

The Church Officers' Gazette

VOL. V

AUGUST, 1918

NO. 8

The Church Officers' Gazette

Issued Monthly by the

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

SUBSCRIPTION RATES

Yearly Subscription \$.60
Clubs of two or more copies to one address, one year45

EDITED BY - - { HOME MISSIONARY DEPARTMENT
MISSIONARY VOLUNTEER DEPARTMENT

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

Church Officers' General Instruction Department

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Lessons for the Use of Church Elders

Lesson 61

Hymn.
Responsive Reading.
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Lesson: Our Duty to One Another.
Announcements.
Hymn.

Our Duty to One Another

- 1. 1 Thess. 3:12. Abound in love toward one another.
- 2. James 5:16. Pray for one another.
- 3. Eph. 4:32. Be kind to one another.
- 4. 1 Thess. 4:18. Comfort one another.
- 5. Eph. 5:21. Submit to one another.
- 6. Heb. 10:24. Consider one another.
- 7. James 5:16. Confess to one another.
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- 9. Gal. 6:2. Bear one another's burdens.
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Lesson 62

Hymn.
Scripture Reading.
Prayer.
Lesson: Christian Watchfulness.
Announcements.
Hymn.

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Individual Soul-Winning

THE work of saving souls is the work that the Lord has given his church to do. Dr. L. G. Broughton, in "The Soul-Winning Church," sets this matter forth in the following forceful way:

"The work of the church is varied. Every community has its own difficulties, and every church its own problems. But every church in every community has the one object—the salvation of the lost—in the range of its influence. Other objects may be important. They may press heavily, but never is it to be forgotten that the souls of the unsaved people are more important than anything else under the sun. One soul is worth more than a world.

"Do not, however, understand me to be indifferent to the world. We must give thought to it, if we would do the best work for souls. I have no patience with the sentimentalists who are ever harping on soul-winning, and shouting, 'Glory all the way,' and who yet stay away from service when the pastor is announced to preach on 'The Housing of the Poor,' or 'Righteousness in Public Office.' Good housing is a part of the church's business. We are our brother's keeper; and so long as a poor tenement district is neglected, and so long as people sicken and die from the effects of it, the church, to do its duty, must give its attention to alleviating such bad conditions. It should be interested in everything that is for the good of humanity. But, after all, let it be understood forever that *the winning of lost men to Christ* is the main work of the church.

"The question with every church realizing this fact is: How can the church be best led into this work?

"Taking for granted that the other steps, as far as possible, have been duly considered, let us study a few suggestions concerning the work side of the soul-winning church.

"*The Individual Burden.*—The one essential thing is, that the church itself shall feel the burden of the work. Every member, as far as possible, should be made to feel his *personal obligation to save the lost*. Andrew found Simon and brought him to Jesus. Philip found Nathanael and brought him to Jesus. This is the way to have a soul-winning church.

"The pastor must never cease to urge soul-winning, until he gets his people fired with the responsibility of being Andrews and Philips. Around every church there are opportunities. Lost people are everywhere; we walk with them and talk with them every day. It is ours, therefore, to show a personal interest in their soul's salvation.

"The world has seen its opportunity. Business men used to get along without drummers, but now they are as thick as bumblebees. Once I was spending the night in the mountains. After supper a man came to the home where I was being entertained and asked permission to come in and spend the night. The kind old farmer took him in. Soon we found out what he was, and that his business was selling molasses. Before he left next morning he sold that farmer enough molasses to last him through the whole season. There were thirteen children in his home, and that meant a good deal of molasses. The drummer went from house to house until he sold to scores of farmers. Shortly after this the local dealer said to me:

"Can you tell me what has come over this district?"

"Why?" I asked.

"Oh," said he, "it seems to me that the whole place has turned to molasses. Just look! Every freight car is loaded with it, I have handled molasses until the bees follow me about!" There had been some good personal work done in the district, that was all!

"The politicians do the same thing. A few years ago there was a statement made that every doubtful voter in the United States had been seen about his vote for the Presidency. Just so. But we have been waging a campaign for Jesus two thousand years, and there are millions who have never heard of his saving power. Our neighbors and friends, our own families perhaps, are unsaved; and yet we have never made an honest effort to save them.

"It is an easy thing to lead souls to Christ when we once make up our minds and get at it. I have some great soul-winners in my church who are not worth much at anything else. They need to be encouraged. Such workers need to feel the pleasure of the work. They are gifted in a very important, indeed *the most* important, purpose of the church.

"In one of our meetings in New York there was a woman who had never had much experience in church work. She got fired with the possibility of soul-winning, and she went at it. She invited an unsaved lady friend to spend the night with her. The same night that girl accepted Christ. This was repeated with others for seven nights, and seven young ladies were led to Jesus by her in a week. Any Christian can do this. It is not necessary to wait for the protracted meeting. Do it yourself, and do it now. Get some unsaved soul alone, and go right to work. Get him to yield to Christ. Then follow him up until a public confession is made. There are hundreds led to Christ this way by our church workers every year."

Church elders, read this to the church some Sabbath, and let the work of saving souls be the special subject for that day. Let individual experiences be reviewed, to see if we are soul-winners in practice or in theory only.

We are facing sunset. The shadows are lengthening, and the time to work for souls will soon be past. This year should show the greatest advancement made by us as a people in soul-winning since the work started. Let each member resolve that he will bring at least one soul to Christ before the year is over.

G. B. THOMPSON.

The Clerk's Record for Large Churches

WE are entering upon a time for advanced plans of work. More and more the unused talents of church members will be pressed into active work in carrying the message, especially in our large cities. Cottage Bible studies, the distribution of truth-filled literature, personal house-to-house work with tracts and *Present Truth*, and the Harvest Ingathering efforts for missions—these are some of the means that can be used. In fact, live, aggressive work that will give the message "more fully," will be carried on.

This being true, the secretary of the church (the clerk) must in some simple yet effective manner be prepared to keep the essential records which will account for each member in a definite way.

Not long ago the clerk of one of the large churches in a near-by Eastern city showed me how he kept the record of his church. He had opened a card-index record that listed every member of his church. By referring to that he could tell at once where each member lived, the street and number. If the member had recently moved, the old address was also listed. The list showed how and when the member was received into the church; in case of transfer, where the member had gone, when, and how transferred. Such transfer cards were filed in another section of the index; not among present active members.

On the back of each member's card, note could also be made of the section of the city chosen for missionary work; what his adaptabilities are; whether he is interested in giving Bible readings, in the circulation of literature, in Christian help work, in music, or in any other special line of work.

While it meant that the church secretary had to be alert to pick up these items for record, and that it took a little time evenings to keep the index up to date, he had found that it paid in more ways than one. It furnished valuable informa-

tion to conference and church officers, and was a stimulus also to the members themselves, for each felt that a personal interest was being taken in him, that he was really appreciated and was being counted on in the general activities of the church.

In smaller churches, this members' card-index plan would probably not be needed, but in our large city churches, we believe it would be found of great value in keeping the record of the church.

T. E. BOWEN.

How to Use Present Truth in Systematic Missionary Work

PRESENT TRUTH is an attractive, one-topic, illustrated periodical, mailable at pound rates, and cheap in price, and can be generously used through the mails and in other kinds of miscellaneous missionary work. It is not only, in all features, well adapted to all kinds of missionary work, but is rapidly producing evidences of an abundance of fruit.

Among the many good working plans for the successful use of *Present Truth* in missionary work, the most effective yet tried is that of regularly and systematically placing this periodical in the homes of the people through personal delivery. Each person should select a definite territory, and the papers, beginning with No. 1 and continuing in their order at stated times, should be placed in every home in that territory. At the beginning, the worker should personally meet a representative of each home, and briefly explain his plan of supplying the paper, providing there are no objections. Secure permission to leave the papers, and if possible, a promise to read them.

After the first visit, it will not be necessary to meet the people until they begin to ask questions, which many will do within a very short time. Some may request the papers stopped; but many will read and become interested through the great power of the message itself, when presented in printed, topical form, each issue complete in itself, impressively associated with, and convincingly a part of, the previous topics studied and comprehended.

Those who thus read *Present Truth* will grow into a knowledge of the truth even faster than those who attend a course of lectures given in a hall or tent, because they have more time to meditate on each point, and can go over it until it is clear to them. Those working with *Present Truth* in this house-to-house plan will soon have not only interested readers, but believers in the great gospel message; for it is the Lord's appointed method of labor with his message of power.

As one works a definite territory, it is easy to add enough new homes from time to time to take the place of those that drop out for various reasons. In this way one may keep enough homes to use all the regular supply of papers each week; and then when one territory has been covered with all the 1917 issues, Nos. 1-24, another can be selected, and the same work done in it. Sabbath afternoon is a good time to do this work, and it is proper work for the Sabbath, because it is preaching the message in the most effective way, and provides good reading for the people on the following Sunday.

SAMPLES OF RESULTS OF PRESENT TRUTH USED IN VARIOUS WAYS

1. Sending Copies to Friends

"Your last two numbers were sent me by an old friend who lives in Glendale, Cal., and we are so well pleased with them that we will send for more—a year's subscription. Inclosed you will find the amount in stamps."

2. Handing the Papers Out

"I was handed a copy of a paper published by you called the *Present Truth*. I like the reading of it very much. You will find inclosed 20 cents in stamps for a year's subscription. The copy handed me was the one with the President's picture on it. I did not get to read it all, so would like to start with that number if you can furnish it."

"A sister who does washing in a village thought for many years there was nothing for her to do — nothing she could do in connection with giving the message to others. When *Present Truth* with plans for its use came to her, she did the simple, easy thing of placing a copy of No. 1 on top of the clothes when she sent them home. The next week she sent No. 2 in the same way, and kept on sending a copy every week until the series were used. She had ten of the most prominent families in the place as her customers. These ten families are now interested, and are sending *Present Truth* to their friends, and this woman has become their Bible teacher."

3. Donating. Subscriptions

"Some one was kind enough to give me a subscription to the *Present Truth*, which I am enjoying reading very much. My subscription began with Vol. I, No. 1. Now whether I misplaced some of these copies or they were lost in the mail, I cannot say, but I am sending 10 cents in stamps, and if you have copies of Nos. 14, 15, 16, 17, 18, and 19, and will send them to me I will thank you greatly."

4. Finding Lost Papers

"Accidentally I found a copy of *Present Truth* which I read, and I am very much interested in it. You will please let me know how much the subscription is. Are you the publishers of the *Signs of the Times*? If so, what is it a year? I had a copy of it a long time ago, but when I was sick, it got destroyed. Please answer soon."

5. Getting Them by Chance

"I chanced to get hold of a copy of your interesting religious journal a few days ago in Wichita, Kans., from the tract association, and cannot rest till I get the paper in my own home; so find inclosed 15 cents, for which you will mail me this paper. If I am mistaken in the terms, please mail it to me till my money's worth is gone anyway, for I am certainly pleased with it as a religious paper. Mail me back numbers. The name of the paper is the *Present Truth*."

6. Results of Donated Subscriptions

"Inclosed please find 20 cents in stamps, for which please put me on your mailing list for your wonderful paper, the *Present Truth*. I like it very well."

"Inclosed please find 25 cents for renewal of my subscription to your most valuable little paper. I do not want to miss an issue of it. Please begin this renewal where my subscription ended. Send me back numbers."

