

The Church Officers' Gazette

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Church Officers' General Instruction Department

Making Good in the Local Church

THE secret of making advancement as a denomination is for each local church to make progress. If the local churches make good, the whole denomination will make good. If the local churches fail in doing their part, the whole denomination will fail in its mission, for the organized body is composed of organized churches. Making good in the local church is the key to the secret of success.

To illustrate, if *each* local church labors for and saves its own young people, the entire body of young people will be saved. And why should not each church put forth such earnest efforts that all its youth will be brought to Jesus? Again, if each local church raises its full quota of funds for missions, the entire organized body will raise the sum required to carry forward its work. And why should not each local church do this? Each church should do its part. And when any church is behind in its quota of funds, the duty of the officers is quite clear. They should bring this matter before the church, and most earnestly press home upon its members their duty. If this is done, and the church officers carry the burden that they should, the funds needed for the work will be raised.

We are fully convinced that in nearly every instance where the leaders in the church carry the burden upon their hearts in financial matters that they should, the local church will raise its share of funds. Whose business, if not the church officers', is it to see that the local church does its full duty in this matter? This is a part of their work. Having accepted leadership, they are responsible for the faithful discharge of duty in this respect.

Is your church falling behind in raising mission funds? Is it dropping to the rear in raising its share of conference funds? If so, you have a duty to perform. You should set to work at once to remedy this matter. Let all do their part. If all lift, the burden will be light. G. B. THOMPSON.

Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No. 1

THE church is an institution ordained of God, and is so recognized throughout the entire Bible. It is spoken of as existing in the wilderness (Acts 7: 38), and both Christ and the apostles recognize its existence, position, and authority. Matt. 18: 15-20; Acts 2: 47; 16: 5; 2 Cor. 8: 18, 19.

The church was composed of believers who accepted the truth of God and entered into covenant relation to obey and observe the way of the Lord. Deut. 26: 17, 18; Acts 2: 41, 47; 11: 22-24.

The church is recognized as a sacred and holy institution, and is mentioned in the Scriptures by such terms as "the house of God" (1 Tim. 3: 15), "the household of God," "an holy temple," "an habitation of God" (Eph. 2: 19-22), "a spiritual house" (1 Peter 2: 5).

The head of the church is Christ. Col. 1: 17, 18; Eph. 1: 22. Therefore the church is also called the body of Christ. Rom. 12: 5.

Webster defines the church, "A body of Christian believers, holding the same creed, observing the same rites, and acknowledging the same ecclesiastical authority." Thus Titus was instructed: "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting [or, in other words, to complete the organization], and ordain

elders in every city, as I had appointed thee." Titus 1: 5. See Acts 14: 21-23. "For God is not the author of confusion, but of peace, as in all churches of the saints." Therefore he requires that "all things be done decently and in order." 1 Cor. 14: 33, 40.

The most important officers in the church are elders and deacons. The qualifications and duties of both are very clearly set forth in the Word of God.

After Paul had given Titus instruction to set things in order, or to complete the organization of the churches in Crete, he next proceeds to describe, or outline, the qualifications of elders. The question may be raised why he specifies the qualifications of a bishop when he told Titus to ordain elders. By comparing what is said in the New Testament respecting the office of an elder and of a bishop, we see the terms apply to one in charge of a local church, and that both terms apply to the same office.

The Qualifications of an Elder, or a Bishop

"For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1: 7-9.

Again, in writing to Timothy, Paul outlines the qualifications of an elder. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) not a novice, lest being lifted up with pride he fall into the condemnation of the devil." 1 Tim. 3: 2-6.

It is made very plain from these scriptures that Paul regarded the position of an elder as one of much importance, and one that carried with it a great responsibility. This is a subject that should receive more careful study, in connection with the choosing and ordaining of elders, than is generally given it.

Peter also has something to say on the qualifications of elders and what is required of them. "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 1-4.

Let us note some of the specifications mentioned. Sound in doctrine, sound in the faith, is much emphasized in the instruction to Titus. The elder was to be one who holds "fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers." Titus 1: 9. Another expression is, "Rebuke them sharply, that they may be sound in the faith." Verse 13. The importance of this instruction cannot be overestimated; if his teaching is not in harmony with "the faithful word as he hath been taught," then it is misleading, bewildering, and will bring confusion and error into the church. And never was this instruction of more importance than at the present time, when more than ever the world is full of "every wind of doctrine," and when Satan is at work "with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not

the love of the truth, that they might be saved." 2 Thess. 2: 9, 10.

And not only is an elder to be sound in his teaching, but, as Peter adds, he is so to practice the truth that his life may be an ensample to the flock (1 Peter 5: 3); for then, and only then, can his good instruction be effectual. It is true that our daily life speaks louder than our words; and a godly example in the home, in the church, and in the community where one lives, gives a mighty power and effect to the instruction given in the church.

In my next article I shall continue the study of the qualifications and duties of elders as they are presented in the Word of God.

O. A. OLSEN.

Officers' Meetings for Counsel and Prayer

FOR some weeks before and after the church quarterly meetings there is an unusual amount of care and responsibility resting upon the various officers of the church, and much time and prayerful study are required, and frequent seasons of consultation will be found necessary.

As we near the close of the quarter, it is especially appropriate that the officers of the church should make careful study of the standing of each member. The most effective way to do this is to take the church records and examine the list of members, asking these questions regarding each member: Is there any duty that the church owes to this member that is not being performed? Does this person need any word of encouragement or advice that we can give, or is he in need of any kindness or help that we can bestow? Is there any work that this person can do which, from lack of faith, courage, or knowledge, he is not doing? and can we in some way so strengthen his hands that he will take hold of the work and receive the blessings that come with service?

I know of a church where the officers thus studied the list of members week after week, and each week they found that the Lord opened to their minds new views of neglected duty, and new plans for helping their brethren and one another. At the first reading of the list they saw but little that they had faith and wisdom to undertake, but as they humbly labored to do all in their power to encourage their brethren, God gave them wisdom and influence, and the church was built up. They prayed for the desponding; they stirred up the indolent; they instructed those of little experience; and they prayed and planned for those that were out of work.

There was one aged brother, a colored man, crippled and blind, who was being supported by the church, and who felt greatly grieved because he could not earn his own living as formerly but was a burden to his brethren. Many times the question was asked, "Can we do anything for Brother M?" After much thought and prayer over the matter, some one suggested that he be given a few copies of *Life and Health*, with advice to try to sell them. He took ten copies, and went out with many fears as to how he would succeed, but in a few hours he came back having sold all, and he had more money than he had asked for his journals. Since then he has continued the sale of this magazine, and has supported himself comfortably. And not only has he supported himself, and been intensely happy that he could do so, but he has made liberal donations to the foreign mission funds.

Many times as the list of members was read, the name of a person needing help would be passed over, until, in answer to prayer, God put a word of encouragement into the heart of one of the church officers which he felt that he must carry to that member, and the same God who prompted the one to speak prepared the heart of the one for whom he labored, to receive counsel and encouragement. "Bear ye one another's burdens, and so fulfill the law of Christ."

Let the elders especially consider these questions: Are all members of the church firm in the faith? Are they rejoicing in the Lord? Are some growing weak from lack of knowledge, or for want of spiritual food? Are some perplexed? Are any discouraged? If any are weak, if any are wandering, what is the duty of the faithful under shepherd who expects, as a reward for his love and fidelity to God, that he will soon receive a "crown of glory"? Shall we not all feel more responsibility and interest in our brethren, and seek God daily for power from on high that we may help and encourage them in

the journey to the heavenly city? Read Eph. 5: 14-21.

Are there brethren who are offended one with another, or by some action of the church? Visit them, cheer them up, labor for a reconciliation. Read James 5: 19, 20, also Gal. 6: 1, 2, beforehand, and work in the spirit there indicated.

W. C. WHITE.

The Overseers and the Youth

As overseers of the church, do we realize that some day will come to us the solemn question, "Where is the flock that was given thee, thy beautiful flock?" What will be the answer? Will it not depend very largely on the burden of responsibility we have felt for the safety of the whole flock, on the earnestness with which we have studied to show ourselves approved unto God, as workers for him, and upon our diligence and self-sacrifice in his work?

Of the Good Shepherd, it is written, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young." Isa. 40: 11. "He shall gather the lambs with his arm."

Do we realize what a serious charge of neglect has been brought against us?

"Very much has been lost to the cause of God by a lack of attention to the young. Ministers should form an acquaintance with the youth in their congregations. Many are reluctant to do this, but their neglect is a sin in the sight of Heaven. There are among us many who are not ignorant of our faith, yet whose hearts have never been touched by the power of divine grace. Can we who claim to be servants of God pass on day after day, week after week, indifferent to these souls who are out of Christ? If they should die in their sins unwarned, their blood would be required at the unfaithful watchman's hands.

"Why should not this labor for the youth in our borders be regarded as the highest kind of missionary work? It will require the most delicate tact, the most thoughtful consideration, the most earnest prayer that heavenly wisdom may be imparted. The youth are the objects of Satan's special attacks; but kindness, courtesy, that tender sympathy that flows from a heart filled with love to Jesus, will give you access to them. You may win their confidence so that they will listen to your words, and thus be saved from many a snare of the enemy."—*Christian Education*, pages 222, 223.

Here we have not only an indictment of neglect, but a call to earnest labor, a statement of the divine principles of success, and the promise of rich returns for our labor.

But has not this work now been turned over to the Missionary Volunteer Department?—No! no! In the providence of God, this department has been organized to help you to redeem the past. You, dear church officers, are where the young people are; and when the message of Elijah is fulfilled in the turning of "the heart of the fathers to the children, and the heart of the children to their fathers" (Mal. 4: 6), it will be because you have given yourselves to God for this work.

Of course, the wise overseer does not attempt to do all the work himself; he has lieutenants and helpers. In this case, if you have in your flock a company of young people, will you not search diligently for the very best leader, one who knows the way and can get others to follow, one who will avail himself of the helps which have been prepared with so much labor by the Missionary Volunteer Department, and who will work most earnestly for the salvation and training of the youth?

The overseer himself will be a personal worker. He will be one who is able to "talk little, and encourage a great deal." He must be willing to guide the young in their activities, to advise with sympathy and love, but allow them to do the work, that they may learn how to become missionaries for God.

And above all, the overseers of the flock should endeavor to be what they want the young people to become. Woodrow Wilson has said:—

"The things that impress the young person and the old are convictions and earnestness in action that looks like business, and a certain dignity and simplicity that go along with being in earnest."

M. E. KERN.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 25, 1914)

OPENING song: "Christ in Song," No. 335.
Prayer.
Bible study: "Christ's Method of Work."
Song: "Christ in Song," No. 542 (or quartet).
First reading: "Personal Work."
Second reading: "Individual Work the Hardest Work."
Third reading: "Our Aim."
Reports of work done by members.
Plans for work for the coming month.
Collection for literature fund.
Closing song: "Christ in Song," No. 536.
Prayer that the Lord will make each member a personal worker.

Christ's Method of Work

1. How were the first two disciples brought to Jesus? John 1: 35-39.
2. What did Andrew immediately do? John 1: 40-42.
3. How were James and John won? Matt. 4: 21, 22.
4. How was Philip called? John 1: 43.
5. What did Philip then do? John 1: 45, 46.
6. What caused Matthew to follow Jesus? Matt. 9: 9.
7. What did Jesus say he would make of these men who had been won to him by personal work? Matt. 4: 19.
8. How did the Lord work for Zaccheus? Luke 19: 1-10.
9. What may we gather from these and similar incidents in the Lord's work concerning his method of saving souls?
Ans.—It would seem that personal work was his preferred method, the working for one soul at a time.

Personal Work

"THE work of individual soul winning is the greatest work that God permits men to do.

"It was Christ's own preferred method of work, as it is his preferred method for us today; for it is always the most effective way of working.

"It is the hardest work in the world to do, and it always will be the hardest."—*Taking Men Alive*, page 33.

"The strongest preachers are unhesitating in their conviction as to the primary importance of individual work.

