

# The Church Officers' Gazette

Vol. I

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No. 9

## Church Officers' General Instruction Department

### To Church Elders and Leaders

In this issue of the GAZETTE will be found the program for the opening of the 1914 Harvest Ingathering for missions. It is intended that this program shall be taken up in all the churches on Sabbath, September 26. One week will intervene between this and the beginning of actual work, Monday, October 5. This will give opportunity for church officers to organize and definitely arrange for work.

If possible, one of the intervening Sundays should be devoted to a meeting for the study of plans for work, of the missions number of the *Review*, and of the Instruction-Experience Leaflet, and for the definite assignment of territory. In the leaflet referred to will be found much helpful instruction concerning details that are essential to success. The following are good suggestions for this meeting:—

1. One or more members should come prepared to give, either by telling or by reading, the greater part of the experiences found in the leaflet.

2. Another, either the missionary secretary or some one who had good success in the Ingathering work last year, can show the beautiful number we have to work with this year, and give a sample visit at the home, before the meeting. Some book agent present, or magazine worker, would be able to give the church many helpful points of instruction. The services of such should be enlisted if possible for this meeting.

3. If the assignments have not already been made, a committee, previously appointed, should at this meeting be prepared to assign definite territory to every member of the church, including the young people and children. A thorough understanding upon this point is very important. Each should know exactly where he is to work. In this assignment, where churches are located in cities it will be best to appoint leaders over bands of five to eight, whose duty it will be to thoroughly work that section of the city assigned them.

4. After all this preparation, the meeting may appropriately close with a season of earnest prayer, when all rededicate themselves to God for service, unitedly to go forth as workers together with him.

5. Just a word about goals. The general goal is placed at \$100,000. This may seem small. Perhaps it is. Every individual can place his own in his own mind with his God as high as he chooses. Some may think of five dollars, others ten, some twenty-five, others fifty or one hundred. Be that as it may, be assured that if altogether we shall bring into the mission treasury \$100,000, there will be much rejoicing here at the treasury, and much satisfaction felt by all. This is simply our aim as a whole. Perhaps we shall be blessed in securing more. Any church wishing to know what its proportion of this general goal is, may ascertain the same by multiplying its membership by \$1.54. Then each church can go as far beyond this as the good hand of the Lord shall be upon them in the work. It is not what man appoints each to perform that measures his ability, but what God enables him to do. God will expect more of some than he does of others. It is according to the "ability God giveth," that forms the basis of what we are to do and of what God expects of us.

One point more. Let us not count our work done with one day or one week, but while we join if possible in the general campaign week, October 5-9, let us keep this Ingathering work upon our hearts, soliciting as opportunity affords till the close of the year.

God's blessing will be upon us as we thus unitedly

work, and we, as well as those who give of their means, shall enter into that blessing the apostle Paul tells us the Master spoke of when he said, "It is more blessed to give than to receive."  
T. E. BOWEN.

### Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church—No. 5

#### The Young People's Interests

PETER was instructed by the Lord, "Feed my lambs." The young people and the children are an important part of our congregation, and sometimes I fear that we do not give this portion of the flock all the attention we should. We are glad to note that this subject is receiving much more attention now than was the case some time in the past; this is as it should be. Of all missionary work, the salvation of our youth and children is of first importance. While the church has its young people's society, and this society its leader, it is well, and also a duty, for the elder to take a deep interest in the young people's welfare; and the leader of the young people's meetings should not only feel free to consult the elder but should be encouraged to do so, and the latter should always be ready with words of counsel and sympathetic encouragement. Such assistance will not only be greatly appreciated by the young people, but will save many that might otherwise be lost. It is also well for the elder to attend the young people's meetings when consistent with other duties. This will make the young people feel that their interests are being cared for, which will be a real encouragement and a stimulus to them to act their part faithfully. All these duties, and others too numerous to mention, belong to the elder as an overseer and shepherd of the flock.

#### Communicating General Plans

Another duty of the elder should be noted here. Frequently the conference president receives instruction from the General Conference or the union conference which he is to convey to the several churches of the local conference. He does this by writing to the elder of each church, asking him to bring the matter before the church by reading the communication and adding such remarks as may be called for. Or it may be some matter which the president, or he together with the local conference committee, has decided on that should be communicated to the churches. All such matters should be attended to promptly, and the elder should feel it his duty to heartily cooperate with the conference president, not only to bring the matter before the church, but to do his utmost to carry out the instruction thus given.

Or it may be a communication from the tract and missionary secretary or from the Sabbath school or the young people's department; any and all such communications should receive prompt attention, for they contain important matter and plans that the church should understand and heartily carry out for the furtherance of the Lord's work among them.

The reason for calling attention to this matter is that we have known of instances where elders and leaders have treated such communications with indifference, and have never brought them before the church. Such neglect is a great wrong to the church, and such leaders come under the curse of doing the work of the Lord negligently. Jer. 48:10.

We cannot enter into further details in outlining the duties of the elder in this article. We earnestly entreat all our elders and all our leaders of companies to give the subject careful and prayerful study, for it means much to care for and feed the flock of God, and to take the proper oversight of the church and all its interests; and all who are faithful undershepherds will be duly rewarded in the kingdom of God.  
O. A. OLSEN.

### Church Treasurers' Accounting

In the annual elections of our churches there occur frequent changes in the office of the treasurer, and many times individuals are elected to the office who have had no experience in such work. A few simple suggestions should be sufficient to enable such to keep their accounts accurately.

The treasurer should write a receipt for every penny taken in, keeping a copy of the same, either by the use of a carbon or on a receipt stub. When the Sabbath school donations are turned over to the treasurer, a receipt should be given to the secretary; when the church collections are taken, the elder or deacon should be given a receipt. In these cases the name of the office instead of the name of the individual, should be written on the receipt.

By the use of the collection envelopes the members can deposit their tithe in the collection basket on the Sabbath, each envelope bearing the name of the one paying the tithe, and also the amount given.

It has been found a good plan for the church treasurer, upon opening the envelopes at the close of the Sabbath, to write a receipt for each individual, immediately placing it in the envelope, and on the following Sabbath give the receipt with the otherwise empty envelope to the one from whom the envelope came. This enables the one paying the tithe or making the offering to see just what was written on the envelope, and compare it with the receipt. It frequently happens that the inclosures are not in harmony with that which is written on the envelope, and in this way, this or any other error can be readily discerned by the giver, and corrected.

The treasurer will then have complete receipt stubs or carbon copies of the receipts for all funds taken in. These receipts should be numbered consecutively, and should be entered in the church treasurer's record book in the order of their numbers. Some treasurers have thought that they should enter the name of the individual in their record book, and then not enter their receipt stubs until the end of the month, bunching together all remittances for each individual, and entering them as one item. This is not a good plan. When a conference laborer wishes to audit the books, it would become necessary for him to add up all the receipts again to determine whether complete entries had been made in the record book. For many reasons it is best to enter each receipt separately and in the order of its number.

In like manner the conference treasurer's receipts should be entered in the record book in their order. These, as well as the receipt stubs, should be preserved until the books are audited. The church treasurer should insist upon his books' being audited once a year by some responsible person.

If the above suggestions are strictly followed, the work of the auditor will be reduced to a very simple matter.

R. W. PARMELE.

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### The Agent and the Agencies

EVERY sanctified heart, every consecrated agency, is to be pressed into service as an instrument of divine power. See "Testimonies for the Church," Vol. IX, page 47.

These are stirring thoughts. The great God has spoken, and his "counsel shall stand."

The rallying cry is sounding throughout the whole world, and a response, the greatest and noblest that the universe has ever witnessed, is, through the mighty interpositions of God's own agencies, being given.

O brethren, let us get a vision of God's plan, of God's design. "The church is God's appointed agency for the salvation of men."—"Acts of the Apostles," page 9. "God's people are called upon to rally without delay under the blood-stained banner of Christ Jesus. Unceasingly they are to continue their warfare against the enemy, pressing the battle to the gates."—"Testimonies for the Church," Vol. VII, page 30.

Every leader must understand the pleasure of Israel's God. He must evidence an increasing faith. He must be ready to take his position as did Gideon, and lead the army of Israel to victory against the greatest odds. Gideon's God is our God, and there is nothing too difficult for him to accomplish if we will but yield to his control.

This great movement is laid out in definite lines. None

can be identified with it, according to God's ideal, without feeling its definiteness.

I desire to call attention particularly to one of the consecrated agencies inseparably associated with this great home missionary campaign—the *Signs of the Times* weekly. It is without a peer as a soul winner. This will be particularly so from this time on. In the providence of God this bright, truth-filled, soul-saving agency is to play a very important part in making possible our first goal of at least one soul each for Christ. At least two copies a member is the mark set for the distribution of this paper.

Now we would suggest the following as a plan of operation: First, learn the present membership of your church. If you find it is fifty, this will mean that your church will order one hundred copies weekly. The cost will be about \$2.50 a week. Just think what this will mean—one hundred living preachers, well dressed, Spirit filled, truth laden, proof against all weather conditions, entering into and living in the homes of the people in your city, town, or community.

You might order the papers as a church, and pay for them by each member contributing what he can, paying the same regularly each week or month. One dollar and twenty cents a member would be the amount if each paid an equal share. But some can and would gladly pay five dollars or more.

We would suggest that each individual become responsible for a certain number. Some will take ten copies each week, some more, and some less. But be sure that your club represents at least two copies for each church member.

The writer would suggest that we put forth every effort to sell this truth-laden paper. We cannot afford to give it away. Of course there will be exceptional cases. But just think, if we get the circulation up to 100,000 a week, the cost will be to us \$2,500, and we may realize \$5,000 on the sale of the same. There will be an abundance of less expensive literature for free distribution.

Be sure to lay your plans broad enough to keep out of debt, but do not let the fear of debt prevent the church from doing its full duty. We are to *shun* debt, not fear it.

Before selling the *Signs* weekly, let us read carefully every article, and make a note of the leading features. Then pray God to send his holy angels to accompany us in the responsibility of carrying it to the people. "All the requisite talent, courage, perseverance, faith, and tact will come as we put the armor on."

If any members are taking the *Signs* in large clubs, it may take them a little time to get regular subscribers for them, but when an individual has once read one of these truth-filled papers, a desire will be created for more.

O dear brethren, dear leaders, do not suffer your church to lose this golden opportunity of carrying the light of truth to their friends and neighbors!

Some will have mailing lists. This is good; but do not fail to give your neighbors an opportunity to read the entire number of the Home Missionary Series of the *Signs* weekly.

F. W. PAAP.

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### An Experience With Home Workers' Books

"SISTER GREEN, who is over seventy-five years of age, met me on the camp ground, and the first thing I thought of was my call on her with the home workers' prospectus. I had called at her request to visit her and take dinner with her. Before I had left, she had said she felt she could call on her neighbors within a block or two, so had taken one of the prospectuses and paid for it. I wondered what she had accomplished, so the first question I asked her on the camp ground, just a little over a month ago, was how she had got along with the books. She smiled, and said, 'Well, I could work only parts of two afternoons, but I sold twenty-three books, made a little over five dollars' profit, and I have two persons waiting to be baptized as a direct work of these small books.' I believe there are many among us who can do just as much as Sister Green."

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"THERE is a difference between sitting down before the fire and thinking about doing good, and going out into the cold and doing it."

## Home Missionary Department

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held September 26)

OPENING song: "Bringing in the Sheaves," "Hymns and Tunes," No. 1249; "Christ in Song," No. 583.

Bible study: "Rebuilding Jerusalem."

Prayer.

Song: "Sowing in Tears," "Hymns and Tunes," No. 1259. May be sung as a solo.

First reading: "Consecrated Efforts to Reach Unbelievers."

Second reading: "Our Goal."

Song: "Ask Not to Be Excused," "Hymns and Tunes," No. 1243; "Christ in Song," No. 513.

Third reading: "With the People Soliciting for Missions Last Year."

Fourth reading: "What Our Harvest Ingatherings Mean to God's Closing Work in the Earth."

Closing song: "Work and Wait," "Hymns and Tunes," No. 1253.

Benediction.

#### Rebuilding Jerusalem

1. At the close of the seventy years' captivity in Babylon, who first went up to Jerusalem to lead out in the work of restoring and rebuilding it? *Ans.*—Ezra, the priest, and with him Joshua, the son of Jozadak, and Zerubbabel.

