

The Church Officers' Gazette

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Church Officers' General Instruction Department

A Model Church

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." 1 Thess. 1: 5-9.

In these verses we have set before us an example which all our churches should strive to imitate. Converted from heathenism, the church at Thessalonica went to work, not only for those next to them, but for those in the surrounding regions. So great were their missionary activities that they were known in all the surrounding country. In "every place" their faith to Godward was "spread abroad." So successful were they in their work that it was not necessary for the apostle to labor especially for unbelievers when he visited in their midst. He said, "We need not to speak anything." The light of the gospel had been brought to the people by the missionary work of the local church.

Why should it not be so with our churches? We have a most inspiring message. Instead of waiting for a minister to come and preach to our neighbors, why should we not go to work for them ourselves? If we will do this, there will be souls ready to baptize when the minister visits the church, and no church difficulties to settle. With the message God has given to us we ought to be more active in setting before our neighbors and friends the light God has given us than any people since the days of Pentecost.

Brother church officer, the responsibility is upon you to organize your church for work. Plan and pray over this matter. Seek God for light. It means much to be a leader in Israel at this time. Soul burden is our greatest need. Christ gave his life to save our souls. We, too, must give our lives to rescue the lost. If you have not organized for active missionary work, begin now. Order a club of the *Signs of the Times* or other of our good papers, and get to work. Get some Temperance *Instructors* and sell them to your neighbors, and become acquainted and in close touch with the temperance forces in your neighborhood. As a result, you will see many become interested in the faith which you believe, and finally saved in the kingdom. G. B. THOMPSON.

Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No. 2

WE have already called attention to the qualifications of church elders as set forth in the instruction given by Paul to Titus and Timothy, also to the instruction of Peter on the same subject. That Paul carried on his mind a great burden and solicitude for the churches that had been brought to the truth under his labors is very evident. See 2 Cor. 11: 28. While on his journey to Jerusalem, arriving at Miletus, "he sent to Ephesus, and called the elders of the church." It was, indeed, a very touching meeting that he had with these brethren, and it further reveals the very deep concern that he felt

for the church, and how much depended on the faithfulness and efficiency of the elders.

Speaking of his own labor, not in a boasting way, but with a deep sense of the responsibility of his ministry, he says, "Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God." What a testimony to faithfulness in the ministry! Then, turning to the elders, he said, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 17, 26-28.

The elder holds the most responsible position in the local church. He is called an "overseer;" he is to take the oversight of all that pertains to the interest of the church. He is not personally to do everything that is to be done, but he is to have the oversight; that is, to see that everything is properly looked after and cared for. Thus all the interests of the church come under his oversight and supervision.

Associated with the elder are the other church officers, such as the deacon, clerk, treasurer, deaconess, missionary secretary, Sabbath school superintendent, young people's leader, and others. Each of these will have his special work and duties to attend to, but the elder is the overseer of it all, to have a watchful care over every interest, and to see to it that those assigned to any duty or office are faithful, and their work properly attended to.

When we consider the important position and the great responsibility of the elder, we do not wonder that the apostles gave so much attention to this position, and so carefully described the qualifications required of those who fill it.

The elder is not only to have the oversight of the church, but he is "to feed the flock of God," to "feed the church of God." He is a shepherd, an undershepherd of the Chief Shepherd, and as such will be called to account for the care of the flock that the Chief Shepherd has intrusted to his keeping.

The Lord's flock is a very costly one. Ordinarily we value things by the price paid. We hear of thousands of dollars being paid for a single animal, and such are given very special care, being so valuable; but the value of God's flock cannot be estimated by dollars, even though you raise it to the many millions. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1: 18, 19. Of the church of God it is said, "Which he hath purchased with his own blood." Acts 20: 28. Such is the high estimate that God has placed on his precious flock.

The responsibility of a shepherd is well set forth in the experience of Jacob while caring for the flock of Laban, his uncle. "That which was torn of beasts I brought not unto thee; I bare the loss of it; of my hand didst thou require it, whether stolen by day, or stolen by night. Thus I was; in the day the drought consumed me, and the frost by night; and my sleep departed from mine eyes." Gen. 31: 39, 40.

If such was the responsibility of a shepherd caring for the animals of the field, how much more must be involved in the caring for God's flock, the purchase of his own blood. The real, true shepherd spirit is that which every elder should manifest. What shall we answer when the Chief Shepherd shall make the inquiry, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13: 20.

How much, then, is involved in the command of the Lord to "feed the flock of God"? No wonder that Paul was impressed to speak so earnestly, and to exhort these elders first of all to "take heed therefore unto yourselves." This was

necessary before they were in a condition to properly care for all the flock.

Paul was fully aware of the dangers that threatened the church: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20: 29, 30.

If there ever was a time when the powers of darkness were more active than at another, it is just now in these last days, when it is said of Satan, "For the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12: 12. Therefore, earnest vigilance is of the utmost importance.

We must acknowledge that the flock of God has not had all the care that it should have had, and, consequently, many are in a feeble and sickly spiritual condition, and many have strayed from the fold, and been lost in the wilderness of the world and have perished that might have been saved by proper care. For all this some one will have to answer in the day when we are called to give an account of our stewardship.

The well-being of the church, its spiritual life and growth, its activity and faithfulness in missionary work, the gathering into the fold of the children and youth that grow up in its midst, and faithfulness in every branch of the Lord's work, depend very largely on the faithfulness and efficiency of the elder or elders of the church. They are the undershepherds, to whom the Lord has intrusted his flock for them to keep.

O A OLSEN.

The Correspondence of the Church Clerk

MENTION was made in the February number of the GAZETTE of the importance of the church clerk's keeping an accurate record of those joining the church, as well as the transfer of members to and from other churches by letter, also those who for any other cause may leave the church. Another important feature of the church clerk's or church secretary's work, is that of keeping in touch with absent members through correspondence.

The spirituality of the church is no greater than the spiritual standing of the individual members. The church is organized and banded together that the members may be a source of strength to one another. The clerk may form a very material connecting link between members, especially those who live at a distance and thus are deprived of some of the church services. He can encourage the isolated one by an occasional letter, reporting some of the good things enjoyed at the meetings, and letting the member know that he has the prayers of the church, and how glad they are to get his reports from time to time. The matter of reporting faithfully to the church should in some manner be impressed upon those who are not in regular attendance. Every absent one should count it a privilege to send in his tithes and offerings, with a written testimony for the clerk to read at least once each quarter. This ought not to be thought of as a duty, but as a privilege to thus testify for God and assist in carrying forward his work. The church can better pray for the absent one when he reports, and their prayers are needed.

The faithful church clerk will thus keep in touch with all members of the church, either by meeting them at Sabbath services or by correspondence. These letters to absent ones have great power to keep up their interest. Sometimes it is necessary to write again, even though no response is received. Oftentimes the absent one is passing through some severe trial, being sorely tried and tempted. The clerk should patiently and lovingly labor on, and not give up until he gets some response. Do not let the member slip away from you because of neglect.

This requires time on the part of the clerk, and also involves some expense. But the expense of postage and stationery for the church clerk is a legitimate one for the entire church to meet. It will be money well invested, and the elders and other officers usually are much pleased to have the clerk correspond freely in this manner with absent members.

In some cases it is wise for the clerk to enlist members of the church to participate in this correspondence. A letter from some brother or sister who is having a good experience,

oftentimes accomplishes much good when received by the absent member. While the absent one owes the church the duty of reporting to it, let us not overlook the point that, equally, the church owes it to the absent one to write to him occasionally. Who knows how many straying ones might have been saved to the cause had this obligation been fully realized, and a few letters, warm with the love of Christ, been sent to him just at the right time?

The old custom of the clerk reading the names on the church roll at the quarterly meeting social service, and those present responding with their testimony, while the clerk, as he comes to the names of absent ones, reads the letters he has received from them, is a very good one indeed, and it would be well for this old-time custom to be renewed among us once more. I can well remember this solemn meeting when I was a boy, and the good impression made upon my heart as these testimonies were given in and the good letters read. The Lord came very near with his presence and blessing.

The church clerk can accomplish great good by keeping up a correspondence with absent ones; and if it must be put this way, this should be considered one of his most important duties; but since the word privilege sounds so much better in such a sacred work as his, let us call it this.

T. E. BOWEN.

Remember May 2

SABBATH, May 2, has been appointed by the General Conference Committee as Missionary Volunteer Day. It is a call for every church and company to devote that day to an earnest, prayerful study of one of the greatest problems before this denomination — the salvation of its children and youth. Several years ago the spirit of prophecy said, "Very much has been lost for lack of attention to the young." Few realize how great that loss has been. Some of our conferences have lost from fifty to sixty-six per cent of the young people who grew up in their Sabbath schools. In some conferences the loss of young people is far greater than the number of persons brought into the church through the efforts of all their conference laborers. Of the beautiful flock that a decade ago met in our Sabbath schools, hundreds, yes, thousands, are today out in the world.

Surely, these conditions should be changed. Will not the officers of your church make May 2 a day of fasting and prayer that God may help us to save the youth from the enemy's snare? (Read Deut. 28: 41 and Isa. 49: 25.)

The program for that day will consist of articles from Elders A. G. Daniells and I. H. Evans. They will be printed in the *Review*. Please do not fail to read them in your church. Remember May 2.

M. E.

Into the World or Into the Church?

CHRIST's command to Peter, "Feed my lambs," is freighted with eternal consequences in the light of the following startling statistics, which show that childhood and youth are distinctly the criminal ages, and also the ages of the great majority of conversions and additions to the Christian church: —

"More than 25,000 young people under the age of twenty-five passed through the juvenile and municipal courts of Chicago during 1909, approximately one out of every eighty of the entire population, or one out of every fifty-two of those under twenty-five years of age."—*Adams-Hull House*, page 350.

"The average age of the boys committed to the State home in New Jersey is about twelve years, and the parents in many cases are responsible for their commitment. There are on the average 525 boys in the home, with over 1,500 on parole scattered over the State."—*Chas. R. Scott, State Secretary Boys' Work, New Jersey, American Youth, February, 1914.*

"Summarizing the statistics from several sources, forty-five per cent of convicted thieves are under twenty-one. Out of 856 convictions, thirty-seven and one-half per cent were between sixteen and twenty-one, and thirty and one-half per cent between twelve and sixteen."—*Alexander, "The Sunday School and the Teens."*

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Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held May 23, 1914)

OPENING Song: "Hymns and Tunes," No. 229; "Christ in Song," No. 433.

Prayer.

Bible Study: "Bible Temperance."

Song: "Christ in Song," No. 479.

First Reading: "Prohibition."

Second Reading: "Temperance Issues Now On."

Third Reading: "A Temperance Lesson From Europe."

Fourth Reading: "What We Should Do."

Reports of work done by members.

Plans for work for the coming month.

Collection for literature fund.

Closing Song: "Hymns and Tunes," No. 1391; "Christ in Song," No. 587.

Benediction.

Bible Temperance

1. WHAT were the priests forbidden to do? Lev. 10: 9-11.
2. When the Lord desired to prepare a man for a special work, what instruction did he give the woman he selected to be the mother of this man? Judges 13: 4, 12-14.
3. What does the Bible call strong drink? Prov. 20: 1.
4. What is the result of using it? Prov. 23: 29, 30.
5. What admonitions are therefore given? Verses 31, 32; Isa. 5: 22.
6. What evil effects does this strong drink have? Isa. 5: 22; 24: 9; 28: 7; Prov. 31: 4, 5; 23: 21.
7. Is the anger of the Lord only against the one who drinks the strong drink? Hab. 2: 15.
8. From what are drunkards shut out? 1 Cor. 6: 10.
9. What, then, is the position we should take in this matter?

Prohibition

THE man who has formed the habit of using intoxicants is in a desperate situation. His brain is diseased, his will power is weakened. So far as any power in himself is concerned, his appetite is uncontrollable. He cannot be reasoned with or persuaded to deny himself. Drawn into the dens of vice, one who has resolved to quit drink is led to seize the glass again; and with the first taste of the intoxicant, every good resolution is overpowered, every vestige of will destroyed. One taste of the maddening draft, and all thought of its results have vanished. The heartbroken wife is forgotten. The debauched father no longer cares that his children are hungry and naked. By legalizing the traffic, the law gives its sanction to this downfall of the soul, and refuses to stop the trade that fills the world with evil.

