

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### The Election of Church Officers

As provided for by the custom of our organization, the election of church officers takes place annually. The importance of this occasion can hardly be overestimated; for the growth and prosperity of the church, in spiritual life, and in every phase and department of church work, are involved in the selection of proper leaders.

It is the general practice among our people, at the time of the election, or possibly a week before it is to take place, for the elder, acting on the instruction of the church, to consult with the church board and make up a nominating committee of from three to seven members, dependent somewhat upon the size of the church, to nominate the officers for the ensuing year. When the time of the election is at hand, if the elder is or has been authorized to name the nominating committee, he appoints the members that have been agreed upon by the church board, with himself as chairman.

In small churches, the appointing of a nominating committee a week before the election is to take place would not be so necessary; nevertheless it is well to hold to this practice, lest some officious person name only those for a nominating committee who would favor his own reelection. All politics and all self-seeking should be eliminated from every business pertaining to the cause of God.

The offices of the church, and especially those of elder and deacon, should be regarded as holy, and those who are nominated should be the best Christians in the church. No one who has sought the position by intrigue, or even by a suggestion, should be chosen for these sacred positions. All electioneering and all canvassing of church members prior to the time of election should be entirely discarded, if such an experience has ever been in the church.

The qualifications of an elder are plainly set forth in the Word of God. Every nominating committee should eliminate all partisanship, and select only such men for leaders as they believe, in the fear of God, will prove a blessing to the church. Men of piety, earnest students of the Word of God, capable of teaching, and filled with the Holy Spirit, should be called to fill the important office of church elder or deacon. These men should be good organizers, prompt, well balanced in judgment, faithful tithe payers, and liberal givers to all branches of the work of God, that in all things they may set an example to the flock, and help to keep the funds of the church in good condition. Men may be pious, zealous, and even good Bible students, but still may not be good leaders, because they are not apt to teach, or are dilatory and indifferent to the best interests of the cause. They may not be organizers, and, therefore, would be unable to set the church at work. We need elders who will feed the flock of God and become "stewards of the manifold grace of God," that the church may flourish and prosper.

The nominating committee should spend much time in prayer, seeking divine guidance in order that they may help to place in office only such persons as will be approved of Heaven.

The church receives the report of the nominating committee by a motion to accept, after which each name is read by the church clerk, time for remarks being given after each name is read. If any name is not satisfactory, it may be referred back to the nominating committee, or a substitute may be moved from the floor by any church member, when a vote on the report as a whole is taken.

Some churches prefer to ballot for these officers after the committee has reported. This takes more time than the way outlined above, but gives each member oppor-

tunity to vote for the one he believes will serve the church best.

All faction and all party spirit should be eliminated, and the work should be done by each church member as he will wish he had done it when he sees his work at the bar of God. Only the interest of the church should be served in these elections. The election does not belong to some individual; it is not a family matter; it is a church affair. Only that which is for the best good of all should be considered.

Because one has filled an office, even for years, is not sufficient reason for his reelection. The growth, the prosperity, the spiritual life of the church, should be served, and all personalities should be eliminated.

I. H. EVANS.

### Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No. 4

#### Taking the Oversight Thereof

THE duty of the elder is not only to feed the flock, but also to take the oversight thereof; that is, to exercise a general care for all that concerns the church and its interests. This does not mean that he is to attend to all the details, but to have the oversight over all that pertains to its welfare and its various lines of work, such as the Sabbath school, young people's work, church missionary work, to see that everything that belongs to the welfare and success of the church is properly done.

To aid him in keeping a careful lookout for the members of his church, the writer has advised the elder, as a matter of convenience, to have a notebook with the names of all the members of the church and their home addresses. Of course, the church clerk will have all that, but sometimes something happens that calls for immediate attention, and having the name and home address at hand will often save both time and perplexity. Such a list of the membership constantly at hand will greatly aid in keeping in touch with all the members. We have known instances where the elder knew only a small number of his flock, and could give but little account of how they were, or where they were. Such an elder is not doing his duty toward his flock, he is not giving it the proper care. When members are added to the church, the elder should enter such names in his notebook, together with their addresses. When any one moves away, he should make note of that also.

An important duty of the elder is to see to it that all the members, according to their condition and surroundings, are taking an active part in the missionary enterprises connected with the work.