2. What king decreed the rebuilding of Jerusalem, and what did he do to help? *Ezra 1:2; 3:7.*

3. What part did Christ have in influencing Cyrus thus to favor his people and in the rebuilding of Jerusalem? *Dan. 10:12, 13, 20.*

4. What word came to Nehemiah several years later as he ministered before King Artaxerxes at Shushan the palace? *Neh. 1:2, 3.*

5. How did these words affect the king's cupbearer, who was himself also a true Israelite? What did he do? *Verse 4.*

6. Give the burden of his prayer. *Verses 5-11.*

7. When Nehemiah, with this burden on his heart, came to minister before the king, what did the king observe? What question did he ask? *Neh. 2:1, 2.*

8. What wise reply did Nehemiah return to the king? *Verse 3.*

9. With what question did the king give answer? *Verse 4.*

10. What did Nehemiah reply after sending up a silent prayer to God for wisdom? What was the result? *Verses 5, 6.*

11. While the interest of the king and queen was enlisted for God's work at Jerusalem, what request did Nehemiah make? Again with what result? *Verses 7, 8.*

Note these points: (1) The time had come in the purpose of God for the rebuilding of Jerusalem and the return of his people to their own land; (2) reigning kings at this time made decrees to rebuild the city; (3) Christ and Gabriel were at the king's palace, influencing Cyrus and others to favor the work; (4) servants of God at the palace were also called to help. Among the foremost of these was Nehemiah. Nehemiah's heart was in God's work at Jerusalem: (a) He inquired how the work prospered; (b) he fasted and prayed when he learned the work had ceased; (c) he confessed his own sins and got right with God; (d) his life was such that the king and queen had the utmost confidence in him, and truly loved him; (e) God then used him to make a large request of the king for financial aid; (f) this request was granted.

These lessons apply to the work of God in the earth today, and the part we all are to act to finish it.

#### Consecrated Efforts to Reach Unbelievers

THOSE who claim to be looking for the return of the Saviour should bring into active service all the powers of their being. The church on earth is to be the light of the world. God designs that through the individual members of his church, life-giving beams shall shine forth into the dark places of earth, and into the heart of every benighted soul. Thus the whole earth is to be lighted with his glory.

In all the relationships of life, whether in the intimacy of the home circle or in the business and social world,

there are many ways in which Seventh-day Adventists may acknowledge their Lord, and win souls for his kingdom. We are living in the closing years of this earth's history, and it is especially important that we lose no time in acquainting others with the precious truth that will prepare them to stand blameless before God in the day of judgment.

In the providence of God, those who are bearing the burden of his work have been endeavoring to put new life into old methods of labor, and also to invent new plans and new methods of awakening the interest of church members in a united effort to reach the world. One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places, during the past few years, this has proved a success, bringing blessing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified.

In years past, I have spoken in favor of the plan of presenting our mission work and its progress before our friends and neighbors, and have referred to the example of Nehemiah. And now I desire to urge our brethren and sisters to study anew the experience of this man of prayer and faith and sound judgment, who made bold to ask his friend, King Artaxerxes, for help with which to advance the interests of God's cause. Let all understand that in presenting the needs of our work, believers can reflect light to others only as they, like Nehemiah of old, draw nigh to God, and live in close connection with the Giver of all light. Our own souls must be firmly grounded in a knowledge of the truth, if we would win others from error to truth. We need now to search the Scriptures diligently, that, as we become acquainted with unbelievers, we may hold up before them Christ as the anointed, the crucified, the risen Saviour, witnessed to by prophets, testified of by believers, and through whose name we receive the forgiveness of our sins.

As we exalt the cross of Calvary before others, we shall find that it exalts us. Let every believer now stand in his lot and place, catching the inspiration of the work that Christ did for souls while in this world. We need the ardor of the Christian hero who endures to the end, ever beholding him who is invisible. Our faith must have a resurrection. Wherever we are, and whatever our opportunities, whether limited or extended, we are to exert a positive influence for good.

In order to fulfill the purpose of God as laborers together with him, it is not necessary that all believers work in the same manner or along similar lines. No precise lines are to be laid down. Let the Holy Spirit direct each worker; and let each be willing to listen to the counsel of those who have been chosen to lead out in the various activities of the church. Thus the truth will ever stand on vantage ground.

Some can best recommend the truth, not by argument or talk, but by living the principles of truth, by leading a modest, humble life as consistent disciples of the meek and lowly Christ. Especially is this true of those who are unable to give an intelligent reason for their faith, and of those who have a zeal not according to knowledge. Such believers should talk less in vindication of our faith, and study their Bible more, letting their deportment bear eloquent testimony to the power for good which the truth exercises in heart and life.

"Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." The fear here spoken of does not mean distrust or indecision, but with due caution, guarding every point, lest an unwise word be spoken, or excitement of feeling get the advantage, and thus leave unfavorable impressions upon minds, and balance them in the wrong direction. Godly fear, humility, and meekness are greatly needed by all, in order to represent correctly the truth for this time.

God desires every believer to be a soul winner; and he will bless all who look to him in confidence for wisdom and guidance. As they move guardedly, walking in wisdom's way and remaining true to the Lord God of Israel, the purity and simplicity of Christ, revealed in the life practice, will witness to the possession of genuine piety.

In all that they say and do, they will glorify the name of him whom they serve.

The believer who is imbued with a true missionary spirit, is a living epistle, known and read of all men. The truth goes forth from his lips in no feigned words. His piety and zeal and consecrated judgment grow with the passing days, and the unbelieving world sees that he is in living communion with God, and is learning of him. The words spoken by converted lips are accompanied by a power that touches the cold hearts of unbelievers; for even those who know not God are enabled to distinguish between the human and the divine.

My brethren and sisters, do you feel the sanctifying power of sacred truth in heart and life and character? Have you the assurance that God, for the sake of his dear Son, has forgiven your sins? Are you striving to live with a conscience void of offense toward God and man? Do you often plead with God in behalf of your friends and neighbors? If you have made your peace with God, and have placed all upon the altar, you may engage with profit in soul-winning service.

In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of the marvelous providences connected with the advancing cause, let us first consecrate ourselves fully to him whose name we wish to exalt. Let us also pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into the presence of God. The Lord knows the thoughts and purposes of man, and how easily can he melt us! How his Spirit, like a fire, can subdue the flinty heart! How he can fill the soul with love and tenderness! How he can give us the graces of his Spirit, and fit us to go in and out, in laboring for souls! The power of overcoming grace should be felt throughout the church today; and it may be felt, if we take heed to the counsels of Christ to his followers. As we learn to adorn the doctrine of Christ our Saviour, we shall surely see of the salvation of God.

To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. Let those who have special aptitude, work for unbelievers in the high places as well as in the low places of life. Search diligently for perishing souls. O, think of the yearning desire Christ has to bring to his fold again those who have gone astray!

Watch for souls as they that must give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, "Why did you not tell me about this truth? Why did not you care for my soul?"

We have no time to lose. Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, "Prepare ye the way of the Lord, make straight in the desert a highway for our God."

Divine and human instrumentalities are to unite for the accomplishment of one great object. Now is the day of our responsibility. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely."

ELLEN G. WHITE.

*Elmshaven, June 5, 1914.*

### Our Goal

THE time for the annual Harvest Ingathering for 1914 is at hand. It no longer is an experiment, something uncertain, but has become a part of our organized work. The Mission Board has benefited from this ingathering more than \$230,000. The sums realized from this source for mission work almost equal the amounts received from both the Annual and the Midsummer Offering.

In addition to the direct pecuniary benefits to the work of God, a large amount of literature has been distributed in many homes, and publicity has been given to our extensive missionary operations. Over three million copies of our special *Review and Herald* and *Signs of the Times* have been placed in the homes of the people, each of which, it is estimated, has been read by about four persons.

The goal to be reached this year in our ingathering is \$100,000. Last year we had the same end in view, but did not reach it. However, we did better by far than heretofore. This year we have last year's experience to guide us, and with God's blessing upon our individual efforts, we can pass the goal set by our leading brethren.

This means determined organized work. Every church member must either do his share or let his burden and duty fall on others who have just as heavy portions as his own. Every delinquent makes others work harder because of the work he fails to do.

Many conferences have resolved that their membership will undertake to collect five dollars for each member. This, applied on the Twenty-cent-a-week Fund, means almost one half their donation. The conferences setting themselves this definite work will surely come far nearer reaching the goal than those that have no such end in view.

The time for this ingathering is not limited to one week, though we have a designated time, October 5, for beginning. Last year several continued to work throughout the year, and some on into the present year, for this fund. We begin October 5, and continue until our work is done.

This year we plan to do a large amount of real missionary work among our neighbors and friends, and this will afford a splendid opportunity for collecting funds for our mission work. It will do our neighbors good to know the extensive work we are carrying on in distant lands.

The times seem ripe for the work we are doing. Prosperity is general. God has seen fit to give the country unprecedented temporal blessings. Hardly can we recall such phenomenal crops extensively distributed as a kind Providence has vouchsafed to the country. This is ever a reason why people in return should respond to calls for extended mission work.

Our Twenty-cent-a-week Fund is behind, far behind. A great effort must be put forth from now to the end of the year in order to bring up this fund. It can be done. God has led us into these distant fields. There our workers find a whitened harvest. They are calling for recruits. Many workers must go to the front this coming year. All these open doors demand ever-increasing funds. As we near the close of probation, the call must come with redoubled, increasing force for men and means. These open doors are Macedonian calls for help. The church must keep pace with all these opening providences.

Each church should organize its members into working bands, and when October 5 arrives, be ready for a vigorous campaign.

Let us not forget the goal—\$100,000. This is a membership average of \$1.54. Many must do more, for there are some who cannot do full duty.

Let us pray that God will go with us and give us favor with the people. His blessing can do much in preparing the way. As we undertake the work, let us consecrate ourselves to his work as never before. The work is not our own. It belongs to God. His are the men and the means for the speedy finishing of the work. Our duty is to keep pace with the work of the Holy Spirit, and enter the doors the Master opens.

We must not lose sight of Christ, our High Priest in the heavenly sanctuary. His work is nearly done. It is our privilege to fill the openings made for the message. Many must go to the benighted lands, while the church supplies the means and men, and undertakes to finish the work in the homeland.

I. H. EVANS.

### With the People Soliciting for Missions Last Year

A FEW of the experiences as related by different ones in various sections of the home field last year, may prove a help and an encouragement to us as we once more enter upon this good work given us by the Lord.

First, we shall listen to what Elder E. W. Farnsworth, president of the California Conference, has to tell us regarding the experience of one of the churches in his territory:—

"In no church in this conference, so far as I have heard, has there been greater interest and enthusiasm in the Harvest Ingathering work than in Eureka, Humboldt County.

"Brother L. L. Hutchison and wife laid plans for the work, in which every church member was to have part, and eight hundred papers were ordered. The city was divided into sixteen sections, and over each a leader was

placed, and made responsible for the working of that section. The other workers were assigned to assist those in charge, and thus each one had a part in the service.

"Wednesday, October 8, was appointed as a day for the work to begin. The church school was closed, and children, as well as parents, were given something to do. At noon all met at the home of Brother Hutchinson, where lunch was served, and prayer was offered for success during the afternoon. Those who had used all their papers were furnished with a fresh supply.

"The church responded in a body to the call, and every member took hold of the work with interest and enthusiasm. There was a spirit of unity and hearty cooperation on the part of all. Some who had never engaged in the work before met with wonderful success. As the work had been so well organized, and each knew definitely where he was to labor, there was no confusion; and when the work is completed, the city will have been thoroughly canvassed.

"An experience meeting was held in the evening, and there were no backward ones, nor was there any waiting for others to testify. The Spirit of the Lord was there, and all received showers of blessings. An earnest desire was expressed to quickly finish the work, and thus be ready to answer the next call for help.

"As the result of this day's effort, \$64.76 was collected. The largest amount obtained by one individual was \$17.20. One received \$9; two, \$5; two, \$4; and others lesser amounts. The work continued after this special effort until, last week, when I was in Eureka, the church had gleaned more than \$115. One sister, who had been working in the stores and among business men, had received over \$30. There was a determination to continue in the work until the ground had been covered and every house canvassed. Three hundred more papers were ordered by telegram.