Must this always continue? Will souls always have to struggle for victory, with the door of temptation wide open before them? Must the curse of intemperance forever rest like a blight upon the civilized world? Must it continue to sweep, every year, like a devouring fire over thousands of happy homes? When a ship is wrecked in sight of shore, people do not idly look on. They risk their lives in the effort to rescue men and women from a watery grave. How much greater the demand for effort in rescuing them from the drunkard's fate!

It is not the drunkard and his family alone who are imperiled by the work of the liquor seller, nor is the burden of taxation the chief evil which this traffic brings on the community. We are all woven together in the web of humanity. The evil that befalls any part of the great human brotherhood, brings peril to all.

Many a man who, through love of gain or ease, would have nothing to do with restricting the liquor traffic, has found, too late, that the traffic had to do with him. He has seen his own children besotted and ruined. Lawlessness runs riot. Property is in danger. Life is unsafe. Accidents by sea and by land multiply. Diseases that breed in the haunts of filth and wretchedness, make their way to lordly and luxurious homes. Vices fostered by the children of debauchery and crime infect the sons and daughters of refined and cultured households.

There is no man whose interests the liquor traffic does not imperil. There is no man who for his own safeguard should not set himself to destroy it.

Above all other places having to do with secular interests only, legislative halls and courts of justice should be free from the curse of intemperance. Governors, senators, representatives, judges, men who enact and administer a nation's laws, men who hold in their hands the lives, the fair fame, the possessions, of their fellows, should be men of strict temperance. Only thus can their minds be clear to discriminate between right and wrong. Only thus can they possess firmness of principle, and wisdom to administer justice and to show mercy. But how does the record stand? How many of these men have their minds beclouded, their sense of right and wrong confused, by strong drink! How many are the oppressive laws enacted, how many the innocent persons condemned to death, through the injustice of drinking lawmakers, witnesses, jurors, lawyers, and even judges! Many there are "mighty to drink wine," and "men of strength to mingle strong drink," "that call evil good, and good evil;" that "justify the wicked for reward, and take away the righteousness of the righteous from him!" Of such God says: "Woe unto them." "As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as dust: because they have cast away the law of the Lord of hosts, and despised the word of the Holy One of Israel." Isa. 5: 20-24.

The honor of God, the stability of the nation, the well-being of the community, of the home, and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. Soon we shall see the result of this terrible evil as we do not see it now. Who will put forth a determined effort to stay the work of destruction? As yet the contest has hardly begun. Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition. Let the drink-maddened men be given an opportunity to escape from their thralldom. Let the voice of the nation demand of its lawmakers that a stop be put to this infamous traffic.

"If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?" Prov. 24: 11, 12. And "what wilt thou say when he shall punish thee?" Jer. 13: 21.—"Ministry of Healing," pages 344-346.

Temperance Issues Now On

A JOINT resolution was introduced by Representative Hobson of Alabama and Senator Sheppard of Texas on December 10, 1913, proposing an amendment to the Constitution of the United States, forever prohibiting "the sale, manufacture for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof."

In the State of Virginia a vote on prohibition is to be taken in September. In the States of California, Oregon, Washington, Idaho, Utah, Colorado, Texas, Iowa, and New York, similar votes are to be taken in the fall of this year. The States of Ohio, Kentucky, Florida, Arkansas, Maryland, and Indiana are all considering the advisability of submitting the prohibition question to the vote of the people.

With all these openings for temperance work, should we not plan for an active campaign all through the country?

"There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be on the side of temperance and virtue? The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen, and by vote, in behalf of prohibition and total abstinence."—*Review and Herald*, Nov. 8, 1881.

"In other churches there are Christians who are standing in defense of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost."
—*Testimonies for the Church*, Vol. VI, page 110.

E. M. G.

A Temperance Lesson From Europe

WITH liquor drinking in disfavor in high places, and its sale widely forbidden, this country is, nevertheless, consuming more liquor per capita every year, while in Europe, where "everybody drinks," the consumption of intoxicants is decreasing. At least one eminent temperance worker, Dr. Wilbur Crafts, believes such to be the case. He calls it "the riddle of reformers the world over," that "countries with little or no prohibition are decisively reducing the national per capita consumption of liquors, while the United States, with more prohibition than any other country, has never succeeded in accomplishing such reduction in the nation as a whole, except temporarily in years of financial depression." Here are some of the facts as Dr. Crafts cites them in the *Continental* (Chicago):—

"I got directly from the German government in Berlin official figures showing that the per capita consumption of beer in Germany steadily decreased from 125.1 liters (about 1½ quarts to the liter) in 1900 to 98.6 in 1910. An unusual summer sent this consumption thermometer up to 106.4 in 1911, but it was still 19 liters below the figures of 1900. The consumption of distilled liquors also decreased, but in less marked degree. Germany still consumes nearly twice as much beer per capita as the United States, and twice as much per capita of stronger liquor—a conclusive answer to those who argue that free use of beer will displace whisky.

"The fact to be faced is that Germany, with no prohibition and no temperance lesson laws, is steadily reducing the per capita consumption of liquors by out-of-school temperance education and organization; that is, by an organized abstinence movement led by university professors and the emperor, and by labor leaders. An authoritative statement of the emperor's near abstinence is that 'the emperor takes alcohol only as far as the duties of representation require.' The first known abstainer in Germany heroically took the pledge so recently as 1893, in the face of universal ridicule, and now there is a third of a million not only pledged but organized in local lodges of Good Templars and other societies, to whose ranks 100,000 were added last year.

"Bulgaria, with no prohibition, has only one eighth as large a per capita consumption as Germany, and only one fourth as large as ours, in part because of the temperance literature circulated by a missionary, Rev. J. F. Clarke, but more because of the moral influence for abstinence of Mohammedan scruples.

"In Holland, with no help from legislation, there has been a per capita reduction directly due to an abstinence movement distinctly Christian, led by the minority of abstaining preachers.

"In Great Britain there has been a reduction of consumption, with not even a local option law, until recently for Scotland only. But every third child is enlisted early in abstaining juvenile temperance societies.

"Norway, with only a little 'dry' territory as yet, has reduced the consumption and consequences of drink, not by the now discredited 'Norwegian system' of so-called 'disinterested management,' with its four per cent dividends and good salaries and big subsidies, but by local option in part, and chiefly by the organization of every tenth person in total abstinence armies. In Sweden there is reduced consumption also, with little aid from law as yet. Of the Socialist members of parliament eighty-four are total abstainers and workers for prohibition. Of the total 350 members of parliament, 153 are avowed and aggressive abstainers."

"So," remarks Dr. Crafts, "dry land is in sight as far away as Scandinavia;" and he adds:—

"The only thing that might prevent the early enactment of prohibition there is the amazing failure of Americans to reduce our per capita consumption of liquors, and the non-enforcement of 'dry' laws, which partly explains it; and the

still more fundamental reason for it, that we have grossly neglected educational temperance work in public schools and even in Sunday schools, and most of all out of school, and have not given due effort to the enlistment and organization of abstainers."

We have done much in this country. "We have reduced the per capita consumption of liquors by local and larger prohibition in the mostly rural 'dry' areas," but, we are told, "because the big cities were manifestly beyond the reach of prohibition, we have seldom even tried to pledge individuals there and organize them to help each other in the good old way, with the result that the city facilities for drinking have been increased rather than restricted, and the increase in the consumption of liquors in the cities has more than offset the decrease in more rural territory." "What we need," says Dr. Crafts, "is not less legislation, but more education." As he thinks, "there are good reasons to believe the prohibition cause would be much farther ahead in the Old World but for the big question mark that many sheriffs and judges of Maine have put into the legislation there. Prohibition for foreign lands is at this hour being delayed by every true report of nonenforcement in American 'dry' territory, and most of all by our failure to reduce the per capita consumption, for which preachers and teachers and Christian parents who have not promoted organized abstinence must share the blame.

"The world-wide injury done by our neglect to elect faithful executives and promote personal abstinence will become tragic in its effects on other lands if there is not a marked change for the better before the fifteenth international congress on alcoholism brings here, in 1915, a host of antialcohol experts who will take pains to see for themselves just what we are doing and what we are not doing."—*The Literary Digest*, Dec. 13, 1913.

What We Should Do

THE article just read shows clearly that education without legislation is doing much more to reduce the consumption of liquor than legislation with little education is accomplishing. We want all the legislation we can get that will cut down the sale of liquor, but our duty is clearly to take a leading part in educating the people on this question. The Lord designs that his people shall be the greatest educational body in the world on spiritual, moral, and physical matters. Men and women in the world quite generally admit that in these matters Seventh-day Adventists have a higher standard than any other body.

What, then, should be done in this temperance cause? There are five lines of work we may successfully carry out.—

1. Procuring signatures to the petitions for the passing of the amendment to the United States Constitution.
2. Circulating literature in various ways.
3. Soliciting donations to pay for the literature.
4. Getting people to sign the temperance pledge.
5. Holding interesting temperance meetings for the public.

The Lord desires volunteers for his work, those who have a burden to give the perishing souls around them the blessings they have received.

The church missionary secretary will be glad to assist any such volunteers in doing something to help educate the public in temperance principles.

E. M. G.

Suggestions for Missionary Meetings

First Week

OPENING exercises: Song, prayer, minutes, reports of labor, song.

Lesson: "Work with Magazines."

Plans for work: While planning new work, do not neglect to keep up the tract lending and distribution in other ways, or the missionary correspondence.

Closing song.

NOTE.—The leader should endeavor to secure some members to act as regular magazine sellers, who will take a certain number each month and sell them from house to house. If possible, definite orders should be secured when the time to plan for the work comes. While we do not desire our people to take up this work simply to make a living, it is a fact that many might make a good living selling our magazines, while at the same time they would be spreading the truth abroad in the land.

Second Week

Opening exercises: Song, prayer, minutes, song.

Lesson: "What Periodicals May Do."

Reports of labor, especially experiences in working with periodicals.

Plans for work: In addition to the regular lines of work being carried forward, plan for a special two weeks' campaign with the weekly *Signs of the Times*. In the closing numbers of the six months' specials, there will be some particularly strong and telling articles. A special effort should therefore be made to sell them during this month.

Closing song.

NOTE.— Let the leader be prepared to make a strong plea for a united campaign for the weekly *Signs*, showing what a powerful agency it has been and is for bringing souls to Christ. If we are each to win souls to Christ, we must use some means of reaching them.

Third Week

Opening exercises: Song, minutes, season of short prayers, reports of labor, song.

Lesson: Testimony study.

Plans for work: Handing out clubs of *Signs* ordered the previous week, assignment of territory to those who will sell the papers, giving out names to those who will use them in missionary correspondence, also providing for tract and magazine work, and missionary correspondence.

Closing song.

NOTE.— It should not be expected that every member will engage in every line of work. Some can do one thing, some another. The object of having different lines of work is to enlist all in service, and to meet all classes of minds among the public. In most churches there are members who will join in any special campaign, who do not settle down to regular systematic work. These special campaigns are particularly to draw into service this class of people, and to be the means of getting the timid and backward members to doing something.

Fourth Week

Opening exercises: Song, prayer, minutes, song, reports of labor, especially experiences in the special *Signs* campaign.

Lesson: "Christian Help Work."

Plans for work: See that all the members are supplied with the literature they need to distribute in various ways.

NOTE.— If there is a medical worker available, it would be an excellent thing to organize a class in simple treatments. These the members will find valuable in their own homes, and a great help in breaking down prejudice among their neighbors.

Work With Magazines

THE work with our magazines is a very important one, for they deal with the present issues from a Bible standpoint in a manner that would be likely to help the public, if they could read them. In order for them to read the magazines, some one must take the papers to them. We are therefore anxious to enlist some members in every church in this work.

Some Suggestions on Selling Magazines

Select the magazine in which you are most interested. Some people prefer to take two on different subjects. If there are foreigners in the locality in which you are working, it is well to supply yourself with some periodicals in their languages. We should always be on the watch for opportunities to reach the foreigners, for among them is a great work yet to be done, greater than among the English speaking people.