The Lord gave very definite instruction through Moses concerning the services of the tabernacle, and appointed the tribe of Levi to have the charge of the tabernacle and its service, and he also made arrangements for the support of that service, through the tithe. The Lord gave very explicit instruction to his people Israel concerning tithes and offerings. Among these offerings were thank offerings, trespass offerings, and special vows. Concerning the tithe the Lord says: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." "And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord." Lev. 27:30, 32. This is very explicit instruction, but now, as aforesaid, we are liable to be negligent and forgetful, and therefore we need to be reminded in regard to these duties, for it is only through faithful obedience that we experience the fullness of God's blessing; and it is an important part of the elder's duties, not only to be a faithful example in these things, but also frequently to call attention to these duties, that the church members may not fall behind in any good work.

O. A. OLSEN.





## Home Missionary Department

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 22)

OPENING SONG: "Hymns and Tunes," No. 114; "Christ in Song," No. 450.

Prayer.

Scripture reading: Psalm 145

Song: "Hymns and Tunes," No. 1261; "Christ in Song," No. 477.

Reading: "The Final Gathering Call."

Reading: "Our Country's Foreign Population."

Song: "Hymns and Tunes," No. 1260; "Christ in Song," No. 701 (or special song).

Reading: "Our City Mission Problem and the Foreigner."

Reading: "Our Duty and the Needs of the Situation."

Reading: "The North American Foreign Department."

Collection for the foreign work in North America.

Closing song: "Hymns and Tunes," No. 1257; "Christ in Song," No. 616.

Benediction.

NOTE TO ELDER—Though much of this program has been written by one person, it will be more interesting if the different sections of the article are read by different individuals. For this reason the appropriate divisions are indicated by the headings given in the program. It would be well for the elder to read or tell some of the most striking facts in the little leaflet on this work which will be sent to him by the conference tract society. Every effort should be made to obtain as large an offering as possible. It is by our gifts and our works that we show how much we desire the Lord to come and take us home. By making a liberal offering for this work, we shall show that we love our Lord, and that we have a burden for the salvation of these foreigners for whom he died.

#### The Final Gathering Call

"And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd." John 10:16.

IN the finishing of the mystery of God in this earth, this gospel of the kingdom is to be preached to all the world, yea, to every nation, and kindred, and tongue, and people. It will be the greatest and most widespread movement that ever takes place in connection with any work in this world. The whole earth is to be lighted with its glory. When this is accomplished, then he that shall come will come, and will not tarry. We are now in the time of the finishing of this work.

Whenever the time comes for an important event to take place, or for a great movement to be set in operation, a divine providence has prepared the way for its accomplishment. When the time came for the deliverance of Israel from Egyptian bondage and servitude, Moses, who had been under special training for eighty years, was ready for the task. When the seventy years of Israel's captivity in Babylon were finished, the Lord had a Cyrus at hand ready to issue the proclamation for the Israelite captives to return to their own land and rebuild the temple and the city.

When the time approached for the final gospel message to be proclaimed in all the world, the same providence that had guided all past events was seen in the wonderful preparations for this last mighty movement, so that it will be finished in the time of one generation.

Long before the actual closing work was to be launched upon the world, the hand of God was seen in the wonderful developments taking place in our world. Wonderful inventions were brought forth and developed to such perfection that one cannot but marvel.

Look at the printing press and its development, and note the important part it is destined to play in this closing work. Note the developments in the matter of the telegraph, by which information from even the remotest places of the earth is brought to your door every morning.

The mode of travel by land and sea has been so perfected as to speed and comfort that distance has been, so to speak, annihilated. The various nations and countries of the world have been brought together, as it were, into a family group. Any one who will stop for a moment and think, cannot help but be lost in wonder and amazement.

What, then, is the meaning of all this? The only satisfactory answer is that this is "the day of His prepara-

tion." Nahum 2:3. Yes, this is the day of God's preparation; the day and the event of which Enoch, the seventh from Adam, prophesied, is about to be ushered in. See Jude 14, 15. The long-drawn-out controversy of the ages is soon to be closed, when sin and all its terrible consequences will be wiped out, and when "the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Dan. 7:27.

Such is our time, such is the meaning of these developments, and such will be the final outcome. Think what it means to live in such a time as this, and to be connected with such a work.

#### Our Country's Foreign Population

In the divine providence, the last phase of this closing work, the threefold message to all the world, had its beginning in the United States of America; and although small at first, the great advent movement has steadily advanced and developed until the present, when it has entered all parts of the earth. And this in the period of one generation.

From this country missionaries have gone out to all the leading nations of the earth, and are rapidly entering not only the highways of the earth, but also the byways, spreading this gospel of the kingdom to all nations and peoples, and glorious are the results.