"As a rule, the intensity of the appeal is in inverse proportion to the area covered; in other words, the greater your audience, the smaller the probability of your appeal's coming home to a single heart. I once heard Henry Ward Beecher say: 'The longer I live, the more confidence I have in those sermons preached where one man is the minister and one man is the congregation; where there's no question as to who is meant when the preacher says, "Thou art the man."' Years after this, I heard the Rev. Dr. Nevius speak similarly as to the missionary field in China. He said he wanted no great preachers in his field. That was not the sort of missionaries who were needed in China. If he could find a man who could talk familiarly, face to face, with another man, wherever he met him, he had missionary work for that kind of man in China. This is the way to do Christian work in China or in America.

"Such a man as Mr. Moody, who thought more of how many individuals he could reach than of his preaching before an audience, however large, is always desirous of getting through with his preparatory pulpit appeal and of getting at his more important work of pleading with individual souls in the inquiry meeting. And that is the feeling of every earnest evangelist who thinks more of the work of reaping and harvesting than of the work of incessantly sowing broadcast seed that may, or that may not, have final fruitage. . . .

"And which would any sensible pastor and preacher choose for his own church, if it were merely a matter of choice,—to have great revival meetings, or to have every church member actively and persistently engaged in individual soul winning seven days in the week all the year round? The second would insure the first; but the first, unfortunately, occurs without being followed by the second."—*Id.*, pages 38, 39, 42.

"I have been amazed in my study of the biographies of men

and women who have been specially used of God, to see how almost universal is the rule that they have come to Christ, or to an experience of power, through the personal influence of a friend or an acquaintance. Preaching is not enough, it is sometimes too general; the impressions of a song may soon be effaced; but the personal touch, the tear in the eye, the pathos in the voice, the concern which is manifested in the very expression of one's countenance,—these are used with great effect, and thousands of people are today in the kingdom of God, or in special service, because of such influences being brought to bear upon their lives."—*The Personal Touch*, by J. Wilbur Chapman, D. D., page 23.

The personal experiences of these great evangelists prove that personal work is still the most effective way of leading men and women to give themselves to the Lord. What better method is there for leading people to accept the truth of the third angel's message?

Individual Work the Hardest Work

"INDIVIDUAL soul winning is not easy work. It is hard. It is the hardest work that God asks us to do for him. Before trying to reason out why, or to argue that the simple extending to a fellow man of an invitation to share with us the richest joy of our life *ought* to be an easy thing to do, let us frankly admit that it is hard, and face that fact to begin with.

"For any one who has ever tried the work knows this. Even those whose professional and only life business is soul saving, find it difficult. Ask any minister friend which is easier for him to do,—to preach a sermon, or to seek an opportunity to talk alone with an individual about that one's spiritual welfare.

"If it is so hard even for the trained minister, it is not to be expected that laymen will do it more easily. But if it is our greatest work, and if it is Christ's preferred method, have we the satisfaction and encouragement of knowing that this work will grow easy as we go on in its accomplishment? Will long-continued practice bring ease and facility?

"It is to be hoped not, and judging from the experience of others, we are not likely to be in danger, in this field, from the peril of easy accomplishment, which usually means loss of effectiveness. . . . We not only must not expect the work to grow easy, but we must realize that if it does, something is wrong. . . .

"Dr. Trumbull was often spoken of as being a man of exceptional 'tact.' He practiced pretty constantly at individual soul winning from the time when he first found his Saviour, at twenty-one, until his death, more than fifty years later. People who knew him and his ways and his lifelong habit have said of him, 'O, it was "second nature" to Dr. Trumbull to speak to a man about his soul! He fairly couldn't help doing it, it was so easy for him. I never could get *his* ease in the work.' And in so saying they showed how little they knew of him or of the demands of this work upon every man.

"The book on 'Individual Work' was written when its author was seventy years of age. Hear what he had to say as to the 'ease' which his long practice had brought him:—

"From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He [Satan] has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive, pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one.'

"Have we not the answer here to the question which was passed over a moment ago, as to why this work is the hardest in the world? Just because it is the most effective work for Christ, the devil opposes it most bitterly, and always will

while he is permitted to oppose anything good. The devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. He devotes his chief energies to those from whom he has most to fear; their side he never leaves. Therefore the worker who seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the devil for a life-and-death conflict; and that notice will be accepted by the devil as an obligation to swerve the worker from his purpose, whenever, by any subtle means in the devil's power, this can be done. Let us write down large in our mental or real notebooks the devil's favorite argument: 'His favorite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now.'

"This, then, is what we face when we enter upon this work. The greatest and hardest work in the world, it will never grow easy; but it will never grow small. If it always remains the hardest, it always remains also the greatest. There is a character challenge in continued difficulties that assures this work a quality of success to which easy work could never attain."—*"Taking Men Alive,"* pages 51-55.

If personal work is the hardest in ordinary Christian work, we must expect it will be even more so in the giving of the last message. The devil is fighting as he never fought before to keep souls from accepting the truth. But, seeing it is the most effective method of work, shall we allow ourselves to be prevented from using it because it is hard? Shall we not rather take courage, and, because it is the most effective method, use it whenever we have opportunity? He that is for us is greater than he that is against us.

Our Aim

OUR aim for the year 1914 is, "Every Sabbath keeper to bring at least one soul to Christ in 1914."

Dr. Trumbull, early in his Christian life, made this resolution:—

"Whenever I am justified in choosing my subject of conversation with another, the theme of themes shall have prominence between us, so that I may learn his need, and, if possible, meet it."

Such a resolution calls for the use of tact, in turning a conversation from any starting point to the things that have to do with the way of salvation. It makes necessary a continual watching for opportunities to lead persons to a consideration of their spiritual needs.

Just such a resolution as this is needed to enable us to reach our aim. The distribution of our literature gives us wonderful opportunities to lead souls to Christ. If we watch and pray as we visit the homes of the people with our tracts, papers, and books, we shall find many openings where we can present to the people Christ's love for them and his call to them to give themselves to him. Shall we not make this year one of personal work for all we can reach?

Suggestions for Missionary Meetings

First Week

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

Lesson: "Signs of the Times."

Plans for work, supplying literature needed by members for week's work.

Closing song.

NOTE.—This program should help the members to see that the coming of the Lord is drawing very near, and that the only thing that is hindering it is that the gospel of the kingdom has not been fully preached for a witness. That depends on God's people; for "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, page 117.

Second Week

Opening exercises: Song, prayer, minutes, song.

Lesson: "Reporting," Bible study.

Reports of labor.

Plans for work.

Closing song.

NOTE.—This study is an important one, because in many of

our churches there are members who do not understand the importance of reporting their work. Efforts should be made to get every member to report faithfully, that the church and conference officers may know what is being done.

Third Week

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

Lesson: "The Talents."

Plans for work.

Closing song.

NOTE.—Select one of the members to make up an interesting study from the chapter in "Christ's Object Lessons" on "Talents." Ample time should be given for preparation. In the tract "An Appeal to Our Churches," page 12, we are told, "The parable of the talents should be explained to all." This shows that the subject is an important one, worthy of study by all the members.

Fourth Week

Opening exercises: Song, prayer, minutes, song.

Lesson: Bible study on missionary work.

Reports of labor.

Plans for work.

Closing song.

NOTE.—From the following texts an interesting Bible study on missionary work may be prepared: 2 Cor. 5: 20; Matt. 9: 37, 38; Ps. 74: 20; John 8: 12; Rom. 10: 14; Acts 16: 9; Matt. 28: 19; John 20: 21; Matt. 28: 20; Isa. 9: 2; Rev. 14: 6; Matt. 24: 14; Dan. 12: 3. Assign the subject early, that the member selected may have sufficient time for careful preparation of the study.

Signs of the Times

READ responsively Mark 13: 28-37.

(The leader should then read the signs, and give the fulfillments to different members present to read.)

1. Read Matt. 24: 6.

There never was a time when war preparations were as extensive as now. The immense standing armies are being continually increased and the navies being added to. New and more deadly weapons are being invented, and every preparation is being made for warfare. The newspapers give almost daily fresh rumors of war, and give it as their opinion that the nations appear to be preparing for the great fight of Armageddon.

2. Read Matt. 24: 7.

History records more than 350 famines since the memorable seven years' famine in Egypt. Among the most prominent of recent times may be mentioned the following:—

1775, on Cape Verde 15,000 persons perished.

1814, 1816, 1822, 1831, and 1843, occurred the notable famines in Ireland.

1837-38, 600,000 perished in northwestern India.

1865-66, in Bengal and Orissa about 1,000,000 perished.

1868-69, in India about 1,500,000 perished.

1897, it is believed that in the famine in India 6,000,000 persons perished.

Since then there have been other famines in India, also severe ones in Russia and China, in which millions have perished. At the present time there are severe famines constantly recurring in different countries.

3. "And pestilences." Matt. 24: 7.

The black, or bubonic, plague is one of the most fatal of pestilences. It dates from A. D. 253, and has raged in various countries ever since, causing millions of deaths. At the present time it is spreading in a dangerous manner. Smallpox has carried off thousands. Yellow fever and cholera have devastated whole provinces in some of the warmer countries. The influenza has visited almost every country and claimed thousands of victims. Besides these are diphtheria, typhoid fever, measles, and scarlet fever, which yearly carry off a large number; and consumption, which is responsible for nearly one third of the death rate. Lately there have been severe epidemics of spinal meningitis. Cancer is increasing at an alarming rate. While medical science overcomes some diseases, others take their place and increase rapidly.

4. "And earthquakes, in divers places." Matt. 24: 7.

From B. C. 1700 to A. D. 96, a period of 1,796 years, we read of only sixteen earthquakes, making an average of one in 112 years.

From A. D. 96 to 1850, a period of 1,754 years, about the same length of time as given in the first period, there were 204 earthquakes, giving one to every eight years.

From 1850 to 1865, a period of fifteen years, there were fifteen earthquakes, or one for each year.

From 1865 to 1868, a period of three years, there were fifteen earthquakes, or an average of five for each year.

In the year 1885 there occurred 97 earthquakes, and in 1886, 104. It is estimated that thirteen million persons have perished by earthquakes. During recent years earthquakes have become so common that the mention of them in the daily papers is hardly noticed. Only the most destructive ones are noted. All will remember the earthquakes in San Francisco and Messina.

5. Read Luke 21: 25.

A glance at the nations of the earth will make it apparent to every one that there is widespread distress, with perplexity. One of the causes is the militarism which prevails, and which causes distress in two ways: first, by withdrawing so many men from useful labor; and second, by the enormous taxation it renders necessary.

The heaping up of money by the few, causing increased poverty of the many, is another cause of this distress and perplexity. The conflicts between capital and labor are continually on the increase, and are becoming a serious menace to the nations. Anarchists and socialists are increasing in number, and there is every prospect of terrible outbreaks in the near future. The trade-unionists openly state that they are waging a war on capitalists which is to destroy them.

6. "The sea and the waves roaring." Luke 21: 25.

We have only to read of the terrible tornadoes and the awful tidal waves, as reported in the newspapers from time to time, to know that we are in a period of disaster from these causes, such as the history of the world has never before known. Cyclones are becoming matters of common occurrence, and thousands have perished in these terrible storms.

7. Read Luke 21: 26.

That men's hearts are failing them for fear is evidenced by the appalling increase of suicides. Not a day passes without many such cases. Men, women, and children alike take their own lives, because they have not the courage to live. While a man keeps up his heart, he can battle with the world and his troubles; but when his heart fails him, he is lost.

8. Read Mark 13: 21.

Many false prophets have arisen and deceived many, but all have perished. Mohammed was a false prophet, and his followers number millions. The Mormons come within the compass of Christ's warning words, "Wherefore if they shall say unto you, Behold, he is, in the desert; go not forth." Modern Spiritualism is the work of lying spirits. They invite us to their secret seances, but Christ has told us if they say, "He is in the secret chambers; believe it not." Christian Science is presented to us as the coming of Christ. Men arise from time to time, performing signs and wonders, and claiming to be Christ, but it is not thus that Christ will come.