Study your magazines carefully before you go out, that you may be able to talk about them intelligently to your customers. Always be strictly truthful in what you say, so that you may sell to them again. Do not tell the customers too much. Rather strive to arouse their interest to read the magazines. If the subject you first mention does not interest, pass quickly to another.

Do not talk too much. Tell in a few well-chosen words the main subjects of the magazine, and as they look through the paper, lift up your heart to God in prayer, that he will cause them to buy.

Learn to overcome objections, and to make these the reasons why they should buy. Do not argue, but refer the questions raised to the paper if it contains anything on the subject. If not, pass from the questions to what is in the paper.

Always be cheerful, kind, and pleasant, no matter what reception you meet. If discouraged, seek the Lord until you receive strength from on high. Then you will be able to sell.

Tell people honestly that it is a Seventh-day Adventist paper when they ask you. More often than not, the people

will buy it because it is an Adventist publication, because it is becoming known that we send out a high class of literature worth reading.

Put in faithful time, even in cloudy and bad weather. Experienced agents say that the longer hours they put in during a week, the larger sales they average an hour. People are often glad to have some diversion on a stormy day, and will welcome one who comes with a cheerful word and smile.

In carrying the magazines, care must be taken to keep them clean. Some use leather or cloth carriers with shoulder straps. Others wrap the magazines in a Manila paper wrapper, leaving one end open, that the magazine may be removed without opening the package. If you fail to sell a magazine, always slip it back into the package before leaving the house. If you leave the house carrying the magazine in your hand, the people in the next house will probably jump to the conclusion that you did not sell one to their neighbor.

Above all, keep constantly near to the Lord, and give him the glory for the sales you make. If you fail, seek him for success. Prayer and hard work will succeed, and souls will be won as a result of faithful labor.— *Selected*.

NOTE.— This article should be talked rather than read. Some of the points may be enlarged upon, and others added. At the close, the leader should make an appeal for volunteers to take up this work. He should have sample copies of the magazines in use in his field to show, and should have previously made arrangements with the conference tract society secretary in regard to the territory open to church members for magazine work.

If none respond to the appeal, the missionary leader and missionary secretary should select persons they think would be suitable for this work, and labor with them personally and privately. They should not be satisfied until, in all places sufficiently thickly populated, there are some members regularly selling magazines. Even in the sparsely populated places, small clubs could be used. Remember that we are fishers of men, and must use all kinds of bait in order to land our men.

What Periodicals May Do

BEFORE the periodicals can do all they might do, there must be certain characteristics in the lives of the people who distribute them. First, there must be consecration, a deep love for souls, and a sense of responsibility to God for putting as many papers as possible into the homes. If we do not care whether souls are saved or not, we cannot expect much success in our work.

Next comes faithfulness. The periodical worker must be faithful, never discouraged, but working steadily day after day, as time permits. There should be careful planning, that as much time as possible may be obtained for this work.

When the worker starts out in the morning to sell papers, he should take with him a notebook, pencil, and small change. The notebook is indispensable, as note should be made of places where the people are out, of empty houses, and other things that may help to the doing of thorough work. One periodical worker tells how he called at one house four times, and had to walk up a long path from the road to the door. At last a lady came to the door and inquired why he was so persistent in calling at her house. She had seen him the three times before, and was now eager to know his business, though on the other occasions she had watched him through the window, and would not answer. She became a regular reader. So perseverance pays.

As the work progresses, regular readers will be obtained, and these should be supplied at definite intervals. Some of these will become interested in the truth, and their names may be given to other members in the church, that they may hold Bible readings with them, if the one selling the papers is unable to do this part of the work. If the readers do not become interested through the papers, the canvasser should examine himself, and plead with God for a better experience: for his work is not merely selling papers, it is saving souls.

Results

"Our Little Friend" Assists

A lady told of a visit of one of our workers who left her a paper. Her name was handed to a Bible worker, and studies followed. This lady with her children and a sister and her children all accepted the truth. "What paper did the man leave?" I inquired. "*Our Little Friend*," she replied. Surely we know "not whether shall prosper, either this or that." Let us sow the seed.

"Life and Health" Helps

A field missionary agent went out to sell *Life and Health* and found a man much interested in what we believe as a people. Bible studies were arranged for, and in two weeks this man decided to keep the Sabbath.

An Isolated Sabbath Keeper's Work

For a number of years an isolated brother labored faithfully week by week, taking a club of *Signs* from door to door. Apparently nothing came of his efforts. He still remained alone in the truth. Finally a series of tent meetings was held in the district, and in a short time sixteen adults and fourteen children were keeping the Sabbath. One young man and his wife went to one of our schools immediately; another is planning to go soon. Another, with his wife, is also making arrangements to attend school. The faithful work done with the *Signs* had sown the seed, and when the minister went, he had little to do but gather in the harvest.

Some Faithful Worker Sold the "Watchman"

"Your good letter of September 4 was duly received, and it was surely a good tonic to me. It stirred me up to see that we had done so little for that good paper. I consider the *Watchman* the best paper our people put out. It was through that good paper I accepted the truth. Some faithful magazine worker sold a magazine to the firm of real estate people for whom I used to work. I picked it up, and while in the train read every line. By the time I reached my destination, my heart was set to keep the true Sabbath. I have in my possession, and will always keep for a relic, the very magazine, *Watchman*, that sowed the truth in my heart."

These are simply illustrations of what our periodicals are doing, and could be multiplied many times. Who of the members of this church will now order a club of papers to use in this way among their neighbors? There are souls to be saved, but only those who work will have the joy of saving them.— *Selected.*

A Reading From "Testimonies for the Church," Vol. IX

1. In what time are we living?

"We are living in the time of the end."— *Page 11.*

2. What inditates that the end is near?

"The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude."— *Ib.*

3. For what have Seventh-day Adventists been called?

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light hearers. . . . They have been given a work of the most solemn import,— the proclamation of the first, second, and third angel's messages. . . . They are to allow nothing else to absorb their attention."— *Page 19.*

4. What responsibility rests upon them?

"So far as his opportunities extend, every one who has received the light of truth is under the same responsibility as was the prophet of Israel to whom came the word, 'Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. . . . If thou dost not speak to warn the wicked from his way, . . . his blood will I require at thine hand.' Eze. 33: 7-9."— *Pages 19, 20.*

5. What is the most powerful argument to present?

"Let us remember that a Christlike life is the most powerful argument that can be advanced in favor of Christianity. . . . Men will believe, not what the minister preaches, but what the church lives."— *Page 21.*

6. In view of the situation, what does God expect?

"God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time."— *Page 30.*

7. What is the work God expects of the church?

"The Lord desires his church to show forth to the world the beauty of holiness. She is to demonstrate the power of Christian religion. Heaven is to be reflected in the character

of the Christian." "Church members are to do evangelistic work in the homes of their neighbors who have not yet received full evidence of the truth for this time."— *Pages 30, 31, 33.*

8. What definite work does God wish performed?

"Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed."— *Page 33.*

"Lend your neighbors some of our smaller books. If their interest is awakened, take some of the larger books. In many States there are settlements of industrious, well-to-do farmers, who have never had the truth for this time. Such places should be worked."— *Page 35.*

9. Who could do this work?

"Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."— *Ib.*

10. Is this genuine missionary work?

"Visit your neighbors, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions. . . . This is genuine missionary work, and as it is done, many will awake as from a dream."— *Page 38.*

11. What will be given those who undertake this work?

"To every worker Christ promises the divine efficiency that will make his labors a success."— *Page 34.*

"They need not think that they are left to depend on their own feeble efforts. Christ will give them words to speak that will refresh and encourage and strengthen poor, struggling souls who are in darkness."— *Page 39.*

"The Lord imparts a fitness for the work to every man and woman who will cooperate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."— *Vol. VI, page 333.*

12. Cannot the work be done in some other way?

"By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."— *Vol. IX, page 41.*

13. Is there plenty of time in which to do this work?

"God cannot forbear much longer. Already his judgments are beginning to fall in some places, and soon his signal displeasure will be felt in other places."— *Page 96.*

14. For what are the judgments of God being held back?

"He is holding back his judgments, waiting for the message of warning to be sounded to all. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"— *Page 97.*

15. Should we allow our plans to hinder the work?

"Nothing that would hinder the advance of the message is to be allowed to come into our plans."— *Page 98.*

16. To whom is it given to hasten the day of the Lord? 2 Peter 3: 12, margin.

17. How only can they do it?

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."— *Page 117.*

18. Upon whom is the Lord now calling?

"The Lord now calls upon Seventh-day Adventists in every locality to consecrate themselves to him, and to do their very best, according to their circumstances, to assist in his work."— *Page 132.*

"In every church young men and young women should be selected to bear responsibilities. Let them make every effort to qualify themselves to help those who know not the truth."— *Page 139.*

"There are hundreds of God's servants who must respond to

this call, and take the field as earnest, soul-saving workers, coming up to the help of the Lord."—Page 140.

Christian Help Work

HOUSE-TO-HOUSE work with literature will bring the workers into contact with people who need help in various ways. There are the sick, the chronic invalids, the blind, the poor, the discouraged, and others who may be cheered on their way. For every such opportunity the Christian worker should always be on the watch.

Visiting the Sick

This is a work in which almost every one can at some time have a part. All our people should learn how to give simple treatments, so that, when needful, they may be able to relieve suffering, and so perhaps win their way to the hearts of the sufferers.

When lending tracts from house to house, persons will be found to whom treatment may be given. In such cases ask permission to see the invalid. If this is granted, make a sympathetic inquiry as to the nature of the illness, and if you can give assistance, ask the privilege of doing so. If the case is under a doctor's care, so that you may not give treatment, speak some comforting words which will direct the mind of the sufferer to the Saviour, and offer prayer if allowed. Use tact with regard to leaving literature in such cases. Leave tracts which will be a source of encouragement and comfort, and avoid controverted points. Follow up such cases with tender sympathy, and you will win some souls by so doing.

Visiting Chronic Invalids and the Bible

Many chronic invalids and all blind people enjoy having some one read aloud to them. This work young people can do and bring cheer to many hearts. Care should be taken in the selection of books. "Ministry of Healing," "Christ's Object Lessons," "Thoughts From the Mount of Blessing," "Steps to Christ," "Patriarchs and Prophets," "Desire of Ages," are excellent books for this purpose. Variety may be given by introducing such books as "Advance Guard of Missions" and "Making Home Happy," when the reading extends over a length of time.

Invalids usually appreciate gifts of flowers. These should be made into bouquets with a tinted card attached, on which is written one of God's promises.

Choice fruits, or some dainty article of food to tempt the appetite, will be much appreciated by most invalids.

In making these visits care must be taken not to weary the invalid. A cheerful but sympathetic manner, and a spirit of genuine love, will do much to win hearts. Papers and magazines may be left to be read, but subjects that might worry or disturb the invalid should be avoided.

Visiting Hospitals and Institutions

Bouquets of flowers, with a text attached, nicely written on a pretty colored piece of card, may be distributed, and are always gladly received. Tracts and papers can be given at the same time. Do not introduce doctrinal subjects when talking to patients, but speak of the love of Jesus, his sustaining power, and similar topics. Endeavor to cheer and encourage and point to Jesus, the Saviour. Do not weary the patients. To some who are stronger and able to read, a small book, such as some numbers of the Berean Library, may be given or lent. The children of the church should be encouraged to make small scrapbooks, and other simple things, for the entertainment of the sick children, and also to make up little bouquets of flowers to take to them.

Meetings may sometimes be held in some public institutions. The more experienced members should conduct these. If possible, get some singers to go and have a song service. In some cases Bible readings can be held. Literature is almost always gladly received. If those who visit these institutions are warm with the love of Christ, they cannot fail to accomplish good.

Caring for the Poor

There are poor who need help in various ways. Even in our own churches we have the poor to care for. Every church should have a Dorcas Society, which will gather left-off garments from the wealthier classes, and repair and alter them for the needy ones.

As a general rule, what the poor most need is work; and if we can, by any means, find remunerative employment for them, that is the best possible help to give. In some cases financial aid will be necessary. Such cases may be brought to the attention of those who dispense the poor fund. As far as possible, help and strengthen people to help themselves. Always investigate a case before giving money.