"Those who desire great blessings in their church may receive them in the same way. I believe there is nothing better than the *Missions Review* to place before the people to give them the truth concerning this great movement and the advancement of the message throughout the earth. Every church may have the same blessed experience. It is for all who are willing to pay the price in self-denial and labor."

One of our colored sisters in the South took out fifty of the *Missions Review*, and as a result sent \$15 to the treasury.

Elder L. F. Passebois, who led out in the Ingathering campaign in the Northern New England Conference last year, did some work on the train. He engaged in conversation with a Catholic priest, who became interested to the extent that he gave our brother one dollar.

A conference worker in Iowa, engaged as secretary of the Sabbath school department, continued her soliciting for missions on into the present year. She has furnished some valuable suggestions, particularly for those working business sections in our cities. She makes use of the solicitor's cards, keeping the larger offerings separate from the smaller ones by having different cards to enter names and amount given. She says:—

"The cards can be carried together in booklet form, and as one approaches the prospective contributor, should the indications be favorable for a good offering, hand him the big card open to the names. He will usually take it, reading carefully the names of those who have given a dollar or more, and perhaps he will hand it back to you while getting his purse. Should he disappoint you by giving less than a dollar, open the card booklet to the smaller amounts, asking him to kindly put down his name with the amount opposite, or it can be done by the solicitor.

"In visiting business men, we usually find them very busy, and care should be taken not to infringe too much upon their time. A few words of explanation in regard to our method of engaging once a year in a special campaign for missions, the great needs of the mission field, etc., and an earnest request for such help as can be given, will usually be quite as effective as a lengthy talk. After receiving his offering, hand to him or place upon his desk the magazine, with the suggestion that it will explain to him further just how his money is to be used, and outline more clearly the extent of the work.

"Should he fail to donate, you, having placed yourself under no obligation to give him a paper, can say, 'Perhaps you will give the price of the *Missions* magazine, it is only a dime,' and in most instances where a refusal to

contribute has been met, the dime is gladly given for the paper. In this way something is realized from each magazine, and these dimes and quarters count up very rapidly.

"Another thing to remember is that each one should thoroughly cover the territory. If some are absent from their place of business, make a note of it and call again. It pays to pass none by.

"Usually, where one person works the same territory each year, the offerings increase, but occasionally we find that some who donated the first time will plead their inability to do so upon being visited the following year. A word of regret that this is the case, thanking them for helping in the past, and confidently remarking, 'Perhaps by next year you will again be in a position to help,' will make them feel that the plan is with us to stay, and their interest will be aroused."

The point regarding not indiscriminately giving away these beautiful mission papers is well worthy of the careful consideration of every one engaging in this good work. It is not primarily a campaign to gratuitously distribute these mission-filled journals, but to secure the assistance of all in helping to replenish the mission treasury with their means. Every paper left with no returns is a positive loss to the mission treasury. One brother impressed this upon his mind in a very practical manner, by taking from his own pocket ten cents every time he placed a paper without receiving an offering. Should the paper be handed back without even the dime for it, it is usually better to take it, leaving in its place some tract, if it is deemed best that literature of some kind be left in the home.

The president of the Chesapeake Conference, R. T. Baer, sent in this good report, about December 1:—

"The Harvest Ingathering campaign was launched at our camp meeting at Chestertown, Md., in the month of September, and has gone on steadily since with good success in many sections of our field.

"At Fords Store, Md., where we have a large church, the brethren and sisters planned for a trip to a neighboring town where about twenty years ago two of our brethren were placed in jail for conscience' sake. They felt impressed to go to this town with the *Missions Review*, and after working about five hours, took home with them \$20. They had disposed of 125 papers while there.

"The Baltimore church has raised \$400 in the Ingathering work, and the earnest members of this church expect to keep at it until the last day of December. Recently one of our churches across Chesapeake Bay gave a Harvest Ingathering entertainment. At the close they appealed to the congregation, which was made up largely of people not of our faith, for an offering to foreign missions, which resulted in a substantial offering of nearly \$40. This church has limited territory with which to work with the *Review*, so this plan suggested itself to them as a workable one.

"We are encouraged to press on until the work meets a glorious triumph."

Many more good experiences like these might be given, but here we must close. Only eternity will reveal the good accomplished by these earnest efforts year by year among the people in behalf of God's fast-closing work in the earth. Looking to the Lord, let us go forth once more in strong faith, expecting nothing short of a victorious and blessed experience while working among friends and neighbors and strangers with our beautiful *Missions* number of the *REVIEW*. T. E. BOWEN.

### What Our Harvest Ingatherings Mean to God's Closing Work in the Earth

THE experience of the denomination in connection with the various Harvest Ingathering campaigns has in the main been very satisfactory, although none of them has come up to the expectations of those in charge of the work. In the six campaigns in which we have engaged, over three million periodicals have been circulated. These have certainly brought our work and truth to the attention of many thousands. It is known that definite results have been obtained from many of them, leading eventually to the conversion of souls to the truth of God.

Financially, the General Conference has received \$236,066.04 to aid it in its world-wide mission work. This assistance has been almost entirely obtained from those not of our faith. Without it our foreign work would have greatly suffered, and the Mission Board would not have been able to afford to the foreign fields all the as-

sistance they have been receiving. Those who have given this feature of our work any consideration admit that much greater results might have been realized if all had entered heartily into the efforts. The plan is in harmony with God's purpose for financing his work in the last days, as shown in Isa. 60:5, where he promises that the wealth of the Gentiles shall come unto us. The spirit of prophecy exhorts us to engage in these efforts for the sake of the souls of the well-to-do, and for the financial help it will be to his cause. The work of the General Conference, with the ever-increasing demands made upon it from a rapidly expanding work in foreign fields, is in great need of all the financial possibilities contained in the plan. From this threefold viewpoint, should not every member, therefore, endeavor to do something to make this year's effort a greater success than those of the past?

The greatest financial result thus far obtained from any one campaign was that of last year, \$56,282.99. This year the goal has been set at \$100,000, an amount that, with our past experience to benefit from, should certainly be realized. In a number of the camp meetings held this year, the brethren in planning for the campaign have undertaken to raise in their conference an amount equal to five dollars a member. Some have set apart a full week's time to be devoted to the work by all the members. In one of the large conferences, the laborers have undertaken to raise \$100 each. This is the spirit that should prevail throughout all our ranks. As an illustration of what may be accomplished when the work is taken up systematically and with the determination to make a success, reference can be made to a sister, who, without neglecting her regular work as conference Sabbath school secretary, has continued to distribute the papers and solicit funds, and up to last May had secured over \$700, no one gift amounting to more than five dollars.

The medium used this year will be the *Review and Herald*. Already sample copies have been sent out to conference officers and laborers. Without in any way intending to reflect on the previous numbers used in this work, we are warranted in saying that the present number far surpasses any heretofore issued, in beauty of design, in illustrations, and in general workmanship, while the contents are interesting, instructive, and helpful. The *Review and Herald* presses are now working night and day, printing the 500,000 copies that have been ordered. Arrangements have also been made with them to supply an extra 200,000 if needed.

A word concerning the condition of the mission treasury will not be amiss, as it will emphasize the necessity of our making the most of this appeal. The mission receipts are at their lowest ebb. The reports from the Treasury Department of the General Conference show that in the first six months of the year the receipts have been \$65,017.95 short of the amount required, \$188,530.75 only having been received. The total necessities of the Mission Board for this period call for \$250,000,—this without making any note of the relief desired for our institutions. To include this in our calculations, we must add \$83,000, making our total shortage for the six months \$148,000. In this campaign there is an opportunity afforded us to provide fully for this deficit, and we should avail ourselves of it; for had it not been that the Treasury Department had a working capital during these months, it would have been in dire distress.

The North American Division Conference Committee has set apart October 5-9 as the special period to be devoted to the Harvest Ingathering campaign, hoping that all will endeavor to arrange to enter upon this important work at that time; not that the effort must terminate at the time specified, October 9, but that as far as possible, all shall begin during the week indicated. There is a twofold reason why the committee urges a general effort at the time specified: First, to know that the entire denomination is engaged in the work at the same time will of itself be an inspiration to all, and will doubtless give courage to many; second, the condition of the funds of the Mission Board is such that it is highly desirable that the financial benefits of the campaign shall, as far as possible, be realized by the General Conference treasury before the close of the year.

Long before this is presented to the churches, a suitable quantity of the Missions *Review*, information leaflets, and solicitor's cards should have been ordered. If for any reason this has been neglected by any, attention should be given to it immediately. Orders for supplies should be placed with the conference tract society, or sent direct to

the *Review and Herald*, Takoma Park, Washington, D. C. Complete your organization for work at once, and be ready to enter upon the campaign.

In closing, we earnestly urge all to improve this great opportunity to give to their neighbors and friends, a knowledge of our work and truth, and at the same time to obtain from them some financial assistance for our foreign mission efforts. I am sure our hearts have been stirred anew, and that we realize a little better the importance of this effort as we have listened today to the appeal from the pen of Sister White regarding the Harvest Ingathering work. Let us each do what we can to help.

W. T. KNOX.

## Suggestions for Missionary Meetings

### First Week

OPENING exercises: Song; prayer; minutes; song.  
Reports of labor.  
Lesson: "*Signs of the Times Campaign.*"  
Taking orders for clubs from members present.  
Season of prayer in behalf of this campaign.  
Closing song.

NOTE.—The leader in giving the lesson "*Signs of the Times Campaign,*" should give the answers to various members, with instructions to read the answers as he asks the questions to which they reply. He should emphasize each point as it is brought out, and when the study is finished, should take definite orders for clubs of these papers. The time to take orders is when the interest has been aroused. All, old and young, should be encouraged and urged to take part in this great campaign. Plan your work so as to insure that every family in your district will be visited with this paper, that they may have the opportunity of reading this excellent series. Announce that at the next meeting, another important phase of this work will be presented. Keep before the people continually that we are in the time of the finishing of the work, and therefore the call to service is the most urgent one ever given.

### Second Week

Opening exercises: Song; minutes; season of short prayers; song.

Lesson: "Does the *Signs of the Times* Bring Persons Into the Truth?" See article in *Review* of August 27.

Reports of labor: Call especially for experiences, the members may have had in using the *Signs*.

Plans for work: If you failed in securing orders from all your members last week, urge them to give them now. Some who gave an order may have found they can use more than they at first thought possible. If possible, increase your club this week. See that your territory is being worked systematically, so that every home will be visited. Encourage your members to call again where they have been refused, as persons often change their minds and afterward are glad to get the paper.

Season of four short earnest prayers that the Lord will use these papers to save some souls.

Closing song.

NOTE.—Arrangements should be made for personal visits to members who are unable to attend the missionary meeting, in order to secure their orders for a club of the *Signs* for their use each week. Do everything possible to enlist every member in this campaign.

### Third Week

Opening exercises: Song; prayer; minutes; song.

Reports of labor: Vary your method of calling for reports week by week. Endeavor to educate your members to give interesting experiences in a few words. These will give life and interest to your meeting.

Lesson: "Home Workers' Books."

Plans for work: There are several matters which may need attention,—the *Signs* campaign, the regular tract lending and other tract work, the sale of magazines, and the soliciting of orders for the home workers' books for the Christmas gift season. All these different lines of work are opening channels through which the Holy Spirit may reach souls. Take orders for the home workers' books prospectus. Assign territory to all who take up the work.

Closing song.

NOTE.—In this paper will be found a list of these home workers' books. The leader should be prepared to give a short talk on the need of getting our literature before the people. Even the books not directly on the message are helpful, as they create an interest in a better class of reading than that in general use. Special mention should be made that many of these books are published in foreign languages. Canvasses for these, which may be shown to foreigners as an introduction, can be obtained from your conference tract society. Make your meeting practical. These studies mean

work, and they mean work for your members, because the people in your neighborhood need the light these books contain, and they possibly may not get it in any other way than by your members taking it to them. Help your members to realize that we are now "finishing the work," not merely listening to good sermons and instruction. Now is the time to put these things into action. The last years of this message must be years of hard work, self-denial, and self-sacrifice. Only so can we follow in the steps of our Lord, and reach our heavenly home.

#### Fourth Week

Opening exercises: Song; prayer; minutes; song.

Lesson: "Are We Reaching Our Aims?"

