

# The Church Officers' Gazette

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## Helping to Finish the Work

THE time has come when God's people should set themselves to the task of finishing the work. The teachings of the Word of God, the signs of the times, our own world-wide message, all point out that the hour has come when God's people should arise and finish the work.

How can this be done? If left entirely to our ministry, there is no possibility of 1,327 men giving this message to all the world in this generation; for that would mean for each worker to warn 1,190,000 souls. Should each worker warn one hundred persons every day, for three hundred and sixty-five days in the year, it would take nearly thirty-three years to warn the world. But then a new generation would have come on the stage of action, and the work would still be unfinished.

But if every church member would set to work, there would be 100,000 workers in the field, or nearly one hundred workers where now there is one. Each worker would then have a population of 16,000 to warn. This is not beyond God's people. Baptized with the Holy Spirit, filled with a living, burning message, one hundred thousand men and women would do a mighty work. Were each church member to visit and warn, on an average, ten souls a day, their combined effort would reach one million persons a day. In five years every living soul could hear of this message.

The church is ready for work, but it needs direction, leadership. It is the duty of the local elder to take upon himself the organizing of his church members into working bands, some to distribute literature, some to hold cottage meetings, some to do medical missionary work, and still others to conduct Bible studies, the whole membership of the church taking some active part. Even the sick can write letters, send out cards, and do something in warning the world.

Every member should be assigned some work for others. Each week the reports should be received, those desiring help should be supplied, and those wishing for prayer should be remembered at the prayer service.

The activity of the church depends upon leadership. The elder is the leader. He is God's agent, called to lead the forces at his command in a wide-awake campaign for souls. Now is the time when every possible God-given agency should be used to finish the work. The church elder must lead the church in this great work. It is God's time now. Let every church elder respond and do his duty. I. H. EVANS.

## Is Your Church Winning Souls?

### A Personal Appeal to Officers

GOD has given to his church but one mission on this earth. Its mission is not simply to feed the sheep, but to change goats into sheep — to save lost souls. This was the supreme mission of Jesus, and the mission of the church is the same, and is stated in the words "to seek and to save . . . the lost."

I wish to ask you, an officer in the church, Is your church saving souls? Are the members bringing people into the truth? Are new faces appearing in the congregation? If not, the church is not filling the mission for which it exists, and as an officer in the church, this should give you grave concern, for the symptom is alarming.

The church is the light of the world, and we cannot shut ourselves up to ourselves and meet the mind of God. We must bring men to Christ, and prepare them for the kingdom of Christ.

How can your church become soul winning? This can be done by the members putting forth earnest, personal efforts for their relatives, friends, and neighbors.

The pastor of a Presbyterian church became very much exercised because there were no conversions in his church. One night he called his elders to meet him in the church, and after prayer, he said: "Brethren, I have a proposition to make to you. I wish to resign the pastorship of this church, because I do not believe God wants me to stay here. I am not having any souls saved."

"O," said one of the deacons, "we are greatly edified!" "Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now, brethren, unless God gives us some souls here very soon, I am going to resign the pastorate of this church. And I want to say something to you also. You are the elders of this church, and I am going to start with you. Brother," turning to one, "do you believe that through you a soul was ever saved?"

And the elder replied, "No, pastor."

"Do you?" to another.

"No, pastor."

"Do you?"

"No, pastor," and so all along the line.

"Now, brethren," he said, "I want to make this proposition to you: that unless God gives this church souls in the near future, you will resign also as the elders of it."

"We are getting along very well," they said.

"No, we are not getting along at all!"

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes; it was Saturday night.

Monday morning the elder first questioned by the pastor as to having been instrumental in soul saving went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him, and said: "Bob, I have been a good master to you, haven't I?"

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it, and have known it all the while, and yet I have never personally spoken a word to you about salvation. But, Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I shall give myself to him for greater consecration; you give yourself to him for salvation."

"Yes, sir, I shall be only too glad to do it," and they knelt. The man was saved. The elder called in another, and another, and another, and that one day he led eleven men to Christ. The next Sunday over thirty men were received into that church upon profession of faith, every one of them led to Jesus Christ by an official in the church who had up to that time never saved a soul.

Surely those who are looking for Jesus to come in a few short years; looking for the judgment of God to fall and the destruction of the Almighty to come as a whirlwind; looking for the last plagues to come, should be as earnest and active in soul winning as this pastor and his church.

Can you not plan a soul-winning campaign in your church? As a leader in the church, this is your work. Having accepted leadership, you cannot escape this responsibility. God will hold you accountable in this matter. Begin to pray, plan, and work for souls as you never have in the past. Work for your young people, neighbors, and for the lost within your reach. Set all the church to work, and you will have the joy of seeing many brought to Christ. G. B. THOMPSON.

"God loveth a cheerful giver."

## The Church Treasurer

### His Responsibility

THE work of the church treasurer is of great importance, and calls for faithful and painstaking service. In the accounts of the reformations wrought by Hezekiah and Nehemiah in the service of God, can be seen the care the Lord would have exercised in securing suitable individuals to act in this important capacity. The ones placed in charge of the treasury of God's house in those days were selected from the priests and Levites, and, the record says, were men "that were counted faithful;" faithful, we can conclude, not only in keeping a strict and honest account of all that was brought to them for the Lord's service, but also faithful in all that pertains to their office of receiving and disbursing.

The church treasurers can contribute greatly to the success of our work, for much depends upon their efficiency and faithfulness. The aggressive work in the home conference, the support of the aged and infirm laborers, and the maintenance of the North American Division Conference, with its large field of activities, are entirely dependent upon the tithes of the people. For the necessary finances to give the message to the great heathen world, and to discharge successfully the many responsibilities devolving upon it, the General Conference is entirely dependent upon the freewill offerings of the people, coming from the Sabbath school collections and the various offerings of the church members. In addition to these general funds, there are the several funds designed for the local church work. Carefulness and system are required to keep these several funds separate, that they may be applied to their intended use. Where mission offerings are designed by the giver for some specific purpose, much confusion, and sometimes dissatisfaction, arises if they are not properly tagged when remitted to the conference treasurer. Sufficient information should accompany each remittance to insure the carrying out of the wishes of the donor.

The most careful exactness in these matters, however, does not fully meet all the requirements that go to make up good and faithful church treasurers. They should be well informed concerning the needs and purposes of the local conference, also of the general plans of the Mission Board in its operations in foreign fields. They should be conversant with the interesting developments in our foreign mission work. All this information can be readily secured from the union or local conference paper, the *Review*, and the Second Sabbath Readings. Possessed of this information, the treasurer is in a position to cooperate with the church elder in building up the tithes and various offerings of the church.

In almost every company of believers are to be found members who perhaps aim to be faithful in the payment of their tithes and offerings, but who, through carelessness, forgetfulness, or other cause, are not systematic in this service. A watchful treasurer can many times be of great help to these members by a word spoken now and then, either in public or in private, as the circumstances seem to require.

Arrangements should be made with the church elder to permit of reporting concerning the progress being made by the church in raising the various funds. With our present well-developed system of accounting, and of reporting, any thoughtful treasurer should be able each month to show to the church its standing in these matters. Those churches and conferences that are accomplishing the best results in tithes and offerings, are the ones who give diligent attention to this work all through the year, striving each month to attain unto that standard necessary to make a satisfactory accomplishment for the year.

The treasurer also owes a duty to those members that are generally found in our churches who do not see nor assume their responsibility in taking a proper part in financing the work of the denomination. Sometimes they are remiss in the payment of tithes, sometimes it is the church expenses, and again it is the foreign mission work they are neglecting: and occasionally members will be found who entirely fail to take any part in bearing any of these burdens. Such conditions call for kind and discreet labor on the part of the church officers. This work is generally left to the church elder or the minister, but in many instances the church treasurer can,

officer should study and strive to magnify his office, by attaining unto the greatest degree of efficiency possible. With the officers working together in close cooperation, the best results will be attained.

W. T. KNOX.

## The Ministerial Reading Course

THE Educational Department of the General Conference is able to report that the interest in the Ministerial Reading Course is much greater than the department expected. Many encouraging letters have been received, both from our older ministers and from men of less experience. The Reading Course is open to ministers, Bible workers, church elders, and any others who may wish to take up the course. It provides a small amount of very helpful reading each day, and is of a nature greatly to benefit any who desire to become more proficient in presenting the word of truth to others.

Regarding the Reading Course, Elder J. N. Loughborough writes as follows:—

"Your letter of December 30 respecting the Ministerial Course duly received. The plan is an excellent one, and will be productive of much good to those who follow it. If there had been any such plan sixty-five years ago when I began preaching among First-day Adventists, or sixty-two years ago last October when I began among Seventh-day Adventists, it would have saved me much blundering work during the past."

Elder O. A. Olsen writes:—

"I am very much interested in the Ministerial Reading Course, and have had it in my mind to join it. I hope all our ministers will take earnest hold of this Reading Course, and trust it will be very helpful in the way of increasing our efficiency."

Elder Daniel Nettleton writes:—

"You will find inclosed my personal check for \$1.65, the cost of the first book of the Reading Course. I have been in the active ministry thirty-six years, yet I feel I need the help and instruction I shall get from this course."

The members of the Ministerial Reading Course are now reading "Preparing to Preach," by Dr. Breed. The reading schedule for February is in the Educational department of the *Review and Herald* of January 29, and from time to time there will appear in the same department collateral notes and quotations on subjects in the Reading Course.

Those registering their names for the Ministerial Reading Course during the period of time covered by the first book will be regarded as charter members. In order to join the course, it is necessary to write the Educational Department, informing them of your desire, and assuring them that you will read the books in the course. A check for \$1.65 should also accompany the letter in payment for the first book in the course, which is "Preparing to Preach," by Dr. Breed. All communications should be directed to the Educational Department of the General Conference, Takoma Park, Washington, D. C.

J. L. SHAW.

"WE feel that we must compensate Christ in some way for the awful sufferings which he endured in working out our salvation. The only way we can reward him is by bringing souls to him. When we bring him souls, that is the compensation for the travail of his soul. In no other way can we so effectively bring the suffering Saviour the reward of his passion as by missionary labor, whether we go ourselves or enable others to go."

"MILLIONS upon millions have never so much as heard of God or of his love revealed in Christ. It is their right to receive this knowledge. They have an equal claim with us to the Saviour's mercy, and it rests with us who have received the knowledge, with our children to whom we may impart it, to answer their cry."

"WITH such preparation as they can gain, thousands upon thousands of the youth and those older in years should be giving themselves to this work. Already many hearts are responding to the call of the Master Worker, and their num-

## Home Missionary Department

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held March 28, 1914)

OPENING Song: "Christ in Song," No. 433.

Prayer.

Bible Study: "Letters in the Bible."

Song: "Christ in Song," No. 513.

Reading: "Missionary Letter Writing."

Reading: "Missionary Correspondence."

Plans for work, taking names of those who will engage in missionary correspondence.

Reports of work done by members.

Collection for literature fund.

Closing Song: "Christ in Song," No. 721.

#### Letters in the Bible

1. WHAT request did the king of Syria make by letter? 2 Kings 5: 5, 6.
2. What was the result? Verse 15.
3. What king wrote letters to advance the Lord's work? Neh. 2: 7, 8.
4. What letter of counsel and encouragement was sent to the captives in Babylon? Jer. 29. 1. 4-14.
5. What letters were written by Hezekiah concerning the Lord's work? 2 Chron. 30: 1, 6.
6. What letters spread a knowledge of the true God through one hundred and twenty-seven provinces? Esther 3: 14, 15; 8: 9, 10.
7. With what were some letters sent? Esther 9: 30. (We have Words of Truth tracts.)
8. What did a letter cause Hezekiah to do? 2 Kings 19: 14; Isa. 37: 14, 15.
9. For what purpose did Paul write to the Corinthians? 2 Cor. 7: 8-12.

The Lord has used letters to accomplish his purposes in the past, and he is still blessing them to the salvation of souls.