While this work is going on in foreign lands, the Lord by a peculiar providence is sending hundreds of thousands, yea, millions, of foreigners from all parts of the world to our shores. At first this immigration was only a few thousand a year. Then gradually the number increased, till several hundred thousand came every year. And still the number increased, until in 1907 more than a million and a quarter of immigrants landed in this country, and during the last ten years the immigration has averaged nearly one million a year. The largest number coming in one year came in 1907, and the next largest came last year, 1913, during which 1,197,892 foreigners landed on our shores.

#### What Is the Meaning of All This?

And what is our duty as a people and as individuals? There can be only one answer to this question: They should be given the truth.

In the early days of the gospel, when the Saviour of the world commissioned his apostles to go into all the world and preach the gospel to every creature, and at the very time when he was about to endue his messengers with power by the outpouring of the Holy Spirit on the day of Pentecost, by divine ordering "there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven." Acts 2:5. The purpose of this is obvious.—that the gospel should rapidly be carried to every nation under heaven. See also Acts 8:4.

So, now, just at the time when the last warning message is to be preached to all the world, yes, just now when we are, as it were, stretching every nerve to hasten the work in all the world by sending forth laborers, and supporting them,—just now, as if doubly to hasten the work, the Lord is rushing these foreigners from all parts of the world to our shores in enormous numbers, and locating them among us, thus bringing a great foreign mission field right to our very doors. Surely we can mistake neither the meaning nor the urgency of this work.

#### Our City Mission Problem and the Foreigner

In the recent past our attention has been called in an urgent manner to the great and important work to be done in our cities; and when we come to this phase of our work, we meet the foreign element in its acutest form. Take note of the following facts:—

"There are enough persons of Bohemian parentage in Chicago to make a city the size of Hartford, Connecticut, or Trenton, New Jersey. A half dozen weak missions represent the Protestant work for them. New York has enough persons of Italian parentage to make a city larger than Louisville or Minneapolis, and the Protestant missionary force, ministerial and lay, is less than ten. There are enough Magyars to repeople Delaware, but there are less than a score of Protestant ministers among them. There are enough Slovaks to repeople Montana, and as many Poles who do not speak English as there were peo-

ple in North Dakota in 1900, and almost nothing has yet been done by American Protestant churches to evangelize either. What of the tens of thousands from the Balkan States, and the Levant, and the hundreds of thousands of Jews?"—*Our People of Foreign Speech*, pages 96, 97.

Such is the situation with which we are confronted in our city work. This being so, how appropriate and opportune is the following from the Lord's servant:—

"But while plans are being carried out to warn the inhabitants of various nations in distant lands, what is being done in behalf of the foreigners who have come to the shores of our own land? Are the souls in China any more precious than the souls within the shadow of our doors? God's people are to labor faithfully in distant lands, as his providence may open the way, and they are also to fulfill their duty toward the foreigners of various nationalities in the cities close by.

"Those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America. God desires his servants to do their full duty toward the unwarned inhabitants of the cities, and especially toward those who have come to these cities from the various nations of the earth. Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God.

"Although the needs of the great centers of population have been presented before our people over and over again, yet comparatively little has been done. Who is answerable for this neglect? Brethren, consider how you can ever expect to be clear in the sight of a just and holy God, if you leave these cities unwarned. Very few of the ministers are carrying forward strong, aggressive work in these large centers where so many thousands are in need of the saving truths we have to proclaim. The means that should be used to carry the message to the cities seems to be taken away and used where it perhaps ought not to be used. But where is seen a burden in behalf of these cities that have long been pointed out as places that must be worked without delay? Who will take up the burden of this work? Who will labor faithfully to set a right example before the inhabitants of our centers of population?

"Great benefits would come to the cause of God in the regions beyond if faithful efforts were put forth in behalf of the cities of America. Among the foreigners of various nationalities who would accept the truth, there are some who might soon be fitted to labor among those of their own native land. Many would return to the places from which they came, that they might win their friends to the truth. They would search out their kinsfolk and neighbors, and communicate to them a knowledge of the third angel's message.

"In New York City, in Chicago, and in other great centers of population, there is a large foreign element—multitudes of various nationalities, and all practically unwarned. Among Seventh-day Adventists there is a great zeal—and I am not saying there is any too much—to work in foreign countries; but it would be pleasing to God if a proportionate zeal were manifested to work the cities close by. His people need to move sensibly. They need to set about this work in the cities with serious earnestness. Men of consecration and talent are to be sent into these cities, and set at work. Many classes of laborers are to unite in conducting these efforts to warn the people."—*Mrs. E. G. White*.

