

The Church Officers' Gazette

VOL. I

JULY, 1914

No. 7

Church Officers' General Instruction Department

Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No. 3

"Feed the flock of God which is among you, taking the oversight thereof." 1 Peter 5:2.

THE very first duty of the elder is to feed the flock of God. This is but natural. The thrift and well-being of the flock depend on how it is fed. This instruction was very forcibly impressed on the mind of Peter by the Master himself. "So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord: thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep." John 21:15-17. The Lord could hardly have made this matter more impressive than he did.

The apostle Paul likewise emphasized the importance of feeding the flock, in these words to the elders from the church at Ephesus: "Take heed therefore unto yourselves, and to 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 20:28.

In this very solemn manner the Spirit of God has set forth the very first and most important duty of the elder. The elder is the shepherd, the pastor of the flock, which is the church. The flock is by the Holy Spirit placed under his charge and his watch care. The elder is held responsible for the condition of the flock. The flock is the Lord's. He has purchased it with his own blood. We have heard of animals that were valued at many thousands of dollars, but the flock of God cannot be thus valued. No amount of silver or gold can weigh up against the value of a single soul — no, not even the world with all its treasures. "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.

If the shepherd takes his flock to barren hills or dried and parched places, the flock will starve; weakness, feebleness, sickness, barrenness, and death will be the result. Such a shepherd would not be tolerated by the owner of a flock anywhere.

The shepherd cannot make his own comfort and convenience the first to be considered. The care and well-being of the flock is the first at all times and under all conditions, for the well-being and thrift of the flock depend on how it is fed, how it is cared for.

The Sabbath Service

Thus the responsibility and the work of the elder is set forth. It is not expected that the elder should be a preacher, but it is plainly stated that he should be "apt to teach." 1 Tim. 3:2. The Sabbath meeting is an important occasion, and the elder is the one on whom the responsibility rests to make this meeting one of blessing, spiritual uplifting, and encouragement. Much care should be given by the elder to prepare for the Sabbath meeting. First of all, he should be there on time, always a little

before the time to open the service. This gives comfort and assurance to the congregation.

He should have his announcements in order, that they may all be given out at the proper time. He should have his hymns selected and his Scripture lesson all ready; and if he has selected any one to be associated with him in the service, this individual should have been notified in good time, so that he, too, may be there to take his part in the service, whatever it be. Then the meeting should be opened promptly, and carried through with a spirit of reverence and earnestness.

The Sabbath services should be very carefully and prayerfully prepared and studied. The well-being of the church depends very largely on the proper use of the Sabbath service. This is the time when the largest number meet together. They come to be fed, and the Sabbath meeting is the most important, and to many the only feeding time.

There are two things that the elder should study: First, the needs and condition of the church and its individual members. This calls for a knowledge and an understanding of conditions of every member of his flock, and is all-important, as otherwise he will not know how to administer to their needs.

Second, the elder must be a Bible student, for it is from the Word of God that he must get his message. There is that in the Word of the Lord that will meet the need of every individual. The elder is to take God's Word and draw from that great fountain such instruction as will build up those under his care and make them grow spiritually. It is not so much to talk theory, or to argue and contend over points and doctrines, as to give such practical instruction as will develop in those who accept it the graces of the Spirit,—love, joy, peace, faith, meekness, long-suffering, forbearance, honesty, temperance, godliness, patience, and in short, those characteristics which were seen in Jesus Christ, for the flock is to grow into his likeness.

The Word of the Lord has comfort and consolation for the broken-hearted and sorrowful. Instruction and doctrine are there for every one, reproof and correction are there for the wayward and erring, tender sympathy and comfort are there for the afflicted, gracious encouragement is there for the struggling soul. The Bible is a wonderful book, the only book that can meet every individual need.

After the opening hymn a short Scripture lesson is very proper. In most cases a short lesson, selected for its appropriateness to the occasion, is better than a long one. This may be followed by a season of prayer. Sometimes a number may offer short, earnest prayers for God's blessing on the Sabbath service. The season of prayer may be followed by singing a stanza or two. Then may follow a short Bible study, a Bible reading, or a selection of something that may be helpful from "Testimonies for the Church," or some missionary experience, or something from the *Review* that may be especially appropriate for the occasion. None of these should be long and tedious, not taking more than fifteen minutes, and they should be presented with spirit and earnestness.

Following the study or Bible reading, let time be given for testimonies. The church members should feel it a great privilege to take an active part, and they will if the meeting has been characterized by the presence of the Holy Spirit.

The Sabbath meetings should be varied. There may be times when the Bible study may profitably occupy the whole hour, while at other times a short study followed by a lively testimony meeting will be more profitable. It is the belief of the writer that social meetings in which all the members can take part should be more frequent than they are at the present time. It is of the greatest importance that all the members take an active part in prayer and testimony on the Sabbath, the time of the largest

attendance. It is not necessary that the elder should always lead. It is the elder's privilege to call on other members to take part; but such should always be notified in time, preferably a week beforehand, so that they may have ample time to prepare. A brother or a sister may be asked to conduct a Bible reading, but it should be short and right to the point; and in the testimony meeting that follows, others will make reference to the subject, and bring out points of doctrine and experience.

In places where the church is a large one, there may be two or more elders; and that being the case, they will divide the work among them.

Another work of the elder, a work of the greatest importance, is personal contact with the members. There are the aged and feeble to be visited, and also the sick. Some may be getting discouraged, others may be growing cold and indifferent; such need personal attention. This personal attention is of the utmost importance. While the shepherd cares for the flock as a whole, he still finds it necessary to give personal attention to certain members of his flock who may be in need of special care, as otherwise they would be left behind somewhere and be torn by wild beasts or die for lack of care. The elder, indeed, is a shepherd of the highest type.

O. A. OLSEN.

Talk It

TALK what?—Why, talk about saving souls. We do much talking. Some of us do entirely too much. We talk about the weather, the crops, the price of grain and poultry, and how we can make money in this trade and in that. Some of us talk about our neighbors. Some even talk business matters over in the place of worship on the Sabbath. We talk that which is in our hearts.

Why not begin talking more about the joy of saving souls, and of the happiness that will come into our own souls in seeing some one saved in the kingdom, clothed with immortality and filled with inexpressible joy and love throughout the endless ages? We should talk about this to one another, to our friends, and to our neighbors. Talk it on the Sabbath, talk it at prayer meeting. Talk over plans by which you can win souls to Christ; how the members of the church to which you belong can each win a soul and thus double your membership. Talk with your children about the salvation of their souls, and what they can do to save others. Talk with your neighbors about the coming of the Lord and the preparation necessary to meet him in peace. Talk to them about how God forgives sins and saves the lost in his kingdom. Talk to them about the law of God and the claims of the holy Sabbath. Talk about the splendid books, tracts, and papers that we publish, setting before them their value. Talk to your neighbors about buying these books and subscribing for our good papers. Talk in your home about heavenly things rather than spend time in criticizing the brethren, and talk about how you as a family can all be saved in the kingdom.

Then having done all you can to set before the unsaved the claims of God upon them, and the value of eternal salvation, *pray*. Pray long and earnestly that God will bless your labors, and send the conviction of the Holy Spirit into other hearts, and bring them to an acknowledgment of the truth for these last days.

As a church officer, you should bring this subject continually before the church, and inspire the members with a holy and heavenly zeal to save souls. Let souls be your watchword,—souls, souls, souls for the kingdom. Destruction is coming. The seven last plagues are near. The ruin of all earthly things is impending. The destiny of earth's teeming millions is about to be settled. Lost souls are everywhere. They are your neighbors, your business associates, your friends. Some of them are your own blood and kin. You need not go anywhere to find a field. It is right at your own door. God has given you light for the purpose of bringing it before the unsaved within your reach. This is the work of the church—of your church. As a leader you are responsible to God to inspire and lead the congregation over which you preside into a great soul-winning campaign. Begin now. Don't delay a single week. Take hold of God by faith. Pray and work. Once a church does this, its membership will increase, church difficulties will disappear, and the blessing and power of the Holy Spirit will be manifested.

G. B. THOMPSON.

The Duties of the Deaconess

(Concluded)

THE best way to help people is to put them in the way of helping themselves. The deaconess should endeavor to do this in all cases where the members are able to work. She may suggest ways of earning money of which they have not thought, and may put them in touch with persons needing the services they can render.

It will be seen that the duties of the deaconess open before her a very wide field of usefulness in ministering to the needs of the members. A consecrated deaconess, working in the spirit of Christ, will be a power for good in the church.

The deaconess should oversee the care of the church building in matters that pertain to a woman's work, such as the arrangement of the platform, and flowers for the desk. Where there is no janitor, the deaconess should see that the church is carefully dusted, and in such order as befits the house of God.

The deaconess should see that towels are supplied in sufficient number for the ordinance of humility. She should provide sufficient unfermented bread and wine for the Lord's Supper, and see that the necessary plates, glasses, and linen cloths are provided. She should preside over the women's division during the ordinance of humility, seeing that everything is done in a quiet, orderly manner.

The deaconess should look after the baptismal robes of the church, keeping them in good order. She should look after the women who are to be baptized, rendering them every necessary assistance before and after the baptism, and taking care to see they are instructed beforehand as to what extra clothing they will need to provide.

At the quarterly business meeting the deaconess should render a report of her work for the members. At such a meeting no names should be mentioned, only the number of persons relieved in various ways being given. Poverty and sickness are not crimes, and every care should be taken to avoid anything that would embarrass those to whom the Lord has seen fit to allow affliction to come.

To faithfully perform the duties that belong to the office of a deaconess means much hard work and self-denial. Every office in the Lord's work means responsibility, but every office is needed for the building up of the church into the complete body the Lord desires it to be.—*Selected.*

Elders and Deacons

Their Tenure of Office and Reelection

Two questions have come to my desk, as follows:—

1. "Does the ordination of a church elder or deacon entitle him to his post indefinitely, even when his loyalty and conduct are always good; or are these officers subject to removal to give place to others? In short, does the ordination mean a lifehold of their offices?"

In reply we will consider the question in its several parts, for it cannot be answered by a simple yes or no.

All church officers are elected annually, and for one year *only*, or till the time when the next annual meeting is held. At the time of election the officers of the previous year stand on the same basis for election as do other members. They can be reelected if the church so decides, or others can be elected in their stead. Their having occupied the position the previous year does not necessarily entitle them to reelection, nor does it militate against them, all things being equal. The church is at liberty to make the selection for elder or elders, deacon or deacons, clerk, treasurer, and others, that to their minds will best serve the interest of the church and the cause for which we stand. No one has any lifehold on any office in the church; the election and appointment is for only one year.

2. "If a church elder or deacon has been once removed from office for misconduct, and put under the censure of the church for Sabbath desecration or any inconsistency, does his ordination remain good, and entitle him to his

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Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held July 25, 1914)

OPENING song: "Hymns and Tunes," No. 30; "Christ in Song," No. 379.

Prayer

Bible Study: "Our Duty."

Song: "Hymns and Tunes," No. 1330; "Christ in Song," No. 929 (or special song).

Testimony study.

Reading: "How Can Those Who Cannot Speak Foreign Languages Work for Foreigners?"

Relation of experience in home missionary work by church officers and members.

Plans for work for the coming month.

Collection for literature fund.

Closing song: "Hymns and Tunes," No. 1053; "Christ in Song," No. 622.

Benediction.

NOTE.—The leader may open the experience meeting by reading from "Testimonies for the Church," Vol. VII, page 19, the following words: "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others." It would be well for the leader and any others who may assist in this service to be prepared to relate some interesting missionary experiences, of their own preferably, but others they have learned of may be used to good advantage. At some of the union conferences recently held, these experience meetings were among the most interesting and inspiring ones held. They should be so in the churches.

Our Duty

1. To whom are we debtors? Rom. 1:14.
2. To whom are we to speak? Zech. 8:16.
3. How are many feeling today? Ps. 142:4.
4. In what condition are such persons? Eph. 2:12.
5. What is God's will in regard to them? 1 Tim. 2:3, 4.
6. Whom does God use to make known his truth to them? 1 Cor. 3:9.
7. When will our work be ended? Matt. 24:14.
8. What, then, is our duty to the foreigners in our country?