9. Read Matt. 24: 14.

The third angel's message has been extensively preached throughout the United States, Canada, Newfoundland, Mexico, and Alaska. Missions are established in all the countries of South America, and in most of the West India Islands. The work has been begun in England, Scotland, Ireland, and Wales; in France, Switzerland, Italy, Germany, and the Scandinavian countries; in Russia, Greece, and all the European countries; in Palestine and Egypt; in South, North, East, and West Africa, and is reaching into the center; in India, Japan, China, and Korea; in Australia, New Zealand, and many of the islands of the Pacific. It has reached almost every country in the world. The facilities for doing the work are now in such a condition that the work could speedily be finished if all the Lord's people would arise and do their part in giving this message of warning. This last sign is being rapidly fulfilled. When it is fulfilled, then will the end come.

10. Read Matt. 24: 30.

Thus all the signs of Christ's coming are fulfilled or are rapidly fulfilling, and the next event will be his coming with power and great glory. May we all do our part in the work that is left for us to do, and labor as that servant who is watching for his Master's return.

"And what I say unto you I say unto all, WATCH."

Reporting

1. WHAT did the disciples do when they returned from their first missionary journey? Luke 9: 10; Mark 6: 30.
2. What did Paul and his associates do when they returned from their missionary tours? Acts 14: 27; 15: 4, 12; 21: 19, first clause of verse 20.
3. Of what is the book of Acts a record? — A report of missionary work.
4. What did the angel commissioned to set a mark upon God's people, do when his work was finished? Eze. 9: 11.
5. What will cause others to start out? "Speak ["tell of it," R. V.), . . . ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel [missionary work in the villages]: then shall the people of the Lord go down to the gates." Judges 5: 10, 11.
6. What are we to let the people know about? Matt. 5: 16.
7. Whom will they then glorify?
8. Why? Rom. 15: 17-19; Gal. 2: 8.

"Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies for the Church*, Vol. VI, page 436.

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

"Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who co-operate with him."—*Id.*, Vol. VI, page 336.

"With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men.

. . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Id.*, Vol. I, page 193.

"When thou doest alms, he said, 'let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret himself shall reward thee openly.'

"In these words Jesus did not teach that acts of kindness should always be kept secret. Paul the apostle, writing by the Holy Spirit, did not conceal the generous self-sacrifice of the Macedonian Christians, but told of the grace that Christ had wrought in them, and thus others were imbued with the same spirit. He also wrote to the church at Corinth, and said, 'Your zeal hath stirred up very many.'

"Christ's own words make his meaning plain,—that in acts of charity the aim should not be to secure praise and honor from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only.

"By their good works, Christ's followers are to bring glory, not to themselves, but to him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished; and the Spirit is given to glorify, not the receiver, but the Giver. When the light of Christ is shining in the soul, the lips will be filled with praise and

thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of your thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all.

"We are to give in sincerity, not to make a show of our good deeds, but from pity and love to the suffering ones. Sincerity of purpose, real kindness of heart, is the motive that Heaven values. The soul that is sincere in its love, whole-hearted in its devotion, God regards as more precious than the golden wedge of Ophir."—*Thoughts From the Mount of Blessing,* pages 120, 121.

The Importance of Reporting

No organized work can be carried forward successfully without a system for reporting results. This is needed that the leaders may know what is being done, in order to plan effectively for doing what remains. When the disciples returned from their first missionary journey, they reported their work, that Jesus might know what needed to be done next, for he worked as we must work. Paul made a practice of reporting his work, and doubtless received reports from the churches, or he would not have known as much about them as he evidently did.

If our reporting system should be discontinued in all branches of the work, our cause would be completely disorganized. The work would go on in a haphazard way that would soon bring in discouragement. It is the general reporting system that has much to do in binding our work together, and enabling it to make such rapid progress.

Every church member should therefore regard it as a duty to report all missionary work done, not to glorify himself, but the Lord, through whose power the work was done. These reports will encourage others to work, and will enable the church to know how rapidly the people in its territory are being warned.

E. M. G.

The Relation of the Church Missionary Secretary to the Church Members

It is the duty of the missionary secretary to get every member to do some missionary work regularly. It will take much tact and hard work to accomplish this, and more still to keep the members steadily at their work. But by the help of the Lord it can be done.

The missionary secretary should have a list of the members, and should keep it in a book that has room for notes on the circumstances of the members, the kind of work for which they seem best suited or which they prefer, and other particulars that may prove helpful in working for them. This should frequently be studied, that none may be overlooked.

It is a good thing to divide the membership of the church into bands, with a leader over each band, to help the members to work. The bands should be small, five or six members to each leader. In arranging the bands, care should be taken to put those who live near one another in the same band, with a leader in the same district, for convenience of working.

The leaders of the bands should be called together frequently, and should be expected to report what the members of their bands are doing. If any are not working, and cannot be induced to work, the missionary secretary should assist the leader in laboring with these inactive ones. Sometimes a change to another band is all that is needed. Some persons will work for one leader but not for another. Sometimes instruction is needed, sometimes encouragement. The missionary secretary should make a study of such cases, to see what the difficulty is, and be ready to give such advice and practical help as may be needed.

The missionary secretary should have experience in the various lines of missionary work. He should not be content with a past experience, but should engage in practical work to the extent of his time and ability. This is the only way in which he can become a true leader. Advice to the church members drawn from practical, present experience, will have far more influence than that based only on theory, or even on an experience some years old.

All these things show that this is an office of no small responsibility. It is an honor to be called to bear responsibilities in the work of God, but this honor can be obtained only

through self-denial and hard work. It is not easy work to hold any office in the service of God; but the greater the sacrifice called for, the greater the blessing received. Let the missionary secretaries, therefore, be full of courage. Though their work is hard and responsible, it is fruitful for good, and will be the means, if faithfully done, of watering their own souls as well as of blessing others.

E. M. G.

The Missionary Meeting

EVERY church that is awake to the times in which we are living will have its missionary meetings weekly if possible, and if not, just as frequently as its members can meet together for it. A missionary meeting is necessary in order to plan for work, that the church may be kept in a good spiritual condition. Only a working church will be a living and growing church. The Twentieth Century New Testament translation of Eph. 4:16 makes this plain: "For it is from him that the whole body, which is closely joined and held together by means of every link in the system, derives its power to grow in proportion to the activity of each individual part; and so it is being built up in a spirit of love." The body, which is the church, derives its power to grow in proportion to the activity of each member. If therefore the members are largely inactive, there will be few members added to the church.

Missionary meetings are held to consider various questions connected with the work of God. Some of the reasons for such a meeting are:—

1. To pray for the workers and for those for whom they are working, special intercession being made as it is needed.
2. To receive reports of labor, that all may be encouraged by learning what is being done, and may be able to plan for what remains to be accomplished.
3. To study principles that will better qualify the members to labor for God. There is an inexhaustible field here, in the building of character, the studying of methods of work, the gaining of a right understanding of the principles of religious liberty and of health and temperance, the obtaining of a knowledge of what is taught in our tracts, etc.
4. To study foreign fields, that the members may better understand the conditions that have to be met and what must be provided for the giving of the message, and thus be able intelligently to give of their means.

In every missionary meeting some lesson of a practical nature should be given. The missionary meeting is not the place for sermons or exhortations, but for united study of the things that make successful missionaries.

The missionary meeting should not be long. An hour to an hour and a quarter is long enough, as a general rule. To make the service what it should be, a good chairman is needed, — one who is quick to see important points and improve them, who is bright, brief, and pointed in remarks, and an active missionary worker.

As many as possible should be given a part in the carrying out of the programs, and those taking part should be changed from week to week, until all who are capable of doing so have had something to do. This helps to make the meetings educational.

While some parts of the program should be read, such as selections from the Bible or Testimonies, other parts will be more interesting and impressive if those who give them will study them until they can talk them instead of reading them. This takes more time in preparation, but has a much greater educational value to the one who presents the subject, as well as being more profitable to the hearers. Several of our workers gained their first experience in public speaking in this way.

Care should be taken to select members to take part in these programs who can make themselves heard. Every church member should learn to read and speak clearly and audibly. The voice is a talent given by God, and should be used in a manner that will glorify him. A good way for the missionary leader to train the members in this is for him to have those who are to take part in the meeting be in the church early, and talk or read their parts over, while he sits in the back row of seats and listens to them. In this way he can give them valuable help in regard to the strength they need to put into their voices.

Every meeting should be made as practical as possible. If a plan of work is presented, definite arrangements should be

made for such of the members as can take part in it to do so, before the meeting closes. When the plan has been presented, and the interest aroused, is the time to set it in operation. The missionary leader and the missionary secretary should be alert to make every missionary meeting result in some aggressive work.

Time should always be given for the members to relate their experiences, for these give life to the meetings. It will take much tact on the part of the leader to get good reports, for the members who are wordy will need to be restrained to a reasonable length of time, the timid ones will need encouragement, and some who are prejudiced against reporting, because they do not understand that God desires them to do this, will need instruction. The leader and the missionary secretary should endeavor to have experiences of their own to relate, to set a good example, and when circumstances have made this impossible, should do their best to get some from their conference tract society or other available sources. Too much emphasis cannot, however, be laid on the necessity of their being active workers, who will gain experiences of their own, for only such can lead the members under their care into active service.

A striking quotation on missionary work, written in a prominent place on the blackboard, will sometimes be helpful. At other times a good motto may be used. The missionary committee should study ways of making the programs profitable and interesting.

It may seem, at first thought, that these matters are unimportant details, but nothing connected with God's service is unimportant. Every service we hold is worthy of our best effort, for only so can we come into God's ideal for us.

E. M. G.

A Few Ways of Varying the Method of Receiving Reports

IN our missionary programs we should avoid getting into a rut, or always doing things in just the same way. Varying the exercises will add to the interest of the meeting. The reports of work done should not always be given in the same manner. We give here a few ways in which the giving of these may be varied:—

1. Draw a large wheel on the blackboard, letting each spoke represent a line of work. As the members state what they have done, let the church missionary secretary put the figures down in the respective spokes.
2. Before the meeting, write the different lines of work across the top of the blackboard, and put down the work done the previous week. As the reports are given, have the missionary secretary put them down, then add them up, and with chalk of two different colors note the increases and the decreases.
3. Announce that the reports will be called for in the good old Methodist style of conducting class meetings, and then call on the member sitting at the end of the front row of seats to report, going on to the next, until all have been called upon in order.
4. Call upon the leaders of the bands to present reports for their bands. They can do this either by giving a general report of the work done by their bands, or by each leader calling on the members of his band, one by one, to report. When this plan is followed, the leaders should be notified the week before the meeting is to be held.
5. Before the meeting, write the lines of work across the top of the blackboard, and while a hymn is being sung, let each member go to the board and fill in his work.
6. Call for only two lines of work one week, tract and periodical distribution, for instance.

The records should always be made from the written reports on the individual blanks, never from those given orally in meetings. The reports are given in the meetings that they may encourage and stimulate the members; they are recorded for the benefit of those who have the general management of the work. So one does not take the place of the other.

E. M. G.

"THOSE who are united to the church should be living, working agents to impart light to those who are in darkness."

Blackboard Mottos for Missionary Meetings

- "Do the hardest thing first."
 "Nothing like perseverance."
 "Let us advance on our knees."
 "I can't do it" never did anything.
 "I will try" has worked wonders.
 "I will do" has performed miracles.
 "Whoever prays most, helps most."
 "Consecration to God means service to man."
 "If Christ is not Lord of all, he is not Lord at all."
 "Difficulties are like babies; they grow by being nursed."
 "Don't dodge difficulties; meet them, greet them, and beat them."
 "Prayer and missions are as inseparable as faith and works."
 "A man can give without loving, but he cannot love without giving."
 "The courageous man wins; the discouraged man is a defeated man."
 "The light that shines the farthest shines the brightest nearest home."
 "We cannot serve God and mammon, but we can serve God with mammon."
 "The work of the world is done by a few. God asks that a part be done by you."

"Not how much of my money will I give to God, but how much of God's money will I keep for myself."

"Any life to be worth anything must be a struggle. It is our own fault if our greatest trials do not turn out to be our greatest advantages."

"I am only one, but I am one. I cannot do everything, but I can do something. What I can do I ought to do; what I ought to do, by the grace of God I will do."

"Don't be a by-and-byer,
 And a sluggish patience trier;
 If there's aught you would acquire,
 DO IT NOW."