Reports of labor.

Plans for work: Make careful provision for the different lines of work. Find out if any need help or instruction. Do not forget that your church is part of God's army, in active service, and that therefore you must plan just as carefully for its work as a general would do for his soldiers in time of warfare.

An earnest season of prayer that the Lord will give to each one courage in the work, and that he will bless it to the saving of souls.

Closing song.

NOTE.—The lesson time should be used by the leader in a talk on the aims of the church, and what has been accomplished in reaching them. As you talk, place the aims on the blackboard,—

1. Every Sabbath keeper an active worker for God.
2. Each one to win at least one soul to Christ during 1914.
3. Each member to take at least two copies of the *Signs* each week.
4. Each member to circulate an average of one tract a day for this year.

If these aims have not been reached for the first three quarters, see what can be done to reach them during the last quarter of the year. Three of the four, lie within the power of the church members to accomplish. The fourth is on a different basis, for results are in the hands of God alone; and yet for this aim we have many of his promises, which we can claim by faith. It may be, however, that some will not see the results of their labors until they reach the kingdom. Let such not be discouraged, for if they labor constantly in faith, they will see results then. Let them take courage from the reports of those who have had the joy of seeing results of their work. Prayer, faith, work, and persistence will win in the end.

c. To the foreign mission funds.

d. To the people in foreign lands who benefit from the fund.

9. Has the Lord given any special instruction regarding this paper?

Yes; in a special testimony entitled "A Call to Service," we are told: "Our publications should go everywhere. The circulation of our periodicals should be greatly increased. The third angel's message is to be given through gospel literature, and through the living teacher. You who believe the truth for this time, wake up. It is our duty now to employ every possible means to help in the proclamation of the truth. When you are riding on the cars, visiting, conversing with your neighbors, wherever you are, let your light shine forth. Hand out the papers and tracts to those with whom you associate, and speak a word in season, praying that the Holy Ghost will make the seed productive in some hearts. This work will be blessed of God. . . ."

"Just now, when people are thinking seriously, literature on the meaning of the signs of the times, wisely circulated, will have a telling effect in behalf of the truth. At this time, when awful calamities are sweeping away the most costly structures as if by a breath of fire from heaven, many sinners are afraid, and stand trembling before God. Now is our opportunity to make known the truth to them.

"The Lord is soon to come. In fire and flood and earthquake he is warning the inhabitants of this earth of his soon approach. O, that the people might know the time of their visitation! We have no time to lose. We must make more determined efforts to lead the people of the world to see that the day of judgment is near at hand. Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere. Our understanding is to be quickened by the Holy Spirit. O, if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done! A thousand times more work for God might be accomplished if all his children would fully consecrate themselves to him, using their talents aright."—*Pages 3, 6-8.*

#### List of Home Workers' Books

- ADVANCE GUARD OF MISSIONS.—English.  
 BEST STORIES.—English, German, Danish, and Swedish.  
 BIBLE CHILD LIFE.—English.  
 CHRIST OUR SAVIOUR.—English, German, Danish, Spanish, Dutch, and Chinese.  
 ELO THE EAGLE.—English.  
 GOSPEL PRIMER No. 1.—English, German, Danish, Swedish, and Spanish.  
 GOSPEL PRIMER No. 2.—English, German, Danish, and Swedish.  
 HIS GLORIOUS APPEARING.—English, German, Danish, Swedish, Japanese, Spanish, etc.  
 HOUSE WE LIVE IN.—English.  
 MAKING HOME HAPPY.—English.  
 MAKING HOME PEACEFUL.—English.  
 NEW TESTAMENT PRIMER.—English, German, Danish, Swedish, and Spanish.  
 OUR LITTLE FOLKS' BIBLE NATURE.—English.  
 OUR PARADISE HOME.—English.  
 STEPS TO CHRIST.—English, German, Danish, Swedish, Spanish, etc.  
 STORY OF REDEMPTION.—English.  
 STORY OF PITCAIRN.—English.  
 THOSE BIBLE READINGS.—English.  
 THOUGHTS FROM THE MOUNT OF BLESSING.—English, German, Finnish.  
 UNCLE BEN'S COBBLESTONES.—English.  
 CAPITAL AND LABOR.—English.  
 THOUGHTS ON DANIEL.—English.  
 THOUGHTS ON REVELATION.—English.  
 SABBATH IN SCRIPTURE.—English.  
 SABBATH IN HISTORY.—English.  
 HERE AND HEREAFTER.—English.  
 BIBLE FOOTLIGHTS.—English.  
 RELIGIOUS LIBERTY IN AMERICA.—English.  
 MY GARDEN NEIGHBORS.—English.  
 FRIENDS AND FOES.—English.  
 FRIEND IN THE KITCHEN.—English.

#### Study on the "Signs of the Times" Campaign

1. WHAT special recommendation was passed at our camp meeting recently?

"That our pioneer missionary paper, the *Signs of the Times*, be made a more active agent in our home missionary effort for the finishing of the work."

2. Was there any special aim set before us?

Yes; "that large clubs of the *Signs of the Times* be solicited from our churches by those in charge of the work, and that we make the goal for the circulation of this paper not less than an average of two copies for each church member."

3. What would that mean for our church?

(For this reply, see what your church membership is, then double it.)

4. Why make this special effort just now?

Because the editors of that paper have been asked to begin a special series on October 1 suitable for home missionary work, containing the message in a clear, forcible manner, and illustrating our mission work so that the readers may know what God is doing in the earth.

5. What prices are they to us?

Two and one-half cents each, or \$1.20 for the two copies for the six months.

6. At what price do we sell them?

For five cents, thus doubling our money and giving us something with which to buy other literature for free distribution, if we so desire.

7. What will the publishers do with their profits on the paper?

The Pacific Press Publishing Association has promised to give the entire net gain on this paper to foreign mission work until the work is finished.

8. Who will thus be benefited?

This work will bring at least a fourfold blessing:—

a. To us who buy the papers.

b. To those who read them through our efforts.

## Missionary Volunteer Department

### Senior Society Study for Sabbath, September 5

#### Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; music; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.
2. Bible study (fifteen minutes): Eze. 1: 1, 3; 2: 1-10. Suggestions: Ezekiel a captive, prisoner; Israel experiencing seventy years' captivity; Ezekiel called to be a prophet; saw visions of God; position previously occupied; position during vision; to whom sent; condition of Israel spiritually; how their attitude affected his conduct; whose words he should speak; what was given him? who was responsible for the success of the work to which he was called? practical lessons from the study.
3. Quiz on Standard of Attainment (five minutes): Dent. 7: 3, 4. Announce texts one week before quiz. From time to time review back texts.
4. Our work in South America: Two ten-minute papers entitled "Among the Indians in the Lake Titicaca Region." See *Instructor* of August 25 for first article.
5. Reports from the bands.
6. Closing exercises.

#### Among the Indians in the Lake Titicaca Region

We spent the remainder of the Sabbath in tranquillity. The next morning at three we were up and on our journey again. At half past four in the afternoon, having gone thirty-six miles, we began looking about for a place to stay overnight. We had not gone very far when we noticed a small Indian village far up on a mountain, among the rocks. I told our Indian brother to go and see if the people would receive us, and if they would, to wave his hat and I would come right on. I was glad to see him wave his hat. I found the Indians very kind; and when they brought Stephen food, they asked him if I would be offended if they brought me some. I understood, and told them I should be thankful for their food, as I was indeed very hungry and cold, and the steaming food looked good to me.

They were much pleased that I ate so heartily. After eating, we held a meeting with the Indians. They listened intently. Some threw away their cocaine leaf mixture, the curse of the Indian. When I told them that Jesus was soon coming to reclaim his own, they could not contain themselves any longer, and they burst out in loud exclamations of "Why!" "Why!" After the service the chief came to us, and asked me when I would return to them. As we were so few workers, I answered that I could not tell. "Yes, but I want to know when you will come to us again and teach us all." I again answered him that I really could not tell him for sure, as this village was so far away from our mission, and that we were so few. "O, but we must know!" he continued. "Well," I finally said, "if I do not return, some one else will." "But how am I to know that some one else will teach us the same things?" I thought a moment, and then I took up a small pebble and broke it in half. I gave him one half, and told him whoever would come to teach him and his people would have the other half, and would bring it to him. He took the half and put it away very carefully, and said, "It is well." They would take no money from us for their hospitality, but we gave them some very hard bread which we had. This they took with thankfulness, as many of them had never seen bread before. It has been months since I left them, but never can I forget that plea for a teacher.

The next day we continued our journey. At midday we had to cross a large river. The Indians brought us small boats to take us over to the other side. These boats were made of grass, and when one of our mules got on to one of them there was not much to be seen of the boat. But it was wonderful how they got us all over to the other side. We kept on until dark, as we could find no place to stop overnight. We had traveled forty-eight miles.

A storm was coming on, and we were getting anxious, but finally came to an Indian hut and asked for a place to stay overnight. They told us they had no place except

a very small broken-down hut. We got into this just as the storm broke. But we could not rest, for the rain came through the roof, and the cold wind blew through the walls. By the flashes of lightning, we could see our saddle animals trembling with the cold, and as we were in the same condition, we thought it better to go on in the storm and darkness. Our mules seemed glad to go, and we picked our way along the road with the aid of a lantern, which the wind blew out every once in a while, and which I had difficulty in lighting with my benumbed fingers. One time as I was lighting the lantern, I made a remark to Stephen that it was too bad that the lantern went out. "Well," he said, "you must be careful not to let it go out." The remark struck me as so funny that I laughed in spite of the cold, and I have never asked him yet just what he meant by it, as I surely tried to be careful.

We lost the road at times on account of the water, but kept on, and it was very interesting to see the way our Indian brother would find it again. At times we would have to go along narrow ledges where a slip would mean positive death, but the angel of the Lord was with us, as we got through in safety. At six that morning we stopped at the hut of a Quichua Indian, who treated us very kindly. He gave us food, and feed for our mules. He also showed us the right road to Puno. We found that these Indians were far more pleasant than the Aymaras, and we should indeed be glad to have a work started among them.

We arrived at the end of our journey at four that afternoon, having traveled fifty-four miles the past night and day, thus completing the journey around Lake Titicaca.

We could see everywhere need, great need, of God's saving grace in all its completeness. Who will help with means that the Mission Board can send us at once other workers, at least three?—*F. A. Stahl, in Monthly Missionary Reading, Jan. 10, 1914.*

### Senior Society Study for Sabbath, September 12

#### Suggestive Program

1. OPENING exercises (ten minutes): Song; prayer; special music; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.
2. Bible study (fifteen minutes): "Bible Reading on Books and Reading."
3. Quiz on Standard of Attainment (five minutes): Ezra 9: 2, 11, 12.
4. The 1914-15 Reading Courses (twenty minutes): Four live talks: "Take the Reading Course" (see *Instructor* of September 1); "Explanation of the Reading Courses;" "Reading Courses; Progress and Results;" "Reviews of Reading Course Books for This Year." Secure five persons, if possible, and have each give a two minutes' review of one of the books in the course, stopping at a high point of interest, and telling the society if they desire to know how the incident ends, they must read the book. Then give the name of the book. Those societies having the books should prepare their own reviews and show the books; all others should use the article, having five persons to read it, one for each book.
5. Experiences from those who have taken one of the previous courses.
6. Pass slips and collect names of all who will join the new course.
7. Closing exercises.

#### Bible Reading on Books and Reading

1. WHAT does the Lord desire each to have? Why? "But the end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer." 1 Peter 4: 7, R. V.

2. What determines the character of the mind? "It is a law of the mind that it will narrow or expand to the dimensions of the things with which it becomes familiar."—"Christian Education," page 119. "The mind occupied with commonplace things only, becomes dwarfed and enfeebled. If never tasked to comprehend grand and far-reaching truths, it after a time loses the power of growth."—"Education," page 124.

3. How are many young people weakening their minds?

"The young are in great danger. Great evil results from their light reading."—"Testimonies for the Church," Vol. II, page 236. "Those who have indulged



lation increased fifty-seven per cent, while the Negro population increased only thirty-three per cent.