Testimony Study

1. To whom must the message be given?

"The message must be given to the thousands of foreigners living in these cities in the home field."—*Testimonies for the Church*, Vol. VIII, page 34.

2. What opportunities do we have to do this?

"Not all the means that can be gathered up is to be sent from America to distant lands, while in the home field there exist such providential opportunities to present the truth to millions who have never heard it. Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other States."—*Id.*, page 35.

3. What are we passing by?

"There are thousands in America perishing in ignorance and sin. And looking afar off to some distant field, those who know the truth are indifferently passing by the needy fields close to them. Christ says, 'Go work today in my vineyard' 'Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white, already to harvest.' Matt. 21:28; John 4:35."—*Id.*, pages 35, 36.

4. Whom have we in the cities of America?

"Wake up, wake up, my brethren and sisters, and enter the fields in America that have never been worked. After you have given something for foreign fields, do not think your duty done. There is a work to be done in foreign

fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church."—*Id.*

How Can Those Who Cannot Speak Foreign Languages Work for Foreigners?

In every conference in the North American Division foreigners may be found who speak little or no English. They are here among us, and we are responsible before the Lord for giving the last warning message to them. The chief reason why they are flocking to this country in large numbers every year is doubtless that they may hear the message of the soon coming of the Saviour. But how can those who do not speak these many foreign languages give this message to them?

It can be done largely by our literature. While it is true that many of them cannot read, there are many others who can, and who would gladly receive reading matter in their own language, in which they see little in print in this country. They can frequently obtain newspapers, and socialistic and atheistic literature is widely scattered. But of literature worth reading there is little for them.

What have we for them? I have just counted up in one of our catalogues, and find we have literature in thirty-one foreign languages,—books, pamphlets, papers, magazines, and tracts. This is enough to give us a good start. We print literature in sixty-seven languages, so more can be obtained from our foreign publishing houses when there is a demand for it.

How can you use this literature? First, do your best to find out the nationalities of those in the territory surrounding your church. Then from your conference tract society order some tracts in the languages of these people. A good way to circulate these is to use the envelope plan of lending them. Let the church buy some Manila envelopes of the proper size to contain the tracts, and get some one who has a typewriter to write on them, in the language of the tracts, something similar to the matter that is printed on the Fireside Free Circulating Library envelopes. If you do not have any one in your church who can translate this for you, write to your conference tract society secretary asking him to obtain a translation of it for you. We already have these envelopes printed in German.

Armed with the envelopes containing one or two tracts, you can call on these foreigners. If they can speak a little English, you can say a few pleasant words when handing them the tracts. If not, you can point to the reading on the envelope and hand it to them with a smile and a bow. This method of labor entitles you to repeat your calls and gradually get acquainted with the people. Watch for opportunities to do little kindly acts for them, and do all you can to win their confidence.

In some localities many of these foreigners are anxious to learn English. They may be reached by inviting them to attend classes for English in the evenings. Such books as "New Testament Primer" can be used for first readers, and so light be given on Bible teachings almost unconsciously to the readers. Many of the church members could conduct such classes in their homes, inviting just as many as they can accommodate. It is not necessary to understand the language of these people in order to teach them English. We have teachers in foreign lands who teach English to those whose language they do not understand.

These tracts can also be given away. This should be done systematically, that you may know how your territory is being worked.

Papers are published in a number of languages, and these should be sold regularly as far as possible, for people prize more what they buy than what is given them. Obtain from your conference tract society a short introduction to the paper in the language it is in, to show to the people who cannot speak English. This introduction should be general, so that you can use it for several papers in succession.

Place foreign papers in reading racks in places where foreigners congregate, as far as you can obtain permission to do so. Foreign magazines may be sold in the same way as papers.

A free circulating library for foreign books and pam-

phlets could be started in your church. Purchase as many books as you can afford, put the name of the church in them, and take a list of them to the people, telling them one book will be lent them for two weeks free of charge. When they have made their selection, deliver the book, saying you will call for it in two weeks, and will leave another if they would like one. This will open the way for selling books to them later.

Some of our good children's books are printed in some foreign languages. These should be introduced before Christmas, or at other times when people are in the habit of giving presents to their children. A short canvass should be obtained from the tract society, to show to those who do not speak English

These are a few ways by which the truth may be given to the foreigners in our neighborhoods. When we remember that fully one third of the population of this North American Division are foreigners, and that in some parts they number from fifty to eighty-five per cent of the population, we can see that a large part of our work must be for them. The sooner it is done, the sooner the Lord can come. These souls are precious in his sight. They have broken their associations in their own lands, and are therefore more easily reached with new ideas. Now is the time to work for them. E. M. G.

Suggestions for Missionary Meetings

First Week

OPENING exercises: Song; prayer; minutes; song
Lesson: "Earning Money for Missions."

Reports of labor.

Plans for work: Inquire into progress being made by the members, and provide them with literature needed to continue their work.

Closing song.

NOTE—It is important that each week the work that has been started be kept up. It is the systematic regular work that is going to win souls. Remember to vary the method of receiving reports of labor. Make the meeting as bright and interesting as possible.

Second Week

Opening exercises: Song; minutes; season of prayer; song
Reports of labor.

Lesson: Foreign Mission Evening.

Plans for work: See that every one is prepared to do something during the coming week.

Closing song.

NOTE—The week before this meeting is held, ask four members to look up some interesting and inspiring reports of work done by our missionaries in some foreign field, each one to occupy five minutes. This may be made more interesting by going back over several weeks of the *Review* and taking extracts from several reports of one worker. One member may take a missionary in Asia; another, one in Africa; another, one in South America; and the other, one in Catholic Europe. Some of the older children may be enlisted in this. The work of preparing the matter will be a good experience for them.

Third Week

Opening exercises: Song; prayer; minutes; song.

Lesson: Bible Study on Qualifications of Workers.

Reports of labor.

Plans for work: If all the members have not been enlisted in work, plans should be laid to find suitable work for those still outside the vineyard. Remember that "there will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven." Therefore the missionary officers should do everything possible to enlist every one in active service for God.

Closing song.

Fourth Week

Opening exercises: Song; minutes; season of prayer; song.

Lesson: Some Results of Tract Work.

Reports of labor: Personal experiences of members in tract work.

Plans for work: Give special consideration to plans for tract work.

Closing song.

NOTE—Do not forget the lesson on prayer. Pray for persons who are interested in the truth through the work of the members, and expect answers. A call may be made before the season of prayer for the names of those for whom the members desire prayer, and these may be placed on the black-board, so that prayer may be offered for each by name.

Earning Money for Missions

To Seventh-day Adventists has been given the work of proclaiming the message of the soon coming of the Saviour to every nation, kindred, tongue, and people. This has called for a large outlay of money in the past, and every year will make still heavier calls as the work continues to extend. At the same time, living expenses are increasing, and wages are not being raised sufficiently to meet the added cost of living.

It is therefore becoming more necessary for Seventh-day Adventists to devise ways whereby they can meet the increasing needs of God's work. They must be met. No loyal servant of God will question that; but how?

The solution of the difficulty is for every one, after making all possible offerings from the regular income, to use as much of his spare time as possible in earning money for missionary offerings.

One of the very best ways of doing this is by the sale of our literature. In home workers' books and the ten-cent magazines we have a mine of wealth. Many of our people are drawing from it, but very many others might do so. The sale of five ten-cent magazines a week, one a day, leaving out Sabbath and Sunday, would provide the twenty cents a week now required for missions, and five cents over. The profit on just one home workers' book sold each week at fifty cents would provide the twenty cents. The large majority of our people could do this if they made up their minds to it, and realized the need there is for the mission funds to be constantly increasing. The youth and older children as well as the adult members, can use this method of earning money. It has an advantage over other methods in that it gives the truth in the home field while earning money for foreign lands.

Another good way is to secure a collecting card, signed by the president and secretary of the tract society, which authorizes the bearer to solicit donations for sending the gospel to foreign lands. Take a packet of tracts on some interesting subject which will not arouse prejudice, call at the houses in a certain street, and state that you are distributing good religious literature, offering a tract. Then say that you are also collecting money for foreign missions, and ask for a donation. Have a few striking facts in mind, such as the number who go down each month to Christless graves in China, the many child widows in India doomed to lives of suffering, and other facts likely to awaken sympathy. Most persons will give something, and every little helps.

Money may be earned by setting land aside to be cultivated for the Lord; by dedicating fruit trees, grape vines, cows, calves, sheep, and lambs; by missionary hens, chickens, and eggs.

Invalids, aged persons, others who cannot get out, and children can earn a good deal of money by making useful articles for sale. Others may do this in spare time which cannot be used in house-to-house work. All articles made to earn money for missions should be useful, such as people really need, and they should be sold at a fair market price. It is not in harmony with the principles of the third angel's message to make or sell articles that are purely for show or to pander to vanity.

Money boxes on which a neat label has been pasted may be kept in homes as collecting boxes. The label should state that the money is to be used to send the gospel to foreign lands. The children can show this to visitors not of our faith, and ask for a donation. The children should be taught missionary facts, that they may make their plea intelligently.

There are almost endless ways in which money may be earned for missions when ingenuity is used. The services of the youth and children should be enlisted in this. They are naturally active, and enjoy working for anything in which they are interested. Keeping them busy in the Lord's work will prevent them from getting into evil company and from forming bad habits. It will also hold them in this truth as nothing else will. To accomplish this it will be necessary to keep up their interest by telling them missionary stories, missionary facts, and experiences, and by taking an interest in their work and in showing them how to do it well. The welfare of the children is worth all the trouble it takes.

All this work for the Lord will mean effort and self-denial, but the time for work is nearly over, and we must now labor with earnestness and purpose of heart to finish the work.—*Selected.*

Qualifications of Workers

HUMILITY. Micah 6:8.
 Faithfulness. 2 Tim. 2:2; Matt. 25:23.
 Zeal. Titus 2:14; Gal. 4:18.
 Patience. 2 Tim. 2:24, 25.
 Gentleness. 2 Tim. 2:24, 25.
 Meekness. Matt. 11:29.
 Quietness. 1 Thess. 4:11.
 Student of the Bible. 2 Tim. 2:15.
 Not given to argument. 2 Tim. 2:25; Titus 3:9.
 Willing to communicate what we learn. Heb. 13:16;
 1 Peter 4:10.
 Peaceable. Heb. 12:14.
 Spirit of forbearance. Col. 3:13.
 Loving. 1 John 4:7-11.
 Sympathetic. Isa. 50:4; 2 Cor. 1:3, 4.
 Exemplary in conversation. 1 Tim. 4:12.
 Plainness of attire. 1 Peter 3:3, 4.
 Able to give reason of our hope. 1 Peter 3:15.
 It is by our lives that we preach the truth even more than by our works.—*Selected.*

The History of a Stolen Tract

EARLY in 1877 I set out on horseback from New Market, Va., on a trip up the great Shenandoah Valley, to look for a neighborhood in which the people desired to hear the message. Arriving at the little village of Dayton, I was entertained at the home of a Mr. Miller, the keeper of a store. That evening the story was industriously circulated that I was a Mormon, and deserved to be ducked in the mill pond. I was, however, protected by my host and his friends. The next morning, upon going to visit near-by hamlets, I left my saddlebags, containing much reading matter, lying on the floor of the room I had occupied. After the demonstration of the evening before, Mr. Miller became curious to learn more of me, and, wondering if my saddlebags contained any compromising documents, proceeded to investigate.

The result of his curious prying is thus summed up, from his confession to me at nightfall, on my return from my day's ride: The first thing meeting his eye upon opening one bag, was a tract entitled "Seven Reasons for Sunday Keeping Examined." Struck with the strange headline, he sat down and read the tract through. He was so impressed with its contents that he immediately carried the tract into the store, which was well filled with customers, and called their attention to it. The crowd wishing to hear the tract, he mounted a nail cask, and read it to them. All agreed that what they heard was true. Mr. Miller, however, was the only one of the number who had the courage to obey. Selling out his business soon after, he went to Washington, D. C., and began a systematic canvass for readers of the truth.

Following Brother Miller's labors, Elder W. H. Saxby and wife took up work in that city, and later I was called there. Public hall meetings were held on Fourteenth Street N. W., followed by the organization of a church with thirty or forty members. How little one knows of the possibilities bound up in a single tract placed in the hands of the right person! J. O. CORLISS.

