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Church Officers' General Instruction Department

Special Appointments for June

Medical Missionary Day June 6
Sabbath School Rally Day June 13

Interdependence in Church Membership

It is through the ministration of the church, the gifts placed in the church, that God perfects His saints.

"He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, . . . fill we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 11-13.

In other words, we all need the workings of the gifts placed in all the rest of the church, in order to grow up, to "measure" up, to "the stature of the fulness of Christ." In no single church has God placed all His gifts in one man. They are distributed, and very wisely so. And every one must partake of that humility of Christ to the extent that he is willing to receive of Christ, through whomsoever He may choose to work, these varied gifts He has placed in the church. He who became the great apostle to the Gentiles had to receive his eyesight, his spiritual instruction, through a representative of Christ's organized church, even though he had hated and persecuted it. Christ sent Ananias to tell Saul what he should do to be saved. The needed and necessary help for the saint, in his work of perfecting character, may be vested by the Master in some pastor or teacher in the church, or He may use some yet more humble gift.

"We, being many, are one body in Christ, and every one members one of another." Rom. 12: 5.

The apostle needs the gift found in the prophet, the prophet needs the gift of the pastor, the apostle, the "helps." All are bound together, all need the gifts bestowed upon all the rest.

"I say, through the grace given unto me, to every man that is among you [and this includes every member of the church regardless of his calling, his gift], not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith." Rom. 12: 3.

"God has made His church on the earth a channel of light, and through it He communicates His purposes and His will. He does not give to one of His servants an experience independent of and contrary to the experience of the church itself. Neither does He give one man a knowledge of His will for the

entire church, while the church—Christ's body—is left in darkness. In His providence, He places His servants in close connection with His church, in order that they [his servants] may have less confidence in themselves, and greater confidence in others whom He is leading out to advance His work."—"The Acts of the Apostles," p. 163.

This emphasizes very definitely how balanced is the power God has vested in the church, and how necessary it is that every worker keep a close contact with the experience, the good judgment, the wisdom of the church, lest he stray into paths of self-dependence, and be lost upon the rocks of self-confidence and self-exaltation.

"There have ever been in the church those who are constantly inclined toward individual independence. They seem unable to realize that independence of spirit is liable to lead the human agent to have too much confidence in himself, and to trust in his own judgment rather than to respect the counsel and highly esteem the judgment of his brethren, especially of those in the offices that God has appointed for the leadership of His people. God has invested His church with special authority and power, which no one can be justified in disregarding and despising; for he who does this despises the voice of God.

"Those who are inclined to regard their individual judgment as supreme, are in grave peril. It is Satan's studied effort to separate such ones from those who are channels of light, through whom God has wrought to build up and extend His work in the earth. To neglect or despise those whom God has appointed to bear the responsibilities of leadership in connection with the advancement of the truth, is to reject the means that He has ordained for the help, encouragement, and strength of His people. For any worker in the Lord's cause to pass these by, and to think that his light must come through no other channel than directly from God, is to place himself in a position where he is liable to be deceived by the enemy, and overthrown. The Lord in His wisdom has arranged that by means of the close relationship that should be maintained by all believers, Christian shall be united to Christian, and church to church. Thus the human instrumentality will be enabled to co-operate with the divine. Every agency will be subordinate to the Holy Spirit, and all the believers will be united in an organized and well-directed effort to give to the world the glad tidings of the grace of God."—*Id.*, pp. 163, 164.

All parts of the body are needed. The body is not composed of one or two members, but many.

"The eye cannot say unto the hand, I have no need of thee: nor again the head to the feet, I have no need of thee. . . . Nay, much more those members of the body, which seem to be more feeble, are necessary." 1 Cor. 12: 21, 22.

And all this is written concerning the church. No one, no matter to what position in the church he may be called to serve, in thought or word or deportment can say to some other member, "I have no need of thee." "I am able to get on without your counsel, advice, or help." This spirit is breathed into the heart by another than the Holy Spirit.

In the body it is found that some of the strong muscles overlap, and sometimes even cross one another to make solid the body structure. Bone and joint are held compactly together by strong cords and sinews, each part thus being made dependent upon the others in performing its proper functions.

"The whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, making increase of the body unto the edifying of itself in love." Eph. 4: 16.

And all this is written to illustrate the wonderful organization of the church. And how wonderful it is! The members need the various officers, the officers need the ministrations of one another, as well as the service and help of the members. "Edifying itself in love,"—what a beautiful thought and truth!—the church becomes the channel of light and salvation to sinners.

"Many have an idea that they are responsible to Christ alone for their light and experience, independent of His recognized followers on earth. Jesus is the friend of sinners, and His heart is touched with their woe. He has all power, both in heaven and on earth; but He respects the means that He has ordained for the enlightenment and salvation of men; He di-

rects sinners to the church, which He has made a channel of light to the world."—*The Acts of the Apostles*, p. 122.

In unity there is strength. Instead of cultivating independence in action, we must press together. Such unity is the strongest evidence that can be given the world that God indeed is leading this movement, this people, through to sure victory.

"Little differences dwelt upon lead to actions that destroy Christian fellowship. Let us not allow the enemy thus to gain the advantage over us." Harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners. It is our privilege to bear this witness. But in order to do this, we must place ourselves under Christ's command. Our characters must be molded in harmony with His character, our wills must be surrendered to His will. Then we shall work together without a thought of collision."—*Testimonies*, Vol. VIII, p. 243.

T. E. B.

The Missionary Idea

It was Jesus, the Saviour, who volunteered to give to man the missionary idea. The Lord came in the cool of the evening to call upon Adam and Eve. They hid; but He called them, and told them that their new and unsatisfactory environment was caused by their acceptance of a false hope. And although they had fallen into sin, betrayed the trust God had reposed in them, they were not forsaken by God. A new hope, a blessed hope, was given them. The seeds of missionism were sown there that evening in the garden, and they accepted God's promise of redemption, and became missionaries in behalf of their offspring, that they, too, might share in this redemption, and be reinstated in the garden of Eden in the earth made new.

Farther on we again see the blessed hope taking firm hold of Abraham, who was faithful in planting the seeds of the gospel, that his posterity also might grasp God's promise to save a fallen world. He built altars everywhere, that others, seeing his good works, might walk in his footsteps. Isaac extended the missionary spirit by his obedience, as shown on Mt. Moriah.

Melchizedek's instruction and lesson in tithing placed the missionary work upon a more sure foundation. The giving of means for the spread of the gospel is missionary work; and with means always ready, those who enter the service of giving the gospel may give all their time to the saving of the lost.

Moses had the missionary spirit when he said to Hobab, his brother-in-law, "Come thou with us, and we will do thee good: for the Lord hath spoken good concerning Israel."

When we once get the missionary idea in our hearts, we shall desire our neighbors to share in the occupancy of the heavenly Canaan; and the desire will grow upon us more and more as we near the perfect day. As strength gathers courage, we continue to plant the gospel seeds around us. Jesus says He has prepared a great supper and invited all classes, but many make excuses. The compelling power, however, of His servants who have the missionary spirit, with His aid, will provide His table with guests. The Lord gives us our desires, and we shall come with rejoicing, bringing with us those for whom we have labored.

King Solomon revealed the missionary spirit when he prayed thus:

"Moreover concerning a stranger, that is not of thy people Israel, but cometh out of a far country for Thy name's sake; (for they shall hear of Thy great name, and of Thy strong hand, and of Thy stretched-out arm;) when he shall come and pray toward this house."

And Isaiah the prophet says:

"Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles."

Let us not then, brethren, be like King Hezekiah, showing the stranger within our door our riches and worldly goods; but let us speak of God's goodness, and let the missionary idea bring forth fruit.

The Lord planted Israel in Palestine so that the world might learn of His righteousness while passing through their land to the world's great market places. The Word says they failed in great measure.

Paul says the strangers, or Gentiles, are now grafted into the stock of Israel, and are partaking of the root and fatness of the tree. The missionary idea is now reversed. We, the grafted in, are taking the gospel to the tree itself, the old Israel stock, speaking in compelling tones to Israel's seed.

We who are in the isolated sections are delivering the gospel through the printed page. The World's Crisis Series books are easy to sell. These books are doing a good work among the poor who are unable to buy larger books. God wants His servants to search the lanes and streets of the cities, the highways and hedges, for lost souls. Jeremiah encourages us with this beautiful promise:

"Behold, I will send for many fishers, saith the Lord, and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks. For Mine eyes are upon all their ways: they are not hid from My face." Jer. 16: 16, 17.

Blessed be the Lord for giving us part with Him in such service!

E. C. PINCHON.

Wolf Lake, Ind.

A Transfer Church Letter Refused

THE following letter of inquiry has been received:

"A brother is having trouble in his family, not because of any violation of the seventh commandment, but because of his position he was unable to support his wife on his income, resulting in his becoming involved in debt to his brethren. He found a better position in another city, where he is able to work out his plan. The church where he belongs issued a letter of transfer to the church in the city where he works, but this church refuses to accept it because of a letter written this church by his wife, in a moment of bitter feelings against her husband. Has this church any right to refuse to receive this brother into their fellowship, when the church where he lived voted him a letter showing him to be a member in good and regular standing?"

Unless there should be reasons for so doing not expressed in the above letter, we see no reason why the letter of transfer should be refused. The church *granting* the letter ought to be in a position to know the merits of the case better than a distant church (where we take it the brother is only sojourning for a time) *can* know, especially if their knowledge of the case is based wholly upon one hasty letter written by the brother's wife, who, it may be assumed, is not a member of the church. Anyway, a little correspondence of the receiving church with the *officials* of the issuing church ought to clear up the question satisfactorily. If the brethren to whom this brother is indebted are willing to vote him a letter, having confidence in his honesty and integrity, knowing of no other cause why they should not so vote, it would seem no objections for receiving the brother ought to be interposed.

However, the brother still remains a member of the church where he left until received by the church where he now lives. He will simply send his tithe and offerings there, instead of paying them in to the church treasurer where he is. While it is recommended that letters of transfer be issued where members remove to a place where there is a church, even though their sojourn there be not permanent, yet in the case the letter is refused, the former church would necessarily continue to hold the membership, keeping in touch with the member by correspondence.

T. E. B.

God has endowed some of His servants with special talents, and no one is called upon to disparage their excellence. But let none use their talents to exalt self. Let them not regard themselves as favored above their fellow men, nor exalt themselves above other sincere, earnest workers. The Lord looks upon the heart. He who is most devoted to God's service is most highly esteemed by the heavenly universe.

Heaven is watching to see how those occupying positions of influence fulfil their stewardship. The demands upon them as stewards are measured by the extent of their influence. In their treatment of their fellow men, they should be as fathers, — just, tender, true. They should be Christlike in character, uniting with their brethren in the closest bonds of unity and fellowship.—*Testimonies for the Church*, Vol. VII, p. 282.

Home Missionary Department

THE GOSPEL IN PRACTICE

Suggestive Outline for Home Missionary Service

(Sabbath, June 6)

OPENING SONG: "Saved to Serve," No. 474, "Christ in Song."

Scripture Reading: Isaiah 58: 1-11.

Prayer.

Brief Report of Missionary Work Done in May (Given by the church missionary secretary).

Offering for Home Missionary Work.

Song: "Seeking the Lost," No. 532, "Christ in Song."

Bible Study: "Consecration for Service."

A Reading: "Homs Nursing as an Aid in Effective Home Missionary Endeavors."

Symposium: "This Moment," "Pipe-line Christians," "Broadcasting for the Lost."

A Talk: "A Part of Every Church in the Land."

One or two brief experiences showing how Medical Missionary work has been the means of bringing souls into the truth, would add interest to the service.

Closing Song: "When the Roll Is Called Up Yonder," No. 865, "Christ in Song."

Benediction.

Note to the Leader

This service should be planned to arouse interest in medical missionary work. This phase of our missionary endeavor has been sadly neglected, and we trust that you will lay every plan for the strengthening of this important part of our work. If you have a medical or home nurses' class already organized, bring the members into the service by giving them something practical to do, such as demonstrating how to give simple treatments, etc. The Symposium could be given by three young people. Be sure to call for experiences on medical missionary work, as it always livens up a meeting to have some one relate actual results from the use of the "entering wedge." If you do not have in your church a class of home nurses or a group of members studying the medical missionary work, you should organize one at the close of this meeting, and appoint as leader some one who has had experience in this line of work.

HOME MISSIONARY DEPARTMENT.

Consecration and Service

1. What is the Bible meaning of consecration? 1 Chron. 29: 5, last part. (See marginal reading.)

NOTE.—To consecrate signifies to "fill the hand," the hand being the symbol of service for the body; and it being filled, there is no room for anything else to be held or carried. Thus the whole life is to be given up to God.