The present intellectual condition of the Negro is far above what it was a generation ago. At that time the South was still impoverished by the war, and naturally felt less inclined to appropriate funds for the education of former slaves than for white children. Nevertheless, the record of the South in Negro education is worthy of much praise. Sixteen Southern States between the years 1870 and 1905 expended over \$155,000,000 for Negro public schools, and in the year 1905-06 added the munificent sum of over \$9,000,000 to the same work. Benevolent people, mainly church members, North and South, have poured and are pouring large sums into the South for the support of Negro schools, both denominational and undenominational. It is estimated that over a quarter of a billion dollars would represent the total contribution to Negro education. In the 1906 report of the Commissioner of Education it appears that about 1,660,000 pupils were enrolled in the Negro public schools, and that more than 2,000 teachers and almost 45,000 pupils were in the 127 institutions which are not supported by the State, though a few of them receive government aid. As a result, a large portion of the colored population has obtained at least a common school education, while the more fortunate have the opportunity of learning a trade in one of the industrial institutions or of pursuing studies leading to professional careers.

Economically the lot of the Negro has improved with the spread of Negro education. By nature he is not gifted with the art of using tools or of handling machinery. More than other men, he seems to need to be taught how to do things. Because of this he seldom becomes a skilled laborer or mechanic, and hence, in competing with more capable white labor, finds himself handicapped. For this reason the Negro, while improving, is scarcely yet a competitor with the white laborer, notwithstanding the lower wage for which he is usually willing to work.

In respect to morals and religion, also, the Negro seems to have noticeably advanced since his release from slavery. Yet the high attainments reached by few and the slight advance of the many is in part offset by discernible retrogression in other quarters. The death rate of the Negroes in the cities is seventy-three per cent greater than the death rate of the whites in the same cities. While this excessive rate is no doubt due in part to the greater disadvantages under which the Negro lives, many authorities agree that it is also due in a large measure to social immoralities. It is pointed out, for instance, that two thirds of the Negroes in Chicago live in three wards which harbor practically all the social vice of the city. The responsibility of white men for this evil is, however, undeniable.

Numerically, intellectually, economically, and morally American Negroes have made notable progress within a generation. Yet the exceptional achievements of the few should not blind us to the fact that the great mass still lags far behind, and that notable exceptions merely show what the race may become. Tremendous as have been the efforts put forth, the problem is so large that it really has only begun to be solved. An authority on the subject has recently said: "We recognize that our work so far is only experimental. Half the race is still untouched, and of the other half but few have passed beyond the limits of the rudest knowledge."—*"The Conquering Christ,"* pages 199, 200.

## Senior Society Study for Sabbath,

October 17

### Suggestive Program

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

2. Bible study: Neh. 12:27, 31, 38-40, 43; 13:15-21. Suggestions: Nehemiah's walls stood because their foundations were laid in prayer,—prayer, labor, fighting,—so all victories for God are won; why did Nehemiah fear neither his opponents nor the weak of his own people? Nehemiah accomplished his work because he knew how to enlist others' help and organize the helpers to accomplish the greatest amount of work; what form of Sabbath breaking did Nehemiah stop? God requires of us obedience as well as achievement;

Nehemiah succeeded because he (1) had a vision, (2) he prayed, (3) he had a purpose, (4) he was afraid of neither difficulty nor opposition, (5) he knew how to inspire others in a good cause.

3. Quiz on Standard of Attainment (five minutes): Eph. 4:8, 11-13, 1 Cor. 1:5-7.

4. The Negro Problem in America (continued):—

a "Nature of Christian Effort in the Negro's Behalf" (talk).

b "What Has Been Done and What Remains" (five-minute talk).

5. Closing exercises.

### Nature of Christian Effort in the Negro's Behalf

IMMEDIATELY after the close of the Civil War, the Northern churches began missionary work among the freedmen. It is not surprising, however, that the missionaries, unfamiliar with the social and economic conditions of the South, should in many instances have misdirected their efforts. All endeavors to enlighten the Negro by short-cut methods failed. He was incapable of discharging responsibilities for which he had never been trained. It became apparent that nothing short of a long and gradual process of education could fit him for a man's part and place in civic life. The long, hard task of educating and leading into independence an indolent and dependent people was begun. Separate churches have had to be established, since the Negroes enjoyed only a limited freedom in the white churches; Sunday schools and day schools have had to be founded, and here and there institutions for manual training and higher education have opened their doors to colored boys and girls. While these institutions are fewer than the public schools, they include more than twenty professional colleges, offering courses in medicine, law, and theology, as well as such institutions as Tuskegee and Hampton—known throughout the world for their contributions to the problem of Negro education. About one half of all the students at these institutions are taking courses in industrial training. This work has always been conducted, since its inception, either by denominational home mission boards or by benevolent organizations inspired by the Christian ideal, while the funds for its maintenance have come almost wholly from Christian men and women, North and South.—*"The Conquering Christ,"* pages 200, 201.

### What Has Been Done and What Remains

As a result of these efforts, tens of thousands of Negro boys and girls have been given the elements of a common school education: many have been fitted for professional careers; and thousands, trained for industrial usefulness have gone out from Tuskegee and Hampton to be exemplars to their race. They have shown their people how to establish better homes, how to make the soil more productive, and how to acquire greater skill at trades and handicraft. In hundreds of Negro communities the cottage has replaced the cabin, and the small farm the garden patch. Throughout the South it is now possible to find the Negro holding an honorable place in every walk of life. There is a gradual shifting of the colored population from the drier regions into the rich agricultural lowlands, where they are proving their ability as farmers. Others are moving into the cities, where they are finding remunerative work, or in some cases establishing themselves as successful merchants, bankers, contractors, and tradesmen. Still others have attained enviable positions in the professions, and a few, by dint of indomitable perseverance, have won recognition in political life. Ambassador Bryce has said that the American Negro in the first thirty years of his liberation made a greater advance than was ever made by the Anglo-Saxon race in a similar period of years.

What remains to be done? is a question that forces itself upon us as we review what has already been accomplished. The outstanding need of the Negro at the present time is grammar school education and manual training. Better provision for the former is urgent, since the great majority will not continue their education beyond the lowest schools. What is not learned there will seldom be learned at all. Moreover, the grammar school will sift out those who are capable of assimilating a higher education from those who are not. But it is scarcely of less importance that normal and higher education be made readily available for those who are ca-

pable and ambitious. Negro colleges, well equipped and of high standard, should be established at advantageous points in the Black Belt.

Finally, the heathen superstitions that still survive among the Southern Negroes need to be displaced by true conceptions of Christianity, and their highly emotional religion strengthened by an infusion of ethical principles. No. 8 of the *Atlanta University Publications* states the religious situation succinctly in these words: "It has been said that the Negro plantation preacher is the curse of the people. Honesty, truth, and purity are not taught, because neither he nor the people have come to realize that these virtues are essential to the religious life. The ethical power of Christianity is scarcely felt. The time is ripe for a forward gospel campaign in the great needy back country of the Black Belt." Notwithstanding all that the church has contributed to the solution of the Negro problem, it seems that, because of the numerical increase of the race, the problem is almost as far from solution as it was thirty years ago. The present, therefore, is no time to lose interest in this most pressing problem. Its solution depends largely upon strong persistency and unflagging zeal.—*"The Conquering Christ,"* pages 201, 202

## Senior Society Study for Sabbath, October 24

### Suggestive Program

1. OPENING exercises (ten minutes): Song; prayer, special music, review Morning Watch texts for the previous week; collect the individual report blanks and the offering, secretary's report. Try to make these routine parts of the program new every week. Try to announce the opening hymn as if you were doing it for the first time. Choose an appropriate hymn. Be interested in every item of the secretary's report; be yourself interested and your society will be interested.

2. Bible study (ten minutes): Work; Jesus worked (John 5:17); Paul worked with his hands (1 Cor. 4:12); it is good to work (Eph. 4:28; 2 Thess. 3:10); we are workers with God (2 Cor. 6:1).

3. Quiz on Standard of Attainment texts (five minutes): Rev. 12:17; 19:10; 1 Cor. 14:22. Announce the next week's texts. Lead your members to expect to be called upon to take part.

4. The Dignity of Labor—The Gospel for the American Negro (twenty-five minutes): (a) recitation, "The Gospel of Labor;" (b) Sketch of the work of Booker T. Washington, based upon the book "Up From Slavery." Divide this sketch into two parts, the first being based upon the chapters "Boyhood Days," "The Struggle for an Education," and "Helping Others;" and the second, upon chapters 8-11, having as its subject "Work at Tuskegee." Let neither paper consume more than ten minutes. The two articles given in this program are extracts from the above-mentioned chapters.

5. Closing exercises.

#### The Gospel of Labor

THIS is the gospel of labor,  
Ring it, ye bells of the kirk:  
The Lord of love came down from above,  
To live with the men who work.

This is the rose he planted,  
Here in this sin-cursed soil;  
Heaven is blessed with perfect rest,  
But the blessing of earth is toil.

—Henry van Dyke, in "The Toiling of Felix."

#### Development of Character

BOOKER T. WASHINGTON was born a slave on a plantation in Franklin County, Virginia, in the year 1858 or 1859. Here he lived with his mother and a brother and sister till after the Civil War, when they were declared free. After the war they moved to West Virginia, to a salt-mining district, and though a mere child, Booker was put to work in one of the furnaces. The following quotations are from the book "Up From Slavery," by Booker T. Washington:—

"From the time that I can remember having any thoughts about anything, I recall that I had an intense longing to learn to read. . . . Soon after we got settled in some manner in our new cabin in West Virginia, I induced my mother to get hold of a book for me. . . . In some way she procured an old copy of Webster's 'blue-

back' spelling book, which contained the alphabet. . . . I began at once to devour this book. . . . Within a few weeks, I mastered the greater portion of the alphabet. In all my efforts to learn to read, my mother shared fully my ambition, and sympathized with me, and aided me in every way that she could."

A little later a school was opened for Negro children in the town where Booker lived. Of his experience there he says:—

"The time that I was permitted to attend school during the day was short, and my attendance was irregular. It was not long before I had to stop attending day school altogether, and devote all my time again to work. I resorted to the night school. In fact, the greater part of the education I secured in my boyhood was gathered through the night school after my day's work was done. . . . Often I would have to walk several miles at night in order to recite my night school lessons. There was never a time in my youth, no matter how dark and discouraging the days might be, when one resolve did not continually remain with me, and that was a determination to secure an education at any cost. . . .

"After I had worked in the salt furnace for some time, work was secured for me in a coal mine. . . . One day, while at work in the coal mine, I happened to overhear two miners talking about a great school for colored people somewhere in Virginia. . . . In the darkness of the mine I noiselessly crept as close as I could to the two men who were talking. I heard one tell the other that not only was the school established for members of my race, but that opportunities were provided by which poor but worthy students could work out all or a part of the cost of board, and at the same time be taught some trade or industry. . . .

"I resolved at once to go to that school, although I had no idea where it was, or how many miles away, or how I was going to reach it; I remember only that I was on fire constantly with one ambition, and that was to go to Hampton. . . .

"In the fall of 1872 I determined to make an effort to get there. . . . The small amount of money that I had earned had been consumed by my stepfather and the remainder of the family, with the exception of a very few dollars, and so I had very little with which to buy clothes and pay my traveling expenses. . . .

"The distance from Malden to Hampton is about five hundred miles. I had not been away from home many hours before it began to grow painfully evident that I did not have enough money to pay my fare to Hampton. . . . By walking, begging rides both in wagons and in the cars, in some way, after a number of days, I reached the city of Richmond, Va., about eighty-two miles from Hampton. . . . I was completely out of money. I had not a single acquaintance in the place, and, being unused to city ways, I did not know where to go. . . .

"I must have walked the streets till after midnight. At last I became so exhausted that I could walk no longer. I was tired, I was hungry, I was everything but discouraged. Just about the time when I reached extreme physical exhaustion, I came upon a portion of a street where the board sidewalk was considerably elevated. . . . I crept under the sidewalk and lay for the night upon the ground, with my satchel of clothing for a pillow. . . . As soon as it became light enough for me to see my surroundings, I noticed that I was near a large ship, and that this ship seemed to be unloading a cargo of pig iron. I went at once to the vessel and asked the captain to permit me to help unload the vessel in order to get money for food."