Tracts That Fell From Heaven

A SISTER was anxious to communicate to others the truths she had recently received. After earnest prayer her mind was led to one of her former schoolmates as a subject with whom to begin. She asked the Lord to guide her mind in regard to the tracts she should take to this woman, whom she had not seen for many years. She selected "Elijah on the Sabbath," together with three or four others that would give a good start on the message.

She made her call, and after some conversation on their former days, presented her tracts. They were sitting by an open window, and when the woman took the tracts and saw what they were, in anger she threw them on the table. Just then a little whirlwind caught up the tracts, and carried them away, then dropped them down in the road in front of a covered wagon. The occupants of the wagon thought the tracts had come from heaven. One of the family, a boy, was walking, and the father asked him to pick them up, and pass them into the wagon.

The sister left the house of her old schoolmate much perplexed with regard to the apparent termination of her first effort in doing missionary work.

The Sequel

About four weeks later a friend called upon this sister and said, "There is a family in the adjoining neighborhood who are Sabbath-keepers. They have lately moved there." "Well," said the sister, "I shall call on them." She did so, and on inquiring how they had received the truth, was told that on a certain day, giving date and place (which corresponded exactly with the day and place of her visit to her old schoolmate), as they were driving along in their wagon, several tracts came right down from heaven, and they had the little boy, who was walking, gather them up. As the tracts came in such a wonderful manner, they studied them carefully, compared them with the Bible, and found they contained the truth. They had kept the Sabbath from that time.

J. N. LOUGHBOROUGH.

Left in a Street Car

A TRACT left in a street car was carried, as a joke, by a gentleman to a lady upon whom he made a call. The lady, who had heard portions of the truth during a course of lectures in one of our New Zealand churches, read the tract, became convinced, and in a few days she decided to obey God, and do all in her power to tell her society friends what the truth had done for her.

Tract Placed in a Distributor

A WOMAN who was somewhat disturbed over the Sabbath question, went to a prominent member of her church, whom she thought could give her some help, and asked him to explain it to her. He said he would be glad to be of assistance to her, but as he did not have time to sit down and talk it over with her then, he would send her something on the subject to read.

Soon after this he was in a railway station, and saw a rack which had been placed there by our people. One tract was entitled "Seven Reasons for Sunday Keeping." Thinking this was just the thing he wanted to convince and help his friend, he took it from the rack. Without waiting to read it himself, he sent it to the woman. It did set her right, for she is now an active member of the Seventh-day Adventist Church.

Our work is to scatter the pages of truth, leaving God to see that they accomplish his purpose in the salvation of souls.

Sabbath Keepers Raised Up and a Church Built

A FEW years ago a man in Jamaica had the truth presented to him through a tract that was sent to him by his brother. He was convinced, but did not then obey. He was away from home, but some years afterward he returned, when the convictions of the truth came to his mind with such force that he could no longer resist. He then decided to obey, and told his intention to a friend, one of the leading men of the district, and handed him a tract on the Sabbath question.

The brother kept the next Sabbath, and a week later his friend joined him. The news soon spread throughout the district, and a storm of persecution was raised by relatives, friends, and foes. But persecution always strengthens the believers, and establishes the work of God. One by one, others were added to their number through their faithful and zealous work. They were visited by brethren and workers from time to time, until they built themselves a church. This was destroyed by the hurricane of 1904, but was afterward rebuilt. This soon became too small, and an addition was made. But the influence of these brethren was not confined to their own district. The bread they cast on the waters was found after many days. As a result, there are believers in three other places.

All this work started with the giving of a tract, and the influence is still widening. Where will it end?

Two Encouraging Testimonies

AFTER one of the readings during a week of prayer, opportunity was given for a social service. A stranger arose in the congregation and said she was rejoicing that she had found a people who were keeping God's commandments. It was her first meeting with Sabbath observers. She told how she had received a tract on the

Sabbath question, and it had led her to investigate the subject more thoroughly, and finally to accept this wonderful truth. She related the circumstances of her coming into the place where the church was located, and her eagerness to attend the Sabbath meeting.

Immediately after she sat down, another woman, who was also a stranger, arose and related a similar experience. She had received a tract from one of our brethren living at a distance, which prompted her to make further investigation, and she, too, had accepted the message, and was rejoicing in the Lord, who had shown her such a glorious and saving truth.

To Which Do You Belong?

A Missionary Society

MEETS regularly at least once a month;
 Interests each member by subdividing the work;
 Sends regular reports to the tract society;
 Studies best methods of other societies;
 Interests outsiders so that they join;
 Opens its meetings promptly, and with prayer;
 Never allows the meetings to get into a rut;
 Always makes all possible use of maps, pictures, etc.;
 Raises missionary money through systematic giving—
 Yes, this and much more does this society do.

President, Miss Faithful.

An Omissionary Society

Often omits regular society meeting;
 Makes no plans for the year's work;
 Is always late in beginning its meetings;
 Sends no reports to the tract society;
 Seeks for no new members;
 Introduces no new features into its program;
 Omits the devotional service;
 Never sends to the office for new literature;
 Arouses no interest in missions;
 Refuses to give systematically to missions—
 Yes, this and much more this society does.

President, Miss Do Little.

TO WHICH SOCIETY DO YOU BELONG?

—Adapted from the *Missionary Review of the World*.

Duties of the Church Missionary Secretary — No. 2

THE church missionary secretary should not only send orders for literature to the tract society, but should keep the conference missionary secretary informed in regard to the work being done by the church. He should tell of the success he is having in getting the members to work, of the plans he is following to enlist the backward and timid in work, and of the difficulties with which he meets. His successes will give the conference missionary secretary something to pass on to other churches where the missionary secretaries may not have done so well, and for his difficulties there may be some plans that have proved successful elsewhere. No one person thinks of all the good plans of work, so by a constant interchange of ideas we all benefit. The conference missionary secretary is the medium for receiving information concerning successful plans of work and for passing them on.

A missionary secretary should always be wide-awake to get hold of good missionary experiences, especially recent ones. The Lord is bringing people to a knowledge of the truth through the work of our members everywhere, but it is only occasionally that these good experiences are told. Whenever they are, they bring joy and courage into the hearts of all who hear them. Every missionary secretary should become a collector of missionary experiences, and should send copies of them to the missionary secretary of the conference, who can make good use of them. Nothing else will give life and interest to a meeting like missionary experiences, and nothing else will more quickly inspire others to work. Therefore this is a point that every missionary secretary should keep constantly in mind.

The church missionary secretary will receive many letters from the conference office in regard to plans of work. None of these are unimportant. Every plan is designed to accomplish something in the Lord's cause. Therefore

it is important that each one be brought before the church in a way that will make it most effective. Neglect to foster and push any plan sent in may, and almost certainly will, result in the loss of some souls who might have been saved. Really we do not realize what a terrible thing it is to neglect anything connected with the Lord's work; but when we remember that every plan for home missionary work concerns the eternal life of some souls, we can see it is no light matter to let these plans go unheeded and unexecuted. Every missionary secretary should see that his skirts are clear of the blood of souls, by doing faithfully his part in putting into effect the various plans that are sent to him. Much depends on the way in which these are presented, and the attitude the church officers take toward them. If the church officers are leaders indeed, the church members will follow them.

When taking subscriptions for periodicals and magazines, the missionary secretary should make it clear to the subscriber that it will take a little time for the subscription to reach the office where the paper is printed. Not long ago a brother in a church on the Pacific Coast gave a subscription for the *Review* to the missionary secretary, who promptly sent it to the tract society secretary, who just as promptly sent it to the Review Office. But with the utmost speed, it would take at least a week from the time the subscription was handed to the missionary secretary to the time it would reach the Review Office. Another week would be occupied by the paper's traveling across the continent. Yet this brother was much annoyed because he did not receive his first copy of the *Review* a few days after he handed in the order. A little explanation, when orders are taken for periodicals, will prevent this annoyance. Two weeks seem a long time to wait for a paper that has been ordered, when the subscriber does not realize the long distances the order and paper have to travel. It is always better to prevent any dissatisfaction by a timely explanation, rather than to appease it after it has arisen. Therefore let all our missionary secretaries keep this point in mind.

Much of the success of the church missionary work depends on the secretary. If faithful, he will share in the fruits gathered in by the church. E. M. G.

How to Finance the Church Missionary Society

THE missionary work of the church cannot be conducted without money. The literature that is to be distributed must be purchased and paid for, and there are other expenses. Often one of the problems that first confronts a church is how to obtain the money with which to start the work. The members are willing to work, the plans are all laid, but there are no tracts or papers to use. How can these be obtained?

If the church follows the plan which has been recommended by the General Conference of devoting the fourth Sabbath of each month to the consideration of the home missionary work, that is an appropriate time to ask the members to take up an offering for this purpose. Many of our churches now use the fourth Sabbath collection as a literature fund. This is done in some churches which have not as yet adopted the plan of having this Sabbath a home missionary Sabbath.

If this offering is not sufficient to provide the necessary literature, a collection may be taken up for it at the weekly missionary meetings.

A good plan is to get each member to pledge to contribute a certain sum each week to the general literature fund. This insures a regular income which can be depended upon.

Members should be encouraged to devote some of the profits they make from the sale of magazines and small books to this fund. In this way the lines of work that bring in money from the public may be made to provide funds to supply literature for free distribution.

The missionary secretary should be careful to get payment from the members for all supplies ordered by them. Cash with order should be the rule. When exceptions are made, efforts should be made to collect payment as soon as possible after the goods have been supplied.

If in spite of all care a member runs up a debt which

he is unable to pay, or if he suddenly leaves without paying what he owes, the missionary secretary should at once bring the matter before the church officers, that steps may be taken to meet the liability to the conference tract society. As the members are part of the church, and the church orders the literature for them, the church stands responsible to the tract society for the payment of all accounts. It is therefore very necessary for the missionary secretary to be vigilant, that no losses may come upon the church for settlement.

The missionary secretary should keep before the church continually the needs of the missionary work, and should render a report at least once a quarter of the money that has been received, and of how it has been used. It is right that the church should be kept informed in regard to how its funds are being used.

Remember that nothing connected with the Lord's work is unimportant. Everything has a bearing on the welfare of the church. It is faithfulness in little things which the Lord commends.

E. M. G.

What Should Be Included in Reports of Church Missionary Work

SOME of our church missionary secretaries are not including in their reports the work of the young people who are members of the Missionary Volunteer Society of the church, and therefore their reports are not a correct representation of the work done by their churches. This has doubtless come about because they have not properly understood what should be included in their reports.

It is designed that the home missionary reports shall show what the church members are doing to give the truth to others. As the members of the Missionary Volunteer Societies are also members of the churches, their work must be included in the home missionary report, or it will not be a complete report of the work of the entire membership of the church. A partial report is an injustice to the church, for it makes it appear as if it had done much less than was really the case.

The plan for securing and recording these reports is for the church missionary secretary to give each week to the church members who are not members of the Missionary Volunteer Societies an individual blank on which to report the work done during the coming week. The following week these are collected, the different items added together, and entered on one line of the Church Missionary Record Book. This book can be obtained from the conference tract society for thirty-five cents, and will last for five years.

The church missionary secretary then obtains from the secretary of the Missionary Volunteer Society a summary of the work done by its members, and enters this on the line below where the work of the older members was entered. The two lines in the Church Missionary Record Book represent the week's work of the entire church, and give a true report of what is being accomplished by its members.

The work of the Missionary Volunteer Societies is simply a section of the church work, kept separately in order that special attention may be given to fostering their efforts and developing their talents. It is upon the young people that we are depending to do much of the aggressive work in giving this last message, and it is through the Missionary Volunteer Societies that much of their training in Christian service is given. It is therefore very desirable that there should be some way of knowing how much they are doing in church work, and this is accomplished by having their reports collected and recorded by the secretaries of the Missionary Volunteer Societies. At the same time to in any way separate the young people from the churches of which they are members would be injurious to them and to the churches. Therefore their efforts are given their rightful place in the reports of church work by having their Missionary Volunteer secretaries hand to the church missionary secretaries each week a summary of the work they have done.

If there are still any questions in the minds of the church missionary secretaries in regard to this point or any other, please send them in, and we will do our best to make them clear. We cannot expect to maintain stable,

permanent church work unless we get regular reports of what is being done. Is it therefore a more important matter than may at first thought appear, and is worthy of constant thought and attention.

