

The Church Officers' Gazette

VOL. II

SEPTEMBER, 1915

No. 9

Church Officers' General Instruction Department

Lessons to Be Used by Church Elders Lesson 7

ANNOUNCEMENTS.

Hymn.
Responsive Readings: Luke 11:1-14; 18:1-17.
Prayer. Have many prayers.
Hymn.

Lesson

Prayer

Matt. 7:7-11 } Define prayer
When to pray
What to pray for. Mark 11:24
Pray for sick. James 5:13-20.
United Prayers. Matt. 18:19-20

Testimony Meeting: reciting incidents when God answered prayer.

Hymn.
Short prayer.
NOTE.—Emphasize the necessity of faith in all prayers. Without faith on our part God cannot answer our petitions. The one who prays must believe that God hears his prayer, and that if it be for the best his prayers will be answered.

Lesson 8

Announcements.
Hymn.
Responsive reading.
Prayers.
Hymn.

Lesson

Faith

I John 5:4.

Define faith. Heb. 11:1.
What faith can do. Matt. 21:17-23.
What it has done. Recall Hebrews 11.
Mention Abraham, Moses, Elijah.
Testimony: Ask each to tell what faith has done for him personally.
Hymn.
Closing prayer.

Transfer of Church Membership

"THE Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned; but, in so doing, order should not be neglected. There is order in heaven. There was order in the church when Christ was upon earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for, as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it."—*Early Writings*, page 97.

God has been leading us, step by step, in the system of organization and order that has been developed among us. The organization did not grow to its present splendid proportions through the fancy or caprice of a few men, but through following the counsel God gave us directly from heaven through his chosen servant.

The world-wide work Seventh-day Adventists are now doing has been made possible only through following the Lord's counsel. For many years we have been reaping the benefits of this system; but as we draw nearer the end, it will be necessary to exercise greater care, in order to preserve the order and harmony in our ranks which thorough organization is designed to foster. "God is well pleased with the efforts of his people in trying to move with system and order in his work on earth."—*Testimonies for the Church*, Vol. I, page 191.

Our loose way of keeping church records is, perhaps, one of the most apparent ways in which we have lapsed from our established system. Blame for this condition does not rest wholly upon the church clerk. The fact that our brethren and sisters are not so careful as they should be to ask for letters of transfer when moving from one locality to another is one of the chief causes. Members moving from one place to another often allow their membership to remain with the church where they first lived, and in many cases it is impossible to learn their whereabouts.

Because of this negligence on the part of some of our people, our church records, with scarcely an exception, do not represent the local membership of the church, a very large percentage, in many cases, living in some other city or town. These not only neglect to join a church near their new place of abode, but fail to report to the church which holds their membership, or to send in their tithe or offerings. Being disconnected from church fellowship, there is a tendency to lose that fervency of Christian experience which should be the portion of each loyal servant of the Lord Jesus in these days which are trying men's souls. Not being members of a near-by church and thus able to meet regularly with others of like precious faith, they lose the spiritual help and blessing they might receive.

This neglect to transfer the membership is unfair to the church, in that it leaves the records encumbered with inactive members, and, further, imposes a heavy financial burden on the local members by requiring them to pay an additional sum, equal to the amount to be contributed for missions and other purposes by the absent members, besides lowering the membership percentage of their tithe.

Our church officers everywhere are perplexed to know what to do to remedy this evil, which has been allowed to grow to menacing proportions. So serious has the problem become, that some corrective measure must be adopted, even to the dropping of the names of those members who cannot be located. Church members who can be located should at once request letters of transfer to the nearest church. If no church is near enough for them to attend, they should ask to join the conference church. In that case, the letter should be sent to the conference secretary, who will record the name as a member of the conference church, and will keep in touch with such members by correspondence.

Every church clerk should consider it a part of his duty to correspond with absent members. If the absent one expects to remain away three months, and is worthy of a letter, he should be advised to join his nearest church.

Undue haste ought not to be used in dealing with cases where the location cannot be learned. Before the names are dropped from the records, every reasonable effort should be put forth to learn the whereabouts of the absent members. Then no name should be dropped except in the regular way.

Brethren and sisters who have neglected to transfer their membership should attend to it immediately. Do not delay, and thus further embarrass the officers of your church. Let us heed the counsel of the Lord by strict adherence to all rules of the church, for they mean much in insuring success to this great movement.

E. E. ANDROSS.

Disfellowshipping Church Members

It sometimes becomes necessary for various reasons to withdraw the hand of fellowship from one who is a member of the body of Christ. It seems quite inconceivable to think that once a member of the church always a member, unless the life continues in harmony with the principles of the gospel. We become outwardly members of the church by action of the church. This, of course, is of little value unless we inwardly are members, and the heart right with God.

A person may be a member of the church for years,

and be an honor and a strength to the body, but later may fall into open sin, or apostatize from the faith which he once embraced, and find himself entirely out of harmony with the church, and unable to work in peace and harmony with former brethren. He may even feel it his duty to openly antagonize those whom he once regarded as his brethren, and with whom he dwelt in love and concord. We do not believe that those who may fall into open sin to that extent which brings reproach on the church, should be continued as members in good standing, or that those who are not living in harmony with the faith and practice of the church of which they are members should be retained. Any body of believers has a right to believe and teach what they understand the Word of God warrants, and to make such rules and regulations for the conduct of the church as are in harmony therewith.

Any individual has a perfect right to believe what he pleases, and to change his faith as often as he feels that new and greater light comes to him. But he having decided that the tenets of the church of which he is a member are not Scriptural, and so expressed himself, the church of which he is a member has the right to say whether or not he shall be retained in the fellowship of the church, especially if in the exercise of his new belief he seeks to create division in the church, and remove the foundation upon which it rests. The body of believers, as well as the single believer, has rights; and to claim that to deal in the Scriptural way with members whose lives are out of harmony with the Word as the church understands it, or who do not believe the faith of the body, is the principle of popery, is the merest folly.

If it becomes necessary for any reason to discipline a member, it should be done with the greatest care and love for his soul. A vote of censure for what the church deems a wrong course may be passed. By proper confession and an amendment of life, the church may remove this vote of censure, and the member stand as before it was taken. While it is a sad thing to do, such a vote is sometimes necessary to preserve the purity and good name of the church, and also to save the individual. Votes of censure, if taken in the right spirit, may awaken the erring member, and serve as a warning to show him the dangerous precipice upon which he is standing, and result in his salvation. Often the worst thing we can do for an erring member is to continue to pass over his wrong course of life, allowing sin to rest upon him unrebuked, which may cause him to be finally lost. The church in such a case becomes responsible for the sin, and is under the displeasure of the Lord. Love for the erring one should not lead us to sympathize with him in a wrong course, and hinder the church in dealing with the case.

Should it become necessary to go farther than pass a vote of censure upon a member, we should be careful to follow the method of procedure marked out by the Saviour:—

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more; that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven." Matt. 18: 15-19.

The erring one should be visited. The minister or local elder must take the lead in this work. In tenderness and love he should point out to his brother wherein he thinks he has erred. He should pray with him, and do all that a man with a heart overflowing with sympathy and love can do to help him. If he fails, he is to take one or more spiritual and exemplary members with him, and together they are to endeavor kindly, tenderly, and yet firmly to win the brother from a wrong course and save his soul. If, however, all efforts are futile, and the one in error continues in his wrong, refusing to change his course and bring his life into harmony with the faith and practice

of the church, the matter should then be brought before the church, and the hand of fellowship be withdrawn from him. When we proceed in a Christian way and in harmony with the instruction laid down in the Word, the action taken by the church will be ratified in heaven. God has given some authority to his church on earth: "Whatsoever ye shall bind on earth shall be bound in heaven."

The one who has been disfellowshipped becomes to us then as "an heathen man and a publican." And what is our attitude as Christians to the heathen? We should be willing to lay down our lives for their salvation. For the one who has been set out of the church we should continue to labor day and night with tears. We should show an interest in him, the mantle of love should be cast about him, and everything possible done to bring a reformation in his life, that he may be received back into the fold from which he has been shut out.

G. B. THOMPSON.

Harvest Ingathering Campaign Plans

THE first thing necessary is a careful study of your field. Take this up fully with your church or company, and have it place an order adequate to cover the entire territory, be it city, town, or county. This matter should receive not only careful but early consideration. Place your order for supplies with the tract society just as early as possible.

The next important matter is the allotting of territory. This should be done with great care. Be sure to have your own name on a slip representing a definite section. Take the hardest, if there is such a spot, but do not say that you have taken the hardest. Some might think that you were paving the way for a failure. They might catch the same spirit, and then there would be trouble.

I would suggest that every leader follow the noble example set by Gideon, Judges 7: 16-18. Read the chapter. Do not say "Go," but "Come." It helps wonderfully when the leaders take the lead.

We have seen serious mistakes made in the matter of assigning territory. It is unfortunate, to say the least, to send a willing worker out to an assigned territory and have him find some one ahead of him, or that there are only ten or twelve houses to work when he expected to find fifty or one hundred. Let all work the sections for which they are best adapted. If the membership is small and the territory large, make the division accordingly. Let all territory be faithfully worked. Let nothing prevent each one's taking hold and doing his or her best. Do not wait till the last of the week. Let us make first things first for one full week at least. Be sure to seek the Lord for strength and help, and then go forth with joy in your soul. Make people know and see that you enjoy your religion, that the service of God is your greatest delight. That will constitute one of your greatest winning points.

Having read the magazine carefully, you will be full of its contents. Do not let your customer influence you, but influence him favorably. Make him feel, by your kindly, considerate, winning way, by your zeal and enthusiasm, that you are engaged in an important, noble work. A real sympathy for those so greatly burdened and distressed because of this awful war will find a response in most hearts. Appeal to them in behalf of the destitute and suffering, in behalf of the millions whose hopes in this life are blasted because of the fearful losses and sorrows following in the wake of the European war. They need help. Some who would not give from any other standpoint, will give if approached from a medical viewpoint.

We believe it a good plan for each church to set a goal. There is something pleasing in the idea of working to some definite end. The very best results are always realized in the goal idea.

If you have never tried it, we should like to suggest as another important factor the matter of reporting. There is nothing that stimulates more mightily. Take a record of all receipts in connection with every service, until the goal is reached. It takes but a minute or so. We have tried the plan, and it works beautifully. Ask that each one who has worked stand up and simply state the amount he raised. Add the items, and indicate the sum on your goal device.

F. W. PAAR.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

Opening Our 1915 Harvest Ingathering Campaign for Missions

(To be held September 25)

OPENING Song: "Men of God, Arise!" "Christ in Song," No. 621. (May be sung to music of next hymn, No. 622.)

Bible Study: "A Willing People for God." (The leader should have texts on slips, also quotations from "Testimonies for the Church," prepared beforehand, to hand to different ones in the congregation before the meeting begins, that no time be lost in the response.)

Prayer.

Song: "Speed Away," "Christ in Song," No. 703. (A male quartet. If not possible to arrange for the quartet, the leader should make the selection.)

First Reading: "The Call of the Hour."

Second Reading: "A Threefold Blessing."

Third Reading: "A United Effort With the Missions Number of the Signs."

Fourth Reading: "The Harvest Ingathering; Its Place in Our Work."

Any announcements necessary for final arrangements of plans for the church to begin its work with the Missions Signs, the first week in October.

Closing Song: "From Greenland's icy mountains," "Christ in Song," No. 624.

Benediction.

A Willing People for God

1. IN carrying forward his work on earth, by what power has the Lord decreed it shall be done? Zech. 4:6.

2. To whom belongs all power? Ps. 62:11; Matt. 28:18-20.

3. When God's cause is in need of means, why is it consistent that he should ask men for liberal gifts? Deut. 8:16-18.

4. What characteristic has been manifested among the people on special occasions when a great work was to be done for God? Judges 5:1, 2; 2 Chron. 17:16; Ex. 36:3, 6.