Recently some one wrote the publishers of *Present Truth* for a copy of this paper containing certain statements, explaining that she found a piece of an old *Review Extra* in a packing box, that contained the statements quoted, and stating that she was exceedingly anxious to get the entire issue. This number of *Present Truth* proved to be No. 17 of the 1917 *Present Truth* Series.

Suggestions on Ordering

Every isolated member, as well as all other members, ought to use as many as one hundred copies each month, twenty-five of four different numbers. These should be ordered mailed at one time so as to secure them at the hundred rate of only 60 cents; or, a standing order may be placed for one hundred copies, made up of 25 each of four different numbers to be mailed at one time monthly until the twenty-four numbers of the series are used. Papers ordered in this way and in hundred lots will be billed monthly through the tract society, thereby making it easier for the one ordering to meet the payments; or any number of the whole set, or any part of the full set, may be ordered mailed at one time, in which case the whole order would be billed at one time, the rate being according to the number to be mailed. Orders totaling less than one hundred copies for one mailing are billed when the order is filled.

Churches should combine the orders of their members, and make each mailing total as many as possible. If as many as a thousand are ordered in such combined orders, the thousand rate will apply. Such orders may be billed monthly if desired.

D. W. REAVIS.

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 24)

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

Prayer.

Song: "Christ in Song," No. 628; "Hymns and Tunes," No. 611.

Bible Study: God's Program—Work and Rewards.

Reading: God Calls.

Reading: Universal Service.

Offering for Literature Fund.

Closing Song: "Christ in Song," No. 56.

God's Program—Work and Rewards

1. WHAT has been given to every man? Mark 13:34; Matt. 21:28.
2. Besides work, what has been given to every man? Matt. 25:15.
3. What are those called to whom this work is committed? Matt. 25:14.
4. What was said to the servant who improved his talent? Matt. 25:23.
5. What was the fate of the slothful servant? Matt. 25:30.
6. What is characteristic of slothful persons? Prov. 22:13. They see great obstacles before them and are always ready with excuses.
7. What motive should prompt to soul-saving labor? 2 Cor. 5:14.
8. What will be the final reward for faithful service? Matt. 25:31-40.

God Calls

IN 1908 the General Conference launched its first Harvest Ingathering campaign. It was entirely an experiment, as nothing of this nature had ever been attempted before by us; in fact, among many of our people there was a strong prejudice against receiving from those not of our faith any financial assistance for the preaching of the truth. But encouraged by the promises of God that he would cause the wealth of the Gentiles to flow unto his people, and that all agencies should serve him in causing the earth to be lightened by his truth, arrangements were made with the *Review* and *Herald* board to prepare a special number of the *Review*, setting forth the work the denomination is doing in foreign and home fields, with the idea that this would bring to the public a better understanding of the work we as a people are doing, and give some knowledge of the message we are proclaiming. It was thought that a generous distribution of such a periodical among the friends of foreign missions would bring many gifts to our treasury.

The results of the 1908 campaign, while small, contained promise of the realization of the committee's expectations, \$14,136.77 being the amount received. With each passing year we have learned better methods of handling the work, and have gained confidence in the campaign movement. This has been shown in many ways, but chiefly in the rapidly increasing number of papers required for the succeeding campaigns, and in the steadily increasing receipts. For the campaign in 1917 we required one million and a quarter copies of the *Watchman*, and our receipts amounted to \$169,170.18,—a very considerable sum, and a great help to us in making up the amount required for our year's work.

The development revealed in these figures is a steady and healthy one. Each year we have made advancement until now we can all see what an important agency the Harvest Ingathering campaign is in contributing to the yearly needs of our foreign mission work.

During the past two years our brethren in foreign lands, even in China, India, and Malaysia, have taken up this work, and have demonstrated in all these lands the feasibility of the project, securing many thousands of dollars for the strengthening of their work.

The year 1918 is to us noted by the fact that in it our foreign mission efforts will pass the one-million-dollar mark. The General Conference has in fact appropriated in the neighborhood of a million and a quarter dollars. We have been greatly encouraged in undertaking this large increase in work to see how heartily our brethren co-operate with us. This was notably manifested in the exceptionally generous gifts made at the time of the recent General Conference session, at which time over two hundred thousand dollars was added to the General Conference treasury in gifts and pledges.

But there remains a great undertaking before us for the remainder of the year. We are confident that our people will respond to our appeals with generosity, but we should all plan on making much more of the Harvest Ingathering campaign than ever before. Church officers should begin to plan early in order that a well-developed organization may be ready at the opening of the campaign. At opportune times the officers should speak of it to the members, not failing to recount some of the encouraging experiences that have been reported during the year, and strive to bring the church to a united and courageous decision to take up this work with no other thought than that it is to be a successful and satisfactory campaign.

In this year of terrible calamity and suffering, when men's hearts are turning toward God, the churches of North America should have no trouble in attaining to their goal of \$250,000. Individually, surely \$5 is not too high a mark to place before us.

In closing, let me restate what has often been stated by others; namely, that the degree of our success will depend largely upon the leadership in the churches. A great responsibility in this is resting upon our church elders and ministers.

W. T. KNOX.

Universal Service

WE have reached the time when "the gospel message is to ring through our churches, summoning them to universal action." Every true follower of the cross will address his petition to the throne, inquiring, "Lord, what wilt thou have me to do?" "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."

An intensity is taking possession of everything on the earth. No ordinary effort will avail in stemming the rising tide of doubt and unbelief. We are called to do service for God in ways that are not in harmony with our inclination. We are admonished to receive the Holy Spirit, and to engage in effective ministry—the ministry of service. We must break with the stupor, the paralysis, that has long prevented the church from understanding the duty of the hour.

For years we have conducted a Harvest Ingathering campaign for missions. Our united efforts have been very fruitful, increasingly so year by year. This was especially true last year. We not only reached our goal, but we went beyond it nearly \$20,000. This year the task assigned is larger than ever. To accomplish it, we shall need to lay definite plans in every church; and all, every member, young and old, must take hold with a clear vision of the need, and with a living faith in God.

Everything will be in readiness on or before the first of September. October is the month chosen for this united effort. Some possibly will begin earlier. Very definite plans have been suggested, and we trust these will be faithfully studied and set in operation throughout the entire field. Supplies will be sent to every church.

We strongly recommend the use of conference, church, and individual goals. There is a satisfaction in the accomplishment of an assigned task. Have faith in God, and set a high goal, that you with his help may reach. Remember, "I can do all things through Christ."

The Southern Publishing Association has furnished us with an excellent paper this year. It will arrest attention

and be read with the profoundest interest. Let us pray God to go before us, to give us a real heart burden for the inhabitants of this poor old earth, tottering on the brink of the grave. This great movement surely calls upon every believer this day to purpose and plan to do his duty. We are confident that no individual, church, or conference will be satisfied to do less than last year. Let each do a little more.

F. W. PAAP.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Song.
Reports of Work Done.
Lesson: The Circulation of Periodicals.
Plans for Work.
Closing Song.

Note to the Leaders

We can never say too much about the importance of circulating our literature, for it has proved one of the most successful means by which we can bring the truth before the world. Emphasize the importance of doing what we can in this work now, for we may not have the opportunity very much longer.

The Circulation of Periodicals

Is there any one means that can be used so effectually by the mass of our people as the circulation of our periodicals? Many who have not been trained to hold Bible readings, can carry or send to their neighbors these truth-laden messengers, which, when accompanied by the earnest prayers of the senders, can be made, as they have been made, a very effective instrument in the hands of the Lord for the enlightenment and reconciliation to God of many precious souls.

For instance, the *Signs of the Times* has been used in this manner for the past forty-four years, since 1874, and has been blessed of God to the salvation of large numbers, many of whom could scarcely have been reached by other methods.

But where one *Signs of the Times* is now used, fifty should be used. They should be taken weekly from home to home. And we can hardly overemphasize the importance of going about this work in a systematic manner. Paul says: "Let all things be done decently and in order;" and is not this advice applicable to the manner in which we undertake the work of giving the last message of mercy to the souls for whom we are accountable to heaven? Can it be pleasing to God that a few people should be warned over and over again, because perhaps they have occasion often to pass the street corners on which our magazine workers stand, while fresh graves are constantly being filled from the ranks of the unwarned and unsaved from the same city or town?

Should not the territory within reach of each church and company of our people be divided up and given over to the various individuals and bands to be worked thoroughly, systematically, conscientiously from week to week, those in positions of responsibility exercising a careful oversight and seeing to it that this is done? All public places within the territory of each church or society, such as railroad stations, waiting-rooms, hotels, etc., wherever our literature is allowed a place, should be kept constantly supplied by faithful workers who may assume this responsibility. Thus will the message be given, as the Lord intends it shall be given, not by the few paid conference workers, but by the great rank and file of our people, who will thus gain many a precious experience as collaborators with heaven and will have new life and love and soul-winning zeal imparted unto them by the Spirit of God.

Not only should single copies of our papers be sold from week to week, but our members should be especially encouraged to solicit subscriptions, securing them for as long periods as possible. It is of great advantage to one to receive the periodical regularly every week for a year, or even half a year. It is of particular importance, also, that the work of obtaining subscriptions should be carried out in a methodical

way. Each church missionary secretary, should keep a calendar record of the dates of expiration of all subscriptions within his territory, workers being sent to the subscribers at least two or three weeks before expirations, to secure renewals.

Another printed agency, which in the spreading of the message is no doubt destined to play a part the magnitude of which we as yet but dimly sense, is *Present Truth*. This takes up the vital truths for our time in a systematic and quite thorough manner; and owing to the very low price at which it is supplied, can in reality be "scattered like the leaves of autumn." These papers can be purchased by our societies or by individuals in lots of from twenty-five to one hundred at less than one cent each. Our workers in every conference should be able to procure many hundreds of yearly subscriptions to this paper at the price of twenty-five cents a year. A good plan is to sell the first paper at the various homes; and then, when taking the second one around, to solicit subscriptions for the remainder of the series.

The sale of our temperance papers is not being given the attention it deserves on the part of our people. Prohibition is one of the great issues before the American people at the present time, and there are special numbers of our periodicals that are devoted exclusively to the temperance question. They are educational, and provision is made, not only for the grown-ups and the youth, but also for the children. These papers are the temperance numbers of the *Instructor*, the *Signs*, and the *Little Friend*. The cause of temperance is one in which we as a people are deeply interested, and it is fitting that the sale of these temperance papers should be pushed more than it has been in the past. By devoting some of their spare time to this work, our church members can not only assist in the temperance educational campaign, but can greatly aid in breaking down prejudice on the part of the people who are not Adventists, by demonstrating to them that this people is interested, not only in keeping the seventh-day Sabbath, but in everything that tends toward the moral and spiritual uplift of humanity.

Another way in which periodicals can be used to great advantage is in giving the gospel of the kingdom to the people among us who are not familiar with the English language. We have papers printed in several foreign tongues, and these are often gladly received by the people of other countries, who are in a measure cut off from us by their inability to speak and read our language, and are therefore pleased to get something to read in their own tongue. The Testimonies tell us that the work among the foreigners on our shores is one of great importance, and many of them will be converted as a result of being supplied with the truths of the message in this form. No doubt, there are among these many whom God has brought here that they may learn the truths that are so dear to our people and may return as missionaries to their own kindred and countrymen. We should feel a real burden of soul for these strangers in our midst, and should conscientiously endeavor to do a thorough work among them through the use of the printed page.

