

The Church Officers' Gazette

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Feeding the Flock

An Appeal to Church Elders

THE apostle Paul, on one of his missionary tours, while on his way to Jerusalem requested that the elders from the church at Ephesus meet him in a farewell visit at Miletus. This was a sort of elders' meeting. In his parting counsel to them, before he kneeled on the sand and bade them good-by forever, he said: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28.

An important part of the work of the church elder is here plainly stated. He is to *feed* the flock. As an overseer he is to care for and shepherd the flock, including the lambs. Notice the exhortation, *Feed* the flock. As an elder, he must provide food and sustenance for the members of the church.

Sheep like to be fed. If repeatedly fed by the same person, they will follow him. The slim attendance at church and prayer meeting can be traced, in some instances at least, to the fact that the congregation is not fed; the services are not interesting and uplifting. It is no light responsibility to be the leader of the flock.

Again: we *shear* the flock repeatedly. The message we have calls for a fleece to be shorn from the flock frequently. We ask for money, and for the youth for distant lands. But in order to do *much shearing* we must do *much feeding*. It is the well-fed flock that yields the heaviest fleece. The fact that a church is behind in tithes and offerings may be traceable to the fact that it has not been properly fed.

With what shall we feed the flock? Paul continues, "And now, brethren, I commend you to God, and to the *word of his grace*, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 32. We are to minister to them the *word*. The word alone is able to "build" them up. On the Sabbath and at the prayer meeting, we are to place the Word before the flock in such a way that it will be inviting. No substitute nor adulteration will suffice. "As newborn babes, desire the sincere milk of the word, that ye may *grow thereby*." 1 Peter 2: 2.

In order to "feed the flock" with the Word of God we must *study the Word* ourselves. Like the prophet of God, we must take the little book and "eat it up." Only that which we ourselves have eaten and assimilated can we give to others. The Bible is not an ammunition wagon where we are to find bullets to fire at other people, but a place where *food* is stored, upon which we can feast and strengthen the soul, and grow in the Christian life.

Church elders should be *Bible students*. Having accepted the sacred responsibility of being an overseer, or elder, you are under the most sacred responsibility to study the Word, in order to draw from this storehouse of Omnipotent treasures precious lessons which will build up and strengthen the church, over which the Holy Ghost has made you an overseer.

We urge a *revival of Bible study* among church elders. When the leaders themselves turn to the Word and begin its daily study, they can lead the members of the church also to a daily study of the Holy Scriptures. This is the need of the hour. Bible study is waning in many homes. Some do not even study the Sabbath school lesson. We earnestly plead with elders and leaders to bring this matter before their churches, and start a revival of real Bible study.

Dear fellow workers, as leaders in the church are you studying the Bible? Are you feeding on the Word? Is it more to you than your meat and drink? Urge all the church to begin an earnest study of the Bible. There will then be seen a deepening of spiritual power, and an ingathering of souls.

G. B. THOMPSON.

The Church Clerk

THE church clerk is really the local church secretary. What the secretary of any organization is expected to do, the church clerk should do in connection with the local church body. And his work is as much more important than that of the secretary of a business organization as the work of the Lord on earth is of more importance than the affairs of this life. The work of the church clerk, therefore, may be made very valuable or may prove very disastrous in the carrying forward of church endeavors, as his duties are faithfully or unfaithfully performed.

One important duty of the clerk will be mentioned here. He has the keeping of the church roll of membership. When a member is received into the church, either by baptism or by letter, it should be recorded,— the name given, the date, and how he is received. When names are moved from church membership, the date should be given, also information recorded as to how this is done, whether by vote of the church, and if so, why, or by the granting of a letter to unite elsewhere, or by death.

In addition to the formal church list, the clerk should also keep, either in the same record book or in one connected with it, minutes of business meetings. These minutes should include actions when members are received or dismissed.

The church clerk should make this record the basis for the changes made upon the church roll, the two harmonizing perfectly. This makes it necessary for the church clerk to be present at all church business meetings. In larger churches, where members are constantly coming and going, the clerk must be very attentive or some action of the church will be passed without record being taken.

The elder should also give sufficient thought to this to know whether or not the clerk is present when such actions are taken; and if for any cause the clerk is not present, the elder should see that some member is made clerk pro tem to record the actions, so that they can be handed in writing to the clerk for record.

In one large church, where nearly every Sabbath church letters were being acted upon, some members being received, others granted letters to distant churches, near the close of the year it was discovered by the church officers that the clerk had made no entries of these important matters. This threw the records of that church into great confusion. Faithful clerks following this break have not been able fully to correct the errors resulting from this one clerk's failure to attend to his duties during the few months of his office.

Of all his duties, the church clerk, or recording secretary, should be *absolutely sure* that the membership roll of the church is an accurate one in every detail. Much depends upon this. And if the case cited above were the only one of doing the work of the Lord negligently, well might conference officers rejoice, but it is not. Should these lines come to the attention of any clerk who is not sure that his membership record is correct, we trust he will spare no pains to make it so before letting the church book pass into other hands.

T. E. BOWEN.

Who Is Most Responsible?

THE man called of God and by the church to act as its leader, or overseer, is responsible to God and to the church for the faithful discharge of his duties in *all* things that pertain to the *spiritual* interests of the church.

Not least among the spiritual lines of work is the finances of the church and conference, since large giving should be encouraged upon the Sabbath day. The Bible recognizes

giving as a part of the true worship of God. See Lev. 7: 30; Deut. 16: 16, 17; Ps. 96: 7, 8; Mal. 3: 6-10. The elder and the church treasurer have large responsibilities as leaders in this matter.

Church officers should often measure their conduct by the standard of God's requirements, and ask themselves, "Am I a real leader, or do I follow far behind the camp of Israel?" To be a leader in the church of Christ is not to be a *driver*, saying, "Go." To be leaders, we must *go ourselves* and urge others to "*come with us.*" The shepherd goes *before* the flock. Hence no one can be a *leader* in spiritual things unless he first *believes* in and *practices tithing* and *giving* to the cause of God according to the blessing and prospering hand of God upon him. This must be a principle in the *leader*, and thus his example will give force to his words of encouragement to others to give. God is the great Leader, and should be recognized as such by all. Christians are led by the Spirit. Rom. 8: 14. "He leadeth me in the paths of righteousness for his name's sake." Ps. 23: 3. God's Spirit leads us in giving, as in all other deeds of righteousness. "He giveth to all life, and breath, and *all things.*" Acts 17: 25. God has not only given to us life and all we have and are, but he has given the choicest gifts of heaven for us and to us. The apostle sums it up thus: "If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not *with him also freely give us all things?*" Rom. 8: 31, 32. Not until the great Shepherd and Leader of Israel *ceases* to be an *example in giving* are we at liberty to withhold from him liberal gifts.

R. A. UNDERWOOD.

Ministerial Reading Course

A MINISTERIAL Reading Course for our ministers, Bible workers, and any others who may desire the benefits of the course, is being conducted by the Educational Department of the General Conference. There is no charge for the course other than the cost of books. The first book in the Reading Course is entitled "Preparing to Preach," by David R. Breed. Several leading brethren speak very highly of it. The publishers' price of the book is \$2, but to members of the Reading Course we make the price \$1.65. It is a book of exceptional merit, and should be in the hands of all who are doing public work in connection with the third angel's message.

Those desiring to take the course should send their names for registry to the Educational Department of the General Conference, enclosing a check or money order for \$1.65 in payment for the book "Preparing to Preach." A reading schedule will appear each month in the *Review and Herald*. Further information may be received by writing to the Educational Department of the General Conference, Takoma Park, Washington, D. C.

Some Lines of Work Church Officers Should Foster

THE message has grown until there are many things for officers of the church to foster and build up in each local congregation. Church officers should be as active in pushing all conference matters in the local church as conference officers are in the conference. Among the things which should be considered and pushed in every church by the local officers may be mentioned the following:—

1. Increasing the tithe.
2. Raising the Twenty-cent-a-week Fund.
3. Raising such funds for the local conference work as may be necessary.
4. Pushing the local missionary work,— the Harvest In-gathering campaign, selling and lending tracts, etc.
5. Urging those who are properly qualified, to enter the canvassing work. Every church officer should be a recruiting agent for the book work.
6. Urging the young people in the church who are old enough, to attend our academies and colleges.
7. Starting and maintaining a church school, when possible.
8. Looking after the poor in the church.
9. Laboring for the young people, and helping them to give their hearts to Christ.

10. Praying with and for members who are cold, indifferent and backslidden. Bringing in the straying sheep and lambs is an important part of the work of church officers.
11. Placing the *Review* and other papers in the home of each member, as far as possible.
12. Taking a deep interest in the Sabbath school and in the work of the Missionary Volunteer Department.
13. Attending the prayer meeting, and laboring untiringly to maintain this weekly gathering of the church, wherever it is possible to have such a meeting. The prayer meeting is a good spiritual thermometer of the church.

If these and other important matters receive careful attention by the officers of the church, the work will be marked by rapid growth. How is it in your church?

G. B. THOMPSON.

Where Are Our Young People?

TWENTY-ONE years ago God's servant said, "We have an army of youth today who can do much if they are properly directed and encouraged." Very little heed was paid to this challenge. Today, where are our youth? Some are in the fold, to be sure; but, according to statistics gathered by the General Conference Missionary Volunteer Department, there are 7,000 young men and women, the children of Seventh-day Adventist parents, who are out in the world, and every year their numbers are being recruited by scores and hundreds.

Last summer one conference reported that during the past fifteen years, they had had 1,200 young people. Of this number 800 had left the truth. This is only one conference record. What kind of record will your conference show? Where is your beautiful flock?

Our department gathered the following statistics from fifty churches in one of our union conferences: Membership, 2,401; young people ten to twenty-five years old, 843; young people belonging to the church, 486; young people active Christians, 270; young people left the truth in ten years, 219; married unbelievers in ten years, 152; number of the latter who left the truth, 75; young people ten to twenty-five years old in Seventh-day Adventist schools, 133; young people ten to twenty-five years old in other schools, 336. In these churches every fourth young person left the truth in ten years. Practically fifty per cent of those marrying out of the truth give up the truth.

The secret of saving our young people, our boys and girls, is getting them to working for souls. "Christian Education," pages 222, 223, says: "Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. . . . Make them feel that they are expected to do something. . . . Teach them to labor in a quiet, unpretending way for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."

C. L. BENSON.

UNLESS there comes over the church a great change, and she gives herself to the work in a way she has not yet done, the work cannot be accomplished. But it can if God's people will fall upon their faces before him and confess their sins. Let them ask God to reveal the cause of all the failure, and take the message to his church.—Let them preach the great truth, that as the winning of the world to God is the supreme, the one, end of the church's existence, so the love of souls, the surrender of the whole life to Christ for his use in the winning of souls, is the duty, is the only healthy life, for every believer."—"Key to the Missionary Problem."

"DIFFICULTIES are the exercise ground of faith: they give it nourishment and strength."

Home Missionary Department

Religious Liberty Day

Suggestive Program for Fourth Sabbath

Home Missionary Service

(To be held Feb. 28, 1914.)

OPENING Song: "Christ in Song," No. 508.

Prayer.

Scripture Reading: Rev. 14: 6-12.

Song: "Christ in Song," No. 509.

First Reading: "A Call to Duty in Temperance Work."

Song: "Christ in Song," No. 793.

Second Reading: "Ominous Movements and Pressing Needs."

Short prayer for God's blessing on the work and for a liberal offering.

Annual offering for religious liberty work.

Closing Song: "Christ in Song," No. 510.

Suggestions to Church Elders and Leaders

WE are very anxious that our people shall receive an awakening in spiritual liberty as well as in civil and religious liberty. We trust that you will make the twenty-eighth day of February, 1914, which is the fourth Sabbath of that month, a real spiritual revival long to be remembered. Make it a day of special prayer and reconsecration for the finishing of the work that God has intrusted to us. If the program that has been prepared for the day is carefully studied by the leaders beforehand, and then read with feeling and with helpful and appropriate remarks which will reinforce the points, it can be made very effective for a good revival, a consecration service, and a liberal offering, which is much needed.