5. What will again be manifested as the gospel is closing in the day of God's power? Ps. 110:3.

6. Describe this scene of activity in giving the last warning message as portrayed to the Lord's servant in visions in the night.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies for the Church*, Vol. IX, page 126.

7. Just before the end, what movement represented by an angel did the prophet John see going on in the earth? Rev. 18:1.

8. What is said as to how this light, largely, is to radiate everywhere?

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Id.*, Vol. VII, page 140.

9. As we go forth with another special Missions number, filled with precious truth for this time to enlighten the people, and with good tidings from the fields, what is it our privilege to experience? Micah 3:8, first part; Isa. 41:10; Joshua 1:9.

The Call of the Hour

IN past ages the work of God has not always had a calm sea on which to sail, nor has public opinion always been uniform toward it. Against the early church, persecutions were periodically waged. Many oftentimes would be dragged to wretched prisons or put to a cruel death. After thousands had perished, there would follow

a sudden change for the better. The believers would be granted liberty to preach the gospel, and public opinion would lean toward Christianity.

During the Reformation the progress of the gospel seemed to advance and recede in waves. It was not one steady onward march, but a siege and a battle, and then growth and a forward movement.

So has it been in the preaching of the third angel's message. There has been a mighty forward movement, an apparent recoil, and then a still greater advancement, pressing the battle into new fields and planting the standard of the commandments of God and the faith of Jesus in unentered regions.

In the sixtieth chapter of Isaiah we have some wonderful promises belonging to the church militant. While we may not hold a monopoly on these promises, is there any good reason why they may not come to fulfillment in our day and in our work? We read in this prophecy such promises as these: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. . . . Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. . . . The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. . . . For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. . . . Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time."

Surely the pendulum of public opinion has swung far toward this people and in favor of giving consideration to the third angel's message. In this respect the last twelve months can only astonish the most ardent believers in this world-wide message. Many are coming to our ministers with anxious faces, asking what this greatest of all wars can mean. Is the end of the world at hand? Is this great battle the Armageddon spoken of in the Apocalypse? What is the next event to take place, foretold in prophecy?

The public press, too, was never so favorable to our message as now. Many of the great dailies are giving us large space, and are anxious to print what is supplied them on current topics. They urge our men to write on the war situation as outlined in prophecy. The public is buying our literature at a rate never imagined possible until recently. Our own people are being aroused to missionary activity. Never before in the history of our work has the tithe aggregated so large an amount. The mission offerings for foreign fields were never so liberal as now. Our schools are filled to overflowing with students desiring to enter service at the front. This is truly the Lord's doing, and "it is marvelous in our eyes."

But when God stirs things, it is time for his people to gird on the armor and to prepare for the struggle. Now is the time for winning souls to Christ and for gathering funds for the support of those at the front. Never did we need men and means with which to prosecute this work as now. Large recruiting forces must be sent to the Far East to strengthen the work already begun, and those in the field are extremely anxious that new territory should be occupied. Schools must be established in these heathen lands for the training of workers. Printing plants must be equipped, capable of supplying the many millions with literature laden with the truths of the third angel's message. Dispensaries and hospitals must be opened for the sick and suffering.

Now is the day of opportunity for gathering the treasures of the Gentiles for the Lord's work. The people

are stirred as never before in our day, and we must account to God for our doings. His promises are on our side, but their fulfillment depends much on our faith and our activity. God has all things in readiness to push his work rapidly. The call of the hour is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

I. H. EVANS.

A Threefold Blessing

In the Harvest Ingathering campaign there comes to us each year a new opportunity to take part in what is really a great threefold blessing from the Lord of the harvest.

First, the Lord blesses us that we may be a blessing. We keep only that which we give away, and that which we endeavor to keep and retain for ourselves alone we lose. In this campaign we are not asked to sacrifice money or give of means that perhaps we really need for ourselves, but only to do a little missionary work—to do that which we are in the world to do, that which God will hold us responsible for in the day of final reckoning.

We have only to give a little of our time, and take some copies of the *Signs*, laden with some of the vital and fundamental truths of the message for this time, together with the record of its progress in all lands, and carry these to the homes of the people, most of whom sit in the regions of the shadow of death, without God and without hope, and to solicit from them an offering for the advancement of the Lord's work in lands where a thousand million souls are sitting in darkness. They know nothing concerning the blessed story of a Saviour who died that they might enjoy a life of happiness in the kingdom of God.

We are, under God, responsible for the salvation of our neighbors. We cannot crawl into the ark alone. We must take some one else with us. The joy of heaven will consist largely in seeing some there whom we have been instrumental in leading to Christ. Most of the unnumbered redeemed from this earth will be there because somebody has led them to Christ. Think how sad and lonely you would be if through all the eternal ages you were unable to find a single soul in the new earth whom you had led to Christ. So in the Harvest Ingathering campaign we have before us the inestimable blessing of doing some missionary work of the highest order, and winning, perchance, some soul for the Master's kingdom.

Second, in this work we bring a blessing to our neighbors and friends. What greater blessing do you think you could bring than to place before those who are living in the hour of the judgment some of the stirring truths of the third angel's message, together with the tidings of what is being done in different parts of the world by faithful missionaries to spread abroad the light in all parts of the land, telling them that the Saviour is soon to return and gather home his people, and bidding them prepare for this great and glorious event? This message is moving forward. Nothing under heaven can stay its progress. In the most simple and consistent manner we can place before them literature prepared for the express purpose of giving the very information that we feel assured they need in order to prepare them for the events that are soon to come upon the earth.

Third, this campaign brings a blessing to our work as a whole, in that it places before the people information touching the progress of the message in its various departments, such as the publishing, educational, Sabbath school, etc., in all lands, thus leading the people to be intelligent in reference to this great movement.

The time is not far distant when this information will be of the highest value, not only for the people themselves, but for this cause as well. Many of those who oppose this message misrepresent us. They teach that we are an insignificant people, that we are not doing anything in heathen lands. Some are greatly surprised when they realize the extent and magnitude of this work, and the large sum that is being expended annually for its advancement. It leads them to inquire into a cause of such large proportions, and investigate the reasons why, as a people, we sacrifice as we do for this work.

Another year has rolled quickly by,—a year filled with the greatest and most momentous events of any year, perhaps, in the history of this cause. A storm cloud of war, the darkest and most terrible that ever appeared above the horizon, has darkened the earth. Millions of

the best and most enlightened people of the earth are being mowed down by the cannon. Homes are being wrecked, widows and orphans are being multiplied by the tens of thousands, the most heartless and distressing scenes that the world has ever seen are being enacted. It looks like the suicide of civilization. We do not know where the end will be. At this writing the cloud is the darkest it has been. It has no silver lining. It is an ominous warning that the probation of earth's millions is drawing to an end. We shall not have the opportunity much longer to warn our neighbors. It would seem that there would not be many more Harvest Ingathering campaigns. It may be a cross to you now to take these papers and go to your neighbors, but should you be satisfied if you never had another opportunity? If the curtain should fall and your days of missionary work were suddenly terminated, should you be glad? Should you be free from the blood of the souls of your neighbors, friends, and relatives, or should you long for one more opportunity in which to go to them with God's truth and place it in their hands, and ask them for some gift to forward this message in lands where the Macedonian cry is being heard? We believe there is a great amount of guilt that rests upon the church, and upon us as individuals, because we have failed to do the work that we ought to have done. It seems that what we have failed to do in times of peace will now have to be done in times of great distress. The Lord has granted us a time of peace so far in this land. Shall not we embrace it at this annual Harvest Ingathering time and make the most vigorous and earnest campaign we have ever made to place truth-laden literature in the hands of the people, and raise a large sum to extend the gospel throughout the world?

G. B. THOMPSON.

A United Effort With the Missions Number of the "Signs"

THE church of Christ today is confronted with the greatest work ever committed to men. A world is to be warned. Out of every nation, tribe, and people believers are to be gathered who are to shine in the kingdom of our Lord and Saviour Jesus Christ. This great responsibility rests upon us as a people. The whole church is involved in the effort. While the task of giving the truth to all nations is a great one, it can be done.

The Master has weighed the burden before letting it rest upon us. It is a question of every one's standing in his lot and place, doing the work his Master has appointed him. Abundant grace is given each of us for the doing of our appointed task. It is to be accomplished, "not by might, nor by power [of man], but by *my Spirit*, saith the Lord of hosts." The Lord will see to it that conditions arise so that the message shall sound out into all the world within the limits of "this generation," when we, his people, arouse to do the work that under God we are abundantly able to perform. As we take the bread from the Master's hand, it will be so multiplied that the entire multitude may be fed; but we must *pass on to others* what the Lord gives us.

In the Harvest Ingathering campaign we are afforded a wonderful opportunity of doing a great work in a short time. It is the doing of two important tasks at once. We help those about us as we talk with them regarding the important events taking place in the world, and those things just before us, which concern the interests of every soul; and we also gather offerings which will enable the Mission Board to send messengers to heathen lands, to tell there the same blessed story. And this is what Heaven is waiting to see accomplished.

The following quotation from the "Testimonies for the Church," first published in 1902, is to the point, showing that each one having received the light of present truth has a responsibility in giving it to others while there is opportunity to do so:—

"Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand." Eze. 33:7, 8.

"Never did this message apply with greater force than it applies today. More and more the world is setting at naught the claims of God. Men have become bold in

transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place when God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal himself. He will arise in his majesty to shake terribly the earth. He will come out of his place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain."—*Vol. VII, page 141.*

The indications are that the destroyer has at least begun his work. The transgression here mentioned may not yet have become universal, but at best we have only a remnant of time left us for the finishing of our work. Perhaps no more favorable opportunity will be afforded us than this present year for going quietly among our friends and neighbors for a little personal interview with them as to these things already coming upon the earth, at the same time trying to enlist their interest in helping with an offering for extending mission work in other lands.

In a communication from Sister White last year, signed with her own hand, somewhat tremulous with age, addressing us all regarding the Harvest Ingathering work, are found these words:—

"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?'"

"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.'"

Here is another appeal to the entire church membership to arise and go to work for God right where in his providence he has placed us:—

"If we but realized how earnestly Jesus worked to sow the world with gospel seed, we, living at the very close of probation, would labor untiringly to give the bread of life to perishing souls. . . ."

"My brethren and sisters, I speak to you in words of love and tenderness. Arouse, and consecrate yourselves unreservedly to the work of giving the light of truth for this time to those in darkness. Catch the spirit of the great Master Worker. . . ."

"God calls upon every church member to enter his service. . . . Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit. . . ."

"This work can be accomplished only by the whole church [and these words are in italic in the Testimony] acting their part under the guidance and in the power of Christ."—*Id., Vol. VIII, pages 46, 47.*

Shall we not esteem it a great privilege to be used of the Master in passing on to others the light so graciously given us? As another opportunity comes to us to go out to territory assigned us with the new Missions number of the *Signs*, shall we not do so cheerfully, courageously, trusting that some gleams of light from Heaven will thus light up some weary traveler's pathway, guiding him to his Father's house?

As we hand out the shining pages of truth for these last days, let us wing them with our own earnest prayers, similar to this one uttered by the poet:—

"Go forth on wings of faith and prayer,
Ye pages bright with love;
Though mute, the joyful tidings bear—
Salvation from above.

"Go, tell the sinful, careless soul
The warning God has given;
Go, make the wounded spirit whole,
With healing balm from heaven.

"Go to the rude, the dark, the poor,
That live estranged from God;
Bid them the pearl of life secure,
Bought with the Saviour's blood."