#### Missionary Letter Writing

THE fact that so small a portion of our members are engaged to any extent in sending our literature through the mails, and calling the attention of others to the glorious truths for this age, is often mentioned with regret by our earnest workers who see the great need of laborers at the present time.

When listening to such expressions, the query often arises in my mind, Who is more responsible for this, those who are not at work or those who are bearing the greatest burdens? When talking to friends in regard to taking part in missionary correspondence, they usually excuse themselves with, "I do not know how," "I cannot," or, "If I only could, I should like to." And why do they not know how? — Because they have never tried it. Why have they never tried it? — Often because they have had so little encouragement to begin.

I should like to have a little chat with our young people, and older ones, too, who are doing nothing because they feel that they do not know how, with a view to encouraging them to begin this work.

Now, my friends, I presume you all want to help in this work, but probably it is not possible for you to leave home to give Bible readings, or to sell books, or even to distribute tracts. There is one thing, however, that you can do if you will. Our papers are very inexpensive now, and you can send these out with a good letter to some poor soul who will be glad to read them. "Yes, if we could only write like Sister —, we should try it. She knows just how; but we do not." There must have been a time when she began the work, and before that she did not know how. You never will know how unless you make an effort. To tell the truth about it, when she first began, some wise old brother shook his head, and said she would never succeed. If she had yielded to her natural impulses, she would not have attempted the work.

She understood very well that she did not know how, but she knew that there was One who did, and he had promised to give wisdom to all who asked. She claimed this promise, and

he has ever kept his word. If you came to an earthly friend who had given you a task to perform, and said you did not know how to perform it, and he assured you that he was ready to show you how it was done, yet you still left the work undone, would he not conclude that you had little or no faith in his ability to help? In the same way do we not reflect upon God's ability to help when we hesitate because of want of knowledge, since he has promised to give liberally?

But you say, "I cannot write nor spell very well." Then begin your work with the common people. The principal thing in writing is to write so that it can be read and understood. The dictionary will help you in the matter of spelling, and you want to learn how to spell for your own good. There is a great army of people who cannot write nor spell very well, either. Ask Him who is most interested in the work, if he sees best, to send you the addresses of just the ones to whom he would have you write,— those who cannot spell any better than you can. You may be able to reach them, when some beautiful writer and faultless speller would fail, because they would not feel so free to correspond with him.

While going about your regular work, consider what you will write these persons; think what kind of letter you would like to get under similar circumstances, all the while seeking wisdom from the unfailing Source. Never write a letter without asking God to direct you to say just what he would have said to the particular individual to whom you are writing. Do not try to copy any human being, but be natural, first, last, always. Write naturally, not in a studied style, but begin as you will be able to continue. Imagine that you have the individual before you, and write as you would talk, while you thus avoid all the embarrassment of a personal interview. Be courteous, but be earnest, and be brief.

Do not become discouraged though your work appears to be of no avail, but "try again." There were ten lepers cleansed, and "But where are the nine?" is a question yet unanswered. Do your duty by all, and leave the "nine" or the "ninety and nine" with Him who judges righteously. "One soul is of infinite value." If you should be the instrument in God's hands of saving one, though having warned a thousand, you would be amply paid for all your effort.

Again: do not think that you are accomplishing nothing because you see no results. It is sometimes a year and a half, and occasionally two years, before we hear from persons to whom we have written, and yet they seem to be much interested when at length they decide to express themselves upon the subject.

John the Baptist, a greater prophet than whom the world had never known, died in a gloomy dungeon, where at one time he evidently doubted his own message; and yet the Saviour, whom he heralded, was at that very time drawing the whole world after him by the wonderful miracles that he wrought. So we shall never know the result of our work; but we can safely trust it all with Him who has told us to "preach the gospel to every creature," and has promised, "Lo, I am with you alway, even unto the end of the world."

JENNIE THAYER.

#### Missionary Correspondence

IN 1871 a few earnest sisters at South Lancaster, Massachusetts, adopted the plan of mailing our denominational papers and tracts to persons not of our faith, and sending with them missionary letters. In this correspondence they explained their object in sending the literature, and called attention to different articles and studies.

This resulted in the acceptance of the truth by several persons, and led to the formation of tract societies. In 1892 it was said in reference to the work of the tract societies: "Almost as many persons have been brought to the truth by the efforts of such workers as through the personal efforts of the ministry. Through this agency the message is being published to all nations and tongues of the earth."—*Rise and Progress*, page 291.

Through missionary correspondence, districts beyond the limit of personal visits may be reached. Persons may be reached with whom personal visits cannot be obtained. It makes a personal appeal in permanent form, furnishing an

address that can be written to at any time. The receiver cannot enter into controversy with the letters and literature, and hence in many cases will receive more benefit. The worker has opportunity to present truth more carefully, and where questions are raised or objections offered, time is given to consult with others before replying.

#### Method of Labor

Send a copy of the *Signs of the Times*, or other missionary periodical, four weeks in succession. With the first number send a letter, with the third a small tract on the second advent, or on some other interesting subject, and another letter. After a number of papers have been sent, if no answer is received, drop the name.

It is very important that the letter to accompany the first number of the *Signs of the Times* to a stranger should be the best that it can be, for it will impress him either favorably or unfavorably. If the impression is favorable, he will be sure to examine the paper; if it is not, he will be quite likely to pass it over unnoticed; and as far as he is concerned, the labor and expense of sending it will usually be lost. Attention to the following points, with a little experience and the blessing of God, will enable almost any one to write a good introductory letter to send with the *Signs of the Times*:—

#### What the Letter Should Contain

1. In a general way, the letter should express a kind, benevolent, Christian spirit.
2. It should give the reasons for sending the paper, in language that will show the sender has no pecuniary object in view.
3. It should state in some agreeable way that the paper will be sent for a short time without cost to the receiver.
4. It should give the name and address of the sender, so expressed that there can be no doubt as to sex, and if a lady, whether married or single. Young ladies would better avoid sending papers and writing to gentlemen of whom they know nothing.

#### What Should Be Avoided

1. Expressions that would not be understood by persons unacquainted with our views; such as, "the third angel's message," "present truth."
2. Expressions that would imply that the writer considered himself wiser than the person addressed, or in any way superior to him, or that would lead him to feel that he was regarded as a subject for missionary labor.
3. Do not recommend the paper too highly. It is better to let it speak for itself.
4. If the sentiments of the person addressed are not known, avoid expressing opinions that would be likely to offend any one, whatever his belief.
5. Avoid familiarity. Write in an earnest, friendly, but respectful manner.
6. Avoid long and complex sentences. Write briefly, omitting everything you will wish to bring into the second letter. It is better not to ask for an answer in the first letter.
7. Avoid blots and misspelled words. Do the work as correctly as possible. For punctuation and use of capital letters consult any good authority at hand. Leave a margin on the left-hand side of the page upon which you write.

When replies are received, they will guide in determining what future letters should contain. Arguments should be avoided as far as possible. It is better to send a tract, or an article marked, to meet the case in question. In referring to differences of opinion, let the writer always seek to draw the correspondent toward him, and thus confidence may be secured, and truths which at one time would have been obnoxious will gradually become interesting, and the law of love will help wonderfully to point souls to Christ.

The literature should be sent out in a neat and attractive form. Packages neatly wrapped, addressed, stamped, and pasted, have an influence, and speak silently of the character of the one who sends them.

When an interest has been secured, questions begin to come in, and literature is eagerly sought after. How easy then to direct the mind to the Bible, sending at the same time some tract, pamphlet, or book that will make the subject clear. As we engage in this labor for others, prayer should be the essential element. We must keep this thought uppermost: that without Christ we can do nothing, but connected with him, we can do all things.

#### How and Where to Secure Desirable Names and Addresses

1. Very desirable for missionary purposes are the names and addresses secured from our regular book canvassers. For these, write to the conference tract society secretary. If possible, with each person's name obtain the title of the publications sold him by the canvasser, and the denomination to which he belongs. This information will prove of great value in missionary correspondence.

2. The public-school teachers offer a fruitful field to the missionary worker. Probably no other class of persons exerts so great an influence upon the rising generation. In reaching them, we also reach their pupils. Lists of these names and addresses can be obtained from the tract society.

3. For names of inmates of sailors' homes, asylums for the deaf and dumb, and other institutions, address the chaplain, matron, or superintendent.

4. Personal friends not in the truth should not be forgotten, especially those living at a distance.

#### Who Can Do This Work

Missionary correspondence is a work especially suited to those who cannot leave their homes to do personal work. Those who are unable, through affliction, to do personal work, and those who are very timid in meeting strangers, may find in missionary correspondence a way of doing the Lord's work. Some may feel that their education is so limited that this work is beyond them, but it should be remembered that there are many persons in the world of similarly limited education, who could be helped by a letter from one of like attainments. In this work there is opportunity for persons of all grades of education. Let all work for that class they may be best fitted to help.

NOTE TO LEADER.—The best papers to use in missionary correspondence are the weekly *Signs of the Times*, *Signs Magazine*, *Watchman*, *English Present Truth*, *South African Sentinel*, *Indian Oriental Watchman*, *West Indian Watchman*, in their respective fields. These are all general missionary papers, which contain a variety of articles likely to interest those not of our faith.

After the second reading, a call should be made for those who will take up the work of missionary correspondence to hold up their hands, while the church missionary secretary takes down their names. After the meeting, arrangements can be made with these members for supplying them with the papers they will need for their work. The leader of the meeting should always endeavor to secure results from the programs, and these are best obtained when the matter is fresh in the minds of the people.

#### Suggestions for Missionary Meetings

##### First Week

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

Lesson: Temperance.

Plans for selling a large number of the *Temperance Instructor*, and combining with this the obtaining of signatures to the petition given in the February number of the CHURCH OFFICERS' GAZETTE.

Closing song.

NOTE.—This program should be made up from the *Temperance Instructor*, in which there is ample material for an interesting program. The missionary committee should prepare the program, or select persons to do this, giving sufficient time for careful planning. See note under Third Week.

##### Second Week

Opening exercises: Song, prayer, minutes, song.

Lesson: Bible Study on Character of Workers. 2 Cor. 5:20; Titus 2:2, 7, 8; Matt. 10:16; 2 Tim. 2:24-26; Ps. 126:6. Select extracts from "Christ's Object Lessons," pages 385-389, on these characteristics, to be read, with the texts, by various members.

Reports of work done, plans for work, closing song.

### Third Week

Opening exercises: Song, responsive Scripture reading, prayer, minutes, special song.

Lesson: Interesting reports of mission work in other lands.

Plans for work, reports of labor, closing song.

NOTE.—Four persons should be selected two weeks before this meeting, to find, either from our own or from other missionary papers, some good, interesting accounts of missionary work done in other lands, and to prepare to either read or tell these in an impressive manner, which will inspire the members to more active service for others. The singing of special missionary hymns, by the congregation, and by a quartet, will add much to this meeting.

### Fourth Week

Opening exercises: Prayer, song, Scripture reading, minutes, reports of labor, song.

Lesson: Why Am I a Seventh-day Adventist? (four three-minute talks.)

What Does God Expect of Me Because of This? (four three-minute talks.)

Plans for work, closing song.

NOTE.—Ample time should be given to these eight persons to prepare clear, definite statements on the subjects, so that in the allotted time they can present something that will be inspiring and encouraging to those present, and helpful in future work. In your plans for work, study how you can carry out God's expectations of us.

## Missionary Experiences

(For use in program for third week)

### Good Words From the East Indies

THE following interesting report comes from Brother F. A. Detamore:—

"For some time past I have been giving studies to some Chinese people through an interpreter. One young man came to us from Borneo. He was a member of the Catholic Church, but he was somewhat interested, and brought some friends with him. These became interested, and some of them began to keep the Sabbath. He did not commit himself as to his attitude toward the truth, and we thought that while he was anxious for others, he was neglecting his own salvation. A short time ago, however, he surprised us by telling us that he was convinced that the Sabbath should be kept, and that he had decided to accept it. He wanted to know about baptism, as he had been baptized in the Catholic Church. We gave him a study on the subject, which he accepted fully, and we hope in time he will be ready for the rite. His zeal has aroused a good interest among his class of people, and quite a number of them have decided to obey the Lord, closing their business on God's holy day. These are all from the ranks of heathenism, and are bright, intelligent persons. We are glad for this privilege of giving them the truth. Every one who receives the message seems to want to tell his friends about it, and this keeps a growing interest all the time."