Many mothers will be found who have little idea how to care for and train their children, how to cook properly, and how to keep their homes neat and clean. Such people need practical help and instruction, but it will be necessary to use much tact in order to create in them a desire to receive this assistance. The expression of a little sympathy with their many burdens, and an offer to help in their work while you talk to them, may, after some more general talk, open up the way for some tactful suggestions.

Often the worker will meet those who are intemperate. Many of these poor souls long to be free from their bondage. Efforts should be made to pray with them for overcoming grace, and to get them to sign the temperance pledge. When this has been accomplished, these cases should be carefully followed up and encouraged, for they will have a difficult road to travel.

The discouraged should be pointed to the Saviour, and efforts made to lead them to give their hearts to him. Kindly sympathy and interest will generally lead to a revelation of what is at the root of the trouble, when help can be better given.

Those who go forth in the spirit of Christ will find many opportunities of binding up the broken-hearted and proclaiming liberty to the captives of sin, and faithful Christian Help work will save many souls.—*Selected.*

Church Missionary Record Book

A BOOK has been prepared for keeping the record of the missionary work of the church. In it are full instructions in regard to collecting reports and recording them. By its use the work of the church missionary secretary is considerably lightened, and there is at all times available to the church a compact record of the work being done by its church members. A book will last five years, and the price is only thirty-five cents, an average of seven cents to the year, so it will pay every church to provide its missionary secretary with one of these books. Order through your tract society.

One Tract a Day

WE learn that over 51,500 tracts were sold during the month of February to our tract societies in the Atlantic Union Conference, an eighty-six per cent increase over the corresponding month in 1913. On the first day of March an order was received for 30,000 tracts to be sent to one person. This looks as though we were reaching the time when the tracts will be "scattered as the leaves of autumn." The slogan is put forward that an average of one tract a day be given out by every Seventh-day Adventist. Surely this is not too much to ask of those believing that the Lord is soon to come.

Shall we take this up in our missionary meetings, and work to it in every church and company throughout our ranks? What would be the result?—Millions of tracts in circulation, and possibly many souls won to the truth. Let this be the aim from now on, one tract a day circulated in some way. Let the missionary secretaries keep this before the people constantly, and see that supplies are always on hand.

"In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us?"

"GOD has given to every man a work to do in connection with his kingdom."

Missionary Volunteer Department

Senior Society Study for Sabbath, May 2

Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report
2. Bible study (fifteen minutes): Gen 22:1-19. See also "Patriarchs and Prophets"
- Notice: Abraham called by name; Abraham's reply; God's command; how Abraham must have felt; how he found the mountain; what he did; the men who accompanied him; when he saw the place; why he left the young men; what he promised to do; what Isaac carried; question asked by Isaac; Abraham's answer; Abraham's obedience in details; manner in which Isaac's life was saved; God's command and commendation; blessing pronounced.
3. Quiz on Standard of Attainment texts (five minutes): Matt. 5: 17, 18; John 15: 10. Review all the texts used up to date.
4. "American Indians" (ten minutes): Two papers on the subjects: "Catholics Cause the Massacre of Dr. Whitman and Party;" "An Indian Woman of Principle." For the last one see *Instructor* of April 21.
5. Social meeting and discussion of plans to carry on an aggressive religious liberty campaign.
6. Closing exercises: Repeat in concert the Missionary Volunteer pledge.

Catholics Cause the Massacre of Dr. Whitman and Party

J. ROSS BROWNE, special agent of the Treasury Department, prepared a report on the origin of the Indian war of 1855-56, in the Territories of Oregon and Washington, and states that Dr. Whitman took away the Indians' land, which resulted in the massacre. He also inclosed a pamphlet of fifty-four pages written by a Jesuit vicar-general, J. B. A. Brouillette, who affirms that Whitman mistreated the Indians, even poisoned them, and for this they hated and killed him. This report was published by the 35th Congress, 1st Session, House of Representatives, Ex. Doc. No. 38, Jan. 22, 1858.

The Presbyterians, Congregationalists, Methodists, Baptists, and Christian churches all over the United States protested against this document, branding it as a lie, while the Protestants of Oregon and Washington collected the following data on the Whitman massacre and underlying causes. These facts were attested by survivors, by military and civil officers, and by Indians, and published in Doc. No. 37, 41st Congress, 3rd Session, Senate

1. "That the massacre was wholly unprovoked by Dr. Whitman or any member of the mission."
2. "We are convinced that it was Romish clergy and British agents who instigated the Whitman massacre, in which Dr. Whitman, his amiable wife, Mrs. Spalding, and seventeen others, mostly American emigrants, . . . lost their lives, and the most brutal atrocities practiced upon female captives, reserved for a fate worse than death, the Protestant missions broken up, the last American forced to leave middle Oregon, and the country involved in the long and most disastrous Indian wars."

Page 72, IV: "The executive document (Ex. Doc. No. 38, 35th Congress, 1st Session), or so-called chapter on Protestant missions, was written by one of the principal instigators of that most horrible butchery, a Jesuit by the name of J. B. A. Brouillette, the vicar-general of the Pacific Coast, and published in the *Freeman's Journal*, New York, a paper that has always proclaimed its hatred of Protestantism and our free schools and free press. From abundant testimony, he, this vicar-general, was on the ground at Wai-i-lat-pu during the horrible butchery, which lasted eight days, with his bishops and thirteen priests, direct from Europe, camped at helping distances around, and with one of his overland party, an educated Indian from Canada, standing at the window by the doctor's head, to give the signal for the tomahawking to commence; who shot Mrs. Whitman through the breast, and with his own hand butchered Hoffman and two other Americans, and who told the Cayuses and Oregon Indians that he

had seen, before he left the States, the letters of Mrs. Whitman and Mr. Spalding, calling for poison, to come by the emigrants, to kill the Cayuses and Nez Percés: that it was a question of life or death with them — they must destroy the Americans while few, or be destroyed; he would help them, and the bishop and the vicar-general, who had just come over from the Pope, their great father, would furnish plenty of ammunition from the English post.

"This Brouillette, to remove all doubt from the minds of the Oregon Indians as to his abhorrence of Americans, and as pay down for butchering the heretics, actually proceeded to baptize the blood-stained children of the butchering savages, while the butchery was going on, and unburied and gasping bodies lay about his feet, hogs and dogs running about with parts in their mouths, the screams of our ever-to-be pitied young women, writhing in the hands of unrestrained brutality, his church music, and who, with his bishop and associates, handed over young, helpless girls to be brutalized before their eyes, and turned our escaped fathers and infants and mothers outdoors, to be scalped by savages; and who, when our dear, helpless children and mothers were huddled in a corner, with blood-streaming tomahawks brandished over their heads by the Indian women, crying to the chiefs, 'Shall we strike?' rushed in among them, and took a phial from the doctor's shelf, holding it up to the excited Indians, cried out through his Canadian helper, 'Here is the identical poison, see what your Protestant Whitman and Spalding were doing; bury this or you are dead;' and all this to excite the savages to chop our helpless children and mothers to pieces on the spot.

"After the last Protestant missionary and American was killed or forced out of eastern Oregon, his hellish hate of Protestantism and Americans not yet being sufficiently gloated, he meditated the horrible butchery and the attendant atrocities of the entire American settlements, and for that purpose shipped up the river from the English post at Vancouver over four thousand pounds of powder and balls, and boxes of guns for the combined savages, which were taken from them by Lieutenant Rogers and his little band of faithful Protestants only fifteen miles short of the camp at Deschutes; who had boasted only three days before that plenty of ammunition was coming up by the priests and then they would come down and scalp Americans and take their women and cattle.

"And these are the Jesuit monsters whose record in Oregon is thus written with Protestant blood and the blood of American fathers, and infants, and mothers, who receive by vote of the American Congress the copyright to prepare testimony against and chapters on Protestant missions, and our House of Representatives are compelled to resolve themselves into a publishing house to publish the same, and the army officers into a corps of colporteurs to circulate them.

"The Brouillette, who could thus help on this horrid butchery of Protestants and Americans, could thus revel in female anguish and screams of scalped infants, could thus refuse help to agonizing mothers, and could, in cool blood, meditate the butchery of the last American family on this coast, not able to meet the overwhelming testimony against him, published at the time on the spot, and fearing the just indignation of the Americans, fled three thousand miles to New York, and, safe in the cells of New York inquisition, prepared this paper, composed of foreigners against the best citizens of Oregon, and the most revolting falsehood against the memory of the unfortunate victims he had caused to be butchered, and all to exculpate their guilty heads. And while it remained a Romish production by such monsters, no one took any notice of it, but, to our utter astonishment, it now appears, word for word, in this executive document, and is offered to us by the American Congress, with an audacity that has no parallel in modern history, as an interesting and authentic chapter in the history of Protestant missions; but we reject it with becoming disdain, and as Protestants of this Pacific West we respectfully advise Congress to burn it, to call in every document without delay and burn them." Doc. No. 37, 45th Congress, 3rd Session, Senate.

C. L. BENSON.

"God has given his messengers the truth to proclaim."

Senior Society Study for Sabbath, May 9

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; special music; review *Mourning Watch* texts for past week; collect individual report blanks and offering; secretary's report.
2. Bible study (fifteen minutes): Gen. 28:1-22. See also "Patriarchs and Prophets." Notice: Who sent Jacob away; where was he to go; the reason; the blessing Isaac pronounced upon him; place where Jacob dreamed; his pillow; length of ladder; God's words to Jacob; his future revealed; his bodyguard; Jacob's sensation on awakening; memorial of the place; Jacob's vow.
3. Quiz on Standard of Attainment texts (five minutes): Rom. 3:20; James 2:10-12.
4. "American Indians" (fifteen minutes): Three papers, one, "On the Indian Trail;" another, "How Mr. Young Lived and Traveled;" prepare a paper on "How Our Missionaries Travel."
5. Reports from the work bands.
6. Closing exercises: Repeat in concert the Lord's Prayer.

On the Indian Trail

MR. YOUNG and his wife struck the prairie trail at St. Paul in 1868, in company with other missionaries and teachers who were to travel hundreds of miles upon it, in order to reach the wigwam haunts of the Cree and Saulteaux Indians, in the northern part of the Hudson Bay Territory, to whom they had been appointed to carry the gospel.

For three weeks they had traveled by steamboat and railroad, and were now at the extreme limit of civilization. Only the prairie trail lay before them. Lung trains of noisy, creaking Red River carts, and canvas-covered wagons of adventurous immigrants, were the most conspicuous sights. Occasionally bands of Indian warriors, plumed and painted, were seen hovering in the distance, bent on mischief, or on the lookout for vast herds of buffalo.

They left St. Paul in June, with canvas-covered wagons and fourteen picked horses. Thirty days they were on the trail. A genuine cyclone wrecked their camp, taking tents and wagons with their contents and strewing them across the prairie. Bridgeless streams had to be crossed, prairie fires fought, and treacherous quicksands avoided. In many places the ruins of homesteads were vivid reminders of the terrible Sioux massacres of bygone days.

After reaching his destination, Mr. Young was obliged to continue traveling over Indian trails. "Good missionary, but him lost the trail," was many times addressed to him by the clever and experienced Indian canoemen, with whom he traveled hundreds of miles through the trackless forests, looking for the poor lost red men. In summer, these routes lay through many lakes, up and down rushing rivers full of rapids and cataracts. In winter, dog trains were used. Lakes, rivers, and bogs were frozen solid.

His birch canoe for summer travel was so light that one man could easily carry it on his head. On one trip the streams were so full of rapids that they had to constantly make portages. The guide carried the canoe, running where possible, keeping parallel with the raging stream, until he reached a place where the waters were again navigable. The other Indian carried the blankets, kettles, and supplies on his back. Mr. Young carried the guns, ammunition, changes of raiment, presents, and Bibles for the Indians to be visited. The Indians, trotting, soon disappeared from view. There was no path, and the Indians are accustomed to leave little evidence of their movements. Over rocky ridges, or through dense forests, sometimes for miles, they went; and often Mr. Young got lost. At last, feeling that he was lost, he would hasten forward eagerly, until exhausted, and then sink down and wait. When the Indians reached the end of the portage, they waited, but if the missionary delayed too long, they set off on the back trail looking for him. They would soon find where he had left the trail, and then easily track him. Then they said, "Good missionary, but him lost the trail," and they picked up the burdens and guided him to the canoe.