T. E. BOWEN.

The Harvest Ingathering; Its Place in Our Work

MUCH study has been given to the Harvest Ingathering campaign by different committees and workers who have from time to time been requested to develop this method of giving publicity to our work and message, and of securing from those not of our faith funds to help the growing foreign missionary effort of the denomination. The plan has had the hearty approval of a number of General Conference councils, and has been recommended to the brethren in two General Conference sessions. In addition to this, many letters have been received at the General and Division Conference offices from our brethren in the churches, speaking in glowing terms of the plan and of what has been accomplished.

The results of the seven campaigns during the corresponding number of years have been of such a nature that we are warranted in concluding that there are great possibilities in this kind of effort,—far greater than have yet been realized. Among the benefits accruing, not the least is that such a large proportion of the membership of the denomination has been brought into active service, greatly to their personal benefit.

Nearly four million copies of the *Missions Review* and *Signs* have been distributed during these years, averaging about six hundred thousand each year. Based on the usual method of estimating the number of readers of periodicals, at least two million four hundred thousand persons have annually been reached by these special Missions numbers. Each reader has received some idea of the work being done by the denomination. Many have thereby had their thoughts turned to God's proffers of mercy, and a few have had their attention called to the definite truths of this message. And in addition to this, \$293,664.77 has by this means been gathered for foreign missions from those not of our faith. Each year has seen a steady increase in these offerings, until those of last year amounted to \$57,598.73.

To give some idea of what this may mean to the General Conference, it is only necessary to state that the results from the campaign of 1914 were sufficient to provide for our entire work of that year in China, except for the school and publishing work. Or, from another viewpoint, it was sufficient to maintain at least sixty foreign workers in any of the heathen lands in which we operate, or of native workers it would have been sufficient to care for from three to four hundred.

It is evident that the time and effort required to accomplish these results have not been a serious tax upon any one. It is equally evident that far greater results might have been secured if the services of the entire membership had been enlisted in this work, and this, too, without much additional expense to the General Conference. To bring this about, our main reliance must rest on the ministry and on the church elders, the real leaders of the people.

An excellent paper has been prepared by the Pacific Press for the 1915 campaign, five hundred thousand copies of which will be ready for distribution September 1. The Pacific Press is prepared to print an additional edition of two hundred thousand if required. Instruction Leaflets and Solicitor's Cards sufficient for every member in America are now ready for distribution. Preliminary work—furnishing articles for our papers, carrying on correspondence, etc.—has been done by the various conference officers; but to make all these arrangements really effective, we must look to those standing next to the people. The real responsibility for the success or failure of the effort must be borne by the church elders and their associate church officers, and by the conference workers as they come in touch with the churches. No doubt definite arrangements have already been made by these for proper organization of the churches for a very active campaign that will cover the territory within reach of the membership, and that will include every member of the church. Nothing short of this should satisfy us this year. The existing conditions in the world that speak so clearly of the rapidly closing work, ought to appeal to every Seventh-day Adventist to do his utmost in every way possible.

In the past campaigns, it has too often been the case that the indifference of the church in this important work must be attributed to the indifference of the responsible church officers, or their failure to properly prepare the church for the campaign. Our experience in this and similar work is that the churches will follow enthusiastic leadership. There should be thorough organizing for the campaign, and the necessary supplies of Instruction Leaflets, Solicitor's Cards, and papers at hand. After the campaign has been opened, frequent inquiry should be made of the members concerning their progress and success, and opportunity given for brief reports. The more personal these inquiries can be made, the better the results will be; and if properly conducted, not much time need be consumed. As an illustration of what may be accomplished, reference might be made to the experience of many churches. In our Malaysian Mission seven hundred copies of the Harvest Ingathering *Review* were sent to church members in Java. From a careful distribution of these papers, \$400 was realized from those not of our faith. Surely we should expect as great or greater results in our own land.

At the time this is written, our mission funds are over \$100,000 short of the required amount. The calls from the field for increased missionary effort are most insistent. In view of this and the urgency of the times, we most earnestly plead for an unusual effort to make the coming campaign a very successful one.

W. T. KNOX.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; season of prayer for work and workers; minutes; song.

Reports of labor.

Lesson: "The Life and the Work."

Plans for work.

Closing song.

NOTE.—To read or to hear the Scriptures, and not to do the things they say, is useless. Each member should be encouraged to consider the instruction given in the lesson as personal to him. The use of the blackboard in connection with it would be helpful. As each text is read, have some one place the leading thought on the board. At the close of the study it will then be easy to briefly review it. Remember always that we are in the days of the *finishing* of the work. Keep this constantly before your members, that they may not be tempted to relax their efforts because they think the Lord delays his coming. Sister White was recently shown that our work will close suddenly when we least expect it. Our only safety therefore is in doing it now, as rapidly as we can, that we may not be caught unawares.

There are lines of work suited to all. We have tracts, periodicals, and magazines to circulate. The magazines are wonderfully good, in English, German, and the Scandinavian languages. They are surely meat in due season. Do not forget the sick, the poor, the infirm, the unfortunate, the sorrowful. The opportunities are everywhere. Will your members use them? Much will depend upon the leaders as to whether they do or do not.

Second Week

Opening Exercises: Song; prayer; blackboard exercise; minutes; song.

Reports of labor.

Lesson: "Health."

Plans for work.

Closing song.

NOTE.—For the blackboard exercise place the following text on the board before the meeting, "I must be about my Father's business." Luke 2:49. Call attention to it, and ask a few questions in regard to it, such as, "To how many does this apply?" "What is 'my Father's business'?" Then have all repeat it in concert, laying special stress on *I*.

There are some important principles in the Bible study on "Health." Many are perplexed in regard to why the people of the Lord are afflicted with sickness, and why the Lord does not heal them all.

After this study it would be well to give special thought to the sick in the church district who are not of our faith. Are there some who might be visited, some who might be helped? Remember that kindness to the sick frequently opens hearts to the gospel.

Third Week

Opening Exercises: Song; minutes; prayer; song.

Reports of labor.

Lesson: "Missionary Work."

Plans for work.

Closing song.

NOTE.—In the smaller churches, the reports might be given this week in the following manner, for a change: Before the meeting opens, write on the blackboard the lines of work being carried on by the church, and place the board where it can be easily reached. Sing the hymn "Working, O Christ, with Thee," as the members go, one by one, to put the figures representing their work on the board. Call attention to the figures, and that they represent avenues through which the Holy Spirit can work; then ask for any interesting incidents connected with the work that has been done.

Each question in the lesson should be given to a member the week before the meeting, with instructions to find a reply to it from the chapter on "The Work and the Life," in "Steps to Christ." It will be well for the leader to also look up suitable replies, in case any fail in doing his part.

Seeing that God has honored us by choosing us to be laborers together with him, plans should be carefully laid to enable each member to labor according to his opportunities.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Lesson: "How We Can Help Our Neighbors."

Reports of Labor: How have we helped our neighbors?

Plans for work.

Closing song.

NOTE.—In this lesson are made valuable suggestions for soul-winning work. As each extract is read, the leading thoughts should be emphasized. It would be well to note on the blackboard the different methods of working that are mentioned, and at the close of the study show the members how much there is they may do.

The Life and the Work

1. WHAT does Peter say Christ left us? 1 Peter 2:21.
2. What was his great purpose in life? Matt. 28:20; Luke 19:10.
3. Shall we, if truly converted, manifest the same spirit? 1 John 3:16.
4. What great privilege has God given us? 2 Cor. 5:18, 20.
5. Can we remain idle if we really have the spirit of Christ? Matt. 4:19.
6. What scripture shows that we are to begin at home and work out as far as we can reach? Acts 1:8.
7. Are some excused for lack of ability? Matt. 25:14, 15.
8. How shall we know what to do? Matt. 11:29; 1 John 2:27.
9. What assurance have we of Christ's help? Matt. 28:20.
10. Will you not determine, today, to spend the short time remaining before the Saviour comes in earnest service for him?

Health

1. WHAT does the Lord wish? 3 John 1, 2.
2. What are closely related? Mark 2:5-11.
3. Are any diseases beyond God's power to heal? Ps. 103:3.
4. From what will obedience to God protect us? Ex. 15:26; 23:25; Deut. 2:12-15.
5. How complete a healing work does the Lord do? Jer. 17:14.
6. Will a perfect life insure against disease? Job 2:3-8.
A perfect life will not insure against disease. God sometimes permits sickness to come upon a person if thereby his glory can be manifested more fully. It is never safe to say that sickness is a sure sign that the sufferer has sinned, for, like Job's friends, we may be sadly mistaken.
7. Why is sickness sometimes permitted to affect an individual? 2 Cor. 12:7.
8. In spite of his faithful life, with what was Timothy afflicted? 1 Tim. 5:23.
9. What caution did Jesus give against condemning those afflicted by disease or misfortune? Luke 13:1-5.
10. Who has borne our sicknesses? Matt. 8:16, 17.

Missionary Work

FIND answers in "Steps to Christ," chapter on "The Work and the Life," to the following:—

1. What will constitute the Christian's real joy?
2. Give reasons why God has chosen us to be laborers together with him.

3. What is the sure effect of unselfishly working for others?
4. "There is nothing that I can do."
5. "I cannot talk to people about their souls."
6. "I am not good enough to help others."
7. "There is so much to be done that I do not see how the little I can do will amount to anything."
8. "I cannot leave home to engage in missionary work."
9. "I have no ability."
10. What is the meaning of Paul's words, "Work out your own salvation"?

How We Can Help Our Neighbors

1. WHAT are needed for this work?

"Missionaries for God are wanted, faithful men and women who will not shirk responsibility. Judicious labor will accomplish good results. There is real work to be done. The truth should be brought before people in a careful manner by those who unite meekness with wisdom. We should not hold ourselves aloof from our fellow men, but come close to them; for their souls are as precious as our own. We can carry the light into their homes, with a softened and subdued spirit plead with them to come up to the exalted privilege offered them, pray with them when it seems proper, and show them that there are higher attainments that they may reach, and then guardedly speak to them of the sacred truths for these last days."—*Gospel Workers*, page 327.

2. What may we be sure of receiving in this work?

"The humble, efficient worker, who obediently responds to the call of God, may be sure of receiving divine assistance. To feel so great and holy a responsibility is of itself elevating to the character. It calls into action the highest mental qualities, and their continued exercise strengthens and purifies mind and heart. The influence upon one's own life, as well as upon the life of others, is incalculable."—*Id.*, page 359.

3. Where should we begin?

"Take up the work anywhere and everywhere. Do that which is the nearest you, right at your own doors however humble and uncommended it may seem. Work only for the glory of God and the good of men. Let self sink out of sight, while with earnest purpose and solemn prayers of faith you work for him who has died that you might live. Go to your neighbors, one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Keep watching, as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his vineyard. Do not neglect speaking to your neighbors and doing them all the kindness in your power, that you may 'by all means save some.' We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears and teaching 'repentance toward God, and faith toward our Lord Jesus Christ.'"—*Id.*, page 336.

4. Where should we gain access?

"To all who are working for Christ, I would say, Wherever you can get access to the fireside, urge your way there. Take your Bible and open before the people its great truths. Your success will not depend so much upon your knowledge and accomplishments, as upon your ability to find your way to the heart. By being social and coming close to the people, you may turn the current of their thoughts more readily than by the most able discourses. The presentation of Christ, in the family, by the fireside, and in small gatherings in private houses, is often more successful in securing souls to Jesus than are sermons delivered in the open air, to the moving throng, or even in halls or churches."—*Id.*, page 340.