E. M. G.

Elders and Deacons

(Concluded from page 2)

post after he is restored to good standing and membership; that is, is he entitled to reelection? Should he be reordained at any time, or is his position forfeited for good? Is it well to put such a man in again when others are available who may, with help, do the work?"

This is a large question, and one that deserves careful consideration. The position of an elder in a church is a very important and responsible one, and so also is that of the deacon. The qualifications of the elder and the character he should bear are very plainly set forth in the Scriptures of Truth. Study carefully Titus 1:6-9; 1 Tim. 3:1-7; 1 Peter 5:1-4. These scriptures are very explicit, and deserve a most careful study and consideration by the church when choosing an elder or elders. We fear that this question and the responsibility of the position of the elder of the local church have not always received proper attention. In dealing with such a condition as that brought out by the questioner, there is danger that there may be personal prejudice on one hand and a false sentiment on the other, but neither one nor the other should control the church or any of its members on a question of this kind. The only question to consider is the fitness and qualifications of the individual to meet the responsibility of the position as outlined by the Word of God.

When an elder or a deacon so fails to realize the sacredness of his position and becomes so darkened in his mind as to come under church censure for Sabbath desecration or other inconsistencies, his reelection becomes a serious question. We would not take the position that this could never be consistent, but we do say that proper time should be allowed not only to give evidence of thorough repentance, but also to reinstate him in the confidence not only of the members of the church, but also of those outside; for one of the qualifications of the elder is thus stated: "He must have a good report of them which are without; lest he fall into reproach." 1 Tim. 3:7.

When the time comes that confidence is so fully restored both in and outside of the church that such a one can consistently be elected elder, it would seem to us that when thus elected he should also be ordained.

As to the last part of the question, "Is it well to put such a man in again when others are available who may, with help, do the work?" If the principles already presented are carefully adhered to, there will be no need of any further reply to this last question.

O. A. OLSEN.

Temperance Number of "Our Little Friend"

THIS is an excellent paper. Use it among the children. Large quantities can be circulated in schools, homes for children, and Sunday schools. The children, under proper leadership and encouragement, will sell the paper enthusiastically. They can buy 20 copies for 50 cents, and sell them for \$1. Some will want more. All will want some. Five or more copies, 2½ cents each. Price to Canada, 3 cents each, because of extra postage. Order of your tract society.

G. B. THOMPSON.

Question Corner

WE have had several requests to open a question corner, and in this number replies are given to two questions that have come in. We shall be glad to receive others, and will see that they are answered as rapidly as space will permit. Therefore if you have any difficulties in regard to any matters connected with your church about which you would like counsel, please send in your request. Address Editors Church Officers' Gazette, General Conference, Takoma Park, Washington, D. C.

"It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard."

Missionary Volunteer Department

Senior and Junior Society Study for Week Ending July 4

Suggestive Program

1. OPENING exercises (fifteen minutes): Song; prayer; secretary's report; reports of work done; review Morning Watch texts; special music.
2. Bible study (five minutes): John 8:31-47. Emphasize the work of the Saviour in liberating us from sin.
3. "Man's True Fatherland" (two minutes): Have some one either read or recite this poem. How many nationalities are represented here today?
4. "Our Country" (two minutes): To be given as a talk.
5. "President Wilson on Patriotism" (three minutes): Have it well read.
6. "America the International Lighthouse" (ten minutes): This may be given as a reading or a talk. The one who gives it should study the article carefully. See *Instructor* of June 23.
7. "A Nation's Birthday" (five minutes): Let this be given as a talk. The person giving it can find additional interesting material in any good United States history.
8. "The Impending Conflict" (five minutes): Reading
9. "Question Box" (ten minutes): This question box, prepared by Elder Horton, religious liberty secretary of the Columbia Union Conference, to whom we are indebted for this program, will help to rivet in the minds of all the most important points brought out.
10. Closing exercises (five minutes): Repeat together the membership pledge.

NOTE.—Let all Senior leaders make use of the *Liberty* and *Protestant* magazines for additional material on this program.

Man's True Fatherland

WHERE is the true man's fatherland?
Is it where he, by chance, was born?
Doth not the yearning spirit scorn
In such scant borders to be spanned?
O, yes, his fatherland must be,
As the blue heaven, wide and free!

Where'er human heart doth wear
Job's myrtle wreath, or sorrow's gyves;
Where'er a human spirit strives
After a life more true and fair,—
There is the true man's birthplace grand:
His is a world-wide fatherland!

—James Russell Lowell.

Our Country

HAVE we not learned that not stocks nor bonds nor stately houses nor lands nor the product of the mill is our country? It is a spiritual thought that is in our minds. It is the flag and what it stands for. It is its glorious history. It is the fireside and the home. It is the high thoughts that are in the heart, born of the inspiration which comes by the stories of their fathers, the martyrs to liberty; it is the graveyards into which our careful country has gathered the unconscious dust of those who have died. Here, in these things, is that which we love and call our country, rather than in anything that can be touched or handled.—*Benjamin Harrison.*

President Wilson on Patriotism

PRECEDENT to and in connection with the ceremonies attending the unveiling of the Barry monument in Washington, D. C., May 16, the circumstance of the nationality and religion of Captain Barry had been referred to, in the estimation of many, in an inordinate way. But the circumstances of birth or religion did not necessarily determine the quality of patriotism displayed by those who contributed to the construction of the American system of government. This point was very pertinently and patriotically dwelt upon by President Wilson in his speech at the unveiling in question. He said, in part:—

"Patriotism is, in my mind, not merely a sentiment. There is a certain effervescence, I suppose, which ought to be permitted to those who allow their hearts to speak in the celebration of the glory and majesty of their

country, but the country can have no glory or no majesty unless there is a deep principle and conviction back of the enthusiasm. Patriotism is a principle, not a hero sentiment. No man can be a true patriot who does not feel himself shot through and through with a deep ardor for what his country stands for, what its existence means, what its purpose is declared to be in its history and in its policy. . . .

"What does the United States stand for, then, that our hearts should be stirred by the memory of the men who set up her Constitution? John Barry fought, like every other man in the Revolution, in order that America might be free to make her own life without interruption or disturbance from any other quarter. You can sum up the whole thing in that, that America had a right to her own self-determined life. . . .

"John Barry was an Irishman, but his heart crossed the Atlantic with him. He did not leave it in Ireland. And the test of all of us—for all of us had our origins on the other side of the sea—is whether we will assist in enabling America to live her separate and independent life, retaining our ancient affections, but determining everything that we do by the interests that exist on this side of the sea."

A Nation's Birthday

JAMES G. BLAINE once said: "The United States is the only country with a known birthday. All the rest began, they know not when, and grew into power, they know not how."

On July 4, 1776, in Philadelphia, Pa., the Continental Congress, composed of representatives from the original thirteen colonies, adopted a paper written by Thomas Jefferson, known as the Declaration of Independence. The document was signed August 2 by the members of that Congress, and became not only the Magna Charta of this country's institutions, but was looked upon by the world as one of the greatest state papers ever penned by mortal man. The original document is placed in a vault in the Secretary of State's office, Washington, D. C. This action became necessary in 1892 because of the fading of the manuscript, produced by exposure to the light.

The Impending Conflict

"THERE are many, even of those engaged in this movement for Sunday enforcement, who are blinded to the results which will follow this action. They do not see that they are striking directly against religious liberty. There are many who have never understood the claims of the Bible Sabbath and the false foundation upon which the Sunday institution rests. Any movement in favor of religious legislation is really an act of concession to the Papacy, which for so many ages has steadily warred against liberty of conscience. Sunday observance owes its existence as a so-called Christian institution to the 'mystery of iniquity;' and its enforcement will be a virtual recognition of the principles which are the very corner stone of Romanism. When our nation shall so abjure the principles of its government as to enact a Sunday law, Protestantism will in this act join hands with popery; it will be nothing else than giving life to the tyranny which has long been eagerly watching its opportunity to spring again into active despotism. . . .

"Especially should we, with unwavering faith, seek God for grace and power to be given to his people now. We do not believe that the time has fully come when he would have our liberties restricted. The prophet saw 'four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.' Another angel, ascending from the east, cried to them, saying, 'Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.' This points out the work we have now to do. A vast responsibility is devolving upon men and women of prayer throughout the land, to petition that God will sweep back the cloud of evil, and give a few more years of grace in which to work for the Master. Let us cry to God that the angels may hold the four winds until missionaries shall be sent to all parts of the world, and shall proclaim the warning against disobeying the law of Jehovah."—*Testimonies for the Church, Vol. V, pages 711-718.*

Question Box

1. WHAT is the true "Fatherland"?
2. In reality, what is embraced in "our country"?
3. What meets the attention of every vessel coming to New York City?
4. As compared with other nations, what may be said of America regarding liberty?
5. What document contains the American doctrine of liberty, and how is it stated?
6. When was the Declaration of Independence adopted? When was it signed? Where is it now?
7. What is the character of the impending crisis?
8. What is said of the question of enforcing Sunday observance?
9. What is our duty under the circumstances?
10. Where may we find liberty in its completest sense and application?

S. B. HORTON.

Senior Society Study for Sabbath, July 11

Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
2. Bible study (fifteen minutes): 1 Samuel 3. See also "Patriarchs and Prophets." Suggestions: Age of Samuel; his work; manifestations of the spirit of prophecy; Eli's age; Samuel's call; the boy's response; message given to Samuel; how Samuel must have felt about delivering the message to Eli; Samuel's faithfulness; Samuel's acquaintance with God; Samuel's reputation.
3. Quiz on Standard of Attainment (five minutes): Rev. 21:27; 22:14. Announce texts one week before the quiz.
4. Do Foreign Missions Pay? Four talks, each about five minutes long: "Litsi's Visit to Missi's Land;" "Why We Left Great Britain;" "Enforcing the Fourth Commandment;" "A Living Witness" The last story is in the *Instructor* of June 30.
5. Reports from all work bands (ten minutes).
6. Closing exercises (five minutes): Repeat the Missionary Volunteer pledge.

Litsi's Visit to Missi's Land¹

I HAD often while on the island pictured what my sensations would be if I ever again trod the streets of civilization; but I had none at all. It all came so natural that I quite forgot I had ever been away.

It was great fun getting Litsi (the baby's native nurse) into shoes for the first time before we all went on shore to stay. She was so unsteady on her unaccustomed leather feet that I had to carry the baby, for Litsi needed her outstretched arms to balance herself, as she went clamping along, and squealing, "Missi [the natives' name for missionary], Missi, I'll fall! I'll fall!"

She had exalted and very exaggerated expectations in going to the white man's land, the land of the missionary, where she would see only what was pure and good and holy. To the credit of those whom she met, and her inability to read the daily newspapers, she was not disillusioned.

When we arrived at Adelaide and she saw the royal welcome I got from my own mother and sister and all the dear ones there, it struck her in a peculiar way which she could not get over. I was, of course, wild with delight, and flew from room to room, all talking merrily as we were shown over the pretty new house. When at last I went upstairs to my room, there I found Litsi sitting on the floor and sobbing as if to break her heart! As I anxiously inquired the cause, she burst out:—

"Missi, I never knew what you had given up to come to our dark land! I never knew you had given up a mother like that, or such a sister and brother-in-law. We did not know you lived in such beautiful homes. I fear, I fear you will never go back to our dark land again!"

Litsi's remarks about civilization showed more wide-awake intelligence than did, as a rule, the white folks'

¹ From "Letters and Sketches From the New Hebrides," by Maggie Whitecross Paton (Mrs. John G. Paton, of Aniwa). Mrs. Paton made this brief visit to Australia to seek medical advice for her baby.

remarks about heathendom. She once asked me if all the people of Adelaide had quarreled, as hardly any of them greeted one another in passing. When told that they had to wait for "introductions" before speaking, she said: "Is it not enough that they know each other as Christians?" At one minister's house she came to me in great consternation and said, "Didn't you say that Mr. Blank was a missi?"

"Yes; why?"

"O, you must be mistaken! Look, he has a pipe in his mouth!"