They lived on just what they could shoot, as it was impossible to carry additional supplies. Sometimes it was black bear steak, beavers, or deer, wild ducks and geese; again it was wildcats and muskrats.

Nights were spent just where the day's journey ended.

The trail in the wild northland leads through regions of country thousands of miles in extent where there is not a tepee or a wigwam or a house. They cooked their food and dried their clothes. Warm days alternated with cold ones. The only sounds rending the stillness were the roar of the cataract, the music of the running stream, the ripple of the waves, broken some nights by the occasional cry of a wild bird or beast. Sometimes black thunderclouds gathered and the rain fell in torrents, drenching them and putting out their fires.

On these long journeys the missionary usually carried a small assortment of medicines. At one pagan village a man lived who refused to become a Christian, declaring, "As my fathers lived and died, so will I."

One day he came in great perplexity. After speaking of several things, he said: "Missionary, my wife was long sick. I went to the medicine man of my people to cure her. He tried and tried, but he could not do her any good. Then I came to you, and your medicines cured her, and she got well. So I believe that as your medicine is stronger than that of the medicine men of our religion, your religion must be better than ours. My wife and I have talked it over, and we want to sit at your feet and learn of this new way."

Another Indian had an only son who became very sick. The medicine man of the tribe was sent for in great haste. He came with his sacred medicine bag, his charms, rattle, and drum, but the child grew rapidly worse. Fearing to offend the conjurer, the father gave him presents and sent him away.

Up to this time he had refused to listen to the missionary's teachings, but he had observed that the pale face cured people when the native medicine men failed. Now he came to the missionary to get help. Prompt remedies were applied, and, with God's blessing, the child recovered.

Shortly after, a religious meeting was held, and this Indian leaned against a distant tree. So interested was he that at the next service he stood at a tree considerably nearer the speaker. The next service he was in the midst of the audience, and a few weeks later he was a happy, converted man. This was his testimony: "But, missionary, you know that I was so foolish and stubborn. I was then blind and deaf, but now I have rubbed the dust out of my eyes, pulled the moss out of my ears, so now I see clearly and hear all right. Then, I could only say hard things against the Book, which I thought was only for the white man, but now I have found that it is for every one, and I love to think and talk about the good things that it has brought to us." C. L. BENSON.

How Mr. Young Lived and Traveled

THE food used by the missionaries was the same as that used by the Indians. Flour was almost unknown. Fish and game were eaten by all. Mr. Young and his Indian fishermen used to catch about 10,000 white fish in gill nets every October and November. These were hung up on great stages where they froze as solid as stones. Several hundred were packed away in snow and ice for use the following spring. This large number was needed by the missionary's family and his dogs, as fish were on the table twenty-one times a week for six months. When they had no appetite for the fish, they fasted two or three meals, and found that their appetite even for fish had returned, and they enjoyed them.

Mr. Young traveled long distances in winter with dog sleds. These are ten feet long and eighteen inches wide. Bedding and supplies, food and lodgings are carried. These are wrapped in deer skin and securely tied to the sleds.

The camp, when the day's travel was ended — especially if blizzards were raging — was a welcome spot. A hole was dug in the snow on the sheltered side of some dense spruce or balsam grove. Their snowshoes were improvised as shovels, and the snow was banked around. Then the great, roaring fire of dry wood cooked their suppers, thawed out the fish for the dogs, and furnished heat for their half-frozen bodies. After supper and prayers, some time was spent in chatting. Then they wrapped up in their robes, with heads completely covered, as the temperature was often from 30 to 60 degrees below zero. One night Mr. Young, because of the suffocating sensation, unconsciously uncovered his head. When he awoke, he found that he was trying to pull off his frozen nose, which he thought was the end of an ax handle.

C. L. BENSON

Senior Society Study for Sabbath,

May 16

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; special music; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
2. Bible study (ten minutes): Gen. 32: 1-29 See "Patriarchs and Prophets." Notice: Destination of Jacob; host that met him; messengers sent; purpose; report of messengers; Jacob's feelings; his precautions; the burden of his prayer; effort to reconcile Esau; Jacob's sleepless night; struggle in the darkness; angel's identity revealed; Jacob's request; recognition.
3. Quiz on Standard of Attainment texts (five minutes): 1 Cor 15: 21, 22; Acts 24: 15.
4. "American Indians" (twenty minutes): Two ten-minute papers: "How the Indians Are Taught to Read the Bible;" prepare a paper on "The Bible and Its Influence on Our Lives."
5. Reports from the work bands on plans of work for the coming month.
6. Closing exercises; Repeat Isa. 6: 8.

How the Indians Are Taught to Read the Bible

THE British and Foreign Bible Societies, the American Bible Society, and other kindred institutions, have done a splendid work in printing and circulating the Word of God. There is scarcely a land or nation where the missionary can go but he will find the Bible printed in the language or languages of that nation, and offered at rates so reasonable that the poorest can have it. But it was not always so.

John Eliot had to overcome numerous and almost insurmountable obstacles to give the Bible to the Indians of New England. Now all the tribes for whom he translated, the Book are gone. But in the library of Harvard University are to be found copies of Eliot's Bible, sealed books, which no man can read.

One of the greatest triumphs in giving the Bible to a people in their own language is by means of the syllabic characters. The inventor of these characters, Mr. James Evans, was an early Methodist missionary to the scattered Indians of the Hudson Bay Territories. These people were fishermen and hunters, living far north of the agricultural regions. They were ever on the go, and it was almost impossible to keep them long enough in one place to teach them to read in the ordinary way. Mr. Evans, after much experimenting, invented what is known as the syllabic characters. These very simple characters each represent a syllable. Having little material on which to experiment, Mr. Evans begged from the fur traders a few sheets of the lead that lines the interior of tea chests. After melting this, he carved his first type. He had to use birch bark for paper. For ink he used chimney soot mixed with sturgeon oil. With these he printed portions of the Scriptures and hymns in the language of the Cree Indians. Friends in England soon paid for cast type and furnished him with a good hand printing press, paper, ink, and other essentials. For years at Norway House portions of the Bible were printed, until the British and Foreign Bible Society took up the work.

The Indians carried their Bibles in their packs, and studied them when on hunting expeditions. Mr. Ynung said that no gift was more acceptable to the Indians than these syllabic Bibles.

The missionaries used simple methods in teaching the characters, using pencil or a burnt stick to draw them until they were learned. At Burntwood River, Mr. Young did pioneering work. In the large kitchen of the Hudson Bay Company's trading post the Indians met, sang, prayed, and had services. A school was organized. Mr. Young had several syllabic Bibles with him, but not a person in his audience, besides his boatman, knew a letter or syllabic character. Near by was a huge rock, and this made a good blackboard, while sticks from the camp fire where fish and bear meat had been cooked, were used as chalk. Here the characters were drawn, and then repeated over and over again, until the Indians became familiar with the sounds. These lessons continued for hours. In the class were students ranging from six to eighty years of age. When their interest flagged, some of the older men got up and lit their pipes. They were all interested in such words as papa, mamma, but when the burnt stick marked Manito (God, or the Great Spirit), they could scarcely believe their

eyes, that before them was the name of him whom they had heard in the thunder and seen in the lightning. They talked in their wigwams and at their camp fires—"Manito, God on the rock!" It was a revelation. They were thrilled. No more inattention. Every pipe was out, and every eye watched the missionary as he wrote the syllabics on the rock. "God is love," then, "God loves you."

Then Mr. Young opened his bundle of Bibles and passed them around as far as they would go. They were told to open their books at the first chapter of Genesis. A study of the first verse was begun. Before long they were able to read in their own language. "*Mawache nistum kaesa Manito keoseton keisk mena askee.*"—"In the beginning God created the heaven and the earth."

When they were able to read the verse and understand it somewhat, there was another outburst of delight. "Now we know all about it!" some shouted. "The *kaesa* Manito [the great God] made all things these, the heaven and the earth." Others said: "Our fathers talked about it in their wigwams, and wondered how all these things came as they are; but they had to confess that they were in darkness, and knew nothing. But now we know it! We know it!" They read the verse until they had thoroughly committed it to memory, and at many a camp fire and hunting lodge it was repeated.

The study on the rock continued day after day. Although they had never been to school a day in their lives, some were able to read with fluency the Word of God in their own language. No wonder Lord Dufferin, then governor-general of the Dominion of Canada, said to Mr. Young, "The man who invented that syllabic alphabet was one of the great benefactors of humanity, and more richly deserved a pension, a title, and a resting place in Westminster Abbey than many who were there buried."

For years the Christian Indians were taught only the syllabic characters, and so were restricted to books printed in these characters. But now all the schools teach the English language, and many of the younger Indians already prefer the English Bible. Hymn books, catechisms, and "Pilgrim's Progress" have been printed in the syllabics.

Mr. Evans's invention is used among other tribes, by all churches. Even in Labrador and Greenland the devoted Moravian missionaries are successfully using the syllabic characters to teach the poor Eskimos the Word of God.

C. L. BENSON.

Senior Society Study for Sabbath,

May 23

Suggestive Program

1. OPENING exercises (ten minutes): Special music; prayer; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
2. Bible study (ten minutes): Ex. 3: 1-12; 4: 10-18. See "Patriarchs and Prophets." Notice: Moses' occupation; God's challenge; Moses' curiosity; the first command; Moses' obedience; God knew his name; God's purpose for Moses' life; God's desire for Israel; God had seen and heard Israel's cry; God's invitation to Moses; Moses' question; God's assurance to Moses; Moses' second plea; God's answer; Moses' request; God's answer.
3. Quiz on Standard of Attainment texts (five minutes): 1 Cor. 15: 51-54; Rev. 20: 4, 5.
4. "American Indians" (twenty minutes): Two ten-minute papers on "The New Year's Indian Feast;" "How an Indian Proved His Repentance." For last paper see *Instructor* of May 12.
5. Social meeting. Each give the incident in these missionary experiences that appealed to him most.
6. Closing exercises: Repeat the Missionary Volunteer pledge.

The New Year's Indian Feast

INDIANS have always been noted for the number of feasts held. The missionaries got the red men to stop their sinful feasts. Among the Northern Wood Crees, Mr. Young organized a Christian festival, celebrated on New Year's Day at the mission station. Preparations were made many months before. A large Indian council was held. The question was asked, "Are we to have the great feast this year?" They answered unanimously, with great applause. Then each man told what he would bring. Mamanowateen, a big Indian moose hunter, said: "I have discovered the trail of a

moose. *I will give half the animal, and his nose.*" Although the moose was not yet killed, this would be recorded with great pleasure.

Soquatum said, "I have discovered a bear's den. I will give half the bear to the feast, and all the paws." Mustagon said: "I know where there is a large beaver house, and I will give five heavers and ten tails." Beavers' tails, mooses' noses, and bears' paws are the principal delicacies of the country.

The hunters arose so rapidly that the Indian secretary was kept busy writing down in syllabic characters the gifts promised. The hunters who caught fur-bearing animals whose flesh is worthless for food, contributed mink, martin, or otters, which could be exchanged in the Hudson Bay Company's stores for flour, tea, sugar, and plums.

After the council, the work began of securing the game. The trophies were not always those pledged. Sometimes instead of the beaver, the gift was reindeer, or the wildcats promised would turn out differently. When the hunter detected a thread of vapory steam from a large snowdrift, which told him fat bears were sleeping in their den, they were dug out and killed, and their meat brought to the feast.

When secured, the meat was brought to the mission, placed in the well-protected fish house, and left to freeze solid until used. About a week before the feast, the missionary's wife, assisted by clever Indian women and men, would cut the frozen meat into suitable size, and roast or boil it. Out of the flour, plums, sugar, and bear's grease, plum puddings were made, hard and solid.

On the great feast day, preparations began early. The church was cleared of all seats, and long tables filled the room. Roaring fires were built in the two iron stoves. Intense heat was needed to thaw out the meat, which had been cooked a day or two before. Outside the temperature was fifty degrees below zero. In a few hours all was prepared for the twelve or fifteen hundred hungry Indians who for weeks had been eagerly looking forward to this great occasion.