5. How should we visit?

"Much depends upon the manner in which you meet those whom you visit. We should manifest cheerfulness in our work. You can take hold of the hand in such a way as at once to gain the confidence, or in a cold, unimpressive manner, as though you were an iceberg, and had no interest in the person. Such a manner will repulse, and you will find no warmth of feeling. We should not act as though it were a condescension to come in con-

tact with the poor. They are as good by nature as we, and we must talk to them as though we thought them so. We should clothe ourselves in plain, simple attire, so that none may be needlessly embarrassed. The joy which comes into the homes of the poor is often very limited, and why not carry rays of light to shine in upon them and fill their hearts? What we need is the tender sympathy of Jesus; then we can win our way to the hardest heart."—*Id.*, page 395.

6. What should be the duty of every church member?

"Every church member should feel it his special duty to labor for those living in his neighborhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbors, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour. Invite your neighbors to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation. The hours so often spent in amusement that refreshes neither body nor soul, should be spent in visiting the poor, the sick, and the suffering, or in seeking to help some one who is in need."—*Testimonies for the Church*, Vol. VI, page 276.

7. For what does God call?

"God calls not only for your benevolence, but for your cheerful countenance, your hopeful words, the grasp of your hand. As you visit the Lord's afflicted ones, you will find some from whom hope has departed; bring back the sunshine to them. There are those who need the Bread of Life; read to them from the Word of God. Upon others there is a soul sickness that no earthly balm can reach or physician heal; pray for these and bring them to Jesus."—*Id.*, page 277.

8. How should we help the needy?

"Methods of helping the needy should be carefully and prayerfully considered. We are to seek God for wisdom, for he knows better than short-sighted mortals how to care for the creatures he has made. There are some who give indiscriminately to every one who solicits their aid. In this they err. In trying to help the needy, we should be careful to give them the right kind of help. There are those who when helped will continue to make themselves special objects of need. They will be dependent as long as they see anything on which to depend. By giving undue time and attention to these, we may encourage idleness, helplessness, extravagance, and intemperance. When we give to the poor, we should consider, 'Am I encouraging prodigality? Am I helping or injuring them?' No man who can earn his own livelihood has a right to depend on others."—*Id.*, pages 277, 278.

9. What are the benefits of circulating our periodicals among our neighbors?

a. "But few realize what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher, will take up a tract or a paper, and peruse it; many things they read meet their ideas exactly, and they become interested to read all it contains. Impressions are thus made upon their minds which they cannot readily forget. The seed of truth has in some cases been buried for years beneath the rubbish of the world, and the pleasing fables that deceived ones have enjoyed. After a time some earthly sorrow or affliction softens their hearts, and the seed springs up and bears fruit to the glory of God."

b. "Again, many read these papers and tracts, and their combativeness is aroused, and they throw the silent messengers from them in a passion. But ideas all new to them have, although unwelcome, made their impression. Again the hand takes up the neglected paper or tract, and the eye is tracing the truthful lines, and again in passion it is thrown from them as their path is crossed. But the mind is not at rest; the abused paper is at last perused, and thus point after point of truth begins its convincing work; step by step the reformation is wrought, self dies, and the warfare against the truth is ended."—*Gospel Workers*, pages 409, 410.

Missionary Volunteer Department

Senior Society Program for Sabbath, September 4

1. REVIEW Morning Watch texts.
2. Report of work done.
3. Bible Study: "The Study of the Scriptures."
4. Standard of Attainment Quiz: Joshua 1:7, 8.
5. Mission Talks: "German East Africa." Have several persons give a symposium on this field, each one taking up a different station. See "Notes on the Mission Studies;" and "Outline of Mission Fields," pages 79, 80, 82.
6. Paper: "Conditions and Our Work in British East Africa." See article "Customs and Beliefs Among the Kavirondos," in "Notes on the Mission Studies," and also "Outline of Mission Fields," pages 80, 81, 84, 85. Use your map.

The Study of the Scriptures

I. Christ's Instruction With Reference to Bible Study. John 5:39.

"Jesus said of the Old Testament Scriptures,—and how much more is it true of the New,—'They are they which testify of me,' the Redeemer, him in whom our hopes of eternal life are centered. Yes, the whole Bible tells of Christ. From the first record of creation,—for 'without him was not anything made that was made,'—to the closing promise, 'Behold, I come quickly,' we are reading of his works and listening to his voice. If you would become acquainted with the Saviour, study the Holy Scriptures."—*"Steps to Christ," page 92.*

"Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, 'They are they which testify of me.' In rejecting the Old, they virtually reject the New; for both are parts of an inseparable whole. No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears."—*"Christ's Object Lessons," page 128.*

II. The Need of Bible Study. Deut. 8:3.

III. The Kind of Bible Study Commended. Acts 17:11.

IV. Graded Bible Study. Heb. 5:12-14; 2 Peter 3:15, 16.

V. The Way to Understand the Bible. 1 Cor. 2:10; John 14:26.

"A knowledge of the truth depends not so much upon strength of intellect as upon pureness of purpose, the simplicity of an earnest, dependent faith. To those who in humility of heart seek for divine guidance, angels of God draw near. The Holy Spirit is given to open to them the rich treasures of the truth."—*Id., page 59.*

"But there must be earnest study and close investigation. Sharp, clear perceptions of truth will never be the reward of indolence. No earthly blessing can be obtained without earnest, patient, persevering effort. If men attain success in business, they must have a will to do, and a faith to look for results. And we cannot expect to gain spiritual knowledge without earnest toil. Those who desire to find the treasures of truth must dig for them as the miner digs for the treasure hidden in the earth. No half-hearted, indifferent work will avail. It is essential for old and young, not only to read God's Word, but to study it with whole-hearted earnestness, praying and searching for truth as for hidden treasure. Those who do this will be rewarded; for Christ will quicken the understanding.

"Our salvation depends on a knowledge of the truth contained in the Scriptures. It is God's will that we should possess this. Search, O search the precious Bible with hungry hearts! Explore God's Word as the miner explores the earth to find veins of gold."—*Id., page 111.*

"As we study the Scriptures, we should pray for the light of God's Holy Spirit to shine upon the Word, that we may see and appreciate its treasures."—*Id., page 113.*

VI. Results of Scripture Study. 2 Tim. 3:15; John 6:63.

"There is nothing more calculated to strengthen the intellect than the study of the Scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If God's Word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose that is rarely seen in these times."—*"Steps to Christ," Pages 94, 95.*

"The character of Wyclif is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigor to all the faculties. It expands the mind, sharpens the perceptions, and ripens the judgment. The study of the Bible will ennoble every thought, feeling, and aspiration as no other study can. It gives stability of purpose, patience, courage, and fortitude; it refines the character, and sanctifies the soul. An earnest, reverent study of the Scriptures, bringing the mind of the student in direct contact with the infinite mind, would give to the world men of stronger and more active intellect, as well as of nobler principle, than has ever resulted from the ablest training that human philosophy affords. 'The entrance of thy words,' says the psalmist, 'giveth light; it giveth understanding.'"—*"The Great Controversy," pages 93, 94.*

VII. Special Attention Is Focused Upon Two Books of the Bible. Matt. 24:15; Rev. 1:3.

"The book of Revelation, in connection with the book of Daniel, especially demands study. Let every God-fearing teacher consider how most clearly to comprehend and to present the gospel that our Saviour came in person to make known to his servant John,—'The Revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass.' None should become discouraged in the study of the Revelation because of its apparently mystical symbols."—*"Education," page 191.*

"In view of the testimony of Inspiration, how dare men teach that the Revelation is a mystery, beyond the reach of human understanding? It is a mystery revealed, a book opened. The study of the Revelation directs the mind to the prophecies of Daniel, and both present most important instruction, given of God to men, concerning events to take place at the close of this world's history."—*"The Great Controversy," page 341.*

"Why, then, this widespread ignorance concerning an important part of Holy Writ? Why this general reluctance to investigate its teachings? It is the result of a studied effort of the prince of darkness to conceal from men that which reveals his deceptions. For this reason, Christ the Revelator, foreseeing the warfare that would be waged against the study of the Revelation, pronounced a blessing upon all who should read, hear, and observe the words of the prophecy."—*Id., page 342.*

"As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament Scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through his servant John has here declared what shall be in the last days, and he says, 'Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.'"—*"Christ's Object Lessons," page 133.*

Senior Society Program for Sabbath, September 11

NOTE.—For this program be sure to have on hand a copy of each of the books in the 1915-16 Reading Courses, a good supply of the new Reading Course Leaflets, and some enrollment blanks. Help will be found in the leaflet for those preparing talks and papers. Have for your rally cry, "Every young person in this church a member of the reading circle."

1. Review Morning Watch texts.
2. Symposium: "The Influence of Reading." Have several appointed to give quotations showing the effects of reading, both good and bad.
3. Paper: "An Appeal for High Standards in Reading." For helps see article "The Culture of Reading;" also Missionary Volunteer Leaflets No. 2, and No. 13, pages 6-10.

4. Three talks: "Why Have Reading Courses?" "Explanation of the Reading Courses," and "Review of Reading Course Books for This Year."

5. Have two or more persons tell why they took the course last year, and what they gained from it.

6. Pass enrollment blanks and collect the names of all who will join the new courses.

"The Influence of Reading"

"THE young are in great danger. Great evil results from their light reading. Much time is lost which should be spent in useful employment."—*Testimonies for the Church*, Vol. II, page 236. "The influence of such reading is injurious to both the mind and the body; it weakens the intellect and brings a fearful tax upon the physical strength."—*Id.*, Vol. IV, page 497.

"The more one reads of sentimental and exciting matter, the drier and less interesting good literature will seem." "The mind is built up by what it feeds upon. The person who feeds his mind with this kind of literature is nothing more nor less than an air castle builder. He lives in an unreal, imaginary, sentimental world, in which everything is run by chance, and the final outcome is always unsatisfactory. Such a person makes a miserable failure trying to solve any of the practical, everyday problems of life, for he imagines—unconsciously perhaps—that in some mysterious way, these, too, will solve themselves, and in the end he will find all his desires fulfilled. It is almost needless to add that such reading soon destroys all desire for good, wholesome reading, and the result is a habit as strong and irresistible as the opium habit. There is only one safe course, and that is to avoid the novel as any other plague is avoided."

"Truly there is nothing else in all the world which gives us such refined and elevated pleasure as good reading, and nothing else can so round out and fill in our characters; can add to our happiness, sustain us in sorrow, and teach us to look forward to that glad time when we shall see him as he is, as the earnest reading of the things which God has caused to be written in his Word."

"You should restrict your reading to the Word of God, and to books that are of a spiritual and useful character. In so doing you will close a door against temptation, and you will be blessed."—*Id.*, Vol. III, pages 81, 82.

"In every book we read, the author hangs some new picture on the wall of our mind. Whether good or bad, it will remain forever. It is for us to decide which it will be. Before we read a book, let us ask ourselves the question, Can I afford to spend my time that way? Is it worth while? Much of the reading circulated today, such as novels and the stories in the popular magazines, is far from being 'worth while.'"

"The character of your religious experience is made manifest largely by the character of the books that you choose to read during your leisure moments."—*Mrs. E. G. White*.

The Culture of Reading

ALPHONSE KARR, a French writer, has said that intellectual culture is easily discernible, as also the lack of it. Manner can never become a substitute for matter. Display may catch the eye, only worth can hold it. "There are some people," says Billy Sunday, the evangelist, "who have a brownstone front, but nothing behind it; open the front door, and you are in the back yard." When Mr. Longworth was introduced to Mr. Longfellow, the former commented upon the similarity of their names. "Yes," said the poet, "but it is worth that makes the man, and want of it the fellow." True culture vaunteth not itself, is not puffed up. "Empty wagons," says George Eliot, "rattle prodigiously."