### Work in Barcelona With the Spanish "Signs of the Times"

From a missionary secretary in Spain we have received the following:—

"Although we have not many members in our church who can be active home missionaries, still, with our constant efforts, we have some who work hard and faithfully. We have in our Barcelona society twenty-five members, some of whom are elderly.

"In our last missionary meeting a letter was referred to in which a woman made manifest her interest in our Spanish *Signs of the Times*, for which she had subscribed some time before through one of our colporteurs in a far-away province. She told of her desire to know more about the truth. While I was speaking concerning missionary work with our papers, and showing how God has used our papers to save souls in every country, a woman asked permission to speak a few words. She told how our colporteur had sold her one of our papers a few months ago, and she had read and reread that number. She said, 'I waited and wondered, and wished I might get another copy.' About that time one of our sisters, a member of our society, went to the city to buy goods in the market. This woman saw under the sister's arm some copies of the *Signs*. She asked her at once to let her see them, as she

wanted to buy some. This opened the way for a conversation. The woman bought a Bible and subscribed for the *Signs*. She told us how thankful she was for this truth, and for our people who had made it possible for her to know God's last message to the world. She promised God to be faithful to him in every way. Just in this way God is preparing hearts the world over.

"One of our Spanish members has a baby three months old. She often tells how she enjoys selling a few papers, and talking about Jesus and his truth and his love to her neighbors. She said, 'My baby has never cried once while I have been gone from home on missionary work.' If every mother in Israel would learn to trust God, as does this Spaniard, we should have many live missionaries in the homeland, and great things would be done for God.

"Another member always comes to our meetings with three or four persons not of our faith. Surely it is time for God's people to wake up to the great responsibility that rests upon them personally. Every one must be a missionary at home."

### Working Under Difficulties

"The people in south Bulgaria and Servia possess an active missionary spirit, which they express by circulating our literature as much as possible through their missionary societies. Our one hundred and fifty-seven members sold over ten thousand papers in one quarter; and when the war clouds blow over, they hope to be able to convey the silent messengers to the people in still greater numbers, so that the work may be completed and the people warned before darkness reigns supreme on the earth."

### Preparing for the Harvest

For a number of years an isolated brother in Australia labored faithfully week by week in taking a club of *Signs* from door to door. Seemingly nothing came of his efforts. He still remained alone in the truth.

In course of time a tent was taken there, meetings were held, and soon sixteen adults and fourteen children were keeping the Sabbath. One young man and his wife made arrangements to go immediately to one of our colleges; another young man and his sister are going soon; and the Sabbath school superintendent and his wife expect to go as soon as he can make the necessary arrangements.

The faithful work done with the *Signs* had sown the seed, and watered it, so that when the minister went, he had little to do but gather in the harvest.

### The Way Prepared by the Lord

Elder W. A. Spicer tells the following incident:—

"Over in Austria, where our workers are not allowed to preach in public, they go out with the health journals and other periodicals from house to house. One day one of these colporteurs showed the health journal to a woman. 'No,' she said, 'this is not the one. I am waiting for a paper from Hamburg, but this is not the one.' Then she told the colporteur that when she was a little girl, she had a dream. In it she was told that if she wished to know the way of salvation she should wait for people to come from Hamburg and bring her a paper. This impressed itself on her mind for years, so much so that she went to the priest. 'Don't you trouble about that,' he said. 'You get your salvation through the church.' But she had waited all these years, and had watched the register of hotels to try to locate the people from Hamburg who would bring her the paper, but in vain. O brother, sister! maybe some one is watching you, and wondering if you are going to say something about salvation. It is too bad to pass by one who is looking to you for help. Well, the day our colporteur called, this woman seized the health journal. 'No, that is not it.' 'But,' said the man, 'I have another,' and he drew from an inside pocket a religious journal. A look of disappointment crossed her face as she saw the Vienna, Austria, postmark. He soon explained that the paper was printed in Hamburg, and showed her the mark inside. She took the paper, began receiving Bible readings, accepted one doctrine after another, and soon was rejoicing in the Sabbath of the Lord. God had been preparing her heart. I do not suppose he had intended her to wait so many years."

[These are a few illustrations of the way the Lord is working for and through his people in the regions beyond. Wherever the message goes, those who receive it into their hearts begin at once to labor for others. Where there is no missionary work, there is no true love for Jesus.—Ed.]

### One of the Duties of the Church Missionary Secretary

THE church missionary secretary may do much to help the members maintain their spiritual life by getting good books into their homes. This is a reading age. People will read something, and it is easy to acquire the habit of spending much time on the newspaper, and the light literature which abounds everywhere. To counteract this tendency every home should have a library of good books. This is especially necessary where there are young people and children.

As soon as any new book is published, the church missionary secretary should send for a copy of it. This is a safe proceeding, as there will be at least one member who will want a copy of it, if it is properly introduced. At the first missionary meeting after the sample copy is received, or at any other suitable opportunity, the book should be shown to the members, one or two interesting paragraphs read from it, and a call made for orders. Almost invariably a number of the members will respond, as new things have an attraction for most persons. In order to know when new books are issued, the missionary secretary will need to watch the book notices in the *Review*, *Signs*, *Watchman*, and other papers. We shall endeavor to assist in this by mentioning in this paper the new books about which we learn.

This is an important matter, more so than may at first thought appear. The mind is very largely influenced by what is read, and if we would have well-developed, useful church members, we must do our part in supplying them with mental food. The church missionary secretary has been appointed by the church to take the burden of seeing to this, among other duties.

The church missionary secretary should endeavor to get every family to take the *Review* and the union conference paper. They need the latter, that they may keep in close touch with the work in their own conference; and they need the former, that they may know how the message is going to the regions beyond their territory. The missionary secretary should therefore canvass the members for these papers, showing sample copies, and doing everything possible to get subscriptions for them. In cases where the members are really too poor to subscribe for these papers, arrangements should be made with some of those who take them to pass them on, when read, to these needy ones.

The new books of which we have recently heard are the "Gospel Story," a book of Bible stories for children; the "Gospel Primer," in German, Danish, and Swedish; and six new numbers of the Berean Library,—No. 5, "The Sabbath in the Scriptures;" No. 6, "The Sabbath in History;" No. 7, "Capital and Labor;" No. 8, "Here and Hereafter;" No. 9, "Bible Footlights;" No. 10, "Our Paradise Home."

"The Gospel Story" should sell readily to members who have children, for they are always needing something new for them to read. Churches that have Germans, Danes, or Swedes living near them could sell many of this "Gospel Primer" to them for their children. They do not have much variety of literature of this class in their languages, and are therefore ready to welcome well-illustrated, instructive books like these.

The Berean Library pamphlets are particularly suitable for church work, as they are very inexpensive. Many of our church members could do an excellent work with these, by lending them to their neighbors. Why not propose to your church that a number of sets be purchased, to be used by the members as a circulating library for their neighbors? There is enough in those ten pamphlets to give a comprehensive knowledge of the third angel's message to any one who will read them all.

Therefore every church missionary secretary should be watchful for opportunities to interest the church members in our literature, for their own benefit, and that they may use it to save others.

E. M. G.

### The Reporting System

No work can be built up so as to be stable and progressive unless it is well organized. In order to have the church missionary work solidly established, we must organize it in an effective manner. Every strong organization has connected with it some kind of reporting system, which enables its leaders to know how its work progresses, and to plan to strengthen its weak points.

The Lord has definitely instructed us that reporting should be connected with our missionary work. "Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."—*Testimonies for the Church*, Vol. VII, page 19.

Time should be allowed in every missionary meeting for the relation of experiences in missionary work. Through hearing the experiences of others, many will learn more quickly how to work than they would from much theoretical instruction. By hearing of the success of some simple methods of work, timid members will be encouraged to do something. The members generally will be encouraged to continue and increase their efforts as they see that some are being interested through them. No society can be successfully maintained without reports of the results of its work.

For recording these reports and passing them on to headquarters, the following system is recommended:—

1. That the church missionary secretary hand to all members of the church, except those who are members of the Missionary Volunteer Society, small report blanks once a week, either at the Sabbath service or at the missionary meeting, whichever may be most effective in reaching the largest number of members; that these be filled out by the members at the close of each week, and collected when new ones are given out.

2. That the secretary of the Missionary Volunteer Society of the church hand to the church missionary secretary a summary of the work done each week by the young people. This report is to be given to the church missionary secretary as soon as possible after the Missionary Volunteer secretary makes up the report for the minutes.

3. That the church missionary secretary record the totals of work done by the members week by week, in a book prepared for this purpose, a column being devoted to each kind of work; that the work of the adult members be entered on one line, and that of the young people on the line below. A book printed for this purpose can be obtained through the conference tract society.

4. That the church missionary secretary give each week, in the minutes, a summary of the work done by the church, adults and young people combined.

5. That at the close of each quarter, the church missionary secretary rule off the record book, add it up, transfer the totals to the blank supplied by the conference tract society, and return the blank, filled out, to the tract society office not later than the tenth day of the month following the close of the quarter, earlier if possible.

The church members will find in the monthly report blank contained in the Morning Watch Calendar a simple and effective means of keeping a daily record of their missionary work. It would be well for the church missionary secretary to call their attention to this.

By following this plan, a permanent record can be kept of the work done by the church, without its being necessary for the church missionary secretary to spend much time in making the record. We trust that every church missionary secretary will take pride in gathering in, quarter by quarter, as complete a report of the work of the church as possible.

E. M. G.

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"If our people could be led to read and take an interest in the news of the kingdom and its extension; if we could get our Christian men and women of devotion to organize in missionary service, there would be reason to hope that the work would soon be accomplished."

### Educational Sabbaths

At the autumn council, the advisability of appointing educational Sabbaths to be observed in our churches was taken under consideration, and two days each year were appointed by the council as educational Sabbaths. The first of these for this year falls on March 7, and the second on August 8. Readings are to be prepared, and sent to all our church elders. The readings for March 7 will be printed in the March issue of the magazine *Christian Education*, and a copy of this special number will be mailed to all the church elders in time to be read on March 7. A suggestive program will also appear in the journal. The readings for this occasion, we believe, will be very helpful to all our people. They speak especially of the care of our children, of where they should be educated, and of the growth and needs of our church schools.

As a people, we have undertaken a work of great magnitude. A definite message is given us to carry to every nation; and, in carrying forward this program, every available resource is necessary to its accomplishment. We are not only called to give our lives and means for this undertaking, but we are also called to dedicate our children to it, and to educate them for the Master's service. These children and young people form a very considerable asset to the future development of our work. The entire enrollment of our schools, including those in non-Christian lands, according to the statistics for 1913, numbers 26,322. To undertake the spiritual welfare of so many, and to seek to train them and many others who will enter our schools, is a task which concerns all our church members. It seems, therefore, very fitting that two Sabbaths each year should be devoted to the saving and educating of this growing army of recruits. We, therefore, urge that our churches everywhere observe March 7 as an educational Sabbath. It should be a day not merely for the presentation of readings, but should be an occasion when our children and their education shall be a matter of consideration in each church. All need to understand better the place of Christian education. We need to pray for our children, our church schools, and our teachers on this day, and make it an occasion which shall benefit the cause of Christian education.

J. L. SHAW.

*Ed. Sec. Gen. Conf.*

### A Good Way to Get Twenty Cents a Week for Missions

SOME of our people, especially those who are not rich in this world's goods, but who desire to do their share in carrying forward the work of God in the earth, are very much perplexed to know how to get the money to keep up their twenty cents a week to missions. This question can be solved very satisfactorily by the sale of our home workers' books. Getting the money in this way is far better than earning it in some ordinary employment, as it brings a threefold blessing: first, to the one who engages in this work; second, to the one who gets the literature; and third, to the mission fields through the offerings thus obtained.