There is one matter which we should especially urge upon our people, and that is the extreme importance of having in their own homes the *Review and Herald* and the union conference paper. These papers are not intended so much for missionary work as for keeping our people inspired to do missionary work. At this time when Satan is employing so many devices to create within us a spirit of indifference to the truth and to alienate our minds and affections from the cause, it is a vital necessity that means be employed to keep our members in close touch with the progress the message is making, and to furnish them with various news items concerning the work in their own State and union, and also in all the wide field, in order that their love for Christ and the truth may be kept alive and burning. These two papers are designed to accomplish this end. How important it is, then, that we have a real burden in this matter, and that we rest not content, and that we cease not to labor until the *Review and Herald* and the union conference paper are regularly read in every Seventh-day Adventist home. C. T. ROPER.

Suggestive Program for Second Week

Opening Exercises: Song; Minutes; Prayer; Song.
Reports of Work Done.
Lesson: The Work of God's People.
Plans for Work.
Closing Song.

Note to the Leaders

As leaders we should not feel satisfied until every member of the church for which God has made us responsible, fully realizes his responsibility and the part God expects him to take in the closing work.

The Work of God's People

1. THE great commission. Matt. 28:18-20.
2. No exceptions. Mark 13:34.
3. "The work of the gospel is not to depend solely upon the minister; every soul should take an active part in advancing the cause of God."—*An Appeal*, p. 7.
"Let no one feel that because he is not educated he cannot be expected to take part in the work. God has a work for you to do. He has given to every man his work."—*Id.*, p. 13.
4. When will the work be finished?
"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church*, Vol. IX, p. 117.
"If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id.*, p. 32.
5. What will the truly converted do?
"Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbor of the precious light shining forth from the sacred pages. In his unselfish labor to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a collaborer with him."—*Id.*, Vol. V, p. 386.
6. How can they work?
"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Id.*, Vol. IX, p. 123.
7. Is this work for men only?
"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. They can take their place in the work at this crisis, and the Lord will work through them. If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of his countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do, a work that reaches the inner life. They can come close to the hearts of those whom men cannot reach. Their work is needed. Discreet and humble women can do a good work in explaining the truth to the people in their homes. The word of God thus explained will do its leavening work, and through its influence whole families will be converted."—*Id.*, p. 123.
8. There will be no idlers in heaven.
"There will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven."—*An Appeal*, p. 13.
"No one will enter heaven who is not a laborer together with God."—*A Call to Service*, p. 11.
"Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility."—*Words of Encouragement*, p. 7.

9. How long is this work to last?

"The Lord calls upon all who believe in him to be workers together with him. While their life shall last, they are not to feel that their work is done."—*"A Call to Service," p. 7.*

Suggestive Program for Third Week

Opening Exercises: Short Season of Prayer; Song; Minutes; Song.

Lesson: Now Is the Time to Work.

Reports of Work Done.

Plans for Work.

Closing Song.

Note to the Leaders

The lessons in these quotations from the Testimonies are very applicable for these days. It might be well to have several members take part in this exercise. Let some ask the questions and others read the answers. Be sure, however, to select good readers. Place some of the main points on the blackboard to help impress them on the minds of the members.

Now Is the Time to Work

1. For what should those who know the truth be preparing?

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise."—*"Testimonies for the Church," Vol. VIII, p. 28.*

2. Since we are living so near the end, how much time have we to lose?

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. . . . Let us persuade men and women everywhere to repent, and flee from the wrath to come."—*Id., pp. 252, 253.*

3. What should be our attitude while waiting for the Lord to come?

"The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is soon coming. . . . Long have we waited; but our hope is not to grow dim."—*Id., p. 253.*

4. Is this the time for half-heartedness in the Lord's work?

"We must now be terribly in earnest. . . . Our time should be given to proclaiming the last message of mercy to a guilty world. Men are needed who move under the inspiration of the Spirit of God. . . . May God help his people to arouse and walk and work as men and women on the borders of the eternal world. Soon an awful surprise is coming upon the inhabitants of the world. Suddenly, with power and great glory, Christ will come. . . . Now is the time for us to give the warning message."—*Id., pp. 36, 37.*

5. When must we work?

"We must all work now, while the day lasts; for the night cometh, in which no man can work."—*Id., p. 178.*

6. How ought we to labor?

"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."—*Id., p. 46.*

7. Why are we so cold and indifferent?

"Why are we so cold and indifferent? Why are our hearts so unimpressible? Why are we so unwilling to give ourselves to the work to which Christ consecrated his life? Something must be done to cure the terrible indifference that has taken hold upon us. Let us bow our heads in humiliation, as we see how much less we have done than we might have done to sow the seeds of truth."—*Id., pp. 46, 47.*

8. What kind of consecration is needed for this time?

"My dear 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. Learn from the Friend of sinners how to minister to sin-sick souls."—*Id., p. 47.*

9. What must all learn to do?

"God calls upon every church member to enter his service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. 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 agent, moved and controlled by the Holy Spirit."—*Ibid.*

10. Why are many of our missionary enterprises crippled?

"Many of our missionary enterprises are crippled because there are so many who refuse to enter the doors of usefulness that are opened before them. Let all who believe the truth begin to work. Do the work that lies nearest you: do anything, however humble, rather than be, like the men of Meroz, do-nothings."—*Id., p. 246.*

11. What is to be the last act in the world's history?

"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. . . . Soon all the inhabitants of the earth will have taken sides, either for or against the government of heaven. Now, as never before, Satan is exercising his deceiving power to mislead and to destroy every unguarded soul."—*Id., Vol. VII, p. 141.*

12. In view of coming events, what are we called upon to do?

"We are called upon to arouse the people to prepare for the great issues before them. We must give warning to those who are standing on the very brink of ruin. God's people are to put forth every power in combating Satan's falsehoods and pulling down his strongholds. . . . This is the work before us; for this our publishing institutions were established; it is this work that God expects at their hands."—*Id., pp. 141, 142.*

Suggestive Program for Fourth Week

Opening Exercises: Sentence Prayers; Minutes; Song.

Reports of Work Done.

Lesson: A Work That Every One Can Do.

Plans for Work.

Closing Song.

Note to the Leaders

During the last year or two the World Crisis Series books have rather crowded out the Home Circle Library Books, but this should not be so, for there is a need in the homes of the people for these good books, for the children and the youth. Endeavor to enlist some of your members in the work of canvassing for these books between now and Christmas.

A Work That Every One Can Do

IN speaking of the circulation of our truth-filled books, the servant of the Lord says: "Sell them far and near. Scatter them like leaves of autumn."—*"Testimonies for the Church," Vol. IX, p. 72.* "Of making many books there is no end" is literally fulfilled today as at no previous time in the history of the world; so much so, that it is difficult to select from the great mass of trash, that which is good and profitable.

At this time we certainly have a duty to our neighbors and friends, to give them the opportunity of purchasing our literature for both old and young. We can certainly say that our books for youth and children cannot be excelled, and the people in your neighborhood should be given the opportunity of purchasing them for their children.

Not only in the city, where it is easy to get access to the people, but in the country, where they do not have opportunity

of purchasing from book stores, our church members can do a great work, if they are willing to give their time to it. And the work is easy with the facilities at command.

The Home Circle Library prospectus is especially designed to make the work attractive and easy as well as profitable. It shows the front covers and the first few pages of eleven interesting small books, and is bound in a substantial cloth cover with loose-leaf arrangement. While this combination costs the publishing houses nearly \$2, it is sold for 50 cents, postpaid, with the understanding that whoever takes up this line of work will make a success of it, and the profit will return to the houses in the sale of literature.

The books listed in this prospectus are the best books published more especially for the younger people, and are demonstrated sellers, as they sell easily, and will break down prejudice and open doors for future visits.

Over and over again, people not of our faith write in to our offices, asking for the privilege of selling our literature, considering the matter from a strictly commercial standpoint; and our own people should certainly be more interested in this work, knowing, as they do, that our literature, even the children's books, contains the truth for this time.

The World's Crisis Series, which now contains fourteen up-to-the-minute books, should receive the personal attention of every church member. The sales of this series have broken all previous records in the denomination, "The World War" having reached a sale of nearly 700,000 copies within a year. With the new book by Elder A. G. Daniells, "A World in Perplexity," just off the press, a regular campaign should be launched to give our neighbors an opportunity to purchase this book. It is a book for the hour, one that brings a message of peace and comfort to a world in perplexity and trouble.

A little prospectus, showing the covers of the different books arranged in a long line, which can be easily attached to any of the cloth-bound books of this series, can be secured for a small price, and circulars for the entire series are available.

"There is earnest work for every pair of hands to do, The Lord has a place for every one in his great plan."—*Testimonies for the Church*, Vol. IX, p. 37.

Can you not arouse the interest of your church members in the circulation of this small literature, and start a work that will enlighten many concerning the times in which we live and the near coming of the Saviour? May the responsibility of this work rest heavily on our church leaders.

J. W. MACE.

Harvest Ingathering Experiences

(To be used in connection with the Fourth Sabbath Home Missionary Service)

Two of our new converts in Joliet have secured \$25. Others of the new ones and also of the older members are receiving encouraging amounts. The church school children and young people have nearly reached their goal.

It does our hearts good to see churches go ahead of the organization and raise a standard of \$10 a member, and then in a determined way go after the money, and we believe that God will bless them. We believe that he will bless their labors. One year one of our large churches with a membership of about 200, including many who are old and feeble, or physically incapacitated for service, or who were not resident in the city, determined to raise \$2,000 in the Harvest Ingathering work. This was not because they were far behind in their Twenty-Cent-a-Week Fund, for the fact is that they were paid up on that, and they determined to raise this \$2,000 over and above their twenty cents a week, and they went at it. Men and women, young and old alike, standing shoulder to shoulder, did their part.

I HAVE passed my goal for Harvest Ingathering, and am still at it. I have reached it in less time than last year. I

was afraid that the many calls for help would interfere with this, but I think it will not with any who walk by faith in this matter. It is not easy work to go from house to house, as I must, to solicit; but what I could not do the Lord certainly did, that was to influence the hearts of the people by his Spirit, when I prayed for a certain goal for the last two weeks especially. Before this I was working with some scattered individuals, but each week I passed the goal I set for the week, and I feel that the Lord is with us to finish quickly this great message to the world.

"WHILE out with the Harvest Ingathering papers this year I have had the privilege of revisiting some of the same people I visited a year ago. Sometimes I would ask them how they enjoyed the paper left with them a year ago, and some of the replies were quite encouraging.

"On the other hand I met, for the first time, a man, an ex-mayor of the place, who was free to express that he thought Seventh-day Adventists had no business here, and that there is no place in this world for them. I have not reached my goal, but have two more churches to visit, and by the Lord's help I expect to reach it within the next two weeks."

ELDER —, of Peoria, writes that, assisted by other members, he had raised \$163.25. He says, "Not all of the money that has been raised came easily. We have known what it means to work for half a day and get only a small amount, but with persistent effort success will come sooner or later. If only all our people, instead of a few, would cooperate in this work, we should see an amount of money raised that would certainly surprise us."

"I am encouraged in the Harvest Ingathering work. It has taken me about five years to learn to like it, but now I can say that I surely enjoy it. I have thus far raised \$73.40, and am aiming at the \$100 mark."