2. What example do we have of the proper order in giving ourselves to God for service? 2 Cor. 8: 5.

NOTE.—First, they gave themselves to God. There is a giving of our money or time or other things to God, but God is pleased when we first give ourselves to Him. Then money, time, talents, or whatever we may give in service or otherwise, are accompaniments of giving ourselves, but never should be substituted for it. After giving themselves, then Paul says, "And unto us by the will of God," that is, to the church for what service they could render.

3. Can one be assured that Christ calls him to service? John 17: 18.

4. What should be the motive in giving ourselves to God for service? John 17: 19.

NOTE.—Christ's motive in sanctifying Himself was for perishing humanity. This is the true motive for service in God's cause today.

5. What special interest did Jesus manifest in those for whom we labor? John 17: 20.

NOTE.—He prayed for those who would believe on Him through the work of His sanctified followers.

E. F. P.

Home Nursing as an Aid in Effective Home Missionary Endeavor

THIS little Adventist woman about whom I wish to tell you was a real home medical missionary. Not only that, but she was prepared to do home missionary work, and that explains

why I am telling you about her in connection with the subject of home nursing. This woman had a new neighbor, and this neighbor had a very little daughter, and this very little daughter had a very little cold, which developed into a very big cold, and ended in a chronic, annoying cough. The mother knew nothing about health principles, and less about Adventists, but she did know she needed help for that cough.

Our Adventist neighbor wanted to reach the heart of this interesting mother through some point of contact more enduring than a formal call, but how this was to be accomplished was a puzzle to her until she heard of the little sick girl. Her first offer to help met with a ready response. The mother marveled at the ability shown in giving the child a treatment. To her, the use of water in disease was a new idea. Not only was water as a remedy, which should be used externally and internally by every individual, new to her, but the healing value of fresh air, nourishing food, sunlight, of rest, and a trust in divine power, were as little appreciated. Gradually, by the daily help of her new-found friend, she became interested to know more about these things.

Fortunately, about this time a home nursing class, taught by a graduate nurse, was started in the church where our sister attended. She brought this neighbor, who enrolled as a regular student in the course. It would have given you fresh courage to do home missionary work, could you have observed the interest manifested by this stranger at the second meeting of the class, when the subject was the hygiene of the home nurse.

Fresh air, sunlight, the value of water and soap as a disinfectant, the necessity for precaution in the spread of disease, had been covered carefully, when naturally, and apparently as a part of the lesson, the class were introduced to the wonderful precaution used by the children of Israel when traveling to the earthly Canaan. Truly, they seemed wonderful when it was plainly shown that water, sunlight, and fresh air, were the means for disinfection chosen by God for His people in that day.

The idea of the spread of disease by contact was made very real by reading the words of the great Lawgiver:

"Every bed, whereon he lieth . . . is unclean: and everything, whereon he sitteth, shall be unclean. And whosoever toucheth his bed shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that sitteth on anything whereon he sat, . . . shall wash his clothes, and bathe himself in water, and be unclean until the even. And he that toucheth the flesh of him . . . shall wash his clothes, and bathe himself in water, and be unclean until the even. . . . And whosoever toucheth anything that was under him shall be unclean until the even: and he that beareth any of those things shall wash his clothes, and bathe himself in water, and be unclean until the even." Lev. 15: 4-10.

This and similar texts from the books of Moses, illustrating the sanitary laws, were read, and thus our first Bible reading was given to a woman who might never have attended a church service. The eight natural remedies spoken of in "The Ministry of Healing," page 127, were covered. To benefit by these health principles, not only must the sanitary laws be applied, but Jesus must be made very real if a "trust in divine power" is indeed to mean physical and spiritual strength to those who wish to keep well in body and spirit.

Now, dear readers, this is what we mean by becoming home missionary workers. You, in turn, after an organized course in home nursing, must be a personal teacher, by precept and example, of God's spiritual and natural laws to fallen man.

It is for this very purpose that many classes are being given to our people throughout the length and breadth of this land. In these classes are many brought in by Adventist neighbors and friends, who have but a misconception of the principles and teachings of Seventh-day Adventists. Where the instructors of these classes have had opportunity to do follow-up teaching in the home, the message in its fulness has been heard and accepted.

Such was the experience of one instructor in Springfield, Mass., where twelve members of the home nursing class who knew not the truths for this time when the class began, are now keeping the Sabbath. One of these came from a Catholic home, and in spite of bitter persecution has remained faithful to the people who keep the commandments of God and have the faith of Jesus.

Statistics of results cannot measure the good accomplished, for are we not told, "Cast thy bread upon the waters: for thou shalt find it after many days"? Truly this is a reality in this home nursing plan.

A young woman, the wife of an Adventist and herself a sweet Christian character, entered a nurses' class. Her children had been receiving the care of an indulgent and uninformed mother. So eagerly did she absorb and put into practice the principles learned, that it was not long until the neighbors commented on the changed home. Who knows, if Jesus' coming does not prevent, but that this mother may some day have the assurance that off in some foreign field her boy is physically able to endure the privations and hardships of mission service because she laid "for her children the foundation for a healthy, happy life."

From away off in India the cheering word reaches us of a group of English women who are completing this course of instruction. Their instructor was a missionary who for fifteen years has labored in that field, and during that time has missed but two days' work on account of illness. Of this record our foreign medical missionary nurse, Eleonora Reid, writes:

"How thankful I am for health principles. I have tried to observe them (although I've broken them many times), and the Lord has surely fulfilled His promises to me. Since I came here in 1910, I have been obliged to stop my work for only two days on account of fever or any other illness."

Truly this is a good record, and we can but express ourselves in the words of our missionary in India, "You don't wonder I feel grateful to God for all His benefits toward me." Such conservation of our physical resources at home and abroad can but add more men and means to our needy foreign mission treasury. Money used formerly to meet the expense for illness, can by a knowledge of prevention and the care of the sick, be turned into the treasury to save the souls of men and women perishing in sin.

So in our homeland, in India, South America, the Philippines, in Central America, this group method of helping our own and other people to have a better understanding of the knowledge given us by a wise Father, is slowly but surely gaining a foothold. Who can know what the results may be?

As a people traveling to the heavenly Canaan, we cannot have God's holy law written in the hearts of temples unclean inside or out by transgression of God's natural laws. Ignorance will be no excuse in the eyes of a righteous Judge, if we have neglected the opportunities all about us to know God's laws, which we may find written in every nerve and fiber of our being.

Even as the children of Israel developed in obedience to their sanitary laws, from a slovenly people, as a result of years in slavery, into a cleanly people who were the marvel of surrounding nations, so today God plans that His chosen people shall stand, individually, as families, as churches, and as a people, a model to the world in sanitation, and a knowledge of God's natural laws as they relate to the care of our own bodies, while rendering intelligent care to the sick and weary all about us.

"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

"Every church should be a training school for Christian workers. Its members should be taught how . . . to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*"The Ministry of Healing,"* p. 149.

Many more of our larger churches could support such instructors, who could lead out from such classes into a wider community Christian missionary endeavor, and it is to such churches we appeal. Such Christian help work under "experienced instructors" will bring unity and love into the church, and awaken out of lethargy those who have never been active in missionary endeavor.

The regular course in home nursing covers twenty lessons, and is a practical method to use in beginning such community work. This series of twenty lessons comprises ten lessons on theory and ten on practical demonstration. Beginning with a

brief study of this body which caused the psalmist to exclaim, "I am fearfully and wonderfully made," the general subjects of hygiene, natural remedies, symptoms, simple treatments, diet in health and illness, care in disease, and emergencies, are taken up in regular and systematic study. With this study are given opportunities for supervised practice, until each student feels secure in rendering similar assistance to needy members of the family, friends or neighbors.

A rich blessing has accompanied every endeavor to make this instruction of use in home missionary work. Many class members have returned to succeeding classes happy with the first experience of really helping the sick near their homes. Prejudice has been broken down by this practical application of true religion. One woman thus visited said, "I vowed at one time never to admit an Adventist past my threshold." She died with a bright hope in God through the faithful visits of a home nurse who knew how to bathe her emaciated body, make her bed, relieve her pain, and pray by her bedside.

We are not unaware of those wide stretches of country where an isolated member here or a small church group in another section, would find it difficult to secure all this instruction under a teacher competent to give them wise guidance in the application of this knowledge in the care of the sick.

For such isolated members a health reading course is being planned, which, when completed satisfactorily, will enable the holder of the reading certificate in hygiene and health to complete the practical work in home nursing under an instructor in ten lessons.

Such class demonstrations for these reading students could be planned at our annual camp-meetings and other similar gatherings. Many other opportunities would be available for this combined course of home study and demonstration, which would entitle those who completed both, to be granted the regular Home Nursing Certificate issued from the General Conference Medical Department.

Hundreds, however, could still, with a little effort and expenditure, secure the regular home nursing instruction at once. God places no premium on ignorance if available resources are at our command to become effective home missionary workers.

Often visits to the sick without service to relieve suffering works more harm than good.

"It is misdirected kindness, a false idea of courtesy, that leads to much visiting of the sick. Those who are very ill should not have visitors. The excitement connected with receiving callers wears the patient at a time when he is in the greatest need of quiet, undisturbed rest."—*"The Ministry of Healing,"* p. 322.

This warning does not apply to those who render effective service to the sick. Our commission from One who knows, makes plain our duty. When we visit the hungry, we are told to feed them; the thirsty, to give them drink; the stranger, to shelter; the naked, to clothe; the prisoner, to come to his rescue. So surely our commission to visit the sick carries with it a command to relieve their suffering.

Are you prepared for such home medical missionary service?

KATHRYN L. JENSEN.

This Moment

God asks us to live only this moment. The past is past; He will take care of that fully if we commit it to Him. The future is future; He will take care of that fully if we commit it to Him. The present is all that we have; and He will take care of that fully if we commit it to Him. In this present moment we may have all the victory that God ever offers a human being through the sufficient grace of the Lord Jesus Christ. As Charles Inwood of England has said:

"Let me ask you to remember that there is no such thing as a once-for-allfulness; it is a continuous appropriation of a continuous supply from Jesus Christ Himself. A moment-by-moment faith in a moment-by-moment Saviour, for a moment-by-moment cleansing, and a moment-by-moment filling. As I trust Him, He fills me; so long as I trust Him, He fills me; the moment I begin to believe, that moment I begin to receive; and so long as I keep believing, praise the Lord! so long I keep receiving."

Broadcasting for the Lost

God has been broadcasting for lost people ever since Adam and Eve were lost through sin in the garden of Eden. And

now men have discovered how to do this by radio. Every night through broadcasting station WNYC (and doubtless through many other stations) there is broadcast a call for missing persons. Probably several millions of listeners-in hear the matter-of-fact call of the police captain announcing:

"Missing since December 15 — Mary Smith — eighteen years — 130 pounds — brown hair — blue eyes — blue dress, etc., etc.; also — etc., etc."

There is a fascination in listening to this call for the lost, and the heart throbs in sympathy as the imagination pictures the home folks silently weeping, and waiting, and hoping that their missing loved one will be found. How glad any of the million listeners would be to discover one of these announced lost persons, and return that one safely home again! But this is just the privilege that Christians have as they listen to God's broadcasting calls for the lost through His Word, and then as they mingle with many of those very lost ones day by day in their contacts in office and shop and school and church and home.

If a million people hear the radio call in the hope that perhaps just one may have some news of one missing person, they do not consider it a waste of time and energy. Yet a million persons spending ten minutes each night is the equivalent of almost forty years for one person listening. And we sometimes let ourselves think that we have not time or strength to do personal work for Christ! The Lord's answer is, that there is "joy in heaven over one sinner that repenteth." — *The Sunday School Times, Feb. 2, 1925.*

Pipe-Line Christians

SALVATION is free. "Whosoever will, let him take the water of life freely." But how is the water of life going to reach him if he does not know of it?

Mr. S. LeRoy Smith, of the Pocket Testament League, told at a conference of the pure, wholesome spring water, coming from far away, that supplies Brooklyn. "But," asked Mr. Smith, "what good would that spring water do the great city if it were not for the plumbing, the pipe lines, that bring it to any one and every one there that needs it?"

God has chosen to make the message of salvation, the gospel itself, dependent upon human beings for its transmission. It is free; but it must be carried. And God is looking eagerly today for unobstructed pipe lines to carry the water of life to those who will die without it. Are we pipe-line Christians?

A Part of Every Church in the Land

We as a people have learned from experience that it pays to follow the advice given to us by the servant of the Lord through the spirit of prophecy. When we failed to heed it, the cause suffered; and when we believed in the counsel given and followed it, we have always prospered. The same will be true to the end; and if this denomination would have prosperity, it must follow on as the voice of God through His chosen channel has pointed the way.

We have but to think of the experience of ancient Israel, note their mistakes and blunderings, and see that all came about because they hardened their hearts, and would not heed the admonitions given them by the prophets.