Meanwhile, hundreds of Indians were engaged in various sports outside, but the thoughts of all were on the dinner. About the middle of the forenoon, the chief, with pencil and paper in hand, assembled the principal men in the church and secured the names of all the aged, sick, or wounded, who were unable to attend the feast. One was an aged, bedridden woman in her wigwam six miles up Jack River. Two more were sick pagan Indians living on an island. Another was a little girl with a broken leg. Thus twenty or thirty names were secured.

The chief and his assistants then went to the piles of venison and bear meat and cut off generous pieces. These, together with an assortment of other dainties (?), were made up into large parcels and the names placed on them. Sturdy, active young men were called to take these bundles to their owners, together with cheering messages.

When the feast began, the older people ate first; then the tables were quickly cleared and refilled until all had feasted. There were no fears of nightmare, indigestion, or dyspepsia, and every one ate until fully satisfied.

Night was closing in before the feast closed. The tables were then removed, lamps lighted, and the intellectual feast began. "Big Tom" was chairman. He addressed the company on the goodness of God and the blessings of the year. Then various Indians were called on for speeches. To listen to their grateful, joyous words, one would think that they were the most highly favored people on the earth, that there never was such a feast, such delicious venison, such strong tea with so much sugar in it, and that no other people had such kind missionaries. With more grateful hearts than ever, they sang, "Praise God, from whom all blessings flow."

Thus they talked and rejoiced in this service, which was entirely their own. The white people had no part except in the seats in the rear. About ten o'clock they sang the doxology, and, after one of their own number had given the benediction, they started for their wigwams. C. L. BENSON.

"THE ability God has given, if not exercised, will degenerate, and men and women unemployed will become as tools that rust from inaction."

Senior Society Study for Sabbath, May 30

Suggestive Program

LET each society prepare its own program for this Sabbath. Standard of Attainment texts: John 14: 1-3; Rev. 21: 16-21.

Hints to Leaders

CARLYLE says, "Let him who would move and convince others be first moved and convinced himself." The ideal Missionary Volunteer leader is an earnest, enthusiastic Christian, who has the same holy fire burning on the altar of his life that Jeremiah had when he said, "But his word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing and I could not stay."

Real Leaders

Jesus: "Come ye after me, and I will make you to become fishers of men." Mark 1: 17.

Paul: "I can do all things through Christ which strengtheneth me." Phil. 4: 13.

Caleb: "Let us go up at once, and possess it; for we are well able to overcome it." Num. 13: 30.

Jonathan: "Come up after me: for the Lord hath delivered them into the hand of Israel." 1 Sam. 14: 12.

Gideon: "Look on me, and do likewise . . . as I do, so shall ye do." Judges 7: 17.

Ehud: "Follow after me: for the Lord hath delivered your enemies the Moabites into your hand. And they went down after him." Judges 3: 28.

John: Andrew "findeth his own brother Simon. . . . And he brought him to Jesus." John 1: 41, 42.

John: "Philip findeth Nathanael, and saith unto him, . . . Come and see." John 1: 45, 46.

John: "The woman then left her waterpot, and went her way into the city, and saith to the men, Come, see a man, which told me all things that ever I did. . . . Then they went out of the city, and came unto him." John 4: 28-30.

Prayer Method

The prayer method should be used in every phase of personal work. It can be employed when access has been denied, or when the individual is beyond our reach.

1. Pray alone, as the mother prays for her son when all others have given him up.
2. Pray in little groups for special cases.
3. Pray with the individual whose conversion is desired.

Methods of Doing Personal Work

1. Work, as a rule, with persons of your own age or those who are younger, and with persons of your own sex.
2. Talk with the person alone.
3. Use your Bible. Rather than quote the scripture, turn to the verse and have the person read it aloud.
4. Avoid controverted questions and all arguments as far as possible.
5. Avoid discussing the amusement question with an unconvinced person. Present Christ.
6. Do not force a decision, be patient. "More men are won by siege than by attack."

Junior Society Study for Week Ending May 2

LEADER'S NOTE.—Every Junior Society should have a large map of China. Have one of the Juniors make it. If you desire, include with it Korea and Japan. It will be worth while to make a good one, as we shall spend several months visiting these important fields.

Suggestive Program

1. Opening exercises (twenty minutes): Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts. While these texts are in the Gospels, let us notice what places Jesus visits. Today when the texts are rehearsed, let a Junior who has had a week's notice name and if possible locate all the places mentioned in the reading assignments for the past week. Then call on volunteers to tell what happened at each place. You should have a large map of Palestine drawn for this purpose.
2. Bound for the Orient (five minutes): Next in our mission

tour we go to the Orient to visit the mission fields for which our Senior and Junior Missionary Volunteers are raising money this year. Let some one trace the voyage from the New Hebrides to Hongkong, China. The voyage will require about four weeks.

3. "Bible Answers to Missionary Questions" (ten minutes): Before we proceed to visit these great Gibaltars of heathenism, let us see what the Bible says about missions: Distribute the questions a week before, and then let the Juniors who read the questions quote from memory the Bible verses that answer them. This can be made a very interesting symposium. See list in *Instructor* dated April 21.

4. "The Macedonian Call" (fifteen minutes): Let this exercise be given by different Juniors, each representing a country. The talks should be given orally and should be well prepared. The material in this paper may be used as a basis. Other countries, like Japan and Korea, may be added to the list, and you might have one Junior representing the islands, especially the East Indies.

5. "Is It Nothing to You?" (five minutes): Recitation. See *Instructor* of April 21.

6. Closing exercises (five minutes): Repeat in concert the membership pledge.

If you do not have Junior membership cards, order at once from your tract society.

The Macedonian Call

America

I REPRESENT the glorious land of the free, the United States. In my country we intend that every one shall know the gospel, so we spend annually on each person about four mills in order to teach him of Christ.

There is one ordained minister to every eight hundred of my people, and I think that about one in every five is a *professing* Christian.

The third angel's message has been preached in my country for about seventy years, and we have now one Sabbath keeper to every 1,305 people; but of course many more have heard of this last closing message.

All our church members combined give on an average about \$9.40 each a year for foreign missions. Let me see, that is about eighteen cents a week. But we must do more than we are now doing, for our aim is, "The third angel's message to all the world in this generation." Our hearts are in this work, and we will do all in our power to send the truth to the "regions beyond."

China

My country is the great republic of China, where there are almost 450,000,000 people, or one fourth of the entire population of the world.

In China, towns that in America would be called cities are called villages. What would you think of calling a city much larger than Omaha a village? In Canton there are enough people who live in boats on the Canton River to make a city about the size of Washington, D. C. In these house boats whole families live, and know no other home.

One fifth of all the women in the world are found in Chinese homes. Can you realize that one baby girl in every five is cradled in a Chinese mother's arms, often unwelcomed and unloved? One little maiden out of every five grows up in ignorance and neglect. Little girls in my country are not always wanted. At one time in many of the cities were what people called "baby ponds." Into these, little girls were thrown every day. One day a missionary who was passing down one of our streets saw a little bag. Upon examining it he found that it contained a Chinese baby. A Chinaman was passing at the time, and he laughed as though it were a big joke. He could not understand the grief of the missionary. This happened in 1907; so you see how much my people need to be taught of the love of God, although many of them have learned not to do such cruel things.

Among all the youthful brides who day by day pass from the shelter of their childhood's home, one out of every five goes weeping, in China, to a husband she has never seen. Our lives are very sad and miserable, and, think, during this one hour about 1,400 more are born to such a life in China.

The third angel's message was first brought to my country by Brother Abram LaRue, in 1887. He worked in Hongkong, and several accepted the truth. He died in 1904. Since then a number of workers have been sent to teach my people. We have between 80 and 90 foreign laborers altogether, but, even now, each of your missionaries has to care for an average of

5,000,000 people. A little heathen Chinese girl in our Canton Sabbath school goes without her lunch every day so that she will have two cash (a cash is worth about one fifteenth of a cent) to give to missions. I wonder how many children in Christian homes in America would go hungry in order to give to God's cause. If you do not send more workers, how can all my people learn the truth? Every hour 1,400 are "sinking into Christless graves." Won't you send us more workers quickly? Four out of every ten in all the world who never heard of the gospel of Christ's love are here in China — waiting for you to bring to them the word of light and life

India

I come to you from India. Although my country is only about half as large as the United States, yet it contains 294,000,000 people. Forty thousand of my people lie down every night in hunger, upon a mud floor.

There are a great many widows who lead the most miserable lives that you can imagine, and 80,000 of these are little girls not more than ten years old. The life of a little girl in my country is quite different from yours. Often their parents are not glad when they come to their homes, and they often kill them, or let them die of neglect. If they are allowed to live, they are not loved. Very few go to school. Not six women in one thousand of my sisters know how to read. They cannot go out as you do, but must remain indoors most of the time. When one is allowed to go out, she must wear a heavy black veil, so that her face will not be seen.

I have scarcely heard of the third angel's message yet. Only 352 of my people are Sabbath keepers, and over 19,000 die every day without a knowledge of the Saviour's love. *We must have help.*

Africa

My country is known as the Dark Continent. The very thought of Africa suggests two dreadful evils, *slavery* and *liquor*.

Africa is a large country. It would cover all of North and South America. We have a population of about 180,000,000.

We do not have nice homes as you do. Why, we do not have any word in our language meaning *home*. Children grow up to a wild life, and a woman is not considered of half as much value as some animals, for you can buy a woman in some districts for just half as much as you must pay for a cow. It is a dreadful, dreadful thing to be a heathen child in Africa.

There are *millions* among us who have not even heard the *name* of Jesus. In some parts of my country the third angel's message is known, but what will become of those who have not heard it, and who do not know that the end of the world is very near?

We need your help. *We must* have it, or many will die without God, and without hope for the future.

South America

Listen to my call from the Neglected Continent. For more than three centuries Roman Catholics have held undisputed control, and today my people are suffering the cruel effects. Intemperance is universal. Gambling flourishes. Ignorance is everywhere. Just think of these figures: In Brazil eighty-five per cent of the people cannot read; in Argentine Republic, fifty per cent; in Chile, sixty per cent; and in Bolivia, eighty per cent. In 1904 only one out of every 2,500 men in the German army could not read, but in 1901, seventy out of every hundred men in the Chilean army could not read. Her people need to be taught, and, above all, they need to be taught the gospel of Christ, that they may be saved. South America needs hundreds of Christian workers whose lives will demonstrate the saving power of the gospel, and she needs them now. Her teeming millions are marching rapidly toward eternity. While we wait, some go where we cannot follow them with the glad tidings of salvation. Many noble workers have given and are giving their lives for South America. Will not others pray, give, and work for the lost in the Neglected Continent?

"The millions are perishing; downward they go,
Fast as the clock ticks, downward to woe.
You who have money, O, will you not give,
That the souls of the perishing millions may live?"

'The Lord can comfort them without you, 'tis true,
Or your perishing wealth, for he all things can do;
But this great honor is part of his plan,
That he will accept the poor service of man.'

(Let the Juniors representing the different countries join in singing "From Greenland's Icy Mountains.")

Junior Society Study for Week Ending

May 9

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; offering taken; review Morning Watch texts, following plan suggested for first week in May; reports of work done.

2. A general introduction (five minutes): Appoint a Junior to give a few interesting geographical and historical facts about China. Speak of its boundaries, size, chief cities, mountains, and rivers. Mention any historical facts you may be able to find.

3. "Religions of China" (five minutes): This should be given as a talk. It may be based on the article in the *Instructor* of April 28. Also glean material from other sources.

4. "The Children of China" (ten minutes): This should be read by a Junior. We are very grateful to have this excellent article from Mrs. I. H. Evans, who has been in China and writes from personal observation. See *Instructor* of April 28.

5. "The Missionary Doctor" (five minutes): Recitation.

6. "Si Yong's Troubles" (ten minutes): Have this article read well. It gives a good home picture. Considerable effort has been put forth to save China from the opium curse.

7. Closing exercise (ten minutes): Minute reports from bands. Let all band leaders announce their next meeting. Have a short prayer for the children of China. Then close by repeating together the membership pledge.