A few weeks ago, at the close of a missionary meeting in the city of Washington, where the secretary of the Home Missionary Department and the writer presented, among other things, the splendid opportunity for doing genuine missionary work in selling the home workers' books, a colored sister came forward, saying that she would like to make arrangements to devote what time she could, aside from her family cares, to the sale of these books. We have just received word from the secretary of the District of Columbia Tract Society that this sister is already doing very successful work. At odd times during two weeks she was able to devote about thirty hours to this work. During this time she sold fifty books, valued at \$16.65. She received as her commission on these sales \$6.66, or a trifle over twenty cents an hour, a sum sufficient to pay her twenty cents a week to missions for thirty weeks.

Why cannot others go and do likewise, and while getting money for missions gain the blessing which comes from the experience of getting the truth into the homes of the people?

N. Z. TOWN.

### Bible Workers' Class

To develop members in the holding of Bible readings where the literature has started the interest, the Southern California Conference is conducting classes in four of its largest churches. These classes are led by experienced pastors and Bible workers. The class in Los Angeles has about thirty-five members. The California Conference is following this plan, too.

It is a plan that might well be adopted in every church where there is a minister or a Bible worker available to give the instruction. In these classes the instruction is very practical. The members are taught how to prepare Bible readings, how to give them, how to meet objections, and other things that help to make a practical Bible worker.

### Tract Racks

THE "tract rack" idea is spreading in the Southern California Conference. They have many of these in railroad stations, parks, public centers, and in their own churches. One brother has been permitted to put up three in the park of a popular beach town. We should have these racks all over the world, in every country where such things are permitted. It is surprising how many will read the papers from these racks, and how rarely they are destroyed or wasted.

### How Is It in Your District?

Do you not think that more could be done by our church members with the magazines? We have regular agents working with them, but there are many churches in places where nothing is being done to circulate these magazines which contain the word of life. This also needs to be kept before the churches. We are in the closing days of this message, so must get right down to business in this work of warning the people, and get our literature into every home it is possible to reach. If our church members will only unitedly get at this work, it will speedily be finished, and then will come the reward, greater by far than we can ever think.

### The Heroism of Mrs. Calvert and Mrs. Lyth

ON one occasion a tribe of sea rovers returned to Mbau, bringing a large present of spoil to the king. Profitable guests like these must be entertained by the royal honors of a cannibal feast. The missionaries were away at the district meeting. The chief of the fishermen set out in his official capacity and zeal, with a murderous crew, on an expedition to obtain *bokolo* (human flesh). At a certain point, hiding themselves in the bushes and covering their canoes with leaves, they awaited their prey. Fourteen women were seized alive, and one man was killed. Long before they returned, the news spread in Mbau, and the rejoicing was great. The next day there was an excited mob to meet the fleet of death. The story of the slaughter of the poor women was soon carried to their white sisters, Mrs. Calvert and Mrs. Lyth, who were alone with their children at the Viwa mission station. It would be desperate for the two lone women to venture into Mbau to thwart the fiendish rage of those blood-thirsty cannibals, yet they determined to go. They got a canoe; and as they approached the place, the yells of the people, the beating of the death drum, the firing of the muskets, mingled with the piercing shrieks of the victims, grew louder. A *lotu* chief met them and hurried them on impatiently. Guarded by angels, they pressed through the mad crowd, unhurt, into the old king's house, whose entrance was barred to women. Without ceremony they took the old man by storm; and the butchery was stayed, though nine had been already killed. Then they visited the chief whose word had sealed their dark sisters' death warrant, and made him wince again under their sharp rebukes. Women like these were the brave, intrepid heroines who in many a similar scene of horror proved themselves true helpmeets of the missionaries whose lot they shared.—*Selected.*

## Missionary Volunteer Department

### Senior Society Study for Sabbath,

March 7

#### Suggestive Program

1. OPENING Exercises (ten minutes).
  2. Bible Study (five minutes).
  3. Review (ten minutes).
  4. Quiz on Standard of Attainment Texts (five minutes).
  5. "Distribution of Immigrants" (twenty minutes).
  6. Social and Experience Meeting (ten minutes).
  7. Closing Exercises.
1. Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.
  2. Ex. 13: 17-22; 25. See "Patriarchs and Prophets." Arrange for several to take part. You can have a story forty years long. Each can describe a prominent incident, beginning with the time of Moses' return to Egypt and closing with the death of Moses. Draw a map showing the route traveled from Egypt to Canaan.
  3. Main points in lessons for February 7 and 14.
  4. Acts 17: 31; 1 Peter 4: 17. Announce these texts the week before, then review all on the Sabbath.
  5. Two ten-minute papers, one on the "Distribution" the other on "The Industries They Enter." Reproduce on the blackboard or on a large placard a map of the United States showing the foreign-born population by States, based on the census of 1910. Also draw two lines from the most remote and southwest corner of Illinois,—one northwest to the far corner of Minnesota; then a second northeast, passing between the cities of Baltimore and Washington. Within this angle is the industrial zone of America.
  7. Quote Ps. 2: 8.

#### Distribution of Immigrants

WHAT are the facts concerning the present location and distribution of immigrants? The answer involves a most interesting study, taking the immigration of 1905.

"The enormous proportion going to New York, Pennsylvania, and the north Atlantic sections shows prominently. They got ninety per cent of the whole, while the South received but four per cent of the total, and only one per cent of that went to the South Central States."—"*Aliens or Americans?*" page 105.

The agencies which distribute these millions are: (1) Societies organized by individuals; (2) railway companies.

"One of the most active and efficient of these organizations, which will serve as an illustration, is the Society for Italian Immigrants, with headquarters in New York, near the Battery. The society thus states its purpose and methods:—

"About two hundred thousand Italian immigrants are now landing at this port during every twelve months. These immigrants are almost entirely poor peasants who cannot speak our language. In order that these people may get a fair start in this new, and, to them, strange country, and that they may become familiar as soon as possible with our laws, habits, and customs, help and instruction of various kinds must be given them. To furnish these, either freely or at the lowest possible cost, is the object of the Society for Italian Immigrants.

"The society employs agents to look after the needs of the immigrants at Ellis Island; it runs an escort service, by which competent persons are furnished, at nominal cost, to take immigrants to their destination; it conducts an employment agency; it maintains an information bureau; it cooperates with the United States authorities to enforce the immigration laws; it manages labor camps for contractors; it wages war on all persons engaged in swindling immigrants; it is engaged in breaking up the padrone system in all its forms; and lastly and generally, it does all it can to help immigrants, so that as soon as possible they may become self-supporting and self-respecting citizens, a benefit and not a detriment to this country."

"The society is supported by voluntary contributions, and by grants to the amount of about seven thousand dollars a year from the Italian government. The society has met with the approval of the police department of the city, the United

States authorities at Ellis Island, and the Italian Royal Department of Immigration, and of all individuals who have made themselves familiar with what it is doing. There is also a Boston Italian Society, organized in 1902, to protect newcomers from sharpers, thieves, and fraudulent persons; also from the frauds of bankers and padrones. The Italian government has given one thousand dollars a year to this society.

"A similar work is done by the United Hebrew Charities, and the Removal Bureau established by the Jews in New York in 1901. Through this agency in the past three years over ten thousand of the Russian or Roumanian Jews have been kept from increasing the overcrowded population of the ghetto and swelling the sum of sweatshop misery."—*Id.*, pages 110-112.

#### The Industries They Enter

"Fifty-five per cent of the old immigration was unskilled, but the percentage of the unskilled workers in the new is eighty-one. In the last ten years, no fewer than six million unskilled workers have been recruited into the industrial army of the United States. . . . The practice of installing improved machinery, and standardization of products, so common in the United States, reduce complicated operations to simple mechanical action, demanding a minimum of intelligence in the operator; these facts enable the unskilled southeastern Europeans to find a place in our industrial army.

#### "America Needed Laborers

"America two generations ago was an agricultural nation; today it stands in the van of the industrial nations of the earth. This marvelous development, the astonishment of the civilized world, could never have taken place if Europe and Asia had not supplied the labor force. From 1880 to 1905 the total capital in manufacturing plants increased nearly fivefold, the value of the products increased more than two and a half times, and the labor force about doubled. America could never have finished its transcontinental railroads, developed its coal and ore deposits, operated its furnaces and factories, had it not drawn upon Europe for its labor force; for it was impossible to secure 'white men' to do this work. The same is true in almost all our industries. While talking to a patriotic employer in the business of tanning, employing 1,500 men,—all foreigners,—I asked him, 'Do you prefer this class of labor?'—'No,' was his reply, 'but I can't get anything else. The Irish and the Germans are gone; if this plant is to run, Italians, Lithuanians, and Poles must do the work.' American industry had a place for the stolid, strong, submissive, and patient Slav and Finn; it needed the mercurial Italian and Roumanian; there was much coarse, rough, and heavy work to do in mining and construction camps, in tunnel and railroad building, around smelters and furnaces, etc.; and nowhere else in the world could employers get laborers so well adapted to their need as in the countries of southeastern Europe. The new immigration has admirably supplied the need, and at present there is not an industrial community east of the Mississippi and north of the Ohio and Potomac Rivers where the 'foreigners' are not found.

#### "Foreigners in Industries

"Louis N. Hammerling, president of the American Association of Foreign Newspapers, appearing before the Federal Commission on Immigration, said:—

"1. Sixty-five per cent of the farmers owning farms and working as farm laborers are people who came from Europe during the last thirty years.

"2. Of the 890,000 miners, mining the coal to operate the great industries, 630,000 are our people.

"3. Of the 580,000 steel and iron workers employed in the different plants throughout the United States, sixty-nine per cent, according to the latest statistics of the steel and iron industries, are our people.

"4. Ninety per cent of the labor employed for the last thirty years in building the railways has been furnished by our immigrant people, who are now keeping the same in repair.

"Senator Dillingham of Vermont said that the immigration commission investigated the leading industries in a geographical area, interviewing 619,000 employees, employed in



thirty-seven industries, and found that 59.5 per cent were foreign-born. In view of this fact the New York Observer fittingly remarked that 'the increase of our manufacturing industries reveals a debt to these foreigners. It is apparent that without these foreign-born laborers the growth of the nation would be handicapped.'

"Nationalities in Special Industries"

"Some nationalities follow certain callings. The Bravas and Portuguese are in the textile industries; the Cubans and Spanish in cigar manufacturing; the Mexicans in mining and railroading in the Southwest; the Finns are in iron ore and copper mining, and smelting plants; the French Canadians in cotton mills, shoe plants, collar factories, on railroads, and in construction camps; the Slovaks and the Russians are in coal mining and in iron and steel plants; the Russian Jews are in the clothing trades; the Magyars are in coal mining, sugar refining plants, in steel and plow plants, and in silk dyeing; the Lithuanians are in coal mining, sugar and oil refining, clothing manufacturing, slaughtering and meat packing, and furniture plants; the Roumanians are in steel plants, repair shops, and in construction work; the Croatsians, Montenegrins, Bulgarians, are in steel plants, coal and ore mining, slaughtering and meat packing, leather manufacturing, and oil refining; while the Poles and south Italians are in almost every line of mining and manufacturing."—"The New Immigration," by Roberts, pages 49-52.

The Industrial Zone

"On a map of the United States, starting from the most remote and southwest corner of Illinois, Dr. Peter Roberts has drawn two lines, one northwest to the far corner of Minnesota; then a second northeast, passing between the cities of Baltimore and Washington. Within this angle he discovers the industrial zone of America, the great workshop of the United States. In eleven of the States included, fifty-five to seventy-five per cent of the male workers are employed in industrial pursuits. 'There are important manufacturing centers outside this area, such as the cotton mills of North Carolina, the steel industry of Alabama, the mining interests of the Northwest and Southwest, and the industrial activity of Colorado; but these are insignificant as compared with the mining, iron, and steel industries of Pennsylvania, the manufacturing of Rhode Island and Massachusetts, the commercial importance of New York, Boston, Buffalo, Baltimore, and Chicago. More than eighty per cent of all the coal mined in the Union is dug in this territory. More than ninety per cent of all the iron and steel products of the country is produced here. We have in the Union fifty cities of 100,000 and more population, and thirty-two of these are in the territory under consideration. Around these flourishing centers of population satellite cities are rapidly growing.'