Plans for Work

THIS month we have not given any definite plans for work. The tract distribution started in January, and the missionary correspondence begun in March, should be continued, and developed into strong, regular efforts. Spasmodic work will not finish this warning message. There must be systematic, regular, increasing efforts made week by week and month by month.

The subject taken up in the fourth Sabbath program this month is a very important one, and too much emphasis cannot be laid upon it. Every successful evangelist testifies that nearly all his success comes through his personal work. Mr. Moody once said that he knew of only one man who was converted by his preaching alone, and he preached to thousands. These things help us to see that in personal work we have a plan that is in the order of God, and that is the most effective plan that can be used to save souls.

The many helpful tracts we have may be used as introductions to personal work. The gift of a tract will often open the way for conversation. The missionary leaders should make suggestions to our people in regard to ways in which they may introduce themselves to people by the use of tracts.

Now that spring is coming on, the magazine work should be pushed with renewed vigor. Efforts should be made in every church to find some members who will devote time regularly to the work of selling our magazines from door to door.

Let us devote this month to building up the plans already started, to personal work, and to getting the magazine work into good running order. Then next month all will be ready to join in another very important campaign.

E. M. G.

Missionary Volunteer Department

Senior Society Study for Sabbath, April 4

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; special music; review Morning Watch texts; minutes; report of work and offering.
2. Bible study (ten minutes): Gen. 3: 1-15. See "Patriarchs and Prophets." Study Satan's method of approach, and how he gained the victory. Study God's method of approach, and how he succeeded in getting Adam and Eve to commit themselves; their excuses, did they stand? God's method of pointing out sin, and at the same time administering encouragement.
3. Standard of Attainment quiz (five minutes): Matt. 28: 19; Rom. 6: 3, 4. Review all the previous texts each time.
4. "American Indians" (twenty minutes): Four five-minute papers on the following subjects: "American Indians' Religion;" "Early Catholic Missions;" "Protestant Missionary Work During the Seventeenth and Eighteenth Centuries;" "Sampson Occum." These topics are to be given in brief talks.
5. Report of work done by the different bands.
6. Closing exercises: Quote Rev. 14: 6-9.

American Indians

Their Religion

"THE Indian believes in a great power, or soul, or spirit, which inhabits and animates everything. To it he constantly appeals. He recognizes it in the sun, the earth, thunder, lightning, clouds, wind, and the animals about him; in short, this Great Spirit manifests himself in every possible form in nature, animate and inanimate. Each tribe has its own variation of this fundamental belief, and has constructed a mythology of its own.

"They believe, generally, in a deluge that covered the earth, drowning mankind, with the exception of a limited number. They believe firmly in a future state, and have certain confused ideas of rewards and punishments hereafter. They erect no temples or places of worship. Their worship consists principally in sacrifice and supplication, which are engaged in wherever and whenever circumstances may determine."—*Encyclopedia of Missions, by Bliss, Vol. 1.*

Early Catholic Missions

In 1526 Panfilo Narvaez, a Spaniard, set out to conquer Florida, accompanied by a number of Franciscan monks. Discouraged by the hardships, they attempted to reach Mexico. The boat was wrecked, and although no lives were then lost, they reached land only to perish. Expeditions under De Soto and others were equally unsuccessful.

The first successful mission to the United States Indians was planted by St. Augustine in 1573 by the Spanish Franciscans. This mission continued until 1763, and had over six hundred converts. In 1597 the Franciscans established missions in New Mexico, and in thirty years reported thousands of Indians baptized, and over eight thousand converts. Between 1717 and 1833 they labored among the Indians of Texas and California.

In 1641 French Jesuit priests, Raymbaut and Jogues, were sent to visit the Chippewas on the Great Lakes. In 1668 Marquette went to the Ottawa mission. The first society to do missionary work in Georgia was the Moravian. In 1735 they built a school for the Creek Indians.

Indian Missions of the Nineteenth Century

The American Board of Commissioners for Foreign Missions, organized in 1810, had, by 1891, sent 512 of its 1,600 missionaries to the Indians.

Mr. Cyrus Kingsbury, their first missionary to the Indians, went in 1815 to the Cherokees of Georgia. He was at once followed by others. Their first enterprise was a combination of mission, boarding school, and agricultural college.

In 1818 the second Indian mission of this board was planted among the Choctaws on the Yazoo River. Eight children came 160 miles to school. The Indians gave in support of the school \$700, eighty-five cows, and a pledge of \$500 a year. The next year they gave \$6,000 toward the school's support.

In 1825 George Guess, a half-breed Cherokee about fifty years old, invented the remarkable Cherokee alphabet. In three or four years half the nation could read. In 1826 the four Gospels were translated.

Early Protestant Missions

The Protestant church began its missionary work in New England on the island of Martha's Vineyard in 1643. Thomas Mayhew was the minister. His English congregation requiring only a portion of his time, he extended his work to the Indians around him. After mastering their language, he established a successful mission. In 1651 one hundred and ninety of these natives had abandoned their heathen beliefs and accepted Christianity. Mr. Mayhew established the first school in New England for the instruction of Indian children in 1651. The next year the first native church was organized with two hundred and eighty-two members. From here the gospel was taken to Nantucket. In 1670 the first Indian church with a native pastor was organized.

C. L. BENSON.

Protestant Missionary Work in the Seventeenth and Eighteenth Centuries

PROTESTANT missionary work began soon after the founding of colonies. In 1621 the East Indian School was organized and endowed at Charles City, Virginia.

In New England the natives were early instructed in the Christian religion, but no mission work exclusively Indian was undertaken until John Eliot, in eastern Massachusetts, and Thomas Mayhew, in Martha's Vineyard, began their labors.

John Eliot, "the Apostle to the Indians," was born in Essex, England, in 1604. He came to New England in 1631, and the next year was settled over the first church at Roxbury, and continued in this charge until his death, in 1690. After learning the language, he taught in their language all the Indians who visited him. As John Eliot's mission work progressed, he gathered the Christian Indians into towns, which became known as "praying-Indian towns." He established schools, taught the natives various industries, and organized a form of government similar to that proposed by Jethro to the Israelites. In 1674 these towns contained 1,150 church members. In 1675 King Philip's war broke out. The first warning came from the Christian Indians, who, in the face of fearful hardships, rendered invaluable service to the colonists. In 1658 John Eliot completed the translation of the book of Psalms, which was printed the same year. In 1661 the New Testament was printed, and two years later the entire Bible. This was the first Bible ever printed on the American continent.

The Moravians began work at Sharon, western Connecticut, in 1742. The following year Rev. Eleazer Wheelock, of Lebanon, Connecticut, took into his family a young Mohegan, Sampson Occum, as a pupil. This Indian made such rapid progress in English, Latin, Greek, and Hebrew that he became a teacher at New London, Connecticut, in 1748, and was ordained to the ministry in 1759. In 1761 the Rev. Sampson Occum went to England to raise funds for a school among the Indians, and secured twelve thousand pounds.

Four chiefs of the Iroquois of New York, visited England in 1708 to ask Queen Anne that missionaries be sent to instruct their people. Their request was granted, and a school was opened among the Mohawks, and a portion of the Scriptures translated into their language.

C. L. BENSON.

Sampson Occum, the Famous Indian Preacher of New England

SAMPSON OCCUM, one of the best known and most eloquent preachers of his day, was born in a wigwam in 1723, in the Indian village of Mohegan, near New London, Connecticut. His parents were above the average in industry, intellect, and affection.

His mother, Sarah Occum, on becoming an earnest Christian, greatly influenced the life of her son. Occum, in an old manuscript still preserved in Dartmouth College, states, "I was born and brought up in heathenism until between sixteen and seventeen years of age."

About 1740, when the great revival under Whitefield swept

over the colonies, the whites made a strong effort in behalf of the Indians, who responded as never before. Among the converts was young Occum, who, after struggling with doubt and darkness, accepted Christ. He now became eager to read the Word of God. He used every effort to do personal work with the Indians.

The young Indian needed instruction badly. This he secured from Rev. Eleazer Wheelock, a Congregational minister in Lebanon, Connecticut, who taught him four years. Occum soon mastered reading and writing and began the study of Latin and the classics.

On completion of his work with Dr. Wheelock, it was planned to give him a course in Yale, but his eyes failed, and it was out of the question.

Poor Occum was greatly disappointed, but his missionary zeal continued unabated. In 1749 he went to Montauk, Long Island, on a fishing excursion. He was an expert fisherman, but he cared more for fishing for men. Such an interest was aroused that the Indians pleaded for a school. As a result he began a work which continued twelve years. In addition to teaching, he conducted religious services and prayer meetings.

The Montauks called on him to visit their sick and to bury their dead, and made him their legal adviser. At first he received no compensation save what the Indians occasionally gave him. In 1751 the Society for Propagating the Gospel gave him twenty pounds a year. This he supplemented by making articles of wood — spoons, ladles, churns, gunstocks, and pails — and by rebinding old books for the whites near by. Although he suffered much from want, his zeal never flagged.

So successful was his work that in 1759 he was ordained "a minister at large to the Indians." In 1761 he was sent to labor among The Six Nations, but Pontiac's war ended the work in that region.

In 1765, at the suggestion of Whitefield, Dr. Wheelock sent Occum to England in behalf of the Indian Charity School he had established for the training of Indian youth as missionaries to their people. Occum took England by storm. Great audiences were thrilled by his message and charmed by his manner. The best homes were opened to him. The king gave him two hundred pounds for his school. His tour covered both England and Scotland, during which he made four hundred addresses and collected twelve thousand pounds.

Returning to America, Occum was regarded by Indians and whites as the foremost man of his race. But this was the darkest period of his life. During his absence, his family had not been properly cared for; the Boston commissioners were not in sympathy with him, and no place was open to him. He was sorely disheartened.

In 1771 he conceived the plan of forming a new tribe composed of Christian Indians, to separate them from the hurtful influence of heathen tribes. He died suddenly in the summer of 1792, at the age of sixty-nine. C. L. BENSON.

Senior Society Study for Sabbath,

April 11

Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.

2. Bible study (ten minutes): Gen. 4: 1-15. See also "Patriarchs and Prophets." Study the nature of each character; the sin of Cain; the cause; how God approached him, and why; Cain's attitude; how many opportunities God gave him to confess; curse pronounced upon him; was Cain sorry for his sin or for its penalty? how God's love mingled with punishment.

3. Quiz on Standard of Attainment texts (five minutes): Mark 16: 16; Matt. 3: 13-16. Announce week before. Review all texts on Sabbath.

4. "American Indians" (twenty minutes): Two ten-minute papers on "David Brainerd" and "David Zeisberger." Additional material can be found in "Memoirs of Brainerd" and in encyclopedias. See *Instructor* of March 31 for biography of David Zeisberger.

5. Social meeting: Let each tell what impressed him in these lives.

6. Closing exercises: Quote Rev. 14: 6-9.

David Brainerd

DAVID BRAINERD was born in Connecticut. From his earliest years he was physically weak and predisposed to consumption. When nineteen years of age he went to Durham to care for his farm. Here he took up preparatory college studies. At this time he decided to devote himself to the ministry. He gave much time to prayer and Bible study. In less than a year he read the Bible through twice. After a long, dark sense of his sinfulness, he found peace in God.

He entered Yale College in the fall of 1739. In these student days he began that life of intense, believing prayerfulness by which his missionary career was to be preeminently marked. He applied himself to his college work so energetically that in August, 1740, his health failed, and he was compelled to drop his school work.

Upon recovering his health he returned to Yale. His chief temptation was an ambition to excel in his studies. This was temporarily checked by a marked spiritual awakening which came to the college in 1739, and which continued intermittently until 1745. George Whitefield and Jonathan Edwards were two of the most prominent instruments in it.

Early in 1742 Brainerd began special studies for the ministry. In his diary he wrote: "I want to wear out my life in his service and for his glory." April 1, 1743, he began work for the Indians at Kaunaumek, between Stockbridge, Massachusetts, and Albany, New York.