How books furnish a home! Beecher well said: "The plainest row of books that cloth or paper ever covered, is more significant of refinement than the most elaborately carved sideboard." "A man is known by the company he keeps," said Sam Jones, "and his books are his company as well as anything else." Tell me what a man reads, and I will tell you what he is; tell me what he is, and I will tell you what he reads. The columns of the daily papers bear a direct relation to crime. It has been discovered that reports of suicides, lynchings, etc., lead to epidemics of the same kind of tragedy. Cheap seafaring tales make runaway boys. Moody said that at

the beginning of his career he read all the sermons of Spurgeon that he could lay his hands on. The *Atchison Globe* says that many a woman who would not soil her white hands by bringing them into contact with the black kitchen stove, will soil her white soul by reading French novels.

Paul's advice to a young preacher was, "Give attendance to reading." It is not necessary to have a college education, immense though such an advantage is, to become an educated man. Some are like the young man who was "half back on the football team, and all the way back in his studies." I knew in a Western State a bricklayer who roomed in the home of a high school principal, and who, after working hours, buying the works of Carlyle, Emerson, and Ruskin . . . from his scanty earnings, soon acquired a ripeness of intellectual taste that a life-long association with the training of the schools had never brought to his superior. . . .

How little intellectual culture there is in most lives! I have a friend in Portland, Oregon, a man of large success in the business world, the most attractive feature of whose elegant home is the library. The cream of the world's best literature is here, and in carefully selected bindings. After the cares and responsibilities that have thronged the day, it is his custom to read all the evening, often far into the night. Many a college professor is his inferior in literary culture. I congratulated him on this habit, and remarked on the opportunity that lies at the feet of every business man in such self-culture. He said, "I do not know of another business man in Portland that reads anything." O, the bareness of most lives! On many a tomb, were the truth told, the epitaph would be, "Too easily satisfied." . . .

Read only the best. There is too great an area to cover, even of the best that has been written, to fritter one's time away on that which is second best. . . . Select the best. . . . One lad reads a dime novel, and kills a playmate; another reads a beatitude, and saves a soul. Not one book in a thousand is worth reading. . . . Emerson says that it is easy to compute by arithmetic how many books one would read in a lifetime by reading ten hours a day, but there is no profit in such computation. He says, "There is always a selection, and then a selection from the selection." Amos Bronson Alcott says, "Good books, like good friends, are few and chosen: the more select, the more enjoyable." . . .

Reread. "A handful of wheat eaten is worth a whole harvest looked at." Franklin and Lincoln were shut up in their day by their poverty to a handful of books, whose strong and simple diction and tremendous seriousness were burned into their souls by iteration. . . . Phillips Brooks said: "Familiarity does not breed contempt, except of contemptible things or in contemptible people." Dr. Bonar, of Scotland, read the Bible through one hundred times in course, and said he found something new on every journey through those golden pages. . . .

Read systematically. Drop haphazard reading, and lay out a path . . . that will bring you to the books you have all your life postponed. A ripe culture may be acquired in those odd moments that most men waste who complain that they have no time for reading. Some of the choicest works that I have ever read, both in English and in other languages, have been read on the street cars. . . .

President Dwight, of Yale, said: "I believe that the chief value of an education is that it gives its possessor interesting thoughts. He lives in a new and varied world. Pictures hang on the walls of his soul. He is never alone. He walks the streets with Carlyle, the fields with Ruskin, and stands on the very mount of transfiguration with Christ."—*Arthur S. Phelps*, in "Service."

Why Have Reading Courses?

WHY have Reading Courses, and of what special value are they? These are questions which are in the minds of many of our young people at the present time.

Reading is one of the great means used for the development of the mind. Just as our bodies would fail to develop without the proper nourishment, so our minds will not grow strong unless they have something to feed upon.

Good reading is a basis of true education. What would the world do without good books? There are few of the things that belong to human life so important. Books enable the thinker of today to communicate with those of

past generations, and by reading we can obtain in a short while the ripest results of the research and thoughts of all ages. Inexhaustible resources of knowledge are furnished in print. Good books can be had dealing with every subject one might wish to study. One who has good reading matter never need be without good company.

In this age a person will never be left to hunger for good reading, as did Abraham Lincoln. Books are within the reach of all. There are so many written we cannot hope to read all of the best; but we can read many, and they should always be those that will repay us most richly. Choose those that will inspire you to become true men and women, helping you to form a strong purpose in life and prepare you for the life to come. As you know, the world is crowded with literature that is undesirable and pernicious. Why waste precious time in reading literature that will leave its impress of evil upon lives, when there is so much to be had that will do us good?

Young people, especially, should learn the value of good reading; for great possibilities lie before them and great responsibilities rest upon them. Characters are to be formed, temptations are to be met, and far-reaching decisions must be made. The books we read either help us to form strong characters, such as will stand the tests that come to us, or they will tend to bring us defeat in the presence of the enemy.

There is a strong demand for suitable reading for our young people. The Reading Courses help to satisfy this demand. The Reading Course books have been selected by leaders in education and service, persons who understand the needs of our young people and have their best interest at heart. Those who have selected the Reading Course books have had a definite aim in view, and that aim is the best interest of the youth. The books chosen are adapted to both intellectual and spiritual needs. They tend to uplift and inspire one to better things. Another aim in the selection of these books is to inspire love for the best reading. Many young people are eager to read; and if they do not have the best books to read, they will read something that is not good, and will soon lose all desire for good reading.

We cannot get away from the influence of the books we read. Then let us set our ideal high and read only such books as will help us in some way to reach it. Our Reading Courses broaden our views and help to give us a general education. For instance, look at the books in this year's Senior course. The first, a mission book, gives us a splendid picture of mission work in India. Aside from the knowledge one can gain from the book, it should inspire one with the desire to engage in the service of Christ and in some way help to get the message of salvation to those benighted souls.

The second book, "The History of the Sabbath," traces true Sabbath observance from the first to the twentieth century, furnishing historical evidence for the same. It also shows the origin of Sunday observance. It is a book of inestimable value to one who desires to know the facts.

The third book, "The History of William Miller," is an inspiration, and a challenge to Bible study and a deeper consecration.

Some may say, "I see no use in having a special course. I like to select my own books." In this way some would select the best books, while others might not; and then it is the systematic reading that counts, reading a little every day,—having your book right at hand when you have a few spare minutes, and spending them in reading.

The Reading Course books are the best books to help build up our libraries. Every young person should have a desire for a chosen library, composed of choice volumes. Why not begin with these books? Mr. Beecher once said: "A little library, growing larger every year, is an honorable man's history. A library is not a luxury, but one of the necessities of life."

The last and greatest reason for taking the Reading Course is that by reading such books and making them a part of yourself, you are better fitted for usefulness in this life, and helped to live so as to gain a home in that eternal world.—*Selected*

"The end of all things is at hand: be ye therefore of sound mind, and be sober unto prayer." 1 Peter 4:7.

Explanation of the Reading Courses

THE Missionary Volunteer Reading Courses were first started in 1907-08. That year fifty-five certificates were issued, although hundreds of books were sold. The increase was steady until 1913, when 675 successfully completed the course and received certificates; but the year 1914 demolished all previous records, as 1,913 certificates were sent to readers of these excellent books. Already this year a number of conferences have reached the goal set for them in the Reading Course work, and expect to go way beyond it before the year closes.

The Junior and Senior Reading Courses are conducted by the Missionary Volunteer Department, for the one purpose of helping our young people in the choice of good reading, and to assist them to read to a definite end. Send your name and address to your conference Missionary Volunteer secretary at once, and join the circle for 1915-16.

If you cannot buy all the books at one time, purchase them in the order they come in the course. Arrange to get the *Instructor* every week, and use the test questions in it. Fifteen or twenty minutes a day devoted to reading these books will enable you to complete this Reading Course in the time allotted to it. When the written review questions appear in the *Instructor*, answer them immediately, and send your answers to your conference Missionary Volunteer secretary. Reading Course certificates are granted to all persons who have read the books in any course and written satisfactory answers to the review questions.

The three books in the Senior course are: "Things as They Are," by Amy Wilson Carmichael; price, 75 cents. "The History of the Sabbath," by Andrews and Conradi; special Reading Course price, \$1. "The History of William Miller;" price, \$1. The three books in one set, \$2.35, postpaid.

The Junior course books are: "Livingstone, the Pathfinder," by Mathews; price, 60 cents. "Friends and Foes," by Vesta J. Farnsworth; price, \$1. "Sketches of Bible Child Life," by Mary Alicia Steward; price, 75 cents. The three books in one set, \$1.75 postpaid.

Courses are conducted also in German, Danish-Norwegian, and Swedish. Those desiring information on these courses should secure the 1915-16 Reading Course Leaflet.

Review of Reading Course Books for This Year

HAVE one or more persons give a short review of each book in the courses for this year, stopping at a high point of interest, telling the society if they desire to know how the incident ends they must read the book. Then give the name of the book.

There is a short review of each book in the 1915-16 Reading Course Leaflet, which you can use if you have not the books; but we recommend that all societies secure the books and prepare their own reviews, and also show the books.

The one presenting the book might try the plan of reading some very interesting sketch from it, stopping just where the interest is greatest, urging the listeners to find out for themselves how it ends.

Senior Society Program for Sabbath,

September 18

1. REVIEW Morning Watch texts. Paper on "The Life of Solomon."
2. One-minute reports of working bands.
3. Bible Study: "Personal Work."
4. Standard of Attainment Quiz: Mark 1: 17, 18.
5. Mission Talks: "Early History of Our Work in India," and "Our Work in Bengal." See "Notes on the Mission Studies;" and "Outline of Mission Fields," pages 112-118; also article in *Instructor* of September 7, "Village Life in India." Use your map of India. See article on page 16 "How to Use the Map of India."
6. Symposium: Appoint several persons to tell the stories of the lives of Malta, Rengha, Phuloo, and Chikia.

Personal Work

1. *Christ's Plan for His Followers.* Mark 1: 17.

"It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come are put in trust

with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ. . . .

"Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals."—*"The Desire of Ages,"* page 985.

"It is by no casual, accidental touch that wealthy, world-loving, world-worshipping souls can be drawn to Christ. These persons are often the most difficult of access. Personal effort must be put forth for them by men and women imbued with the missionary spirit, those who will not fail or be discouraged."—*"Ministry of Healing,"* page 213.

II. *Make Jesus Your Personal Saviour.* John 1:40-45; Matt. 1:21.

III. *Unconditional Surrender.* John 2:5; 2 Kings 5:11-14.

"In all your work remember that you are bound up with Christ, a part of the great plan of redemption. The love of Christ, in a healing, life-giving current, is to flow through your life. As you seek to draw others within the circle of his love, let the purity of your language, the unselfishness of your service, the joyfulness of your demeanor, bear witness to the power of his grace. Give to the world so pure and righteous a representation of him that men shall behold him in his beauty."—*Id.*, page 156.

IV. *Willingness to Be Led.* Acts 8:26, 27; 10:20, 21.

"To his servants Christ commits 'his goods,'—something to be put to use for him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons,"* page 326.

V. *God Will Give You Words to Speak.* Ex. 4:11, 12; Jer. 1:9; Isa. 50:4.

"The word of the Lord will be in your mouth as truth and righteousness.

"Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people."—*Id.*, page 149.

VI. *Study.* 2 Tim. 2:15.

"God requires the training of the mental faculties. He designs that his servants shall possess more intelligence and clearer discernment than the worldling, and he is displeased with those who are too careless or too indolent to become efficient, well-informed workers. The Lord bids us love him with all the heart, and with all the soul, and with all the strength, and with all the mind. This lays upon us the obligation of developing the intellect to its fullest capacity, that with all the mind we may know and love our Creator.