The Missionary Doctor

AWAY in the heart of Asia,
A little child lay ill;
Her body was burned with fever,
And racked with the cruel chill.
Her mother bent above her
And smoothed the tangled hair,
But the child was so ill and wretched,
She heeded not her care.

But a missionary doctor,
Chancing to pass that way,
Paused by the little sufferer,
Her fever to allay.
She smoothed with gentle kindness;
The medicine cooled her cheek;
And the mother watched the lady,
With a heart too quick to speak.

And after the child grew better,
The lady told again
The sweet old gospel story,
Of how God for fallen men
Sent his only Son to suffer,
That we through him might live,
And how, if we are only faithful,
He a crown of life will give.

As they listened, the sweet old story
For the first time reached their ears,
And the mother heard and heeded,
And with penitential tears
She knelt, and to Christ her Saviour
Gave her life in simple faith.
And thus a soul was rescued
Through the infant snatched from death.

We have heard this dear old story
Till we know not how strange it seems
To those who are living in darkness,
Where no ray of sunlight streams.
They are willing to come to Jesus,
Whose love toward all is so great;
But we, with our greater privilege,
Are forever bidding him wait.

Do we help send the blessed tidings
To those who are far away?
Is there anything God requires
That we can do today?
Though we cannot to the heathen
Go and bear the cheering word,
Our mite may help send others,
Who will win them to the Lord.

—Mrs. A. P. Jarvis, in the *Presbyterian*.

Si Yong's Troubles

SI YONG was in great trouble. The trouble began years before, when his father, Bao, began to "hit the great pipe." The father had been a skillful weaver, and had supported the family well. The big loom was in their own house. The boy had delighted in watching the throwing of the shuttle back and forth between the alternating threads as the shining silken web was spun.

But the hungry demon of the opium had laid hold of the weaver. It palsied his hands. It muddled his brain. It poisoned his stomach. It dried up his heart. It yellowed and stretched his skin. Its fierce craving had to be satisfied with more opium, and that fed a still fiercer craving. It ate up the earner and the earnings. It ate up the furniture. It ate up the mother, for she had to do double work to get rice, until her spirit was taken. It ate up self-respect and reputation and ambition. It ate up honesty, and nothing which could be pawned to buy opium was safe if Bao could get it.

The children were nearly always hungry and cold as the winter dragged along and New Year's Day came near. Then came the worst trouble of all. Si Yong's wife disappeared. "Wif" is what he called her. He meant the bright-faced little girl who had lived with them ever since she was a baby. Si Yong's mother had betrothed them to one another by paying fifteen strings of cash and two roosters to the parents of the baby wife. Now he was twelve years old and she nine. Ling Dsi was gone, and he could not find his father to inquire where she was. He searched the neighborhood and scoured the streets in vain. Then the bitterness laid hold on his heart, and he threw himself on the cold, coverless couch, and sobbed his misery to the damp bricks.

The next day was to be the New Year. His mother had always provided a little feast for that day—some sweet "pleasure balls," some hot chicken, and some salted duck, with nice white rice, and some rice candy. There would be red and yellow paper ornaments fastened through the house and on the front doors, probably a wooden whistle for him to blow, a string of bells for Ling Dsi's ankles, new shoes which the mother herself had made, and a pretty red, tiger-head cap for him, and an embroidered headband for the little wife. But this time there would be nothing. Mother and Ling Dsi were gone, and father in the opium den, and he was cold and hungry and alone.

Then Si Yong remembered the little shrine over the cooking place, and knelt among the ashes of the unkept floor. He then asked the family demon to take the load off his heart and give him back his playmate. But the day passed with no tidings from the absent ones. The long night's vigil wore on, and no one came. The morning light found a pitiful, heart-broken little boy lying asleep by the fireless oven. His feet and hands were icy, and his head was hot and aching. The candles had burned out, and the image stared at nothing with sightless eyes, and heard not the sighs which disturbed the tear-stained sleeper.

Si Yong was roused by the popping of firecrackers in the street, and started up. He was alone, and his prayers unanswered! Too weary to cry, he went out, leaving the deserted house, with the dumb idol presiding over its wretchedness. As he went down the street a kindly voice asked, "What is your bitterness, little son?" It was a relief to tell some one, and the little old man with the gentle voice and long beard soon heard all the sorrows. "Ah, this is exceedingly sad! We must go and tell the pastor teacher." So they went to the "Jesus Hall," where they found a man who had a kind face and wore big round glasses, which he took off to wipe his eyes while the boy told his griefs. Then he said to the little old man: "I'll tell you how I think this is. Yesterday was pay day for the year's debts, you know. Probably this man owed many accounts. Unless he paid them, he could get no more 'black rice.' He had no money and nothing he could pawn; the black demon gnawed at his stomach, and he has taken this boy's wife and sold her to pay his debts and buy more poison."

They hunted through the opium dens, and towards evening found Bao sleeping off the effects of his debauch. He denied the charge sullenly at first; but when threatened with arrest, he weakly confessed, and after much trouble they found Ling

"Do not pass by the little things and look for a large work."

Dsi hidden in a dark room. Her owners refused to give her up until the amount they paid for her had been refunded. The pastor teacher said to the little old man: "Go to the church brethren. Tell them that Christ has redeemed them; they must redeem this little one. We waste no money today worshipping demons. We can lay up treasures in heaven and save a soul from ruin. Ask the missionary teachers and the missionary ladies. They will help you. The new year will begin a new life for these little ones. I will stay and guard them till you return."

And so it came to pass that Si Yong and Ling Dsi were put in Christian schools. Si Yong had learned some characters while his father was able to pay the teacher's fees, and was delighted to study more. Ling Dsi had not been taught, as she was not a boy, and only boys were worth teaching. Boys only could hope to pass the examinations, get degrees, be officials, and wear red or blue buttons on their caps. But the missionary teachers washed her and dressed her, and after she learned to love them, she was no more afraid. She studied almost the same books that Si Yong used, although they could not be in the same school. She knew she would be Si Yong's wife when they were older, and he was studying hard and learning much. She did not want him to get ahead of her, so she worked faithfully. The little feet that had hurt so cruelly when the mother kept them bound were set free. She grew into so sweet and knowing a young woman that when they went to their own little Christian home, her husband was as tenderly proud of her as he should have been. She was not a bit spoiled, but cooked, and washed, and sang glad songs, and helped in his work.

Their joy was full when the father learned to hate the slavery of the pipe, and found help to overcome the habit, mourning only that the knowledge of the better way had come too late to help his own wife bear her heavy burdens.—*Ralph E. Diffendorfer.*

Junior Society Study for Week Ending May 16

Suggestive Program

1. OPENING exercises (twenty minutes): Song; review Morning Watch texts, following plan suggested the first week of May; sentence prayers; secretary's report; reports of work done; offerings taken; special music.
2. "The Pioneer of Chinese Missions" (ten minutes): Let this be given as a talk. Base it chiefly on the article in this paper, but draw also from other biographies of Morrison.
3. "Morrison's Helpers" (ten minutes): The brief biographies of these two men may be read or given as talks by two Juniors. Notice that the names of these three missionaries begin with "M."
4. "The Demand for Bibles in China" (five minutes): To be read by a Junior.
5. "Another Christless Grave" (five minutes): Recitation. See *Instructor* of May 5.
6. "One of China's Christians" (five minutes): Reading or talk. See *Instructor* of May 5.
7. Closing exercises (ten minutes): A three-minute talk from the leader on any phase of society work that may be lagging. How are your offerings for foreign missions coming in? One-minute reports from band leaders of experiences during the week. Close by repeating together:—

"Take my life and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in ceaseless praise;
Take my hands and let them move
At the impulse of thy love."

The Pioneer of Chinese Missions

WHAT Wyclif, Tyndale, and Luther were to Europe, Morrison was to China. He was "the pioneer of Chinese missions."

He was born Jan. 6, 1782, at Morpeth, England. When he was three years old, his father moved to Newcastle-on-Tyne, where he worked as a last and boot-tree manufacturer. Robert was dull in school at first, but later brightened up and made rapid progress. One Sunday, when twelve years old, he repeated the one hundred and nineteenth psalm. At fourteen he was apprenticed to his father. Though led away by evil companions for a time, he was finally fully aroused to serious concern about his salvation. He rented a garden in the edge of the town, and went there for meditation and prayer. He formed an intimate acquaintance with a young

man of the place, with whom he met daily for prayer. Together they visited the sick and the poor.

In 1801 he began to study Latin. He gained a knowledge of the language and also the rudiments of Hebrew and Greek in eighteen months, and entered the Hoxton Academy. His one purpose was the saving of souls, and soon he acquired a definite desire for foreign missions. He was strongly opposed by his father and family, which distressed him much; but he prayed to God and stuck to his convictions. He was sent by the mission board to the missionary academy at Gorhort.

He had little idea of where he wished to go, but was appointed to China, and felt that it was the call of God. In August, 1806, he went to London, and attended a course of lectures by Dr. Blair, in St. Bartholomew's Hospital. He walked back and forth to Greenwich, where he studied astronomy, carrying his instruments and reading all the way. He engaged a Chinese teacher called Yang-San-Tak.

In January, 1807, he sailed to New York, and thence to China. Here he saw ignorance and idolatry on every side, and he said to himself, "O, what can be done with this ignorant yet shrewd and imposing people?" Then again, "But I believe all its bulwarks shall fall, as did the walls of Jericho." When leaving New York, a man said, "And so, Mr. Morrison, you really expect to make an impression on the great Chinese Empire?" "No, sir," answered Morrison, "I expect God will." His watchword was, "Look up."

To acquire the language and translate the Scriptures was the object of his life. There were no grammars to aid him, and it was only at the risk of their lives that his Chinese teachers could render this service. He lived with two Chinese teachers, and talked and read to them in their own tongue, and mastered the language so well that he was appointed translator for the East India Company. This gave him opportunity for study, and relieved the missionary society of his expense. His work had to be done secretly, with caution and patience. He worked in a warehouse, with a dim light, day after day, year after year, without encouragement from any friend.

In 1810 the first portions of Scripture were printed. The whole Bible was completed in 1819. He published a Chinese dictionary and commentary, books of history, education, hymns, etc. He also established a college. His printing blocks were destroyed a number of times, his life was in danger from the Chinese government, and his work of twenty-seven years in China was amid continual difficulties. The first Chinese convert was Tsai-A-Ko, baptized in 1814, after Morrison had labored seven disheartening years. In all, the great missionary won only ten converts; but they were, as he had prayed they might be, the first fruits of a great harvest. He rejoiced as other missionaries came to China and the number of converts increased.

With his little flock about him gathered for prayer, Morrison died Aug. 1, 1834, at Canton, China.

Morrison's Helpers

WILLIAM MILNE, a poor Scotch shepherd boy, became the second Protestant missionary to China. In his early youth he was wild, "a very devil for swearing," as the neighbors said. But he became converted, and at the age of twenty determined to be a foreign missionary. Very dutifully he then spent five years in securing a support for his aged mother and his sisters. The committee of ministers who examined him as a missionary candidate thought he "would not do," and proposed that he go out as a mechanic. Milne promptly answered, "Anything, anything, if only engaged in the work." But at last they decided to accept him, and he joined Morrison in 1813.

He studied Chinese in Canton, and ultimately became a notable scholar. Within ten years (for his service was no longer than that—he died at the age of thirty-seven) he had thoroughly studied conditions in the East Indies, and, since he was not permitted to live in Canton, had established a missionary station at Malacca, in the Malay Peninsula, started a free school for the Chinese, a college, and periodicals in both Chinese and English, besides sharing with Morrison the honor of giving the entire Bible to China.

His first convert, Leang-Afa, was the first ordained Chinese evangelist. So much for the man who "would not do."

Walter Henry Medhurst, an Englishman, was the third Protestant missionary to China, sailing from Malacca in 1816. He was a printer missionary, and had charge of the Shanghai mission press, the pioneer in that work. He was largely responsible for the great revision of the Chinese Bible made in the middle of that century. Dr. Medhurst was far more than a printer; he was a remarkable linguist, able to speak eight or nine languages. Many attempts were made to entice his conspicuous abilities into worldly pursuits, but always in vain. He was a preacher missionary, also, and went many times into the interior of China, where he fearlessly proclaimed the gospel, though at the peril of his life.