Do not take the offering before the close of the second reading, and not till you have had an earnest season of prayer for God's blessing on the work and for a liberal offering. Try to make it a dollar day. It comes only once in the year, and is the only means to carry on the religious liberty work in the local and union conferences and the North American Division Conference. Each of these conferences gets one third of the annual offering for this line of work in its respective field. We have been woefully hampered the past year in carrying on aggressive work on account of a lack of means. You, as leader, can do much to increase the offering for this year. If some have come unprepared, ask them to make pledges, and bring their offering for this work the next Sabbath. A good plan would be to call their attention the Sabbath before to the necessity of coming prepared to give liberally.

If you wish to add some force to the program in your remarks, let me give you a few items that will help to stir our people to activity and liberality.

1. In about a score of cities and towns in Pennsylvania where the Lord's Day Alliance is in absolute control, and boasts of having ideal Sunday-law enforcement, every civil official who refuses to do its bidding is blacklisted. Every merchant who keeps his shop open on Sunday is advertised from the pulpits the following Sunday, and the people are asked to boycott him in all their dealings.

2. Many of the cities and towns are enacting ordinances against periodical and book agents, requiring them to pay from ten to thirty dollars a day for a license, or from one to three hundred dollars a year. This is a scheme of the enemy to hinder our work.

3. The ministerial associations in some towns are appointed by the town councils to have charge of all charity work, and no one can solicit funds from the public for any purpose without securing a permit from the ministerial association. Some of our people who solicited funds for the Harvest Ingathering campaign were stopped and were refused a permit.

4. Just now there is being waged a storm of persecution on our brethren in Austria. A spy got into the Vienna meeting one Sabbath last summer. It happened to be a missionary meeting, and the brethren were telling their experiences in connection with evading the vigilance of the police. The spy reported to the civil officers, and now our people are forbidden to hold any meetings on the Sabbath in Vienna. If they meet at all, it must be secretly, and at the risk of being cast into

prison. Some of our friends of influence in the Austrian government have advised our people to carry the matter directly to His Majesty Emperor Joseph, as they say the case of our people could not be made any worse than it is now, and there is some possibility of its being made better, as the emperor is a liberal-minded man.

Brother G. W. Schubert writes from Bavaria that the officials have threatened to take "the state rights" from our people which were accorded to them a few years ago. Their right to sing and pray at their public lectures, and even to have a Bible in evidence, has been forbidden them. This certainly should appeal to us to engage in earnest prayer for our brethren.

5. At the recent Lord's Day Alliance Convention, held in Baltimore, a plan was advocated at their "clinic sessions" to impose a heavy fine for the first violation of a Sunday law, for the second violation an extended prison term, and for a third or series of successive violations the confiscation of the transgressor's property by the state, for charitable purposes. The Sunday law of Tennessee can now be construed by the court to that effect, provided a man is worth more than two thousand dollars.

The above is for the elders or leaders to use at their own discretion in the most effective way. May this ammunition prove a blessing to both you and the congregation. Remember that this annual collection is to be sent in separately and labeled Religious Liberty Offering by the church treasurer, and is not to be counted in with the regular offerings to missions.

C. S. L.

A Call to Duty in Temperance Work

THE movement looking to the elimination of the liquor traffic has been gradually developing into a national force of encouraging character. Dec. 10, 1913, Representative Hobson of Alabama and Senator Sheppard of Texas introduced into their respective branches of Congress a joint resolution (S. J. Res. 88 and H. J. Res. 168) proposing an amendment to the Constitution of the United States, forever prohibiting "the sale, manufacture for sale, transportation for sale, importation for sale, and exportation for sale of intoxicating liquors for beverage purposes in the United States and all territory subject to the jurisdiction thereof."

Prohibition of the liquor traffic is attracting the attention of the whole world, and the subject is receiving the indorsement of the best people throughout the whole country. It should receive not only our hearty indorsement, but our most ardent support. It affords a good opportunity to place ourselves as a denomination on record as favoring the elimination of this great destroyer. It would also do much to silence those who charge that we are allied with the liquor forces when we oppose Sunday laws.

Senator Sheppard, in his speech accompanying the introduction of his joint resolution, said, in part;—

"One of the fundamental duties of the American people is the extermination of the traffic in intoxicating liquors for beverage purposes. Experience has demonstrated that the only safe way to handle this traffic is to destroy it. In the United States it has reached such proportions that the nation must join in the struggle against it. It is a menace to the integrity and the progress of this republic. The fact that alcohol undermines the brain and paralyzes the will of man, planting in him and his posterity the seeds of physical and moral degeneracy, the seeds of disease, the seeds of poverty, the seeds of crime, makes it a peril to the very existence of free government. Let the people of this nation insert in the national Constitution, the source of the nation's life, a clause prohibiting an evil that will prove to be the source of the nation's death."

In indorsing the resolution, Senator Thompson of Kansas called attention to the beneficial results growing out of the prohibitory laws of that State, stating, in effect, that crime had decreased to a minimum, more schools had been opened, and larger bank accounts were now the rule.

Captain Hobson laid the ax at the root of the tree in his precedent-breaking speech. Among other things, he said, in part:—

"We are dealing with an organic disease, and to properly treat it we must apply organic treatment. Organic treatment is a treatment that goes down to the organs and tissues themselves, to the people. Now, there are two parts to that organic treatment. One part is to get whatever cure you have down to the tissues. That is the main part. The truth is the foundation cure. The truth must reach the people, and the people must be allowed to act on it. For years the great organizations to which I have referred have been conveying the truth to the people, and they have unanimously agreed that they will proceed harmoniously, with redoubled energies, to take the truth about alcohol yet more effectively to the American people. You might as well make up your minds, men in public life, you are going to face a condition where the average American citizen soon will know the truth about alcohol."

As to the attitude we as a people should sustain to this great movement, the following words of Sister White are to the point:—

"In our work more attention should be given to the temperance reform. Every duty that calls for reform, involves repentance, faith, and obedience. It means the uplifting of the soul to a new and nobler life. Thus every true reform has its place in the third angel's message. Especially does the temperance reform demand our attention and support.

. . . This evil must be more boldly met in the future than it has been in the past. . . . If the work of temperance were carried forward by us as it was begun thirty years ago; if at our camp meetings we presented before the people the evils of intemperance in eating and drinking, and especially the evil of liquor drinking; if these things were presented in connection with the evidences of Christ's soon coming, there would be a shaking among the people."—*Mrs. E. G. White.*

"There is a cause for the moral paralysis upon society. Our laws sustain an evil which is sapping their very foundations. Many deplore the wrongs which they know exist, but consider themselves free from all responsibility in the matter. This cannot be. Every individual exerts an influence in society. In our favored land every voter has some voice in determining what laws shall control the nation. Should not that influence and vote be on the side of temperance and virtue?"

"The advocates of temperance fail to do their whole duty unless they exert their influence, by precept and example, by voice and pen and vote, in behalf of prohibition and total abstinence."—*Review and Herald, Nov. 8, 1881.*

Plans should be made immediately to conduct temperance rallies and campaigns. Our churches should by resolution, officially conducted, indorse the joint resolution above referred to, sending one copy of the same to one of their United States senators, and the other to the representative from the Congressional district in which the respective churches are located. The general Religious Liberty Department stands ready to cooperate with union and local conferences in advancing this worthy cause of temperance to a triumphant finish. At our camp meetings, among the resolutions for consideration should be one dealing with the liquor traffic. S. B. H.

Ominous Movements and Pressing Needs

A STRIKING and eventful year has passed into history since our annual collection was taken a year ago for the spread and defense of religious liberty principles. Prophecies have been fulfilling with great rapidity and unerring accuracy. Our confidence in the verities of the third angel's message and its triumph has been greatly strengthened. The sign of all signs, which was to mark the near approach of our Lord's second coming, namely, the healing of the deadly wound of the Papacy and the formation of its image in the United States, has made such tremendous progress in its fulfillment during the past year that it is with much fear and apprehension that we assume for another year the responsibilities of our divine commission, as set forth in Rev. 14: 6-12.

The enemy of the remnant of God's people has been especially active. The great and final crisis of the ages, for which we have been looking, is about to burst upon us. O, that you might have been present with some of us at the executive sessions held recently in Baltimore by the Lord's Day

Alliance and the Federal Council of the Churches of Christ in America, and have heard the secret devisings, and have seen the flash of fire in the eyes and the clenched fists of some of these so-called reformers! Your pulse would have beat quite a little faster if you could have heard Seventh-day Adventists singled out time and again as being the most formidable enemy that had to be overcome before their schemes to secure rigid Sunday laws could be made effective in Congress and the State legislatures. The chairman said that the time had come for the enactment of more rigid Sunday laws, and stated that he opposed the former Johnston Sunday Bill that was introduced in Congress because it contained an exemption clause for Jews and Seventh-day Adventists. He suggested that these exemptions be removed, as they give a religious character to the Sunday laws, and that the law be universally enforced and all opposers and violators be put behind prison bars. If those who keep the seventh day of the week do not like this, he said, let them take the first ship they can get and go to some other country where they may do according to their pleasure.

The Federal Council appointed Dr. Henry King Carroll, the religious statistician of the United States, as special delegate to Congress to represent the thirty-two Protestant denominations which compose the federation. He is to maintain an office at the capital, at a salary of \$3,500 a year, and is to bend every effort to get the Standard Sunday Rest Bill, as formulated by the Federal Council, enacted into law for the nation. All this shows that we shall have a powerful enemy to contend with in their endeavors to make Congress believe that eighteen million constituent members are back of their Sunday bill, which they propose to introduce in Congress in the very near future.

Three Sunday bills have already been introduced in the Sixty-third Congress for the District of Columbia, with no exemption clauses. At the recent Catholic congresses, held at Milwaukee and Boston, the Catholic societies pledged themselves to support the Sunday bills that are yearly introduced in the State legislatures and Congress, and also to advocate a more strict enforcement of the existing Sunday laws. Last year over eighty Sunday bills were introduced in the various State legislatures in the United States. But our brethren throughout the field cooperated with our Religious Liberty Department, and put forth most faithful efforts to counteract the influences of this kind of legislation; and so far as we have been able to learn, only three of the bills were enacted into law.

The *Liberty* magazine is now furnished by the various conferences to nearly every State legislature, the governors and their staffs, and the supreme and circuit judges of the different States. We are thankful to God that in not a single State where this work is done have our opponents been able to enact Sunday laws for several years. Best of all, we are getting letters of commendation from United States senators and representatives, governors, judges, lawyers, legislators, and from ministers and laymen, both Protestant and Catholic, encouraging us in glowing words to keep up our noble struggle for the defense of religious freedom. Shall we not keep up the struggle? Shall we not continue to give the message to these men of influence? This all depends upon your offering today. The conferences have no way or means of doing this work, only as you give out of the gratitude of your heart.

In my experience I have found no class of professional men more keen and susceptible to our religious liberty principles than lawyers; nor are there any other men who exert a greater influence in legislation and the prosecution of laws. Every one of them ought to have the *Liberty* magazine, and about seventy-five dollars would enable each State conference to furnish it to every lawyer in its State.

We should like to conduct lecture campaigns on true Protestantism and religious liberty in your conference this year, but this can be made possible only by each person's making a liberal offering today. Such a keen interest and such an intense feeling never before existed in the public mind on these subjects as at the present time. Millions of people have been thoroughly awakened during the past year as to the dangers which threaten our free institutions, and the imminent crisis which is inevitable.

The Tennessee persecutions are being revived again. The

rights of conscience and religious convictions, we were told by the court, have no weight and count for nothing when they come in conflict with a Sunday law. When cases were cited where Sunday keepers were constantly breaking the Sunday laws of Tennessee without being prosecuted, we were virtually told by the court that Sunday laws are not made to arraign Sunday keepers, but those who keep another day as the Sabbath, and call into question the validity of the Sunday laws on the plea of the rights of conscience and religious belief. It becomes necessary for the State to settle the issue, and compel those who keep Saturday for the Sabbath to keep Sunday also, in harmony with the wishes of the majority. The Sunday law was deified and placed above the authority of both national and State constitutions and their most sacred guaranties of religious liberty to the individual. It was very apparent that when once these laws are enacted, we shall be held in their merciless and inexorable grip before the courts.