JUST last week I received a letter from one of our church elders and I will pass it on for the encouragement of others. This is what he says: "At present I have a total of \$11.55. I have it all in my possession to turn in next Sabbath with the exception of fifty cents. I am doing all that I can to encourage others to work, so that I can be able to say that I have done my part. I hope that this will be an inspiration to you. I will still keep on in the work until I run out of territory. I have the best success by just handing the donors my solicitor's card and let them look that over and tell them we ask for an offering only once a year outside of our own denomination. I have very good success in this way. Part of the time I do not have any papers, but I get the money just the same." This surely is "lifting"—not only doing all that he can himself, but encouraging others to do all they can.

"Two years ago my goal was \$25. It looked big, but when I reached it I could not think of stopping, so kept on till I had \$40.01. Last year I began where I left off the year before, and set my goal at \$40. A voice whispered in my ear that I ought not to have set my goal so high, for the Red Cross work was going to make it very hard to solicit, and I could not raise that amount without working very hard. Another hattle—but not exactly a battle, for it was only a little skirmish—and all was over, the victory gained. I really think this experience has been invaluable to me, as well as a blessing to others. So if you may be trembling as I was, don't be afraid, for God is leading."

ONE little brother, only ten years old, took a real active part in this good work. With prayer to God he took the papers out to the people, and got over \$16. Two sisters put their goal at \$25 each, and when they got started, they could not stop. They now have passed \$50 each. Others have received \$5 and \$10, and have had some real good visits with their neighbors and friends.

Missionary Volunteer Department

Programs for Week Ending August 3

Senior

Subject: *Christian Education.*

*What is it?
Why you need it
How you can get it.*

What is Christian Education?
Why I Should Get a Christian Education.
How Poor Boys and Girls Have Earned Their Way Through School.
Ways to Earn Your Way Through a Christian School.
How You Can Secure a Christian Education at Home.
Symposium—What Am I Going to Do About Getting a Christian Education?
Secure the names and addresses of all.

Junior

Subject: *Our Own Elementary Schools.*

Why I Like to Go to Our School.
How I Can be Loyal to My School.
How the Boys in Africa Like to Attend Christian Schools.
Our Mission Schools for Girls in India.
Seventh-day Adventist Schools in China.
Symposium—How I Can Help Pay My Way Through School.

Notes to the Leaders

Sabbath, August 3, has been set aside by the General Conference Committee for the consideration of Christian Education, in all our churches.

For material on these important topics, secure the campaign number of the *Christian Educator*. The Educational Department has also prepared special leaflets, which are both suggestive and inspirational. These can be secured free through the educational superintendent in your conference, and each society should obtain a sufficient number of copies of each to place one in the hands of every member of the church. "How Others Fought to Win the Prize" and "Skilled Workmen" are valuable leaflets published by the Missionary Volunteer Department. Data on "How You Can Secure a Christian Education at Home," can be found in the leaflet, "The Fireside Correspondence School in a Nutshell." For additional, fresh, up-to-date articles, watch the *Review* and the *Instructor*.

In the Symposium, arrange for as many to take part as possible. Each assigned talk should be limited to one or two minutes; then the meeting should be thrown open to all present to talk on this topic.

Before the meeting closes, pass school census blanks to be filled out by any who have not already done so. Get these from your educational superintendent; they are free. When signed, please return them to the conference educational superintendent.

The Junior leader should try to get the boys and girls to give their own reasons for liking to go to church school, and can help them by discussing the topic with them. The same is true of the topic, "How I Can be Loyal to My School." This topic gives an opportunity for the leader to build up a real spirit of devotion to the school.

The brief mission stories here given may be supplemented by others that the leader or the boys and girls themselves know.

C. L. BENSON.

Christian Schools in Heathen Lands

How the Boys in Africa Like to Attend Christian Schools

ELDER HARRY ANDERSON tells of some boys in Africa who walked from three to five hundred miles through the forests and lion-infested jungles, past hostile tribes, with very little food to eat, in order that they might reach our mission schools and secure a Christian education.

One morning as he stepped out into the yard, he saw three boys. He did not have the courage to ask them why they were there, but hour after hour he waited. The boys

remained. Presently he asked them why they had come, and they replied, "To attend school." They had walked five hundred miles to attend his school. He told them there was no room in the school, that they would have to go back home. Can you imagine how they felt as they retraced their weary steps five hundred miles, past dangers of many kinds, back to a Christless village, with no opportunity to learn to read and write and to become acquainted with the Saviour?

In Brother Anderson's school the boys sleep on the floor. They are willing to work hard, to wear very plain clothes, and to have a small variety of food to eat. In these schools they learn our Christian songs, the stories about God and his love toward us, and become acquainted with the great outside world.

Sister Joel Rogers tells how our African boys attending the mission school secure their donations for Sabbath school. There was very little to eat at the mission. Presently Sister Rogers noticed that the young trees were being barked. She wondered why, but after watching for a time she saw the boys go and tear off the bark and eat it. She asked them why they did it. They replied it was because they were so hungry.

The next Sabbath they met as usual for their Sabbath school. All these starving boys had to place in the collection was their Sabbath dinner, which was measured out to them. Sister Rogers did not have the courage to take up the collection, so she purposed to close the meeting without saying anything about it. But many black hands were raised. She said, "What is it?" They replied, "Missi [that is what they call the missionary], you have forgotten something."

She asked, "What have I forgotten?"

"You have forgotten to take up the collection," they answered.

She said it was very touching, as the offering boxes were passed around, to see those starving boys give the very best meal that they would have all the week into the Sabbath school collection in order to help carry the gospel to other black boys and girls who did not have the privilege of attending a mission school and learning of their Saviour.

Our Mission School for Girls in India

The girls in India are not treated like the girls in America. Many of them have a very hard time. The people at large do not believe in educating the native girls, so when our boys and girls and grown-up people in this country, through their Sabbath school offerings sent money and missionaries to India to start a mission school for the girls, it was a very happy day.

Young girls were brought into the school, when their parents would permit, and were taught the story of Jesus and his love for them. They were taught to sing the songs that we sing in Sabbath school, and they learned to love their teacher and the people who had made it possible for them to go to a mission school.

These girls were poor, but they wanted to have a part in carrying the message to the people of India who were still worshiping snakes or the River Ganges or idols of other kinds. All they had to give was the rice which was measured out to them for their Sabbath dinner. They were all happy to attend Sabbath school, and when the offering was taken, these little girls were willing to go without their dinner, that they might place in the mission box the rice which had been given them for their dinner that day.

These girls are very anxious to finish their school work, so that they can tell others that Jesus loves them.

Seventh-day Adventist Schools in China

In China it is necessary to have separate schools for our boys and our girls. Last year twenty-eight Christian boys at our boys' school organized themselves into prayer bands, purposing if possible to win one soul each to the Lord during the school year. A large number of boys who were not Christians were attending the school. The Christian boys were

careful of their conduct; they were considerate of the boys who were not Christians; and in every way possible they tried to show their interest in these unconverted ones.

As the weeks went by, the boys saw their prayers were being answered. One by one those heathen boys became interested in Christianity. How happy the Christian boys were as they saw these changes taking place in their school-mates! At first the boys from heathen homes were very suspicious of everything connected with Christianity; but when they saw how kindly they were treated by the boys who professed to be Christians, they began to think there was something in Christianity.

As the school year drew to a close, a large number of the boys expressed their desire to become Christians and to be baptized. But before baptizing these heathen boys, it was necessary to ask them a number of questions to see if they understood what it meant to be a Christian. This investigation was followed by the baptismal service. Can you imagine the joy of the teachers and the students when it was definitely seen that the twenty-eight Christian boys had won fifty-two of the heathen boys to Christ?

How I Can Help Pay My Way Through School

A FEW of the ways that boys and girls can earn money to help pay their tuition in the church school, are as follows:

- Selling our papers and magazines.
- Mowing lawns.
- Running errands.
- Washing dishes.
- Taking care of the baby.
- Working in the garden.
- Selling vegetables, fruits, and flowers.
- Picking fruit.
- Sewing.

Mission Programs for Week Ending

August 10

Senior

Subject: *Mission Pictures from Japan.*

Motto: *Work to Win.*

Mission songs. Prayer.

Scripture Reading: Matt. 18: 11-14.

Roll Call: Things to Remember.

Field Survey (see note):

1. Japan, the Sunrise Kingdom.
2. Korea, the Hermit Kingdom.

Recitation: A Plea for Korea.

Round Table: Pictures from Japan and Korea. See note.

Reports (see note):

1. Wrestlers in Hokkaido Hear the Gospel. *Review*, April 4, p. 20.
2. Our Publishing Work in Japan and Korea. *Review*, April 18, p. 18; *General Conference Bulletin*, April 7, p. 89.
3. Sabbath School Work in Japan and Korea. *Review*, April 25, p. 9.

Reports of local work. Collection.

Close with the Consecration Hymn. See note.

Junior

Subject: *Mission Pictures from Japan.*

Mission Song Service. Prayer.

Recitation: Brothers. See note.

Map Talk. See note.

Leader's Talk: Japan and Korea. See note.

Exercise (by two Juniors): A Plea for the Children.

Reading: Japanese Houses.

Story: The Happiest Girl in Korea.

Reports of missionary gardens. Collection.

Close by repeating the Morning Watch Texts.

Notes to the Leaders

Our regular mission study for this month takes a brief view of Japan and Korea, two very interesting mission fields. Even if your society is small, remember that some one in it may perhaps be influenced on this occasion to decide to give his life to missions. Make the meeting glow. This can be done only at the expenditure of much earnest thought and prayer on the part of those who have it in charge.

In many places, especially in the larger cities, representatives from Japan and Korea are often found. These are

usually of two classes,—those who do the work of servants, etc., and those who have been sent to the United States to obtain an education. It is to be feared that very often, in our zeal to reach the heathen in their own land, we neglect the opportunities of winning those who are almost within the shadow of our homes and churches. The very best way to reach the natives of Japan and Korea is through the young men and women who come to this country to gain an education. They already know what the missionary must spend years to learn, and at the best can never use so effectively as they. Remember that it does not show a very high form of wit to laugh at the speech of the Japanese or Korean who is struggling with the English language; the heathen themselves laugh at us. But people of all races appreciate kindness and Christian sympathy. *Work to win.*

Field Survey.—These are the leading talks, and should be assigned to persons who can present facts briefly and clearly. An excellent article in two parts, covering the two countries, the climate, the early history, later developments, and, in particular, the rise and progress of mission work in Japan and Korea, is found in the *Review* of February 28, pages 10-13. No separate Map Study is provided for this program, but the two persons giving these talks should see that large outline maps are provided, hung in a prominent place, and referred to frequently. The Map Study provided for the Juniors has some interesting facts that might be incorporated.

The Junior leader will also make use of the article referred to for her talk on Japan and Korea.

The great temptation in giving these talks will be to make them too long. The material referred to should be studied until it is familiar, and those giving it should try to present it vividly and very briefly.

Round Table.—In the *Instructor* for July 30 is given the material for this Round Table,—“Pictures from Japan and Korea.” Following are the subtitles of the article, which may be assigned to those taking part in this exercise: Jane Nott; The Old Korean Woman's Gift; Won by Strategy; Two of Us; Led to Jesus by a Child; God Is Like That; Found Joy and Satisfaction; An Experience in Tithing. Those chosen to take part in this Round Table should, before coming to the meeting, master the items that they are to give, and be prepared to relate them clearly and without hesitation.