Is it not high time that we bestir ourselves in earnest to the task before us?

#### Our Duty and the Needs of the Situation

It must be evident to every one that the situation is one that demands immediate attention, and that the urgent duty and need of the hour is to bring the saving message of the gospel to these people of foreign birth and language in our country. The very fact that we are intrusted with a message to the people of every nation and tongue makes it obligatory on us to give these foreigners that message, and to do this workers in the various tongues are needed.

All this is plain to every one who will give the situation a moment's thought. But where are the workers? you ask. To this we answer: In the providence of God, individuals here and there, of many nationalities, have accepted the truth for this time, and among them are

persons who, with proper training and instruction, can become efficient workers for their own nationalities. We must have workers in the languages of the various peoples in order to reach them with the message. Therefore the development of workers in these languages becomes a matter of first importance.

How shall we proceed to develop these workers? From our own experience, and also from that of other Christian people, it has been demonstrated that—

#### City Mission Training Schools

afford the most effective and efficient method of developing such workers. These schools should be superintended by individuals of proper experience and adaptability for such work, preferably by a man and his wife. Then from the various nationalities such persons should be brought into this training mission as seem to possess the qualities that will fit them to become workers after being properly instructed. These can all be trained in one mission by the same teacher, as the instruction will be given in English

The instruction will be mainly—

1. In the fundamental principles of the message.
2. In how to convey the truth to others: (a) By Bible conversations; (b) by Bible readings; (c) by cottage meetings
3. In the circulation of literature, including salesmanship, how to take orders for books, and the sale of periodicals and smaller literature.

Only a portion of the day will be given to the instruction, usually the forenoon; while in the afternoon the workers will go out in the city with literature. The different workers will go to the districts of their own nationalities,—the Hungarians to the Hungarian district, the Poles to the Polish, and the Italians to the Italian community, etc., as far as we have representatives from the different peoples.

Thus while these persons are in training, they will be doing active missionary work among the various classes of people. Through the sales of literature they will also quite largely pay their way while in training. I am sure that this particular method of developing workers will appeal to all who will give the matter candid thought and study.

#### The Need of Funds

But such a work cannot be carried on without funds; the superintendent must be paid, and there will be many other expenses to be met. Some of these student workers may need some assistance; and as we shall necessarily have to distribute a considerable amount of literature free, we need money to pay for it. In going from house to house, we shall aim to leave something in every home we enter. If we cannot sell a book, periodical, or tract, we shall leave a leaflet or a paper, as the case may be. The plan will be to do systematic and regular work. Each individual will go over his district repeatedly, for many times some who are indifferent at the first visit, become interested when several calls have been made.

We also need funds to locate laborers. The situation is this: Although these foreigners live in our various conferences, these conferences are not always in a position to receive and support a laborer for them; however much they may desire to do so, their resources may not permit it. So we often meet a situation like this: A conference president writes, "We will take the worker you suggest if you will support him for a year" (or, in other cases, for only six months). Sometimes we are asked to pay the expense of moving the laborer to the field. In this way the work can be started in many places, whereas with no money, nothing can be done. This placing of workers in the different local conferences is always done in consultation with the local conference.

Now, having placed the matter before you, we present our appeal with confidence and assurance that you will aid this work with a liberal contribution. Twelve thousand dollars would be a great help, and would give this home foreign mission a new impetus, and would hasten the finishing of the work, preparatory to the coming of the Lord. We ought to have a number of such central missions. To begin with, we ought to start in New York City and Chicago.

May the Lord give each of you a disposition to give to this branch of the work as God has prospered you

O. A. OLSEN.

### The North American Foreign Department

THE demands upon the North American Foreign Department have been rapidly increasing each year. It is only necessary to consider the magnitude of the foreign element in our country to appreciate this growing demand.

The work for the German and Scandinavian tongues is fairly well established, but these are only a very few of the many foreign nationalities among us to whom we must give this message of truth. To properly occupy this foreign field lying within our own borders is one of the most difficult problems with which the North American Division Conference has to deal.

Considering the many calls made upon its resources, \$13,000 was all the Division Conference felt it could appropriate for its work the present year. With the many thousands of foreigners to be found in all our large cities, it is not to be wondered at that this amount seems very meager to our brethren who have this work in charge.

That some relief might be given to the situation, it was felt that a special offering should be taken up Sabbath, August 22. The proceeds of this offering will all be applied to this special feature of the work of the Division Conference; and in view of the many urgent necessities of the Foreign Department and the appeals for help coming from almost all the large cities of the country, the Division Conference officers most urgently request a liberal offering from our people. The hopes of the leaders in the foreign work have long been turned toward this occasion as a means of help to the situation.