And, dear brethren and sisters, God speaks to us today through His servant just as surely as He ever spoke to Israel. His voice has not lost its power, neither has God lost interest in this movement which He is leading to ultimate triumph. And in the counsel He gives us, in order that this movement which He founded and started may roll onward with irresistible force, is that applying to our medical missionary work. It is hard to understand why at times we follow the spirit of prophecy so closely, and yet fail to adhere strictly to other points regarding the organization, which are of equal importance. For instance, take this quotation from the "Testimonies," Vol. VI, page 289:

"The medical missionary work should be a part of the work of every church in our land."

If this testimony had been followed, great good would have been accomplished, and the truth would be carried on in new

places. Notice again: "A part of the work of every church." Where? "In our land." Is it a part of your church? What are you doing to bring this about, church officers? Can we afford to go on any longer not heeding this injunction, especially when we put alongside of it such language as this taken from Volume VII, page 62:

"We have come to a time when every member of the church should take hold of medical missionary work."

Thus we see that it is not only "a part of the work of every church in the land," but "every member of the church should take hold of medical missionary work."

God has greatly blessed our feeble efforts in carrying forward the third angel's message in all lands and climes. But if we carefully study over the progress of our work, we shall notice that the places where we made the greatest and quickest progress have been in those fields where medical missionary work was used as the entering wedge. Think for a moment how our work has grown among the Inca Indians. Other religious bodies have tried to work among them, but failed. We came in by using God's plan, and in just a few short years we have thousands of baptized Indians and a growing work. Recent word states that 1,420 persons were baptized in that field during 1924.

And what is God's plan in mission fields is God's plan for the homeland. God uses the same plan to save men everywhere. And what more effective way could be used in reaching men's hearts than to heal their physical ailments, and thus reach their hearts? The servant of the Lord calls the plan the "entering wedge," the "right arm," the "gospel practised," the "right hand of the gospel," and many other epithets that clearly indicate it as God's method of reaching hearts. Shall we not adopt it as our method today? Is it not high time for every church to give careful study and prayer to this phase of the work, especially in this time, when God is giving us thousands upon thousands of opportunities to heal the sick, and bring before the people of this world the knowledge of simple treatments and remedies given to us through the spirit of prophecy?

Every church should have a class formed to study how to give simple treatments, and how to relieve the sufferings of their fellow men. If you do not have a capable instructor, form a class anyway, and read through our literature on these subjects, and then do your best by practical demonstration to get a knowledge of these methods. I thoroughly believe that if we all adopt this method, God will witness to our efforts, and give us many souls for our labor. Here are a few books that may prove helpful to study in connection with your class work:

1. Home Nursing
2. The Way to Health
3. *Life and Health*
4. The Ministry of Healing
5. Lessons for Home Missionary Institutes. (This volume contains eight lessons on medical missionary work. Order through Home Missionary Department, General Conference. Price, \$1.)
6. Home Physician

And lastly, God thought so much of this method that He instructed His Son to follow it out when upon this earth, in order to turn men to the Father. If Christ is our example in all things, we should endeavor to follow Him, for of Him it is said, "He healed the sick and preached the gospel," and "today they are not to be separated." — *Testimonies, Vol. IX, p. 171.*

E. F. HACKMAN,

Asst. Sec. Gen. Conf. H. M. Dept.

Reaching Influential People

THE heralding of the message through the circulation of our truth-filled magazines has proved to be an effective means of carrying the message of salvation to many who probably would not be reached by other efforts. The importance of this work is emphasized many times in the counsel given to us by God's trusted servant. The following are a few extracts bearing upon this point:

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals." — *Testimonies, Vol. IX, p. 61.*

"Let us now, by the wise use of periodicals and books, preach the word with determined energy, that the world may

understand the message that Christ gave to John on the 'island of Patmos. . . . Our publications should go everywhere.'—*Id.*, p. 62.

"There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?"—*Id.*, p. 63.

It is interesting to note that the Chinese *Signs of the Times* reports the circulation for February of 1924 as 40,987, which we understand to be the largest circulation of any religious magazine or periodical in China. From Europe the following note comes to us:

"The March edition of the German *Herold der Wahrheit*, without being a special edition, is more than a 300,000 edition. Certainly our true church members have contributed largely to this great success by doing faithful mission work and ordering the papers in clubs."

We also cite the following experience from Hungary, showing how the Lord uses the efforts of our faithful members, and at the same time gives them a great blessing:

"A sister had to undergo an operation, and made a vow that if she recovered she would sell one hundred copies of the *Herald*. She did recover, and set to work courageously, and she reports 113 papers sold in one week. She writes, 'My happiness is so great that I cannot restrain it. See how merciful the Lord is. If it had not been for my sickness, I should not have had such good success. I feel in my heart that Luke 7:47 is my experience. Through this good success I know that all has been forgiven me.'"

A novel method employed by one of our home missionary leaders in South America, follows:

"Last December (1922) I called on the general manager of the railroad here. After a little talk about *El Atalaya*, he decided to give me fifty subscriptions for the year 1923, and gave me the full price of them. This year I naturally wanted those subscriptions again, and I went time after time to see the man, but he was always busy. Finally he left town, and I was compelled to write him about the subscriptions. The days following were full of anxiety and prayer. But during meeting last Sabbath a messenger from the railroad company came to me with a letter; and this year we are to send to the office of the company one hundred subscriptions each month, and they themselves will do the distributing. Thus we can see the hand of the Lord once again, in an attempt for big things."—*J. R. McWilliam, Quito, Ecuador.*

Recently we heard of a traveling salesman in this country who covers a large territory. He is also a Seventh-day Adventist, and has letters of recommendation from the Southern Publishing Association, publishers of the *Watchman Magazine*, and also from others of our church leaders who know him. As he visits cities where we have churches, he makes it a point to talk to the churches about the circulation of the *Watchman Magazine*. He has been successful in securing large clubs, numbering from fifty to one hundred, from the church members, to be used in their home missionary work, or sent directly through the mails to a list of persons selected by the churches.

Let us make use of every agency we can for the increase and circulation of our truth-filled literature. Surely God's blessing will be upon the efforts made in harmony with His promise, that His word will not return unto Him void.

E. F. PETERSON.

An Opportunity in Disguise

WHEN another does something that naturally would annoy, the Christian can be certain that God is lovingly granting him an opportunity to serve. And he can also be certain that for him to feel annoyed is sin. A Christian layman was recently traveling in a train, on his way to help in evangelistic services. There were a number of vacant seats in the car that he entered, and having considerable baggage, he took possession of an entire seat.

He left his seat for a few moments, and upon returning found a man comfortably seated next the window in his seat. "Why didn't he take one of those vacant seats?" he said to himself, with some annoyance. But immediately he felt condemned for the thought, and as he sat down beside the man he lifted his heart in prayer for forgiveness. Then he turned to his companion and entered into con-

versation with him, and before the journey was over, led him to accept Christ as his Saviour.

The Master knew what was needed, and permitted that unsaved man to do an apparently selfish thing. We should bear in mind that annoyances of any kind are opportunities in disguise whereby the Saviour may reveal His patience and love through us to impress and win souls.—*Adapted.*

God Wants Service

In the third chapter of First Timothy is found instruction to deacons and other officers in the church, and it is stated that if they minister their office well, with that service or ministration they "purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." Thus we see that Christian service is the currency of heaven. Men have borrowed and counterfeited this genuine currency, and have commercialized it for their own financial gain. Just for example:

A few years ago we bought gasoline from a man who brought it to our doors in a wagon, at 11 cents, or even 8 cents, a gallon. Today we pay 20 cents a gallon for the same product, and make no complaint, because of the free service rendered by courteous employees in equipping our car with gas, water, and air. "Service stations" are now patronized, and no longer do the attendants at these stations "grease" your car, but instead they "service" it.

If such service as these worldly men can render is so effective in business matters, what may we hope to accomplish through genuine, prayerful service on the part of Christian men and women who are rendering service in behalf of the highest of all attainments,—the salvation of souls? In fact, loving service is God's sole requirement of us, and we have nothing else to give; for all the gold and silver, and the cattle upon a thousand hills are already His. So even when we give Him money, it is not really a gift separate from service, but is simply a measure of service previously rendered in some way which we now wish to transfer to the cause of God.

While it is true that in giving money we are in a way giving service, yet money alone will not suffice for our duty to God. "Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for Him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this."—*Christ's Object Lessons,* p. 343.

The record of our Saviour's life reveals very little about His gifts of money. On one occasion we are told of how He provided tribute money for Himself and Peter, but *service* was the currency which He employed. He "went about doing good." When He came into this world, He chose between riches and poverty. Choosing poverty, He relinquished His rightful claim, as Creator, to all the wealth of gold and silver which the world contained. Jesus undertook His earthly life without financial consideration, he accepted it with simply the privilege of serving; and later, in His manhood, after years of poverty, He again, even under the strongest temptation, exchanged all the riches and glory of the world for the right and privilege to serve. "The principle on which Christ acted is to actuate the members of the church which is His body."—*The Desire of Ages,* p. 550.

Prayer

PRAY *definitely*. The enemy yields only what he must; he yields only what is *taken*. Pray *persistently*. The enemy yields only when he must. But he can't hold back what we steadily choose to take in Jesus' great name. Pray *simply*. The simpler and quieter the praying, the steadier it can be; and the steadier the praying, the greater its intensity can be, and the bolder and better it becomes. Pray *in faith*. That simply means this: Keep your thought on the Lord Jesus. There He is at the Father's right. He is Victor. He has the keys of both upper and lower worlds. He is irresistible. Faith is this—looking at Him, resting in what He is and what He has done. Faith is quiet because it is confident; it is

confident because of what Jesus is and what He has done.

And things will change. They are changing while you are praying. They are not the same at the close of your half hour as they were at its beginning. The spirit current has gone out to the point touched in the intent of your prayer. The power of the blood of Jesus has been loosened out there anew.

The power of evil is being restrained now as you are praying. Some missionary has been cheered to a new persistence in the midst of sore difficulty. That tempted one is having strength to resist. That discouraged one has commenced singing again. Doors have been opening, hearts have been softening, wills have been bending, purse strings have been loosening, evil has been obliged to slink away defeated from some man's door.

Our prayer-room is the spirit switchboard like that in the electrical powerhouse. You have turned this button and that handle, and the unseen current has gone out, and has gone in, and is being felt now at the other end.—S. D. Gordon, in "The Quiet Time."

"Go Ye"

"Go ye" was the Master's last word. We are all to go; we are to go to all. We are to go with all our might. We have all of His might at our command as we go. This is not only the Master's last command, it is more; it is the constant impulse, and becomes the driving purpose of every Jesus-touched heart. Most of us can't go personally. Duty plainly holds us at home. Those who can go personally are the highest privileged in service, even when the road is roughest. But we can all go, and go most effectively in spirit. Both those who stay at home and those who go in person to some one place, can go to the rest of the world in spirit. We go where we will in thought. We can go, potentially, where we will in spirit, in the name of our Lord Jesus, in the power of the Holy Spirit. And what we do there in purpose, in spirit, by prayer, is woven into actual fact and life.

Prayer is the rail and boat that carries us in spirit wherever we will to go. The motive power back of all is "the blood of Jesus," with all the depth of meaning in that phrase. The conductor or captain who guides and controls is the Holy Spirit. The human spirit is the traveler, gripped by a strong purpose, who, with heart aflame with tender love, and vision made clear by constant study of the Spirit-lit Book, goes obediently forth, singing as he goes.—S. D. Gordon, in "The Quiet Time."

Continuous Evangelism

EVERY gospel preacher is an evangelist, for the gospel is an evangel, and he who preaches it, is of necessity an evangelist. To make the term "evangelist" apply exclusively to men who conduct special revival meetings, is to reflect on the faithfulness of the settled preachers of the word.

Then it is the obligation and privilege of all the members of the church to tell the gospel story, and thereby become evangelists in fact, if not in form. The disciples, scattered abroad from Jerusalem, on account of the persecution that followed the death of Stephen, went everywhere preaching the word.

The normal health of the church is manifested in sustained evangelistic activities. In any calling, steady work is to be desired rather than irregular and spasmodic effort. Of the church at Jerusalem it is said: "They continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers." As a result, "the Lord added to the church daily such as should be saved."

Continuous evangelism does not mean monotony in spiritual effort. As in the kingdom of nature, there are seedtime and harvest in the kingdom of grace. The special revival meeting is not to be condemned, if it be the crown of the gospel activities throughout the church year.

The most serious objection urged against the annual revival really belongs to its misuse. Church members discredit the special evangelistic meeting by limiting to this brief time all their efforts to save sinners. If there is to be a special revival, it should bear witness, not to the neglect, but to the faithfulness of the whole evangelistic year.