We must do all we can to prevent this kind of legislation. If we had not kept up a constant agitation and carried on campaigns against these movements in the past, we should have been bound hand and foot long ago. How we longed to carry on an aggressive campaign and educate and win the people to our glorious principles after Brother Rooker was convicted recently in Tennessee! But there were no funds available. Give us an opportunity to present the truth to the people and to win souls for Christ. This line of work ought to be made a soul-winning factor to set men free from the thralldom of sin as well as from prison cells. Soul freedom from the power of sin is greater than physical freedom from the bondage of civil magistrates. Our object is to blend these two lines of work.

Give a liberal offering today, as it is the only offering in the year for this line of work. One third will be retained by your own local conference to meet the needs in your field, one third will go to the union conference to meet its needs, and one third will be appropriated to the Religious Liberty Department of the North American Division Conference to meet its many urgent needs in the general work. Can we not make it a dollar day? Those whom God has favored with means, health, and the blessings of soul liberty should make it a five or a ten dollar day for freedom's cause. C. S. L.

Suggestions for Missionary Programs

First Week

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

Lesson: "Testimony Study."

Plans for circulating the *Protestant Magazine* during the last two weeks of February, also for the following week's work.

NOTE.—There is at the present time a remarkable interest in most parts of the country in the rapid growth of the Roman Catholic Church, and the demands it is making for political recognition. We should take advantage of this interest in order to enlighten the people, that they may have an opportunity to understand what these things mean. We cannot do this better than by the circulation of literature bearing on the subject, and the *Protestant Magazine* has been prepared especially for this purpose. It is the circulation of our literature our opponents fear. We therefore suggest that after the lesson has been presented, and the attention of our people called to the important bearing these things have on the closing work, they be asked to unite in selling the *Protestant Magazine* in their territory, giving especial attention to obtaining subscriptions for it. We also suggest that the last two weeks in February be devoted to a special campaign with this paper. If our people will introduce the magazine by calling attention to some of the recent aggressive acts on the part of the adherents of the Papacy, they will find it will sell readily to Protestants. Protestant ministers may be induced to subscribe for it by being shown that it contains, month by month, well-authenticated quotations from Roman Catholic writings, of which they can make use.

At the close of the lesson, it will be well to make a call for all who will help hold back the advance of the Papacy to raise their hands. Then ascertain how many copies of the paper each will take, and give some suggestions in regard to canvassing for subscriptions and selling single copies. Remind the people that success lies in united action. The longer we hinder the advance of the Papacy, the shorter the

time of persecution we shall have to suffer. Where regular magazine colporteurs are working, arrangements for territory should be made with the conference tract society.

Second Week

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

Lesson: "Testimony Study."

NOTE.—This study may be made up from the tract "An Appeal on Home Missionary Work," or from "Testimonies for the Church," Vol. VI, pages 421-439; Vol. VII, pages 9-39; Vol. VIII, pages 9-29; Vol. IX, pages 11-136. There is abundance of matter to select from. Let some of the most striking passages be selected, and given to different members to read in response to questions asked by the leader. Remind the members of the two weeks' campaign with the *Protestant Magazine*, and call for additional orders, as some may have decided to take part who did not give in their names the previous week.

Third Week

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

Lesson: Read Revelation 13, and follow with the most striking paragraphs from "Great Protestant Mass Meeting," and "Three Conventions," in the *Review* of Dec. 25, 1913.

Plans for work: Handing out *Protestant Magazines* to those taking part in the campaign, and giving final instructions concerning methods of work.

NOTE.—It would be well to ask all to pray for the success of this campaign. Those who cannot go out can help in this way. In the articles in the *Review*, to which attention is called, there are some striking statements that show that the prophecies in Revelation 13 are being fulfilled at this time, and that soon we shall see the image to the beast completing its work. These should be emphasized, that the church members may realize the times in which they are living, and their duty in connection with them.

Fourth Week

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

Lesson: "Results of Missionary Work."

Plans for work: Giving out additional *Protestant Magazines* for second week of the campaign; giving out tracts for lending and for using in other ways; making provision for other lines of work being carried forward.

NOTE.—In the reports of labor, call for the experiences of those who have been out with the *Protestant Magazine*. From them may be gained some suggestions that will add to the success of the second week's work. It would be well to ask those who have disposed of the most papers to state what, in their experience, has been the best way of introducing them. Follow these with the reading of the experiences given in this paper. It will add to the interest to have these read by different members. It may be well privately to remind those who are given pieces to read, always to read them to the people sitting on the back seats. This will help to insure that they are read distinctly.

Testimony Study

I. WHAT crisis is just before us?

"A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes."—*Testimonies for the Church*, Vol. V, page 711.

2. What is any movement in favor of religious legislation said to be?

"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."—*Ib.*

3. By what may we know the end is near?

"When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power, when she shall reach over the abyss to clasp hands with Spiritualism, when, under the influence of this threefold union, our country shall repudiate every principle of its Constitution as a Protestant and republican government, and shall make provision for the propagation of papal falsehoods and delusions, then we may know that the time has come for the marvelous working of Satan, and that the end is near."—*Id.*, page 451.

4. What is meant by the statement, "When Protestantism shall stretch her hand across the gulf to grasp the hand of the Roman power"?

"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."— *Id.*, page 712.

NOTE.—Sunday laws have been enacted in most of the States, and persistent efforts are being made to enact a federal Sunday law. They have been frustrated up to the present time by the work of Seventh-day Adventists. But the time will come when a Sunday law will be passed in the District of Columbia. Then Protestantism will have completed the act of joining hands with the Papacy, and will have made provision for the propagation of papal falsehoods and delusions. Then the end will be near.

5. Of what will this apostasy be a sign to us?

"As the approach of the Roman armies was a sign to the disciples of the impending destruction of Jerusalem, so may this apostasy be a sign to us that the limit of God's forbearance is reached, that the measure of our nation's iniquity is full, and that the angel of mercy is about to take her flight, never to return."— *Id.*, page 451.

6. Is this confined to one nation only?

"As America, the land of religious liberty, shall unite with the Papacy in forcing the conscience and compelling men to honor the false sabbath, the people of every country on the globe will be led to follow her example."— *Id.*, Vol. VI, page 18.

NOTE.—This is already being fulfilled. In Great Britain, Canada, South Africa, Australia, New Zealand, and even in China, Sunday laws have either been recently enacted or determined efforts are being made to obtain them.

7. How solemn is the responsibility, and how searching the test, that will come to each individual?

"My brethren, do you realize that your own salvation, as well as the destiny of other souls, depends upon the preparation you now make for the trial before us? Have you that intensity of zeal, that piety and devotion, which will enable you to stand when opposition shall be brought against you? If God has ever spoken by me, the time will come when you will be brought before councils, and every position of truth which you hold will be severely criticized. . . . 'Search the Scriptures.' Study your Bible as you have never studied it before. . . . There must be more spirituality, a deeper consecration to God, and a zeal in his work that has never yet been reached."— *Id.*, Vol. V, page 717.

8. May we expect the refreshing of his Spirit while we remain indifferent to these things?

"If our people continue in the listless attitude in which they have been, God cannot pour upon them his Spirit. They are unprepared to cooperate with him. They are not awake to the situation, and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action."— *Id.*, page 714.

9. What is our duty in view of such a time?

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter his people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers." "As great light has been given, God expects corresponding zeal, faithfulness, and devotion on the part of his people. There must be more spirituality, a deeper consecration to God, and a zeal in his work that has never yet been reached."— *Id.*, pages 713, 714, 717.

Home Missionary Experiences

Results of Half an Hour Each Week Devoted to Service

SOME time ago a sister in one of our small churches felt that she would like to do something to advance the cause of God. She was a busy woman, with the care of her home and three children. However, after careful thought and much prayer, she felt that she could spend at least half an hour each week in doing something for the Master.

Remembering that three families had recently moved into the neighborhood, she decided to pay them a friendly call, and to improve the opportunity by leaving a tract with each one. The sister was cordially received. Who does not appreciate a kind word of welcome when moving into a new neighborhood?

She was invited to come again, and she did so, calling week after week with other tracts. She also gave the people an opportunity to ask questions, which were generally answered by giving a tract on the subject under consideration.

In one of these homes lived a young man with his widowed mother. They belonged to the Roman Catholic Church, and for years this young man had been an altar boy in the church. In less than four months that sister had the satisfaction of seeing both this young man and his mother members of the Seventh-day Adventist Church. This sister might have thought half an hour a week too little to be worth giving, but was it? It will give eternal life to that young man and his mother, if they are faithful.

Visited Five Families Each Week

A report comes from another sister that she, too, had had the satisfaction of seeing a young man and his family accept the truth as a result of systematically giving away tracts each week. Her plan was to visit five families each week.

What an impetus it would give to this message if the majority of our Sabbath keepers would visit five families each week!

Boycotting an Editor

A brother writes: "Some years ago a lecturer calling himself a 'freethinker' came through the country where I lived. Among others who signed his declaration of principles was the editor of the village paper. This so enraged several of the business men of the little town that they withdrew their advertising from the paper. When I heard how this editor had been treated because he dared to think for himself, I was strongly impressed to visit the man and subscribe for his paper, though I had never met him. During my talk with him, I told him that God, for Christ's sake, had set me free from sin, and so I was able to do a little thinking, and was therefore a 'freethinker.' Before I left him, he earnestly requested me to write some articles on Bible subjects, which he would be glad to publish in his paper. About this time a young man who lived in another State, came to this village to visit, and read the articles I wrote. Later he wrote to me, saying that he had read the articles and believed that I could answer satisfactorily some questions that no one else had been able to settle for him. I visited him, and as a result he accepted the truth we love so well. He has since put in many months of faithful time selling our literature, mostly 'Bible Readings.' Only the judgment will reveal the result of those men boycotting an editor for daring to think for himself. The editor was afterward converted."

This shows once more how the Lord uses unusual means to accomplish his end.

Selling Tracts in Jamaica

Brother H. Fletcher writes: "We are doing a good work here in Linstead. This is a young church, with only seventeen enrolled members. They are organized, as far as possible, after the instruction and plans of the Home Missionary Department, with bands formed and at work.

"The literature band is doing a good work with the sale of tracts and small books. We cannot supply the members with the tracts fast enough. We send cash orders to our tract society, and in a day or so the tracts are all sold. We have now decided to send for them by the boxful instead of in packages.

"The Lord is indeed blessing the work here and our people are having a splendid experience. Several persons are interested, and are keeping the Sabbath already. This shows what can be accomplished when there is organization. . . . I am sure much more might be done if we could get all our members to work. There is something that all can find to do."

The Secret of Successful Work

A brother writes: "I became somewhat acquainted with a man last summer who was working on the highway near my place. He seemed to know a good deal about our ideas of Bible truth. In a short time I called on the family and had a pleasant visit. I carried them some reading matter, sang some gospel hymns with them, had a season of prayer, and left quite pleased with their response to my call. After a time I called again, taking the book 'Great Controversy,' which he bought. At his request I went twice again to see them. Their reception seemed rather cold, so I thought seriously of troubling them no more; but after praying for the family, I concluded to go once again, and did so a short time ago, receiving a very cordial reception. They invited me to the best seat in the best room in the house. At the man's request I explained some points of present truth. When I left, the man gave me one dollar for the Ingathering fund. I had given him one of the papers. The family parted from me with tears in their eyes. I now consider them good subjects for future effort."

This brother has found the secret of successful work. It is prayer and persistence. We are too easily discouraged by cold looks, cold words, and prejudice. Prayer and persistent kindly attention will unlock many hearts.

Could Not Burn the Message

A family enthusiastic in work with literature, recently met, are in the truth today because an uncle, years ago, sent them tracts. The packages kept coming through the mail until the mother of the home accepted the truth. The father opposed it. One Sabbath day, however, after he had thrown a package of tracts into the stove, he returned and raised the lid, there to be met with the message, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work," etc. The printed lines stood out in white upon the charred page which had burned to ash. It was too much for him. From that day, that family kept the Sabbath, and the children — now with families of their own — are living witnesses to the influence of that faithful work with tracts.

