Porter, in Monthly Missionary Reading, May 13, 1911.*

Our Kafirland mission has a more dense native population than any of the other missions, yet it has only one outschool and a gospel wagon to carry the message to 1,500,000 persons. We have no word of censure for them for calling for more facilities with which to reach the vast population of our most intelligent colored people in Africa. Besides these calls, there are many provinces, with millions of natives, yet unentered, and these are calling for help.

There are 418 native students in our nine main training stations, and 1,558 in our outschools. These are all receiving Bible instruction that will prepare them intelligently to carry the message to their people. Three hundred and fifty have given their hearts to God, have been baptized, and have united with the church. As many others are studying the Bible with a view to baptism. Some of these students come hundreds of miles to attend our schools, sometimes walking the entire distance. I have seen more than a dozen on their feet at once, in a meeting, waiting to speak the praises of God. With tears streaming down their faces, they will tell of their appreciation of the message, and plead that it may be carried to their people.—*R. C. Porter, in Readings for the Week of Prayer, Dec. 9-16, 1911.*

Junior Society Program for Week Ending August 7

Educational Day

EACH society will be left to prepare its own program for Educational Day. Much good material will be found in the August number of *Christian Education*. Get a copy of the magazine. Study it, and see how you can draw a program from it to best meet the needs of your society.

Junior Society Program for Week Ending August 14

1. REVIEW Morning Watch texts.
2. Reports of work done.
3. Bible Study: "Prayer Changes Things."
4. Standard of Attainment Quiz: Matt. 7: 8; Heb. 4: 16.
5. Reading: "Give Us This Day Our Daily Bread."
6. Mission Talk: "Our Nyasaland Mission." See "Notes on the Mission Studies;" and "Outline of Mission Fields," 1915 edition, pages 64, 65, 67, 68, 74-76. Use your map.

Prayer Changes Things

I. Ask, and It Shall Be Given You. Matt. 7: 7, 8.

Brother Converted by Prayer

"A lady had a brother in India, a long distance away, who was not a Christian, and she at once thought, 'Now, if I pray especially for him, will something happen? Is this statement of the Book true?' She felt led to pray especially for that brother, that he might come to Christ. She went on praying, day by day, saying to herself, half wondering as she said it, 'Is something happening at the other end?' and, in her heart, saying, 'Something is happening; but I wish I knew.'

"By and by, in the course of the usual family correspondence, she put this sentence in the letter to her brother, 'Has anything unusual happened to you lately?' That was the only reference she made to her special praying. Back, in the course of the mails from India, came a letter from him, saying this: 'Yes, something has happened. Two months ago my thought was turned to God; I do not know why. It was not any book that I was reading; it was not any sermon that I heard; I did not go where I would hear sermons; but I do know that my thought was turned to think about God.' He had been trained in a Christian home, he knew

the whole gospel story, and he now said, 'I was led to give my heart to the Lord Jesus Christ, and as I write to you I am a Christian man.' She ran her mind quickly back over the calendar. The letter said, 'Two months ago,' and she found that two months carried the story back to the time when she began her special praying for her brother. Something had happened at the other end.—*Gordon, in "Prayer Changes Things."*

II. *Do His Will.* John 9: 31.

III. *Ask in Christ's Name.* John 14: 13, 14.

George Muller's Answers to Prayer

George Muller said: "I have had so many prayers answered that I not only reckon them by the hundreds and the thousands, but by the tens of thousands. I have had 30,000 prayers answered in the same hour or day that the requests were made."

The captain of one of our ocean liners tells of an experience in the life of this great man of prayer. He said: "In crossing the ocean on one of our voyages my whole life was revolutionized. We had on board a man of God, George Muller, of Bristol. I had been on that bridge for twenty-two hours, and never left it. I was startled by some one's tapping me on the shoulder. It was George Muller. 'Captain,' he said, 'I have come to tell you that I must be in Quebec on Saturday afternoon.' This was Wednesday. 'It is impossible,' I said. 'Very well, if your ship can't take me, God will find some other way. I have never broken an engagement for fifty-seven years.' 'I would willingly help you. How can I? I am helpless.' 'Let us go down into the chart room and pray.' I looked at that man of God and thought to myself, 'What lunatic asylum could that man have come from? I never heard of such a thing.' 'Mr. Muller,' I said, 'do you know how dense this fog is?' 'No,' he replied, 'my eye is not on the density of the fog, but on the living God who controls every circumstance of my life.' He knelt down and prayed one of the most simple prayers. I muttered to myself, 'That would suit a children's class where the children were not more than eight or nine years old.' The burden of his prayer was something like this: 'O Lord, if it is consistent with thy will, please remove this fog in five minutes. You know the engagement you made for me in Quebec for Saturday. I believe it is your will.'