W. T. KNOX.

### A Great Missionary Campaign

At the recent meeting of the North American Division Executive Committee held at Loma Linda, California, plans were laid for a great missionary campaign in all our churches. The plan looks toward getting every church member to engage in active missionary work. It must come to this; there must be a great awakening in our churches.

The responsibility of putting this plan into active operation must rest with the officers in our churches. I hope this plan will be studied, and that at the proper time the officers of the church will marshal every available church member into a great forward movement. The plan, as adopted by the committee, is as follows:—

Believing that the hour has come when our people must devote themselves most earnestly to "the finishing of the work," and desiring that every Seventh-day Adventist in the North American Division Conference shall take an active part in getting the third angel's message before the people of this division, we recommend the following:—

1. That a special missionary campaign, beginning with Oct. 1, 1914, and continuing until the following spring, be definitely planned for by all our people.

This does not mean that we are to in any way slacken our missionary work during the interval between the present time and the date set, but that due preparations be made so that when the special campaign begins, the entire working force of our people may be utilized to the best advantage.

We earnestly solicit the cooperation of all union, local, and church officers, and pray that the Spirit of God may move upon our people everywhere to unite in making this plan a mighty factor in the giving of the message to the people of this division.

As a working basis on which we may all unite, we suggest the following:—

a. That each church be organized into missionary bands with suitable department leaders.

b. That these bands carry forward cottage meetings, Bible studies, medical missionary work, missionary correspondence, the selling and lending of our small books, and the distribution of tracts, pamphlets, periodicals, and magazines, and all other lines of missionary endeavor.

c. That we encourage every church member to engage daily in definite prayer for the salvation of some particular person or persons for whom the Lord may give a special burden.

d. That during the Sabbath services of the coming year we unite in prayer, beseeching the Lord's blessing upon the communities in which we live, praying that the Lord may lead souls to himself; and also for our ministry, that there may be a large ingathering of souls.

2. That we urge the home missionary secretaries in the territory of the North American Division Conference, and the union and local conference executive committees, to unite their efforts in effecting the organization of our churches into

missionary bands, and to give definite instruction regarding field work.

That when possible a suitable leader and organizer visit the churches, and set before them in detail the purpose and plans of our coming missionary campaign,—

a. By organizing the churches into missionary bands, and helping to select and instruct suitable leaders.

b. By carrying on a vigorous correspondence, keeping before the churches the importance and possibilities of this home missionary work.

c. By soliciting large clubs of the campaign number of the *Signs of the Times*, endeavoring to reach the goal of not less than an average of two copies of the paper for each church member.

d. By encouraging the church to order in time so that a good supply of literature may be on hand for this work.

e. That monthly donations be taken from now until the campaign closes, in order that ample funds may be in hand to pay for the missionary literature.

f. That each person who is to canvass for our home workers' books, carefully study these books during the summer, so that he will be able to handle the same to advantage; and that special instruction be given by the home missionary secretaries on selling the small books.

g. That the following-named persons be appointed as a committee on literature, and that they be requested to give careful study to the special literature to be circulated during the missionary campaign: G. B. Thompson, Miss E. M. Graham, W. T. Knox, O. A. Tait, R. L. Pierce, I. A. Ford, W. A. Spicer, H. H. Hall, and F. M. Wilcox.

That our pioneer missionary paper, the *Signs of the Times*, be made a more active agent in our home missionary effort for the finishing of the work, as follows:—

a. That the publishers and editors plan for the contents of the paper to carry the third angel's message in its various phases twice a year.

b. That the six months' issue of the *Signs of the Times*, beginning Oct. 1, 1914, and ending March 31, 1915, be known in our correspondence as "The Home Missionary Series of the *Signs of the Times*."

c. That for this special missionary series, strong and forceful writers be secured from various parts of the field, to present the truth through the columns of this paper in such a way as will appeal to the people.

d. That our work in the mission fields be written up and well illustrated in each issue of the paper, so that the people may be able to understand more fully the magnitude of the work we are doing.

e. That the publishers of the *Signs of the Times* make the club rate for six months of the Missionary Series sixty cents to our people.

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

g. That in addition to the use of the mails, we organize our churches for effective house-to-house work, territory being assigned to individuals as in the book work.

h. That during the fall and winter a canvass be made of the territory where our missionary papers have been circulated, in order to secure annual subscriptions for them at the regular subscription price.