AMOS R. WELLS.

[The missionaries who followed these to China were Karl Gutzlaff, David Abeel, Elijah Bridgman, Samuel Wells Williams, Peter Parker, William Burns, Griffith John, James Gilmour, and many others, who did valiant work for Christ in opening the way of the gospel in China, and who led many to Christ.]

The Demand for Bibles in China

CHINA, so long the land of mystery and the closed door, is rapidly becoming one of the largest Bible markets. In the first six months of 1909, 386,000 volumes of the Scriptures, either in whole or in part, were sold in China. This does not imply a corresponding conversion to Christianity, but is rather a sign of the awakening in the people of a tremendous curiosity to learn the secret of Western power. As the Bible seems to be the great Book of the West, they are learning to read it, seeking to discover through it the secrets of the Occident.

Prior to the Boxer uprisings, the upper classes in China would have nothing to do with the Bible, "the foreign religion book." Three years after the war, the change began to be felt. The Rev. Walter Scott Elliott then decided to carry the campaign of Bible distribution back into Peking-fu, known as the "city of martyrs," because in 1900 all the missionaries were slaughtered there, and every foreign book, whether Bible or not, was destroyed. He took with him a band of native colporteurs, and began a house-to-house canvass.

The first day Dr. Elliott took a suit case full of Bible portions, and entered the house of John, the florist. "You have never been to our chapel," said he, "because you are too much occupied with business; so I have come to bring our Book to you."

"How much?" said thrifty John.

"We don't sell books, we give them," said Dr. Elliott.

"But we ask a small sum, to be sure that you value the Book. And this sum is used at once to print more books, so that others may get them as cheaply."

This argument appealed both to the Chinaman's curiosity and his interest in helping others. He bought a copy at once.

The same method was repeated over and over. In six days Dr. Elliott and his colporteurs distributed 7,000 copies, one to six out of every seven houses.—*Selected.*

Junior Society Study for Week Ending May 23

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; several short prayers; secretary's report; reports of work done; offering taken; review all Morning Watch texts since last monthly review, locating places mentioned in the reading assignment for each day.

2. Our Work in South China (ten minutes): This may be given as a talk. Base it on the article by Mrs. J. N. Anderson. She spent several years in China, so we are highly favored to have her introduce our Juniors to the work in south China. See her article in the *Instructor* of May 12.

3. "A Faithful Missionary" (ten minutes): From Mrs. Anderson we have learned of Brother LaRue's work in China. Now let a Junior read the story of his life as found in the *Instructor* of May 12.

4. "A Visit to Bethel School" (ten minutes): This article should be read by a Junior. It will be intensely interesting to visit this school, which some of our Missionary Volunteers in this country are supporting this year.

5. "The Silver Plate" (five minutes): Recitation.

6. Closing exercises (ten minutes): The recitation is a splendid introduction to a consecration service. Invite all to express very

briefly their plans for Christian living and Christian service. Close by repeating in concert the membership pledge.

NOTE.—Every society will prepare its own program next week. Some may desire to have a "memorial" service, in which the time will be given chiefly to the study of the pioneers in this message. They were loyal soldiers of the King.

A Visit to Bethel School

You should like to visit Bethel School? Very well, I will take you to see the school as I used to see it when I lived in Canton.

You have just come on the big ship from America, so I will meet you at the boat, not with horse and carriage, nor with an auto. We will ride down the river about three miles in this little house boat. The tide is going out, and we shall reach the landing near the school in about twenty-five minutes.

Yes, the river is full of small boats and launches, but our boatwomen live on the water and know how to handle their boats under all circumstances. Here is the landing. Step carefully over the rope and spring out to the bank. Wait a moment, while I pay the boatwoman. Fifteen-cents is her price. This is the way these people make their living.

The school is about three blocks away. Keep close behind me as we go through the streets, so that others may have room to pass.

So you think we are walking through the alleys. No, many streets in Canton are not so wide as these. Don't slip on the smooth paving stones. Coolies have been carrying in spring water from those hills, where we get our drinking water, and the buckets have spilled over.

Here we are! See the name over this door, Ba tak Nou Shu Kwoon—Bethel Girls' School. We use this chain fastening to knock. This woman dressed in blue homespun cotton clothes is the caretaker. She washes the red tile floors in the schoolrooms and in the courts, opens and closes the street door as the children and others come and go, and sees that no improper person gets into the premises. She boils the water to drink, cooks the food for the boarding pupils, splits the wood for cooking, and is responsible for everything about the place.

This open space is the first court. Here is the simple kitchen; there are the big water jars and the bamboo brooms. The building here in front is occupied by the foreign teacher in charge since the top floor of that third building beyond was blown off by the typhoon. The first floor is red tiles laid on the ground, and is always damp. The second floor is dry, but the brick walls are thin and the sun's heat goes through, making the rooms very hot.

Recess? No, come in and see what makes this loud humming noise. The pupils all study aloud, each one repeating her own lesson. That is the hum you hear. But see how busy they are. Only two or three have yet noticed our coming in.

This room is occupied by the pupils in grades one to five. The higher grades occupy the next room beyond that second court. How cool the broad-leaved palms look in the court.

Listen to this class of girls. None are more than ten years old. They are reviewing their Bible lessons. These children come from homes where idols are worshiped. They may not always be allowed to read God's Word, so they are taught to memorize the Scriptures, that they may always be present in their minds. They have committed to memory the sixteen chapters of Mark's Gospel. You see how they repeat chapter after chapter, one picking up the story where the other leaves off, and repeating till another name is called. Sometimes the teacher turns over several pages, reads a verse or two, then points to a child, who takes up the last word and repeats on till she is stopped.

In the other room the older girls are just as busy studying the Bible and such other subjects as we study in church schools in America. Some of these girls have already been baptized. Others are learning, and not a few have ceased to take part in the idolatrous worship in their homes.

Some of the girls are too poor to pay their board while in school, and some kind people in America send money to the school for them. Do you see that bright-eyed, round-faced little girl singing her lesson in a high key? A young girl in America is supporting her. Faith—has no sister of her own. She is saving out of her spending money the \$2.50 a

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EDITH M. GRAHAM |
MATILDA ERICKSON | EDITORS

Entered as second-class matter, Jan. 20, 1914, at the Post Office at Washington, D. C., under the act of Congress of March 3, 1879

month that feeds and clothes this little orphan Chinese. If Faith could see how contented and happy the child looks, she would feel well repaid for all the sacrifice she has made.

In many families if the children would agree to deny themselves the useless things they spend money for, together they might save enough to support a girl in school.

You would like to know how they spend the Sabbath, since their parents are not Christians. Usually all meet at the school in the morning, where they form in line and march two by two, hand in hand, to the chapel for Sabbath school and meeting. In the afternoon the girls like to hold a little meeting by themselves. Sometimes one of their number gives a Bible reading, and sometimes they have a prayer meeting.

When these sixty and more girls sit with their teachers in long rows on the bamboo benches at Sabbath school, singing from their hearts, "We're Marching to Zion," or "There is a gate that stands ajar, . . . for me, for me," it makes us feel so happy to know that God has shown them the way into his kingdom. Do you not think we should feel it a great honor to be workers with God for these people?

MRS. J. N. ANDERSON.

The Silver Plate

THEY passed it along from pew to pew,
And gathered the coins, now fast, now few,
That rattled upon it; and every time
Some eager fingers would drop a dime
On the silver plate with a silvery sound,
A boy who sat in the aisle, looked round
With a wistful look—"O, if only he
Had a dime to offer, how glad he'd be!"
He fumbled his pockets, but didn't dare
To hope he should find a penny there;
And much as he searched, when all was done,
He hadn't discovered a single one.

He had listened with wide-set, earnest eyes,
As the minister, in a plaintive wise,
Had spoken of children all abroad
The world who had never heard of God,
Poor, pitiful pagans, who didn't know,
When they came to die, where their souls would go,
And who shrieked with fear when their mothers made
Them kneel to an idol god—afraid
He might eat them up—so fierce, and wild,
And horrid he seemed to the frightened child.
"How different," murmured the boy, while his
Lips trembled, "how different Jesus is!"

As the minister talked on more and more,
The boy's heart ached to its inner core;
And the nearer to him the silver plate
Kept coming, the harder seemed his fate,
That he hadn't a penny (had that sufficed)
To give that the heathen might hear of Christ.
But all at once as, the silver sound
Just tinkled beside him, the boy looked round.
He thought they'd expect a gift from him,
And he blushed, as his eyes began to swim.

Then, bravely turning as if he knew
There was nothing better that he could do,
He spoke in a voice that held a tear,
"Put the plate on the bench, beside me here"
And the plate was placed, for they thought he meant
To empty his pockets of every cent.
But he stood straight up, and he softly put
Right square on the midst of the plate his foot,
And he said with a sob controlled before,
"I will give myself—I have nothing more!"

—Selected.

Junior Society Study for Week Ending

May 30

LEADER'S NOTE.—As stated before, every society arranges its own program for today. Plan to give your local work special impetus. If any desire to have a memorial service, as mentioned last week, they can find material for biographies of pioneer workers in "Great Second Advent Movement," "Life Sketches," etc. In some societies it would be a splendid plan to have a Reading Course Day. The last assignments appeared in the *Instructor* of April 28. A few book reviews may be given, or part of the hour may be spent in answering orally the review questions on the different books in the Junior Course. How many Juniors in your society will get gift books this year? Three certificates mean a gift book. You can take the back courses any time

Into the World or Into the Church?

(Concluded from page 2)

But youth is not only the harvest time for Satan and crime it is during these years, between twelve and twenty, that the most telling work is done for Christ.

Mr. John L. Alexander, International Sunday School Association secondary division superintendent, affirms that "more than half our church members were converted before they were sixteen years of age, and only four per cent were converted after maturity."

American Youth for February, 1914, gives an interesting test applied May, 1913, to the Culver Assembly of workers with boys. This ascertained from 126 boys' workers their personal religious experiences. The following are the results:—

"Question 2. At what age do you recall having experienced the deepest religious impression, or had the most marked turning point toward the religious life?"

One hundred and four of the answers showed between the years of twelve and eighteen.

"Question 5. At what age did you join the church?"

One hundred and twenty-six gave answers, as follows: Four joined at nine years of age; three, at ten; two, at eleven; eleven, at twelve; seventeen, at thirteen; twenty-five, at fourteen; ten, at fifteen; twenty-three, at sixteen; ten, at seventeen; seven, at eighteen; eight, at nineteen; one, at twenty-two; at twenty-one; two, at twenty-two; and one, at twenty-six.

While the period covers from nine to twenty-six, out of the 126, 111 took this step between twelve and nineteen, showing that eighty-eight per cent took vows at this time. Fourteen is the high point. The Men and Religions Forward Movement campaigns found in thirty-three cities studied, that fifteen years was the point that the largest number of men and boys join the church.

"Question 7. At what age did you first think of Christian work as a life work?"

Nine decided for Christian work as a life work before twelve years; three, when twelve years old; three, when fourteen; one, when fifteen; eleven, when sixteen; eight, when seventeen; seventeen, when eighteen; nineteen, when nineteen; eleven, when twenty; fourteen, when twenty-one; five, when twenty-two; nine, when twenty-three; five, when twenty-four; two, when twenty-five; three, when twenty-six; three, when twenty-eight; one, when twenty-nine; and one, when thirty.

"Facts indicate that ten per cent of the ministers' time and attention and that of parents and church leaders is given to the winning and enlisting of the young. The harvest from this ten per cent is eighty per cent of the accessions to the church and practically ninety per cent of its officers and leaders. What would be the result if pastors, parents, and church officers gave fifty per cent or sixty per cent of their time and energy to the efficiency and conservation of the young life for the church?"—Alexander, "The Sunday School and the Teens."

Is it not high time for us to heed the injunction to "fee my lambs"?

C. L. BENSON.

"To know what is wrong, with confession and humiliating to turn from it to the loving Lord, would bring new life to the church, and altogether new power to the work that has to be done."