Sustained soul-saving effort, besides winning sinners, enlarges the salvation of the saints. The full blessing of final

salvation is for those who, after being purged from their old sins, identify themselves with the redemptive work of their Saviour. That is a sadly defective conception of salvation which leads men to be satisfied with their own escape from the penalty of their sins.

The greatest hindrance to the success of a world-wide evangelistic campaign is the lethargy of church members. The church in its daily life must show its interest in the welfare of the unsaved, if its evangelists are to reap the most abundant harvest. The contrast between the fervor of the revival and the torpidity of the regular services of the church, keeps many from the confession of Christ.

The ratio of aliens to Christian disciples in the community is a perpetual challenge to the church to revise its evangelistic program. In the parable, when the distinguished persons who were invited to the feast failed to appear, the lord sent out his servants into the highways and hedges to constrain the people to come in, that the house might be full. There is something wrong with the life of the church that does not draw a goodly company of the spiritually needy to its stated assemblies.

Here is an opening for sustained evangelism which every believer should heed. Friends and neighbors and neglected ones should be solicited to attend the church services. Let every church member tactfully and persuasively invite one person each week, and a gratifying increase in church attendance will soon be manifested. As servants of the most high God we should go out among men, and with the drawing power of love compel them to come in.—The Christian Standard.

Prayer Meeting Resolutions

1. I PROPOSE to be there regularly and punctually. "For-sake not the assembling of yourselves together."
2. I will endeavor to draw others to the meeting. "Come thou with us, and we will do thee good."
3. Before entering the place of prayer, I will ask the Saviour's presence. "We would see Jesus."
4. I will refrain from faultfinding, and will not indulge in a critical spirit. "Be kindly affectioned one to another."
5. So far as is consistent, I will assist actively in the exercises by testifying to the love of Christ, by exhorting, by reciting a passage of Scripture, a hymn, a stanza, or otherwise. "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs."
6. My prayers and remarks shall not be long. "God is in heaven, and thou upon earth: therefore let thy words be few."
7. I will not speak merely to fill a vacancy, but rather offer prayer or praise during pauses in the meeting. "That thy benefit should not be as it were of necessity, but willingly."
8. I will cultivate enlargement of faith and desires. "Let us therefore come boldly unto the throne of grace."
9. I will endeavor to use all means suited to secure the blessing for which I have prayed. "Faith without works is dead."—Selected.

An Example

As the year 1924 closed, we were brought face to face with the new year and all its problems. The time came when we should each ask ourselves the question, "How many souls can I lead to the Master during the year?" The Montrose church set its goal for one hundred new members during the year.

We are sure the members in our conference will be glad to read the goal the Montrose church set for the year 1925, which is as follows:

1. Field day once a week.
2. All members read Bible through.
3. Study "Testimonies" once a week.
4. One hundred subscriptions per month for one of our papers.
5. One hundred missionary letters a month.
6. All members observing Morning Watch.
7. Read one of our books once a week.
8. Sixty cents a week per member for missions.
9. One hundred souls saved.—Inter-Mountain Conference Items, Central Union Outlook.

Missionary Volunteer Department

Devotional Meeting, June 6

Senior

Topic: "Where There's a Will There's a Way."

1. Scripture Reading: Proverbs 2: 1-9.
2. Talk: "What Is It Worth to You?"
3. Talk: "Getting Your Bearings."
4. Recitation: "Your Job."
5. Symposium: "Where There's a Will There's a Way."
6. Responses.

Junior

Topic: "Sticking to It."

1. Scripture Reading: Proverbs 2: 1-9.
2. Leader's Talk.
3. Stories of Perseverance.
4. Recitation: "Your Job."
5. Superintendent's Talk: "What Is It Worth?"
6. Roll Call and Responses.

Notes to Leaders

The young folks are back from college. Make them feel at home in your society. It may be that they will have very helpful suggestions. Let them know that you are counting on receiving help from them.

The summer is beginning. Many a young person comes up to its close with little thought of what he is going to accomplish through the winter. Now is the time to begin planning and saving for school. The purpose of this program for the Senior society is to encourage those who may not have been attending a Christian school because of lack of funds, to earn and save money through the summer with this definite end in view. We have solicited a number of short articles from students attending our schools who are working their way through successfully. This meeting should be largely an informal experience meeting. Let the idea, "If others can do it, I can," take hold of the meeting. Should you have the help of some one who has actually made his way through, so much the better. If there are members in your society who are not yet fully trained for service, make a personal canvass. Perhaps the encouragement you may bring will be a turning-point in a life.

For the Juniors, the purpose of the meeting is somewhat different. Most boys and girls are sent to school. This program is intended to set before them the value of a Christian education. So many think they know all that is necessary when the eighth grade is passed, and then limp through life.

Advertise the meeting well. Use such catch phrases as, "What Are You Worth?" with a big question mark; and "How Much Can You Accomplish in a Year?" For the Juniors, "Do You Know When You're Well Off?" and similar expressions may be suitable.

Senior Notes

2. Talk: "What Is It Worth to You?"—The following Outline may be used as a basis. Think and gather your own material.

I. It Pays in Position and Influence.

One hundred fifty persons were chosen from the ranks of teachers, business men, statesmen, inventors, as those who would live in history because of their great service to mankind. Of that number, it was found that seventy-five per cent were college men. As the list was narrowed down to the truly famous men of the modern world, it was found that the proportion of college graduates increased, just as it increases in passing from Congressmen to Supreme Court judges.

II. It Pays in Added Years of Service.

The uneducated man meets a dead level at about fifty. His best work has been accomplished. He must give way for the younger men who can adapt themselves to changing conditions. Thousands of men are stranded and left unemployed during the years when they should be giving the world their best service. Gladstone at eighty-eight was able to shake the powers of Europe. Tennyson, Bismarck, William F. King, the one-time president of Cornell College, and many other men of reputation have been very active between the ages of seventy and eighty. Although the world may not endure long enough to give the young people of today the opportunity of added years, the training of mind which made these men so useful in old age will strengthen the intellect in youth.

III. It Saves Time.

The man with the sharp ax can cut as much wood as two with dull tools.

IV. It Adds Personal Power and Enjoyment.

No one can appreciate nature without understanding it. In the same way, education opens up a new world of enjoyment in art, in literature, in music, and in science. Those who are not trained to see, miss half of life of which they are wholly unaware.

V. It Pays.

An up-to-date business house finds that ninety per cent of college men succeed, whereas only ten per cent of those who enter business on leaving high school or grammar school succeed. College men are always given the preference in this as well as in many other large business concerns. The list of millionaire business men shows a great preponderance in favor of college men. William B. Astor, Henry Roosevelt, A. T. Stewart, Judge Gary, Theodore Roosevelt, Chauncey Depew, were all college graduates.

If it pays in dollars and cents, how much more will it pay in the realm of spiritual service, for that requires a keener judgment, a nicer training than the amassing of mere gold.

VI. God Expects It of His Children.

Base this part of your talk on "Christ's Object Lessons," pages 333 and 334. Stress such statements as, "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy."—Page 334.

3. Talk: "Getting Your Bearings."—This should be a three-minute talk on the value of a purpose in life. Try to draw a straight line, and the average person has difficulty. Put a dot on the paper, and keeping the eye upon it draw toward it. The line thus accomplished will be far straighter than one drawn simply for the sake of making a straight line. The person who has an objective for walking accomplishes more than the one who strolls. Jesus teaches the same lessons in the words, "No man having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9: 62.

5. Symposium: "Where There's a Will There's a Way."—Have these experiences of young people told. Make this part of the program as informal as possible.

6. Responses.—Pass out the following and similar questions which might occur to your committee, to be answered in the meeting: What is true education? What does such an education enable a young person to do? What advantage does the advanced school graduate have over the grammar school graduate in opportunities for service? Is it possible to be well educated without the advantage of a college training? How does knowledge increase usefulness?

The following references may be used as thought producers: Seek knowledge: 2 Peter 1: 5; Prov. 4: 5; 15: 14; 23: 23. Knowledge of God: John 17: 3; Phil. 3: 10; Jer. 9: 24. Knowledge is power: Dan. 1: 17; Acts 7: 22; 6: 10.

Junior Notes

2. Leader's Talk.—This is your time to bring up anything before the society to which the attention of its members should be directed. How are the offerings? Are they keeping up to the goal? Is this society still active in missionary work? Are you avoiding the "summer slump"? These and similar matters may be a part of your talk. Then give a brief sketch on the purpose of the present program. Study the notes suggested for the talk, "Getting Your Bearings," in the Senior program. No boy or girl should ever admit even to himself that any lesson is too hard for him to master. The Juniors who do things while they are Juniors make the men and women that accomplish great things. The story is told of Eben Tourjee, who became a splendid musician and founded a great school, that his father, who was a farmer, told him that a country lad never could become a musician.

"It can't be done," he said. "You might as well try to make a whistle out of a pig's tail."

The boy remembered the words. At butchering time he secured a pig's tail, dried it, cleaned it, and hollowed it out. Boring holes, he actually made a whistle. Then he took it to his father with the words, "Now that I have made a whistle out of a pig's tail, possibly I may become a musician." The father permitted him to take lessons.

Boys and girls of grit have surprised many an old person. Boys and girls who truly love Jesus can add to their grit a faith in Him and a power in prayer that will make possible all things which Jesus can bless. I once knew a girl who had been sick a great deal. Doctors said that it would be impossible for her to study very much. They advised her to give up school. But she prayed and believed in Jesus. Day by day He helped her through her lessons. She became a very fine teacher in a Christian school. She wouldn't give up, and Jesus honored her faith.

3. Stories of Perseverance.—Have several Juniors read paragraphs selected from the Senior Symposium.

6. Superintendent's Talk: "What Is It Worth?"—Base your talk on the suggestions found in the Senior notes under a similar title.

7. Roll Call and Responses.—Use texts suggested at the close of the Senior notes. Perhaps the answering of questions would be successful in your society. If so, study those presented in the Senior notes; and ask the members of the program committee to suggest others.

Your Job

It isn't the size of the job that you've chosen to do;

It's the way that you do it.

It isn't the depth of the line that you've got to go through;

It's your grit to go through it.

If you wait until jobs less unworthy are coming your way,
You may wait without doing much good till the end of your
day;

'Twill be useless regretting what time you are feeble and gray
That you didn't go to it.

It isn't the praise that you get for the battle begun;

It's the thought you've begun it.

It isn't the medal you wear for the battle you've won;

It's the fact that you've won it.

And it isn't the kind of a job, whatsoever it be,
For its size and significance only the future can see,
But the thing that's eternally vital—you take it from me—
Is just this: that you've done it!

—Dennis A. McCarthy.

Where There's a Will There's a Way

DURING my eight years of school life away from home, I have always spent my summers at home on the farm, doing all sorts of work in order to come to school again the next year. I count my education not alone in terms of book knowledge, but the coming in contact with so many other young people has been an education in itself. I would say to any young person, First of all, *will* to get a Christian education, *will* to work for it, and Providence will open a way.

VIOLA DICK, *Walla Walla College.*

SEVEN years ago, with one year of academic work completed, I mustered enough courage to enter one of our schools on the "work-your-way-as-you-go" basis. Then I thought it *could* be done; now I know it *can* be done. This year finds me a senior in college. I have worked for every cent of my way, and have had a real good time doing it, too. As I think of the three summers spent in the canvassing field, of the many, many pleasant hours spent in the workshop, in the classroom, in the Sabbath school, and all the other activities, both spiritual and social,—I say, as I think of all this, I cannot but praise my Master for the decision made seven years ago, and for His blessing during these seven years.

O. R. SNIPES, *Union College.*

IN August I entered the school and started to work in earnest. A friend of my mother, seeing that I was determined to obtain an education in one of our schools, helped me financially to some extent that winter. I attended that academy for four years, and after that first winter I earned my entire way in school by working through the school year and in the summer time, finishing the tenth grade. I came to the Southern Junior College, and have been here now for three years, paying my expenses by earning scholarships during vacation. I count it a great privilege to earn my education as I have had to do.

LUCILE WHITE, *Southern Junior College.*

WITH only a few dollars and my car fare, I left home in the fall of 1923 for Union College, not knowing what I would do after I got here to pay expenses. A few days after I arrived, I learned that the Union College Press was in need of an office girl. I applied, and was given the place "on trial." The work was new and strange to me, but, determined to keep the place, I labored hard in an endeavor to do everything right. Many times I missed meals in order that I might finish my day's work, but I kept the job. When I returned from the canvassing field in the fall of 1924, I was given the same place at the print shop, and have been working there thus far this year. It is a privilege to earn one's way through school, and that privilege is extended to all who are desirous of obtaining a Christian education."