4. That in conferences where there are a large number of foreign-speaking people, and our foreign papers can be used to advantage, we recommend they be circulated, and that the publishers be urged to prepare these papers with special reference to this campaign, filling these periodicals with live matter dealing with the vital principles of Christianity and the great fundamental doctrines of the third angel's message.

5. That we accept the generous offer made by the Pacific Press Publishing Association to give to our foreign mission work the entire net gain on the *Signs of the Times*, and that we request them to distribute said profits to the respective conferences on a pro rata basis according to the number of the copies of the *Signs of the Times*, and similar missionary papers printed in foreign tongues, taken in each local conference; said profits to be applied the same as other regular offerings on the raising of the definite weekly sum for missions according to the plan adopted by the denomination, it being understood that this gift from the Pacific Press Publishing Association is designed to augment the mission offerings of the conferences as long as the standard remains at fifteen cents a week. But if the standard is increased to twenty cents, the amounts apportioned are to assist in attaining this amount.

6. That this campaign be kept before our people by articles in the *Review and Herald* and *Church Officers' Gazette*, by correspondence, and by earnest talks at camp meetings and other public gatherings, in order that our people may be fully aroused to active missionary work during this coming campaign.

G. B. THOMPSON.

"It is no time now for the watchman to become sleepy, and cease to be a sentinel upon the walls of Zion."

### Were You Ever Locked Out?

If you were, you know that it is a very perplexing situation. The situation of one who is trying to enter a barred door illustrates the situation in which we as a denomination find ourselves.

Most of us have given hearty approval by vote to the plan of raising twenty cents a week for each church member, fifteen cents of this to go to the support of our mission work, and five cents to be given to liquidate our institutional indebtedness. However, the problem of accomplishing this is yet to be solved. We believe that the plan of each church member's giving fifteen cents a week through the medium of the Sabbath school, is the key that will unlock this door. Already some have tried the key, and have found a ready entrance. Some of the leaders in our conferences recognize the value of this plan, and are urging its adoption. The following resolutions were recently passed by one of our large conferences:—

Knowing our Sabbath schools are a strong factor in raising the means which make up the Twenty-cent-a-week fund,—

*We recommend,* 1. That our Sabbath schools set a goal, in the matter of offerings to missions, toward which each school shall work from quarter to quarter. We would suggest that this goal be an amount not less than fifteen cents a week for each member of the Sabbath school.

2. That some device be adopted by each Sabbath school whereby the secretary shall inform the school of its standing each week, and thus give an opportunity to make up any shortage in the amount.

3. That inasmuch as the per capita offering is based on church membership rather than on membership of the Sabbath school, we recommend that in the churches where some of the church members do not attend Sabbath school, a second offering be taken just before the close of the Sabbath school, in order that those coming in late may have a part in raising the desired amount.

If this were done in every school, it would make the twenty cents a week easily possible. It would finance our mission work. In due time it would pay off our indebtedness. The best, the easiest, and the most convenient way to give this amount is to place the money in the Sabbath school envelope which is passed to every one every Sabbath.

The practical way for your church to carry out the plan is to count up your church members, multiply the number by fifteen, then again by thirteen, and you will have the amount your Sabbath school should give to missions in one quarter. Set the goal plainly before the school. Let every one do his best to reach it, and when the thirteenth Sabbath comes, make it "Dollar Day" for the special Thirteenth Sabbath Offering, and nine times out of ten the goal will be reached.

Believing this to be the "key" to the situation, we are urging every school to use it. It is easier to use a key than it is to pry open the door or to batter it down. The key that is constantly in use is not easily lost nor mislaid, and it does not rust. Try it.

MRS. L. FLORA PLUMMER.

### Suggestions for Missionary Meetings

OWING to there being some additional special matter of importance at this time to go into this paper, we have to omit the suggestive programs for the weekly missionary meetings. It will therefore be necessary for these to be prepared locally. Some members might be asked to prepare short studies on missionary work from the Bible or the Testimonies. Do not neglect to plan carefully for the work of the members. Remember, "There will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven."—*An Appeal to Our Churches*, page 13. Every one should be helped to see that true love for Christ will show itself in work.

Plans should be laid to start the work for the foreigners that live near the churches, as mentioned in the reading for the fourth Sabbath in July. Find out what nationalities there are in your district, then write to your tract society office for a catalogue, if you do not have one, and from it make up an order for tracts in the languages of your foreign neighbors. Why not let August be a month of special foreign work? Do not, however, neglect the regular work that is being done. Ask every member to try to devote at least two hours each week during the month to missionary work. This does not seem much, but quite a good deal can be accomplished in that time, and great results may be seen.