"A Bad Night for America"

"Within this same industrial zone, including fifteen States, there were living in 1910, forty-six millions of people, just about one half of the population of continental United States. Of the thirteen and a quarter millions of our foreign-born white people, more than three fourths are found in this region of mines, mills, and congested city centers. It is a mere play toy of the imagination, such stuff as dreams are made of, but by all the power of fancy conjure a night when the vast company of immigrant workers

from among the ten millions of foreign-born in this industrial zone, having packed their bags and bundles, and having left their desolate towns and cheerless camps, their stifling city tenements, should silently sail away, back to Europe and beyond. And with the morning, as the first rays of the sun break over a waiting world, picture the paralysis of a dependent nation!"—"Immigrant Forces," by Shriver, pages 21-24.

Senior Society Study for Sabbath, March 14

Suggestive Program

- 1. OPENING Exercises (ten minutes):
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment Texts (five minutes).
4. "The Effects of Immigration" (twenty minutes).
5. General Discussion (ten minutes).
6. Closing Exercises.
1. Song; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offerings; secretary's report.
2. Joshua 3, 4, 13, 14; "Patriarchs and Prophets." Draw a map of Canaan showing where each of the twelve tribes located, and the people dislocated. In giving this study, relate the experiences encountered on this migratory trip.
3. Dan. 7: 9, 10; Rev. 20: 12, 13.
4. Let this subject be presented in two ten-minute papers,—one, "The Good Effects," the other, "The Bad Effects."
5. Appoint a committee on foreign work, to canvass your neighborhood and learn of all nationalities represented and of their condition.
6. Repeat the Missionary Volunteer pledge.

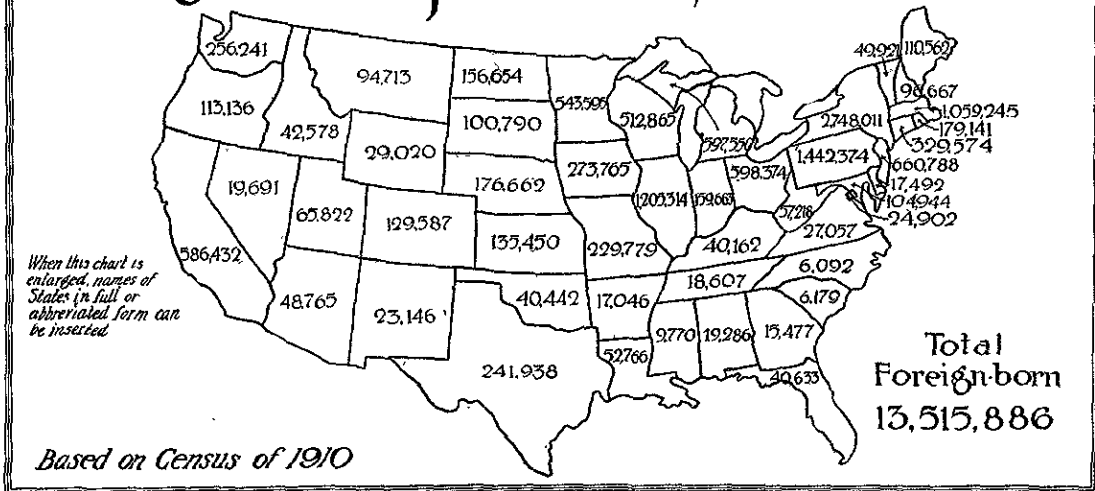
NOTE.—The program committee should, upon receiving the CHURCH OFFICERS' GAZETTE, read over carefully each program for the month, and assign the different parts at once, so as to give ample time for good preparation.

The Effects of Immigration

"WHAT effect has immigration had, and what is it likely to have, upon our national educational policy? The parochial school is opposed to the public school; the parochial school is Roman, the public school American. The parochial schools could not secure scholars but for immigration. The Roman Catholic Church is persistently trying to get appropriations of public money for parochial schools, although well aware that this is directly contrary to the fundamental American principle of absolute separation of church and state; and is relying upon the foreign vote to accomplish this un-American purpose. Here is an illustration of the conditions made possible through unchecked immigration and the wielding of this immigration by priestly influence:—

"In Illinois the foreign element outnumbers the native in voting power. In consequence, compulsory education in the public schools of that State was voted down by a legislature pledged to obey the dictum of the foreign element. Where the priests wield the foreign element in favor of the parochia

Foreign-born Population by States, 1910



schools, it is not possible to pass a bill for compulsory education in the English language.

"The striking fact is given by Dr. Warne that in parochial schools for the Slav children in Pennsylvania, English is not taught, and the children are growing up as thoroughly foreign and under priestly control as though they were in Bohemia or Galicia.

"What is the effect of the addition of so many thousands of men of voting age upon our political conditions? — Undoubtedly demoralizing and dangerous. Professor Mayo-Smith says: 'We are thus conferring the privilege of citizenship, including the right to vote, without any test of the man's fitness for it. The German vote in many localities controls the action of political leaders on the liquor question, oftentimes in opposition to the sentiment of the native community. The bad influence of a purely ignorant vote is seen in the degradation of our municipal administrations in America.' The foreign-born congregate in the large cities, especially the mass of unskilled laborers. There they easily come under control of leaders of their own race, who use them to further selfish ends. Fraudulent naturalization is another evil result. There is no more dangerous element in the republic than a foreign vote, wielded by unscrupulous partisans and grafters. The immigrant is not so much to blame as are those who corrupt him; but if he were not here, they would have no opportunity. In order to wield a bludgeon a bully must have the bludgeon."—"*Aliens or Americans?*" by Grose, page 246-249.

"This result of migration is at once an evil and an opportunity. Breaking away from the old associations leaves room and necessity for new ones. Upon the character of these the future of the immigrant will largely depend. Here is the Christian opportunity. See to it that the new associations make for righteousness and patriotism. If the immigrant is evangelized, assimilation is easy and sure. It is recognition of this fact that leads the Roman Catholic Church to keep foreign colonies in America as isolated and permanent as possible. The ecclesiastics realize that children must be held in the parochial schools, so as to avoid the Americanization that comes through the public schools, with the probable loss of loyalty to the church. The parents equally must be kept away from the influences that would broaden and enlighten them. Dr. Strong tells of large colonies in the West, settled by foreigners of one nationality and religion; 'thus building up states within a state, having different languages, different antecedents, different religions, different ideas and habits, preparing mutual jealousies, and perpetuating race antipathies. In New England conventions are held to which only French Canadian Roman Catholics are admitted. At such a convention in Nashua, New Hampshire, attended by eighty priests, the following mottoes were displayed: 'Our tongue, our nationality, our religion.' 'Before everything else, let us remain French!' And it is well said: 'If our noble domain were tenfold larger than it is, it would still be too small to embrace with safety to our national future, little Germanies here, little Scandinavias there, and little Irelands yonder.' Today there are also little Italies and little Hungaries, and a long list of other races."—*Id.*, pages 256, 257.

"As long as this immigration grows into colonies and holds itself aloof in communities that never feel the touch of American customs and ideas, how can we expect it to become like us? . . . More than half of the great population of New York City is of foreign birth. . . . There are some fifty cities where the population of foreign birth represents more than two fifths of the total, and among these are some twenty where the foreign element is in the majority."—"*The Immigrant*," by Haskin, pages 92, 93.

"Only 4.2 per cent of the native-born Americans of native parentage own their homes, more than 10 per cent of the foreign-born and native-born of foreign parentage own theirs."—*Id.*, page 97.

"This competition of the Slavs and Italians has forced the English-speaking races and the native workers out of the anthracite mines, and is operating today with equally significant results in every one of our important industries. . . . The official investigation conducted by the Commission on Immigration of the State of New York shows that this supplanting of the native and assimilated workers by the newer

immigrant races has been proceeding rapidly in the manufacture of iron, cigars, linoleum, and sole leather; collars, cuffs, and shirts; agricultural implements, clothing, electrical machinery and supplies, carpets, pottery, paper, wood products, silk goods, shoes, railroad supplies, the building and repairing of cars, and in scores of other industrial establishments."—"*The Immigrant Invasion*," by Warne, page 165.

"Every mail takes thousands of dollars to Italy, Austria, Hungary, and Russia, where they are placed as savings in the banks of the principal cities in the emigration districts, these having on deposit millions of dollars earned in America."—*Id.*, page 173.

"Twenty years ago Negroes were being drawn quite rapidly from the Southern States into our Northern cities, where they made up the serving class. They were cooks, waiters, butlers, footmen and coachmen, and general household servants. There was hardly a large hotel in any of the great Northern cities where they were not employed almost exclusively as bell boys, porters, waiters, etc. They were our cabmen, janitors, office porters, bootblacks; virtually all our barber shops were run by Negroes; and in a score and more different ways the black man was being fitted into a place in our industrial and social life, which in course of time would have better adjusted him to his new and changed environment.

"Today, all these and many other positions have been wrested from the Negro by the Slav and the Italian. Our shoes are now blacked by the Greek and the Italian; they wait upon us at table in our hotels and restaurants; we are shaved by the Italian barber. This newer immigrant is cooking our food and doing our household work, as the women of these races in ever-increasing number join the men who preceded them. What has become of the type of Negro they have supplanted is a serious question. As a general thing, not only has his economic status been lowered, but he has also been removed from that close social intercourse with the white race which these occupations brought to him. The result is that his adjustment will be much less rapid, and, in consequence, will continue with us for a much longer period than otherwise the so-called Negro problem."—*Id.*, pages 174, 175.

"To this Slavic and Italian invasion — to the unrestricted importation of cheaper labor — we can trace not only the strikes of the hard coal mine employees in 1900 and 1902, but also those of the steel workers at Pittsburgh in 1901 and 1909, of the employees in the Chicago slaughterhouses, in the New England textile mills, in the Bethlehem steel mills, in the clothing trades of New York City and Philadelphia, in the works of the Pressed Steel Car Company, and in numerous other industries during the past ten years and more."—*Id.*, page 177.

#### Scum of the Earth

"The statements that the millions of 'the distressed and unfortunate of other lands and climes,' 'the scum of Europe,' 'the beaten men of beaten races,' 'the inefficient, impoverished, and diseased,' seek American shores, are untrue, uncharitable, and malicious. Emigration from any land, taken as a whole, is made up of the most vigorous, enterprising, and strongest members of the race. . . .

"Every European government losing its workers by emigration bemoans the fact, and is looking around for some means to check the outflow of strong manhood: would any of them do this if the 'scum,' 'the unfortunate,' 'the beaten' emigrated? The vast majority of immigrants come from agricultural communities; they are peasants and the sons of peasants, a fact which ought to count in their favor."—"*The New Immigration*," by Roberts, pages 341, 342.

#### Gold Taken Out

"We constantly hear about the stream of gold going to Europe, which reached high-water mark in 1907, the year when immigration exceeded a million and a quarter, and the industrial boom was at its height. In that year, the Immigration Commission estimated the amount of money sent back to Europe at \$275,000,000. America is a great country, and this sum should be compared with our industrial and commercial importance. The value of the coal mined that year was nearly two and a half times larger than the sum sent to Europe; the products of our mines were eight times as valuable; our commerce with foreign countries aggregated

a sum more than eleven times as great; the value of the produce of the farms of the United States was twenty-one times as great; the value of the products of our manufacturing was fifty times larger; and if we compare the sum sent by immigrants to Europe during this year of prosperity with the total estimated wealth of the nation in 1907, it is about two tenths of one per cent.—*Id.*, page 343.

#### The Most Dangerous

"But we are told that 'the immigrants most dangerous are those who come . . . to earn the *higher wages* offered in the United States, with the fixed intention of returning to their families in the home country to spend those wages.' The fact is that the immigrants earn the *lower wages* offered in the United States, suffer most from intermittent and seasonable labor, and being largely employed in hazardous industries, pay the major part of the loss of life and limb incident to these operations."—*Id.*, page 344.