Booker continued to work for this captain until he saved enough to take him to Hampton. Upon reaching that institute, he presented himself to the head teacher for assignment to a class. There were evidently doubts in her mind about the wisdom of admitting him as a student, but after some hours had passed, she said to him: "The adjoining recitation room needs sweeping. Take a broom and sweep it." The way in which Booker performed his first piece of work there seems to have paved the way for him to get through Hampton. He was offered the position of janitor, which he gladly accepted, and for which he was allowed the full cost of his board. He continues:—

"At Hampton I not only learned that it was not a disgrace to labor, but learned to love labor, not alone for its financial value, but for labor's own sake and for the

independence and self-reliance which the ability to do something which the world wants done brings. . . .

"I was completely out of money when I graduated. In company with other Hampton students, I secured a place as table waiter in a summer hotel. . . . At the close of the hotel season I returned to my former home in Malden, and was elected to teach the colored school at that place. That was the beginning of one of the happiest periods of my life. I now felt that I had the opportunity to help the people of my home town to a higher life. I felt from the first that mere book education was not all that the young people of that town needed. . . . In addition to the usual routine of teaching, I taught the pupils to comb their hair, and to keep their hands and faces as well as their clothing clean. . . .

"There were so many of the older boys and girls in the town, as well as men and women, who had to work in the daytime but still were craving an opportunity for some education, that I soon opened a night school. From the first this was crowded every night, being about as large as the school that I taught in the day. . . .

"I established a small reading room and a debating society. On Sundays, I taught two Sunday schools. . . . In addition to this, I gave private lessons to several young men whom I was fitting to send to the Hampton Institute. . . .

"During the time that I was a student at Hampton my older brother, John, not only assisted me all that he could, but worked all the time in the coal mines in order to support the family. He willingly neglected his own education that he might help me. It was my earnest wish to help him to prepare to enter Hampton, and to save money to assist him in his expenses there. Both of the objects I was successful in accomplishing. In three years my brother finished the course at Hampton, and he is now holding the important position of superintendent of industries at Tuskegee."

### Work at Tuskegee

THE quotations which largely compose this article are taken from Booker T. Washington's work "Up From Slavery." He was teaching in Hampton at the time he was called to go to Tuskegee. He says:—

"I reached Tuskegee . . . early in June, 1881. The first month I spent in finding accommodations for the school, and in traveling through Alabama, examining into the actual life of the people, especially in the country districts, and in getting the school advertised among the class of people that I wanted to have attend it. . . .

"I confess that what I saw during my month of travel and investigation left me with a very heavy heart. The work to be done in order to lift these people up seemed almost beyond accomplishing. . . . Of one thing I felt more strongly convinced than ever, . . . and that was that, in order to lift them up, something must be done more than merely to imitate New England education as it then existed. . . . To take the children of such people as I had been among for a month, and each day give them a few hours of mere book education, I felt would be almost a waste of time.

"After consultation with the citizens of Tuskegee, I set July 4, 1881, as the day for the opening of the school in the little shanty and church which had been secured for its accommodation. The white people, as well as the colored, were greatly interested in the starting of the new school. . . . There were not a few white people in the vicinity of Tuskegee who looked with some disfavor upon the project. They questioned its value to the colored people, and had a fear that it might result in bringing about trouble between the races. . . . These people feared the result of education would be that the Negroes would leave the farms and that it would be difficult to secure them for domestic service. . . .

"On the morning that the school opened, thirty students reported for admission. I was the only teacher. . . . A great many more students wanted to enter the school, but it had been decided to receive only those who were above fifteen years of age, and who had previously received some education. The greater part of the thirty were public-school teachers, and some of them were nearly forty years of age. . . . The number of pupils increased each week, until by the end of the first month there were nearly fifty."

At the end of the first six weeks, Miss Olivia Davison went to Tuskegee to assist in the teaching. While the students were making progress in learning books, both

and Mr. Washington felt that in order to make any permanent impression upon those who had come there for training, they must do something besides teach them mere books. But with their limited facilities what could they do?

"About three months after the opening of the school," he says, "and at the time when we were in the greatest anxiety about our work, there came into the market for sale an old and abandoned plantation which was situated about a mile from the town of Tuskegee. . . . After making a careful examination of this place, it seemed to be just the location that we wanted in order to make our work effective and permanent. But how were we to get it? The price asked for it was very little,—only five hundred dollars,—but we had no money, and we were strangers in the town and had no credit."

Mr. Washington, however, wrote to the treasurer of the Hampton Institute and secured a loan that enabled him to purchase the property, and at once they moved onto the new farm. At this time there were standing upon the place a cabin, an old kitchen, a stable, and a hen-house. All these were soon in use. The stable and hen-house were repaired and used as recitation rooms. Nearly all the work of getting the new location ready for school purposes was done by the students after school was over in the afternoon. When the cabins were put in condition to be used, about twenty acres of land was next cleared, and a crop was planted.

In the meantime Miss Davison was devising plans to repay the loan. For several months the work of securing the money with which to pay for the farm went on without ceasing. At the end of five months the entire five hundred dollars was raised, and Mr. Washington received a deed of the one hundred acres of land.

The school was constantly growing in numbers, and the next need was a large, substantial building. Plans were drawn for a building that was estimated to cost about six thousand dollars, and Miss Davison again began the work of securing contributions. After getting all the help she could in Tuskegee, she went North for the purpose of securing additional funds. Many thousands of dollars were raised in this way.

"From the very beginning at Tuskegee," Mr. Washington continues, "I was determined to have the students do not only the agricultural and domestic work, but to have them erect their own buildings. . . . At first many advised against the experiment, . . . but I was determined to stick to it. . . . During the now nineteen years' existence of the Tuskegee school, the plan of having the buildings erected by student labor has been adhered to. In this time, forty buildings, counting small and large, have been built, and all except four are almost wholly the product of student labor. As an additional result, hundreds of men are now scattered throughout the South who received their knowledge of mechanics while being taught how to erect these buildings. . . .

"In the early days of the school I think my most trying experience was in the matter of brickmaking. As soon as we got the farm work reasonably well started, we directed our next efforts toward the industry of making bricks. We needed these for use in connection with the erection of our own buildings; but there was also another reason for establishing this industry. There was no brickyard in the town, and in addition to our own needs there was a demand for bricks in the general market. . . .

"Brickmaking has now become such an important industry at the school that last season our students manufactured twelve hundred thousand first-class bricks of a quality suitable to be sold in any market. Aside from this, scores of young men have mastered the brickmaking trade,—both the making of bricks by hand and by machinery,—and are now engaged in this industry in many parts of the South. . . .

"The same principle of industrial education has been carried out in the building of our own wagons, carts, and buggies, from the first. We now own and use on our farm and about the school dozens of these vehicles, and every one of them has been built by the hands of the students. Aside from this, we help supply the local market with these vehicles."

As soon as the first new building could be occupied, a boarding department was opened. They were without sufficient furniture, dishes, or conveniences of any kind at first. The students, however, were taught to make their own furniture, and gradually, by patience and hard work, the necessary conveniences were secured.

The plan of having the students at Tuskegee make the furniture is still followed, but the workmanship has greatly improved and the rooms are well furnished. Above all, absolute cleanliness is always insisted upon at Tuskegee.—*Extracts from "Up From Slavery," Booker T. Washington.*

### Senior Society Study for Sabbath, October 31 Suggestive Program

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

2. Bible study (ten minutes): The Soldier's Armor, Eph. 6:11. Suggestions: Shall we wear our own armor? Having put on the armor, what shall we do in the evil day? enumerate the pieces of armor—the girdle, the breastplate, the shoes, the shield, the helmet, the sword; what work does each piece do for us? suppose, in our haste, we run to battle unarmed? who is our Captain (2 Chron. 13:12)? has our Captain tried out the armor he has selected for us (Heb. 2:10)? why need we not fear in this conflict (Joshua 1:9)?

3. Quiz on Standard of Attainment texts (five minutes): Joel 2:28; Acts 11:27, 28

4. Experiences of soldiers of the cross in the nations' armies:—

- a. "A Soldier of Far Japan."
- b. "A Soldier of Sunny France." See *Instructor* of October 20.
- c. "Two Soldiers of the Fatherland."

5. Closing exercises: Sing No. 656, "Christ in Song."

#### "A Soldier of Far Japan"

ELDER F. W. FIELD, of Japan, writes that Brother Y. Seino, one of our most promising young men, has recently been called to enter the army. He was assigned to the commissary department, in which the term of service is but three months. For an account of his experience since entering the barracks, we are dependent on reports in the newspapers. Following is a translation of an article which appeared in the *Sendai Daily News* of Dec. 18, 1908:—

#### "STUBBORN RELIGIOUS SOLDIER

##### "Bigoted Superstition"

"There is a commissary recruit named Yekichi Seino, who has recently entered the barracks at Kochi. His home is in Ogumi village, Fukushima ken. His family, including parents and brothers, numbers six. He comes as a recruit from Fukushima district. He has been a member of the seventh-day church for some time, and continues in that faith, and is a sober young man. On the evening of the eleventh of this month he left the barracks, and did not return that night. The next day at 7:20 P. M. he returned to the barracks.

"The seventh-day church is one of the Christian denominations. Up to the present time their membership in Japan is quite small. In the northeast part of the country there are a few members in Aizu. They propagate their doctrine through a periodical called *The Gospel for the Last Days*. They hold a very ancient form of Christian doctrine, and practice very old customs in these modern civilized times. They especially differ from the other Christian denominations by observing the seventh day of the week as the Sabbath. On this day, whatever may happen, they observe a physical and spiritual rest. No matter who may command them to the contrary, they will not obey, but bear their message to others.

"When this young man came to the barracks, it was with the determination to fulfill his message. It was for this reason that he tried to rest on the seventh day, instead of performing his duties at the barracks. This Yekichi Seino is a graduate of the Fukushima normal school; and after his graduation he served his time of six weeks at No. 29 barracks. After that he taught in the grammar grade of schools for six years.

"During this time he gave attention to moral questions, and became perplexed and troubled because of the lack of morality among the people. He read many works on ethics. But by reading the Bible, and also the magazine *The Gospel for the Last Days*, he was deeply affected; his doubts were removed, and he resolved to de-

vote his life to this way of living. Thus as he read and studied, he became more and more determined to practice this doctrine fully. Then he decided that, in order to fulfill his message, he would give up his work as a school-teacher, though he was still under obligation to render service as a teacher. From that time he supported himself by selling Bibles.

"While thus engaged in missionary work in various places, he was called upon to enter the army the first day of this month. On the first Saturday of the month no duties were required at the barracks, and the day passed without incident. But on the evening of the eleventh he left the barracks, and spent the night at his brother's house in the city. On the following evening he returned to the barracks. During his absence all the men in the barracks were much excited, and thought he had deserted. But in the evening he returned without shame; and when the reason for his absence was asked, he clearly explained that he is a member of the seventh-day church. And, though the officer tried to show him his wrong, he defended himself from the Bible with clear reasoning. So he was disciplined by being put in prison.

"He is an exemplary young man, and has had previous experience in the army. He is very careful in his habits—does not drink strong drink nor even tea, does not smoke tobacco, and sometimes even declines to eat fish. There is no fault to be found with him, and he is regarded as the best recruit in the barracks. His only fault as a soldier is his refusal to perform his duties on the seventh day. The interest of the whole barracks is centered on him, and all are wondering what he will do next Saturday.

"I called at the barracks yesterday and saw two of the officers. Lieutenant Sato expressed himself as follows: 'This is a troublesome case; we can't do anything with him. He is well educated and has good understanding; but he is so deeply grounded in his superstition that we are unable to influence him.'

"I next called on Officer Takahashi. He welcomed me, and said: 'I have been here thirteen years, and this is the first case of this kind that I have met with. This young man is a fine fellow, and very efficient in his work. I have been much impressed by his good points, but this Sabbath question is very troublesome. But we must make him yield. We positively cannot make an exception to the army rules for his sake. So I took him to Pastor Katagiri; but, to my surprise, he was not at all to be overcome in argument.'

"I next called on Pastor Katagiri, and he informed me as follows: 'The denomination to which this young man belongs has very few followers in Japan. They might be classed as Catholics, because they observe very ancient customs. There are some people in the world who lack religious knowledge, and so become fanatical. We feel very sorry for this young man, and should give careful consideration to such a case. He is surely not seeking to glorify himself, for he is very circumspect in his life. So as Christians we should sympathize with him.'