### Something for the Church Missionary Secretary to Do

ONE of the privileges and duties of the church missionary secretary is to introduce new books, pamphlets, and tracts to the church members. People like to see and hear new things.

Three new temperance leaflets have recently been added to our stock, and they are right up-to-date, just what is needed just now. One is "Story of a Dry Town." This shows by actual experience that prohibition does not ruin business—one of the favorite arguments of the liquor people.

"Prohibition or the Liquor Traffic" and "Why Does the Saloon Exist" are the other two. These leaflets will appeal to business men and to other thoughtful citizens. It would be well for every missionary secretary to order some and let the members see them. They will then want to distribute some.

Tract-lending envelopes can now be obtained in German, Swedish, and Danish-Norwegian. The Home Missionary Library consists of ten envelopes, containing two or three tracts each, on important present truth subjects. The tracts have been carefully selected so that the first numbers will not arouse prejudice, the more testing truths being presented in the later numbers. The price for a set of ten envelopes, containing about 525 pages of tracts, is 50 cents.

Every church which has Danish-Norwegians, Swedes, or Germans living near it should get some of these sets of envelopes, and lend them to these foreign neighbors. This gives an opportunity of working for them that we have not had before, so do not forget to make good use of it.

The new "Bible Readings for the Home Circle" is now on sale. It is indeed a beautiful book, and every family should have a copy. Let every missionary secretary get a copy and show it to the members, and he will surely take some orders for it. Encouraging our people to supply themselves with these good books is helping to feed the flock.

### Special Notice to Church Treasurers

ON August 22 an offering is to be taken for the foreign work in North America. This offering will not be counted as part of the Twenty-cent-a-week Fund, because it is to be used in the home field. It will therefore be necessary for you to keep it separate from the twenty-cent funds, and to report it separately to the conference treasurer when you send your remittance to him. Please mark it "North American Foreign Department," and there will be no danger of its not reaching its proper destination.

Although this offering does not count in the twenty-cent funds, every effort should be made to make it as large as possible. The fact that the Lord has brought all these foreigners to this land is a call to his people to support the work for them. By far the greater part of the work remaining to be done in this country is for the foreigners; so all who really desire the early return of the Lord will contribute liberally to this work.

### Home Study

LESSONS in Bible, history, English, mathematics, language, business, and mothers' work. Thirty subjects ready. Write for new booklet. Fireside Correspondence School, Takoma Park, D. C.

Our churches should be places for developing workers for the field. As many of the members as possible should attend our schools, but there are many who cannot do this.

These need not go without an education for service, for the Fireside Correspondence School has been brought into existence for such persons. Many of the men who have made themselves of great use in the world were self-educated, and that under great difficulties, while spending long hours toiling for their living. Now excellent facilities are provided for such studies, and no one who is willing to study need be deprived of an effective training for service for the Lord.

"The intellect should be cultivated, the memory taxed. All intellectual laziness is sin, and spiritual lethargy is death."—*Testimonies for the Church*, Vol. IV, page 399.

## Missionary Volunteer Department

### Senior Society Study for Sabbath, August 1

#### Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; song; review Morning Watch texts for past week; collect individual reports and offerings; secretary's report.
2. Bible study (fifteen minutes): 1 Samuel 16. See also "Patriarchs and Prophets." Suggestions: Saul rejected; God had his successor in sight; David unconscious of it; the danger of Samuel's mission; how Samuel's method of choice differed from God's; David's first acquaintance with court life; characterization of David; position David held.
3. Quiz on Standard of Attainment (five minutes): Jer. 29: 11-13; Heb. 4: 16. Review previous texts.
4. Our Work Among the South American Indians (twenty minutes). The three following papers should be given as talks: "Among the Incas" (see *Instructor* of July 21), "Among the Indians of Peru," "In South America" (see *Instructor* of July 21).
5. Social meeting, and discussion of the lessons drawn from the talks given on the Indians of South America (ten minutes).
6. Closing exercises (five minutes): Repeat in concert the "aim" of the Missionary Volunteers.

#### Among the Indians of Peru

AWAY up on the table-lands of Peru, at an elevation of about 12,500 feet, near Lake Titicaca, a little band of Inca Indians are rejoicing in the light of the truth. A Brother Camacho has been used of the Lord largely in keeping this little light burning, as he has faithfully worked for his people by opening a school in his own home, to which place the Indians have been invited for Sabbath services. This brother has experienced considerable difficulty caused by hostile priests who wished to keep the Indians in ignorance, without sufficient knowledge to read and without the Word of God.