#### Bad Effects

"We are also told that the foreigners have reduced wages and affected the American standard of living. On the first point, the Department of Commerce and Labor, after long and patient investigation, has failed to find a reduction in wage in the industries largely manned by immigrants. Is it not a fact that wages were never as high in the industries of the United States as in 1907, the year when immigration touched high-water mark and 1,285,349 came to America? The immigrants from southeastern Europe, when they understand what the standard wage is, will fight for it with far greater solidarity than the Anglo-Saxon or the Teuton. The most stubborn strikes in recent years have been the anthracite coal strike, the McKees Rocks, the Westmoreland, etc., in each of which the men of the new immigration were in the majority."—*Id.*, pages 344, 345.

### Senior Society Study for Sabbath, March 21

#### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment Texts (five minutes).
4. "The North American Division Foreign Department of Seventh-day Adventists" (twenty minutes).
5. Report of Committee on Foreign Work in Your Community.
6. Closing Exercises.

1. Special music; prayer; song; Morning Watch texts for the week reviewed; minutes; report of work; the offering.

2. 2 Kings 17: 1-24; 18: 1-12. See Geikie's "Hours With the Bible."

3. Eccl. 12: 13, 14; Rev. 14: 7. Announce these texts to all the society one week before the quiz. Urge all to learn them. Make this exercise just as interesting and profitable as you can.

4. Two ten-minute papers, one on The History of this Department, the other on Its Work Through Education and Literature. For additional material see the *General Conference Bulletin* for 1905, 1909, 1913. Also see *Review and Herald*, October, 1913, articles by O. A. Olsen.

5. Appoint a committee to draw up plans on how your society can work for the foreign nationalities in your neighborhood, and report at next meeting.

6. Repeat in unison the Missionary Volunteer pledge.

#### North American Division Foreign Department of Seventh-Day Adventists

THIS department was first launched at the General Conference in 1905. Elder G. A. Irwin was appointed its first secretary. Four divisions were formed, with a superintendent in charge of each; namely, the German West division, comprising the country west of the Mississippi River, with Elder G. F. Haffner as superintendent; the German East division, comprising the territory east of the Mississippi River, with Elder O. E. Reinke as superintendent; the Swedish division, with Elder S. Mortenson as superintendent; the Danish-Norwegian division, with Elder L. H. Christian as superintendent.

At the General Conference of 1909 an advance step was taken in appointing O. A. Olsen secretary of the department, who was to give his entire time and attention to the extension and development of the message among the foreign nationalities

in our land, numbering from thirty-five to forty million, or forty-six per cent of our country's population, using more than sixty languages and dialects.

One writer says: "Save America and you save the world! Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. All people that on the earth do dwell have their representatives there, gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading the knowledge of the truth among his kindred and tribe."

We have three ministers and one Bible worker among the millions of French in the United States and Canada.

We have seven organized churches among the Russians of North Dakota, with a membership of over two hundred. Very urgent calls are received from different parts of the country for Russian laborers.

Before the last General Conference two divisions, each with a superintendent, were added to the Foreign Department; namely, the Jewish, with Elder F. C. Gilbert as superintendent, and the French, with Elder G. G. Roth as superintendent.

From summarized reports of the Germans and Scandinavians, we have 73 ordained ministers, 24 licentiate, 38 Bible workers, 226 organized churches with a membership of 7,405; baptized during the quadrennial period, 2,453; added to the church, 2,429; new churches organized, 42.

In New York City we have a Hungarian church with 41 members, an Italian church with 28 members, a Bohemian church with 8 members. In Newark, New Jersey, we have a Slovak-Bohemian-Polish church of 33 members. At Rouleau, Saskatchewan, Canada, we have a very active church of 39 members, composed of Roumanians, Bohemians, and Servians. Work has been begun among the Finns in Brooklyn, New York; among the Roumanians in Cleveland, Ohio; and the Italians in Chicago.

Our educational work among foreigners dates back to 1885-86, when the first Scandinavian Bible school was held in Chicago, by Elder J. F. Hansen. During 1886 Elder Conradi conducted a similar school among the Germans in Milwaukee, Wisconsin. In 1889 we had Scandinavian and German departments in connection with Battle Creek College. When Union College opened, in 1891, German, Swedish, and Danish-Norwegian departments were operated in it until Sept. 27, 1910, when these departments established three separate schools,—one for the Germans, at Clinton, Missouri; another for the Swedes, at Broadview, Illinois, near Chicago; and a third for the Danish-Norwegians, at Hutchinson, Minnesota. Last year more than three hundred students were enrolled in these three foreign seminaries.

We have a Russian department at the Sheyenne River Academy, North Dakota, and a French department at the South Lancaster Academy.

January, 1910, the International Publishing Association at College View, Nebraska, began to issue three thirty-two-page quarterly magazines, one each in the German, Swedish, and Danish-Norwegian. We are now issuing a thirty-two-page French magazine. Literature is also being distributed in the Hungarian, Roumanian, Italian, Polish, Lithuanian, Finnish, and Chinese languages. C. L. BENSON.

### Senior Society Study for Sabbath, March 28

#### Suggestive Program

1. OPENING Exercises (ten minutes).
2. Bible Study (ten minutes).
3. Quiz on Standard of Attainment Texts (five minutes).
4. What We Can Do for the Foreigners (ten minutes).
5. Report of Committee on Plans (twenty minutes).
6. Closing Exercises.

1. Special music; sentence prayers; song; Morning Watch texts for the week reviewed; collect individual report blanks and offering; secretary's report.

2. Jer. 32; 34: 37-39; 52; Daniel 1. Have a paper prepared based on these scriptures, descriptive of Judah's being taken captive to the Tigris-Euphrates valley. Use Mears's "From Exile to Overthrow," and Geikie's "Hours With the Bible."

3. Acts 3: 19; 1 John 1: 9. Review the texts previously learned.

4. Two five-minute papers,—one on Methods of Work, the other on 'Our Literature in the Foreign Languages. See article in *Instructor* of March 17. See also catalogues of publications issued by Review and Herald, Pacific Press, Southern Publishing Association, and International Publishing Association.

5. Discussion of plans, and organization for work.

6. Repeat in unison the Missionary Volunteer pledge.

NOTE.—The program committee should, upon receiving the CHURCH OFFICERS' GAZETTE, read over carefully each program for the month, and make assignments at once, so as to give ample time for good preparation.

### Methods of Working for Foreigners

THE immigrants who come to this country afford us an incomparable opportunity to serve. They dwell among strange, hard faces, which often express contempt. They are surrounded by language, customs, and habits which they do not understand. Great numbers of the men, women, and children who toil in our garment factories, textile mills, mines, steel plants, etc., came from the farms of Europe. They lived amid the quiet of green fields. How hard the change! How galling the new conditions! How perilous to happiness and to character! There is not much to be done for them directly. But sympathy may be shown and help rendered where they are. The immigrant is often robbed, imposed upon, exploited, at the mercy of brutal bosses, doing the heaviest work, herded in construction camps, living on the coarsest fare, his family in insanitary quarters and supported by insufficient wages.

In the face of realities like these, how inexcusable are our slighting and contemptuous references to the foreigner! How shameful our ignorance and carelessness as to the life he leads! Let us awake and quit ourselves like men! Let us look upon our brother's need by,—

1. Visiting the foreign communities near us, and reporting to our societies their needs, and the opportunities we find to,—

- Befriend those sick or in distress.
- Help find employment for the unemployed.
- Collect cast-off garments for those in need.
- Circulate tracts and papers among them.
- Have personal visits with them about their spiritual condition.
- Establish a Sabbath school or a Sunday school among them.

g. Start English classes where they can learn our language, using as textbooks our elementary denominational books.

h. Hold meetings and Bible readings when an interest is aroused.

i. Invite them to our meetings, and when they come show a live interest in them.

2. Let us frown upon, and do all in our power to discourage, that deplorable American fault, which Bishop McIntyre scores in the following poem:—

"Dago and Sheeny and Chink,  
Greaser and Nigger and Jap,—  
The devil invented these terms, I think,  
To hurl at each hopeful chap,  
Who comes so far o'er the foam  
To this land of his heart's desire,  
To rear his brood, to build his home,  
And to kindle his hearthstone fire.  
While the eyes with joy are blurred,  
Lo! we make the strong man shrink,  
And stab the soul with the hateful word—  
Dago or Sheeny or Chink.

"Dago and Sheeny and Chink,  
These are the vipers that swarm  
Up from the edge of perdition's brink  
To hurt, and dishearten, and harm.  
O shame! when their Roman forbears walked  
Where the first of the Cæsars trod!  
O shame! when their Hebrew fathers talked  
With Moses, and he with God!  
These swarthy sons of Japheth and Shem  
Gave the goblet of life's sweet drink  
To the thirsty world, which now gives them  
Dago and Sheeny and Chink.

"Dago and Sheeny and Chink,  
Greaser and Nigger and Jap,—  
From none of them doth Jehovah shrink,  
He lifteth them all to his lap;  
And the Christ, in his kingly grace,  
When their sad, low sob he hears,

Puts his tender embrace around our race  
As he kisses away its tears,  
Saying, "O least of these, I link  
Thee to me for whatever may hap";  
Dago and Sheeny and Chink,  
Greaser and Nigger and Jap."

C. L. BENSON.

## Junior Society Study for Week Ending March 7

### Suggestive Program

LEADER'S NOTE.—It seems best to give a meeting over to experiences and plans for your society work. Make such changes in the suggestive program as you think best to meet the need of your society.

- OPENING Exercises (fifteen minutes).
- "Story of Some Tracts" (ten minutes).
- Experiences With the Temperance *Instructor* (ten minutes).
- "Somebody Else" (five minutes).
- Reports of Bands (ten minutes).
- "Shine Just Where You Are" (five minutes).
- Closing Exercises (five minutes).

1. Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts.

2. Have these experiences read by different Juniors.

3. Some time before the meeting ask each Junior to come prepared to give briefly his experience with the Temperance *Instructor*. As the tracts of which we heard in No. 2 brought remarkable returns, so we may be sure that every paper passed out with an earnest prayer will do some good sometime. This should stimulate us to greater and still greater faithfulness for others.

4. This recitation should be well rendered, and should help stir every Junior to do whatever his hands find to do in the band or committee of which he is a member.

5. Let each band leader report briefly the work that has been done during the past month. Every Junior should be a member of one of the working bands.

6. This recitation is splendid for closing your program.

7. If there is time after the above recitation, ask for sentence testimonies. How many Juniors will cease to say, "Let somebody else," and endeavor to shine just where they are, at home, in the schoolroom, on the street, or on the playground? What a different world this would be if every professed Christian would *shine, really shine*, everywhere he went. Close by repeating in unison 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."

### Somebody Else

Who is Somebody Else? I should like to know.

Does he live at the North or South?

Or is it a lady fair to see,

Whose name is in every one's mouth?

For Meg says, "Somebody Else will sing,"

Or, "Somebody Else can play."

And Jack says, "Please let Somebody Else

Do some of the errands today"

If there's any hard or unpleasant task

Or difficult thing to do,

'Tis always offered to Somebody Else.

Now isn't this very true?

But if some fruit or a pleasant trip

Is offered to Dick or Jess,

We hear not a word about Somebody Else.

Why? I will leave you to guess.

The words of cheer for a stranger lad,

This Somebody Else will speak;

And the poor and helpless who need a friend

Good Somebody Else must seek.

The cup of cold water in Jesus' name,

O! Somebody Else will offer,

And words of love for a broken heart

Brave Somebody Else will proffer.

There are battles in life we only can fight,

And victories, too, to win,

And Somebody Else cannot take our place

When we shall have entered in;

But if Somebody Else has done our work,

While we for our ease have striven,

'Twill be only fair if the blessed reward

To Somebody Else is given.

— Selected.

### Story of Some Tracts

#### Sabbath Keepers Raised Up and a Church Built Up

A FEW years ago a man in Jamaica had the truth presented to him through a tract that was sent to him by his brother. He was convinced, but did not then obey. He was away

from home, but some years afterward he returned, when the convictions of the truth came to his mind with such force that he could no longer resist. He then decided to obey, and told his intention to a friend, one of the leading men of the district, and handed him a tract on the Sabbath question.