"In order to learn more about the young man, I called at his brother's house; but his brother had recently left Sendai, much to my regret. So I called on the neighbors in the vicinity. One neighbor woman said: 'Truly he is a good young man. He often called on his brother, and several days ago he spent the night here, and then returned to the barracks. His brother is making his living by selling religious literature. The brother has two children, whose mother is dead. He never goes out to sell books on Saturday, so he seems to have a hard time to get along. But by the help of this younger brother, he manages to make a living. The other day the brother from the barracks paid his house rent for him. He is truly a praiseworthy young man.'

"We might conclude that this young man is a stubborn religious fanatic, but truly he is very faithful to his belief."

Brother Field writes further: "Accounts of Brother Seino's case have appeared in other Sendai papers, and in at least one of the Tokio dailies. One account says that on the next Sabbath he was brought out on the drill grounds by an officer, who tried to put him through the military drill; but he gave no heed to the commands, though he replied respectfully to the officer when asked the reason for his behavior. This report stated that the officers, in their perplexity, had reported the case to

military headquarters in Tokio. Judging from past experience, we are expecting that we at the head of the work will soon be called to account for this result of our teachings. As for Brother Seino, he is doubtless in prison for his offense. What the outcome will be we do not know. But we rejoice that he has been enabled to bear such a good testimony in favor of the truth. Yet he needs our prayers that he may be sustained in this trial. He may escape with three months' imprisonment; but it seems possible that he may incur the extreme penalty of three years' imprisonment. We are praying for him, and ask our people at home to remember him in their prayers."—*Monthly Missionary Reading, March, 1909.*

### Two Soldiers of the Fatherland

WHEN I was in Germany, I had the privilege of talking with Brother Neumann and Brother Migge, two German boys that were in and out of a fortress in Germany for five years. They were sentenced over and over again to the fortress and confined there, and their sentences were extended until they were to cover twenty-seven years.

These young men came near dying. They were put into a dungeon there that had not a single ray of light nor any fresh air whatever; and they told me that time and again they just lay down flat on the stone bottom of the cell of the fortress, and put their nostrils up close to the crack in the door, to get a little whiff of fresh air, and that they heaved and panted until it seemed as if every breath would be the last, and they prayed to God that they might die.

That is what they went through. And when they had been kept there two or three days, until they were in paroxysms for air, then the officers would come and let in just enough to keep them from dying. And the most wretched food was brought them—only enough in quantity and in quality to keep them living, but living in torture worse than death.

After they had been kept that way for five, six, eight, or ten days, they were brought out into the bright sunlight, and that sunlight would throw them to the ground as if a bullet had been shot through their heads. They said no human being can know the terrible force of bright sunlight upon the nervous system until he comes out of a dungeon where he has been incarcerated for four or five days.

Yet they went through that over and over again. And their dungeon in the fortress was so bad and old that when there came a heavy downpour of water, the whole sewer system would back up into their cell, and they had to climb up on the table and benches there to be out of the terrible mire and filth and water that washed into that fortress. The officers would let them remain there until it gradually seeped away, and the stench was beyond all expression.

The officers themselves became almost heartbroken over the matter, and some of them said that thing must stop; that they would not stand for such cruel persecution; that these young men were clean and honest and obedient, the finest young fellows in the army. They reported the case to the higher officers. They said: "They neither drink nor smoke nor use profane language, nor do anything else that you can raise a finger against. They are honorable young men, and this is terrible."

That is what men said in the army who knew about it. And it was carried up from one officer to another until it came to the minister of war, and he was so nonplused that he took it to Kaiser William. The emperor of Germany said: "This is terrible, but I don't see anything else to do but to break those fellows. I never can have a soldier or any man dictate to the German government and the German sovereign. It is the duty of these men to go to work and serve in the army and obey orders, and it must be done." And the decision was passed down the line. After five years of that thing, the officers concluded they would better stop, and they called these young men out. They said: "One of you has twenty-five years yet to serve, and the other twenty-seven, of these accumulated sentences. But you can't do it; you never can live through it." The teeth of one had nearly rotted out. The other's joints were all swollen. They were on the road to the grave. The officers said, "We have decided to send you out; to give you your liberty." And they went out—never to be called back to the army again. They are free men.

I talked it over with those boys, and they did not cry about it. They said they would go through it all again rather than disobey our Lord Jesus Christ, or prove untrue to him. Now they are working in his cause.

Dear friends, when you go around and come shoulder to shoulder with young men, clean and noble and good and loyal and intelligent and cheerful, and you see them standing like that for God and rejoicing in the love of Jesus Christ, you feel that these souls are worth the whole world, and that you can afford to help them, to carry the truth to them. And these that I have spoken of are only a few of that sort.—*A. G. Daniells, in Signs of the Times, September, 1914.*

### Junior Society Study for Week Ending October 3

THE program for this week is on the Harvest Ingathering. Some Senior and Junior societies may desire to have a joint program. See outline under Senior Society Study.

### Junior Society Study for Week Ending October 10

#### Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; report of work done; special music; Morning Watch texts.
2. "Bible Characters" (fifteen minutes): Appoint two Juniors to give talks or papers on the two characters which we shall study today—Joseph and Moses. While the GAZETTE contains a Bible picture and a brief sketch of these two characters, let the Juniors writing the biographies study also such other helps as "Patriarchs and Prophets" and "Easy Steps in the Bible Story."
3. "Search Questions" (five minutes): A few suggestive questions are given in this paper, but additional ones may be prepared by the leader. These search questions may either be answered like a regular class exercise, or be written on slips and passed out among the Juniors for answers.
4. "How Can We Serve Our King?" (five minutes): Recitation.
5. Social meeting (ten minutes): Give the children an opportunity to tell what lessons they have drawn from the study of the lives of Joseph and Moses that will be helpful to them in their daily lives.
6. Closing exercises (five minutes): Song; repeat in concert the membership pledge; a moment of silent prayer before dismissing.

#### Bible Characters

##### Joseph: Bible Picture

JOSEPH the boy, Gen. 37:1-11; a boy to be depended on, Gen. 37:12-17; sold into Egypt, Gen. 37:18-28; a faithful slave, Gen. 39:1-4; a trustworthy prisoner, Gen. 39:20-23; faithfulness honored, Gen. 41:38-44; a man in whom God was well pleased, Gen. 45:4-13.

##### From Slavery to Prime Minister

Joseph, the great-grandson of Abraham, was a hero all his life. He was never afraid to tell the truth, no matter what happened to him. The Lord had a definite place for Joseph to work, and a definite work for him to do that no one else could do. Every boy and girl born into this world has a special work to do for God. And the Lord desires to give each a special training, or schooling, to do that work.

Joseph's first school was at home, where he was a petted child. He never could develop into a strong, rugged man if he grew up without having to endure any hardships and difficulties. The Lord loved Joseph too much to have his life ruined, so he shaped circumstances in such a way that Joseph was torn right away from his home to enter a new school, called bondage.

God gave Joseph two dreams to encourage him and to help him to look right through difficulties hopefully, expecting to do great things for God. In the boy's first dream he was in a harvest field binding sheaves with his brethren. Joseph's sheaf stood upright, and his brothers' sheaves all bowed down to his. Again he dreamed that the sun, moon, and eleven stars in the heavens all bowed to him.

Those were wonderful dreams. He did not understand them, so he told them to his brothers; but in-

stead of explaining them, they became angry and hated him.

A short time after this his brothers drove their sheep to a new pasture several miles away. They had been gone a few days, when Jacob wanted to send a message to them. The only way to send mail at that time was by means of a messenger. Jacob sent Joseph, because he knew he could depend on him. They bade each other good-by, not knowing that they would not meet again for many long years.

God knew just how Joseph was going to get down to Egypt, where he was to attend the school of bondage; but Joseph did not. He had no money, so how could he get there? His brothers roughly seized him, when he found them. He was tired and hungry, but instead of giving him something to eat, they threw him into a pit, or well. Joseph did not know how he was going to get out. But presently his brothers threw down a rope and pulled him out while he held on tightly to the rope.

When he reached the top of the well, he would have liked to run home, but they would not let him. Several men were there who were going to Egypt. Soon he learned that his brothers had sold him to these men.

Presently they started for Egypt. Several days and nights were spent on the road. He became very tired, but if he walked too slowly, they would beat him. In the distance he could see the hills where his father's tents were. He felt very sad, but purposed to be true to his father's God, no matter what happened.

He was sold to Potiphar, who was a rich man, but an idolater. Joseph was now in the school of bondage, but the Lord blessed him and all that he did. Joseph was an earnest Christian, although all around him worshiped idols.

One day officers came and cast him into a dark, gloomy prison. There for years he was enrolled in another class of the school of bondage. He was compelled to associate with men, some good, others bad, from all parts of Egypt. From these men he gained much information about the country and people.

Joseph's dreams had not yet been fulfilled. He did not know when they would be. But after many years had passed, the Lord gave to the heathen king Pharaoh a dream. None of the magicians could interpret it. So Pharaoh sent for Joseph. He had now graduated from the school. God gave Joseph the interpretation, and as a reward, Pharaoh promoted the Christian slave, making him the greatest man, under Pharaoh himself, in his kingdom.

Seven years later a terrible famine came to Egypt and all the near-by country. One day a company of men came down from Palestine to buy grain. They did not know Joseph, the great official they bowed to, as they begged him to sell them grain; but he knew them.

Joseph's dreams had now come true. Jacob and all his family came to Joseph, and the Israelites dwelt in Egypt four hundred years.

Joseph was trained so that he "bore alike the test of adversity and of prosperity." He saved his father and brothers from starving, and all his life held up the true God before the Egyptians. C. L. BENSON.

#### Moses: Bible Picture

Birth and youth of Moses, Ex. 2:1-10; first heroic deed for his people, Ex. 2:11-15; call to leadership, Ex. 3:1-10; delivers the Israelites out of Egypt, Ex. 12:29-31; 14:15-31; brings them the law, Ex. 20:1-17; sets up the tabernacle, Ex. 40:18-38; death of Moses, Deut. 34:1-8.

#### The Story

The days came when Egypt had a new king who knew not Joseph. The Israelites had become a great people. Each of the sons of Joseph was now the head of a tribe, and the Egyptians feared these tribes would become a strong nation, so they made slaves of them, and treated them very harshly.

But God had not forgotten his people. The baby Moses, so miraculously saved, was now a grown man. He saw the cruel treatment his people were receiving, and would not remain in Pharaoh's family. Seeing an Egyptian abusing one of the Israelites, he killed him, thinking his people would understand. They did not, and he was obliged to flee from the anger of the king to the

land of Midian. He spent forty years there, serving his father-in-law as a shepherd. While he was there, God spoke to him, and sent him back to lead his people out of Egypt. Pharaoh did not wish to let the Israelites go, but through the plagues, God showed him that his power was greater than that of any king. At last Pharaoh told them to go.

Moses led the children of Israel across the Red Sea, which God divided that they might pass over; but he found that he had a great body of people without any laws or any plan of government. They were not ready to meet the hardships of such a journey, and murmured against Moses, and blamed him for the lack of food and water, and for other troubles.

At the advice of Jethro, Moses organized the people into companies of fifties, of hundreds, and of thousands, with rulers over each company, while he himself was still the leader, or head, of all. But such a company of people needed some laws as well as rulers, and, as they drew near to Mt. Sinai, God called Moses into the mount and gave him laws for the government of the people. These laws were written on tables of stone, and we now call them the ten commandments. In addition to these, God gave them other laws.

As the Israelites drew near the Promised Land, spies were sent out, but owing to lack of faith on the part of most of these men and the people to whom they made their report, the tribes of Israel were turned back into the wilderness, where they wandered for forty years. Again and again the people rebelled against God, and he would have destroyed them had not Moses interceded. They murmured against Moses, and even, forgetting that it was their own lack of faith that was keeping them out of the Promised Land, wanted to go back to Egypt; but with wonderful patience and skill Moses turned them to God. The nations through which they passed made war upon them, but were driven back. During all this time Moses was their leader. He brought them back to the border of Canaan, east of the Jordan, and there he died, after serving the hardest term of leadership that any man could ever give his people.—*Short Studies of Old Testament Heroes*, by Emma A. Robinson and Charles H. Morgan.