HAZEL SOUDERS, *Union College.*

MY way through college was most ordinary and uneventful, but I reached the desired end. Father and mother are both Christians, and have always given me all the help and encouragement they could. Having five children, all anxious to finish college, they had a great task to keep us in school. However, this very thing has done much to draw us together as a family. Each of us would do all he could to earn money, but instead of keeping his earnings separate, he "pooled" them in with father's. At the end of the summer we would determine how many could go to boarding school. If one could work and help the other two, that was done. (Not more than three of us were ready to go at one time.) At first, the youngest stayed

out. When the eldest was through school, he taught school and helped the younger ones. Between us no accounts were kept nor debts recognized other than the debt of love. In the summer I worked at anything I could get from shoveling concrete to delivering cookiss. If I couldn't get good wages, I worked for poor wages, but I always worked. During the school year I drove the college truck, swept floors, assisted in the physics laboratory, and during my junior and senior years, taught a class in history and special grammar. Whenever I had the opportunity, I took odd jobs, as shoveling coal, topping beets, and working on the campus. My college course has meant more to me than I can tell.

PHILIP S. NELSON,

Ed. and M. V. Sec., Western Wash. Conf.

AFTER working my way through school for the last seven years, I ask myself this question, "Has my education been worth the labor I have had to put forth to obtain it?" I would answer, "Yes." It has been a twofold education to me. The experience and useful training I have received in putting myself through school has been one of the best parts of my education. It has been an education that cannot be gained from books. Such experience has taught me to economize both time and money. I have learned not to falter because of difficulties, but to trust my heavenly Father more. I have learned how to work and share responsibility.

VEDA LAYTON, *Pacific Union College.*

THE first two years, during my ninth and tenth grades, I worked half of my way by cutting wood and doing chores on the school farm. I was graduated from the tenth grade. At this point in my journey I thought of working all my way, and by existing circumstances it was necessary to do it in order to continue in school. The previous summer I had worked around home, but in my second summer's vacation I canvassed for a month, then was called to work on a new building at the school. When school opened, I started my eleventh grade with a full scholarship, and cut wood during the year for extra expenses. When the year closed, I had a good credit on my statement.

CLEON GREEN, *Atlantic Union College.*

CEMENT work during the summer and carpenter repair work during the school year is the program which has carried me through two years of the B. A. course, and I hope to make my way in the same manner for the next two years. Pushing wheelbarrows, shoveling gravel, carrying cement sacks, and handling a trowel furnish three months of pleasant diversion from the round of school duties. Study and carpenter work during the other nine months form a good daily combination to give me a better preparation as an English teacher.

ROLLIN AXTELL, *Pacific Union College.*

AFTER finishing the tenth-grade academy at home, the thought of going away to complete a college course was a very remote idea. In my mind this was a luxury to be enjoyed only by those whose parents were somewhat comfortably situated financially. Others had talked of canvassing. Oh, yes, that might work for them, but I knew I could never sell a book, much less enough for a scholarship. So the plan decided upon was to alternate from year to year, working and going to school. I thank God, however, that before the first summer was over I caught the vision of the colporteur work, started canvassing, and made my first scholarship.

ROBERT E. COWDRICK,

Washington Missionary College.

THE co-operation of the Educational and Publishing Departments has been to me a great blessing. I have used the scholarship plan to earn my way through our schools. The last six years I have canvassed every summer. By combining my book knowledge with this vital field work, I have gained a good experience in Christian work.

J. P. WELSH,

Emmanuel Missionary College.

As I look back upon the five summers spent in the colporteur work, I rejoice, and I can truly see the wisdom of God revealed in the establishment of this great work. Had it not been for this work, I should not have been able to return to school every year, nor to have a little library and a musical instrument of my own. But of greater value than all these are the many good spiritual experiences I have had.

G. J. EMGENIK, *Hutchinson Theological Seminary.*

THERE is just one particular experience which I will relate, because I believe it will show how the Lord does guide and direct the affairs of life. I was nearing the close of my second year at school. Vacation was at hand, and I had been praying for the Lord's guidance, because I wanted to be found in the place where He wanted me that summer. A few days after the close of school I received word regarding an opening for an apprentice to learn the trade of typesetting on a linotype. I saw here an opportunity to learn a useful occupation, so I gladly accepted the offer. I was obliged to work nights, and this I continued for two months, when I was forced to quit, because my employer got in trouble with the Linotype Union for having a nonunion man in his employ. This was quite a blow to me, but I did not become discouraged. I went back to school, and began work on the farm the next day, and continued until the opening of school. I began school with very little cash that year, but I felt that the Lord would open the way whereby I could continue my education.

It was about two weeks after school opened that I was requested to connect with our Foreign Publishing House in Brookfield, Ill., as linotype operator for the Swedish department. This position I gladly accepted, and as I had had some experience in this work, I was given a fairly good wage, which enabled me to pay all my school expenses by working half days and all day on Sunday.

ALBERT ANDERSON, *Broadview College.*

NOTE.—We are sorry we cannot print more of the splendid testimonials which have come to the Department. We appreciate very much the spirit and co-operation of all those who contributed, and we are holding the rest of the material for use in a future program.

Devotional Meeting, June 13

Senior

Topic: *Evidences.*

1. Scripture Reading.
2. Leader's Two Minutes.
3. Talk: "The Evidence of Fellowship."
4. Recitation: "Knowledge."
5. Talk: "The Evidence of Prophecy."
6. Talk: "The Evidence of the Teaching."
7. Response.
8. Closing Prayer.

Junior

Topic: *Getting Acquainted With Jesus.*

1. Scripture Reading: Mark 10: 13-16.
2. Superintendent's Talk: "Letting Jesus In."
3. Talk: "Getting Acquainted."
4. Recitation: "The House Inside."
5. Reading: "Jimmie the Newsboy."
6. Leader's Two Minutes.
7. Roll Call.
8. Close by Repeating Psalms 19: 14.

Senior Notes

1. *Scripture Reading.*—Job 19: 25; 2 Tim 1: 12; 2 Peter 1: 19; Luke 16: 29-31. The texts here suggested carry with them the thought of the program. The fellowship of Christ, knowledge of the Bible, and experience in the things of God, give a confidence that no doubts or theories of the world can overcome. Christ and the Bible are themselves their own best evidence. And it is with the prayer that a study of the proofs lying within the reach of every Christian may strengthen his faith, that this program is prepared.

2. *Leader's Two Minutes.*—Link up the purpose of this program with the parable of Lazarus and the rich man. Jesus there taught that the most convincing evidence that it was possible for God to give is already given. If we will not believe "Moses and the prophets," we would not believe though some one rose from the dead. It is an "evil generation" that seeks a sign. Luke 11: 29. Here the demand is made an excuse for unbelief. If those who had asked for the sign had accepted the testimonies of the prophets, they would have recognized in the sign of Jonas, as fulfilled in the death of Christ, the proof that He was the Son of God. In the last days Satan will work miracles. We are told that he will counterfeit an angel of light. Such a sign will meet all the requirements of those who depend upon a physical sign, such as the natural heart craves. But those who are grounded in the signs of the Bible and in the surety of communion with God, cannot thus be deceived. Satan will deceive the very elect if possible. Matt. 24: 24. How much depends, then, upon a thorough acquaintance with the true evidences which God gives each of His children. Study John 7: 17.

3. *Talk: "The Evidence of Fellowship."*—Use as a basis the article presented under that title. How can this friendship be formed? How can young Christians make Jesus Christ real? The reality of Jesus comes as a result of secret prayer, and a personal study of the Bible that is devotional and sympathetic. J. R. Mott says: "Christ becomes real to one who persists in the cultivation of the habit of reminding one's self of His presence;" and, "By associating with those to whom Christ is a great reality, He may be made more real to us. We should associate not only with living Christians who know Christ at first hand, but also those who in other times lived near to Him." Read the Junior note, "Getting Acquainted," for further suggestions.

5. *Talk: "The Evidence of Prophecy."*—Peter says that we have a "more sure word of prophecy." 2 Peter 1: 19. It is more sure than what? Study the sixteenth verse of the same chapter, and he tells of being an eyewitness of His majesty. Study the eighteenth verse, where he speaks of hearing the voice. But far more sure than seeing and hearing is the word of prophecy. Jesus says, "Search the Scriptures; . . . and they are they which testify of Me." John 5: 39. To every honest seeker, there is laid a foundation for faith more firm than the privilege of earthly companionship with the Master that the disciples had. Peter goes on to say that we would do well to take heed to that light until "the day dawn, and the day star arise in your hearts." A study of the prophecies will usher in that reign of confidence which will be as day in the heart.

With this introduction, choose some line of prophecy to study. Take the prophecy of our Saviour, as given in Matthew 24, and its wonderful fulfilment. No mortal without divine foresight could have foretold events so accurately. The destruction of Jerusalem, and conditions at the end of the world are told more graphically than the most accomplished historian living after the events had taken place could have told them. In your talk choose only the salient points of this prophecy to point out how convincing it is. Or, if you prefer, take some other line of prophecy to study, and show how the accuracy of the Bible is portrayed by it. For instance, the prophecy of the first advent of Christ as given in Daniel 9: 24-27. Such a book as "Bible Readings for the Home Circle" or "Bible Footlights" will give you valuable help.

6. *Talk: "The Evidence of the Teaching."*—The world teaches that the way to succeed lies through grasping every opportunity for yourself. Take every advantage that you can. Rise even at the expense of others, if you cannot rise any other way. Christ taught that he who would be greatest must be the greatest servant. Matt. 20: 27; John 13: 14-16. The years of history prove the truth of the Master's teaching. The men who have lived and will live through the ages are those who have done the greatest service to mankind. Illustrate with lives like those of Wycliffe, Luther (see "The Great Controversy"), Lord Shaftesbury, Gladstone, Lincoln, etc.

The world teaches that man can save himself by a process of refining and educating; that man is evolving toward a higher plane. The Bible teaches that man was created perfect; that through sin he fell, and is completely lost without Christ. One teaches creation by evolution, the other by the Word of God, and redemption through the blood of Christ. While scientists still cling to their theories, the first has been found to be a failure. William Emerson Ritter, of the University of California, says: "If one scans a bit thoughtfully the landscape of human life for the last few decades, he can hardly fail to see signs that the whole battleground of evolution will have to be fought over again, this time not so much between scientists and theologians as among scientists themselves." Daily newspapers prove that men are not saving themselves. Crime is on the increase, because the fear of God is being withdrawn from the earth. Evolution, worldly education, is failing. But the life of a Christian redeemed by the blood of Jesus is the most unanswerable argument for the power of redemption. The teachings of the Bible are on trial before a universe, and the way they are being demonstrated is their own best proof. (Further material along this line may be found in Prof. George McCready Price's book, "The Phantom of Organic Evolution.")

Some other teachings of the Bible which are in dispute with the world and which will be vindicated before a wondering universe, are the character of the law of God, the character of sin, the love of God for His created beings, and many others which the thoughtful young person can select and present, each as its own best evidence of the truth of the Bible and the surety of a Christian life.

7. *Response.*—This is an opportunity for making the connection between the program and the lives of those who have been listening to it. Several might be asked to state what seems to them the most convincing evidence given the Christian. Cannot you have a real experience meeting after a program of this kind? Are there not those who would consider it a privilege to tell of the surety of the Christian faith in their lives?

Junior Notes

2. *Superintendent's Talk: "Letting Jesus In."*—Jesus invites the children to a special acquaintance with Him. He longs to have each boy and girl know Him, but He never forces His friendship. Illustrate the first step in an acquaintance with Him by the thoughts suggested in the article, "The Safe-Deposit Box."

3. *Talk: "Getting Acquainted."*—How do you get acquainted with a friend? Do you not spend time with him? Do you not talk with him? That is the secret of learning to know Jesus. When we read His Word, and learn to love it by reading it a great deal, some way the words become living, just as if Jesus was speaking to our hearts. Illustrate the point with the story of the young girl whom the infidel could not confuse. It is presented under the title, "How She Knew."

6. *Leader's Two Minutes.*—Jimmie was saved because he heard about Jesus. It did not take him long to get acquainted. Jesus comes right into the heart as soon as it is open to Him. Many Juniors, who have chances day after day to become acquainted with Him, little value their opportunities. How about each one of you? Are we reading and studying to know Him better every day? Lead into the roll call by presenting some of these questions for your members to answer. What are some of the hindrances to a friendship with Jesus? How did I learn to love to study the Bible? Have you ever had an answer to prayer? The leader should be careful in distributing such questions that those who are called upon to answer them can do so from experience.

The Safe-Deposit Box

ROMANS 6: 13: "Yield yourselves unto God."

Object: A locked tin box, with a smaller locked box within.

Have any of you ever been inside a safe-deposit vault in a trust company or bank, that great fireproof and burglar-proof room where all the little safe-deposit boxes are arranged in rows one above the other? Some days ago I happened to go into one of these, from curiosity, and the keeper told me that although each of these many boxes about the walls could be opened by one key which he possessed, called the "master-key," each of them contained another little box inside of it, for the holding of the valuables which could be opened only by the key of the person that hired it.