The first night he slept on a heap of straw. He was twenty miles from any English inhabitants; six or seven from any Dutch; more than two from a family of Scotch. With this family he lived three months, weak in body, surrounded by savages who were ignorant and indifferent to the gospel. He sought divine guidance. His food was largely hasty pudding, boiled corn, bread baked in ashes, and sometimes a little meat and butter. His bed was boards covered with straw, his home a floorless log cabin. A mile and a half away lived the Indians for whom he labored. His was a life of prayer. March 11, 1744, he preached his last sermon at Kaunaumek.

At this time there came invitations to important pastorates, promising comforts and congenial surroundings. They were promptly declined.

Brainerd rode on horseback to Crossweeksung, New Jersey, about eighty miles from the fork of the Delaware. As he rode, he prayed. The country was desolate and thinly inhabited. He was so weak he could scarcely walk, but his zeal triumphed over his feebleness. He began preaching and personal visiting. Here he was ordained. Whole days were spent in fasting and prayer.

In June, 1745, Brainerd visited a group of Indians at Crossweeksung. Only two or three families lived here. To these he preached. They then set out to notify friends ten and fifteen miles away. The following day large numbers greeted him. They were deeply impressed by his preaching. Increasing numbers of Indians gathered. On his departure they all inquired when he would return, and begged to be instructed further. One said, with tears, she wished God would change her heart; another that she wanted to find Christ; an old chief wept bitterly about his soul.

On returning to these Indians, the Spirit of God broke down the entire company. Almost every one was praying, and crying, "Have mercy upon me." The night he left them they prayed all night. Among these he baptized forty-seven Indians. One valued lesson Brainerd learned in his many trying, disheartening experiences was, "It is good to follow the path of duty, though in the midst of darkness and discouragement." Morose, savage pagans were transformed into agreeable, affectionate, humble Christians.

Early in November, 1746, he became exceedingly weak in body, and decided to go to his friends in New England. There a medical examination revealed that he was a consumptive with no hope of recovery. He was not the least disturbed. He declined rapidly, and Oct. 9, 1747, passed away. He was buried at Northampton. His funeral sermon was preached by Jonathan Edwards. Brainerd said, "I was afraid of nothing but sin, and afraid of that in every action and thought." C. L. BENSON.

"TAKE hold wherever you see there is work to be done."

Hints to Leaders

"A BAD leader says, 'Go on, boys.'"

"A good leader says, 'Come on, boys.'"

"Be a leader. Others are always ready to follow a leader. But be sure your leading is right. When others are following, it behooves one to be very thoughtful."

"The Siamese motto, 'Never do anything yourself that you can possibly get any one else to do for you,' is an admirable motto for a missionary leader. This does not mean that you may be lazy — O, no! far from it! It is often harder to put others to work than to do it all yourself."

Shake Hands

Dr. John Hall has said, "Handshaking is a means of grace." Be sociable. See that no one leaves the meeting without a personal greeting.

Does Your Meeting Please God?

It is vastly more important that your meeting please the Lord Jesus Christ than that any chance visitors shall be charmed with it. Do your duty, do not fear men's faces.

Do You Belong to a Reading Circle?

This is a reading age. Almost every one spends some time each day or week reading. Thousands of worthless books are read every year.

Why not organize a reading circle in your home? Invite your friends and neighbors to spend one evening a week in enjoying, with you, the reading of the Missionary Volunteer Reading Course books. These are very interesting. Current events, revealing the hand of God in missions or prophecy, can be introduced as side lights. Experiences of our missionaries will thrill all. Organize a reading circle and try out its possibilities.

How to Secure a Circulating Library in Every Church

In every Seventh-day Adventist home are from two to two dozen of our denominational books. Many of these remain on the shelves unopened from one to twelve months each year.

Let each church bring this matter before all its members. Select a librarian, arrange for a suitable place to keep the church library, then ask how many members will lend or give one or more of our denominational books to the church for missionary purposes.

Try to get at least one book on each of our fundamental doctrines. Have also a number of our juvenile books that will interest children.

Assign territory to every member in the church,— if in town, one to four blocks, if in the country, one to three miles. These individuals should be provided with lists containing the names of all the books, with their authors, arranged according to subjects. Personally visit every family in your assignment. Learn what books they read, in what subjects they are especially interested, then explain your circulating library. Give a brief description of some book they might be interested in reading. Explain that there is no charge; that they can have the book two weeks, with the privilege of renewing it; that you will be glad to bring the book to them, and get it when they have read it.

Such a plan will get large numbers of our people to work, and give abundant opportunities for personal visits with their neighbors. As interest develops, doors will open for cottage meetings and Bible readings to be held. In this way every neighborhood can become acquainted with the message.

Stronger Men

O, DO not pray for easy lives, pray to be stronger men! Do not pray for tasks equal to your powers, pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.— *Phillips Brooks.*

Senior Society Study for Sabbath, April 18

Suggestive Program

I. OPENING exercises (ten minutes): Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.

2. Bible study (ten minutes): Gen. 6: 5-22. See also "Patriarchs and Prophets." Let the entire society take part in this study. Who saw the condition of the earth; how God felt about it; what he purposed to do; his plan; who was to be used by the Lord, and why; purpose revealed to Noah; his command to Noah; how Noah must have felt; how people would regard him; God's instructions to Noah; who was working with Noah; give proof; how fully Noah obeyed.

3. Quiz on Standard of Attainment texts (five minutes): Luke 5: 32; Acts 2: 38. Announce the week before, and review all texts on Sabbath.

4. "American Indians" (twenty minutes): Two ten-minute papers on "Lewis and Clark's Work Among the Indians of Oregon," "Two Thousand Miles for a Book." For additional material see encyclopedias; Faris's "Winning the Oregon Country."

5. Social meeting: Have each member tell why he thinks Indians should be evangelized.

6. Closing exercises. Quote the Missionary Volunteer pledge.

Two Thousand Miles for a Book

THE Nez Perce Indians in the Northwest early in the nineteenth century heard that the Christian religion was the secret of the white man's power, and that they could learn of this religion in the white man's Book of Heaven. One of the chiefs of this people, Ho-has-till-pilp, wore a collar of human scalps, ornamented by the thumbs of men slain by him in battle.

When at night the braves gathered about their camp fires, the conversation turned to the white man's Book. They listened to tales told by those who had talked with Lewis and Clark. One by one the old men died with their longing unsatisfied.

One night the silence was broken, as the warriors sat in council, by one of the old men: "They do not come to us. Why do we not go to them? It is a hard trail of many moons, but we must have the Book." The braves were startled. Go for the Book? How could they go? Where would they go? But all these questions were answered as the conviction came, "We must go."

A tribal council was called, and it was decided to send five men to the East, charging them to go until they found the Book of Heaven. Then the question was, "Who will go?"

It was finally decided to send three old men and two young men on the journey into the great unknown land beyond the Rocky Mountains. Volunteers were plentiful, but the choice fell on Tip-ya-lah-va-jeh-nin (Black or Speaking Eagle), one of the chiefs who had talked with Lewis and Clark when they were in the valley; Ka-ou-pu (Man of the Morning, or Daylight), an old man; Hi-youts-to-han (Rabbit-Skin Leggings); Ta-wis-sis-sim-nim (No Horns on His Head), a young man of twenty years. The name of the fifth man has not been preserved. He proved to be a man of faint heart, and returned in two days.

They traveled miles through hostile tribes, no roads, no trails, traveling by night and resting by day. Fires were kindled in secluded glens. Now they feasted on venison, or mountain sheep, or antelope; and now, too prudent to hunt, it was beaver or muskrat. Two thousand miles over a trackless plain, across mountains, through forests, down river valleys!

Early on an October morning, 1832, they entered St. Louis, then a frontier post. Stolidly they pushed their silent way on moccasined feet through the streets. They looked neither to the right nor to the left.

General Clark was in command of the barracks. He received his guests courteously. Days passed, and still the Indians said nothing as to the purpose of their visit. Had they not already waited long? Why any unseemly hurry now?

At last the Indians told of their search for the white man's Book of Heaven. Would General Clark give it to them? They wanted to know of the white man's God. Would he tell them? They wanted a teacher. Would he send one? But General Clark had no Bible in any language the seekers used. And he was in command of no missionaries. How could he satisfy the Indians' request?

All winter the Nez Percés waited, hoping to learn more. Tip-ya-lah-va-jeh-nin passed away. A little later Ka-ou-pu died also.

In the spring the two Nez Percés remaining started for home. On the night before their departure, General Clark gave them a banquet. After the meal, he asked Ta-wis-sis-

sim-nim to address the company. This is his speech as reported by many who have written of that eventful evening:—

"I came to you over the trail of many moons, from the setting sun. You were the friends of my fathers, who have all gone the long way. I came with an eye partly open for my people who sit in darkness. I go back with both eyes closed. How can I go back blind to my blind people? I made my way to you with strong arms through many enemies and strange lands, that I might carry back much to them. I go back with both arms broken and empty! Two fathers came with us; they were the braves of many snows and wars. We leave them asleep here by your great water and tepees. They were tired in many moons, and their moccasins wore out.

"My people sent me to get the white man's Book of Heaven. You took me to where you allow your women to dance as we do not ours, and the Book was not there! You took me to where they worship the Great Spirit with candles, and the Book was not there! You showed me images of the Great Spirit and pictures of the good land beyond, but the Book was not among them to tell me the way. I am going back the long trail to my people in the dark land. You make my feet heavy with gifts, and my moccasins will grow old in carrying them, and yet the Book is not among them! When I tell my poor blind people, after one more snow, in the big council that I did not bring the Book, no word will be spoken by our old men or by our young braves. One by one they will rise up and go out in silence. My people will die in darkness, and they will go on a long path to other hunting grounds. No white man will go with them, and no white man's Book to make the way plain. I have no more words."

The journey home was made as easy as possible for the two disappointed men. They were placed on board a Missouri River steamer whose captain planned to go far toward the headwaters of the river—"the first fire canoe that ever made the long trip of 2,200 miles to the mouth of the Yellowstone." One of the two men never saw his home again. Ta-wis-sim-nim, who made the sorrowful speech at the banquet, died when near the mouth of the Yellowstone. Only Hi-youts-to-han was left of the four.

It was a long, lonely tramp from the Yellowstone to his people. The waiting Nez Perces learned that the returning delegation was near at hand. A large band went many miles to meet the wanderers. Their hearts bounded as they saw Hi-youts-to-han. He was alone, perhaps his companions were a day's march behind him. Eagerly they pushed on until they could hear the shouts of their comrade. At length, they made out the words, "A man will be sent with the Book." He did not hope in vain.

This challenge of the red man was published in the New York *Christian Advocate and Journal* and *Zion's Herald*. People everywhere said, "The Nez Perces must have their missionaries." Dr. Willbur Fisk, president of Wesleyan University, wrote a challenge which was printed in the paper already mentioned, calling for two suitable men to live with the Indians, learn their language, preach Christ to them, introduce schools, agriculture, and the arts of civilized life.

Dr. Fisk said the best man he knew was Jason Lee, a muscular young man, six feet three inches in height, and thirty-two years old. He was a young Canadian pioneer farmer and lumberman. After being convicted, he worked his way through college. He wanted to be a missionary to the Indians of the far West, but he became pastor of a church in Canada until God should open the way.

There could be but one answer to Dr. Fisk's challenge. Lee persuaded his nephew, Daniel Lee, to go with him. Their journey would be far more difficult than that of the Indians, from the Columbia to St. Louis, because they were unaccustomed to the country and had no woodcraft to depend upon.

Early in 1834 Jason Lee and his nephew crossed the Alleghanies to Pittsburgh, went by river to St. Louis, and on horseback to the frontier hamlet of Independence, on the Missouri River. There they joined a train of two hundred trappers and hunters, who were bound for the far West, over uncharted plains and across pathless mountains.

Mr. Lee became a great favorite among the men, who admired his readiness to do his share and more than his share of the work of the camp and trail. Whenever it was announced that he would preach, he had an appreciative congregation.

Soon after crossing the continental divide, a party of Indians approached the camp. Instantly all were ready to repel the expected attack. But there was no attack. Somehow the Nez Perces and Flatheads had heard that the longed-for men with the Book were coming from the East. A young chief told Mr. Lee that his people were waiting for him. Sept. 17, 1834, Mr. Lee and his nephew reached the end of their five months' journey, and stood before the fort of Vancouver. But Mr. Lee wondered if he could do his best work among Indians who were frequently brought into contact with white men from the sea and fort.