"When he had finished, I was going to pray, but he put his hand on my shoulder and told me not to pray. 'First, you do not believe he will, and second, I believe he has, and there is no need whatever for you to pray about it.' I looked at him, and George Muller said this: 'Captain, I have known my Lord for fifty-seven years, and there has never been a single day that I have failed to gain an audience with the King. Get up, Captain, and open the door, and you will find the fog is gone.' I got up, and the fog was indeed gone.

"You tell this to some people of a scientific turn of mind and they will say, 'That is not according to natural laws.' No, it is according to spiritual laws. On Saturday afternoon, I might add, George Muller was in Quebec on time."—*Meyers, in "Real Prayer."*

IV. *Men Who Prayed Regularly.* Ps. 55: 17; Dan. 6: 10.

V. *What Prayer Has Accomplished.* Judges 6: 11-13, 36-40; 1 Kings 17: 17-23.

"Give Us This Day Our Daily Bread"

JOHNNY HALL was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat; I am very hungry," he said one evening. His mother let the work upon which she was sewing fall from her knee, and drew Johnny toward her. Her tears fell fast as she said, "Mamma is very poor, and cannot give you any supper tonight."

"Never mind, mamma; I shall soon be asleep, and then I shan't feel hungry. But you will sit and sew, and be so hungry and cold. Poor mamma!" he said, and kissed her many times to comfort her.

"Now, Johnny, you may say your prayers;" for dearly as his mother loved him, she could ill afford to lose a moment from her work. He repeated, "Our Father in heaven" with

her until they came to the petition, "Give us this day our daily bread." The earnestness, almost agony, with which the mother uttered these words impressed Johnny strongly. He said them over again: "Give us this day our daily bread." Then opening his blue eyes, he fixed them on his mother, and said: "We shall never be hungry any more. God is our Father, and he will hear us." The prayer was finished, and Johnny went to bed. The mother sewed with renewed energy, her heart sustained by the simple faith of her child. Many were the gracious promises which came to her remembrance. Although tired and hungry, still it was with a light heart she sank to rest.

Early in the morning a gentleman called on his way to business. He wished Johnny's mother to come to his home to take charge of his two motherless boys. She immediately accepted the offer. They were thus provided with all the comforts of a good home. Johnny is a man now, but he has never forgotten the time when he prayed so earnestly for his daily bread.

God will hear prayer is his firm belief. In many ways has he had the faith of his childhood confirmed. He looks to God as his Father with the same trust now as then.—*The American Messenger.*

Junior Society Program for Week Ending August 21

1. REVIEW Morning Watch texts. Have a paper by one of the Juniors on the life of David.
2. Reports of working hands.
3. Bible Study: "The Word of God."
4. Recitation: "The Anvil of God's Word."
5. Standard of Attainment Quiz: Ps. 119: 11, 105; 2 Tim. 2: 15.
6. Mission Talk: "Work in the Basutoland Mission." See "Notes on the Mission Studies;" and "Outline of Mission Fields," 1915 edition, pages 65, 76 Use your map.

The Word of God

I. *The Name of Bible Writings.* Matt. 21: 42.

II. *Origin of the Scriptures.* Deut. 4: 12, 13; Amos 3: 7; Heb. 1: 1, 2.

III. *The Old and New Testaments Are Inspired and Infallible.* 2 Tim. 3: 16; 2 Peter 1: 21.

A Bible Wins a Village

"A missionary was preaching in a village in India where missionaries had not hitherto gone. He was talking about the need of worshiping the true God, and, while telling how Christ saves, was interrupted by a man saying, 'You need not go on with this explanation; none of us worship idols; we believe only in the one true God and in Jesus Christ.'

"The missionary asked whether the man spoke for any but himself, and those that were around at once answered, 'We all believe on Jesus Christ.'

"Then came the question how this had happened.

"It appeared that a New Testament had been given some years before to one man, who had had no other teaching about Christianity, but through reading the Gospels had led the whole village to the light.