There, sure enough, was the worthy divine enjoying a quiet whiff in his garden. I knew that tobacco was tabooed, and for strong reasons, as an evil by the missionaries; but not being ready, at the moment, to explain how it was wicked for a black man and not wicked for a white man to smoke, I mumbled something about people's having sometimes to smoke for "toothache." And what an amount of needless sympathy poor Litsi, from day to day, lavished upon that sorely afflicted man!

When we returned, what a lot Litsi had to tell of the wonders of missi's land! And all so different from the savages who had gone there with the slavers and seen only the evils.

Our home-coming was just delicious. Everything that John [Dr. Paton] and the natives could think of was done to welcome us. The word Welcome shone in great letters over the front gate. The lawn and all the grounds were in perfect order, and several alterations, which I had long desired, had been beautifully carried through.

And withal, there was on everything the flavor of originality which only the natives can bestow; for instance, sheets spread out for tablecloths, and vice versa; toilet covers for towels; etc.

Why We Left Great Britain¹

WHEN we first went to New Guinea, the natives thought we had been compelled to leave our own land because of hunger. The following conversation took place shortly after my arrival, between myself and the people:—

"What is the name of your country?"

"Beritani."

"Is it a large land?"

"Yes."

"What is your chief?"

"A woman named Victoria."

"What, a woman?"

"Yes, and she has great power."

"Why did you leave your country?"

"To teach you and to tell you of the great loving Spirit who loves us all."

"Have you coconuts in your country?"

"No."

"Have you yams?"

"No."

"Have you taro?"

"No."

"Have you sweet potatoes?"

"No."

"Have you breadfruit?"

"No."

"Have you plenty of hoop iron and tomahawks?"

"Yes, in great abundance."

"We understand, now, why you have come. You have nothing to eat in Beritani, but have plenty of tomahawks and hoop iron with which you can buy food."

It was useless to tell them we had plenty of food different from theirs, and that want of food did not send us away from Beritani. We had no coconuts, yams, taro, or sago; and who could live without these? Seeing us opening tinned meat, they came to the sage conclusion that we, too, were cannibals, and had man cooked in our country and sent out to us.

Enforcing the Fourth Commandment²

RUATOKA, a native teacher from Rarotonga who helped to plant the gospel in New Guinea, was a true Sabbatarian, and it often vexed his soul to see the abuse

¹ From "James Chalmers; His Autobiography and Letters," by Richard Lovett, M. A. Extract from a letter written by Chalmers in 1882.

² From "James Chalmers; His Autobiography and Letters," by Richard Lovett, M. A.

of that sacred day. No Sabbath passed that he did not refer to it in the services of the day.

In 1878 a large party of gold prospectors came to New Guinea, and as it was hoped gold would be found in large quantities, a German thought the best-paying concern would be a store. So he built one a little way from the back of the mission ground. When it was finished, he wanted a cookhouse, and hired a Scotchman to put it up.

On the Sabbath, when Rua was holding his forenoon service, there was loud noise of hammering iron. For a short time he stood it, but at last, telling his audience to go home, he went to his house to get an English Bible, in which he found the chapter and verses containing the fourth commandment. He then marched to where the cookhouse was being put up.

When the German and a friend, who were sitting on the doorstep of the store, saw the teacher coming, they wondered what was the matter, he looked so very solemn. The Scotchman was working on the top of the cookhouse. Rua came just beneath him, and knowing only a little pidgin English, he said, pointing to the man on the house:—

"Say, come down."

The white man was somewhat astonished to have such a peremptory order from a colored man, and did not answer.

"Say, you know savee. I speak come down."

The white man found his tongue, and I believe his wrath exploded in fearful cursing. Again Rua said:—

"What do you talk? You white fellow send missionary along my country, and my country he get good and he like Sabati much. Before, my countrymen he eat you; but no now. I come along New Guinea. I speak man Sabati he tapu, no work, no fish, no hunt, no build house on Sabati; now New Guinea man, he say, Ruatoka, you make lie, white man he work Sabati. What for you make him? Come down."

Once again very forceful adjectives, and the teacher's wrath rises. He was a tall, powerful man, and at last made as if he would ascend the ladder. But the German, knowing well what would take place, shouted out, "Rua, my friend, stop!" and to the white man:—

"You fool, come down at once! Can't you see that it is our friend the teacher, and we are wrong?"

Rua was aroused; so when the white man came down, he handed him the Bible, and ordered him to read the verses he pointed out, and to read them at once. The white man did it, and then the teacher said:—

"God, he speak, you no work now. Put down hammer belong you."

There was a quiet Sabbath for the remainder of the day.

Senior Society Study for Sabbath, July 18

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): 1 Samuel 9. See also "Patriarchs and Prophets." Suggestions: Standing of Saul's family; description of Saul; Saul's search; the servant's description of the "man of God;" how Saul and Samuel were brought together; Samuel notified of Saul's coming; Saul is unconscious of what the visit will mean to him; the meeting; Saul's estimation of himself; the feast.

3. Quiz on Standard of Attainment (five minutes): Rev. 21:1, 4; Isa. 65:21-25. Announce texts one week in advance. Urge all to commit them to memory. Review previous texts each time briefly.

4. Work of the Foreign Missionary. Four live talks, each about five minutes long. "Pulling Teeth in the Land of the Toothache," "Preaching to the 'Dogs,'" "A Wonderful Cart," "A Search for a Word." The last story will be found in the *Instructor* of July 7.

5. Social meeting.

6. Closing exercises (five minutes): Repeat Isa. 6:8

Pulling Teeth in the Land of the Toothache¹

DENTISTRY is a most important department of medical mission work in Formosa.

¹From "From Far Formosa," by George Leslie Mackay, D. D., missionary of the Canadian Presbyterian Church in Formosa.

Toothache, resulting from severe malaria and from betel nut chewing, cigar smoking, and other filthy habits, is the abiding torment of tens of thousands of both Chinese and aborigines. There are numberless superstitions cherished by the people regarding the growth, defects, and treatment of the teeth; and the ways by which they attempt to drive out the black-headed worm, believed to be gnawing inside and causing toothache, are some of them amusing, some disgusting, and some, indeed, ingenious.

The methods by which the natives extract teeth are both crude and cruel. Sometimes the offending tooth is pulled with a strong string, or pried out with the blade of a pair of scissors. The traveling doctor uses a pair of pincers or small tongs. It is not to be wondered at that the people all dread the operation, as jaw breaking, excessive hemorrhage, fainting, and even death frequently result from the barbarous treatment.

My first attempt to extract a tooth was in 1873. On leaving Tek-chham with the students one day, we were followed by a dozen soldiers who had been sent to watch our movements. One of their number was suffering intense pain from a decayed tooth.

"There is a worm in it," he said.

I had no forceps; but after examining it, I got a piece of hard wood, shaped it as desired, and with it removed the tooth. It was primitive dentistry, to be sure, but the tooth was out, and the poor old soldier wept for joy, and was most profuse in his gratitude. Years after, when a number of soldiers were reviling the "barbarian missionary," a tall officer stepped forward and reproved them, saying that I was the teacher who had relieved him of the toothache.

My first dental instruments were very crude, having been hammered out by a native blacksmith to my directions. I now have the very best instruments made in New York. The lance is rarely used, and the key, hook, punch, or screw, never. A chair is not needed, and with a hundred sufferers waiting their turn, any elaborate preparations would be a waste of time. The Chinese have considerable nerve, and endure the pain wonderfully well.

Our usual custom in touring through the country is to take our stand in an open space, often on the stone steps of a temple, and after singing a hymn, proceed to extract teeth, and then preach the message of the gospel.

The sufferer usually stands while the operation is being performed, and the tooth, when removed, is laid in his hand. To keep the tooth would awaken suspicion regarding us in the Chinese mind.

Several of the students are experts with the forceps, and we have frequently extracted a hundred teeth in less than an hour.

I have myself, since 1873 [This was written in 1895.] extracted over twenty-one thousand, and the students and preachers have extracted nearly half as many more. The people now know that they do not need to suffer the excruciating pain of toothache, and that they need not run any risk in obtaining relief.

The priests and other enemies of the mission may persuade people that fever and other diseases have been cured, not by our medicines, but by the intervention of their gods; but the relief from toothache is unmistakable, and because of this, tooth extracting has been, more than anything else, effectual in breaking down prejudice and opposition.

Preaching to the "Dogs"¹

ONE evening, while journeying from Cape Town to Namaqualand, Robert Moffat [This was in 1817, shortly after Moffat reached Africa. He was not quite twenty-two years old at the time.] halted at a farm which showed signs of belonging to a man of wealth and importance, who had many slaves.

The old patriarch, hearing that he was a missionary, gave him a hearty welcome, and proposed that in the evening he should give them a service. No proposal could have been more acceptable, and he sat down to the plain but plentiful meal with a light heart. The sons and daughters came in. Supper ended, a clearance was made, the big Bible and psalm books were brought out, and the family was seated.

"But where are the servants?" asked Moffat.

¹From "The Lives of Robert and Mary Moffat," by their son, John S. Moffat.

"Servants! What do you mean?"

"I mean the Hottentots of whom I see so many on your farm."

"Hottentots! Do you mean that, then! Let me go to the mountains and call the baboons, if you want a congregation of that sort. Or stop, I have it; my son, call the dogs that lie in front of the door; they will do."

The missionary quietly dropped an attempt which threatened a wrathful ending, and began the service. The psalm was sung, prayer was offered, and the preacher read the story of the Syrophenician woman, selecting more especially the words, "Truth, Lord, but even the dogs eat of the crumbs that fall from the master's table." He had not spoken many minutes when the voice of the old man was heard again:—

"Will Mynheer sit down and wait a little? He shall have the Hottentots."

The summons was given, the motley crowd trooped in,—many who probably had never been within the door of their master's house before, and many more who never before had heard the voice of a preacher.

When the service was over and the astonished Hottentots had dispersed, the old farmer turned to his guest and said:—

"My friend, you took a hard hammer, and you have broken a hard head."

This instance must not be taken as representing the universal feeling of a class. Even in those days there were God-fearing Boers who did their best for their slaves, and now, [This was written in 1885.] thanks to the labors of many devoted ministers, there is a true and growing missionary spirit in the Dutch population of South Africa.

A Wonderful Cart¹

AFTER the mission was reenforced, Mackay began to build a house for their accommodation. As it was the first of its kind in Uganda, the people never tired of watching it.

Early in 1882 the wonderful building was finished, and the fame of it spread far and wide, so that high and low, rich and poor, went to see it. Windows! and hinged doors with a lock! A double story and a stair with a balustrade! Such things had never been dreamed of.

Then, stranger still, "the white man had made an oven in which he baked bread." He also made a brickkiln, and having at last succeeded in getting his machinery from Kagei, he erected a steam sawmill.

But the wonder of wonders was the cart, which he painted in bright red and blue.

Having broken in two bullocks to pull it, Mackay set off one day to the market, three miles distant, to buy a load of plantains. When he got there, it was raining heavily, and no one was about; so he unyoked, and went to see a young elephant that had just been caught. Meanwhile, the king, to whom everything was reported, heard that Mackay had come to market, and had left disappointed because no one was there. So he ordered his wives to go at once and sell plantains, and to take a good look at the cart, so as to be able to tell him all about it.

The native curiosity as to how he fastened the oxen in was amusing indeed. Most of the people believed that he tied them on by the tail.

"Off we went," he says, "and the crowd after us, down the steep hill. I clapped on the brake, and then kept the cart from overpowering the oxen. At the foot I jumped in, amid the delighted yells of all

"At every step the crowd grew, and yelled and screamed with delight, and at every yell the oxen increased their pace; but all ran along, before, beside, and behind, until I had a roaring retinue a thousand strong, a procession quite as great as if the Kabaka himself had headed it. Panting and breathless, they followed to the swamp, or more than a mile.

"Here we had to outspan and cross with care, but met with no mishap. We yoked again, and drove home; but a new crowd collected, and it was difficult with their noise to prevent the oxen from being injured by going so fast."

A few days after this adventure, Manoga, a chief, the king's tailor and factotum, called on Mackay and remained to dinner.

He said that they had been talking in court about the journey in the cart, and that the king had been told that it was a most formidable affair, and that it was uncontrollable and killed people.

Mackay thereupon put the chief in the cart and drove him along the walk in front of the mission house, with his own hands. The chief was delighted, and expressed his wonder that people should say such things about the cart, seeing that it could be made to go fast or slow, at pleasure.