Recently the wife of a banker in a Western city gave one of our agents an order for "Bible Readings" when she learned it was an Adventist work. She said, "I have been secretly reading some tracts given me by an Adventist woman a year ago, and I have about concluded they are right." She talked freely about the Sabbath and other points of truth.

"In February, 1911, I came into the truth by one of our announcements of the twentieth century message, which was left in a car in Boston. This has been the means of my giving out about fifteen hundred tracts and papers. Don't neglect to give out papers, even one. I keep the Sabbath, and also my job." This experience was handed in at the close of a talk on home missionary work. The writer was a street car conductor. He kept the Sabbath and continued his work for some time, but is now in one of our schools, preparing for the work.

Temperance Work

In the program for the fourth Sabbath service there are instructions in regard to signing, and obtaining signatures to, a petition to Congress, in behalf of national prohibition. The following is the form of petition being used by our people: —

Petition to Congress

To the Honorable, the Senate and House of Representatives of the United States: —

Whereas, Exact scientific research has demonstrated,—

1. That alcohol is a narcotic poison, destructive and degenerative to the human organism;

2. That its distribution as a beverage, or contained in foods, lays a staggering economic burden upon the shoulders of the people;

3. That it lowers to an appalling degree the average standard of character of our citizenship, thereby undermining the public morals and the foundation of free institutions;

4. That it produces widespread crime, pauperism, and insanity, and inflicts disease and untimely death upon hundreds of thousands of citizens;

5. That it blights with degeneracy their children unborn, threatening the future integrity and the very life of the nation; therefore,—

We, the undersigned, adult residents of..... State of..... earnestly petition your Honorable Body to pass Joint Resolution (S. J. Res. 88¹ and H. J. Res. 168¹) proposing an amendment to the Constitution of the United States providing for national prohibition of the liquor traffic.

Names	Addresses
.....
.....

Copies of this should be ready for the church members to sign at the close of the meeting, and arrangements should be made for obtaining the signatures of others. E. M. G.

¹ Introduced by Senator Sheppard of Texas and Representative Hobson of Alabama, Dec. 10, 1913, Sixty-third Congress, second session.

Brief Suggestions for Band

EVERY young Christian a member of the Missionary Volunteer Society, every member a worker, and every worker trained,— is that the ideal toward which you are struggling? If so, you will appreciate these suggestive lines of work for the different working bands or committees: —

1. Personal work:—
 - a. Study methods.
 - b. Pray for special ones.
 - c. Visit every family in your neighborhood.
2. Cottage meetings:—
 - a. Bible readings.
 - b. Hold branch Sabbath schools.
 - c. Meetings in jails.
3. Literature:—
 - a. Reading racks—town and country.
 - b. Libraries.
 - c. Hospitals and jails.
 - d. Reading circles.
 - e. Church library.
 - f. Circulating library.
 - g. Family Bible Teacher.
 - h. Magazine routes.
 - i. King's Pocket League.
 - j. Canvass your friends for Morning Watch Calendars and Reading Courses.
4. Correspondence:—
 - a. Send papers and correspond.
 - b. Write to old people.
 - c. Write to friends.
 - d. Write to isolated young people.
 - e. Write to missionaries.
 - f. Write to senators when Sunday laws are pending.
 - g. Write senators and representatives about prohibition.
5. Christian Help work:—
 - a. Visit sick.
 - b. Feed the hungry.
 - c. Give away cast-off garments.
 - d. Temperance work.
 - e. Social purity work.

Special Notice

If you are no longer the church elder, or the leader of the church missionary society or of the Missionary Volunteer Society, please hand this sample copy of the CHURCH OFFICERS' GAZETTE to your successor. The second copy which you may receive, please hand to the church missionary secretary (librarian) or to the secretary of the Missionary Volunteer Society.

No further samples will be sent out, so each church and society is requested to please see that its officers are all supplied, and that the orders are sent at once to the tract society office. Then all will have material for their meetings, no number of the GAZETTE being missed.

Missionary Volunteer Department

Senior Society Study for Sabbath, February 7 Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (five minutes).
3. Testimony Study (five minutes).
4. Quiz on Standard of Attainment (five minutes).
5. The Immigration Problem (twenty minutes).
6. Experience and Social Meeting (ten minutes).
7. Closing Exercises.

1. Song; prayer; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.

2. The Stranger That Is Among You. Ps. 146:9; Matt. 25:35; Heb. 13:2; Genesis 12, 18. Have different ones read the first three texts, and others tell the story contained in the other texts. See "Patriarchs and Prophets."

3. "Testimonies," Vol. VIII, pages 34, 35; Vol. IX, pages 179-183.

4. Gen. 1:26, 27; 2:17. Announce texts the week before, and urge all to memorize them. Review all the texts used thus far. Create all the enthusiasm possible. Give Scripture reference and call on some one to quote it. Give main thought in verse, call for volunteers to raise their hands, then ask some one to tell where it is found. Ask question that can be answered by one of these texts, and call on definite person. State some objection raised by people not of our faith against the seventh-day Sabbath that can be answered by one of these texts. Call for some one to answer the objection. The use of a variety of methods will keep up a live interest.

5. "The Immigrant and His Importance to Us" (five minutes); "Causes of Immigration" (five minutes); "Transportation Companies and Immigration" (five minutes); "The Voyage and Preparation" (five minutes). Enlarge on blackboard or paper the diagrams "Emigration From Europe to the United States" (see this paper) and "Immigrant Aliens Admitted and Departed," found in *Instructor* dated January 27.

7. Quote pledge on Missionary Volunteer membership card.

The Immigrant and His Importance to Us

I Am the Immigrant

SINCE the dawn of creation my restless feet have beaten new paths across the earth.

My uneasy bark has tossed on all seas.

My *Wanderlust* was born of the craving for more liberty and for a better wage for the sweat of my face.

I looked toward the United States with eyes kindled by the fire of ambition and heart quickened with newborn hope.

I approached its gates with great expectation.

I entered in with fine hope.

I have shouldered my burden as the American man of all work.

I contribute eighty-five per cent of all the labor in the slaughtering and meat-packing industries.

I do seven tenths of the bituminous coal mining.

I do seventy-eight per cent of all the work in the woolen mills.

I contribute nine tenths of all the labor in the cotton mills.

I make nineteen twentieths of all the clothing.

I manufacture more than half the shoes.

I build four fifths of all the furniture.

I make half the collars, cuffs, and shirts.

I turn out four fifths of all the leather.

I make half the gloves.

I refine nearly nineteen twentieths of the sugar.

I make half the tobacco and cigars.

And yet I am the great American problem.

When I pour out my blood on your altar of labor, and lay down my life as a sacrifice to your god of toil, men make no more comment than at the fall of a sparrow.

But my brawn is woven into the warp and woof of the fabric of your national being.

My children shall be your children, and your land shall be my land, because my sweat and my blood will cement the foundations of the America of tomorrow.

If I can be fused into the body politic, the melting pot will have stood the supreme test.—"The Immigrant," by Fred-eric J. Haskin.

"No more important or far-reaching question confronts the American people today than the problem of our present immigration. Each year approximately a million aliens—aliens in speech, aliens in custom, aliens in ideals, though kindred in desire for opportunity to better their conditions, kindred in craving for freedom, and kindred in the possession of the spirit of ambition—swarm to our shores. Guided into proper channels, surrounded by proper influence, this alien horde may be transformed into good American citizens and made to constitute a great political and economic asset to the nation. Fused into our national life in the melting pot of Americanization, and in the process of leaving behind the dross of Old World ways, it may become part and parcel of our body politic, devoted to American traditions, espousing our ideals, and filled with our own best aspirations.

"On the other hand, left to form itself into colonies which come into contact with only the worst element of our native population, removed from the better influences of our national life, never learning our language, never adopting our customs, never sensing our ideals, and never catching the spirit of our civilization, it might become a permanent source of danger to our political well-being, and a menace to the very life of the nation. The character of our immigration has changed. Formerly it came from northwest Europe, and readily fused itself into our national life; today it comes largely from southern and eastern Europe, and it holds itself aloof, preferring to colonize rather than to be assimilated."—"The Immigrant," by F. J. Haskin, pages 19, 20.

"What does a million of immigrants a year mean? Possibly something of more significance to us if put in this way, that at present one in every eighty persons in the entire United States has arrived from foreign shores within twelve months."—"*Aliens or Americans?*" by Grose, pages 17, 18.

See the living stream pour into America through the race-way of Ellis Island (entrance port for immigrants at New York). "In the fiscal year ended June 30, 1912, there landed at Ellis Island 605,151 immigrant aliens, 72 per cent of the total immigration for the year; followed by Boston, 38,782; Philadelphia, 43,749; Baltimore, 21,667. The total immigration for the year was 838,172."—"*Immigrant Forces*," by Shriver, note on page 3.

"Every time the clock marks a minute, two immigrants enter the United States. They come in steadily, all the year round, men, women, and children, from Italy, Hungary, Poland, Greece, Bulgaria, Russia, Sweden, England, Germany, and other lands, at the rate of 120 an hour, or 2,880 a day."—"*Missionary Education Movement*, pamphlet "Two Every Minute."

"Imagine an army of nearly 20,000 a week marching in upon an unprotected country. At the head come the motley and strange-looking immigrants—largely refugee Jews—from the far Russian Empire and the regions of Hungary and Roumania. At the daily rate of 2,800 it would take this indescribable assortment more than 166 days to pass in single file. Then the Italians would consume about eighty days more. . . . The English and Irish were consuming forty-two days in passing."—"*Aliens or Americans?*" page 19. The flaxen-haired Scandinavians, together with the sturdy Germans, would get by in only a month and four days.

Causes of Immigration

THE causes of immigration are variously stated, but, compressed into three words, they are: Attraction, expulsion, solicitation. The attraction comes from the United States, the expulsion from the Old World, the solicitation from the great transportation lines and their emissaries. . . . "In Russia there is an outbreak, hideous and savage, against the Jew, and an impulse is started whose end is not reached until you strike New York. . . ." Military service is enforced in Italy, taxes rise, overpopulation crowds, poverty pinches. As a result, the stream flows toward America, where there is no military service and no tax, and where steady work and high wages seem assured. . . . Commissioner Robert Watchorn, of the port of New York

packs the explanation into an epigram, "American wages are the honey-pot that brings the alien flies." He says further: "If a steel mill were to start in a Mississippi swamp, paying wages of two dollars a day, the news would hum through foreign lands in a month, and that swamp would become a beehive of humanity and industry in an incredibly short space of time."

The testimony before the Industrial Commission showed that from forty to forty-five per cent of the immigrants have their passage prepaid by friends or relatives in this country, and from ten to twenty-five per cent more buy their tickets abroad with money sent from the United States. In 1902 between \$65,000,000 and \$70,000,000 was sent home to Italy alone from the United States.—"*Aliens or Americans?*" pages 20-31.

Transportation Companies and Immigration

THE transportation agent has become a figure of international consequence and concern. The artificial cause behind the present unprecedented exodus from Europe, according to Whelpley, is the abnormal activity of the transportation companies in their effort to secure new and profitable cargo for their ships. In 1900 over \$118,000,000 was invested in transatlantic steamship lines, which are largely owned by foreigners. New lines to the Mediterranean have been put on with the distinct purpose to swell the Italian and Slav immigration. Rate cutting has at times made it possible for the steerage passenger to go from Liverpool to New York for as low as \$8.75. The average rate is not high enough to deter any one who really wants to come. An English line, in return for establishing a line direct from a Mediterranean port, has secured from the Hungarian government a guaranty of 30,000 immigrants a year from its territory.

The law forbids transportation companies or the owners of vessels to directly or through agents, either by written, printed, or oral solicitations, solicit, invite, or encourage the immigration of any aliens into the United States except by ordinary commercial letters, circulars, advertisements, or oral representations, stating the sailings of their vessels and terms and facilities of transportation therein. That this restrictive provision is persistently evaded is made plain by the reports of government inspectors sent abroad to investigate. The annual migration involves more than one hundred million dollars, and where money is to be made, law is easily disobeyed.