"If placed under the control of his Spirit, the more thoroughly the intellect is cultivated, the more effectively it can be used in the service of God. The uneducated man who is consecrated to God and who longs to bless others can be, and is, used by the Lord in his service. But those who, with the same spirit of consecration, have had the benefit of a thorough education, can do a much more extensive work for Christ. They stand on vantage ground."—*Id.*, page 333.

VII. *Begin in Jerusalem—Your Own Home.* Acts 1:8.

"One of the most effective ways in which light can be communicated is by private, personal effort. In the home-circle, at your neighbor's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit. Our work for Christ is to begin with the family, in the home. . . . By precept and example parents are to teach their children to labor for the unconverted."—*"Testimonies for the Church,"* Vol. VI, pages 428, 429.

Senior Society Program for Sabbath, September 25

1. REVIEW Morning Watch texts.
2. Individual reports of work done.
3. Bible Study: "The Ministry of Good Angels."
4. Standard of Attainment Quiz: Heb. 1:14; Matt. 18:10.
5. Mission Talk: "North India." See "Notes on the Mission Studies;" and "Outline of Mission Fields," pages 118, 119. Use your map; also article in *Instructor* of September 14, "Our Mountain School."
6. Reading: Have some one read or tell in his own words the story "The Reward of Obedience." See "Notes on the Mission Studies."

The Ministry of Good Angels

I. *The Heavenly Family.* Eph. 3:14, 15.

"With the Word of God in his hands, every human being, wherever his lot in life may be cast, may have such companionship as he shall choose. . . . He may dwell in this world in the atmosphere of heaven, imparting to earth's sorrowing and tempted ones thoughts of hope and longings for holiness; himself coming closer and still closer into fellowship with the Unseen; like him of old who walked with God, drawing nearer and nearer the threshold of the eternal world, until the portals shall open, and he shall enter there. He will find himself no stranger. The voices that will greet him are the voices of the holy ones, who, unseen, were on earth his companions,—voices that here he learned to distinguish and to love. He who through the Word of God has lived in fellowship and to love. He who through the Word of God has lived in fellowship with heaven, will find himself at home in heaven's companionship."—*"Education,"* page 127.

II. *The Number of Angels.* Rev. 5:11; Dan. 7:10.

III. *Guardian Angels.* Matt. 18:10; Eccl. 5:5, 6.

"A guardian angel is appointed to every follower of Christ. These heavenly watchers shield the righteous from the power of the wicked one. This Satan himself recognized when he said, 'Doth Job fear God for naught? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side?'"—*"The Great Controversy,"* page 512.

IV. *Angels Communicate God's Will.* Rev. 1:1; Dan. 8:16.

V. *Angels' Part in the Work of Redemption.*

1. Ministers to the heirs of salvation. Heb. 1:14.

"The heavenly intelligences will work with the human agent who seeks with determined faith that perfection of character which will reach out to perfection in action."—*"Christ's Object Lessons,"* page 332.

2. Their joy in conversions. Luke 15:10.

"Angels weep, while human eyes are dry and hearts are closed to pity."—*Id.*, page 192.

"And when one is brought back to God, all heaven is made glad; seraphs and cherubs touch their golden harps, and sing praises to God and the Lamb for their mercy and loving-kindness to the children of men."—*Id.*, page 197.

3. Restrain Satan. Rev. 7:1.

"Angels are now restraining the winds of strife, that they may not blow until the world shall be warned of its coming doom; but a storm is gathering, ready to burst upon the earth; and when God shall bid his angels loose the winds, there will be such a scene of strife as no pen can picture."—*"Education,"* pages 179, 180.

VI. *Angels Protect Men.* Ps. 34:7; 91:11.

"Not until the providences of God are seen in the light of eternity shall we understand what we owe to the care and interposition of his angels. Celestial beings have taken an active part in the affairs of men. They have appeared in garments that shone as the lightning; they have come as men, in the garb of wayfarers. They have accepted the hospitalities of human homes; they have acted as guides to benighted travelers. They have thwarted the spoiler's purpose, and turned aside the stroke of the destroyer."—*Id.*, page 304.

"The heavenly sentinels, faithful to their trust, continue their watch. Though a general decree has fixed the time when commandment keepers may be put to death, their enemies will in some cases anticipate the decree, and be-

fore the time specified, will endeavor to take their lives. But none can pass the mighty guardians stationed about every faithful soul. Some are assailed in their flight from the cities and villages; but the swords raised against them break and fall as powerless as a straw. Others are defended by angels in the form of men of war."—*The Great Controversy*, page 631.

VII. *Angels Appear to Men.* Gen. 18: 8; 19: 3; Judges 6: 11.

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to his people. In the hour of peril and distress, 'the angel of the Lord encampeth round about them that fear him, and delivereth them.'"—*Id.*, page 632.

VIII. *Angels at Christ's Coming.* Matt. 25: 31; 24: 31.

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, *who was the first to greet him in the resurrection morning*,—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly cooperation in every work for humanity!"—*Education*, page 305.

Notes on the Mission Studies

German East Africa

South Pare Mission

THIS mission is in the Pare Mountains, south of the great Kilimanjaro peak. Brother B. Ohme, director, says:—

"God is teaching us how to take up the work of educating the children of the Pare people. During the year we have opened six new schools, with three hundred and fifty pupils, under the instruction of baptized missionary helpers. Twenty-six new believers have been baptized.

"Friedenstal Station

"In March three chiefs came, saying: 'We come to ask you to open a school in Kiranga, so that our children may learn. We know that the word which is taught them is good.' We visited that place, timber was cut, and in April a school opened, with sixty-seven pupils, in charge of a chief's son, who was baptized at Friedenstal the year before.

"The influence of this school brought chiefs from the large district of Mpinshi, saying, 'When are you coming to us?' I promised to go; and on reaching them a week later, to my joy and surprise I found that they had already cut down the timbers, so that we could at once erect a school. The building, fourteen by twenty-six feet, cost us about fifty dollars. We dedicated the school with ninety pupils. One of our students, who had been two years at Friedenstal, was from this tribe, and volunteered as a teacher.

"Vuasus Station

"In June I joined Brethren M. Poenig and M. Kunze, of the Vuasus station, to assist in locating outschools. Among the high mountains of the Mtai district we planted a school, where sixty-five pupils are now under instruction. Next, we visited Ntanda, five hours from Vuasus, and pitched our tent by a village, where the chief greeted us with native hospitality, excusing himself that he could give us no more, as they had a famine in that region. After a council with the chiefs, they were ready to help establish a school, and a site was chosen where we had pitched our tent.

"Leaving the brethren there, I visited the district of Mpare, where I had opportunity to preach the message

to the chiefs who came to greet me. Steps were taken to start a school, and forty young people were ready to enter. Next morning, as I passed by rich fields and reached the large district of Vergama, a young chief met me, saying: 'I have heard you are opening a school at Mpare; do the same here. I myself would gladly take instruction.' O that these people may learn to honor God! On my return journey I passed Mpinshi, in the Friedenstal district, and was rejoiced at the advancement of the school. Among the villages and while about their work, the pupils are singing the songs of Zion which they have learned in their own language.

"Kihurio Station

"In July and August we sought out three further out-school locations for the Kihurio station, which we expect to occupy in 1910, if money is granted for the purpose. Returning from this trip, I was able to arrange for opening a school in Lugulu, two and one-half hours' distant from Friedenstal, on the border between our territory and that of the Leipzig mission. We have sixty-two boys and girls there.

"General Notes

"We have three Christian villages where our converts may till the land daily, and are not compelled to witness the evil works of the heathen. The believers are increasing in wisdom, and the grace of God is with them. Our sisters give special attention to the girls, and we have a girls' school at each mission station, where they learn to read and write, and are instructed in the Word of God.

"At the close of the year we had in our three head stations thirty-two baptized natives, seven outschools, five more in process of construction, with approximately a thousand pupils. We are eight white workers—one of whom, Brother Kotz, is in Germany on furlough—and ten native teachers. We have a Chassu songbook, a primer, and shall soon have the four Gospels, the final proofs of which Brother Kotz is to read in Europe."—*Review and Herald*, June 16, 1910.

Customs and Beliefs Among the Kavirondos

THE homes and the home life of the Kavirondos are perhaps the first things which attract the attention upon arriving in this part of British East Africa. The houses are small circular huts, having but one opening—a door. The walls are built of small poles standing erect and bound together with papyrus rope. They are then plastered, both outside and inside. The roof is thatched, and projects over the walls to form a kind of veranda, which protects the plaster from the rains, and makes a place where natives can sit. On entering the hut, one sees a few native pots arranged in a row near the wall, and a few stools, each of which has been carefully carved from one piece of wood. Perhaps on the wall will hang a spear, a sword, a shield, and a variety of decorations for different parts of the body. There is really no furniture except the stools. There are no beds, as the people sleep on the floor, with the skin of some animal under them.

A small portion of the hut is railed off for sheep. It would be unsafe to leave the sheep and goats out with the cattle, because of hyenas; therefore they share the hut with their owner. The villages also are in a circular form, and are surrounded by a thick hedge of the small euphorbia. There is always one gate in the hedge, and often two. In the center of the villages are the cattle kraals, and arranged around them are the small bins which hold their grain; then the huts are arranged around the bins to form another circle.

The people do not work hard, their day's work generally being over at noon. The rest of the day is spent in visiting, or sitting about the villages, playing their harps and smoking. Men, women, and children smoke tobacco, and some of them also smoke hemp, a plant of the same nature as opium.

The principal food of the natives here is *bel* (a very large millet). This they grind into flour, and make into porridge, gruel, and beer. The *bel* grows in great abundance during the rainy season. As the happiness of the people depends upon the success of this crop, they are naturally very anxious during the time it is growing, and it is only at that time of year that I have ever known the Kavirondos to pray.

The hippopotamus is considered a luxury; and when one is killed, it means a great deal of excitement and a feast.

A short time ago I saw a large hippopotamus cut up. There were about two thousand natives around it, nearly all of whom had knives, and expected to get a large piece of meat. They became simply wild, and beat and cut one another in their efforts to get a share. During the struggle, one man mounted the hippopotamus, and began to beat with a club everybody who came within his reach. They in turn began to use their knives on him and on one another. The people came out of the fight with cut hands and arms, and some had their backs cut to the bone; still those were quite happy who had secured a piece of the hippopotamus.

Of late we have heard that the oldest men here are saying to the people that the Europeans are not telling them anything new, for they were taught that long ago. They say their forefathers used to worship the great God, and keep every seventh day in honor of him.—*A. A. Carscallen, Gendia, British East Africa, in Signs of the Times, October, 1912.*

Eastern Bengal

It may interest our young people to know something of conditions in a part of India where the message is being carried, but of which little has been said. I refer to Eastern Bengal. This part is not at all like other sections of India. Located as it is in the Gangetic delta, the whole field is practically a network of rivers and canals. During the rainy season the country for many miles is inundated to a depth of several feet. The only means of travel is by boats, and these vary from the modern steamer to the one-man *noka*, or small boat, pushed with a bamboo pole.

Our mission station at Gopalgunj is about one hundred and forty-seven miles northwest of Calcutta. The railway goes but a hundred and nine miles; the remaining thirty-eight is traveled by the river steamer. Once here, we are in one of the most densely populated districts of all India, Bengal having 78,000,000 inhabitants, or nearly one third of the whole. Villages are to be seen in every direction.

The mission owns a very good steel launch, twenty-five by five feet, containing a five-horsepower gasoline engine, which is sufficient to carry a load at about seven miles an hour.

Our baptized native membership is but eleven (this does not include those in Calcutta or other parts of Bengal). Most of these are married men with families. Nearly all our native brethren take an active interest in the spread of the message, and some are doing the work of evangelists and colporteurs under the auspices of the mission.