One wonders at such childishness, but Mackay had ever such idle suspicions to contend with.

Whether he drew water from the depths of the earth, and made it flow through a pump, or whether he showed them how to catch the sun's rays in a lens, until they danced and screamed with delight, sooner or later the majority were sure to attribute the marvelous powers of the white man to witchcraft.

Still, as such work awoke the interest in the natives and helped to educate them, he did not allow himself to be discouraged, but continued to prosecute all kinds of work for the public weal. He made them bridges and viaducts that excited the greatest astonishment, and spared no pains to prove to them that he had their interests at heart.

Time at last removed suspicion, and enabled them to see that he who did so much for their temporal needs must be in earnest when he pressed home divine truths also.

Senior Society Study for Sabbath,

July 25

Suggestive Program

1. OPENING exercises (ten minutes): Song; prayer; special music; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.

2. Bible study (fifteen minutes): 1 Samuel 10. See also "Patriarchs and Prophets." Suggestions: Saul anointed; two-fold sign as evidence of Saul's selection; the Spirit of God changed Saul; signs fulfilled; selecting process at Mizpah; Saul's modesty; selection of Saul.

3. Quiz on Standard of Attainment (five minutes): 1 Tim. 2:8; Matt. 7:8. Announce texts one week in advance. Urge every one in the society to commit the texts. Give text, ask for volunteers to quote it. Give main thought, ask where it is found. Ask questions that can be answered by some one's quoting one of these scriptures.

4. Foreign mission incidents. Four live talks, each about five minutes long: "A Cruel Chinese Custom;" "A Visit to a Chinese Drug Store;" "If You Love Me, Lean Hard;" "One Little Widow." The last of these stories appears in the *Instructor* dated July 14.

5. Reports from all work bands (ten minutes).

6. Closing exercises (five minutes): Repeat the Lord's Prayer.

A Cruel Chinese Custom¹

A CHINESE friend of mine had an uncle, aged sixty-four, who had been ill for some time past, and the other day they sent him word the old man was dying and had been laid out.

In China, when all hope is given up of a patient's recovery, the custom is to dress him at once in graveclothes, and remove him to a board and trestles away from the ordinary bed, so that it shall not be defiled. As it is often uncertain when a man is going to breathe his last, it not infrequently happens that his last hours are spent in torture, and his end hastened by this treatment. In the cold winter of Tientsin, to be stripped of warm garments and bedding and laid out in cold, stiff clothing must indeed be trying.

My friend arrived at his uncle's house, expecting to find him dead, but instead of this he was only laid out in burial clothes. He was surrounded by a crowd of relatives, dressed in white mourning garments, waiting for him to breathe his last, while strips of white paper, the sign of death in a house, had already been posted on the outer doors.

"Do you know me, uncle?" my friend asked the dying man.

"O, yes; why did you not come before?" replied the patient; "I am so thirsty, and they will give me nothing

¹From "The Story of the Life of Mackay of Uganda," told for boys by his sister.

¹From "John Kenneth Mackenzie, Medical Missionary to China," by Mrs. Bryson. This article is an extract from Dr. Mackenzie's diary.

to drink; and I am so cold since all my warm clothing has been taken away; and my bones are sore with lying on this hard board. Move me back to the kang, and take these clothes away. I am not dead yet!"

The nephew gave him a bowl of hot water, which he drank, and afterward some tea. He felt his uncle's pulse, and discovered that it was stronger than when he had visited him before.

"Don't wait for me, father," said a married daughter who had just arrived. "I am here, so you can go."

This remark was made in allusion to the idea that the souls of the dying cannot pass away if they are desiring to see some absent member of the family.

The nephew, who was a Christian, insisted upon his uncle's being moved back to his bed and dressed again in warm clothing, and gave him some arrowroot; after this the old man seemed better, and lived for about a fortnight.

A Visit to a Chinese Drug Store¹

We have among our church members a thriving drug-gist, whose shop is in the city of Swatow.

Having ascertained that he had time and inclination to show us his stock of medicines, I went with a friend to see them. The shop, after the manner of Chinese shops, is inclosed on three sides only, and has the whole front open to the street.

The counter runs the whole length of the front of the shop, except in a narrow place left for egress, and the purchaser is expected to stand in the street, and ask over the counter for what he wants. The cases for drugs, which cover the inner wall, can be touched with one hand while the counter is reached with the other.

The stock on hand is valued at about one thousand dollars. We had intended to make an accurate list of all the drugs, but finally decided to take note of only those which were especially curious. Among them were the following:—

A great variety of barks, tubers, bulbs, roots, seeds, and leaves, with the stamens, petals, and seed vessels of the lotus in separate compartments. Unhusked rice and wheat, sprouted and then dried.

The flower of the honeysuckle, the leaves of the arbor vitae, the pith of a large reed, and fungi from decayed wood. Various species of seaweed and bones of the cuttlefish.

Dried caterpillars, snails, and worms, and the cast-off skins of locusts. Silkworms and the chrysalides of moths and butterflies.

Shavings of goat, ibex, and deer horn, the scales of the armadillo, and charred tiger bones.

The shell of the box turtle and the horn of a rhinoceros, valued at three dollars for a piece three inches in diameter; centipedes six inches long, stretched and dried on splints, and the gall bladder of a bear, valued at ten dollars and used as a tonic.

Medicated tea in small hard cakes.

Our obliging host said there were many other drugs in the shop, among them seed pearls and snake skins and minerals; but we had not time to see them all, and having bought a box of medicated tea and five tiny bottles of crystallized peppermint oil, we took our departure.

[The following is taken from the *Missionary Review of the World*.]

Some idea of the truly wonderful doses compounded in a Chinese drug store may be gained from the following recipe written out by Dr. Cho Ping for a patient who had swallowed an overdose of opium. It took half a day to make it up:—

- ½ oz. Corea ginseng root.
- 6 dried grasshoppers, three male and three female.
- ½ oz. lotus leaves.
- 1 oz. walnuts.
- ¼ oz. tail of rattlesnake.
- 2 oz. black dates.
- ½ oz. elm tree bark.
- ½ oz. devilfish claw.
- ½ oz. hartshorn.
- ¼ oz. birds' claws.
- ¼ oz. dried ginger.
- ½ oz. old coffin nails.

The whole to be mixed with two quarts of water, and boiled down to one half the quantity. Then let the patient drink the mixture as quickly as possible.

¹From "Pagoda Shadows," by Adele M. Fielde, missionary of the American Baptist Missionary Union, to China.

"If You Love Me, Lean Hard"¹

I HAVE learned here in Persia, as I never did in America, that He who fed the five thousand with the portion of five can feed the soul, and richly, too, with what I once thought were only the crumbs.

May I give you one of the Master's sermons?

One Sunday afternoon, at Geog Tapa, I was sitting on a mat near the middle of the church, which has no mats and only a floor of earth. I had been to two exercises before going to the church,—one the Sunday school, and the other a prayer meeting with my girls.

I was weary and longed for rest, and with no support it seemed to me that I could not sit there till the close of the service. Nor could I hope for rest even when that was over, for I must meet the women readers of the village, and encourage them in reading their Testaments.

I thought how I should love to be in your church; but God took the thought from me very soon, for, finding that there was some one directly behind me, I looked, and there was one of the sisters, who had seated herself so that I might lean upon her. I objected; but she drew me back, saying:—

"If you love me, you will lean hard."

Did I not then lean hard? And then there came the Master's own voice:—

"If you love me, you will lean hard."

And I leaned on him, too, and felt that he had sent the poor woman to give me a better sermon than I might have heard even with you.

I was rested long before the church services were finished; and I afterward had a long hour with the women readers, and closed with prayer. A little after sunset we left to ride six miles to our home. I was surprised to find that I was not at all weary that night, nor in the morning, and I have rested ever since, remembering the sweet words, "If you love me, lean hard."

Junior Society Study for Week Ending

July 4

SEE joint program for this date in Senior Society division in this paper. Some Senior and Junior societies may desire to have a joint program.

Junior Society Study for Week Ending

July 11

Suggestive Program

1. OPENING exercises (twenty minutes). Singing; prayer; secretary's report; offering taken, review Morning Watch texts; reports of work done.

2. Hsi Sheng-mo (ten minutes): Today our Juniors become acquainted with one of China's noble Christians, who generally is known as Pastor Hsi (pronounced Shē). Ha this biographical sketch studied carefully by one of the Juniors, and then given as a talk. See the *Instructor* of June.

3. "Pastor Hsi's Opium Refuges" (ten minutes). It will be well to divide this article among two or three Juniors. Let each study his part carefully, and then give it as a talk. The story of Pastor Hsi's experience should be an incentive to every Junior to do his very best.

4. "Jesus Bids Me Shine" (ten minutes): To be read by a Junior. After the reading devote a few minutes to a so-called service, in which every Junior may suggest how he may shine in his corner. Remind the Juniors that with their prayers and their contributions they may help to make the light of God's love shine brightly in dark heathen lands. Is each trying earnestly to reach the 1914 goal? See *Instructor* of June 30.

5. News From the Regions Beyond (five minutes): Assign a Junior to glean news items concerning missionary work from recent numbers of the *Review* and the *Instructor* and any other papers to which you may have access. If possible, get some from the *Missionary Review of the World*.

6. Closing exercises (five minutes): Repeat together membership pledge.

NOTE.—Keep on file in your society the *Review* and the *Youth's Instructor*, the *Gazette*, and if possible the Sabbath Reading. For next week get the Second Sabbath Reading for May 9, 1914.

¹From "Faith Working by Love; as Exemplified in the Life of Fidelia Fiske," by D. T. Fiske. This article comes out of a letter written by Miss Fiske to a friend in America.

Pastor Hsi's Opium Refuges

As soon as he was converted, the former Confucian scholar, now Hsi Sheng-mo (Overcomer of Demons), began to work for others. Visiting the near-by villages, he taught the believers who were springing up through the efforts of the missionaries in the town, ten miles away. This was too far for the older people and the children to walk to attend the weekly services, so the home of Hsi became almost at once a natural center and meeting place for the Christians. Many of those who came from a distance to attend the weekly meetings were very poor, and often brought no food with them. Hsi could not send them away hungry, but the demands of hospitality and the support of his own family taxed his resources to the utmost.

At one time when their money was gone, and they had nothing with which to satisfy urgent calls, Pastor and Mrs. Hsi prayed earnestly for help. As they sought the Lord, Mrs. Hsi saw a way by which she could raise enough money to meet their most pressing needs. Carefully folded away in the gay, red-lacquered boxes that were a part of her wedding dowry were a number of garments that were still good. These, with some jewelry, she brought to her husband, and urged that they be sold, and the money used to help them through this perplexing time. "I do not need these things," she said, when her husband protested at the sacrifice; "gladly let us make them an offering to the Lord, to provide means for shepherding his flock."

About this time Hsi decided to open a small drug shop in a market village not far away. Crowds of people came to the village every market day, and the shop would afford a means of making known to them the gospel. The little shop was fitted up neatly. In the back room, instead of the usual shrine, with burning candles, there were Christian mottoes on the walls, and seats and books for meeting. Above the doorway were the Chinese characters meaning Hall of the Happy Sound. Even in those early days Hsi was beginning to combine the work of a medical missionary with his other labors.

In 1883 a man from a distant village came to visit Pastor Hsi. This was Fan, a bright, enthusiastic man, who in his mountain home had heard of the new doctrine, and had even read a little tract called "The Three Needs." Deciding to study the matter further, he came to the city where the foreigners had their station. Here he learned of Hsi, and on his return he stopped at the Western Chang village. Hsi talked with him about the gospel, prayed earnestly with him, and before he went away, Fan had become a Christian. As if to test the genuineness of his conversion, two tragic sorrows came to Fan within six months: his two little sons were killed by ravenous wolves, almost in sight of their father's home. But Fan stood firm. "I know that Jesus saves," was his watchword.

Like Hsi, Fan at once began to work for others. But too often the inquirers were addicted to the dreadful opium habit, and they seemed to realize that they could not be Christians unless they were freed from this bondage. Of course the grace of God is sufficient to break any bonds; but these poor souls did not have the faith to lay hold on the promises, and until they could be led to do that, their cases seemed hopeless. Day after day Fan studied the subject; he knew that there were certain medicines that could be given that would help the victims of opium to overcome the habit; but even with these there was much suffering, and the patients must have care.