One of the inspectors says the chief evil in this solicitation business is the so-called "runner." Here is his description of this mischievous *genus homo*: "It is he who goes around in eastern and southern Europe from city to city and village to village, telling fairy tales about the prosperity of many immigrants in America and the opportunities offered by the United States for aliens. The runner does not know of any one who is undesirable; he claims to be all-powerful, that he has representatives in every port who can 'open the door' of America to any one. It is he who induces many a diseased person to attempt the journey, and it is also he and his associates who do their best to have the undesirables admitted. The steamship companies, as a rule, do not deal with these runners directly, and disclaim all responsibility for their nefarious practices. But the official agents of the steamship companies do pay their runners commissions for every immigrant referred to them. I have especially studied this problem along the borders of Germany, Russia, and Austrian Galicia. Here most of the emigrants are smuggled across the frontiers by these runners, and robbed of the greater part of their cash possessions. When they arrive at the 'control station,' it is remarkable that most emigrants have cards with the address of a certain steamship ticket agent, and the agent, on the other hand, has a list of all the individuals who were smuggled across the frontiers. When I asked one of these representatives how this was done, he told me that he paid 'good commissions' to the runner on the other side of the frontier for each case. When steamship companies and their agents stop paying commissions to runners for emigrants referred to them, individuals will only by their own initiative attempt to come to the United States, and most of those

considered undesirable will remain at their native homes."

Violations of law abound. Smuggling persons is regarded with much the same moral leniency as smuggling goods. The law forbids importation of persons under contract to work. In April last two Italian steamships carried back to Europe more than 1,000 laborers who had been brought over in violation of the contract-labor laws. Commissioner Watchorn had word from his special investigators abroad that the men had been collected in the Balkan States to work for *padrones* in this country. So back went the thousand Slavs; but it was a chance discovery. The men admitted that the *padrones* had paid their passage and agreed to furnish them work. They said the rosiest conditions had been painted before their eyes, and they believed "big money" was to be made here. The steamship companies had to bear the expense of taking them back; but the *padrones* have not suffered any penalty, and will go on with their unlawful work.

Mr. Bradenburg learned from an Italian woman that her husband had been commissioned by a contractor in Pittsburgh to go into the Italian provinces of Austria and engage 200 good stonemasons, 200 good carpenters, and an indefinite number of unskilled laborers. These people were to be put in touch with subagents of lines sailing from Hamburg, Fiume, and Bremen, and these agents were to be accountable for these contract laborers being got safely into the United States. This woman said many of her neighbors in Pittsburgh had come into the country as contract laborers and held the law in great contempt, as it was merely a matter of being sufficiently instructed and prepared, and no official at Boston or Ellis Island could tell the difference. Why should not the law be held in contempt, not only this one, but all law, by the immigrant who is introduced to America through its violation, and trained to perjure himself at the outset of his new career?—"*Aliens or Americans?*" pages 79-83.

The Voyage and Preparation

How do immigrants obtain entrance into the United States? New York is the chief port of entry. The proportion for New York is not far from eight tenths of the whole. The dirty little ferryboat "John G. Carlisle" is the floating gateway of the republic. Over her dingy decks march in endless succession the eager battalions of Europe's peaceful invaders. She plies between Ellis Island and the Battery, hourly.

"To make the manner and method of getting into America by the steerage process as real as possible, try to put yourself in an alien's place. . . .

"Before embarking you are made to answer a long list of questions, filling out your 'manifest' or official record which the law requires the vessel master to obtain, attest, and deliver to the government officers at the entrance port. Under the Act of 1903, this manifest has to state the full name, age, and sex; whether married or single; the calling or occupation; whether able to read or write; the nationality; the race; the last residence; the seaport landing in the United States; the final destination, if any, beyond the port of landing; whether having a ticket through to such final destination; whether the alien has paid his own passage or whether it has been paid by any other person or by any corporation, society, municipality, or government, and if so, by whom; whether in possession of thirty dollars, and if less, how much; whether going to join a relative or a friend, and if so, what relative or friend, and his name and complete address; whether ever before in the United States, and if so, when and where; whether ever in prison or almshouse or an institution or hospital for the care and treatment of the insane, or supported by charity; whether a polygamist; whether an anarchist; whether coming by reason of any offer, solicitation, promise, or agreement, expressed or implied, to perform labor in the United States; what is the alien's condition of health, mental and physical; and whether deformed or crippled, and if so, for how long and from what cause.

"Your answers proving satisfactory to the transportation agents, a card is furnished you containing your name, the letter of the group of thirty to which you are assigned, and your group number. Thus you become, for the time being, No. 27 of group E. You are cautioned to keep this card in

Senior Society Study for Sabbath,
February 14

Suggestive Program

sight as a ready means of identification."—"Aliens or Americans?" pages 55, 56.

"One stands amazed that greed for gold could lead men to subject their fellow beings to such conditions as the steerage passenger endures, according to the revelations of the Immigration Commission. . . . The data was obtained by special agents traveling as steerage passengers on twelve transatlantic lines and from cabin observations of the steerage on two others. This was done in 1908, when the immigration reached a very low ebb. . . .

"There is a law against overcrowding on shipboard, but overcrowding goes on just the same. Here is the commission's typical picture of old steerage as experienced in 1908, when immigration was at a very low ebb: 'The investigator who painted it was a woman who made the twelve days' voyage in the steerage, traveling as a single Bohemian peasant woman. Before sailing, all steerage passengers were supposed to be vaccinated. The women and men were vaccinated in separate rooms, and an inspection card stamped by the United States consulate certifying that they had been vaccinated, was given them. In her case not one of the three scratches had punctured the skin. She found that others had fared the same way.'"—"The Immigrant," by Haskin, pages 66-68.

The compartment in the steerage for single women she describes as better than those for other steerage passengers. The bunks were arranged in tiers, each having a straw mattress covered with a slip sheet. There was no pillow, a life preserver under the head of the mattress was the substitute. There was no privacy and insufficient covering. There were no hooks upon which to hang clothes, not a receptacle for refuse, and no convenience for use in times of seasickness.

"There were two wash rooms, used indiscriminately by men and women. One of them was seven by nine feet, with ten faucets of cold water along two of the walls. The washbasins resembled in size and shape the ordinary stationary laundry tub. They served as washbasins, dish pans, laundry tubs. . . . A four-foot trough served for dish washing with sea water, seldom hot, from one spigot.

"Many of the passengers made heroic efforts to keep clean. It was forbidden to bring water into the sleeping compartments for washing purposes. . . .

"Each [immigrant] is furnished with a workingman's dinner pail, a spoon, and a fork. Each immigrant must care for his own pail, and as a rule has nothing but cold salt water with which to wash it throughout the entire trip. . . . The salt water rusts the pails and makes them unfit to use before port is reached. Again, the law requires that tables shall be furnished for the passengers to eat upon; but these are only long, single-board affairs, usually in a part of a steerage sleeping compartment not used on that voyage for bunks. . . . The meals that were served were bad in quality and preparation, and more than half the food was thrown into the sea. The daily inspection of the immigrants was a farce. . . . Not one young woman in the steerage escaped attack. The investigator herself was among these, and yet the steerage officials made no effort to punish the offenders. . . . The government investigator says that her life during those twelve days was passed in a disorder and in surroundings that offended every sense."—*Id.*, pages 60-71.

Emigration From Europe to the United States by Countries, 1903-1912

Russia	1,725,818	France	83,762
Austria-Hungary	2,197,826	Switzerland	37,340
Germany	351,392	Spain	37,769
Sweden	228,777	Portugal	78,281
Norway	183,398	Italy	2,071,522
Scotland	149,213	Greece	201,180
Ireland	334,357	Turkey in Europe	108,321
England	455,062	Roumania	43,176
Wales	20,324	Bulgaria, Servia, and Montenegro	46,914
Denmark	69,716	Not specified	1,230
Netherlands	58,606		
Belgium	47,359		
		Total for decade	8,531,343

Draw a map of Europe giving country boundaries. In each country here mentioned place the number who have emigrated to the United States.

1. OPENING Exercises (ten minutes).
 2. Bible Study (five minutes).
 3. Testimony Study (five minutes).
 4. Quiz on Standard of Attainment (five minutes).
 5. The Immigration Problem (twenty minutes).
 6. Experiences and Social Meeting (ten minutes).
 7. Closing Exercises.
1. Song; sentence prayers; song; review Morning Watch texts; report of work done; offering taken; secretary's report.
 2. The Stranger That Is Among You. Gen. 19: 1-29; 37, 39.
 40. See "Patriarchs and Prophets." Have different ones relate these incidents.
 3. The Foreigner Among Us. "Testimonies for the Church," Vol. IX, pages 184-198.
 4. Eccl. 9: 5, 6, 10; Job 14: 10, 21.
 5. "Landing" (five minutes); "Ellis Island and Inspection" (ten minutes), enlarge the diagram "The Course of the Alien to and Through Ellis Island," and explain in connection with this paper the trickeries attempted (five minutes) Enlarge statistical chart "Rejections, 1912," and explain to society.
 7. Quote Missionary Volunteer pledge. Have the society appoint a representative committee to lay plans for a temperance campaign, to order papers, lay out territory, and assign it. Let your committee study the suggestions given in the article "A Special Temperance Campaign," in *Instructor* of February 10.

Landing

YOUR first American experience befalls you when the steamship anchors at quarantine inside Sandy Hook, and the United States inspection officers come on board to hunt for infectious or contagious diseases — cholera, smallpox, typhus fever, yellow fever, or plague. No outbreak of any of these has marked the voyage, fortunately for you, and there is no long delay. Slowly the great vessel pushes its way up the harbor and the North River, passing the statue of Liberty Enlightening the World, that beacon which all incomers are enjoined to see as the symbol of the new liberty they hope to enjoy.

At last the voyage is done, your steamship lies at her pier, and you are thrust into the midst of distractions. Families are trying to keep together; the din is indescribable; crying babies add to the general confusion of tongues; all sorts of people with all sorts of baggage are making ready for the landing, which seems a long time off as you wait for the customs officers to get through with the first-class passengers. At last word is given to go ashore, and the procession, or pushing movement rather, begins. You are hurried along, up a companionway, lugging your hand baggage; then down the long gangway to the pier and the soil of America.

It is not a pleasant landing in the land of light and liberty. You have been sworn at, pushed, punched with a stick for not moving faster when you could not, and have seen others treated much more roughly. Just in front of you a poor woman is trying to get up the companionway with a child in one arm, a deck chair on the other, and a large bundle besides. She blocks the passage for an instant. A great burly steward reaches up, drags her down, tears the chair off her arm, splitting her sleeve and scraping the skin off her wrist as he does so, and then in his rage breaks the chair to pieces, while the woman passes on sobbing, not daring to remonstrate. This is not the first treatment of this sort you have seen, and you feel powerless to help, though your blood boils at the outrage.

As you pass down the gangway, your number is taken by an officer with a mechanical checker, and then you become part of the curious crowd gathered in the great somber building, filled with freight, much of it human. Here there is confusion worse confounded, as separated groups try to get together and deck watchmen try to keep them in place. Many believe their baggage has been stolen, and mothers are sure their children have been kidnaped or lost. The dockmen are violent, not hesitating to use their sticks, and you find yourself more than once in danger, although you strive to obey orders you do not understand very well, since they are shouted out in savage manner. The inspector reaches

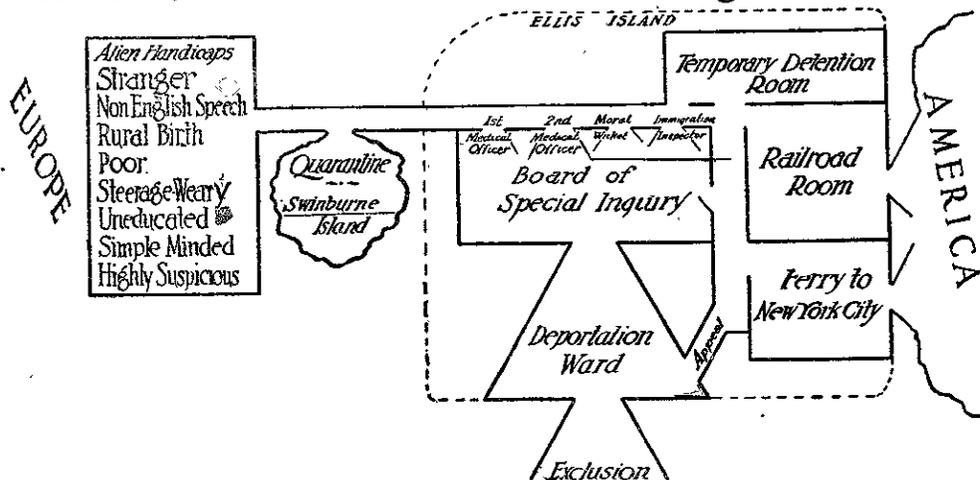
you finally, and you are hustled along in a throng to the barge that is waiting. You are tired and hungry, having had no food since early breakfast. Your dreams of America seem far from reality just now. You are almost too weary to care what next.—“*Aliens or Americans?*” pages 56-59.