Now I have brought for your object lesson this morning two of these boxes, the outer and the inner. The outer I can open with my key, but the inner can be opened only with the key of the owner, which I do not have. As I see it, the outer box appears to me to represent all that our Father in heaven has done to make the way to our hearts easy—all that He has done to open the way for our salvation, and to fellowship with Him. And the great "master key" that has opened the way is God's love. He opened it for us by the death of Jesus, who died that we might have our sins forgiven and find our way back to God. He opened it for us by giving us all these "means of grace," as we call them, the Bible, the church, the Sabbath school, Christian parents, and loving teachers. He has opened wide the outer box.

But here is this second inner box. That is your own being. You alone have the key that will open that. And the unfortunate part about it is that you can keep it shut even from God. There is a little key, called "will," that alone can open it. In that inner box, guarded by your will, is your heart. Say:

"Jesus, take this heart of mine,
Make it pure and wholly Thine."

But our self-will and unyieldingness can keep that little box always locked against God.

Knowledge

I know a mighty name
That keeps my soul from shame,
For if I breathe that name in prayer
The bearer of the name is there.

I know a mighty love,
Earth-passions far above;
It drew my soul from sin's foul deep,
In God's pure presence aye to keep.

I know the mighty God,
Lived human, shed His blood,
To make the spoilers of His earth
New creatures through the second birth.

I know—rash words are these,
E'er whispered on one's knees—
The Master-knower knows His own:
Jehovah-Jesus on the throne!

—Emmett Russell.

PREPARATION is the price of success.

The House Inside

I HAVE a house inside of me,
A house that people never see;
It has a door through which none pass,
And windows, but they're not of glass.

I meet my heavenly Father there;
For He stoops down to hear my prayer,
To smooth my brow and cure my care,
And make me brave to do and dare.

Then, after I have been made strong,
And have things right that were all wrong,
I come outside, where I belong,
To sing a new and happy song.

You have a house inside of you,
Where you can fight your battles, too,
And God will tell you what to do,
And make your heart both kind and true.

—S. W. Graffin, Social Sec. Ward Baking Co.

How She Knew

SHE sat behind her neatly arranged fruit stand—a girl of fourteen—absorbed in reading her Bible. She did not hear the footsteps of a gentleman who was passing by, and was startled by his question:

"What are you reading that interests you so much?"

She timidly replied, "The Word of God."

"Who told you that the Bible is the Word of God?" he inquired.

"God Himself told me," she replied, with childlike innocence.

"God told you! Impossible! How did He tell you? You have never seen Him or talked with Him. How, then, could He tell you that the Bible is His Word?"

For a moment the girl seemed confused and was silent. The man, who was a skeptic and took delight in undermining the faith of people in the Scriptures, felt confident that he had confounded the simple-hearted girl. She soon recovered, and her ready wit came to her aid. There was a flash in her dark eyes as she asked: "Sir, who told you there is a sun yonder in the blue sky above us?"

"Who told me?" said the man, smiling somewhat contemptuously, for he fancied that the girl was trying to hide her ignorance under an irrelevant question. "Who told me? Nobody. I don't need to be told. The sun tells this about itself. It warms me, and I love its light."

"Sir," cried the girl with intense earnestness, as she stood before him with clasped hands, "you have put it right for both Bible and sun. That is the way God tells me this is His book. I read it, and it warms my heart and gives me light. I love its light, and no one but God can give such light and warmth through the pages of a book. It must be His. I don't want more telling; that's telling enough, sir. As sure as the sun is in heaven, so sure is God shining through this book."

The skeptic was abashed. The earnest faith of the young fruit seller amazed him.—*Selected.*

Jimmie the Newsboy

JUST one of the hundreds of newsboys in the great city of New York was Jimmie. No one knew who his parents were. One day something wonderful happened to Jimmie. A sweet-faced lady who had for some time been one of his most regular customers, invited him to come to a mission Sabbath school in his neighborhood. Jimmie was thrilled, and long before the time he was at the mission.

As politely as if he had been one of the rich boys whom he had seen going to school in uptown New York, the lady asked Jimmie to come in, and found a place for him among the other boys of the class. By and by it came time for the boys to recite the verses which they had learned, and to read the lesson from the books which the sweet-faced lady had given them. When it came Jimmie's turn to read, he hung his head, and had to confess that he had never been to school once in his life, and that he could not read what the book said. Gently patting him on the back, the lady told him not to mind, and promised that if he would remain at the close of the school, she would teach him some verses.

Jimmie was glad to stay, just to be near the sweet-faced lady. But more than that, he wanted to be able to say some of those verses as the other boys did. The lady showed him how to hold up his left hand with the fingers extended, and touch them with the forefinger of his right hand, and repeat the first part of the Shepherd's Psalm, "The Lord is my Shepherd," giving each finger a word. Then she told him about the Good Shepherd who had come to die for him in order that he might have eternal life. Jimmie said the words over and over again until he knew them, and went away with a new light shining in his face.

Next Sabbath came, but no Jimmie appeared. After waiting a little while, the sweet-faced lady inquired of some of the other boys if they had seen Jimmie. It was then that she learned that on the previous day, while crossing the street, Jimmie had been injured by an automobile, and that he was now in the hospital, not expected to live.

Immediately after Sabbath school was over, the sweet-faced lady went to the hospital. As Jimmie saw her coming down the long hospital ward, he slipped one hand out from under the white sheet, and with fingers extended, and a smile on his face he repeated the words that she had taught him about the Shepherd.

"Do you know, lady," he said, "I like the third finger best of all."

"Why?" asked the sweet-faced lady.

"Because," said Jimmie, "it says 'my Shepherd.' I never had anything in my life for my very own. I never even had a father or mother, but you told me that the Shepherd was mine, and I am glad."

Then as the exertion and the talking exhausted what little strength he had summoned, Jimmie lay very quiet.

The next day when the sweet-faced lady came to see Jimmie, she found that the brave little boy was at rest. All night long, so the nurse told her, though so weak and feverish, Jimmie had repeated again and again, "The Lord is my Shepherd." When they removed the little body from the hospital cot, they found the third finger of Jimmie's left hand firmly clasped by the right. In simple faith he had claimed the Lord Jesus Christ, the Good Shepherd, as his own.—*Mrs. Edward C. Whitman.*

The Evidence of Fellowship

"I know whom I have believed." 2 Tim. 1: 12. Paul knew *what* he believed. At Athens he had laid that before the philosophers, and had silenced them with his learning. But afterward he felt that he had made a mistake, and when he wrote to the Corinthians, he said, "I am determined not to know anything among you, save Jesus Christ, and Him crucified." 1 Cor. 2: 2. He did not tell them *what* he knew, but *whom* he knew.

Writing to the Philippians, Paul contrasted these two kinds of knowledge, and said, "What things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. That I may know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death." Phil. 3: 7-10.

These are emphatic, unqualified statements. Knowing Christ, Paul esteems not only above all other knowledge, but above riches, power, a good moral life, and everything else he had formerly cherished.

Christianity is not a philosophy, it is a fellowship. The foundation of it is acquaintance with, and confidence in, a Person.

Christianity is a relationship, and we can find illustrations of it in other relations of life. Broadly speaking, human association is based upon confidence in people rather than in things. It is important for a man contemplating a business partnership to have confidence in the enterprise; it is still more important for him to have faith in his partner. When a young woman

leaves her parents and her father's home to share the new and untried fortunes of some young man, it is of value that she have faith in marriage, but it is infinitely more important that she have unshadowed confidence in the man.

This confidence comes through acquaintance. Young people who are attracted to each other esteem personal acquaintance highly enough to make a business of acquiring it. In exactly the same manner we come to know Christ. In prayer and in His Word we have the avenues of approach to Him, and by cultivating His acquaintance we come to know Him as we do our earthly friends.

And when we know Him, we find in Him the greatest proof of Christianity. Christ Himself is the greatest Christian evidence. Brilliant things are written and said about Christianity by men who view it from without; in the main it is the brilliance of ignorance. Any man who has not known the experience of personal fellowship with Christ, is no more qualified to discuss the evidences of Christianity than is a person who has never been in love to talk about marriage.

The basis of both is personal relationship. And the truth about either of these relationships cannot even be dimly guessed without venturing in.

That is why Paul, in citing the highest evidence to which it was possible for him to appeal, said, "I know *whom* I have believed." Christ is Himself "the answer to all our questionings."

C. A. Holt.

Devotional Meeting, June 20

Senior

Topic: Men of the Wilderness.

1. Announcements.
2. Read in Unison: Psalms 148.
3. Sentence Prayers.
4. Talk: "Wilderness Lessons of Elijah."
5. Talk: "What John Learned in the Desert."
6. Recitation: "Get Out of Doors."
7. Symposium: "Other Lessons of the Wilderness."
8. Response.
9. Close by repeating Mizpah.

Junior

Topic: God Is Out of Doors.

1. Leader's Two Minutes.
2. Sentence Prayers.
3. Superintendent's Talk: "Lessons From the Out-of-Doors."
4. Recitation: "Get Out of Doors."
5. Talk: "Lessons From the Animals of the Bible."
6. Symposium: "Saving Our Out-of-Doors."
7. Roll Call: "The Most Beautiful Thing I Have Seen."
8. Close by repeating Mizpah.

Note to Leaders

The aim of this program is to teach the value of spending time alone with God in His out-of-doors. It is an outstanding fact that men who accomplished great things for God or in service for mankind, have been in the vast majority of cases those who have lived the greater part of their lives in the country. Something that the wilderness of nature only can teach, enters the soul and prepares it for partaking in the great struggles of the world. Somehow, under the stars and in the shadows of mountains, the vision is cleared, and God talks to those who will listen. The influence which the homes of these men of destiny had upon their lives, is an object lesson in itself. In preparing, be sure that those who are given each part has a vision of the purpose of the program as a whole.

Senior Notes

4. *Talk: "Wilderness Lessons of Elijah."*—Base your talk upon the accompanying article. Add to this the information and inspiration of the story of Elijah as given in "Prophets and Kings," pages 119-176.

5. *Talk: "What John Learned in the Desert."*—Study the early life and training of John as given in "The Desire of Ages," pages 100-104. What is it that gave him such strength, such faith and humility? What gave him the courage to meet the tide of wickedness with scathing rebuke, if not the voice of God speaking to his soul, a voice which he had come to know and recognize because he had heard it so often in the solitude of his early home? Study what Jesus says of him in Matthew 11: 7-15.

7. *Symposium: "Other Lessons of the Wilderness."*—Ask several young people to take part in this exercise. One might give the lessons Moses had to learn and unlearn, in the forty years of tending sheep in the wilderness, before he was prepared for his great life-work. Study "Patriarchs and Prophets," pages 246-252. Emphasize such passages as, "In the stern sim-

plenty of his wilderness life, the results of the ease and luxury of Egypt disappeared. Moses became patient, reverent, and humble, 'very meek, above all the men which were upon the face of the earth,' yet strong in faith in the mighty God of Jacob."

Another might spend a profitable two minutes outlining the lessons which God taught the children of Israel in the wilderness. Again "Patriarchs and Prophets" gives many valuable comments.

Still a third may describe some of the scenes in which Christ taught the multitudes or to which He invited His disciples, for the sake of giving to them a lesson in the things of God. "The Desire of Ages," pages 201, 202, 244, 245, also holds interesting and profitable bits of description. Psalms 23; Isaiah 35; Revelation 21 and 22; and Isaiah 60 are some of the descriptions of the Bible which promise satisfaction to the believer. These may be the basis of another talk.

At the close of this exercise the leader should tie the various parts together so that once again the value of a life in the open may become clear to our young people.

8. *Response*.—Encourage in this response that which touches the lives of your members. A number might be called upon to answer the following question, "What Bible scene has been an inspiration or a source of encouragement in my life?" The sight of a glorious sunset, a lofty mountain, may have brought some one in your society lessons of peace, trust, or strength. If so, ask those who have had such an experience to tell it. The week before, a few questions, such as the one already suggested, and, "Did you ever see a majestic sight? Have you ever experienced the sensation of awe while gazing on any scene?" and similar ones, may be passed out, with the request that each member be ready to contribute something to the informal discussion at the close of the program.

Junior Notes

1. *Leader's Two Minutes*.—We cannot understand all the lessons of the Bible to their utmost, unless we are acquainted with God through His works. It is with the hope that boys and girls may realize the importance of enjoying and saving our out-of-doors that this program is prepared. Ask a committee of five to collect photographs of beautiful scenes for this meeting. Have each labeled, and during the time devoted to the introduction of the purpose of the meeting, pass a few of the best around. Ask each who examines these to be ready to tell at the close of the meeting which one appealed to him as the most beautiful.