Finally Fan persuaded Dr. Drake, the foreign doctor at the mission station in that district, to come to his village, and undertake the cure of some of the worst cases. In his own home he gathered a number of men who were opium smokers, and arranged to care for them while they took the treatment. But at first the men were timid, and only two could be found who were willing to run the risk of taking the foreign doctor's medicine. The story of the cure of one of these men, who was an earnest inquirer, is thus told by Mrs. Howard Taylor:—

"At length . . . he was in an agony of mind and body so great that he could endure it no longer. It was midnight; but he roused Fan, imploring him to cry to God for his relief. In a moment Fan was kneeling beside him, confident that prayer would bring the succor medicine alone could not afford. All had been done that could be done, and now they cast themselves upon the power and pity of the Saviour they believed to be so near. Again

the touch of his hand brought healing. The sufferer was relieved, and he could hardly wait till morning to tell how quickly his distress had been removed, and how all his fears were gone. 'Certainly the medicines are good,' thought anxious observers; 'and apparently prayer also helps not a little.'"

For a time Dr. Drake stayed in Fan's village, treating those who came for help, and teaching them the gospel. When he returned to the mission, he sent a supply of medicine, and thus Fan, with Hsi's advice and counsel, kept the refuge going.

But presently a difficulty arose: The medicines were gone, and Dr. Drake himself had left China on furlough. At this time Hsi was impressed to visit the refuge. "O elder brother," Fan exclaimed, when he saw him, "surely the Lord has sent you to deliver us! We are like men climbing painfully out of a miry pit. And now we can go neither up nor down. Quickly, I pray you, think of some plan to save us."

Hsi did not know what to do, but he encouraged Fan to pray, and he himself returned home to pray and study over the situation. Earnestly he sought the Lord to show him what to do in this crisis. He was well acquainted with the use of native drugs, and he hoped that he might be able to compound a medicine that would take the place of the supply that was exhausted. But he did not rely on his own wisdom to do this work.

"With prayer and fasting," he says, "I waited upon the Lord, and besought him to point out to me the proper ingredients, and to strengthen and help me, that I might prepare the pills quickly, and carry them to the refuge, that those who were breaking off opium might partake thereof and be at peace."

Of the remarkable answer to his prayer, Mrs. Taylor says: "And then very simply it all came to him just how the pills were to be made. The drugs were at hand in his store, and, still fasting, he took the prescription, compounded the medicine, and hastened back to the refuge."

The medicine proved successful, and it could be made at little expense. As Hsi thought of this, and of the great need felt by so many to overcome the opium habit, he began to see how this refuge work might be the means of carrying the gospel to all that region. For a long time he had studied how to gain a foothold in the different towns and villages; and now a workable plan began to unfold itself to his mind. These refuges could be made self-supporting, with careful management; and as one was filled, and became a center of light and influence, another could be opened. The converts who were earnest and sincere could be trained to take charge of these stations.

So the work began, slowly at first, but gaining in strength year by year. Here and there refuges were opened, every one bringing additional responsibilities to the overseer of the little flock of Christians, and at the same time extending his influence. The burdens to be borne were very heavy. Even the one detail of making the medicine used was not an easy task. Hsi's manner of procedure in its manufacture throws light upon his methods and character. Says Mrs. Taylor:—

"Hsi was not content with making the pills anyhow. They were for the work of God, part of the ministry he had received, and 'to save the souls of men.' To this end he was most particular that they should be 'well made and attractive looking.' . . . Whenever it was necessary to make a fresh supply, he began with prayer and fasting. It was his habit to go without food the whole twenty-four hours of the day given to that work. Sometimes he was so exhausted toward evening that he could hardly stand. Then he would go away for a few minutes alone to wait upon God. 'Lord, it is thy work. Give me thy strength,' was his plea. And he always came back fresh and reinvigorated, as if with food and rest."

But "Hsi had no confidence in medical treatment alone to accomplish a permanent cure. From his own experience he was sure that a power more terrible than opium lay behind the fascination of the drug. Sin was to him the grip of the devil, and the opium habit one of the strongest chains with which he binds the soul. Men of iron will might break even those fetters, but that would not free them from the tyranny of Satan, and in nine cases out of ten they would return to the vice before long. Medicine was good; help and sympathy in the hour of need were invaluable; but Hsi knew only one Deliverer."

"If you are not willing to unite with us in prayer to

the true and living God," he would say to the men who came to the refuges to be cured, "we cannot undertake the responsibility of your case."

Sacrifice was often called for to extend the opium refuge work. On one occasion it was greatly desired to open a refuge in the populous city of Hoh-chau, but Hsi's money was gone; he had nothing with which to rent the house or to furnish the needed supplies. But every morning he prayed definitely for this city, and asked that the Lord would open the way to start the work there.

Little Mrs. Hsi began to carry this burden on her heart. But what could she do? Already the treasures of her bridal outfit had been sold, and part of her jewelry. But as she thought about the matter, and prayed over it in secret, a plan came to her. One morning after family worship, she came to her husband with a small package, and when he opened it, he found that it contained "a complete set of all the jewelry a Chinese woman values most—the gold and silver rings and bracelets, the handsome hairpins, earrings, and other ornaments that form her husband's wedding gift." She had taken out the earrings that she was accustomed to wear, no rings were on her fingers, and her hair was fastened only with a strip of bamboo.

To her husband's protests, she answered, happily: "It is all right. I can do without these. Let Hoh-chau have the gospel."

It would be impossible in one article to give more than an outline of Pastor Hsi's refuge work. The way was not always easy. Lying and envious tongues were often busy; men who had been leaders turned away; at its best, the administrative work was complex and taxing; but in spite of all, the plan prospered, refuges were opened in many places, and hundreds heard the gospel and were brought to Christ.

In twenty years a chain of more than twenty refuges were set in operation, each one a little center where the light of the gospel shone out brightly in its locality. As new men were developed and trained, and the work of the refuges became still more widely known, calls came from still more distant places, and other refuges were opened.

It is worthy of note that of all these, no matter how many difficulties came up, only one refuge was permanently closed by Hsi during his lifetime. And this was one that had been opened without especially seeking the Lord for guidance. Sometimes the business part of the undertaking did not prosper, or other circumstances were unsatisfactory; but Hsi did not feel that he had a right to ask the Lord's blessing, and then because of difficulties abandon the work begun in faith. "How dare I venture, without orders, to close my Master's business?" he asked.

Hsi, one of those who was brought up out of the depths through Hsi's ministry, has told the secret of the beloved pastor's success. "He not only preaches for us," says Hsi; "he loves us. He cares for his patients with a mother's tenderness, night and day. He cheers them when they are sick and troubled,—reading, talking, singing to them; never leaving them till they are better. And best of all, he prays for them, often with long fasting; and his prayers have the real power."

Fifteen years of such service was Hsi permitted to give to his fellow men in distant Shan-si. Then, worn out with his labors, he fell asleep, happy to the end in the delightful service of the Master he loved.

It is with joy and renewed courage that we read the life of this man,—a heathen of the heathen, saved through grace, and doing a great work for the Lord. Many other hearts just as honest as Hsi's are waiting for the gospel in China; some among them will be endued with special power to give the warning message of the third angel to great numbers of their countrymen.

MRS. ADELAIDE BEE EVANS.

Junior Society Study for Week Ending July 18

Suggestive Program

1. OPENING exercises (twenty minutes): Song; review Morning Watch texts; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. "Our Work in Central China" (ten minutes): Have this article read by a Junior. It thrills us to read this good news from the Far East. Tell the Juniors that the Senior and

Junior society contributions for foreign missions this year are helping these people in China. Let no one fail to do his best in raising \$2.50 this year for the Missionary Volunteer \$25,000 fund. Remember this money must be paid through the society.

3. More About the Work in China (five minutes): Let some one give briefly the story told by Brother Westrup in the Second Sabbath Reading for May 9. See article entitled "Nothing Stays God's Hand."

4. Echoes From the Fields (five minutes): Pitcairn was the first island visited on this tour, and the last place visited in the South Sea islands was the New Hebrides. We are glad to hear from the workers in these places. The letter from Pitcairn found in this paper seems old, but remind the Juniors of the very irregular mail service Pitcairn has. Sometimes a year passes without ships visiting this lonely little island. Our work in the New Hebrides has only begun, and we learned nothing of it when studying Mr. Paton's work there. Have a Junior tell briefly the story of the work "Among Heathen Tribes in New Hebrides Islands," as told by Brother Parker in Second Sabbath Reading for May 9.

5. "The Young Missionaries" (ten minutes): This exercise should be given by the leader and seven of the youngest Juniors. See *Instructor* of July 7.

6. Closing exercises (ten minutes): Have one-minute reports from the leaders of all working bands. Announce time for next band meetings. Repeat in concert Matt 24: 14.

Our Work in Central China

THE provinces of Honan, Hunan, Hupeh, and Kiang-si make up our Central China Mission, where are about fourteen of our American workers and several native evangelists. This mission is about one fourth the size of the United States, yet it has a population of one hundred and twenty million,—twenty million more than there are in this country. What a great task is before these few workers, to bring to this great number the knowledge of the love of Christ for them! Let us take a glimpse of what these missionaries are doing, away inland in this heathen country, as they mingle with the people and meet with them in their general meetings.

Brother Frederick Lee tells of the interest of the believers in looking forward to the general meeting held in Hupeh some time ago. They began months ahead planning how they could attend. They saved money for their board, depositing their coppers with the evangelist, that they might have the money on hand when the time came. The traveling expense was nothing, as they walked to the meeting, some of them as far as four hundred li (one hundred and thirty-three miles) each way. But the love for the truth which has done so much for them, urged them on. Many of them had to bear the ridicule and slander of their relatives and acquaintances for coming to the meetings. They gathered at Hankow, where beds had to be provided for them. About fifty beds were bought,—coarse straw mats laid on the floor,—costing the reasonable sum of \$1.40.

But in the midst of difficulties the Lord's blessing is always the more sweet. At this meeting twenty-one were baptized, sixteen of them coming right from the worship of "wood and stone." It was good to see them uniting in the Communion service, confessing their faults one to another. The people are poor, many of them earning only ten cents a day, but among the one hundred and thirty who came regularly to the meetings, nearly forty dollars was pledged to help carry forward the work.

Brother Cottrell tells of his experiences in a trip inland from Changsha. He and another worker left Changsha in a dirty, overcrowded steam launch, spending a very unpleasant twenty-four hours. Then another day's ride by rowboat brought them to Hwa Yung, where their station had been mobbed a year before. A number had been punished for this, however, and no more open opposition was made. An active church of twenty was found here. Six shops of the village were closed on the Sabbath. Their missionary work had borne fruit, and eleven were baptized by Brother Cottrell. The work of this church was largely self-supporting, and they gave about thirty dollars at this time. On leaving, Brother Cottrell was accompanied for two miles by about thirty of the believers. They then knelt on the ground, praying God's special care over the rest of his journey.

Traveling farther, he came to a little town that had never before seen a white man. A large crowd gathered, and listened to the gospel story. One believer at this place had interested a number of his neighbors, who listened attentively to Brother Cottrell.

The little church school at Ih Yang was next reached, where are forty-two Chinese pupils. They are eager to learn, and many had to be turned away because there was not room for them. Five were baptized at this place.

At Ning Siang is another little company, against whom Satan has worked hard, through their crafty magistrate. But Evangelist Li, with his wife and the other workers, was of good courage, and gladly reported that every church member has stood firm for the truth. At this place twelve were baptized. A grandmother, mother, and daughter entered the water together. The Lord had been especially near to Brother Cottrell on this trip, and the workers were much encouraged by the progress they were seeing in that field.

At another time Brother Cottrell had an interesting experience, when nine were baptized. The weather was cold, and a large number of curious onlookers gathered on the bank of the river. "How do they dare go into that cold water?" "How silly to be deceived like that and suffer at the hands of foreigners!" were some of their remarks. But as the baptism was soon over, and the wet clothes changed quickly in a house boat near by, the brethren all enjoyed a good physical reaction, and could truthfully say that they were not cold. This astonished the crowd very much, and they said, "This doctrine must be something very wonderful, that they come from such cold water and feel warm!"