Let us in imagination take a trip to some of their homes, the nearest of which is sixteen miles as the crow flies, but about thirty the way we shall have to go. The rivers and canals lead us through some very beautiful country. The banks are lined with graceful palms, clumps of bamboo, and in places dense tropical jungle. Here and there are great stretches of rice, which is one of the principal agricultural products and the staple article of diet. Were it not for the hideous wooden water gods and other signs of heathenism which are everywhere displayed, one might easily imagine himself to be in a beautiful Christian land.

At a place called Radaganj, we must leave the launch in charge of one of our faithful native boys, and, if it is in the rainy season, leave our shoes also, for we must walk through the rice fields (there are no roads in Eastern Bengal) some three miles or more. At times the sun heats the water in these fields until it becomes so hot one cannot think of standing still, so we hurry on. At last we reach the homes of our native brethren,—an oasis in a great barren desert of heathenism.

Not far away is a little native school. One of our brethren, Tuphan by name, is the teacher. Things here seem very different from what we are familiar with. The children for the most part are sitting on mats spread over the earthen floor. They all read and study aloud. Some are making what to us at first were strange characters, on a strip of palm leaf. But do they study the Bible? you ask. O yes; each day the teacher presents some Bible story or has them memorize certain portions, and in this way a knowledge of the true God and his Word is carried into homes which otherwise might never hear of them.

The Bengali has a keen thirst for knowledge. Many

can already read and write both their own and the English language. This makes the printed page more effective than in some parts of India.

We now have two very good wooden boats fitted out for the native workers. In these the colporteurs live and travel from village to village, distributing tracts, pamphlets, and the vernacular paper, *Juga Lakhyan*, or Signs of the Times, which is now a monthly magazine. Up to the close of the year a thousand copies a month were being sold.

Although the enemy of truth has done much to hinder the work, yet some progress has been made. Last year we saw five dear souls take their stand on the Lord's side, and accept his baptism. We need the prayers of those at home, that the Lord of the harvest will send workers and means whereby the message may be given to the millions who still sit in heathen darkness.

C. C. KELLAR.

Students at Simultala

Malta

MALTA was one of our first Santali students who attended the school when it was opened at Simultala about fifteen years ago; and after studying the Word of God for some time, he expressed a wish to be baptized and unite with God's people. After Malta was instructed in the truths we hold, Prof. J. L. Shaw baptized him, and at the same time the teacher and his wife were also baptized in our new baptistery in the Santali mission station. Malta suffered much, but stood firm, by the grace of God. He lost his heathen wife, and was made a target for the village witches, but overcame through Christ, his Saviour and Friend; and now he is one of our best and most sincere workers in the Bengal division. I am glad to say his brother has lately accepted Christ, and I had the pleasure of baptizing him. His name is Bhika. His wife did not leave him. He has three children, and they are now living and working with his brother Malta at our Jagadishpur mission. Pray for Malta and his family.

Rengha

Rengha was a heathen boy (a Santal), and first came to us through our village school at Basmata. He was a very quiet and studious boy, and showed signs of making a Christian worker some day. After attending the village school for some time, he desired to come to our Babumohal boarding school, and made wonderful progress in his studies, and took to reading the Scriptures in Hindi and Santali. After studying for some time with us, he expressed a wish to become a Christian and be baptized. And so I had the pleasure of baptizing him, with others, in the rivulet flowing near by Babumohal. I am grateful to say he is now attending our boarding school at Karmatar, with several others who were transferred from our school, and is doing very well indeed. His parents and relatives are heathen. He can read and write in Hindi, Bengali, Santali, and English. Pray for Rengha.

Phuloo

This young girl was left motherless very early in life, and her father married again; so Phuloo was sent to her grandmother's home. It was situated near our Babumohal mission, and this girl often came to see my wife, and, of course, being poor and willing to work, was offered some work. At sunset we hold our evening service in the mission compound, and little Phuloo often heard of the Saviour's love and power to save. Mrs. Barlow frequently had talks with her, and after a long struggle with Satan through her relations, she made a stand for Christ, and after receiving Bible instruction, was baptized. Her father is still a heathen doctor and a snake charmer and a great singer, and keeps the tribespeople up nearly all night once a month, at full moon, singing and drumming to amuse the village people, and we, being near by, get the benefit of the noise. Phuloo has been threatened time after time, and the witches have been busy and anxious to take her life; but she believes Jesus hears and answers prayer, and now has learned to trust in Jesus at all times. She expressed a wish to learn to read and write, and so was one of our first girl students in our first Santali girls' boarding school at Babumohal, now transferred to Jagadishpur. There Phuloo is continuing her studies in Hindi and Santali, and knows her Bible and many gospel songs, and does not fear to speak for her Saviour to others. I am sure if faithful she will make a good Bible worker among the Hindu and Santal women.

Her marriage arrangements were broken off when she accepted Christ; but she is happy in God's service, and God will give her a Christian helpmeet if he sees it good for her to marry. Pray for Phuloo and her family and tribe.

Chikia

Chikia was a poor, starving girl. Her father had two wives and Chikia's mother was driven from home by the other wife; so the girl, with her little sister, had to suffer on this account. She often came to the mission seeking help and sympathy from my wife. Many times she desired to remain for good, because of the kindness shown to her in her affliction and sorrow. She was employed to do some work, and thus earned some pice to buy food and clothing; and after awhile she became interested in the gospel of God's love for sinners in sending his Son Jesus to die for poor little forsaken Hindu children like her. She made up her mind to become a Christian and be baptized. This was a test. Her life was threatened many times, and her father said he would kill her with an ax, and tied her up like a dumb animal; but as soon as she was released, she came back to my wife to tell her all her trouble. At last I was compelled to hand the poor girl over to her father in the presence of the police, and he promised that if his daughter came back to the mission station again, he would not trouble her any more.

A short time afterwards came Chikia, and she has been with us since. She began to study a little and was baptized, and now, with her friend Phuloo, is a student in our school at Jagadishpur.

Her marriage was also broken off with her intended Hindu husband. They were married, or at least the arrangements were made, when quite little ones—a dreadful custom here in India. I hope by the grace of God she will become a useful worker some day.

Pray for Chikia and her dear little sister, a poor, half-starved, and neglected creature, who often comes to see her sister and begs for food and clothing.—*W. A. Barlow.*

North India

THIS week I came from Lahore, where I have been with a portion of the committee, looking for a place to establish our mission in the Punjab. Here will be another good opening for us, as the Punjabis are turning more rapidly to the call of Christianity than are the people of any other part of India. We are planning to build a hospital a few miles from Lahore.

Our work is going well. The war is so far only bringing us more inquirers. In the *Times* we have been bold enough to prophesy war, oftentimes in the face of ridicule. Now that war has come, the people are turning to us to know what it means, and what the Bible has to say of these times of peril. In our English efforts we are planning to do the best work that has yet been accomplished. The war has made very little difference with the work among the native people. Altogether, the outlook is most encouraging, and we are all of the best courage.

Not a day passes but that I have some interesting experience. In the midst of this immense population, with so many castes and religions, there is much to study and very much to learn. Mrs. Salisbury is looking forward to taking up zenana work among the Mohammedan women. She is having her prayers answered for a chance to work for the women of Islam, for they are on every side of us, in city and village and jungle. She has already begun by becoming well acquainted with some of the women, and she is very fond of them.

My trouble now is in getting time for the language. I long to get out in the villages and preach, and into the bazaars and canvass for our Urdu journal. I shall be doing that as soon as I get time, for I can tell the people enough now to sell the paper. I am getting very well acquainted with some Mohammedans who are interested in the Bible; but it is like tearing the heart from the body to give up the religion of the false prophet. A man becomes not only an outcast, but under this liberal government there is even some danger of personal violence. Then it is such a comfortable religion for a man of this world! One can go on in his carnal way and yet win heaven by adhering to the external forms of worship required.—*H. R. Salisbury, Sept. 18, 1914.*

The Reward of Obedience

I HAVE been working among English people for several months, and will tell you of one experience I have had. A young man who holds a position in one of the government offices, accepted the truth and began to keep the Sabbath. In trying to arrange with his superintendent so that he might work on Sundays instead of Sabbaths, he found the superintendent very obstinate and unwilling to make any sort of an arrangement. The superintendent even said that if our brother could not conform to office hours and days, he would better leave altogether.

Now, I must tell you that whereas at home it is a simple thing to leave one position and quickly find another, in this country it is much different; and when a European loses one position, he has very poor chances of finding another. Our brother decided to send a petition to the viceroy on the matter; and as a three months' leave was due him, he took it, hoping that by the time he returned to work there would be a reply from the viceroy.

The three months passed, time to return to work had arrived, and no word regarding the position. Our brother again tried to arrange with his superintendent even temporarily for Sabbaths, but was refused. He resumed work, but when Sabbath came, he sent a note to the office, saying it was impossible for him to work on that day. Such an act, contrary to his superintendent's orders, meant ground for dismissal on Monday; but our brother was given grace and faith to believe that God would hear the earnest prayers that were being offered, and that in God's own time and way all would work out.

For two months our brother continued at work, and remained away on Sabbaths, contrary to the superintendent's orders. When spoken to, he would reply that his aim and desire was to obey the superintendent in every particular until the orders interfered with his obedience to God; then he could only obey God.

The matter went on; things at times looked very dark; earnest prayer was offered that in it all God's name might be glorified, and if possible some of the officials' attention might be drawn to the importance of the truth. Without knowing what day might bring his instant dismissal (and so loss of all rights to pension), our brother went on in faith and trust that God would hear and answer our prayers.

Now our brother has been granted his Sabbaths, some back pay which was withheld has been promised him, and he has been given charge over a certain branch of work. It is all God's doing, for the superintendent was very prejudiced, and our brother had no influence with the officials.

It is only another illustration that they who trust in God and obey him shall never be ashamed. Our brother has indeed grown stronger in faith because of this severe trial, and his influence has doubtless helped another brother who this very week announced his intention of obeying God by keeping his Sabbath. W. S. MEAD.

Junior Society Program for Week Ending September 4

1. REVIEW Morning Watch texts.
2. Report of work done.
3. Bible Study: "Personal Work"
4. Standard of Attainment Quiz: Mark 1: 17, 18.
5. Mission Talks: "German East Africa" and "British East Africa." See "Outline of Mission Fields," pages 79-85. For the talks on "German East Africa" it might be well to have several persons give a symposium, each one taking up a different station. See "Notes on the Mission Studies." Use your map.
6. Reading: "Customs and Beliefs Among the Kavirondos." See "Notes on the Mission Studies."

Personal Work

1. *Christ's Plan for His Followers.* Mark 1: 17.

God's Lights in the Earth

"Let me see the hands of all those who have seen fireflies. Yes. You have doubtless spent many happy hours on a summer night watching these flies, whose little torches come and go in a most interesting way. God has given these little creatures power to emit phosphorescent light from organs in some parts of their bodies. In tropical countries the fireflies grow to be very much larger than they do in our country. We are told that in South

America and the West Indies there is a kind of firefly which gives so much light that it is sometimes used to light the houses. Instead of oil lamps, candles, or electric lights such as we use, there is a dish or jar with a dozen of these large fireflies in it. How should you enjoy studying your lessons by such a light? That is what the boys and girls use to read and write by in those countries.

"But of all the creatures God has made, he intends the faces of his boys and girls to be the most luminous. He wants our faces to shine with good cheer and hope and kindness, so that every one who sees us will feel that we make the world brighter.

"You remember Moses once spent forty days on Mt. Sinai talking with God, and when he came down from the mountain his face was so full of light that it dazzled the people, and they could not look at him until he put a veil over his face. The same God is living today; and if you and I will talk with him in prayer and walk with him in the way of duty, we, too, shall have bright faces.