Reports.—It will be observed that twice in this program reference is made to material found in the *Review* for 1918. We hope that every Missionary Volunteer Society is keeping a file of the *Review* and the *Instructor*, as well as of our other papers. These will be invaluable for reference.

Consecration Hymn.—This beautiful hymn, which should be learned and often sung by our Missionary Volunteers, was given on page 12 of the GAZETTE for May, 1918.

Recitation. Brothers. If it is possible to get two pictures, one of a Japanese child and one of a little American, it will add interest to use them in this recitation. The pictures should be about the same size, and large enough to be seen by all the members present. The one giving the recitation should point to the different pictures as he repeats the words describing them.

Map Talk.—The Junior chosen to give the map talk should use a large outline map in telling this little “Map Story” to the society.

Probably more material is provided for the Junior program than can be used at one time; however, if the leader wishes to add other features, she will find material in the Roll Call prepared for the Seniors, and also in the article for the Round Table, “Pictures from Japan and Korea,” printed in the *Instructor* of July 30. Two or three of the incidents described in the Round Table might be told in story form by the Juniors.

Roll Call: Things to Remember

THE use of tobacco is almost universal in Korea.

THE average height of the Japanese men is about that of the European women.

SHINTOISM, Buddhism, and Confucianism are the three great heathen religions of Japan.

SEOUL, the capital of Korea, is its largest city; and Chemulpho, twenty-six miles away, is its largest seaport.

KOREA has one of the best climates in the world. Though the rainy season is hot, there is always a fine sea breeze. The winters are dry and cold.

THE total area of the islands of Japan is 146,500 square miles, which is about equal to the area of North and South Dakota. The population is in the neighborhood of fifty millions.

FLOODS, typhoons, and volcanic eruptions are frequent in Japan. But the most dreaded of all disasters are the earthquakes, which are frequent and often destroy whole towns and kill many people.

KOREA is one of the oldest of nations. The people long kept other nations from learning about it, and for this reason it came to be known as the Hermit Kingdom. It is also called the "Land of the Morning Calm."

AS a people, the Japanese are fickle, and lack steadfastness of purpose. Some one has said that they "are great in little things, and little in great things." They are hero worshipers, and lovers of beauty.

PERSONAL work has been a great factor in taking the gospel to Korea. It has gone from mouth to mouth and from heart to heart. Often the Korean Christian puts his Western brother to shame in his activity for the Master, and in his willingness to suffer for His name.

THE Japanese call their country Dai-Nippon, Dai meaning "great," and Nippon meaning "sun origin." It is thought that the latter part of the name was given them by the Chinese. It is from Nippon, too, that we get the idea of Japan's poetical name, the "Land of the Rising Sun."

KOREA is a peninsula, with the sea of Japan on one side and the Yellow Sea on the other. The name Korea was bestowed upon it by the Chinese; but in 1910, when the Japanese annexed the kingdom, they restored the ancient and pleasant name of Chosen, which is now in general use.

KIOTA, the former capital; Tokio, the present capital, and the largest city in Japan, and the fifth in population in the world; Yokohama, the great port town; Osaka, called "the Venice of Japan;" Kobe, second only to Yokohama as a port; and beautiful Nagasaki and Nikko are the most important cities. (These should be pointed out on the map.)

JAPAN is really a mass of mountains. Mt. Fuji is more than twelve thousand feet high, and is dearly beloved by the Japanese. They paint it on their fans and screens and porcelain, weave it into beautiful cloths, and use it in hundreds of other decorative ways. The rivers are short, and often little more than dry beds of sand and pebbles. There are a number of lakes, but most of them are small.

Brothers

O LITTLE Brother! far across the sea,
Joy of the Christian home, hear now my plea:
A tiny home is mine in fair Japan,
Where baby boys must grow as best they can.
Our mothers love us much, but do not know
The way that Better Babyhood should go
In cleanliness and all the ways of health
That are your heritage of untold wealth.
Please send kind teachers soon—do not delay—
To guide our mothers in the better way,
O little Brother!

Dear little Brother! you are very sweet
In 'brodered robe, and ruff and obi neat;
What fun if we could play—two little boys—
You with all mine, and I with your queer toys,
While near at hand our mothers sat and smiled,
Each filled with gentle pleasure in her child.
But since I may not see you, Teki-san,
I'll help you in whatever ways I can,
And make my mother, when she looks at me,
Think of your needs, across the wide, blue sea.
Dear little Brother!

MRS. I. H. EVANS.

Map Talk: Japan and Korea

(To be given by a Junior)

THE island empire of Japan is like a great snake, more than two thousand miles long, winding in and out through the deep waters of the Pacific. There are more than thirty-eight hundred islands in this long chain, beginning up here in the north, where what may be called the head of the serpent lies in the cold waters of the northern Pacific. The tail reaches down to the Tropic of Cancer, where it is always warm.

The thousands of islands that make up the empire of Japan are mountainous; but they are for the most part green nearly all the year round, and they are so well tilled that they are beautiful to look at. If we were on a steamship sailing through Japan's beautiful inland sea, we should seem to be on a lovely lake, with mountains on every side. If we looked closely, we should see that the sides of the steep mountains had been terraced, and tiny plots of ground cleared, with a low raised wall of earth on the side toward the sea, to hold the water in. In thousands of these small terraced gardens the Japanese raise rice. When we remember that rice is a plant that grows under water, and think

how difficult it is to provide shallow ponds on the side of a hill, we shall better understand the perseverance and industry of the Japanese.

Most of the islands of Japan are small, but five are of good size. These are Formosa, here in the south; Kiushiu and Shikoku, just beyond this thin line of islands stretching north of Formosa; next comes Hondu, largest of all; and last is Yesso, the farthest north. Altogether the area of Japan is greater than three States the size of New York.

The highest mountain of Japan is Fuji-yama, an extinct volcano on the island of Hondu. This mountain is looked upon as sacred by the Japanese. They admire it very much, and picture its lovely outline on many of the beautiful vases and other objects that they are so skilled in making.

As the islands of Japan, even the largest, are narrow, of course there are no long rivers. In the spring the short streams are rushing torrents from the melting snows, but they soon dry, and the rest of the year the river beds are wide, shallow hollows, filled with sand and stone.

The island empire is very thickly populated. In spite of the fact that there are large areas where only a few people live, and other places where no one can live at all, the island empire has more than fifty million people. This is one of the reasons the Japanese are so anxious to gain new territory. The kingdom is like a family that has grown and grown until there is no room in the old home, and they must have a new one, with more land, in order that all may have enough to eat and to wear.

In 1910 Japan annexed the kingdom of Korea, which juts out into the Sea of Japan like a big question mark. The peninsula is about the same shape as Florida, and is as large as Kansas. For hundreds of years Korea was called the Hermit Kingdom. She shut herself away from the rest of the world, and tried in every way to keep other nations from learning about her land, for fear they would come and take it for themselves. In 1882 a treaty was signed by the king of Korea, in which he promised to open his land to the ships of all nations, and to allow people to come and live there if they wished. This opened the way for the work of the gospel missionary, and thousands of the people of Korea have accepted Jesus as their Saviour.

A Plea for the Children

THE PLEA:

WE plead for the little children
Who have opened their baby eyes
In the far-off lands of darkness,
Where the shadow of death still lies;

But not to be nurtured for heaven,
Not to be taught in the way,
Not to be watched o'er and guided,
Lest their tiny feet should stray.

Ah, no! it is idol worship
Their stammering lips are taught;
To cruel, false gods only
Are their gifts and offerings brought.

And what can we children offer,
Who dwell in this Christian land?
Is there no work for the Master
In reach of each little hand?

THE RESPONSE:

Oh, surely a hundred tapers,
Which even small fingers can clasp,
May lighten as much of the darkness
As a lamp in a stronger grasp!

And then as the line grows longer,
So many tapers, though small,
May kindle a brighter shining
Than a lamp would, after all.

Small hands may gather rich treasures,
And infant lips can pray.
Employ, then, the little fingers—
Let the children learn the way.

So the lights shall be quicker kindled,
And darkness the sooner shall flee,
Many "little ones" learn of the Saviour,
Both here and "far over the sea."

—Children's Friend.

A Plea for Korea

HEARD ye the voice from over the sea,
 Not far from the flowery land?
 'Tis the Hermit Kingdom that calls to thee,
 From the Land of the Morning Calm.
 "Come over, and help us." Heard ye the cry?
 "Come quickly. The harvest is white;
 Say not 'four months,' or 'by and by.'"
 Korea asks now for the light.

Millions of hands are outstretched there
 To receive the Living Bread,
 And multitudes by her rocky shores
 Stand waiting to be fed.
 Heard ye the voice? 'Tis the Master's now;
 His banner must be unfurled.
 Hear his command, and to it bow:
 "Go ye into all the world."

"Why stand ye idle?" "The harvest is white,"
 And the laborers, O, so few!
 Hasten young man, to do with thy might:
 The Master is calling for you.
 The day declineth, O slothful church!
 And the night cometh on apace.
 Awake, and heed the voice of thy King;
 His "business requireth haste."

Do you ever come to your Master,
 To bring him your little store,
 And ask him that he will use it
 To send out one sower more?
 Do you ever think that it may be
 He will some day answer that prayer
 By sending you out, dear sower,
 To carry his message there?

—Selected.

The Happiest Girl in Korea

"DID you want me?" The missionary smiled into the eager brown face turned toward her.

"Yes," answered the fourteen-year-old Korean girl who had called after her. Dropping her hand from the latch of the hospital door, the missionary turned and sat down on the floor beside the girl.

"What is it, Oak-pun-ie?"

There was a moment of shy silence, then a question: "Are you going to your own country soon, Lady?"

"Yes, dear, in one week's time."

"Will you see the people, your friends, who sent all the things for this Christmas tree and the presents for all of us?"

"Oh, yes, if God spares me to get to them!" was the answer.

"Well," a pause, "I just wanted to say—tell them that Oak-pun-ie thanks them, will you?"

Pleased with the sweet request, the missionary gladly assented, but laughingly said: "Oak-pun-ie, these friends of mine do not know you. How shall I tell them who you are?" The answer came quickly:

"Why, tell them, Oak-pun-ie, the happiest girl in the world!"

"Happiest girl in the world"? the missionary gasped. "No, no, Oak-pun-ie, I couldn't say that. The world is big, and you might not be the happiest in it, or at least my friends might not think you were!" The bright face fell, but soon cleared again.

"Well, then, tell them *the happiest girl in Korea!* Yes, that is better. There is no one happier today in my country than I."

The missionary looked at the tightly shut lips and the eager face, and marveled. If the Master were seated there at that moment, would he not say, "I have not found so great a heart, no not in all Israel"?

Before her mind's eye passed the brief life story of that girl,—her birth into a poverty-stricken home, with hunger and cold for constant companions; later sold as a slave to a wealthy Korean family, her parents receiving in exchange the food that would keep the hungry little ones left; hard work and cruel beatings added to the earlier companions, until the bitterly cold day when two hands and a foot suffered frost-

bite, and pain was added to the already weary load of hard experiences; then months after, when work had become impossible, a journey with her owners to "that foreign doctor," to get you well as soon as possible, so that you can be of some use."