At one of the meetings a working man called out: "Is this doctrine for a poor, ignorant man? Can it save a sinner like me?" He was assured that the good tidings, were for just such as he, as well as for any one else, and pushing his way forward, he took his stand with the others, saying, "Then I will be a Jesus man."

In these countries where the workers are alone among the strange people, they learn to lean hard on the arm of their Helper. Brother Westrup tells of his regular hours—from five in the morning till nine o'clock at night. But he says, "The harder I work, the better I feel. I put my bedding, etc., on a wheelbarrow, and walk; and the more I walk the stronger I grow to preach." But what is more, the Chinese rejoice to see this, and one sermon preached in this self-sacrificing love does them more good than ten otherwise would. Brother Westrup says:—

"Besides the ordinary work of this large province, I have to move, and to build two foreign houses, a church, and a school. I am determined not to neglect the spiritual work; hence I go out and visit our outstations every week, walking twenty-five or thirty miles. The other day, as I looked at this clay and dust and confusion in my quarters, the thought came to me: 'Here I am, fifty years old, and all this moving and packing and building, which I dread more than anything in this world, before me this year.' The tears began to flow quite freely. Then at once I straightened up, and thought: 'Look at that poor beggar out there, covered with rags and vermin, nothing in his stomach, and shivering with cold. What have I to weep for?' The tears dried at once, and I began to sing songs of praise and thanksgiving.

"One evening last summer as we were having our testimony meeting, a very large scorpion crawled up and bit me terribly. How it did pain me! We had no cocain at home, and there was nothing for me to do but to endure it. As I was unwilling to disturb the meeting, I bit my lips in silence and began to pray. That helped. I kept on praying, and that lessened the pain or made me stronger to endure it, I do not know which. Bedtime came, and I thought, 'Now I shall have to lie awake all night and suffer this horrible pain.' But I prayed earnestly that the dear Lord would help me go to sleep. In about half an hour I was fast asleep, and when I awoke at five the next morning the pain was almost gone. Is there virtue in prayer?—Surely there is."

Brother Westrup tells also of a famine in Honan; the wheat was drying up, and men, women, and children were coming down the dry roadway, carrying all their belongings on their backs. Everywhere were beggars, covered with rags and sores, facing starvation. "It is an awful, pitiful sight," he says. "Can it be wondered at that we long with all our hearts for the day when we can leave this cursed domain of the devil and enter the blessed places that Christ is preparing for his children, where we shall enjoy life and love and glory in abundance forevermore?"

This of course was expected to hinder many from attending our meeting at that time, but the chapel was crowded, over one hundred and seventy attending regu-

larly. "About sixty sisters in the Lord attended, and many of them had walked long distances on their small feet,—some as far as forty miles in that terrible dust,—showing a determination to get to the kingdom."

"From the beginning there was a quiet waiting on the Lord as if the brethren expected a special blessing; and thanks be to his name, they were not disappointed." God was present by his Spirit in the meetings, and on the third day came rain as a direct answer to earnest prayer. "It rained gently and fast for two days and one night, so that now there is hope of being able to raise a little wheat and millet and other foodstuff this year. O, how it cheered our hearts! Tears of joy filled many eyes. I cannot tell you how greatly it strengthened everybody's faith in prayer."

In the letter addressed to the brethren at the General Conference, these believers spoke of their courage in the Lord, and their longing to meet with God's people in the earth made new. They feel that they are still weak in the truth, and plead for us to come over to China and give them more of the good news of salvation.

JOHN N. ANDREWS.

SISTER ADAMS wrote from Pitcairn Island on Nov. 26, 1913, as follows: "I wish you could have been present at the quarterly meeting which we held two weeks after our arrival. The Spirit of God was present, and we were all greatly blessed and refreshed; also at the baptismal service when thirteen precious souls witnessed for Christ in his death and resurrection. It was ten years since any had gone forward in baptism. Mr. Adams spent much time laboring with the candidates individually, as well as collectively, instructing each of these new members in the truths of the third angel's message, and also in holding up our high standard of Christian perfection. The people are looking forward to their annual camp meeting, which is to be held in January. We trust that it will be a good meeting. I am so pleased to say that we are enjoying our work here. Our time is fully occupied, and I am much better in health than when in Tahiti."

Junior Society Study for Week Ending July 25 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

2. Children of the Poor—No. 6: "Little American Highlanders" (ten minutes): This pathetically interesting story by Brother Spaulding gives us a true picture of some of the poor mountain children in the South. Have the story read or related by a Junior who has studied it carefully.

3. "The Jesus Man" (ten minutes): To be read by a Junior. See *Instructor* of July 14.

4. "Little, but Much" (five minutes): Recitation. The smiles, the kind words, and the helping hands our Juniors are giving everywhere are helping much to brighten this old world. Let us all do more. See *Instructor* of July 14.

5. Echoes From Abroad (five minutes): Appoint a Junior to glean missionary items from recent issues of our papers, also from the *Missionary Review of the World* if possible.

6. Closing exercises (ten minutes): Devote a few minutes to social meeting. Never let a social meeting drag. Encourage all to speak promptly and briefly. Announce band meetings. Repeat together the membership pledge.

NOTE.—For one of the studies to be given soon the Junior leader will need "With Our Missionaries During the Chinese Revolution." Leaflet No. 46 of Missionary Volunteer Series; price, 2 cents. He should get it now.

Little American Highlanders

DOWN in Alabama there is a table-land eighty miles long, twenty miles wide, and one mile up its steep sides. It is called a mountain, as are all the Cumberlands, the system to which it belongs; but the Cumberlands are really a much-broken plateau, with rocky fronts and rolling tops from five to fifty miles across.

The people who live on this mountain are very much cut off from the rest of the world. If they were rich people, they might own automobiles, and build fine graded

The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription	-	-	-	-	-	\$.50
Clubs of two or more copies to one address, one year	-	-	-	-	-	.35

EDITH M. GRAHAM	}	-	-	-	-	EDITORS
MATILDA ERICKSON						

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.

and graveled roads up their mountain sides, and so easily get down to the valley farms and the great cities; but they are not rich people. The most wealthy of them may own a farm of a few hundred acres, mostly woodland, with one or two teams of mules or good, strong horses; but the poorer ones may be glad to have a jenny to tend their few acres of corn and potatoes. The jenny is a famous animal in the Southern mountains. She is sister to the jack, and cousin to the Rocky Mountain canary, or Western burro. She is almost as well known in the mountain as was her forbear, the Eastern ass, in Bible lands, but she is not so highly valued. While her brother may be held to be worth from one to five hundred dollars, this patient little mother donkey, like the Chinese girls and women, is held to be of small account, and may be bought for twenty-five or thirty dollars, and, when old, for as low as ten. So she is a blessing to the poor man in the mountains, who seldom sees a dollar, and who cannot afford to buy a more valuable animal.

It is a poor man indeed who cannot own a jenny, but I am going to tell you a tale of some who were poorer even than that. They were three little children, two girls eleven and nine years old, and a boy who was seven. Their father had been killed several years before, and their mother had recently died. She left them with an older half brother, who took them to a log cabin in the woods, and lived with them there. They not only had no jenny, nor even chickens, but they had no father nor mother, nor any home. There was no one to teach the girls how to keep house, and no one to keep them clean and well clothed. They lived in dirt and misery, and worst of all, their minds were in just the same condition as their bodies.

Near their cabin was one of our schools, where two self-supporting missionaries lived on their little farm. One day a neighbor, passing the farm, informed Mr. and Mrs. Tolman that the little boy, Richard, was dead. They at once started through the woods to find out about it. But when they reached the cabin, there was no sound of anything, nor could they by calling or rapping arouse any one. But looking through a hole in a log by the fireplace, Mr. Tolman saw a pair of booted feet extending beyond the bed. So he called again, and then a man got up and came to the door.

"We were told that Richard is dead," said the teachers.

"Dead!" echoed the half brother, "yes, dead drunk!"

Then he told the story. The little seven-year old boy, while his brother was away, had found his quart whisky bottle on the shelf, and had drunk its contents. Then he had fallen into a drunken stupor. His sisters, frightened, shook him, and tried to waken him, but they could not. In their excitement, they dragged him out of the house and as far as the road, and poured cold water from the spring over him. But he did not waken, and seemed indeed dead. And thus he was for a whole day; but finally he began to recover, and was now about again, and off somewhere with his sisters.

It seemed to the teachers that something must be done to save these children, and they offered to take them into their own home, but their half brother would not let them. The children did, however, begin to come to school. They liked the school so well from the very first day that they began to come over early in the morning, and to stay till night. When the teachers went home from the schoolhouse to get their dinner, they followed, and entered the house with them, and sat down at the table. They thought the dinner was part of the school, and as the school was free, so must the dinner be. They

knew nothing of asking God's blessing on the food, and as soon as they came to the table they began to grab everything in sight, putting their fingers into every sort of dish and taking the food out with their hands. But they quickly learned that not only must they wash their hands and faces (their hair was beyond combing), but they must wait until grace was said, and then eat with fork and spoon.

It was midwinter; but when these children came to school they were barefooted, and the girls wore only one garment each, a thin cotton dress, while the little boy was clothed in a shirt waist and a pair of knee trousers, which were torn into ribbons. Mrs. Tolman found some secondhand garments that had been sent in a barrel from the North, which she remade to fit them; and then came the grand scene. They must have a bath before they put on their new clothes, for they had never had a bath in their lives.

The little girls very quietly submitted to this, but the boy was afraid of water. Mr. Tolman tried to put him in the tub, but he cried and fought. Then his sisters tried to coax him to take his bath, but he would not. They showed him his nice new clothes, and told him he must have a bath before he could put them on. He stood there with the tears running down his cheeks, saying, "O, I do like them new clothes! O, I do want them nice clothes so much!" He put one foot in the water, but quickly jerked it out again, and not even a celluloid duck floating grandly in the tub could induce him to take the plunge. Finally it had to be given up, for he would not be bathed.

Next the children must have their heads cleaned. Their hair was matted and snarled. It was full of lice and their nits, which had made great sores on the scalp as large as dollars. The two younger children's hair had to be clipped close, but when it came to the older girl, she pleaded that she might keep her hair. "I want my hair to grow just like yours," she said to Mrs. Tolman.

So the teacher and a neighboring sister set to work upon her head, dousing it with creoline, and combing out the vermin upon newspapers, which they burned. But the hair was so snarled and the sores were so bad that the child was in agony, careful as the teacher could be.

"O Hattie," she said, "I must cut it off. I can't hurt you so."

"O, no, no!" cried the child, "do go on! I'll stand anything if I can only be somebody." So the work went on for five hours, until at midnight the task was done, and this little waif, who had had no one to care for her, nor love her, nor teach her, had taken the first step in the new path she so dimly saw that reached up toward "being somebody."

As for Richard, Mr. Tolman drenched his head so thoroughly with the disinfectant that it ran down on his body. "O Richard," he said, "this creoline is all over your shoulders. We shall have to wash it off."

"Yes," said the boy, delighted with a new experience, "it's rainin' down."

Before he had thought of objecting, he was in the tub. And shortly he was splashing, and repeating with the greatest satisfaction, "O, I do like a bath! I think a bath is the nicest thing. O, I do like a bath!" And he has liked the bath ever since.

In a few days the relatives decided to let the children stay at the school home, and there, with the teachers' own children, they became part of the family. It would have done you good, I am sure, to see how they improved in a few weeks, how neat they looked, how clean they kept, how bright their eyes grew, how fast they learned. They soon could read,—they loved the stories of Jesus and the other Bible folk,—they took their part in family worship; and when I was visiting there, I found their voices as sweet and eager in singing, and as earnest in talking to Jesus, as the voices of any children who ever were trained like little Samuels. They never prayed set prayers, for they were taught to ask God for what they wanted, and to thank him for what they got, just as they asked and thanked their human friends, and so their prayers, simple and quaint, were petitions that no one could listen to without tears of sympathy and appreciation.

For nearly a year they stayed in this good home; and when at last they were called for by some of their relatives in a large Southern city, they went down from their mountain top, it seems to me, very much as those three disciples of Jesus went down to the world after they had been with him in the glory of the transfiguration

ARTHUR W. SPAULDING.