This led him to settle at French Prairie, on the Willamette. On reaching the spot, they hastily put up tents to live in while erecting the first log building. A school for Indian boys and girls was immediately started. These were not Nez Perces, however; the Nez Perces were to wait yet a little while.

C. L. BENSON.

Senior Society Study for Sabbath, April 25

Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report.
2. Bible study (ten minutes): Gen. 12: 1-5. See also "Patriarchs and Prophets." Who called? whom did he call? did he know Abraham? God's first command; sacrifice involved; where was Abraham to go? what would direct him? look up places on map; twofold blessing promised; Abraham's obedience; who accompanied him? how old was Abraham? where did God take him? who was responsible for Abraham's success? Draw personal lessons. Have society take part.
3. Quiz on Standard of Attainment texts (five minutes): Matt. 3: 8; Acts 3: 19. Announce the week before and review texts Sabbath.
4. "American Indians" (twenty minutes): Two ten-minute papers on "Marcus Whitman" and "Dr. H. H. Spalding." Additional material may be had in Faris's "Winning the Oregon Country" and in encyclopedias.
5. Reports from the various working bands.
6. Closing exercises: Quote the Lord's Prayer.

Marcus Whitman

NOVEMBER, 1835, Marcus Whitman walked into the little meetinghouse in Rushville, New York, accompanied by two Indian boys. Whitman had been in the West. Six months before he had set out for the Oregon country, together with Rev. Samuel Parker, to learn for himself if the Nez Perces did desire the gospel. After months of silence he returned. In southwestern Wyoming they met two thousand Indians from Oregon. Among these were some who danced for joy when they learned that the white men were bringing the Book of Heaven.

It was really true the Indians were pleading for the gospel. Marcus Whitman decided to go home and tell the news. Two strong Indian boys, about eighteen years of age, went with Whitman to the East, to guide him to their tribe the next year. Their names were Ites and Tac-i-tu-itas.

Dr. Whitman, accompanied by his young wife, by Dr. H. H. Spalding and his young bride, and by the two Indian guides, started. On reaching the Missouri River they learned that four days before, the party of fur traders they expected to cross the plains with had gone. But the little company started, and for one month traveled alone. Dr. Spalding was tempted to say, "Let's go back." He didn't say this very often—only when he was "kicked by a mule; shaken by the ague; stripped by a tornado, not only of his tent, but of his blankets; and crowded off the ferryboat by an awkward, uncivilized cow."

Dr. Whitman had provided a spring wagon for the two brides. The men rode horses. They overtook the fur trader's caravan on Loupe Fork. In this party were more than two hundred men to oppose hostile Indians. The experienced plainsmen shook their heads when they saw the wagon, and said it would be impossible to take it across the mountains. But Dr. Whitman insisted that it go. He desired to prove to the world that a wagon could be taken to Oregon. He carried it to the Pacific slope, and demonstrated that colonists in wagons could go to the Oregon country.

July 4, 1836, the missionaries were over the crest of the Rockies, twenty-five hundred miles from home. Indian

scouts reported the advance of the caravan to trappers and Indians on the Green River. Some of the trappers started to meet the caravan. On sighting the travelers, they hoisted a white flag on one of their guns, then riding with mad speed, yelling, whooping, and gesticulating, they sped on, and greeted the newcomers with a gun salute.

After a few hours' travel with the immigrants, they dashed off on the return trail to carry the news to camp. The Nez Percés and Flatheads immediately on receiving the news began making preparation for the reception of the missionaries. The Indian women combed and braided their long black hair, tying the plaits with gay-colored ribbons, and the Indian braves tied anew their streaming scalp locks, sticking them full of flaunting eagle's plumes and ribbon. Paint was in demand. Gay blankets, red and blue; buckskin fringed skirts, worked with beads and porcupine quills, and embroidered moccasins were eagerly sought. Guns were cleaned, and drums and fifes were put in tune.

When the caravan was sighted, the Indians rushed to their horses and mounted. When the chief commanded, a simultaneous chorus of yells and whoops burst forth, accompanied by the deafening din of war drums, the discharge of firearms, and the clatter of the whole cavalcade, which headed in a mad gallop for the oncoming train.

Then came the formal greeting of the missionaries. They were welcomed to the best in the camp. Mrs. Whitman and Mrs. Spalding soon won all hearts.

Here Dr. Whitman received his first mail from Dr. Parker, telling of his successful mission among the Nez Percés and Cayuses, and his intention to go home for reinforcements for the missionaries, who were to hold the fort by themselves.

The missionaries moved to Fort Vancouver. Shortly afterward Dr. Whitman located his mission on the banks of the Walla Walla, among the Cayuses. Dr. Spalding settled one hundred and twenty-five miles east, on the site now known as Lewiston, Idaho, among the Nez Percés. Land was cleared, houses built, schools were opened, meetings were held. For the Nez Percés an elementary primer was prepared in their language, then followed the Gospel of Matthew and hymns.

In one revival effort held, in the Willamette one hundred and fifty whites and Indians were baptized, and four or five hundred came together to receive the holy Communion. In 1842 the first Protestant church on the Pacific Coast was built at what is now Oregon City.

In 1847 an epidemic of measles carried away large numbers of the Cayuse Indians. Their method of treatment was a sweat bath followed by an ice cold bath, which killed even the strongest. The survivors openly declared that the missionaries were responsible for their sufferings. They decided to kill the white medicine men. Monday morning, Nov. 29, 1847, the blow fell. Marcus Whitman, his wife, and helpers were massacred. C. L. BENSON.

Junior Society Study for Week Ending April 4

LEADER'S NOTE.—Already in our morning watch, we have finished two Gospels. Let us spend the time for the program today reflecting on the life of our Saviour and Master.

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts. While these texts are in the Gospels, let us notice what places Jesus visits. Today when the texts are rehearsed, let a Junior who has had a week's notice, name and if possible locate all the places mentioned in the reading assignments for the past week. Then call on volunteers to tell what happened at each place. You should have a large map of Palestine drawn for this purpose.

2. "Journeying to Bethlehem" (five minutes): A talk. Let a Junior trace the journey from your own town to Bethlehem. Make such use of the article in this paper as you think best. Space allows it to touch only a very few interesting points. It would be interesting on the way to stop at many cities, especially on the Mediterranean shores. Make the talk as vivid and educational as possible.

3. Places Jesus visited (fifteen minutes): Let this exercise be given by three Juniors. Let number one name and locate the places. As each place is located, let number two mention the miracles, if any, performed there, and number three the parables given or the interesting events that occurred in connection with the work of Jesus there. With sufficient study, this

can be made a most thrilling exercise. Be sure to have a large map of Palestine on the wall for this part of the program.

4. "Blessing the Children" (five minutes): Recitation. See *Instructor* of March 24.

5. Helpful Thoughts (ten minutes): Let this be a general quiz conducted by the leader. Use the questions in the *Instructor* of March 24 as a foundation to your quiz if you desire. Look for these questions under the title, "Helpful Thoughts From the Life of Christ."

6. Closing exercises (five minutes): Spend a few minutes in thanking God for our wonderful, loving Saviour. Many sentence testimonies can be crowded into five minutes. Close by repeating the membership pledge, and as you say it together remember that how much we love him our actions will show.

Journeying to Bethlehem

New York to Gibraltar

FOR most of us it will be best to go by the way of New York. Do not take much baggage, for it is hard to handle while traveling in the East. Shoes should be well fitted, for there will be much walking. "Shawls are much better than overcoats, and mackintoshes are to be preferred to umbrellas, except sun umbrellas, which can be purchased in Jerusalem. Each person should have two suits of clothes,—'one light in color for traveling, and a darker suit for the towns.' Some one of the party should carry a good supply of needles, thread, and buttons, 'for repairs and the sewing on of buttons are dear in the East, not to speak of the difficulty of finding the tailor just when he is wanted.' . . . Of miscellaneous articles which it is well for each person to take along may be mentioned the following: a drinking cup of leather or metal, a strong pocketknife, pencils and paper, and a pocket memorandum book for daily record. Some one in the party should carry a good field glass, a pocket compass, a thermometer, magnesium wire for illuminating dark places where matches would be useless, and a liberal quantity of insect powder. . . .

"Money should be exchanged for the checks of the American Express Company, which are accepted in Jaffa [Joppa] and Jerusalem at the rate of five francs (a franc is eighteen cents) for a dollar. Passports for the party are necessary, and should be secured before leaving home, by application to the Passport Bureau, State Department, Washington, D. C. The passports should be *vised* by the Turkish consul before leaving New York."

The steamer starts. Soon Brooklyn Bridge, the Battery, and the great Statue of Liberty on Bedloe's Island fade out of sight, and then, passing Sandy Hook, we are out on the bosom of the Atlantic.

After about ten days of sailing, we sight Gibraltar, the guardian of the Mediterranean. It is a fortress and a town at the southern extremity of Spain, and belongs to England. "The rock of Gibraltar" is about two and a half miles long. "Gibraltar was known to the Greeks and Romans as the limit of the world on the west. In the eighth century the Moors chose it as a fortress. It passed from one party to another until, in the sixteenth century, Spain so strengthened it that it was not taken until the War of the Spanish Succession, when Sir George Rooke hoisted the English flag in 1704. Seventy-five years later the combined fleets of France and Spain besieged Gibraltar, investing it for four years. The English garrison held out, and from that time no one has disputed England's control."

Passing through the Strait of Gibraltar, some forty miles long, we sail out upon the Great Sea, one of the most historic bodies of water in the world. Let us land at Joppa, or Jaffa, Yafa, and proceed to visit Palestine. The entire section west of the Jordan is only 140 miles long, from Dan on the north to Beersheba on the south, and only an average of forty miles wide. (Compare it in size with the State in which you live.) Joppa today is a city of about 45,000 inhabitants. Two thirds are Mohammedans, about one fifth Christians, and the rest Jews. This was the city to which Jonah fled and took ship to Tarshish; it was once the seaport of Jerusalem (2 Chron. 2:16); it was the home of Dorcas (Acts 9:36-42). The language of Palestine is Arabic, and it is said that three out of every four persons are Mohammedans.

"Orientals accuse Europeans of doing everything the wrong way, such as writing from left to right, while they do the reverse, and uncovering the head on entering a room, while they remove their shoes but keep their heads covered."

From Joppa to Jerusalem, we can walk, ride, drive, or take the train. The fare is about \$2.20. Let us go at once to Bethlehem, where Jesus was born.

M. E.

Junior Society Study for Week Ending April 11

AN HOUR WITH JOHN G. PATON Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; offering taken; review Morning Watch texts, following plan suggested for first week in April; reports of work done.

2. John G. Paton (five minutes): Before leaving the South Sea islands, we must visit the New Hebrides, where John G. Paton worked so long and faithfully. Let some one trace the voyage from Fiji to the New Hebrides. Appoint one of the older Juniors to write a brief biography, covering John G. Paton's early life, his work at school, and his experiences in the Glasgow City Mission. Biographies of Paton can be found almost everywhere, and with the help the Junior can get from others, he can prepare a very good biography.

3. "Our Cottage Home" (five minutes): Let the description of Paton's home in Scotland be given by one of the Juniors as a talk. The material for this talk can also be drawn from a biography of Paton, or see the Missionary Volunteer department in the *Review and Herald* dated February 26. To see what a humble home this great missionary came from should be an inspiration to every boy and girl to strive for life's highest ideals in Christian service.

4. "Hero Missionaries" (ten minutes): John G. Paton was one of these hero missionaries. If thought best, precede this recitation with a brief talk giving Mr. Paton's call to foreign fields, and tracing the route he probably took to those far-away islands.

5. "The First Book and the New Eyes" (five minutes): Reading. We could not spend an hour with the apostle to the New Hebrides without learning something of his experiences with the natives. There are numerous intensely interesting ones; this story brings us in touch with the pathetic side of his work.

6. "The Bride" (five minutes): This reading shows that Mr. Paton had some amusing experiences interspersed among his numberless hard ones.