The little hospital reached, frightened at the foreign women, but too ill to care much, she slept beneath snowy sheets on a funny thing which these foreigners called a bed. The awakening next day brought comfort, however,—food, warmth, kind words, yes, even a smile from the sweet-faced doctor and nurses. When she asked about her owners, she was told that they would not come for her for a long, long time, if she would stay and be made well. Weary and suffering, she said, "It will be good," and resigned herself to "Fate." It couldn't be worse than it had been.

Months passed until eight had flown by. Many days were spent in burning fever, many also in comparative comfort, when the pained lessened. Several times she had been put to sleep with some strange smelling "yak" (medicine), and when she had awakened, the doctor and nurses had said: "Now, you will be better, Oak-pun-ie. We have fixed your hands and the sore foot." But somehow, they always hurt again after a time. How she dreaded those daily dressings! But it helped some if the American nurse, or that American "ping-in pou-in" (sick lady) would come and hold her hands and foot. Then she could keep her lips shut better and moan through them instead of crying aloud.

A shudder passed over the missionary as she remembered the days when she had held the poor hands and foot. How well she recalled her own illness later, the hasty removal from the city, the return in a little better health, and the first visit to the hospital.

Seated in the sunshine of the September day was Oak-pun-ie, looking much better also. With a little cry of joy she held up two handless arms and one footless leg.

"See, Lady, the doctor cut my pain all away when you were gone." Again the missionary shuddered as she saw the girl so eager to tell the news that no more daily dressings were to be endured.

Swiftly the months came and went, and December brought with it a Christmas tree, the first that Oak-pun-ie had ever seen. Her joy knew no bounds, and she wanted to thank the kind friends over the sea who had sent gifts and made the tree possible.

The missionary's eyes filled with tears as she looked at the crippled child, but she said: "Yes, dear, I will tell my friends that the happiest girl in Korea thanks them, provided you will tell me why you are the happiest, so that I can convince them of the fact."

Oak-pun-ie's brow was wrinkled for a moment, but soon cleared.

"All right; that is easy. There are several reasons."

"Very well, name them," said the missionary, "and I will count. First?"

"Why, let me see." Oak-pun-ie looked very wise. "First, I am the happiest because I have had all my pain taken away,"

"One," counted the missionary.

"Oh, yes! and I haven't been beaten once, all these months I have been here."

"Two," counted the missionary, after she had choked down something in her throat.

"And I haven't been hungry since I came, either."

"Three," continued the counter, swallowing hard.

"And O Lady, the doctor says I am never going back to those people, but am to stay here always!"

"Four," said the listener, a mental picture of the poorly equipped, overcrowded, inconvenient hospital, as a *home forevermore*, rising before her.

"And, oh! I must not forget, Lady. Why, there's another! I've seen a Christmas tree. I never saw anything so pretty before."

"Five," counted the lady, as she looked at the tree decked with seven tinsel ornaments left over after the other

trees had been trimmed. She wondered what the little sister in America would say if she had to endure that tree even one Christmas season.

Turning to the child before her, she found her silent, with eyes that did not look sad, yet shone through tears. "What is it, Oak-pun-ie?" she said gently. "Have you told me all?"

"No, Lady, one more, and it's the very last. Oh! don't you know, can't you guess? Why, they told me that if I would pray to Jesus, he would take my sins away, just as he did for the others here who have hands and feet. They said he loved me, too, Oak-pun-ie, who hasn't any hands and only a foot! And I did it, *and he did!* He took them all away. And he loves me; I know it inside here. Isn't that enough to tell your people? Lady, it's true, I am the happiest girl in Korea. Tell them 'Thank you, please for me!'—*Mi-nerva L. Guthapfel.*

Japanese Houses

BECAUSE of earthquakes, tidal waves, and volcanoes, houses in Japan are built much more slightly than they are in Britain. They are not built of stones and mortar. The most solid parts of the walls are made by covering a wood-work frame with mud outside and plaster inside, but much of what in a Western house would be outer wall is occupied by sliding shutters of thick paper stretched over wooden frames.

Within the house the walls that separate one room from another are like the outer shutters, and can be removed with the greatest ease, so that the separate rooms of a house can be changed into one large room simply by sliding back the screenlike walls. Except during the cold season of the year, when it is difficult to keep so slight a building warm, the houses of Japan suit the climate well, and they have many things about them that make people of Western lands wish that their houses could be more like these. For one thing, they can be very quickly built. A week is more than long enough for the building of a house. All that is needed is a good strong frame of wood-work, mud, and plaster, arrangements for sliding shutters and walls, and, for the roof, tiles or a nice firm thatch made of straw.

Every one who likes fresh air must enjoy a Japanese house because the partitions and the outer shutters can be slid back so that the breezes can blow right through. And in house cleaning time it must be delightful to have no nooks and crannies where dust may lie! But the greatest advantage is that when earthquakes lay everything level with the ground, the fall of a house is not nearly so serious a thing as it would be in an English city.

When a Japanese Goes Visiting

There is no heavy furniture within the house—no bedsteads, no high tables, no chairs. When a visitor wishes to call, he stands outside and calls "Excuse me!" "Excuse me!" until some one within hears and goes to lead him in. Before he enters, he takes off his straw sandals or his heavy wooden clogs, whichever he may happen to be wearing. He does this very easily, because the clog or the sandal is only held on to his foot by two cords, which pass from the front of the clog or sandal between the great toe and the second toe, and are again attached to the shoe, one at each side of the foot. Thus it is very easy for a Japanese to slip his sandals off and on, but it is not so easy to walk in them. And for a stranger, it is impossible without long practice.

After the visitor has left his sandals, he steps into the house, and finds everywhere thick white mats which would soon lose all their freshness if people walked on them with dusty sandals. As the guest enters the room, if his visit has been expected, he notices quickly whether his host wishes to show him great honor or not by many little signs, both in conversation and in the arrangement of the room, that a Western child would never notice. But then, on the other hand, in that room there are things that the Japanese visitor would

take for granted that would interest a foreign child immensely. The first thing the latter would notice would be the bareness of the room.

At one side of the room is a raised platform. The visitor has been placed in front of this platform, and is gazing with pleasure at a single spray of cherry blossom that stands in a vase. He is interested in the arrangement of each leaf and blossom, for though it all seems so simple, he knows that it has taken thought and skill. He himself has been taught since he was a boy to arrange flowers and to be willing to spend hours at a time trying to place some special spray perfectly in a vase, in order to do honor to a welcome guest. On the wall above the platform there hangs a long scroll on which a picture is painted, or a few words of Japanese are written, and this scroll too, has been chosen with the utmost care from many others that lie in an earthen safe within the house along with other treasures, vases, and religious figures and dolls, that are stored there in case of fire.

On a shelf at one side of the room stand a number of small figures that represent the household gods; and in some houses another shelf holds piles of books that are printed on beautiful Japanese paper, and have wonderful pictures that tell something of the subject of the book to those who cannot read the difficult Japanese characters.

Dinner Time

The fire box is in the center of the room. It is a square box of iron that holds burning charcoal, and during the long cold winter evenings every one gathers around it to get as much warmth as possible, and to listen to stories of heroes and gods. Besides the warmth that it gives, the fire box has another use. There is always a kettle on it, and no matter at what hour a visitor comes, he is offered tea. The kettle is always ready, and nothing else is needed save cups and tea bread. That is the tea of mere hospitality; but there is another giving of tea in Japan which is a very great and important affair. It has been continued for hundreds of years, and each detail about it is gone into with the greatest care.

Simple as the arrangements for giving tea are, they are not much more simple than the arrangements for other meals, at least as far as these are seen at the actual meal time. Everything is done in the kitchen. When dinner time comes, first the gentlemen, and later on the ladies of the household, seat themselves on the mats, in the usual sitting posture. They sit much more comfortably so than they would on chairs like those used in Western lands, just as those who are accustomed to chairs find it difficult to sit cross-legged on the floor.

When every one is ready, beautiful lacquer tables about half a foot high are brought in and one is set before each person. On each table there are several little bowls of china or of lacquer, and in each bowl there is one part of the meal. Beside the bowls there is a pair of chopsticks, about six inches long, and they are used instead of knife and fork. It is not easy to eat with chopsticks, so it is quite an art to be polite and dainty; but in Japan children dislike very much to be laughed at or to be thought ignorant of the correct way to do things, and they often manage far better with chopsticks than some other boys and girls do with knife and fork! The food itself is very light and elegant. So elegant that it seems as if the diners must be nearly as hungry when the little tables are carried away as when they are set down.

The Bedroom

The furniture of a bedroom is as simple as that of a public room. Through the day there is little to show that the room is a bedroom. Perhaps only a small wash basin in a recess. At night a quilt is laid down on the floor and a little stand made of wood placed at one end of the quilt. This little wooden stand is a neck-pillow. There is no pillow for the head. If a Japanese lady laid her head on a pillow it would mess her hair, which takes a long time to arrange. Then another quilt is laid ready to cover the sleeper, and that is all.—*Janet Harvey Kelman.*

Programs for Week Ending August 17

Senior

Subject: Faith: The Secret of Victory.

Helpful Thought: "The life which I now live . . . I live by the faith of the Son of God."—Paul.

Hymns of faith.

Scripture Reading: Rom. 5:1-8.

Three short, voluntary prayers.

Morning Watch Review.

Study: Faith: The Secret of Victory.

Special music.

Consecration service interspersed with song.

Reports, and plans of work.

Benediction. Repeat Ps. 19:14.

Junior

Subject: Faith: The Secret of Victory.

Helpful Thought: "Faith is not faith until it gets into your fingers and your feet."

Appropriate songs. Prayer.

Repeat verses on faith.

Talk by the leader. Adapt from Senior Study.

Story: Faithful Jean.

Recitation: What is Faith? See p. 16.

Witnessing for Jesus.

Reports, and plans of work.

Mizpah Benediction.

Notes to the Leaders

Do you who are leading this meeting realize how very much this subject is needed? "Without faith it is impossible to please Him;" yet how few have that simple, child-like trust in God that will carry them triumphantly through to victory! Pray earnestly that this meeting may reach hearts. Call attention to the need of prayer and the daily study of God's Word as our source of faith and means of growth in the Christian life. Emphasize the absolute necessity of dependence upon Jesus for victory over sin. Ask all to repeat together Galatians 2:20. If some are unfamiliar with the verse, it would be time well spent to learn it in the meeting.

Seek to make the consecration service a blessing to all. Those who feel too timid to testify might read a verse of Scripture on the subject of faith; even that will be a victory for those who have never before taken part.

The Junior leader may ask the children a week beforehand, to come to the meeting prepared to repeat verses on faith. A few moments might also be devoted to brief accounts of men and women of the Bible who were especially noted for their faith in God.

The poem given in the program has a beautiful lesson in it, which will help the children to understand the topic for the day, if it is carefully learned, and presented clearly and slowly. Dear reader, do you grow weary of this oft-repeated caution? We hope not, for careful preparation is so important that we cannot refrain from emphasizing it frequently.

Faith: the Secret of Victory

Outline

1. FAITH defined. Heb. 11:1.
2. Faith comes through study of the Word. Rom. 10:17.
3. It is an absolute necessity. Heb. 11:6; Mark 16:16.
4. It brings victory now. 1 John 5:4; Eph. 6:16; Gal. 2:20.
5. It means eternal life. John 3:16.
6. It is a gift from God. Eph. 2:8.
7. Study "Steps to Christ," chapter on "Faith and Acceptance."