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

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

#### Two Encouraging Testimonies

After one of the readings during a week of prayer, opportunity was given for a social service. A stranger arose in the congregation and said she was rejoicing that she had found a people who were keeping the commandments of God. It was her first meeting with Sabbath observers. She told how she had received from some one a tract dealing with the Sabbath question, and how this had led her to investigate the subject more thoroughly, and finally to accept this wonderful truth. She related the circumstances of her coming into the place where the church was located, and her eagerness to attend the Sabbath meeting. Immediately after she sat down, another stranger arose and told a similar story of her experiences. She had received a tract from one of our brethren living at a distance, which prompted her to make further investigation, and she had decided to accept the message as a whole. She, too, was rejoicing in the Lord because she had been led to see the glorious and saving truth.

#### Left in a Street Car

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

#### Shine Just Where You Are

DON'T waste your time in longing  
For bright impossible things;  
DON'T sit supinely yearning  
For the swiftness of angel wings;  
DON'T spurn to be a rushlight  
Because you are not a star,  
But brighten some bit of darkness  
By shining just where you are.

There is need of the tiniest candle  
As well as the garish sun;  
The *humblest deed is ennobled*  
When it is worthily done;  
You may never be called to brighten  
The darkened regions afar;  
So fill, for the day, your mission  
By shining just where you are.

Just where you are, my brother,  
Just where God bids you stand,  
Though down in the deepest shadow  
Instead of the sunlit land,  
You may carry a brightness with you  
That no gloom and darkness can mar;  
For the light of a Christian spirit  
Will be shining wherever you are.

— Selected.

TURN away from evil.  
Do good.  
Seek peace and pursue it.  
Refrain your tongue from evil.

## Junior Society Study for Week Ending March 14

### Suggestive Program

1. OPENING Exercises (twenty minutes).
  2. "Visiting the School in Buresala" (seven minutes).
  3. "The Annual Meeting in Fiji" (eight minutes).
  4. News Items From Fiji (five minutes).
  5. "What if the Light Goes Out?" (five minutes.)
  6. Closing Exercises (fifteen 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. Have a Junior study this well, and then give it in his own words. This school is sending out missionaries to islands that know not the gospel.
3. This report may be given as a reading or a talk. Compare briefly this annual meeting with a camp meeting in your own conference. Then recall that about seventy years ago the Fijians were cannibals. When you see what the gospel has done in Fiji, do you not feel like saying, Behold what God hath wrought!"
4. Have a Junior give the items in this paper, the one referred to in the *Review and Herald*, and as many others as possible.
5. This recitation may be of help in striving for the 1914 goal.
6. The program today allows a little time for reviewing or studying local problems. How are your Reading Course members getting along? How many Juniors in your society will get a certificate this year? To every Junior who secures three certificates before the close of the year, the department will give a nice gift book. Ninety-three gift books were sent out last year. We should like very much to send at least one to your society during 1914.
- If you are having any trouble in making the desired progress in reaching the 1914 goal in any of the four points, write your conference secretary, and write also the Missionary Volunteer Department at Takoma Park, Washington, D. C.
- Close your services by repeating in concert the membership pledge as given last week.

#### Visiting the School in Buresala, Fiji

THE first thirteenth Sabbath Offering in 1913 in the Australasian Union went to erect a new school building in Buresala, Fiji.

Our school opened at Buresala on January 16, with an attendance of thirty students. The attendance has grown since then, and at the present time it is thirty-seven. About half of those who were in attendance when the school opened were children. It was thought best to divide the school into two parts. The children have been taught in a separate building by Miss Osborn. This plan has worked satisfactorily.

In the upper division we have a fine class of young men, also five young women. Most of the young men in the school are ambitious to enter the work of the Lord and become laborers together with him in carrying the third angel's message to the islands of this group.

Each native is supposed to grow sufficient native foods for his sustenance during his stay at school. The diet of these students consists principally of taro, yams, and kumaras, the last-named being the sweet potato. The natives go to the bush and gather wild root foods, which help considerably in their supply of food.

As a boathouse at the beach has long been thought necessary by those who live in Buresala, we are glad to say that one has been built. We do not have a wharf here, consequently the launch must anchor in the bay; and to carry people to and from the launch a boat is needed. A suitable boat, seventeen feet six inches long, has been built for the purpose. We are planning to do missionary work in the towns near Buresala, also in the towns on an island about four miles distant. The boat will be used for this purpose also. We have named it "Ai Talai," which means "a messenger."

God's spirit has been at work in the hearts of the students, and we know many have gained victories over the adversary of their souls. The chief aim of our work here is to train men and women, who, in turn, will carry this last message of mercy to the people of their own race, and thus help hasten the coming of the Messiah.

At the close of their week of prayer the students in this school gave £4 10s., or \$21.92. This represented considerable sacrifice on their part. Some sold their bananas to a neighboring Chinaman, others loaded his boat for him, and still others devised other means of disposing of their produce and of earning a "mite;" so when the offering was given, almost all had something to give.— *Australasian Record*.

### The Annual Meeting in Fiji

LET us listen to Elder A. G. Stewart while he tells us of their last annual meeting, and we shall see that the number of Sabbath keepers has continued to grow. He writes:—  
 "About eighty delegates, representing ten churches and six companies, were present. The brethren from Lau, the eastern part of the group, were unable to be present, there being no boat running at the right time to accommodate them. In all, about one hundred and forty of our people came together and thoroughly enjoyed the meetings.

"The ascent of about three thousand feet, within a distance of about fourteen miles, to the Nadarivatu government station and summer rest home, where the council was held, was a rather interesting journey; but with the assistance of a few horses as mounts, and two bullocks to carry the luggage, it was not so arduous a task as we had expected, and our three European sisters who went with us have the satisfaction of knowing they have been where few European ladies venture to go.

"The sudden change in the climate there is very remarkable, and it was rather amusing to see us sitting around a fire, with overcoats on, trying to keep comfortably warm. It makes one pity his colored brother, who, with bare limbs and thin *sulus* and little bedding save mats, has to depend largely upon a good circulation to maintain a comfortable feeling. The fresh atmosphere, however, did not seem to detract from the interest of the meetings, but rather added to it, as there was very little of that 'quiet dozing' sometimes seen in large congregations, especially of natives.

"A remarkably earnest spirit was manifested by our people in the devotional meetings, and from the evening service of Friday until the close of the council, almost every available opportunity for confessing sins and failures was readily grasped, some rising to speak for the third or fourth time.

"A committee consisting of four European and five native brethren carefully considered the resolutions brought in from the native council, and voted on what seemed advisable and profitable for the work in general, also adding such recommendations as seemed timely and necessary. The following are some of the resolutions adopted:—

"1. That the church building at Suva Vou have a ceiling of wood, and that our people throughout Fiji have the privilege of contributing to this improvement.

"2. That our next annual council be held at Suva Vou.

"3. That we petition the government of Fiji to liberate our students at Buresala school from taxation.

"4. That more mature men from different parts of the group be encouraged to go to Buresala to prepare for a part in the work.

"5. That a worker be sent to locate at the village of Somosomo, Cakaudrove.

"6. That we take this opportunity of putting upon record our gratitude to our Heavenly Father for his loving care over us during the past year, and for his blessing and help during this council."

"On Sunday afternoon, in the presence of a large number of people, five persons were buried with their Lord in baptism, after which about fifty of the believers from the farthest churches, also some isolated members, sat down together to take part in the ordinance of humility and to partake of the Lord's Supper.

"The early morning praise service the following day concluded a very pleasant and profitable council. We sincerely trust that the many good resolutions then made will be fully carried out, to the glory of God and the future happiness of his people. To this end let us continue to pray."

### News Items

RECENTLY two Fijian workers went to New Guinea. Thus Fiji is helping give the gospel to islands that still lie in darkness. See an account of their journey in the *Review and Herald* of Jan. 1, 1914. It is interesting. Don't miss it.

Quite recently a mission has been started among the Indians in Fiji. Their number is increasing. Last June Elder A. G. Stewart wrote, "While I pen these lines, I can look out

on the harbor, where the 'Ganges' is unloading her living cargo, consisting of 800 more of these poor souls (Indians). Thousands of coolies are flocking to Fiji, and as very few of these people are of our faith, almost every person added means more work for our missionaries. Let us pray earnestly for their success.

### What if the Light Goes Out?

WHAT if the man who watches the light  
 'Way up in the lighthouse tower  
 Should say: "I'm tired of the dull routine  
 Of tending the lamps each hour:

"A little dust on the glass won't hurt;  
 The wicks don't need trimming today;  
 Though I know the oil won't burn all night,  
 I'll just hope no ship goes astray?"

And the ship which was nearing its harbor safe  
 Was dashed on the rocky coast;  
 Just because no light shone out in the night  
 The lives of the crew were lost.

What if a child who has promised to shine  
 As a light in this world of sin  
 Should tire of the light bearer's task, and say,  
 "To live for myself I'll begin?"

Her mite box lies empty upon the shelf,  
 To borrow from it was no theft.  
 A vacant chair in the mission band  
 Is all of that light bearer left.

And out in Fiji a little girl  
 From the mission school is sent  
 To the awful dark of a heathen home,  
 For the light bearer's light was spent.

— *Junior Missionary Magazine.*

### Junior Society Study for Week Ending March 21

#### Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "The Landing of the First Missionaries" (ten minutes).
3. "The Work of William Cross and David Cargill" (ten minutes).
4. "New Recruits" (five minutes).
5. "The Heroism of Mrs. Calvert and Mrs. Lyth" (five minutes).
6. "The Silver Sixpence" (five minutes).
7. Closing Exercises (five minutes).

1. Song; review Morning Watch texts, following plan suggested the first week; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. Before we leave Fiji on our imaginary trip, we must learn the story of the pioneer missionaries in that once cannibal island. Let the story be read or given in a talk. Both demand careful preparation.

3. This article makes splendid material for a talk.

4. These new workers came from England. If thought best, trace their probable voyage to Fiji.

5. Let this thrilling story be well read. (See page 7.) It should strengthen our faith in God's protecting care.

6. Let this be recited well. (See *Instructor* of March 10.) We, too, can help give the message. What are we doing to raise \$2.50 each this year for heathen lands?

7. Have your weekly offering taken. Let your band leaders (or committeemen) announce their next meeting. Possibly the leader will desire to announce that our next stop in our mission tour will be the New Hebrides, where we shall learn something of John G. Paton's work. Encourage each Junior to learn one thing about this man's work before that meeting.

Close by repeating in concert the membership pledge as given the first week in March.

### The Landing of the First Missionaries

In October, 1835, William Cross and David Cargill, who had spent some time in Tonga, started for Fiji. They were no longer young men, and their families were growing up, but they felt that the Master bade them go, and they said, "We will."

While they were waiting for an opportunity to cross the sea to their new field, they arranged an alphabet, and printed at the Tongan press a small four-page book in Fijian, and a short catechism. The two families embarked on a passing schooner, Oct. 8, 1835, King George of Tonga manifesting his sincere interest in the undertaking by sending along with

them an influential person with a present to the chief of the district whither they were bound, urging him to treat the missionaries well, and stating what great benefits had accrued to him and his people from their sojourn among them at Tonga. In four days they reached Lakemba. Early in the morning the two men went ashore, the schooner lying in the offing without daring to come to anchor. On that shore deafening yells had announced the approach of the vessel, and when the two white persons stepped out of the boat, a great crowd of savages had thus been gathered to give them the usual welcome, running naked on the beach and gesticulating in wild excitement. A hundred feet from the water's edge were two hundred men armed with muskets, bayonets fixed on sticks, clubs, bows and arrows, their bodies painted jet-black and their faces reddened, in the approved manner of the Fijian fashion of fifty years ago. The missionaries hailed the Tongans in the crowd with the familiar greetings of their own land. And it was well that they could converse with these, and so secure a friendly reception from the natives by giving assurance of the well-meant intention of their visit. Leaving the long row of houses that lined the shore beneath the shade of coconut trees, they came to the abode of the chief, situated in a large inland fortress. To him and his great men they explained the purpose of their visit, and begged some land on which to erect a house. This was readily granted; they were promised temporary homes at once, and were desired to land their families and their goods. Then the vessel cast anchor, and the seasick women and children were taken on shore.