7. Closing exercises (fifteen minutes): At the time of the last mission study in March, each Junior was asked to learn one thing about J. G. Paton before today. Let these items be given now, or, if thought best, have them in the opening exercises. We shall learn more of Mr. Paton next week.

What are your working bands doing? Have the leader of each render a minute report and announce the next band meeting. Close by repeating in concert the membership pledge.

The Bride

THE first visible difference betwixt a heathen and a Christian is that the Christian wears some clothing, the heathen wears none. Yakin determined to show the extent of her Christianity by the amount of clothing she could carry upon her person. Being a chief's widow before she became Nelwang's bride, she had some idea of state occasions, and appeared dressed in every article of European apparel, mostly portions of male attire, that she could beg or borrow about the premises.

Her bridal gown was a man's drab-colored greatcoat, put on above her native grass skirts, and sweeping down to her heels, buttoned tight. Over this she had hung on a vest, and above that again, most amazing of all, she had superinduced a pair of men's trousers, drawing the body over her head, and leaving a leg dangling gracefully over each of her shoulders, and streaming down her back. Fastened to the one shoulder also there was a red shirt, and to the other a striped shirt, waving about her like wings as she sailed along. Around her head a red shirt had been twisted like a turban, and her notions of art demanded that a sleeve thereof should hang aloft over each of her ears! She seemed to be a moving monster, loaded with a mass of rags. The day was excessively hot, and the perspiration poured over her face in streams. She, too, sat as near to me as she could get on the women's side of the church.

Nelwang looked at me, and then at her, smiling quietly, as if to say, "You never saw, in all your white world, a bride so grandly dressed!"

I little thought what I was bringing on myself when I urged them to come to church. The sight of that poor creature sweltering before me constrained me for once to make the service very short — perhaps the shortest I ever conducted in all my life! — "Story of John G. Paton."

The First Book and the New Eyes

THE printing of the first book on Aniwa was a great event, not so much for the toil and worry which it cost me, though that was enough to have broken the heart of many a compositor, as rather for the joy it gave to the old Chief Namakei.

He had eagerly helped me in translating and preparing it, and had a great desire "to hear it speak," as he graphically expressed it. It was made up chiefly of short passages from the Scriptures that might help me to introduce them to the treasures of divine truth and love. Namakei came to me morning after morning, saying: —

"Missi, is it done? Can it speak?"

At last I was able to answer, "Yes!"

"Does it speak my words?" the old chief eagerly responded.

"It does," I replied.

"Make it speak to me, Missi!" Namakei exclaimed, with rising interest. "Let me hear it speak."

I read to him a portion of the book, and the old man fairly shouted in an ecstasy of joy.

"It does speak! It speaks my own language, too! O, give it to me!"

He grasped it hurriedly, turned it all round every way, pressed it to his bosom, and then, closing it with a look of great disappointment, handed it back to me, saying: —

"Missi, I cannot make it speak! It will never speak to me."

"No," said I; "you don't know how to read it yet, how to make it speak to you; but I will teach you to read, and then it will speak to you as it does to me."

"O Missi, dear Missi, show me how to make it speak!" persisted the bewildered chief.

He was straining his eyes so that I suspected they were dim with age and could not see the letters. I looked out for him a pair of spectacles and managed to fit him well. He was very much afraid of putting them on at first, manifestly in dread of some sort of sorcery. At last when they were properly placed, he saw the letters and everything so clearly that he exclaimed in great excitement and joy: —

"I see it all now! This is what you told us about Jesus. He opened the eyes of a blind man. The word of Jesus has just come to Aniwa. He has sent me these glass eyes. I have gotten back again the sight I had when a boy. O Missi, make the book speak to me now!"

I walked out with him to the public village ground. There I drew A, B, C, in large characters upon the dust, showed him the same letters in the book, and left him to compare them and find out how many occurred on the first page. Fixing these in his mind, he came running to me and said: —

"I have lifted up A, B, C. They are here in my head, and I will hold them fast. Give me other three."

This was repeated time after time. He mastered the whole alphabet, and soon began to spell out the smaller words. Indeed, he came so often, getting me to read it over and over, that before he could read it freely he had it word for word committed to memory. When strangers passed him or young people came along, he would get out the little book and say: —

"Come, and I will let you hear how the book speaks our own Aniwan words. You say it is hard to learn to read and make it speak. But be strong to try! If an old man like me has done it, it ought to be much easier for you."

One day I heard him read to a company with wonderful fluency. Taking the book, I asked him to show me how he had learned to read so quickly. Immediately I perceived that he could recite the whole from memory.

He became our right-hand helper in the conversion of Aniwa, and was particularly anxious that his wife, Yauwaki, should be taught to read. But her sight was far gone. So one day he brought her to me, saying: —

"Missi, can you give my wife also a new pair of glass eyes like mine? She tries to learn, but she cannot see the letters. She tries to sew, but she pricks her finger and throws away the needle, saying, 'The ways of the white people are not good!' If she could get a pair of glass eyes, she would be in a new world like Namakei."

In my bundle I found a pair that suited her. She was in

positive terror about putting them on her face, but at last she cried with delight:—

"O, my new eyes! my new eyes! I have the sight of a little girl. O, my new eyes!"—"Story of John G. Paton."

Hero Missionaries

THEY have journeyed far on a stormy tide
To the friendless shore and the strange hillside,
Where the wild winds sigh and the darkness creeps;
For their hearts are sad, with a world that weeps,
And theirs is a love that never sleeps.

Where the stress is great and the battle long,
They strengthen their faith with psalm and song;
And if for guerdon they have defeat,
The hymns of their angels are forever sweet,
And they take their rest at the Master's feet.

God is the source of their secret strength;
They trust in him, and they see at length
That morn is breaking after the night,
And the harvest fields are gold and white,
While shines around them God's fadeless light.

But who will follow where they have led?
Who live and labor and love instead?
O hearts of youth, earth waits for you!
Be strong and brave, be firm and true;
Faithfully promise, and nobly do.

— Selected.

Junior Society Study for Week Ending April 18

AN HOUR WITH JOHN G. PATON Suggestive Program

1. OPENING exercises (twenty minutes): Song; review Morning Watch texts, following plan suggested the first week of April; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. "The Orphans and Their Biscuits" (five minutes): It will be interesting and profitable to spend another hour with J. G. Paton. Have this story read well. How does this little story throw light on the character of the hero missionary? See *Instructor* of April 7.

3. "The Sinking of the Well" (fifteen minutes): Let the Junior who gives this wonderful reading make thorough preparation. How does this story teach faith and perseverance? If you have time for other equally interesting readings and have a biography of J. G. Paton at hand, the following are good ones: "The Magical Effect of an English Man-of-War," "A Slide in the Dark," and "A Twenty-Mile Ride Through the Australian Bush."

4. Helpful Thoughts (ten minutes): Give each Junior an opportunity to tell briefly one thing he has learned during these two hours with J. G. Paton. Has this brief acquaintance with that hero of the cross helped you in your work? If so, how?

5. "Missionary Work" (five minutes): Recitation.

6. Closing exercises (five minutes): Cannot you have an earnest prayer for the work in the South Sea islands? Then close by repeating in concert the membership pledge.

The Sinking of the Well

It was the sinking of the well that broke the back of heathenism on Aniwa. Being a flat coral island, with no hills to attract the clouds, rain is scarce there as compared with the adjoining mountainous islands; and even when it does fall heavily, with tropical profusion, it disappears through the light soil and porous rock, and drains itself directly into the sea. Aniwa had, therefore, no permanent supply of fresh water, in spring or stream or lake.

My own household felt the want of it sadly, and I resolved by the help of God to sink a well near the mission premises, hoping that a wisdom higher than my own would guide me to the source of some blessed spring. Of the scientific conditions of such an experiment I was completely ignorant; but I counted on having to dig through the earth and coral above thirty feet, and my constant fear was that, owing to our environment, the water, if water I found, could only be salt water after all my toils. Still I resolved to sink that shaft in hope, and in faith that the Son of God would be glorified thereby.

One morning I said to the old chief and his fellow chief, both now earnestly inquiring about the religion of Jehovah and of Jesus, "I am going to sink a well deep down into the earth, to see if our God will send us fresh water up from below."

They looked at me with astonishment, and said, in a tone of sympathy approaching to pity, "O Missi! wait till the rain comes down, and we will save all we possibly can for you."

I replied, "We may all die for lack of water. If no fresh water can be got, we may be forced to leave you."

The old chief looked imploringly, and said: "O Missi! you must not leave us for that. Rain comes only from above. How could you expect our island to send up showers from below?"

I told him, "Fresh water does come up springing from the earth in my land at home, and I hope to see it here also."

The old chief grew more tender in his tones, and cried: "O Missi! your head is going wrong, or you would not talk wild like that. Don't let our people hear you talking about going down into the earth for rain, or they will never listen to your word, or believe you again."

But I started upon my hazardous job, selecting a spot near the mission station, and close to the public path, that my prospective well might be useful to all. When I began to dig, the good old chief told off his men in relays to watch me, lest I should attempt to take my own life, or do anything outrageous, saying, "Poor Missi! that's the way with all who go mad. There's no driving of a notion out of their heads. We must watch him now. He will find it harder to work with pick and spade than with his pen, and when he's tired we'll persuade him to give it up."

I did get exhausted sooner than I expected, toiling under the tropical sun; but we never own before the natives that we are beaten, so I went into the house and filled my vest-pocket with large, beautiful, English-made fishhooks. These are very tempting to the young men, though their own, skillfully made out of shell, serve their purpose wonderfully. Holding up a large hook, I cried, "One of these to every man who fills and turns over three buckets out of this hole!"

A rush was made to get the first turn, and bucket after bucket was filled and emptied rapidly. Still the shaft seemed to lower very slowly, while my fishhooks were disappearing very quickly. I took the heavy share of everything, and was thankful one evening that we had cleared more than twelve feet deep,—when lo! next morning, one side had caved in, and our work was all undone.

The old chief and his best men now came around me more earnestly than ever. He remonstrated with me very gravely. He assured me for the fiftieth time that rain would never be seen coming up through the earth on Aniwa!

"Now," he said, "had you been in that hole last night, you would have been buried, and a man-of-war would have come from Queen Toria to ask for the Missi that lived here. We would say, 'Down in that hole.' The captain would ask, 'Who put him down there?' We would have to say, 'He went down there himself.' The captain would answer, 'Nonsense! who ever heard of a white man going down into the earth to bury himself? You killed him, you put him there. don't hide your bad conduct with lies.' Then he would bring out his big guns and shoot us in revenge. You are making your own grave, Missi, and you will make ours, too. Give up this mad freak, for no rain will be found by going downward on Aniwa. Besides, all your fishhooks cannot tempt my men again to enter that hole; they don't want to be buried with you. Will you not give it up now?"

I said all I could to quiet his fears, explained to them that this falling in had happened by my own neglect of precautions, and finally made known that by the help of my God, even without all other help, I meant to persevere.

Steeping my poor brains over the problem, I became an extemporized engineer. Two trees were searched for with branches on opposite sides. I sank these on each side firmly into the ground, and passed a beam across them over the center of the shafts, fastened thereon a rude, home-made pulley and block, passed a rope over the wheel, and swung my largest bucket to the end of it. Thus equipped, I began once more to sink the well.

Not a native, however, would enter the hole, and I had to dig away till I was utterly exhausted. But a native teacher, in whom I had confidence, took charge above, managing to hire men with knives, axes, etc., to seize the end of the rope and walk along pulling it till the bucket rose to the surface.

and then he himself swung it aside, emptied it, and lowered it down again. Thus I toiled on from day to day, my heart almost sinking sometimes with the sinking of the well, till we reached a depth of about thirty feet. And the phrase "living water," "living water," kept chiming through my soul like music from God!

At this depth the earth and coral began to be soaked with damp. I felt that we were nearing water. My soul had a faith that God would open a spring for us; but side by side with this faith was a strange terror that the water would be salt. So perplexing and mixed are even the highest experiences of the soul; the rose flower of a perfect faith, set round and round with prickly thorns.

One evening I said to the old chief, "I think that Jehovah God will give us water tomorrow from that hole."