"He declared himself ready to do anything to show his faith, and asked for a New Testament in another language so that he might teach some to read for themselves that could read only that tongue."

All From a Testament

"Forty-one years ago Rev. T. J. Scott, D. D., sent copies of the New Testament in Hindustani to all the teachers in the government schools in the Zila district of India, where he was at work.

"A year or two later a Moslem teacher came to Dr. Scott with one of these copies, and asked for further instruction in it, which led to his conversion. He became a preacher, won his entire family to Christ and some eighty Moslem relatives and neighbors, was in time put in charge of a large district, and has led thousands to Christ. The starting point was that New Testament."

IV. *Jesus Confirmed the Old Testament.* John 5: 45-47.

The Anvil of God's Word

LAST even I stood before a blacksmith's door,
And heard the anvil ring its vesper chime;
Then, looking in, I saw upon the floor
Old hammers, worn with beating years of time.

"How many anvils have you had," said I,
"To wear and batter all these hammers so?"
"Just one," he answered; then, with twinkling eye,
"The anvil wears the hammer out, you know."

And so the Bible, anvil of God's word,
For ages skeptic blows have beat upon;
And though the noise of Paine, Voltaire, was heard,
The anvil is unworn,— the hammers gone.

Apprentice blows of ignorance, forsooth,
May awe with sound, and blinding sparks death-
whirled;

The Master holds and turns the iron, his truth,
And shapes it as he wills, to bless the world.

— Selected.

The Book of Heaven

"A Cree Indian and his son, fishing in the northwest of North America some years ago, during the winter season traveled on snowshoes across the plains, thinking that they carried what they called the 'Book of Heaven' in their pack. When they reached a hunting ground one hundred and forty miles distant from the fishery, they found that the book had been left behind. One of them went back, walking two hundred and eighty miles through the wild country, to regain that Bible left behind."

Junior Society Program for Week Ending

August 28

1. REVIEW Morning Watch texts.
2. One-minute reports of work from individual members.
3. Bible Study: "The Study of the Scriptures."
4. Reading: "Don't Forget Your Lantern."
5. Standard of Attainment Quiz: Joshua 1: 7, 8.
6. Mission Talk: "Work Among the Kafirs." See "Notes on the Mission Studies;" and "Outline of Mission Fields," 1915 edition, pages 66, 67, 77. Use your map.

The Study of the Scriptures

I. *Christ's Instruction With Reference to Bible Study.* John 5: 39.

II. *The Need of Bible Study.* Deut. 8: 3.

The Power of God's Word

"The devil is very much afraid of the Bible. There isn't any way you can put him to flight so quickly as to quote the Scriptures to him. When Jesus was tempted in the wilderness, he put him to flight every time in this way, and we may do the same. 'In the island of Java there grows a tree, which may, perhaps, be the upas, the leaves of which are said to be deadly poison to venomous reptiles, and to snakes especially. Once, as a traveler was passing through a wood, he heard a cry of distress from a bird overhead, and on looking for the cause of alarm he saw a snake climbing up a tree to a nest of little ones. The snake was then beyond the man's reach, but he felt curious to watch what was about to happen. Suddenly the bird ceased crying and flew away, but only to return in a few seconds with a large leaf, which she dropped over the nest. The snake was very near its intended prey; but at the moment it opened its mouth its eye caught sight of the guardian leaf, and the vile creature dropped to the ground as if it had been shot, and darted into the jungle.' Children, that venomous snake did not fear the leaf of the upas as much as the devil does prayer and the Word of God. It is when we give way to him that he has power. Remember that he is a coward, and runs if resisted by the youngest Christian in the right way."— Mrs. L. T. Crisler.

Devotion to the Bible

"Matthew Hale Smith, in his book 'Marvels of Prayer,' tells of a shipwreck, and of the rescue by Captain Judkins and the crew of the 'Scotia.' Among the rescued was a lad, about twelve years old, who had lost everything.

"'Who are you, my boy?' said Captain Judkins.

"'I am a Scotch boy. My father and mother are dead, and I am going to America to find my uncle, who lives in Illinois.'

"'What is this?' said the captain, as he took hold of a rope that was tied around the boy's breast.

"'It is a piece of cord, sir.'

"'What is that tied under your arm?'

"'My mother's Bible. She told me never to lose it.'

"'Is that all you saved?'

"'Yes, sir.'