Ellis Island and Inspection

THE next is Ellis Island, whose great building looks inviting. Out of the barge you are swept with the crowd, bag-

examination. One other inspector you have faced—a woman, whose sharp eyes seem to read the characters of the women as they come up to her wicket gate; for it is her duty to stop the suspicious and immoral characters, and send them to the detention rooms or special inquiry boards. Thus you have passed five government officers since landing on the island. They have been courteous and kindly, but impress you as knowing their business so well that they can readily see through fraud and deception.

The Course of the Alien to and Through Ellis Island



The entrance ordeal is not quite over, but for a little while you rest on the wooden bench in your E compartment, waiting until the group is assembled, all save those sent away for detention. Suddenly you are told to come on, and in single file group E marches along the narrow railed alley that leads to officer number six, or the inspector who holds E sheet in his hand. When it comes your turn, your manifest is produced, and you are asked many questions. A combined interpreter and registry clerk is at hand to assist. The interpreter pleases you greatly by speaking in your own language, which he rightly guesses, and notes whether your answers agree with those on the manifest.

gage in hand or on head or shoulder, and on to the grand entrance. As you ascend the broad stairs, an officer familiar with many languages is shouting out, first in one tongue and then another, "Get your health tickets ready." You notice that the only available place many have in which to carry these tickets is their mouths, since their hands are full of children or baggage.

At the head of the long pair of stairs you meet a uniformed officer (a doctor in the Marine Hospital Service), who takes your ticket, glances at it, and stamps it with the Ellis Island stamp. Counting the quarantine officer as number one, you have now passed officer number two. At the head of the stairs you find yourself in a great hall, divided into two equal parts, each part filled with curious railed-off compartments. Directed by an officer, you are turned into a narrow alleyway, and here you meet officer number three, in uniform like the second. The keen eyes of this doctor sweep you at a glance, from feet to head. You do not know it, but this is the first medical inspection by a surgeon of the Marine Hospital Service, and it causes a halt, although only for a moment. When the person immediately in front of you reaches this doctor, you see that he pushes back the shawl worn over her head, gives a nod, and puts a chalk mark upon her. He is on the keen lookout for favus (contagious skin disease), and for signs of disease or deformity. The old man who limps along a little way behind you has a chalk mark put on his coat lapel, and you wonder why they do not chalk you.

You are now about ten or fifteen feet behind your front neighbor, and as you are motioned to follow, about thirty feet farther on you confront another uniformed surgeon (officer number four), who has a towel hanging beside him, a small instrument in his hand, and a basin of disinfectants behind him. You have little time for wonder or dread. With a deft motion he applies the instrument to your eye and turns up the lid, quickly shutting it down again, then repeats the operation upon the other eye. He is looking for the dreaded contagious trachoma or for purulent ophthalmia; also for diseases of any kind, or any defect that would make it lawful and wise to send you back whence you came. You have now been twice examined, and passed as to soundness of body, freedom from lameness or defect, general healthfulness, and absence of eye disease or pulmonary weakness.

As you move along to the inclosed space of your group E, you note that the lame man and the woman who were chalk marked are sent into another railed-off space, known as the "detention pen." where they must await more rigid medical

As you have the good fortune to be honest, and have sufficient money to escape being halted as likely to become a public charge, you are ticketed "O. K.," with an "R," which means that you are bound for a railroad station. You see a ticket "S. I." on the lame man, which means that he is to go to a board of special inquiry, with the chances of being debarred, or sent back home. On another, as you pass, you notice a ticket "L. P. C.," which signifies the dreaded decision, "Liable to become a public charge"—a decision that means deportation.

All this time you have been guided. Now you are directed to a desk where your railroad ticket order is stamped; next to a banker's desk, where your money is exchanged for American money; and finally you are motioned to the right stairway of three, this leading to the railroad barge room. Here your baggage is checked and your ticket provided, a bag of food is offered you, and then you are taken on board a barge which will convey you to the railroad station. You have left your fellow voyagers abruptly, all save the railroad-ticketed like yourself. Had you been destined for New York, you would have gone down the left stairway and been free to take the ferryboat for the Battery. If you had expected friends to meet you, the central stairway would have led you to the waiting room for that purpose. Those three stairways are called "The Stairs of Separation," and there families are sometimes ruthlessly separated without warning, when bound for different destinations.

The officers, who have treated you courteously, in strong contrast to the steamship and dock employees, keep track of you until you are safely on board an immigrant car, bound for the place where your relatives are. Your ideas of great New York are limited, but you have been saved by this official supervision from being swindled by sharpers or enticed into evil. You are practically in charge of the railway company, as you have been of the steamship company, until you are deposited at the station where you expect to make your home. You are ready to believe, by this time, that America is at least a spacious country, with room enough in it for all who want to come. At the same time you will admit, as you recall some of your fellow passengers in the steerage, that there should not be room in the country for those who ought not to come—not only the diseased and insane, crippled and consumptive, who are shut out by law, but also the delinquent and depraved, whose presence means added ignorance and crime. You only wish the inspectors could have seen some of those shameless men on shipboard, so that in spite of their

smooth answers they might have been sent back whence they came, to prey upon the innocent there instead of here. Now that it is all over, you shudder for a long time at night as memory recalls the steerage scenes, through which your faith in God and your constant prayers preserved you.

In such manner the alien gains his chance to become an American. What he will make of that chance is a matter of grave importance to the land that has opened to him the doors of opportunity and liberty. Having seen how the immigrants get into the United States, let us now see how they are kept out. When we know what the restrictive laws are, and how they are enforced or evaded, we shall be in a position to judge as to their sufficiency, and the need of further legislation.—“*Aliens or Americans?*” pages 59-64.

Rejections, 1912

Total aliens rejected, 16,057.

CHIEF CAUSES

Insufficient or disordered mentality	297
Paupers, beggars, etc.	10,470
Contagious disease	1,674
Tuberculosis	74
Criminals	592
Immorality	462
Contract laborers	1,333

Senior Society Study for Sabbath, February 21

Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Bible Study (fifteen minutes).
3. Quiz on Standard of Attainment (five minutes).
4. Selling the Temperance *Instructor* (ten minutes).
5. Presentation and Discussion of Plans for Your Society to Conduct a Temperance Campaign (ten minutes).
6. Closing Exercises.

1. Song; sentence prayers; special music; review Morning Watch texts; report of work done; offering; secretary's report.

2. Let this be given in three five-minute talks: (1) Fundamental Principles of True Temperance, using Rom. 12:1; 1 Cor. 3:16, 17; 1 Cor. 10:31; Prov. 20:1; Hab. 2:15. The one who gives this study can write out questions on these texts, numbering each, and write on slips with corresponding numbers the text that answers each question. The questions may be passed out to one side of the room, the answers to the other. The one who conducts the reading will call the numbers, and the ones holding questions and answers will respond; (2) Sin of Nadab and Abihu Caused by Intemperance. Lev. 10:1-9; "Patriarchs and Prophets," chapter 31, "Sin of Nadab and Abihu;" (3) Daniel's Adherence to Principles of Temperance. Daniel 1-6. See also "Daniel and the Revelation."

3. Rom. 6:23; 2 Thess. 3:8.

4. Have two canvasses given for the paper: (1) To a business man; (2) to a farmer.

5. Have the report of the committee appointed last week. Discuss and adopt the report. Ask each to keep a diary of his experiences to relate at the next meeting.

Senior Society Study for Sabbath, February 28

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Experience Meeting and Report of Papers Sold (thirty minutes).
3. Standard of Attainment Quiz (five minutes).
4. Special Band Meetings (fifteen minutes).

1. Song; sentence prayers; song; review Morning Watch texts; secretary's report; offering taken.

2. The leader should lead out in this meeting, relating the experiences he had, and giving the number of papers he disposed of. The other officers of the society, together with leaders of the different working bands, should then rise from different parts of the room and relate their experiences as called upon. (The leader should talk with all these beforehand so they will be prepared to do it.) This will be contagious, and the members of the society will then want to speak.

3. Rev. 20:7-10; Jude 14, 15. Urge every member to learn these texts. Announce texts the week before.

4. The organized bands of the society should now meet to take advantage of all the enthusiasm aroused, to plan in an aggressive way to follow up the openings made through the temperance campaign. Every member of the society should be urged to join one of these bands. Let each band close with prayer.

Junior Society Study for Week Ending February 7

LEADER'S NOTE.—It has been thought best to devote the entire time of the Junior program, aside from the opening exercises, either to missions or to Bible characters, animals, birds, or cities. This plan will allow more time for the opening exercises, and we hope every Junior leader will make the Morning Watch drill a prominent part of this exercise. Ruskin said the scriptures he learned when a child had such a profound influence on his future that he never could write light or superficial English. In every part of the program insist tactfully on thorough preparation. Let every Junior feel that only his best is good enough.

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "A Visit to Rarotonga" (eight minutes).
3. "John Williams" (seven minutes).
4. "A Talking Chip" (five minutes).
5. "The Isles of the Sea" (five minutes).
6. Closing Exercises.

1. Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts. While these texts are in the Gospels, let us notice what places Jesus visits. Each week when the Morning Watch texts are rehearsed, let a Junior who has had a week's notice, name, and if possible, locate all the places mentioned in the reading assignment for the past week. Then call for volunteers to tell what happened in each place named. It would be well to have a large map of Palestine drawn for this purpose.

2. Before reading this article have a Junior trace our voyage from the last island visited. This excellent article is written by one who visited the island a short time ago.

3. Have this biography given in a reading or a talk. Every one who visits Rarotonga must learn something of John Williams. Locate Erromanga, if possible.

4. This reading will add much interest to the program if read with proper emphasis.

5. Recitation.

6. First devote five minutes to plans or reports of your temperance campaign. Call for chairmen of committees to announce the time of their next committee meetings. Take up the weekly offering. Repeat the membership pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Junior Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."

Special Notice

During the week ending February 21, every Junior society will be invited to hold a temperance rally. Each society will prepare its own program. Your program committee should get to work at once. Base your program on the Temperance *Instructor*, but glean also from other sources. The new Temperance *Instructor* contains an abundance of material for both a Senior and a Junior program; but if there is also a Senior Missionary Volunteer Society in your church, it would be well for the program committees of both societies to meet together to plan for the rallies. It might be well for the Junior society to make its rally a strong anticigarette meeting. Notice at once the suggestion for program for week ending February 21. Some temperance supplies are mentioned which it would be well to secure.

A Visit to Rarotonga

Do you like traveling? If so, then come with me this morning and together we shall visit another of the beautiful spots in this old world, which, although cursed by sin, still speaks to us of the wonderful love of Jesus. We must make haste. It is time we were on the vessel, for in a few moments we shall be carried by one of the large steamers out to the great ocean. How the wind blows! Take care of your hat. The water is rough, and the steamer, though large, is tossed like a cork on the waves. We are glad to retire and remain quiet for a while. Our hearts know no fear, because has not our Heavenly Father told us that he has "measured the waters in the hollow of his hand"? Isa. 40:12.