#### Search Questions

##### Joseph

1. How old was Joseph when the Bible first speaks of him?
2. How many brothers did he have?
3. Which brother showed most regard for Joseph when the latter was being sold?
4. What were the names of Joseph's two sons?
5. How old was Joseph when he died?
6. Where is this Joseph mentioned in the New Testament?

##### Moses

1. What "great sight" did Moses see when God called him to be a leader?
2. Why could not Moses enter the Promised Land?
3. Where is it said that Moses "refused to be called the son of Pharaoh's daughter"?
4. Where does the Bible speak of "the song of Moses the servant of God, and the song of the Lamb"?

#### How Can We Serve Our King?

ONLY a pair of sparkling eyes,  
How can they serve our King?  
By pleasant, gentle looks, as sweet  
As sunshine in the spring.

Only a pair of rosy lips,  
How can they serve our King?  
O, lips can smile and speak kind words,  
And pray to God and sing!

Only a pair of dimpled hands,  
How can they serve our King?  
Some way of helping others find,  
And little love gifts bring.

Only a pair of little ears,  
How can they serve our King?  
By listening well when good is taught,  
And heeding everything.

Only a pair of busy feet,  
How can they serve our King?  
By running errands cheerfully,  
As birdies on the wing.

Only a little, loving heart,  
How can it serve our King?  
O, when that heart asks Jesus in  
The angel harps will ring.

— Selected.

## Junior Society Study for Week Ending

October 17

### Suggestive Program

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

2. "Our Work in Korea" (fifteen minutes): To be given as a reading or a talk by one of the Juniors. See article in the *Instructor* of October 6.

3. "Kim Chung Sik" (five minutes): This should be well read by a Junior.

4. "Children's Service" (five minutes): Recitation.

5. Social meeting (ten minutes): The above poem is a good introduction to a social service. Invite the children to express their willingness to serve the Master in every way they can.

6. Closing exercises (five minutes): Song; repeat in concert Matt 24:14.

### Kim Chung Sik

KIM CHUNG SIK, the chief of police in Seoul, was a straightforward, honest man. I had heard of him, and longed to have an interview with him to see if I could get him interested in the gospel. One day a friend unexpectedly brought him to see me. He was a tall, handsome, dignified Korean, beautifully dressed. After our salutations of peace, I asked him if he had ever heard the story of the gospel. He said he had heard of it, but had never understood it fully. I told him what it meant, and asked him if he could not read about it for himself. He said he would do so, and accepted a New Testament.

Two or three weeks later he brought it back and laid it upon the table. I was disappointed. I wanted him to keep it, but he did not seem inclined to do so. . . .

I talked with him some time about the gospel, but the chief withdrew into himself, and I seemed to make no impression. When he left, I remember going into my room and praying for him. . . .

Later I heard that he had been thrown into prison as a political suspect. More than two years passed. Kim was almost forgotten. One morning a wad of paper came to me from the prison. It had been carried from there in some secret manner. It was from my friend Kim, the former chief of police. It told of his struggle for deliverance—not from prison, but from sin and all that it had brought upon him. In the cold and discomfort of his terrible prison cell he had read the New Testament through four times, with the result that his heart was hungering beyond expression for peace and deliverance. One night in his distress he read a Chinese translation of one of Mr. Moody's sermons. In it there was a story which gave him just what he needed. It was the description of the great sacrifice made by one who was drowning. From it he got a vision of the sacrifice of Christ for him. It affected him deeply. He knelt down beside his prison mat and cried like a little child. That night he found peace in Christ.

In that crumpled note from the prison the former chief of police said that all the words I had spoken to him when he was visiting me came back to him as he lay in prison. In the letter he also requested that one of the lady missionaries might call upon his wife and comfort her by telling her the story of Jesus. A short time later she, too, became a Christian.—"Korea for Christ," pages 46, 47.

### Children's Service

(This poem may be given as a recitation by one child, or three may each say a stanza, all joining in the last one.)

THE fields are white,  
And the reapers are few;  
We children are willing,  
But what can we do  
To work for our Lord in his harvest?

Our hands are so small,  
And our words are so weak,  
We cannot teach others;  
How then shall we seek  
To work for our Lord in his harvest?

We'll work by our prayers,  
By the pennies we bring,  
By small self-denials;  
The least little thing  
May work for our Lord in his harvest.

Until, by and by,  
As the years pass at length,  
We, too, may be reapers  
And go forth in strength,  
To work for our Lord in his harvest.

— Selected.

## Junior Society Study for Week Ending

October 24

### Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; special music; offering taken; review Morning Watch texts.

2. "One Day in the Soonan Dispensary" (ten minutes): Have a Junior read this interesting letter from Dr. Russell. Locate Soonan on the map of Korea.

3. "Giving to Missions" (five minutes): Recitation to be given by a little boy and a little girl.

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

5. Closing exercises (ten minutes): Have reports of work done, and invite all, especially such as report no work done, to speak of their determination to do better in the future. Announce time for next band meetings. Repeat membership pledge.

### Giving to Missions

I s'pose I must give to the heathen . . .  
A part of my money—O, dear!  
My Hildah's best dress is so faded,  
Her hair looks old-fashioned and queer.

'Tis strange how that somebody always  
Needs something I wanted myself.  
I think I will hide my dear dolly  
Away on the uppermost shelf.

That's just what I thought, little sister,  
Till mamma was saying one day  
That children as well as big folks  
Must give just as well as to pray.

But if they begrudged every penny,  
The Lord for their gifts would not care.  
I'll wait for my bicycle longer;  
Can't Hildah her faded dress wear?

### IN CONCERT:

Our hearts we will give to the Saviour,  
Our feet all his errands to do,  
Our voices, our hands, and our pennies,  
That others may come to him, too.

— Selected.

### One Day in the Soonan Dispensary

WHEN I went down in the morning, I saw a woman with her face and mouth covered with blood, and on examination found two teeth broken and her lip cut through. She had fallen on a stone the evening before, and had walked seven miles that morning. After I had used a little cocaine and extracted the fragments of teeth, she felt better and left, to return the next day.

Then a man came to the window and in a loud voice asked whether we had in this house any medicine for stomach ache. We said: "Yes, what kind of stomach ache?"

Patient: "Just stomach ache."  
Doctor: "What's the cause of it?"  
Patient: "No cause, it just aches for nothing."  
Doctor: "Who is it? you?"  
Patient: "No, it's my wife."  
Doctor: "How long has it ached?"  
Patient: "Eight years."  
Doctor: "Does it ache now?"  
Patient: "No."

# The Church Officers' Gazette

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EDITH M. GRAHAM }  
MATILDA ERICKSON } EDITORS

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

Doctor: "How long since it ached?"

Patient: "Two years."

Doctor: "Well, why do you want medicine when it doesn't ache?"

Patient: "O, it might ache again sometime, and I want to have the medicine ready!"

We persuaded him to wait and send his wife in for treatment when she had her next spell.

Late in the evening I saw a man and woman coming down the long road. They were nearly barefoot, and their clothes were nearly worn out. It needed only a glance to see that they had traveled far. The man had a bed tied on his back, and on top of this sat a boy of ten or twelve years, gasping for breath and with the palor of death on his face. The woman had what extra clothes they possessed tied up in a bundle on her head. I saw that the child was all but dead, so asked them in and called for their story. They had gone north into Manchuria last year with two children. One had died, and the second had become sick. The parents in their anxiety had placed him on his father's back and started on the homeward road, over five hundred miles away. The man said: "We are old—past fifty years. This, our last son, is almost dead, and we have neither money, food, nor friends." So I sent them into one of the small rooms of this dormitory, and we did what we could for the boy, but he soon died. The students dug the grave over the hill, where he lies without hope of a resurrection. After it was all over, the man asked us why we did so much for a stranger without money. We told them it was because we were Christians, and Christ, our example, always helped and loved people in need, and our greatest desire now was that they in their lonely condition would accept the help and salvation of Jesus, who would be a brother and a comfort to them.

When we looked over our books, we saw that there had been just sixty-nine patients that day, and our tired bodies fully agreed that there had been this number. I went home, had supper, and started to retire, when Mrs. Nee, a Korean woman who spent five years in Los Angeles, came up and said: "O Dr. Russell, I want you to please come and see my boy Paul. He is very much sick." I said, "O, I'll be glad when we get into the new earth, where there will be no more sickness." A trip down and up the hill, and patient No. 70 was visited, and the day's work for May 29, 1914, was finished.

RILEY RUSSELL, M. D.

## Junior Society Study for Week Ending

October 31

### Suggestive Program

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

2. "A Day at the Soonan School" (ten minutes): This week we have a glimpse of our school work in Korea. I am sure all will enjoy this article.

3. What I Have Learned About Korea (ten minutes): Ask each Junior to come prepared to tell something he has learned during our mission studies on Korea. It might also be well for the leader to prepare a few questions bringing out the most important points and helping to rivet in the minds of the children the facts which they should especially remember. This is our last study on China. Next month we shall go to Japan in our imaginary trip around the world.

4. "Whang, the Blind Sorcerer" (ten minutes): Reading. See *Instructor* of October 20.

5. Closing exercises (five minutes). Let chairmen or secretaries of committees render one-minute reports of the work done by the committees for the past month. Repeat together the membership pledge.

## A Day at the Soonan School

How glad I am that you Juniors, though only for a day, and that in imagination, are to visit our school in Soonan, Korea. There are no mud walls, and paper windows with light dimly shining through, but a real school-house made of brick, with plastered walls and ceilings, wooden floors, glass windows, and, in the winter time, stoves to keep us warm. The old buildings built in Korean style were interesting, and kept the imagination busy wondering how they could be fixed up; but they were not conducive to neatness, order, or good work. Nor were the damp, perhaps moldy, walls and floor, poor light, and scarcely any ventilation, good for the health. So you may be assured we are very grateful for this new building.

Let us begin our day in the early morning. At five o'clock the rising bell rings; and then such a busy time, washing the rice, cooking it in big black iron kettles over a fireplace, and eating the heaped-up bowls, and afterward quickly washing the bowls and spoons, setting them on a shelf without drying, ready for the next time.

At twenty minutes to eight the first bell rings, and at ten minutes to eight the second bell. By this time there are two lines of students approaching,—the boys in their long, flimsy white coats coming to their entrance on the northwest, and the girls in their long black skirts and short white waists coming to their entrance on the southeast. The grades go to their classrooms, and there wait till the organ begins to play; then all come into the chapel, which is in the middle of the building. When the eight o'clock gong rings, the teachers' prayer service ends, and the teachers come in. Just as they are seated, the organ stops playing, and all bow for a moment's silent prayer. Then come the chapel exercises, with the chapel talk, and at the close, at given signals, the grades file out to their rooms. From this time until ten minutes past one all are busy in their classrooms, with the exception of a fifteen-minute period for physical culture, which is held on the courts in front of the boys' and the girls' entrance.

After school is dismissed and a cold lunch is eaten, the students are off to work. Just now they are weeding the rice, bean, and millet fields. The boys work in one field and the girls in another. Their hoe is only about a foot long, and the blade is curved and pointed at one end. In order to use it, they squat down and sort of wobble along. The girls go barefooted, and tuck up their skirts, or you might say aprons, around their big, full trousers, and on their heads they wear a strip of starched cloth tied in a loose single knot in the back with the one bow sticking down and the two ends sticking up. They look really quaint with their bright black eyes and healthy faces peeping out from the folds of white.

Awhile before sunset all return, and the smoke curling up from the numerous chimneys tells that supper is begun.

This year the girls have a garden of their own, and while supper is cooking, every girl who can is off to her plot of ground. Back and forth they go, carrying water in large earthen jars on their heads. The garden is an experiment, but is doing so well and giving so much pleasure that I am sure we shall always have one. After supper comes evening worship, then study hour, and at ten the bell rings for all lights to go out.

This is a regular school day, but you have seen so little.

If only you could visit our school some day,  
And see these students, and hear what they say,  
If only a day, yet it would be worth while,  
You would see things done in Korean style.

You would hear, *Ah-ya, oh-yo*, for a, b, c,  
*Ye sec nai sa-rang-ham*—Jesus loves me,  
And see boys and girls as they sit on the floor  
Diligently saying their lessons o'er.

You would say in your hearts, "O, what may I do  
To help these students their work to pursue?"  
Then, whispering to Him who is waiting for thee  
"To Korea I'll go if thou callest me."

MAY SCOTT.