"'Couldn't you have saved something else?'

"'Not and save that.'

"'Didn't you expect to be lost?'

"'I meant, if I went down, to take my mother's Bible down with me.'

"'All right,' said the captain, 'I'll take care of you.'

"Having reached the port of New York, Captain Judkins took the boy to a Christian merchant. 'I want no other recommendation; the boy that holds on to his mother's Bible in such perils will give a good account of himself.'"

III. *The Best Kind of Bible Study.* Acts 17: 11.

The Bible Afloat

"During the Crimean War some of the vessels of the British Navy were allowed to enter the harbor of Nagasaki. The Japanese authorities were very anxious that no foreigners should gain an entrance into their country, and equally anxious that none of their people should reach the foreigners' ships. An officer named Murata was in charge of the force that was to guard the shore.

"Near the city was an island where a few Dutchmen had been permitted to live. On one occasion, as Murata was on a trip of inspection in a boat, he found floating on the water a book different from any he had ever seen. By guarded questioning he learned that it was in Dutch, and told about the Creator, Jesus, and morals and religion.

"Curiosity led him to send a man to ask the Dutch more about it. On learning that it had been translated into Chinese, he sent to China for a copy, and secretly began the study of the Chinese New Testament, although at great risk to himself.

"When the missionaries came to Japan, Murata sought baptism, although it endangered not only his life but that of his family as well. He said: 'I cannot tell you my feelings when for the first time I read the account of the character and work of Jesus Christ. I had never seen nor heard nor imagined such a person. I was filled with admiration, overwhelmed with emotion, taken captive by the record of his nature and life.'"

IV. *The Results of Scripture Study.* 2 Tim. 3: 15.

The Bible and the Robbers

"A native Christian preacher in Persia was overtaken by night while traveling, and attacked by a band of ferocious Mohammedan robbers. When these men found that the captive taken in the dark was poor, they were inclined to kill him. One of the robbers bawled out, 'He is a Gheber; let's kill him anyhow.' In a moment fifty men had drawn their swords to purge the earth of such a wretch.

"The frightened Christian had no weapons. But he had a Bible, which he had been taught to regard as a sword for spiritual warfare. Drawing his Bible from his bosom, he cried out:—

"'Men, you make a great mistake! Do you not see that I am a man of the Book? This is the Book that your prophet repeatedly declared to be true.'

"The flash of the light on the gilt edges of the Bible caught the gaze of the men; light seemed to blaze from the Book. The swords dropped, and several of the robbers came closer to examine the volume curiously, without daring to touch it. At last they dragged the preacher to their village, that the mullah might tell them whether to spare the man for the sake of the Book.

"'It is indeed the Book,' said the mullah, after making sure that it contained the law, the Psalms, and New Testament, as the Koran says it does: 'it is the Book, and whoever

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EDITH M. GRAHAM } EDITORS
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unjustly kills one of the people of the Book, him will God smite.'

"So it came to pass that the poor preacher, so nearly murdered in the robbers' pass, finished his evening an honored guest in the village, reading to his wild hosts psalm after psalm by the flickering light of the oil wick. And as each of the beautiful psalms came to an end, the robbers, with one accord, said, 'Amen!'"— *Bible Society Record, Feb. 14, 1906.*

The Book Talks

"When for the first time an African village was shown a book, and heard the missionary reading the Scriptures in their own tongue, they cried out, 'The book talks! the white man has a book that talks!' And indeed the Bible is a book that talks. It is the 'living word,' not as the books of men.

"'We know the Word you teach is good,' said the heathen chiefs who came to one of our missions in German East Africa to plead for a school.

"The late John G. Paton, the apostle of the New Hebrides, in the South Pacific, said that an old Aniwan chief had helped him to translate the first little Scripture portion. At last the book was printed. Dr. Paton said:—

"'Namakei came to me, morning after morning, saying: 'Missi, is it done? Can it speak?'"

"'At last I was able to answer, "Yes!"

"'The old chief eagerly responded, "Does it speak my words?"

"'I said, "It does."

"'With rising interest, Namakei exclaimed, "Make it speak to me, missi! Let me hear it speak."

"'I read to him a part of the book, and the old man fairly shouted, in an ecstasy of joy, "It does speak! It speaks my own language, too! O, give it to me!"

"'He grasped it hurriedly, turned it all round every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me, saying: "Missi, I cannot make it speak. It will never speak to me."