The first night on the island these two families spent in a canoe shed, open at end and sides. Innumerable large mosquitoes bothered them all night, and the grunting herd of pigs that ran all around them did not add to their comfort. The children cried with pain from mosquito bites. That first night on that unknown island must have been a long one. They were in the midst of a tribe that often killed and ate strangers who ventured to their shores.— *Selected*

### The Work of William Cross and David Cargill

NEXT day the mission work began in earnest by their holding two outdoor services, conducted in the Tongan tongue. The king had been invited, and he came and listened attentively. A favorable impression seems to have been made on him. "The Dayspring from on High" had at length visited this region of the darkness and shadow of death.

Speedily the language was mastered. A version of part of St. Matthew's Gospel, containing the sermon on the mount, was soon ready to be sent to the Tongan press, where it was printed in a booklet of twenty-four pages. This provided a valuable acquisition. Meantime the preaching in the Tongan dialect was bearing its own precious fruits. Many Tongans became truly converted. In the first six months thirty-one adults were publicly baptized.

The first hastily built mission premises were blown down by a hurricane, but good came out of the calamity; for a much-needed chapel, besides more substantial and comfortable homes, was soon erected. Then the extending of Christianity called forth very violent opposition from the priestly caste, which felt that its own influence was on the decrease in proportion as that of the missionaries increased. It was proposed that the setting up of the posts of the new temple be celebrated by the eating of some of the Christians. A Tongan chief interfered, however, in time to save them from destruction; and the calm boldness with which these converts endured annoyances heaped upon them was a new feature in Fijian experience. Thus quietly but firmly, the good work spread. Besides the regular preaching, a school at daybreak was held, and there were added, with fresh translations of the Sacred Scriptures, class leaders and exhorters instructed in their exposition.

The two pioneer missionaries, by advice of the king, and in circumstances of exceeding difficulty, determined to push their efforts at length into the more important part of Fiji. Thus Mr. Cross left Lakemba and proceeded to Mbau, then promising to be the center of power, which it afterward became. Here he found affairs in a state of high tension, the place crowded with people wrought up to a pitch of excitement. A battle had been fought, the king banished, and now

they were celebrating their victory. Two bodies were already in the ovens; so he thought it wiser to settle at Rewa, on the mainland of Viti Levu, and distant from Mbau by river about twelve miles, the king there offering him protection, and promising that any of his people could accept *lotu* — as the new religion was called — who chose.

The first services were conducted in the dialect of Lakemba, but in a week Mr. Cross was able to talk to the people in their own brogue. His house was small and damp, and here the missionary sickened. "For six weeks he lay ill, first with intermittent fever, then with cholera, and then with typhus fever, until his strength was gone, and his poor wife saw closely threatening her the hard lot of being left alone with her little ones among the cannibals."

On his recovery, a better house was built, a chief and his wife were converted, the services were well attended, a school was opened, and the aspect seemed brightening, when persecution arose; and besides being threatened with arson, Mr. Cross nearly lost his life by one of the stones hurled into the Christian assembly. Here the chief of Viwa, a town a few miles north of Mbau, besought that a Christian teacher be sent to him. He was a man of blood, and Mr. Cross feared some scheme of vengeance. However, the chief told the old king Tanoa privately that he intended to accept *lotu*, as he feared the white people, some French warships having severely revenged an outrage a short time previously. A teacher was accordingly sent into this new district.

Thus was the mission started in two centers of influence, east and west, by these two men, defying, single-handed, the evil one in his ancient fastness of Fiji, where, secluded in its lovely islands, he had for ages succeeded unchecked in fostering every vice and unheard-of abomination. No wonder if the demon of savagery, outstripping the common limits of plunder and bloodshed in his fury, and violating the very instincts of humanity, should have been provoked so that opposition became obstinate, and the people appeared more debased and devilish than ever. But the voice of omnipotent, exorcism was in the good news these men brought, and Providence had his never-slumbering eye upon his servants, not only protecting them, but in due course sending them much-needed help.— *Selected*.

### New Recruits

SOON new missionaries came to help those who had opened the work in Fiji. John Hunt, James Calvert, R. B. Lyth, and others joined them. The work progressed. A printing press was established. While Mr. Hunt translated the Scriptures, Mr. Calvert managed the press, assisted by a Frenchman who had been wrecked on the coast. Mr. Lyth knew considerable about medicine. His first influential patient was a young chief. While Mr. Lyth nursed him successfully through a long siege of sickness, the two became very good friends. But this did not mean the missionaries were out of danger.

"Cannibal feasts were of constant occurrence, the bodies being cooked in ovens close to the houses in which Mr. Hunt and Mr. Lyth had their quarters; and so great was the offense they gave by closing the doors to try to shut out the revolting scenes that their own lives were endangered, and the king's son, Tui-kila-kila, came up furiously, club in hand, threatening to kill Mr. Lyth, who had ventured on remonstrance." Every day increased the peril in which they stood, until one awful night they believed their doom was sealed. Defense was impossible, and, crouched in the great gloomy house, they closed the great doors and hung up their curtains of mosquito cloth to hide themselves from eyes that might be peering through the reed walls; and then, one after another, they called upon God, resolved that their savage murderers should kill them on their knees. A band of noble martyrs, they had left their happy homes in England, counting the cost of the risk they ran in these islands of blood; and now, when the full sacrifice appeared to be demanded, they bent their knees to its completion. "Just at midnight, when each pleading voice was hushed, and each head bowed lower," the horrid, brooding stillness was broken by a wild, sudden, ringing yell; but God had changed the death knell, which they took it to be, into a savage invitation to all the women to come out to dance. So the night passed with the ghastly cannibal purpose unfulfilled.

# The Church Officers' Gazette

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EDITH M. GRAHAM	}	EDITORS
MATILDA ERICKSON		

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James Calvert, during his eighteen years of noble service in Fiji, won "Africaner of the Fijis," King Thakombau, who chose the Christian name of Ebenezer, while his one wife, selected from his many wives of heathendom, became Lydia. His last act as king was to cede Fiji to Queen Victoria in 1874, sending her his war club.

As we think of the terrible hardships through which the missionaries there passed, we thank God for their heroism, and for what the gospel has done in Fiji.—*Selected.*

## Junior Society Study for Week Ending March 28

### Suggestive Program

1. OPENING Exercises (twenty minutes).
2. "Little Toilers" (ten minutes).
3. "Two Slum Children" (ten minutes).
4. "Stretch It a Little" (five minutes).
5. "A Boy Soul Winner" (ten minutes).
6. Closing Exercises (five 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 may be read or given by one of the Juniors as a talk. (See *Instructor* of March 18.)

3. Have the parts in this article given by different Juniors.

4. Let this be given as a recitation. (See *Instructor* of March 17.) Your Christian Help band should be doing just such work as this poem calls for. Of course, there are also many other kinds of work for Junior Christian Help bands.

5. Let this be read. As we think of what we can do for the children in the slums, let us not forget the boys and girls around us who are not Christians. After the reading, call for all Juniors to stand who consecrate themselves to the work of winning souls. Every Junior should do this kind of work, and do it as earnestly as the boy in the story. How many Juniors in your society will endeavor earnestly to win at least one person during 1914?

6. Have a song, and then close by repeating the membership pledge.

### Two Slum Children

(Have these parts read by two Juniors)

LITTLE Carmen died in the New York hospital, where she had lain five long months, the special care of the Society for the Prevention of Cruelty to Children. One of the summer corps doctors found her in a Mott Street tenement, within a stone's throw of the health department office, suffering from a wasting disease.

She lay in a little back room up two flights, and the only light was from the narrow yard, where it was always twilight. The room was filthy and close, and entirely devoid of furniture, with the exception of a rickety stool, a slop pail, and a rusty old stove, one end of which was propped up with bricks. Carmen's bed was a board laid across the top of a barrel and a trunk set on end. I could not describe, if I would, the condition of the child when she was raised from the mess of straw and rags in which she lay. The sight unnerved even the nurse, who had seen little else than such scenes all summer.

Loathsome bedsores had attacked the wasted little body, and in truth Carmen was more dead than alive. But when, shocked and disgusted, we made preparations for her removal with all speed to the hospital, the parents objected, and refused to let us take her away. They had to be taken into court and forced to surrender the child under warrant of law, though it was clearly the little sufferer's only chance for life, and only the slenderest of chances at that.

It was the death of little Giuseppe that brought me to his

home, a dismal den in a rear tenement down a dark and forbidding alley. I have seldom seen a worse place. There was no trace there of a striving for better things,—the tenement had stamped that out,—nothing but darkness and filth and misery. From this hole Giuseppe had come to the school a mass of rags, but with that jovial gleam in his brown eyes that made him an instant favorite with the teachers as well as with the boys. One of them especially, little Mike, became attached to him. Giuseppe had not been long at the school when he was sent to an Elizabeth Street tenement for a little absentee. He brought her, shivering in even worse rags than his own; it was a cold winter day.

"This girl is very poor," he said, presenting her to the teacher, with a pitying look. It was only then that he learned that she had no mother. His own had often stood between the harsh father and him when he came home with unsold evening papers. Giuseppe fished his only penny out of his pocket — his capital for the afternoon's trade. "I would like to give her that," he said. After that he brought her pennies regularly from his day's sale, and took many a thrashing for it. He undertook the general supervision of the child's education, and saw to it that she came to school every day. Giuseppe was twelve years old.

There came an evening when business had been very bad, so bad that he thought a bed in the street better for him than the home in Crosby Street alley. With three other lads in similar straits, he crawled into the iron chute that ventilated the basement of the post office on the mail street side, and snuggled down on the grating. They were all asleep when fire broke out in the cellar. The three climbed out, but Giuseppe, whose feet were wrapped in a mail bag, was too late. He was burned to death.—*Adapted from "The Children of the Poor," by Jacob A. Riis.*

### A Boy Soul Winner

A LITTLE boy in England went to his pastor and asked if there wasn't something that boys could do for the Lord. The pastor said, "Why, I don't know. You are too small to lead a class, and hardly old enough to be a tract distributor." "Seems to me," said the child, "there ought to be something for boys to do."

The pastor thought a few moments and then asked, "Is your seat mate in school a Christian?" "No, sir, I think not." "Then go to work as the Lord shall show you how, and secure his conversion. Then take another and another. I cannot tell you exactly what to do, but if you pray; the Saviour will show you how to gain their salvation."

Some months after that, when Mrs. Palmer was holding meetings in that place, this little boy was lying very ill. The doctors had given him up to die. His father went to the afternoon meeting, and when he came home, little Willie roused up and asked his father, "Was Neddie Smith at the meeting this afternoon?"—"Yes, dear." "Did he give his heart to the Lord Jesus Christ?"—"No, I think not." "O dear," said the little sick boy, "I thought he would!" The next day his father left him again, and went to the afternoon meeting. When he came home, Willie asked him the same question, and expressed the same disappointment that his little friend was not converted. The third day Willie was yet alive, and when his father came home from the meeting, he asked the same question and received a different answer. "Yes, Neddie gave his heart to the Saviour this afternoon." "I'm so glad," was the answer.

After this little boy had passed away, they opened his little box and found a list of forty boys. The first one was his seat mate at the time when he went to the pastor and asked for something to do for the Lord, and the last name was Neddie Smith. And every boy on the list was converted. He had taken them one by one in faith and prayer, giving them books to read, showing them texts of Scripture, praying with and for them when the Lord awakened them, and the whole forty had been converted through his efforts.

And there is plenty for us to do, and, if we are willing, the Lord will show us how to do it. The only thing is to be ready to obey his voice and let him lead and teach us. "Speak, Lord; for thy servant heareth," and heareth to obey.—*Selected.*