The chief said, "No, Missi; you will never see rain coming up from the earth on this island. We wonder what is to be the end of this mad work of yours. We expect daily, if you reach water, to see you drop into the sea, and the sharks will eat you. That will be the end of it; death to you, and danger to us all."

I still answered, "Come tomorrow. I believe that Jehovah God will send us the rain water up through the earth." I knew I was risking much, and probably incurring sorrowful consequences, had no water been given; but I had faith that God was leading me on, and I knew that I sought his glory, not my own.

Next morning, I went down again at daybreak, and sank a narrow hole in the center about two feet deep. The perspiration broke over me with uncontrollable excitement, and I trembled through every limb, when the water rushed up and began to fill the hole. Muddy though it was, I eagerly tasted it, and the little "tinny" dropped from my hand with sheer joy, and I almost fell upon my knees in that muddy bottom to praise the Lord. It was water! It was fresh water! It was living water from Jehovah's well! True, it was a little brackish, but nothing to speak of; and no spring in the desert, cooling the parched lips of a fevered pilgrim, ever appeared more worthy of being called a well of God than did that water to me.

The chiefs had assembled with their men near by. They waited in eager expectancy. It was a rehearsal, in a small way, of the Israelites gathering around while Moses struck the rock and called for water. By and by, when I had praised the Lord, and my excitement was a little calmed, the mud being also greatly settled, I filled a jug which I had taken down empty in the sight of them all, and ascending to the top called for them to come and see the rain which Jehovah God had given us through the well. They closed around me in haste, and gazed on it in superstitious fear. The old chief shook it to see if it would spill, and then touched it to see if it felt like water. At last he tasted it, and rolling it in his mouth with joy for a moment, he swallowed it and shouted, "Rain! rain! Yes, it is rain! But how did you get it?" I repeated, "Jehovah, my God, gave it out of his own earth, in answer to our labors and prayers. Go and see it springing up for yourselves!"

Now, though every man could climb the highest tree as swiftly and fearlessly as a squirrel, not one of them had courage to walk to the side and gaze down into that well. To them this was miraculous. But they were not without a resource that met the emergency. They agreed to take firm hold of one another by the hand, to place themselves in a long line, the foremost man to lean cautiously forward, gaze into the well, and then pass to the rear, and so on until all had seen "Jehovah's rain" far below. It was somewhat comical, yet far more pathetic, to stand by and watch their faces, as man after man peered down into the mystery, and then looked up at me in blank bewilderment.

When all had seen it with their own eyes and were "weak with wonder," the old chief exclaimed, "Missi, wonderful, wonderful, is the work of your Jehovah God! No god of Aniwa ever helped us in this way. But, Missi," continued he, after a pause that looked like silent worship, "will it always rain up through the earth? or will it come and go like the rain from the clouds?"

I told him that I believed it would always continue there for our use, as a good gift from Jehovah.

"Well, but, Missi," replied the chief, some glimmering of

self-interest beginning to strike his brain, "will your family drink it all, or shall we also have some?"

"You and all the people of the island may come and drink and carry away as much of it as you wish," I answered. "I believe there will always be plenty for us all, and the more of it we can use the fresher it will be. That is the way with many of our Jehovah's best gifts to men, and for it we praise his name!"

The chief looked at me eagerly, fully convinced at last that the well contained a treasure, and exclaimed, "Missi, what can we do to help you now?"

I was thankful indeed to accept his assistance, and said, "You have seen it fall in once already. In order to preserve it we must build it round and round with great blocks of coral from the bottom to the very top."

With all their heart and will they started on the job, till the wall rose like magic. Women, boys, and all wished to have a hand in building it, and it remains to this day one of the greatest material blessings the Lord has given to Aniwa. Very strangely, though the natives themselves have since tried to sink six or seven wells in the most likely places near their villages, they have either come to coral rock which they could not pierce, or found only water that was salt. And they say among themselves, "Missi not only used pick and spade, but he prayed and cried to his God. We have learned to dig, but not how to pray, and therefore Jehovah will not give us rain from below."

When the well was finished, the old chief said, "Missi, I think I could help you next Sabbath. Will you let me preach a sermon on the well?"

"Yes," I said, "if you will bring all the people to hear you."

Sabbath came. Aniwa assembled in what was, for that island, a great crowd. I conducted short opening devotions, and then called upon the old chief. He rose at once with eye flashing wildly, and his limbs twitching with emotion. He spoke with powerful effect, swinging his tomahawk to enforce every eloquent gesticulation.

This address and the sinking of the well, broke the back of heathenism on Aniwa. That very afternoon the old chief and several of his people brought their idols and cast them down at my feet. O, the intense excitement of the weeks that followed! Company after company came loaded with their gods of wood and stone. What could be burned we cast into the flames; others we buried in pits twelve or fifteen feet deep; and some few, more likely to feed or awaken superstition, we sank far out into the deep sea.

Heathen worship was gradually extinguished, and though no one was compelled to come to church, every person on Aniwa, without exception, became an avowed worshiper of Jehovah God. Again, "O Galilean, thou hast conquered!" — "*Story of John G. Paton.*"

Missionary Work

If you cannot in the harvest gather up the richest sheaves,
Many a grain, both rich and golden, which the careless reaper
leaves,

You can glean among the briers, growing rank against the wall,
And it may be that the shadows hide the heaviest wheat of all.

If you have not gold and silver, ever ready at command,
If you cannot toward the needy reach an ever-open hand,
You can visit the afflicted, o'er the erring you can weep;
You can be a true disciple, sitting at the Master's feet.

Do not, then, stand idly waiting for some nobler work to do;
For your Heavenly Father's glory, ever earnest, ever true,
Go and toil in any vineyard, work in patience and in prayer;
If you want a field of labor, you can find it anywhere.

— *Review and Herald, Feb. 22, 1898.*

The Little Protector

(Concluded from page 16)

in Louisville until my health failed. Since then I have had a hard struggle to get along," answered Mrs. May.

"I will give you mother's address. You can go out and arrange matters. Make haste and get well, little protector," said Mr. Martin, as he rose to go.

When he had gone, the mother put her arms about the boy. "You are my protector," she said. "You bought me a wrap, and now you have helped me to get work to do." — *Mrs. P. Binford, in the Visitor.*

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Junior Society Study for Week Ending April 25

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; several short prayers; secretary's report; reports of work done; offering taken; review all Morning Watch texts since last monthly review, locating places mentioned in the reading assignment for each day.
2. "Slum Children in School" (five minutes): Have this read by a Junior. It gives only one brief look into the classroom, but it will help us, I trust, to appreciate our privileges more. See *Instructor* of April 14.
3. "Tony and His Flowers" (five minutes): This must be read very well in order to be appreciated by the Juniors. It certainly gives a good word picture. See *Instructor* dated April 14.
4. "Our Neighbors" (five minutes): Recitation.
5. "The Little Protector" (ten minutes): Reading.
6. Closing exercises (fifteen minutes): Cannot you devote ten minutes to a good social meeting? How many Juniors are determined to be more faithful missionaries in their own homes, and to help cheer the lives of the poor? A month ago the Juniors were invited to consecrate themselves to the work of winning souls. How many have followed the example of the boy soul winner of whom we read at that time? Let the Juniors relate their experiences. Announce your next committee (or band) meetings. After singing, close by repeating in concert Matt. 25: 40.

Our Neighbors

SOMEBODY near you is struggling alone
Over life's desert sand;
Faith, hope, and courage together are gone.
Reach him a helping hand;
Turn on his darkness a beam of your light;
Kindle, to guide him, a beacon fire bright;
Cheer his discouragement, soothe his affright;
Lovingly help him to stand.

Somebody near you is hungry and cold;
Send him some aid today.
Somebody near you is feeble and old,
Left without human stay.
Under his burdens put hands kind and strong;
Speak to him tenderly, sing him a song;
Haste to do something to help him along
Over his weary way.

Dear one, be busy, for time fleeth fast,
Soon it will all be gone;
Soon will our season of service be past,
Soon will our day be done.
Somebody near you needs now a kind word;
Some one needs help, such as you can afford;
Haste to assist in the name of the Lord;
There may be a soul to be won.

— Selected.

The Little Protector

"He was such a little fellow, but he was desperately in earnest when he marched into the store that snowy morning. Straight up to the first clerk he went. "I want to see the 'prietor," he said.

The clerk wanted to smile, but the little face before her was so grave that she answered solemnly, "He is sitting at his desk."

The little fellow walked up to the man at the desk. Mr. Martin, the proprietor, turned around. "Good morning, little man. Did you want to see me?" he asked.

"Yes, sir. I want a wrap for my mamma. I can make fires and pay for it."

"What is your name, my boy?"

"Paul May."

"Is your father living?"

"No, sir; he died when we lived in Louisville."

"How long have you lived here?"

"We haven't been here long. Mamma was sick in Louisville, and the doctor told her to go away, and she would get well."

"Is she better?"

"Yes, sir. Last Sunday she wanted to go to church, but she didn't have any wrap, and she cried. She didn't think I saw her, but I did. She says I'm her little p'tector since papa died. I can make fires and pay for a wrap."

"But, little man, the store is steam heated. I wonder if you could clean the snow off the walk."

"Yes, sir," Paul answered quickly.

"Very well. I'll write your mamma a note and explain our bargain." When the note was written, Mr. Martin arose.

"Come, Paul, I will get the wrap," he said. At the counter he paused. "How large is your mother, Paul?" he asked.

Paul glanced about him. "'Bout as large as her," he said, pointing toward a lady clerk.

"Miss Smith, please see if this fits you," requested Mr. Martin. Paul's eyes were shining.

Miss Smith put on the wrap and turned about for Paul to see it. "Do you like it?" she asked him.

"Yes, I do," he answered very emphatically.

The wrap was marked twelve dollars, but kind-hearted Mr. Martin said: "You may have it for five dollars, Paul. Take it to Pauline and have her take the price tag off," he said to Miss Smith. When she brought the bundle back to him, he put it in Paul's arms. "Take it to your mamma, Paul. When the snow stops falling, come and sweep off the walk. I will pay you a dollar each time you clean it. We shall soon have enough to pay for the wrap."

"Yes, sir," answered Paul, gravely. He took the bundle and trudged out into the snow.

When he reached home, his mother looked in surprise at his bundle. "Where have you been, dear?"

"I went to town, mamma," Paul answered. He put the note into her hand. She opened it and read:—

"MRS. MAY: This little man has bought a wrap for you. He says he is your protector. For his sake keep the wrap and let him work to pay for it. It will be a great pleasure to him. He has the making of a fine man in him.

"WILLIAM MARTIN."

Paul was astonished to see tears in his mother's eyes; he had thought she would be so happy, and she was crying. She put her arm about him and kissed him. Then she put on the wrap, and told him how pretty she thought it.

When the snow stopped falling, Paul went down to the store and cleaned the snow from the front walk. He did not know that Mr. Martin's hired man swept it again, for the little arms were not strong enough to sweep it quite clean.

The days passed, and one morning Paul had a very sore throat.

"You mustn't get up today, dear," his mother said. When she brought his breakfast, she found him crying. "What is making you cry? Is your throat hurting much?"

"No, mamma. Don't you see it is snowing, and I can't go and clean the walk!" cried Paul.

"Shall I write a note to Mr. Martin and explain why you are not there?"

"Yes, please, mamma. Who will take it?"

"I'll ask Bennie to leave it as he goes to school."

The note was written, and Bennie, a neighbor boy, promised to deliver it.

While Paul was eating his dinner, there was a knock at the door. Mrs. May answered it, and ushered in Mr. Martin.

"How is the sick boy?" he asked. He crossed the room and sat by Paul. He patted the boy's cheek, and then turned to the mother. "Mrs. May," he said, "my wife's mother is very old, but will not give up her home and live with us. She says she wants a home for her children to visit. She has recently lost a good house keeper, and needs another. Since I met Paul the other day, I have been wondering if you would take the housekeeper's place. Mother would be glad to have you and Paul with her, and would make things easy for you, and pay you liberally."

"I shall be very glad to accept your offer, Mr. Martin. I am sorely in need of work. I taught in the public school

(Concluded on page 15)