Helpful Thoughts and Illustrations

Feeling Is Not Faith.—Some persons are in great trouble about their feelings. They are afraid they don't feel right, or don't feel enough. So they get into doubt, and the devil keeps them on that plank for a few weeks, and then lets them down into the pit again. I want to say there isn't a word about feeling in the Scriptures in reference to salvation. It doesn't say, "He that feeleth," it is, "He that believeth"—not one word about feeling.

How to Obtain It.—Dwight L. Moody wrote: "I prayed for faith, and thought that some day faith would come down and strike me like lightning. But faith did not seem to come. One day I read in the tenth chapter of Romans, 'Now faith cometh by hearing, and hearing by the Word of

God.' I had closed my Bible and prayed for faith. I now opened my Bible and began to study, and faith has been growing ever since."

Faith Defined.—Faith is believing. Faith is knowing. "By faith we understand that the worlds were framed." How else should we know but by faith? You never saw George Washington; but you believe your teachers and the histories, and so you know that George Washington was the first President of the United States.

Faith in God is taking him at his word, believing his promises, obeying his commands, living by every word that proceedeth out of his mouth. Have you such faith? Why not?—Selected.

What Satisfied Wesley.—Mr. Wesley was once engaged in a very important conference with some of his associates. They were discussing the subject of faith. No one was able to give a satisfactory definition. At last they called in a woman who was known to possess deep spirituality and strong good sense. When she was asked what faith was, she promptly replied, "It is taking God at his word." "That will do," said Mr. Wesley, "that is enough for all of us."

A Beautiful Trust.—"Once when the great Grecian emperor, Alexander, was ill, it was told to him in a letter that his physician intended to give him poison under the form of medicine. The emperor put the note under his pillow. The physician came, poured out the potion, and gave it to him. The emperor looked his friend full in the face, drank the contents of the goblet, then handed him the letter. It was a beautiful trust. Like confidence we are to have in the will of Christ for us. We are never to doubt his love nor his wisdom."

What Faith Is.—"A great many people's faith is like the old woman's trust. The horse ran away with a wagon in which she was seated, and she was in imminent peril; but she was rescued. Some one said to her, 'Madam, how did you feel when the horse ran away?' 'Well,' she said, 'I hardly know how I felt; you see, I trusted in Providence at first, but when the harness broke, then I gave up.'" That is not faith, for faith is not dependent on results. Faith is walking right into a black cloud, though you see no sign of daylight beyond, though you see no silver lining. Faith is walking to the edge of the precipice, and then setting your foot right into the void, finding solid rock rise up to rest upon, and so going onward. That is faith.—Selected.

When Faith Is Strong.—Facts create faith. If you want more faith, find out what the facts are. The unsophisticated backwoodsman has no faith in flying machines. But when he has seen a number of them, examined their motors and their planes, watched them ascend, watched them navigate and do daring feats in the sky, then watched them descend safely and accurately, his faith in flying machines has come into being. There is now no effort on his part to create or sustain his faith in flying machines. His faith is spontaneous, effortless, when the facts are seen to be convincing. So if we want our faith in Christ to be what it ought to be, the method is largely the same; we are to find out, through our study of God's Word and in every other way possible, what the facts about Christ are. When we add to this our personal acceptance of him as Saviour, and the surrender of our will to him, the Holy Spirit will make the facts about Christ so clear and satisfying that we can habitually forget our faith in our joyful recognition of the great fact of Christ and of his sufficiency for our every need.—*Sunday School Times.*

Faith Is Depending.—John G. Paton, missionary to the New Hebrides, could not find a suitable word for faith in the language of one of the islands on which he worked. For a long time he tried. One day he was seated on a chair when a trusted servant came in. Paton asked him, "What am I doing?"

"Sitting down," came the answer.

Mr. Paton then raised his feet from the floor and rested his full weight on the chair.

"Now what am I doing?" he asked.

"Resting wholly on the chair," came the answer.

"Ah, I have it," said the missionary. "Faith is resting wholly on Jesus."

Let us make this foundation of Christian life broad, firm, and dependable. In Baalbek, that old Syrian city, there is still remaining a broad area of stone on which centuries ago great temples to the sun were reared, whose columns in some instances still remain. When they built their temples, they made their foundations broad and reliable. So, young Christians, be sure you have a good foundation in faith, upon which to rear the structure of your growing Christian life.—Selected.

A Lesson in Faith.—While Mr. Moody was in St. Louis, he desired to illustrate faith,—what it is and what it does. Among the thousands who were hanging upon his words, he noticed three little boys close to the platform, and spoke to them.

"Boys," he said, "you know what it is to believe, don't you? If I should tell you that I had a New Testament in this pocket, would you believe me?"

"Yes, sir," answered the surprised boys.

"Well, I'm glad of that; that shows you have confidence in my character. Now, I tell you that I have a Testament in this pocket; do you believe that I have?"

"Yes, sir," said the boys again.

"There it is," said Mr. Moody, drawing out a pretty Testament.

"Now you see your faith was not in vain. I'll give this Testament to one of you if you'll come and take it."

The boys giggled, but not a boy moved.

"Don't you believe me?" he continued; "this is my Testament, and I tell you it shall be yours if you will come and take it. Won't you come? Not one of you?"

A gentleman seated behind the boys leaned forward and whispered to one of them: "Why don't you go? Never mind if they do laugh; it can't do any harm."

At last the smallest of the boys walked up to the front of the platform and held out his hand, in which Mr. Moody at once placed the Testament.

"What are you looking astonished about?" he asked.

"Didn't I tell you I'd give it to you, and didn't you believe me and come and claim my promise? My friends," turning to the audience, "that is what faith is and does." "Taking God at his word," somebody has called faith, and that does not apply merely to the initial step of the Christian life, but to every foot of the way.—*Selected.*

Junior Illustration

A Little Girl's Faith.—Some time ago the cry of fire was raised in one of our public schools, and the children were greatly frightened. They screamed in terror, and rushed eagerly to the stairway, each one struggling to reach the door. In the crowd and pressure thus occasioned, several of the children were injured. Then, after a while, it was discovered that there was no fire; the alarm was false.

Amid all the noise and confusion, there was one little girl who neither cried nor screamed, but remained quietly in her seat. When the alarm had passed away, and the wounded children had been carried to their homes, the teacher said to Mary, "My child, tell me how it was that you were so quiet while the alarm of fire was sounding."

"Why, you see," said Mary, "my father is a fireman; and he has often told me that if ever there should be a cry of fire in the school, the best thing for me to do would be to remain quiet in my seat; for I should be safer there than anywhere else. I was dreadfully frightened when I heard the cry of fire, and wanted very much to run to the stairway, but I remembered what my father had said, and I knew he understood what was safe better than I did. It was believing him that kept me quiet, when all the school was in an uproar."—*Selected.*

Faithful Jean

THE shepherd was sick, and the shepherd's wife looked out from her door with anxious eyes. "Who will take the sheep to the pasture lands today?" she said to her boy Jean. "I will," cried Jean; "I will. Mother, let me."

Jean and his father, and mother lived long ago in a sunny land across the sea, where flowers bloom and birds sing and shepherds feed their flocks in the green valleys. Every morning, as soon as it was light, Jean's father was up and away with his sheep. He had never missed a morning before, and the sheep were bleating in the fold, as if to say, "Don't forget us today."

The sheep were Jean's playfellows. There was nothing he liked better than to wander with them in the pleasant pastures, and already they knew the sound of his voice, and followed at his call.

"Let the lad go," said the old grandfather. "When I was no older than he, I watched my father's flock."

Jean's father said the same thing, so the mother made haste to get the little boy ready. "Eat your dinner when the shadows lie straight across the grass," she said, as she kissed him good-by.

"And keep the sheep from the forest paths," called the sick father.

"And watch, for it is when the shepherd is not watching that the wolf comes to the flock," said the old grandfather.

"Never fear," said little Jean. "The wolf shall not have any of my white lambs."

There were white sheep and black sheep and frolicsome lambs in the shepherd's flock, and each one had a name of its own. There was Babbette, and Nannette, and Jeannot—I cannot tell them them all, but Jean knew every name.

"Come, Bettine and Marie. Come, Pierrot and Croisette. Come, pretty ones all," he called as he led them from the fold that day. "I will take you to the meadows where the daisies grow."

The other shepherds were already there with their flocks, so Jean was not lonely. He watered his sheep by the dancing brook that ran through the flowers, and led them along its shady banks to feed in the sunny fields beyond, and not one lambkin strayed from his care to the forest paths.

The forest lay dim and shadowy on one side of the pasture lands. The deer lived there, and many other creatures that loved the wild woods. There had been wolves in the forest, but the king's knights had driven them away and the shepherds feared them no longer. Jean was not afraid, oh, no. There was not a lamb of the flock so merry as he. He sang with the birds and ran with the brook, and laughed till the echoes laughed with him as he watched the sheep from early morn till noon, when the shadows fell straight across the grass and it was time for him to eat his dinner.

There were little cakes in Jean's dinner basket, but he had not tasted a single one when, out on the king's highway, beyond the hill, he heard the sound of pipes and drums, and the tramp, tramp of many feet. The other shepherds heard it too, and they began to listen and to stare and run. "The king and his knights are coming," they cried. "Come, let us see them as they pass by."

"Who will take care of the sheep?" asked Jean.

But nobody answered, so he too left his dinner, and ran with the rest, away from the pastures and up the hillside path that led to the highway.

"How pleased my mother will be when I tell her that I have seen the king," he said to himself, and he was hurrying over the hilltop when all at once he remembered the forest, and the wolf, and his grandfather's words.

"Come on," called the others.

"I must stay with the sheep," answered he; and he turned and went back, though the pipes and drums all seemed to say, "Come this way, come this way." He could scarcely keep from crying as he listened.

There was nothing in sight to harm the sheep, and the pasture lands were quiet and peaceful, but into the forest that very day a hungry gray wolf had come. His eyes were bright, and his ears were sharp, and his four feet were as soft as velvet, as he came creeping, creeping, creeping under the bushes and through the tanglewood. He put his nose out and sniffed the air, and he put his head out and spied the sheep left alone in the meadows. "Now's my chance," he said, and out he sprang just as little Jean came down the hill.

"Wolf! wolf! wolf!" shouted Jean. "Wolf! wolf! wolf!" He was only a little boy, but he was brave, and his voice rang clear as a bugle call over the valley, and over the hill, "Wolf! wolf! wolf!"

The shepherds and knights and the king himself came running and riding to answer his cry, and as for the gray wolf, he did not even stop to look behind him as he sped away to the forest shades. He ran so fast and he ran so far that he never was seen in the king's country again, though the shepherds in the pastures watched for him day after day.

Jean led his flock home at eventide, white sheep and black sheep and frolicsome lambs, not one missing.

"Was the day long?" asked his mother who was watching in the doorway for him.

"Are the sheep all in?" called the sick father.

"Did the wolf come?" asked the old grandfather.

But there is no question for me to tell you what Jean said. You can imagine that for yourself.—*Maud Lindsay.*

Program for Week Ending August 24

Senior and Junior

Subject: Our Goal for Foreign Missions.