"Many a boy and girl, even while young, sends out a beautiful light that comforts and cheers the hearts of those that behold it. The nearer we get to Jesus, the brighter our lights will shine, and the more souls we shall be able to lead out of darkness to walk in that path which is "as the shining light, that shineth more and more" until Jesus shall come to take us to that beautiful city of light, where there will be no more darkness."—Mrs. L. T. Crister.

Work and Regard for Mother

"One day a little boy who had done something for his mother put a bill for the work at her plate. When she came down in the morning to breakfast, she read, 'What mother owes John.' And then followed a list of things like errands, and chores, and minding the baby, and sweeping the steps, and mowing the grass. Mother did not say much; but when John came in to supper, he found at his plate a bill which read, 'What John owes mother,' and there followed such things as these: Birth, and health, and home, and food, and clothes, and schooling, and good times. John's face fell, and after a moment he put his arms about his mother's neck and said: 'Mother, you needn't pay. Your bill is biggest.'

"Let us pay, then, what we owe. President Garfield, as you know, as his first act after his inauguration, stooped over and kissed his mother. West, the artist, used to say, 'It was my mother's kiss that made me a painter.' Think what mother's hands have done! I once heard a great preacher say that when he was called home to stand beside the body of his dear mother, gone to rest, the first thing he looked at was not her face, though that was beautiful even in death, but her hands. And he noticed that her hands were wrinkled, and stained, and marred with the toil and the labor she had performed for him."—Selected.

II. *Make Jesus Your Personal Saviour.* John 1:40-45.

III. *Unconditional Surrender.* John 2:5; 2 Kings 5:11-14.

Missionaries, Though Crippled

"A young girl, who had been a cripple for years, gave her heart to Jesus, and was very anxious to do something for him. She could not visit her neighbors or distribute literature as others did; yet she felt sure there was some little place that Jesus wanted her to fill. As she sat by her window one day, watching the people pass along the street, she noticed so many faces looked sad or troubled. She wondered why all were not happy. She thought it must be because they did not know Jesus. Then this thought came to her, 'I could smile for him.'

"The next morning she asked her little attendant to wheel her chair to the street corner where so many people passed during the day. As each individual passed, she would smile, and say 'Good morning.' At first people would only stare at her. But in a few days they would stop to speak with her, and soon learned to look for the cheerful smile. Many busy workmen, troubled over business affairs, women burdened down by sorrow, young men struggling to obtain an education, and young women battling against the privations of an orphan's life, found in that smile strength for the day, and took new courage for the future. None were too busy or too distressed to cross the street for the smile that 'doeth good like a medicine.' She kept up this medical missionary work during the summer months; and when the rainy season came on, the business men of the town built her a little booth. From

this same little booth she has sold several hundred dollars' worth of our magazines.

"Every morning she is wheeled to her little corner, remaining there all day long, a living sunbeam, bringing joy and happiness into many hearts, all who pass by answering the beaming smile with a hearty 'Good morning, Annie.'

"A feeble old lady who was lame, and also very deaf, was always found in meeting seated in her wheel chair near the door. A man asked her somewhat gruffly one day, what good she got by going in there so often, as she could not hear anything that was said. She replied cheerily, 'O, they couldn't get along without me! I smile the people in, and after meeting I smile them out again.' Her pastor regarded her work as almost equal in value to his own."—Miss Lida Ackley.

IV. *Study.* 2 Tim. 2:15.

Junior Society Program for Week Ending September 11

THE program for this week is on the Reading Courses. No special program has been prepared for the Juniors, but the outline under Senior Society Program can easily be adapted to meet the needs of the Juniors.

Junior Society Program for Week Ending September 18

1. REVIEW Morning Watch texts. Paper on "The Life of Solomon."
2. One-minute reports of working bands.
3. Bible Study: "The Ministry of Good Angels."
4. Standard of Attainment Quiz: Heb. 1:14; Matt. 18:10.
5. Paper: "Early History of Our Work in India." See "Outline of Mission Fields," pages 112-116. Use your map of India. See article on page 16, "How to Use the Map of India."
6. Talk: "Eastern Bengal." See "Notes on the Mission Studies;" and "Outline of Mission Fields," pages 117, 118.
7. Symposium: Appoint several different persons to tell the stories of the lives of Malta, Rengha, Phuloo, and Chikia.

The Ministry of Good Angels

- I. *All Have Guardian Angels.* Matt. 18:10; Eccl. 5:5, 6.
- II. *Angels' Part in the Work of Redemption.* Heb. 1:14; Luke 15:10. (See Senior lesson of September 25.)
- III. *Angels Protect Men.* Ps. 34:7; 91:11.
- IV. *Angels at Christ's Second Coming.* Matt. 25:31; 24:31. (See "Education," page 305.)

Junior Society Program for Week Ending September 25

1. REVIEW Morning Watch texts.
2. Individual reports of work done.
3. Bible Study: "The Bad Angels and Their Work."
4. Standard of Attainment Quiz: Jude 6; Rev. 12:7.
5. Mission Talks: "Progress of Our Work in North India." See "Notes on the Mission Studies;" and "Outline of Mission Fields," pages 118, 119; also article in *Instructor* of September 14, "At Our Mountain School." Use your map.
6. Recitation: "The Little Widows."
7. Reading: Have some one read or tell in his own words the story, "The Reward of Obedience." See "Notes on the Mission Studies."

The Bad Angels and Their Work

- I. *The Origin of Bad Angels.* 2 Peter 2:4. (See "Patriarchs and Prophets," chap. 1, and "Early Writings," page 145.)
- II. *The Chief Work of Satan and His Angels.* Mark 1:13; 1 Peter 5:8; 1 Kings 22:20-22.

1. With Jesus.

"There came to the Saviour, as if in answer to his prayers, one in the guise of an angel from heaven. He claimed to have a commission from God to declare that Christ's fast was at an end. As God had sent an angel to stay the hand of Abraham from offering Isaac, so, satisfied with Christ's willingness to enter the blood-stained path, the Father had sent an angel to deliver him; this was the message brought to Jesus. The Saviour was faint from hunger, he was craving for food, when Satan came suddenly upon him. Pointing to the stones which

The Church Officers' Gazette

Issued Monthly by the

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

SUBSCRIPTION RATES

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

EDITH M. GRAHAM } EDITORS
C. L. BENSON }

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.

strewed the desert, and which had the appearance of loaves, the tempter said, 'If thou be the Son of God, command that these stones be made bread.'—*The Desire of Ages*, chap. 12, par. 15.

2. With men.

"He who is the father of lies, blinds and deceives the world by sending forth his angels to speak for the apostles, and to make it appear that they contradict what they wrote by the dictation of the Holy Ghost when on earth. These lying angels make the apostles to corrupt their own teachings and to declare them to be adulterated. By so doing, Satan delights to throw professed Christians, and all the world, into uncertainty about the Word of God. That Holy Book cuts directly across his track, and thwarts his plans; therefore he leads them to doubt its divine origin."—*Early Writings*, page 90.

III. *Objects of Special Attack.* Acts 7: 52.

"He is now preparing for his last campaign against the church. All who seek to follow Jesus will be brought into conflict with this relentless foe. The more nearly the Christian imitates the divine Pattern, the more surely will he make himself a mark for the attacks of Satan. All who are actively engaged in the cause of God, seeking to unveil the deceptions of the evil one and to present Christ before the people, will be able to join in the testimony of Paul, in which he speaks of serving the Lord with all humility of mind, with many tears and temptations."—*The Great Controversy*, page 510. See also *Early Writings*, page 283.

IV. *The Works of Satan in the Last Days.* Rev. 12: 12.

The Little Widows

THERE'S a little girl over in India,
No bigger nor older than I,
Who never laughs nor smiles at all;
I'm sure you wonder why.

But this little girl, no bigger than I,
So sad across the sea,
Is a widow already—'tis true, they say.
How strange it seems to me!

I can't understand it myself, at all;
A widow's an outcast, they say:
No home, no friend, no one to love,
Just hated, and in the way.

She didn't choose to be widow, or wife,
Or betrothed, our dear teacher said;
But a widow's a widow indeed, over there,
If husband or lover is dead.

This little girl, no bigger than I,
Is not alone in her grief;
For twenty millions like her wait to die,
As their only hope of relief.

Unloved, unloving, they pine in their pain,
No hope when they go to their grave.
So strange, don't you think, that this could be,
Since Jesus has died to save?

But the beautiful story of Jesus' love
They're just beginning to tell
In India's darkened, sin-blighted land,
Where the little widows dwell.

I sometimes wonder, though I'm very small,
If, perhaps, in a long, long while,
God will want me to go and try to help
The little widows to smile.

—Selected.

How to Use the Map of India

How many would have preferred that our maps should not have been "Outline Maps"? In my imagination I see a great many hands up. Why would you have liked maps all filled out? Less work for you?—Yes, and less knowledge, too. The constructive work required to fill in these mission maps is a great benefit to those who do it. The working up of outline maps is a part of the work in every up-to-date school these days, and it has great educative value. Another thing: Our missionary operations are growing so fast that any map with our mission stations printed on it would soon be out of date. With this plan your map may always be up-to-date. And there is nothing more interesting to consecrated young people than to see the missionary maps grow.

"But I thought there would surely be some sort of key with the maps. How are we to know what to put on the maps?" Do not try to cross the river till you get to it. Did you not get your Africa map fixed up all right? No? Why not? In the first GAZETTE where the map of Africa was called for (July), there was an article explaining how to work up the map and referring you to the *Instructor* of June 22, where there was given a picture of the outline map of Africa all worked out, with the stations and mission fields indicated. Besides, in that *INSTRUCTOR* there was an article giving all of our stations in Africa, the time established, and the names of the present missionaries. This is very valuable information—something I have not seen put together in this way before.

Now, we come to India. Appoint some person or persons to prepare the map of India for these studies. If you have a member with some ability to draw and letter, so much the better. But do not neglect it if you do not have such a person. The important thing is to locate our mission stations in the India Union Mission field. Again we have worked out the map, and a picture of it will be found in the *Instructor* of August 31, with a list of the mission stations and other important information. With this help it will be very easy for your committee to get your map ready for the mission studies. If you have not the gold stars, you can get them from any good stationer.

If any societies have not yet obtained the outline mission maps, do not deprive yourself of their help any longer. It is exceedingly important that we shall become acquainted with the progress of the advent message in all the world. This is one of the best ways. The set of seven maps can be procured from the Review and Herald Publishing Association for 75 cents, postpaid. For 40 cents extra you will receive 200 gold stars and gummed tape to bind the edges. You can order through your tract society.

M. E. KERN.

The Death of an Indian Princess

AN American medical missionary, Dr. Alice Condict, was called upon to attend a princess of India in her last illness. She thus describes the scene when it was known that the princess was dying:—

"In the midst of a crowd of her devoted subjects, she was taken at midnight to the banks of the 'sacred' Ganges River, that flowed on its dark way a mile distant. Here, in the open midnight air, the dying princess breathed her last. The distracted prince carried his loved one in his arms out into the river of death, till the waters nearly covered them both. They believe that if only the dying one is covered by those waters, the soul, as it leaves the poor body, will be sure to go to heaven.

"It was the most awful realization of what Hinduism really is! The hurried midnight call to leave the luxurious surroundings, to go out into the darkness; the wailing of the friends; the weird priests in flowing, disheveled hair, their spectral figures, in bare feet, and thin garments that waved in the chill night wind as they chanted in low, solemn measures—all made a scene never to be forgotten. Had the loved princess rallied she could never have returned to her family and home but must have become one of the temple dwellers. But death marked her for his own. She passed away in darkness."—*The Watchman*.

LET us make wise choice in our reading. Take strong stirring, masterful books upon every subject. Consult book lovers and readers for advice. Discriminate between the best to get the very best.