It is Thursday morning. We are up and dressed before daylight. Now we are standing on the deck; it is yet quite dark. Before us lies the island of Rarotonga. The bold outline of its sharp pinnacle-shaped peaks piercing the overhanging clouds, can be clearly seen. As the light grows brighter, the beauty of the island, encircled with its rampart of white foam formed by the breakers as they dash against the reef, delights our eyes. The green grass and verdant foliage of the trees which clothe the hills from top to bottom,

together with the waving coconut palm, and the many flowering creepers for which this island is noted, make us desire to see it at closer quarters. The neat, red-roofed cottages here and there among the waving palm trees make the picture prettier still.

Our attention is next turned to a small boat, manned by native oarsmen, and flying the health officer's flag, which is bravely making for the ship through the ocean rollers. The boat is steered alongside the steamer, and the government officers ascend to the vessel's deck by the gangway which has been lowered for the purpose.

Here is yet another interesting sight,— an oil launch tugging two boats, called lighters, one of which is filled with scores of natives dressed in all manner of colors. How amusing it is to watch these natives trying to reach the deck of the steamer! One moment the lighter is several feet below, the next a wave lifts it several feet above, the foot of the gangway; now it is hurled out of reach of the vessel altogether, making it necessary for the boatmen to haul themselves alongside again. Notwithstanding these difficulties, the natives are taking it all in good part, and every now and then their hearty laugh rings out as they go about the work of unloading the ship; and we are taught a lesson in good temper from these dark-skinned brethren.

Our desire to get ashore is increasing, and finally we make our way down the slippery gangway, watching a favorable opportunity to jump into the lighter as it rises and falls on the restless sea. Now is the time. Jump! A strong hand is stretched out to assist us. We are safe on our seats. We are off. This ride on those waves — shall we ever forget it? We have reached the jetty and quickly step ashore. Our time is short; we want to see all we can. We take a walk up a path that leads through the woods, and we are struck with the wealth of vegetation. Oranges, coconuts, and bananas, together with fragrant flowering creepers and shrubs, greet our eyes on every side. On the porches of the houses sit the Rarotongans, so happy, peaceful, and jolly — little children laughing, boys playing, girls singing. What a contrast to the scene that greeted the missionary John Williams when he first put his foot on this very island. Our minds become thoughtful. Do these people realize, we wonder, how much they owe to the work of this man who was used by God as the instrument to bring to these at-one-time war-loving people the gospel of peace?

What is this? — A loud siren blast from the steamer demanding us at once to embark on the lighter to be conveyed to the ship before she sails. We are back on deck, straining our eyes for our last long look at this beautiful island. It gradually disappears.

How glad we are to know that between forty and fifty of these people have embraced the third angel's message and learned to love it. While we are young, shall we not determine to do what we can to help send this precious message to these interesting brown-skinned people?

THYRA E. SANDBERG.

John Williams

ONE Sunday evening, just a century ago, a young man about eighteen years of age stood loitering at a street corner in the great city of London. He was waiting for some friends with whom he had agreed to spend a few hours "on pleasure bent." As he waited alone in the twilight, his memory went back over the hills to a little home in Tottenham, where he had spent his first fourteen happy years. He remembered how his godly parents had taught him to love and serve Jesus, and realized how sorry they would be should they know of his plans for that very evening. As he stood soberly thinking, a lady passed by on her way to evening services. She was the wife of an ironmonger to whom he had been apprenticed when he first left home. Recognizing the young man, she stopped and asked him to go with her to church. At first he refused, but finally went. This experience proved the turning point in his life, for that evening, in Whitefield Tabernacle, John Williams found his Saviour, and accepted Jesus Christ as his personal friend. Immediately he turned from his worldly companions and sinful ways. He became a teacher in Sunday school, and tried very hard to fit himself for Christian service.

When this young man was in his twentieth year, the London Missionary Society asked for volunteers to carry the good news of the Saviour to the cannibals of the South Sea islands. He gladly offered his services, and was accepted for the work to which he gave his life. Mr. and Mrs. Williams sailed from England on Nov. 17, 1816, and it took them just one year to reach Eimeo, one of the Society Islands, where they began their work. In ten months the new missionary could speak the difficult language very well, and was able to preach to the natives. From a child he had enjoyed "making things," and, seeing the need of a boat, set about building one with such material as he happened to have. It was a good boat, too; for this young man did not do things by halves. Later he built four other boats; but soon after the first one was finished, he was called to the island of Raiatea.

Tamatao, the king, had been shipwrecked upon Tahiti, where he learned of Christ and saw what belief in the new religion had done for the people there. He begged that a teacher be sent to his own people, and the new missionary went. Mr. Williams had wonderful power over the natives, and worked a great revolution on the island. They soon left their rude, dirty huts for neat houses which "Viriamu," as they called him, taught them to build. Under his direction they built a sugar mill and manufactured sugar for exportation. Later a church was built and dedicated. This church had in it a court room, and the day after its dedication two thousand four hundred of the natives met there and adopted a code of laws which the teacher had prepared for them. Mr. Williams reduced the native language to writing, and schools were started, into which hundreds of children were gathered and taught. He also translated parts of the Bible into the native language, and gave special attention to the training of native teachers and preachers. These were often sent out on pioneer missions by themselves, and so opened the way for him to follow and preach the gospel on other islands.

After spending some years on Tahiti, this earnest worker went to live on the island of Rarotonga. There he did a similar work for his beloved people. During the building operations it was very necessary that he have a blacksmith's bellows. Of what should he make them? There were only four goats on the island; three of these were killed to furnish the leather. But during the night the rats of Rarotonga, which were like one of the plagues of Egypt, visited the workshop and left nothing of the much-needed bellows except the board frame. In spite of all his many difficulties, Williams pressed on with his work. One of his boats he named "The Messenger of Peace," and the natives called it the "Ship of God." In this he sailed from island to island throughout the South Seas, telling the heathen people of the love of Jesus, who died on the cross to save them. He longed to plant a mission station on Erromanga, in the New Hebrides group of islands, and accordingly set out toward that place.

Having reached the harbor, Mr. Williams and a small party went ashore. The natives were shy and sullen, but the missionary frankly met them, and offered them presents. These they accepted, but while he was speaking with some children, the cry of danger was raised from the boat. He turned to run, but was struck down, together with a companion, Mr. Harris, and his body pierced with many arrows, after which it was drawn away into the bush, and probably eaten by the cannibals.

Although this noble man was only forty-three years of age when he lost his life, he is known as the "Hero of the South Seas," and it is said of the islands where he labored, "When he came, there were no Christians; when he left, there were no heathen."

LORA CLEMENT.

A Talking Chip

(From "Missionary Enterprises in the South Sea Islands," by John Williams.)

IN the erection of a chapel on Rarotonga a circumstance occurred which gives a striking idea of the feelings of an untaught people when observing for the first time the effects of written communications.

As I had come to work one morning without my square, I took up a chip and with a piece of charcoal wrote upon it a

request that Mrs. Williams would send me that article. Calling a chief who was superintending one portion of the work, I said to him:—

"Friend, take this, go to our house and give it to Mrs. Williams."

He was a singular-looking man, remarkably quick in his movements, and had been a great warrior, but in one of the numerous battles he had fought he had lost an eye. Giving me an inexpressible look with the other, he said:—

"Take that? She will call me a fool and scold me if I carry a chip to her."

"No," I replied, "she will not. Take it and go immediately; I am in haste."

Perceiving me to be in earnest, he took it and asked, "What must I say?"

"You have nothing to say," I replied; "the chip will say all that I wish."

With a look of astonishment and contempt, he held up the piece of wood and said, "How can this speak? Has it a mouth?"

"Take it immediately," I replied, "and do not spend so much time in talking about it."

On arriving at the house he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool chest, whither the chief, resolved to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said:—

"Stay, daughter: how do you know that this is what Mr. Williams wants?"

"Why," she replied, "did you not bring me a chip just now?"

"Yes," said the astonished warrior, "but I did not hear it say anything."

"If you did not, I did," was the reply, "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible."

With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them as high as his arms would reach, and shouting as he went:—

"See the wisdom of these English people! They can make chips talk! They can make chips talk!"

On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power, but it was a circumstance involved in so much mystery that he actually tied a string to the chip, hung it around his neck, and wore it for some time.

During several following days we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders this chip had performed.

The Isles of the Sea

THERE are isles amid the ocean,
In the darkest depths of night,
There are isles which, friends and Juniors,
Need the light.
Can we stand and let God's glory
Gracious beams around us shed,
And in silence watch his brethren
Grope in darkness, live in dread?

In those isles amid the ocean
Satan rules in fiendish might;
And those isles, yea, friends and Juniors,
Must have light.
Ah! we idly talk of justice,
Talk of freedom, talk of God,
If we leave those souls in bondage
'Neath that tyrant's cursèd rod.

For those isles amid the ocean,
Bleeding sore before our sight,—
For those isles, O friend, O Junior,
Up and fight!
Up at once, the call is urgent!
Out—O! list those cries of pain!
Some brave heralds are departing;
Who will follow in their train?

— Adapted from "South America."

JUNIOR Society leaders should notice carefully the "Brief Suggestions for Band," given on page 7.

Junior Society Study for Week Ending February 14

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. Our Voyage (ten minutes).
3. Missionary Quiz (five minutes).
4. "Visiting Fiji" (ten minutes).
5. How the Work Began in Fiji (five minutes).
6. "Why Didn't You Tell Us Sooner?" (five minutes).
7. Closing Exercises (five minutes).

1. Singing; prayer; secretary's report; offering taken; review Morning Watch texts, following plan suggested for first week in February; reports of work done.

2. Appoint a Junior to trace the voyage of our Junior mission class from Rarotonga to Fiji. In our imaginary voyage we still are sailing along that milky way of islets spanning the Southern Pacific between America and Asia like so many giant stepping-stones in the sea. Let us get as well acquainted with each place we visit as possible. On our way to Fiji will be our best opportunity to greet the workers in Samoa. Let the one tracing the voyage either give or call on some one else to give a gist of the work on Samoa. See what "Outline of Mission Fields" and recent numbers of the *Review and Herald* say about our work there. Leaving Samoa, let us circle a little to the south, to get a glimpse of the Tonga, or Friendly, Islands. E. S. Butz and wife were located in Tonga soon after the second cruise of the "Pitcairn." An earnest little company of Sabbath keepers was built up, and a school was established, taught by a sister from Australia. Several tracts have been translated into Tongan. A church building was erected in 1904. Later an addition was built to the school, and we are glad to learn that the work in these islands is making some progress. Let this Junior also tell the experience our workers there had in a hurricane. Fiji will be our next stop.

3. This review and these introductory questions may be made a brief yet very helpful exercise. The quiz can be given by a Junior.

4. This can be given as a reading or talk.

5. Let this be a talk or paper prepared by a Junior. For information about the beginning of the work in Fiji, see "Outline of Mission Fields," pages 56, 58, 59. Do not fail to get this "Outline" from the Seventh-day Adventist Mission Board, Takoma Park, Washington, D. C. It is free.

6. Recitation.

7. Before closing have chairmen of committees announce their next committee meetings. Close by repeating in unison the membership pledge as given last week.

A Hurricane in Tonga

By 8 P. M. the torrential rain, wrenching of nails, rattling of iron, creaking of timber, mingled with the thunder-like roar of the tempest, left no doubt that we were in the grip of a hurricane. The hours of the night wore slowly on, the elements becoming more furious as time passed.

Before daylight there was hardly a dry spot in the house: floors were flooded and beds saturated. Still the storm continued. What a scene the first streaks of dawn revealed! The side veranda had been torn off, and its roof carried right over the house and deposited on the opposite side of the yard.

The next sight which met our gaze was that of the two nice cedar trees in the front blown flat. One had fallen against the front veranda.

By nine o'clock that morning, Monday, it was safe to venture out without running the risk of being beheaded by flying sheets of iron, etc. A sorry sight met our eyes. Everywhere were evidences of the destroyer's hand.

Oranges, which would soon have been matured, lay in many cartloads along the roads, coconuts were scattered in every direction, trees had been laid bare of their leaves; and, in fact, every green thing appeared to have been blasted by a furnace.