Helpful Thought: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Notes to the Leaders

This is Goal Dollar Day, and the program should be a study of the goals and how to reach them, especially the foreign missions goal. It is planned that each union conference shall publish a Goal Dollar Day Special of its union paper, and from this and other sources the program may be prepared. Each union secretary will doubtless publish the outline of a program to be used in his union.

In several union conferences large goal cards have been printed, and given to each society. If your society does not have such a goal card, you should by all means make one, showing, if possible, the union goal, your conference goal, and your society goal. Make it large enough for all to see, and refer to it in the program.

The program should include a study of the missionary enterprises you are supporting. Your union paper will doubtless give some good material on your enterprises, and will probably give references to the *Review* or other papers that have had articles which can be used. You may also be able to find some good material on your mission field in some books which you can secure, or from other sources.

The Junior Missionary Volunteers are an important factor in raising money for missions. In some unions the Junior goal is given separate from the Senior goal. In such cases the Junior goal should, of course, be presented.

Lest the union papers may be short of material for a Junior program, we give, on pages 15 and 16, three Junior stories, one each from India, Africa, and China. Something very good on South America can be selected from "The Land of the Golden Man." Some very good Junior missions material has appeared in the *GAZETTE* in connection with our monthly mission studies this year. If some of these articles have not been used with your children, you may be able to select a suitable one for this program.

Make a very earnest effort to get every Missionary Volunteer to contribute at least a dollar to the missions goal at this time. While it is the purpose to secure a large contribution to the missionary enterprises which you may have been asked to support, remember, in planning for the program, that there is a still higher purpose,—giving to the children and young people the missionary spirit. It has been said that facts are the fuel that feed the missionary fires. "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples."—"*Education*," p. 269.

Study and pray much that the Goal Dollar Day program may be one of special interest and large results.

Saved from Crocodiles in Africa

THE rivers in central Africa are filled with crocodiles. All along the Zambesi and Kafukwe rivers, one may see these animals basking in the sun on every sand bar. The smaller rivers, which flow into these larger ones, are raging torrents during the wet season, but only beds of dry sand during the dry season.

The crocodiles come up these rivers at the beginning of the wet season, as fish run up the rivers of America in the spring. Then as they begin to dry up, the crocodiles make their way back into the larger streams. Sometimes they will even make a portage overland. I knew of one crocodile that was killed on a high, rocky ridge about a mile and a half from the nearest river.

One time I paid a visit to our Bwenga outschool, about a week after the rains had begun to fall. It had been raining almost constantly for three days, and everything was damp, although my oilskin suit kept me dry. When about two miles from the outstation, we came to the river, which was flooded. I asked the native boy who was with me to swim through with the lunch basket, and said I would follow him. He refused to do this, as he said there were crocodiles in the river.

I insisted that the crocodiles had not yet had time to come up from the Kafukwe, as we were about twenty-five

miles from its banks. If he was afraid to swim through first, I said I would swim through and show him the path.

He grabbed hold of me, and insisted that I should not go in. I was very anxious to reach my outstation that night, so I commanded him to let go his hold, that I might swim through.

He then asked me to wait a few minutes before going in, as he wanted to show me something. I began to undress; and while I was doing so, he ran along the bank until he found a stone about as large as my head. This he tossed into the middle of the stream, which I was now ready to enter. When the stone struck the water, three crocodiles put up their noses.

"There," said the native, "you see what would have happened to you, had you gone in instead of the stone."

Again I learned that although I had gone to Africa to teach the natives, there were many things they could teach me. We camped on the bank of the river for the night, and the next morning went up the stream about two miles, where we found a shallow place which we could wade through.—*W. H. Anderson.*

The School Around a Rice Sieve

WHILE visiting among the country villages back in the interior from my home, I was surprised to find in one village the children intelligent in Bible knowledge. They seemed to know about the Bible characters, and could answer readily a great many questions. This was very strange indeed, for the women and even a great many of the men did not know how to read. Where, then, had these children learned?

I asked if they had a school in their village. No, there was no school there. A chapel, then?—No, there was no chapel in that part. Where, then, have you learned these things? One boy answered that a certain man in the village taught the boys a little every evening.

I made it in my way to search out this man, and this is what I saw: He was a farmer, and lived in a little mud-brick house with a straw roof and no floor. He was a poor man, too, for he must pay a high rent to the landlord on the fields he tilled. But every day after the evening meal was finished, he gathered into his little home his own children, and as many others as were willing and free to come. The big rice sieve was turned over on the bottom of a grain basket, and the children clustered around it for their lesson. This was their table, and the plain farmer was their teacher.

The school went merrily on for an hour or more, the teacher naming the characters, and the children, all together, repeating them after him. Afterward each child took turn in reading by himself, after which their teacher spent a few minutes explaining the meaning of what had been studied.

The table was then inverted, and became a rice sieve again, and the teacher was transformed into the farmer. "Come, children, we must work the harder now to make up for the time spent in reading. All hands move fast." The children flew to their work with the same willing spirit they had shown in their study.

These people were too poor to spare the children from work during the daytime, too poor to help support a school, or even to afford a table upon which to lay their books; but earnestness and zeal made up for the lack of these things, and eternity alone will reveal the influence of that faithful farmer and his school around the rice sieve.—*Hung Hei Ying.*

Did You Know

that the articles in the *Instructor* which are referred to in the *GAZETTE*, programs for use in the meetings are all especially prepared or selected by the Missionary Volunteer Department for each particular program? Some have not known this and have neglected to utilize the excellent material furnished. It is because there is not sufficient room in the *GAZETTE* that some articles must necessarily appear in the *Instructor*. Be sure to make use of these; for they are very often the best part of the material supplied for the program.

IN Spain nearly as many *La Devocion Matutina* (Morning Watch Calendars), were sold this year as there are church members in that field.

FROM our Missionary Volunteer Society at San Antonio, Texas, comes this encouraging word: "We have an interesting society organized here, though being composed principally of our soldier boys, it is hard to do systematic work; but there are prayer bands organized in the camps, and it is good to see the spirit of earnestness manifested among them."

THE British Union Missionary Volunteer Secretary writes: "You will be glad to know that we are making headway toward reaching our £60 goal in offerings for 1918. This is the first time in the history of the Missionary Volunteer work in Great Britain that we have had a goal in offerings. I confidently hope that in the coming year we shall be able to make the goal considerably higher."

Get Ready Now for the August 3 Program

A NUMBER of leaflets are referred to in the "Notes to the Leaders" in the program for August 3. Send for these at once, and have everything ready to plan the meeting and assign the parts two weeks before the meeting is held.

Goal Dollar Day, August 24

AUGUST 24 is Goal Dollar Day. Leaders should read the "Notes to the Leaders" at once, and begin to plan for the program. There being no program in the *Gazette*, it will doubtless take more effort on the part of the leader than usual. If the Goal Dollar Day Special of your union conference paper has not been received, write your conference Missionary Volunteer secretary at once about the program.

Johan of India

JOHAN (that is the Bengali form of John) is a bright, intelligent, good-natured boy of about thirteen years. His father died several years ago, so Johan, his brother Jacob fifteen years old, and their widowed mother live alone in an interior village in the jungles of east Bengal, some miles from civilization.

The widow is comparatively young, but on account of sorrow and poverty looks years older than she really is. After her husband's death, she came to live near some of our village Sabbath keepers, who were kind enough to see that she had a roof over her head and rice to eat. She was a Hindu when she came, but is now a Christian, and was baptized a few weeks ago by my husband. She has a very poor little home, and often she and her two boys know what it is not to have sufficient food to eat. The two boys work as day laborers whenever they can get work in the near-by villages, either in rice cultivating, or boat rowing, for which they get a little rice or a few cents a day in payment. In this way they manage to provide food for themselves and their mother. As they do not get work every day, their supply of food is often not enough for their needs.

I had several visits with our little friend Johan, and asked him if he could not make some arrangement whereby he could go to our boys' school in Calcutta. His face brightened at the prospect of going to school to learn to read and write, and to learn more about Christ, but after a few thoughtful moments, the poor little fellow replied, "I cannot leave my mother. My brother and I together earn scarcely enough to support her, so I must stay home and help look after her." He then asked me to pray for him, that God might help him to be a good boy. Johan attends our little church in his village, and says he is anxious to learn all he can about Jesus.

The day we left the village, we hired Johan and his brother to take us and our baggage on a rowboat to the steamer station several miles distant. As the steamer was

pulling out and we bade farewell to our friends, little Johan called out at the top of his voice, "Please remember to pray for us."

We feel sad that such an earnest boy cannot have the privilege of a Christian education, but there are so many equally sad cases which come to our notice, that there is a limit to the help we can give on such occasions.

How grateful our more fortunate young people in the homeland should be for the privilege of a good Christian home, with its comforts and luxuries, and so many opportunities for an education! Let us improve every opportunity thus afforded us, and let us remember in our prayers such unfortunate boys as Johan. Can we not also deny ourselves a few luxuries of life in order to put money into the mission treasury with which such boys as Johan may have the privilege of getting a Christian education, not only for themselves, but that they in turn may become workers for the Master in their own villages?

MRS. L. G. MOOKERJEE.

What Is Faith?

LITTLE Mary stood on the kitchen floor,
Gazing down at the old trapdoor
Into the cellar dark and damp.
She could only see a tiny lamp
At her father's side; she knew he was there,
For she saw him herself go down the stair;
And now and then she could hear him speak,
Though the voice seemed far away and weak.

"Father," she called in her baby tone,
"Are you there, dear father? I'm all alone."
"Why yes, little daughter, be sure I'm here;
Jump and I'll catch you, do not fear."
"Father, it's dark and I cannot see,
Where are you, father? do come for me."
"No, daughter, jump; I will hold you fast,
Come now!" and Mary jumped at last.

He held her trembling in close embrace,
And pressed a kiss on her baby face,
While a simple lesson the child he taught,
A lesson she never in life forgot;
"My dear, that's the way to obey the Lord;
Though you cannot see him, believe in his Word;
He will say, 'Here am I,' to every call,
Trust him. He never will let you fall."

—Selected.

Programs for Week Ending August 31

ACCORDING to our usual custom, no programs are prepared for this, the fifth Sabbath in the month. It is suggested that a study in Current Missions, gleaned from recent issues of the *Review* and other papers, be given. Reports from the working bands should have also a place on the program. It may be well to have just a short service, and then give the remaining time to the bands. The bands can meet in different parts of the room, if no better arrangement is possible. The leader can spend a few minutes with each band, and should be prepared to give practical help in planning the different kinds of work. See that every society member is a member of one of these working bands.

Calendar

(Continued from p. 1)

Christian Watchfulness

1. 1 Peter 5:8. Be sober, vigilant.
2. Matt. 26:41. Watch against temptation.
3. Prov. 4:23. Watch the heart.
4. Matt. 26:41. Watch and pray.
5. 2 Tim. 4:5. Watch in all things.
6. 1 Cor. 16:13. Stand fast in the faith.
7. Eph. 6:18. Be persevering in prayer.

Note to Leaders

In connection with the signs which the Saviour gave as heralds of his coming, he repeated many times the injunction, "Watch." This has great significance. The disciples, just before the crucifixion of Christ, were enjoined to "watch and pray." So now, those who are living in the period just before the coming of the Lord are admonished to watchfulness. To fail in this may cost us a home in the kingdom.

G. B. THOMPSON.