3. *Superintendent's Talk: "Lessons From the Out-of-Doors"*.—Keep ever in mind the purpose of giving the boys and girls a hearty respect for the sublime in nature. Study the descriptions of the home of Elijah and John the Baptist as suggested in the Senior notes, and use the lives of these men and their homes as illustrations. The same truth largely holds good today. Outstanding men of history today are men with the bigness of the country in their souls. Washington, Jefferson, Abraham Lincoln, Garfield, Coolidge—all were boys of the wilderness. (Study and tell the story of one.)

I was riding through the Rockies. Snow-capped mountains, forests of pine, dashing streams and waterfalls, had held my eyes every waking moment, and I begrudged the time it took to sleep. There were passengers, however, that were actually bored by the majestic scenes. There were those who never lifted their eyes from some magazine story. There were others who spent the precious moments playing cards. Still others did nothing but gossip about petty concerns of the day. If you cannot feel the thrill of the scenes of nature, then you have something to learn. If you never hear a bird sing and find an answer in your heart, you are poor, indeed. If some way, superintendent, you can make the boys and girls before you realize the wealth of happiness, the bigness of heart and soul, to be found in the out-of-doors, your talk will have accomplished its purpose.

5. *Talk: "Lessons From the Animals of the Bible"*.—Study the references to animals in the Bible. Lessons of the love of the shepherd for the sheep, of protection to the weak, and of wisdom, are in the verses that tell of them. Proverbs 30: 24-31; 6: 6; Isaiah 11: 6-9; Psalms 42: 1; 100: 3; John 10: 1-18, all these and many more texts may be made the basis of this talk.

6. *Symposium: "Saving Our Out-of-Doors"*.—Give three Juniors the following question, and ask each Junior to write a paragraph in answering it. "What can I do to keep our out-of-doors beautiful?" In discussing material for these answers with each Junior, the superintendent might speak of the dirty and ugly-looking grounds of many a picnic place, after a party has been there. Measures for preventing forest fires may also be suggested. Once upon a time the United States had over 850,000 acres of beautiful forest. At present there is only about one third of it left. Thousands and thousands of acres are nothing but areas of blackened stumps. What is our Government doing to keep this country from becoming treeless? Floods and famine often follow where trees have been swept from the country. What the trees do for the farmer may be one suggestion for a part of this exercise. Another may deal with the needless extermination of birds and animals. When birds are destroyed, insects multiply. The slaying of animals

or any bird just for "fun" is cruel, and brings a punishment in increased plant disease and enemies. If the one giving this talk can have some pictures of birds and animals to pass around, the talk can take the turn of the fun it is to "shoot" wild life with a camera. The tearing up of wild flowers by the roots has made some of our most beautiful specimens practically extinct. Many of the most beautiful flowers will never be seen by boys and girls of today, because they were needlessly picked and destroyed by the careless of an earlier generation. How can you help to keep our country beautiful for those who are coming after?

7. *Roll Call: "The Most Beautiful Thing I Have Seen"*.—At the beginning of this program, the leader should ask each to be ready to tell of the most beautiful thing that he has seen. Professor Spalding tells of a very interesting meeting in which the boys and girls of a camp-ground told of the most beautiful thing they had seen. We offer it here as a suggestion. He says:

"One loved the wild rose on the country road; one told of the glory of the setting sun over the Western sea. A boy who had come from Norway, told of its deep blue fiords, with their towering cliffs; a girl who had been in the mountains described the wonder of their views. Some spoke of forests and some of clouds, some of soaring eagles and of nests of humming birds. One loved the sturdy form of his pony, and several spoke endearingly of their boon-companion dogs. On every occasion with this subject we received declarations about 'beautiful mothers.' . . . The lesson we taught with this subject is that love makes beauty, and wherever it is manifest, we see the love of God our Father."

Such are the possibilities which this program gives to the Junior superintendent who himself has a vision of the love of God as displayed in His works.

"Get Out of Doors"

Get out of doors! 'Tis there you'll find
The better things of heart and mind.
Get out beneath some stretch of sky,
And watch the white clouds drifting by;
And all the petty thoughts will fade
Before the wonders God has made.

Get out of doors! The fields are clean;
The woods will teach you nothing mean.
And with the majesty of trees,
And constant industry of bees,
And all that shapes the Master's plan,
They'll teach you how to be a man.

—Edgar A. Guest.

Wilderness Lessons of Elijah

It is night in the desert of Arabia. A day's journey out on the billowy sea of sand ridges and stony hills lies a living man, alone upon the bare earth, under the shelter of a low, scrawny tree. The scene is one of utter and melancholy solitude. If it were day, the distant shore of green fields and grazing flocks and human homes could be nowhere seen. And the aspect of loneliness and desolation is made more oppressive and painful by the presence of this weary, prostrate man in the midst of the arid and lifeless waste. . . .

And who is this weary and broken-spirited man daring to offer in bitterness of soul such a dreadful prayer in the desert? It is Elijah. It is the greatest and mightiest of all the prophets of Israel. After Moses, he was the one man who stamped the imprint of his own strong character most deeply upon the heart and hopes of the Hebrew nation. . . .

The word "Tishbite," so often applied to his name, gives us no information, for nobody knows what it means. Of one thing only can we be certain in respect of his origin. He came from the wild and mountainous land of Gilead. From the abrupt western wall of its pasture grounds the shepherd looked down three thousand feet into the twisted and terrible gorges of the Jordan. Eastward it rose in rounded peaks and broken ridges, like the frozen billows of a stormy sea. The whole region was tossed into such wild and fantastic forms as to seem as if it had been the battlefield of giants, where

"hills encountered hills,
Hurled to and fro with jaculation dire."

The strongholds of robber chieftains crowned the heights; the wandering shepherds pitched their tents in the valleys. The native inhabitants lived as if in a hostile country, and the herdsmen kept their flocks with spear and bow day and night.

They knew nothing of towns or villages, cultivated fields or gardens. As they roamed from valley to valley, in search of pasturage, the plunderer might swoop down upon them like the eagle from the heights, or spring upon them like the couchant lion from the jungle. Vigilance was the price of safety, and the strong arm was the only law. The wolf and the bear made their dens among the crags; the lion came up to prey upon the fold from the swellings of Jordan.

In one of these wild gorges, where a furious torrent comes leaping down the rocky terraces of the highlands, Jacob wrestled all night with the mysterious stranger on his return from Padan-aram. In these haunted and terrible solitudes, the Spirit of the Lord came upon Jephthah, and made him the deliverer of Israel in the days of the judges. In this wild region of exiles and outlaws, David took refuge from the unnatural rebellion of his son Absalom.

Whether Elijah lived as an exile or a native among such a people we do not know. But he shared their home and learned their habits of living. He had been accustomed to the savage and solitary life of herdsmen and mountaineers. He had met the roving bands of robbers on their raids, and the beasts of prey in their native haunts. He had watched all night upon the lonely hilltops, and he had slept where deadly serpents made their dens. The fierce sun of the Syrian heavens had bronzed his brow, and poured its burning fires into his dark eye, till he became a man for kings and warriors to look upon and tremble. He had climbed rocky heights and battled with storms, and traversed the wilderness till his frame was like iron. He could walk with a firm step upon the dizzy brink of cliffs where the wild goats could not climb. He could run before the chariots without resting, and lead the way for the horsemen on foot until horse and rider were weary of the race. He would have been remembered as a Hercules or a Samson in strength, if he had not been the first of the prophets in faith and inspiration. . . .

He could traverse the desert like an Arab, sleep on the bare earth where the night found him without a covering, lodge for months in the rocky bed of a dry torrent, live as a fugitive and an outlaw in the wilderness until the ravens became his daily visitors and the wild beasts were more familiar than the face of man.

And yet in the deep loneliness of such a life, Elijah looked on himself as standing ever in the presence of the Lord of hosts. Amid all the perils and hardships to which he was exposed, he never forgot his sacred commission as the servant of the Most High. Everybody knew him when he made his sudden and startling appearances in the desert, on the hilltop, in the highway, or by the Great Sea. The awful solemnity of his look made men fear that he had come as an avenging angel to call their sins to remembrance. But no one could tell whence he came, where he hid himself, or how his life was sustained. The inspired instructor and reprover of apostate Israel was trained for his mission amid awful solitudes. He was kept apart from the gentle charities and tender affections of domestic life. He was wet with the dews of night, girt with the terrors of the wilderness, beaten by storms and burnt by the sun. He was made familiar with the sublimities and glories of nature, that he might the better assert the power and majesty of Jehovah in his works, and thus rebuke the nature worship of his time and confound all false gods. . . .

In all times of great public exigency, God raises up men and fits them to do His work. Sometimes the age most needs an earnest and alarming voice that shall cry day and night in the city and the wilderness, "Prepare ye the way of the Lord!" Sometimes there are wanted men of action, whose silent and ceaseless energy is the voice with which they arouse and shake the nations. Sometimes there is need of men with the courage of heroes and the faith of martyrs to hew down the thrones and temples of iniquity with the stroke of battle-axes, and to meet the armed forces of wrong on the bloody field. Sometimes the world's great want is the embodiment of active benevolence, the incarnation of pity and humanity, to carry light into the dark homes of sorrow, to speak peace and pardon in the dens and dungeons of vice and crime. Whatever the want of any age, God is sure to find men to meet its demands. It should be our great study to know what work He has for us to do, and to do it well.—"Night Scenes in the Bible."

Devotional Meeting, June 27

Senior

Topic: *Transforming Power in Africa.*

1. Opening Exercises.
2. Morning Watch Drill.
3. Talk: "Introducing Christianity to the Native."
4. Talk: "Breaking Heathen Customs."
5. Recitation: "A Call for Help."
6. Responses: "What Does It Mean to Me?"
7. Close with prayer for Africa.

Junior

Topic: *Getting Acquainted With Africa.*

1. Leader's Two Minutes.
2. Morning Watch Drill.
3. Talk: "Living in Africa."
4. Story: "A Sick Boy in Africa."
5. Recitation: "A Call for Help."
6. Talk: "A Brave Girl."
7. Recitation: "A Question."
8. Roll Call: "Doing Our Best."
9. Close with prayer for Africa.

Notes to Leaders

Once again we have the opportunity to study conditions which confront our workers in Africa. Those of us who stay at home little realize the problems which our workers have to face in teaching those who do not know what family affection is or about the love of God. The duty of clean living and of daily work which the Christian teaches his converts, does not appeal to the natural heart of the black. This program is prepared with the prayer that the young people who study it may understand better the difficulties of those whom we are sending to the Dark Continent, and appreciate all the more the value of a soul won from the degrading customs of heathenism. God still calls young men and women to the difficult tasks of earth.

One of the articles upon which this program is based is furnished by W. E. Straw, president of the Zambesi Union. The Nyasaland Mission, the North Rhodesia Mission, and the South Rhodesia Mission fields are all within the bonds of this union. Another article comes from one who was born and raised in that field. Brother H. M. Sparrow is the son of a colonist who gave himself to the spreading of the gospel among the natives of his continent in the days when we were first entering that difficult field. Just at present he is spending a year at one of the colleges in the United States. It is his first visit to this country. The story of the treatment of a sick boy comes from Mrs. Wheeler, who a few years ago was a faithful helper in the Missionary Volunteer office of the General Conference. She is now at the Musofu Mission, Northern Rhodesia, South Africa. Introduce the writers to your society before beginning the program.

It pays to advertise. Cut out a poster in the shape of that continent. Put a large question mark over its face. Then write some catchy phrase along with the date and time of the young people's meeting. "Come and Find Out" might be suitable, written across the bottom of the question mark.

Senior Notes

The basis of each talk is presented in the articles. Encourage each one taking part to read widely and add to the information given. Preparation spells success.

6. Responses: "What Does It Mean to Me?"—The leader should lead out in making the connection between the program and the lives of those who have listened to it. The money of your society is going to that field. Is each one doing his part? Do you ever pray earnestly and definitely for the work and workers there? Is Africa just a hazy country across the water, that holds no particular appeal for you? Ask a number of your members to tell frankly what mission field appeals to them most, and why.

Junior Notes

3. Talk: "Living in Africa."—The Junior preparing this talk should read any description of an African village to which he may have access. His geography will be a help to him. The superintendent may encourage him to find material for himself by suggesting sources which he knows to be available to him. The following paragraphs are inadequate but suggestive.

Let us look down on an African village. It reminds one of a large collection of beehives—round, sloping roofs of long grass covering circular walls. Or if we were in another section of the country, a village street would look as if it were lined with long sheds. The dwellings of these African people are all poor affairs at the best, no floors, no windows nor doors, merely a shelter from the rain and the hot rays of the tropical sun.