"'No," said I; "you don't know how to read it yet, how to make it speak to you; but I will teach you how to read, and then it will speak to you as it does to me."

"'O missi, dear missi, show me how to make it speak!'"—
— *Review and Herald, Nov. 3, 1910.*

Don't Forget Your Lantern

"It will be quite dark before you return, Charley; don't forget your lantern," said a mother to her son, who was going to spend his half holiday at a farm about two miles distant.

"I'm not afraid of the dark, and I know my way well enough," he muttered. "No, I shall not take the stupid old lantern; it will only be in the way."

Off he went, to spend a merry afternoon with his companions, never thinking of his mother's words, nor troubling about his journey home.

It was quite dark when he said good-by to his friends at the farm; and as there was no moon and the night was very dark, they kindly offered to lend him a lantern. But he was too proud to accept it after boasting to his mother that he knew the way so well. He declared more loudly than ever before that he would know his way blindfolded, and would be halfway home before the lantern was lighted.

He ran down the path, along the road, across the field.

In the corner of the field was a broken stile, which had to be crossed in order to enter the wood. Part of the stile had rotted away, but the long nail which held it still remained, and catching Charley's jacket as he climbed it, tripped him and threw him suddenly into a bed of stinging nettles in the dry ditch beyond. Bruised and smarting and mortified, he crept out of the ditch and began to make his way through the wood. There were several paths, but the largest and most frequented was his nearest way.

Perhaps it was the pain he was suffering, or the annoyance he felt, which caused him to forget to take the turning to the right. After walking a short distance he found the bushes were close to him on either side, and felt sure that he had strayed into one of the narrow pathways which crossed the wood in every direction. How he longed for his lantern! He had no idea which way to go, but wandered on and on until he grew tired and footsore.

At last he came to a more open space, and thinking he had reached the road, he pressed boldly on, but found the ground gave way beneath his feet, and in another moment he was struggling in the water. There was a large pool in the midst of the wood, and into this he had fallen. Happily it was not very deep, and after groping about for something to which he could cling, he seized hold of a tough bough and managed to scramble out of the water and into the pathway.

Some minutes later, bruised and bleeding, his clothes torn, stained with weeds and mud, and soaked with water, he reached the gate of his own home, where all the family were assembled, wondering what had become of him.

"Mother," said the miserable but penitent boy, "I have been very foolish; but I will never go without the lantern again."

Four years passed, and Charley, grown a fine, tall lad, stood by the gate, saying farewell to his mother, not for a few hours, but for months, perhaps years.

"Don't forget your lantern, my boy," she said, as she placed in his hand a small Bible. "Let God's Word be a lamp to your feet and a light to your path. Whenever you are in doubt as to the way you should take, let the light of this Book shine upon your path, and the way will be plain."— *Selected.*

The Weaver of Mosul, and the Sabbath

DURING my stay in Mosul, a town on the Tigris, built on the site of a suburb of Nineveh, I met an old weaver, one of the first converts to Protestantism in that region some forty years ago. This man came across an article about Seventh-day Adventists which appeared in an Arabic magazine published in Beirut, Syria, thirty or thirty-five years ago. It set him thinking. Six years ago he made a journey to Aleppo, and one day his attention was called by some one to the place where the Sabbath keepers worship. This set him thinking again of the words of God, "The seventh day is the Sabbath of the Lord thy God."

About four years later he was again in Aleppo, and on his way to church on Sunday saw a young boy shining shoes. The boy offered to black his boots, and the man, seeing the lad was a Christian, said, "Why do you shine on Sunday?" The bootblack replied, "Well, you see I am a *Sabti*" (a Sabbath keeper). As the man was in haste to reach the church, he had no time to inquire further, but the boy opened his box and handed him a few Arabic tracts. These tracts the man took to Mosul, where he and some others studied them carefully. "Three or four times," he said, "I took up paper and ink, thinking to refute the arguments of the tracts; but when I compared my own writings with the tracts, I was convinced, every time, that my arguments were too weak, and would not stand the test of the Scriptures."

Whatever men may say or write, the Lord, who made the Sabbath holy and blessed it, still declares, "The seventh day is the Sabbath of the Lord thy God."— *W. C. Ising (Oct. 8, 1914).*

EVERY young man and every young woman a trained worker for God, should be the aim of each Missionary Volunteer Society. Make the most of Educational Day.