Though the sea is one mile distant from the mission, the drinking water in the tanks was all spoiled by the salt spray. The natives are looking forward to hard times, as the nuts are very much damaged.

Bad as things are, we have much to be thankful for, and believe that the Lord has in mercy permitted these trials in order to teach in adversity what we do not learn in prosperity. We trust that by such experiences some will be led to walk in the way which leads to the land where no tempests can come. Brethren, pray to this end. A WORKER IN TONGA.

Visiting Fiji

ON every side are to be seen the native gardens of yams, the staple food, interspersed with taro and mulberries, with groves of banana or wild sugar cane, while orange, lime, and rare plum trees fringe every walk. In some parts very large numbers of the coco palm grow. Coffee is a chief product. Sugar, tobacco, sago, tapioca, maize, rice, India rubber, arrowroot, and spices are also among the exports. Sandalwood grows in abundance, and brings the islands many visitors who trade with China in this article.

The Fijis have beautiful pines and flowering trees, where can be seen red and green parrots peeping out through the blossoms.

Only a few years ago, horses and cows were wholly unknown in Fiji. The sight of a cow filled the natives with awe and astonishment, but nothing could exceed their surprise when they saw the creature milked. The first time they saw a white man on horseback, the whole population rushed out into the woods for safety. They imagined the man and horse to be one animal of terrific power and speed. The midges, flies, and mosquitoes, which like the damp, are almost intolerable. Insect life certainly flourishes in Fiji. There are plenty of frogs and lizards, but only two kinds of snakes. Fish are plentiful, especially shellfish, and there is a wonderful land crab peculiar to some of the Melanesian islands. It is so strong that it can break a coconut, and in the early morning one can hear it preparing its breakfast with a noise like a series of blows from a pickax.

In the beginning of the last century, the islanders were designated by a great authority as "a race of native noblemen." Being a mixture of the Papuan and Malayan stock, they are more like the Hindu than the Maori. The native towns are after the pattern of a Hindu village. Only the women are tattooed, whereas on another Polynesian group it is the men who suffer this art. In the Windward Islands the Malayan element prevails, in the reddish-yellow colored skin, the straight hair, and the cold, grave, treacherous character which is the incarnation of self in the West; the Papuan is visible in the dark olive skin, frizzly locks, merry laughter, and impetuous character. The quick intelligence of the fairer race is thus a striking contrast to the suspicious savagery of the darker. Until the beginning of the last half century the combined race was almost savage and degraded, and preserved itself in its primitive purity by the massacre of all shipwrecked and other visitors to its coasts.

Mentally the Fijian was superior in some respects to the standard of brain power usually attributed to savage races. Morally he was a mixture of strangely varying ingredients, combining the extremes of politeness and cruelty, of open-handed hospitality and ferocious murder, of infanticide and tender adoption of orphans.

If it is very warm in the Fijis, the natives of the interior wear little clothing. The women wear short dresses, made from the bark of trees and dyed all sorts of colors, and shell necklaces, and on their hair, which is always frizzed out into as big a mop as possible, a wreath of flowers. The elaborate way in which the Fijians arrange their hair is supposed to have been the cause of the strange sort of pillows in use among them. They are little logs of bamboo on legs just high enough to fit under the neck and raise the head off the floor, and are at first miserably uncomfortable to a European.

Their houses are not large, but they are beautifully made. They have walls of reeds, coated with dried leaves, and covered with a heavy thatched roof upheld by tree trunks set into the earth. The ordinary house has but one room, with an opening at the front covered with a mat, which serves as the door. In the center is the fireplace, a hole cut out through the floor with a scaffolding over it, upon which food is hung to be cooked. There are no chimneys, and the smoke colors everything black. Wooden bowls, coconuts, and gourds are the chief kitchen utensils.

There are no chairs in most of the huts. The family and friends lie around upon mats spread upon a layer of soft grass. These mats are also the beds, the best of them being upon a slightly raised portion at one end of the room.

The people are cleanly, and have wooden bowls of water at the doors of their houses, so that one may wash his feet before stepping upon the white mats.— *Selected.*

Missionary Quiz

1. WHAT islands have we visited thus far?
2. To what country does each island belong?
3. What have you learned about the Sabbath keepers in these islands?
4. Who was John Williams?
5. Who first took the Sabbath truth to Pitcairn?
6. Where are the Fiji Islands? How large are they? Are they volcanic?
7. To what country do they belong?
8. Is it warm or cold there at this time?
9. What kinds of fruits and vegetables shall we find there?

"Why Didn't You Tell Us Sooner?"

"Why didn't you tell us sooner?"—

The words come sad and low,—

"O ye who know the gospel truths,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe;

But we never heard the story—

Why didn't you let us know?

Why did you let our fathers die,

And into silence go

With no thought of Christ to comfort—

Why didn't you let us know?"

"O souls redeemed by Jesus,

To think what your Lord hath done!

He came to earth and suffered,

And died for every one.

He expected you to tell it,

As on your way you go;

But you kept the message from us—

Why didn't you let us know?

You may not be able to come yourself,

But some in your stead can go;

Will you not send us teachers—

Will you not let us know?"

—G. B. Trumbull.

Junior Society Study for Week Ending February 21

Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Rally (forty minutes).
3. Closing Exercises (five minutes).

1. Singing; sentence prayers; secretary's report; reports of work done; offering taken; review Morning Watch texts; follow plan suggested for the first week in February.

2. As announced in note with study for week ending February 7, each society will provide its own program. The program committee should make a careful study of the new Temperance *Instructor* when arranging the program. In this number of the GAZETTE is given an exercise to be used by those desiring to do so.

3. Sing "Dare to Be a Daniel," or another good temperance song, and then close by having all who sign the pledge repeat it in unison.

Special Notice

Every society should have a liberal supply of temperance pledges. Order from your tract society. Lithographed total abstinence pledges and pledges against the use of liquor and tobacco, only 2 cents each; 40 per cent off in lots of five or more.

A temperance pledge roll which would be nice for the wall can be obtained from David C. Cook Publishing Company, Elgin, Illinois. It will hold 120 names. Price, 25 cents. Why not have this in the room where you hold your meetings?

A small pin or button, with word "Anticigarette" on it, can be obtained from David C. Cook. The button is blue with the word on a white pennant. Price, in lots of ten or more, 1 cent each, postpaid.

Together with the Senior Missionary Volunteer Society, lay plans for a strong campaign in your community.

How Americans Spend Their Money

Ribbon Illustration

USE ribbon of various lengths, one inch of ribbon to each five million dollars.

Foreign missions, \$15,000,000, 3 inches white ribbon.

Chewing gum, \$25,000,000, 5 inches pink ribbon.

Confectionery, \$175,000,000, 35 inches blue ribbon.

Christian work at home, \$260,000,000, 52 inches red, white, and blue ribbon.

Moving picture shows, \$315,000,000, 64 inches green ribbon.

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Soda fountain beverages, \$320,000,000, 64 inches light lavender ribbon.

Public education, \$450,000,000, 90 inches yellow ribbon.

Tobacco, \$825,000,000, 164 inches brown ribbon.

Liquors, \$2,000,000,000, 400 inches red ribbon.

It must be remembered that figures continually change; therefore, they are not expected to be exact. However, they represent approximately the various amounts of money spent for these different things.

Junior Society Study for Week Ending February 28

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "A Visit to the Day Nursery" (ten minutes).
3. "Little Jim" (five minutes).
4. "Too Young"—dialogue (ten minutes).
5. Closing Exercises (fifteen minutes).

1. Singing; several short prayers; secretary's report; offering taken; review all Morning Watch texts since last monthly review, locating places mentioned in the reading assignment for each day.

2. This is our second study of the children of the poor. It would be well for the Junior who reads this article to mention that the children who can be cared for in these day nurseries are far more fortunate than the many, many children who are deserted during the day while their parents go to work. Next month we shall learn something of these boys and girls who are old enough to work. See article in *Instructor* of February 17.

3. This should be recited with feeling. It reminds us of one of these poor boys who learned to love Jesus, and doubtless will encourage our Juniors to help lead others to their personal Saviour.

4. Have this dialogue given orally by two girls who have studied it sufficiently to talk quite naturally.

5. First have reports of work done, and invite all, especially such as report no work done, to speak of their determination to do better in the future. Let chairmen or secretaries of committees render brief reports of the work done by the committees as a whole for the past month, and perhaps announce the next committee meetings. As soon as a new Junior comes to the society, he should join one of the work committees.

Dialogue: "Too Young"

VIOLET: O Daisy, you are the very one I have been wanting to see!

DAISY: Yes, Violet, I am glad you are wanting to see me, but what is the matter?

VIOLET: It is about this Junior work. Our leader has been talking to me about doing something in one line or another, and I told him I should think about it.

DAISY: Well, I suppose you are going to do *something*, but you do not know for which branch of work you are best suited.

VIOLET: No, that is not the reason I have come to talk to you; but I feel that it is no use for me to attempt to do anything, for I am too young. Now, do you not think I am?

DAISY: No, I do not think so, Violet, for I am sure that there are many doing successful work who are younger than you are.

VIOLET: I know there are many at work, but do you think their work is really successful? I am not old enough to talk to the people, and I do not believe they read the papers when they do get them.

DAISY: I think it would be nice if you could talk to the people, too, but why not let the papers do the talking for you? It is true some people may not read the papers, but many do; and you know the Lord has said, "My word . . . shall not return unto me void, but it shall accomplish that . . . whereto I sent it," and our papers are full of God's word.

VIOLET: Yes, but if they do not read the papers, of what use is it?

DAISY: Let me tell you one incident. A gentleman was traveling on a steamer and picked up a leaf of our London paper, *Present Truth*, on board. Some one had thrown it away. It caught his eye, and he was deeply interested in an article, and that led him to inquire for more truth; and today he is one of our missionaries in the East Indies.

VIOLET: Is that really a true story?

DAISY: Yes, and I could tell you others just as encouraging.

VIOLET: Still, Daisy, I think I am too young to start yet. I shall wait till I am a year older, and then perhaps I shall have more courage.

DAISY: I am sure that would be a dreadful mistake, Violet. It would be a whole year lost, and who knows what might be done during that time? Let me tell you another little story. There was once a minister who at the close of his sermon noticed a man in the congregation who looked troubled, and the minister was impressed to speak to him about Jesus; but, as it was late, he let the opportunity pass, thinking he would have another chance to do so later. But before the next service an accident happened, and that man was killed, and the opportunity of leading him to the Saviour had forever gone. That minister can never forgive himself for delaying; and, Violet, who knows how many souls may be waiting for just the help our papers would give, whom you might reach now?

VIOLET: O Daisy, I never thought of that! It would be dreadful if they should never hear the truth because of my delaying. I am glad you told me that. I shall tell our leader that I am ready to start *now*. I am so glad to have had this talk with you about it.

Little Jim

HE lay with wee hands folded
In his little lowly bed,
While the glory of the sunset
Shone about the golden head;
And the chilling night winds whispered
Through the broken windowpane,
As among the white lips murmured,—
Murmured o'er and o'er again,—

"Mamma, tell your boy a story;
Little Jim is tired tonight:
Tell about the angels, mamma,
'Bout the shining angels bright;
Tell about the blessed Saviour,
How he lived upon the earth,
How he healed the poor blind beggar,—
Blind and wretched from his birth."

Then she told the sweet old story,
In a voice so low and mild,—
Told him of the blessed angels,
Told him of the dear Christ child.
And the loving voice grew tender,
And the sightless eyes grew dim.
"Mamma, does the gentle Saviour
Love a little boy like Jim?"

"Sometimes when the pain is dreadful,
And the room is lone and chill,
And I hear the lonesome music
Of the pines upon the hill,
Then I pray that he will take me,—
That he'll come from out the skies,—
That he'll lay his healing fingers
On my sad and sightless eyes.

"Mamma, I am, O, so tired!
And I know that 'fore the day
Comes here to my little chamber,
I shall surely pass away.
Kneel and tell the Lord, dear mamma,
That I'll wait—I'll wait for him
Till the resurrection morning,
When he calls for little Jim."

—Selected.