It is time for a meal. The fire is laid on the clay floor, and a big clay pot placed over the blaze. Today the little brown mother will cook a mess of greens and some ears of corn. But she has only one kettle, and its cover is some wide banana leaves. When it comes time to serve, there is no table to set. A wooden bowl is found, and the mother blows the dust out of

it before she fills it with the greens. For the corn she makes a platter out of a green leaf, which of course does very well. Natives of Africa know little about knives, forks, and spoons. The fingers are their table implements, and all take a turn at dipping in. Some are not especially careful either about washing their hands before they eat. A few natives have wooden spoons. As the gospel comes to them, it is wonderful what a change it makes in the cleanliness and care of their homes and food.

The men think it quite beneath them to work. They sit around and pass judgment on affairs, in short, they are, as a rule, the gossips of the town. (See article, "Breaking Heathen Customs" for further material.)

8. *Koll Call: "Doing Our Best."*—The secretary should introduce the talk. Are we keeping up to our goal? One of the ways that boys and girls can help is to send their money to that field to help open new schools. That bears fruit. A little later in the year we shall hear how some native Missionary Volunteers were sent out into new villages, and won followers for the Master. They would never have had a chance, except for the means sent over there from here. And so let each Junior remember that every little bit helps. Then the other thing that every boy and girl can do is to pray. Earnest prayer helps to win out there, miles away from here. Call on several to answer questions similar to the following: How may I serve in a mission field while yet attending school? Why do we study mission fields? What may I do to help spread the gospel in foreign lands?

A Call for Help

AFRICA and the East are calling,
Who will to their cry give heed?
From the slumber of the ages,
They are waking to their need.

Never since the first outpouring
Of the Spirit, have we known
Such a stirring of the nations;
Lord, it is Thy work alone.

'Tis Thy Spirit that is working
In these long-neglected lands;
Lord, we have not done Thy bidding,
Faint our hearts and slack our hands.

Now we see Thy kingdom coming,
Nations rising in a day,
Growing light, and larger freedom,
Clouds and darkness swept away.

Doors that have been sealed are open,
Who will go and enter in,
Tell the people of a Saviour
From the ancient might of sin?

Gifts have they for consecration,
Patience, meekness, zeal, and power;
Who will go for Christ to claim them,
Now in this decisive hour?

— *Selected.*

A Question

THE restless millions wait
The light whose dawning
Maketh all things new.
Christ also waits;
But men are slow and late.
Have we done what we could?
Have I? Have you?

— *Selected.*

Introducing Christianity to the Native

Our Seventh-day Adventist young people of America have been brought up in Christian homes. Here the principles laid down by Christ have at least been accepted, and in many homes these principles have been exemplified in the daily life. What a privilege for one to be brought up under such environment! Even where these ideals have not been fully lived out, the principles of Christianity—kindness, love, chastity, education, cleanliness—have been taught and have exerted their enlightening and beneficial influence.

How different the home of the native of dark, benighted Africa! Here we find just a little pole-and-mud hut, with a grass roof and perhaps no windows, with almost no furniture outside of one or two pots and a mat which may be called a bed. There is no outlook. They live simply to eat, sleep, and gratify the animal passions. They find no difficulty in living up to the admonition, "Having food and raiment, let us be

therewith content;" only they seem to be content with food without raiment.

A boy who had been away from home attending one of our schools, after some years decided to return to visit his parents. He had been out from under that environment for so long that the condition of his home was shocking to him. He began to remonstrate with his father for living under such conditions, and asked him why he did not clean up his kraal, fix up his huts, put on some clothes, and try to be something. The reply was, "If I was supposed to wear clothes, I would have been born that way; but inasmuch as I was born without clothes, I conclude that that is the way I am supposed to live."

These people seem to be fully satisfied with their condition. But when Christianity gets hold of them, the situation is quite different. A short time ago a government official, while passing through a native reserve, was caught in the rain. He went to the chief's kraal and asked for lodging for the night, but he found the place so filthy he could not stay. After giving the chief a reprimand for living under such conditions, he went his way, and in a short distance came to the home of one of our native teachers. Here he found the home neat and tidy, with a special hut for the entertainment of white men. This man was greatly pleased with the conditions he found there, and commented upon the difference between this place and the one he had just left. Since that time he has been a great friend of our native teacher, and recommends our work very highly.

Selfishness is a natural characteristic of the native. His thoughts are wholly of himself. In fact, so long as he has what he needs, he has little care for others. We saw this illustrated on one of our trips into the interior. We had shot some deer for our heathen carriers, and gave them to the boys, while we sat down to eat our supper. Shortly we heard a great commotion and much loud talking. Soon two or three of the boys came running to us, and said that the others had run off with all the meat. We went over and found them divided into tribes and fighting for the meat. They could not come to an agreement, so we were obliged to divide the animals for them.

Hospitality.—It is true that the native is to a certain extent hospitable, but this only to his own tribe.

Affection is little known in the home, or even in marriage. Love is not the actuating element, as a rule, in native marriages. In fact, love has very little to do with an engagement. It is rather a bargain between the bridegroom and the father-in-law. And in most cases, a price is agreed upon and the girl taken to her new home without her counsel or consent. Her duties are then to cook the food, hoe the fields for her husband, and become a regular servant of the place. The children growing up under this environment are not especially affectionate or spiritually inclined.

W. E. STRAW.

Breaking Heathen Customs

THE problem of introducing Christianity to a heathen people is one that cannot be easily explained, for it is only by the power of a living God and through the devoted life of a true missionary that this can be done.

Naturally, one of the first things that impress a heathen man or woman are the strange customs of the "white man" and his peculiar religion. When they watch us at home or at the mission, they compare the results of our religion in our lives with what they have and their modes of living. In many instances, I am sorry to say, they prefer to keep to their old heathen ways, for in that life the "lust of the flesh" is gratified.

One of the very first things a missionary has to deal with is, how he is to get help to do his daily work. Before he can do much, he has to make a home, and he must get laborers. In many instances this is a greater task than the actual work that has to be done. The native in his natural state is averse to work. A very common saying is, "He was born tired, and it has taken him the rest of his life to get rested up." At home he stays in his hut, and about 10 A. M. he comes out to see that his sons, or his nephews, if he has no sons, are milking the cows and turning them out to pasture. Then in the middle of the day he goes from kraal to kraal until he finds where there is some good beer, and the rest of the day is spent in drinking and discussing some petty offense of the neighborhood, or telling some romantic story of which he was the hero.

The woman is usually found in the field or at home preparing the food for the man when he returns at night. It falls to her lot to see that the grain is planted and the year's supply of food is taken care of. She must take care of the children, get wood and water, and gather the crops. She must thatch the house, plaster the walls, and see that she takes her turn at inviting the husband's company to a beer drink.

With all this in mind, the man reasons thus: One wife, one bin of grain, one small land, one or two small huts, and perhaps one or two children. So, two wives would double it; three wives would treble it, and so on, until the more wives he has, the easier it will be for him and the more popular he will be; so this encourages polygamy. It is often heard said among the different ones, "Don't go there. What will we have to eat? He has only one wife."

The missionary comes along and introduces the idea of the man's doing some work; of taking out the stumps in his land, which are very thick, and using the white man's plow, and hauling some manure on to his old land, so as to raise larger crops, then buying a better grade of stock. This means a change of life to a man. He must get out and earn some money now, and from his point of view he thinks the white man has come to make a slave out of him.

Pretty soon one of the boys that has worked for the missionary or the missionary's wife comes home. He shows them some new method of eating his food and how to prepare it, and cleaner ways of keeping the home. The old heathen father notices the boy's trousers, or his shirt, or best of all, the boy has learned to read a book, which may be the Bible. He tells his father a story or two, and perhaps reads a letter that has just come from his elder brother who is away in some distant part of the country. The parents are attracted. Very soon after this they begin to come to our meetings. The father gives up his old custom of not having his wife go to a gathering where men are assembled. He sees girls and women sitting up in the front where he has been accustomed to seeing men, with the women behind. Then he hears a woman testify in meeting. This is new to him. A woman is not supposed to speak unless she is addressed, and then she must be sitting on the ground; so until this time, a woman has never spoken before at a public meeting in his presence.

After a while he notices a Christian man walking side by side with his wife. This also is a new idea to him. His wife always walks behind him, carries a bushel of corn on her head, a baby on her back, and a bundle of blankets in her hand. The baby may be a day old or it may be three years old. He notices the Christian man eats beside his wife, a custom which could never be carried out in his home. He must eat first, alone, and then his family may eat after he has finished. If the heathen woman has twin children, they are put to death and the woman is isolated. Perhaps he noticed the twin babies at church, and saw the mother carrying one and the father the other; in his home a man never carries a child.

It sometimes occurs that a young man who is a Christian falls heir to his father's chieftainship. The question has to be fought and settled in his own mind. He must either be a Christian, or he must give up and go back to heathenism. To be a Christian chief means one wife, no beer in his home to offer to visitors, no spirit dancing, no worshiping of heathen gods, which is expected when the petty chiefs come to pay homage to the head chief and bring him a present of ivory or something equivalent. Often such will pass by a Christian chief and go to another under chief. But he decides to become a Christian in spite of everything. One big chief who was a ruler over 15,000 people, accepted the truth, and became a loyal servant of the true God. When Chief Majinkela became a Christian, he broke from all these heathen customs, and the Lord blessed him. At first his people would have nothing to do with him; for in the place of evil worship, family worship was introduced. He gave up everything that he felt the Lord could not bless. Little by little he won the confidence of his people, until finally the whole country is now thrown wide open for the advancement of this message. He was willing to do it for Jesus.

I wonder how much we are willing to give up for the sake of this message. This is only one chief that is waiting; there are scores of others. What are we going to do? God is opening the way; we must follow.

H. M. SPARROW.

A Brave Girl

IN some parts of our field we have been obliged to instruct our young people concerning the wrong there is in connection with certain ceremonies the natives perform when a boy or girl reaches manhood or womanhood. One girl who had been attending school at one of our missions accepted Christianity and joined the baptismal class. She was told the wrong connected with these ceremonies. While home on vacation, one of these feasts was prepared in her honor, but she refused to take part. She told the people that those things were wrong, and as she was now a Christian, she could take no part in them. They urged her not to neglect these for her own good. But she was steadfast. They appealed to her for the good of her people. Still she refused. Then they tied her to a post, and told her they would keep her there until she yielded. Later she broke loose, and ran back to the mission. We were then obliged to go to her village to try to satisfy her people, but without avail. They informed us that if this girl should neglect these ceremonies, it would not only have a serious effect upon her own future, but would mean disaster to them. We talked and argued with those old people for three days, while they wept and wailed for fear of the disaster that would result from the refusal of this girl to take part in this feast. This shows what it means for some young people to accept Christianity in Africa.

W. E. STRAW.

A Sick Boy in Africa

THE native of this part of Northern Rhodesia has an irresistible longing to be at his home when he is sick.

One evening last April, when I was crowding close to the fireplace to keep warm, I was suddenly called away from my cheery corner to listen to the unthinkable request of a native woman from a near-by village. She had come with the idea of carrying her grown-up son, one of our students who was very sick with malaria, to her home. Since I had just come in from the night school, I knew how chilly the air was. I knew also that the temperature of her boy had registered 104° that very night. Besides burning with fever, he also suffered from a stiff neck (a disease that often proves fatal here), which made the slightest move very painful.

I said to her, "Your boy is very sick tonight; he must not be moved."

"But I will carry him carefully on my back."

I looked down upon the little old woman, reaching scarcely to my shoulder, and perhaps more to myself than to her exclaimed, "You surely cannot carry him on your back all the way to the village!"

Her wrinkled face grew more determined, and she affirmed stoutly, "I am strong, I can carry him well!"

"But how cold the night air is! He is too sick to go out now," I ventured.

"I can put the blanket about him well. The moon gives good light so I can see to walk. He is my son, and I want to take him home. I can watch over him better there."

"But we have given him good medicine here, and the boy who sleeps in his room will look after his needs tonight," Thus I argued.

It made little impression on her. Finally, I suggested that she stay with her boy that night, so got out the one extra mission blanket we had in the chest. I went down to the boys' compound with her, and proceeded to make arrangements so she would be comfortable. But she was not going to stay, she informed me. She had come armed with her spear and ax, and meant to return that very night.

At last I said to the anxious mother, "You stay here tonight, and if we find your son better in the morning, if he does not burn with so much fever, we may let two mission boys carry him home in the machilla." So she agreed to stay.

My waking thoughts were naturally of the sick boy. Although it was just sunrise when I came to the compound, I learned the mother had already returned to the village. The sick boy was a bit better, so we thought it might be possible to have him carried in a machilla. But before the boys were ready, the mother had returned from the village with a strong young man, who then carried (pick-a-back) this sick boy. And strange to say, he lived through it.

MRS. WHEELER.