Recently Brethren A. N. Allen and F. Stahl visited this place, and we shall now let Brother Allen tell their experience:—

"The evening of Aug. 15 [1910] I reached Puno, and after two days with the people there, I came out where Brother Camacho lives. It is snowing this morning, and I am cold, in spite of heavy woolen underclothes, and sweater and overcoat.

"I wish to describe the reception the Indians gave me yesterday. A little this side of Chucuito a band was waiting to receive me with a card from Camacho. After salutation, they unfurled a Peruvian flag, and as we advanced they ran along by the side or a little behind. Every little way, others came out and joined the procession, with more flags. As we left the main road to come to Camacho's house, we saw a long string of Indians coming out to meet us. As we met, I dismounted and embraced Camacho, who was dressed in a black suit. Then each of the Indians came up to be embraced.

"I made a few remarks, which Brother Camacho interpreted for me, and we again started, finally reaching the house. After singing two hymns in Spanish, and after a prayer in Aymara by Brother Camacho, I spoke to them, Brother Camacho translating. At the close of the service, I counted them and found we had a congregation of sixty-seven Indians. Some had come more than six miles. All promised to return next day and bring their families."

Friday afternoon, just before the Sabbath, Brother Allen continued:—

"This afternoon we had a three-hour service, with one hundred and forty Indians present, by actual count. Now a word concerning some one who should be chosen to take the work here. I feel thoroughly convinced that he should be an ordained minister, and one with a broad experience along educational and practical lines. I believe the right man could develop a system of small schools, which the Indians themselves would maintain. Such a man could hold the confidence of the people, and lead them in industrial lines so that the work would be largely self-supporting from the start.

"Evening after the Sabbath.—Today has been well filled,—meetings from 8 A. M. till 4 P. M., with one hour for dinner. Two hundred and ten were present, besides children. Brother Stahl reached Puno this morning, and will be out tomorrow morning. Baptism will take place tomorrow at noon. The whole country seems to have risen to hear the gospel. I have been asked to visit other places, and expect to visit at least two this week.

"August 26.—Brother Stahl and I are about half-way between Puno and Cuzco. I wish to describe a little more of our visit among the Indians. Fifteen were baptized last Sunday. We examined them most carefully, and postponed all concerning whom there was any doubt. It was snowing at the time, but over two hundred were present at the baptism, and the Spirit was manifest.

"Monday we visited a village, and spoke the word to a large crowd. Tuesday we went to another Indian village, where there is a Catholic church. After speaking in the plaza in the morning, Brother Stahl and I went to see the chapel. The crowd packed in after us. So I called upon Brother Camacho to translate, and spoke to them about half an hour on accepting the Word instead of worshiping images. When we closed with prayer, all were ready to destroy their idols and dedicate their house to the true God. They plan to destroy everything in the way of idols. They call loudly for a teacher to teach them, and promise to keep the Sabbath. Yesterday when we left, more than one hundred Indians accompanied us nearly three miles with ten Peruvian flags. Many of the young men were moved to tears when we parted with them.

"Brother Stahl was able to treat over fifty sick ones; and we visited many homes to reach those who were unable to come out. Brother Stahl says his work for the last six months has been largely among the Indians. He has quite a start in the language, and feels a deep burden for this line of work.

"After seeing what we have the past week, we cannot remain silent nor inactive. Brother Stahl feels that he would like to be released at once from Bolivia, and come to Puno to live until some buildings can be put up near where Brother Camacho lives. There is a small piece of land with a warm spring on it, which we can get for about fifty soles, or twenty-five dollars. And there is an abundance of good building stone right across the road. It is on the main road between Puno and La Paz. The influence of a school here would reach all the way to La Paz and back on the mountains, or, as far as that language is spoken. God has prepared the way here for us, and I believe he has also prepared the man. Sister Stahl also feels a deep interest in the Indians, and her work among this race has no limit as to needs or possibilities. [Sister Stahl is a trained nurse]

"We have found a family of fine Spaniards here at Sicuani, who say they are keeping the Sabbath. They have an immense business, and seem to be well off financially. Where they have learned the truth I do not as yet know, as the husband is away; but we expect to visit them again on our return from Cuzco.

"In Cuzco there is a Catholic priest who has written to me, asking aid to leave the convent and to find the true religion. What can be done for him I do not know until we see him, but trust God will lead and give us wisdom."  
—*Monthly Missionary Reading, Nov. 12, 1910.*

### Senior Society Study for Sabbath, August 8

#### Suggestive Program

1. OPENING exercises (ten minutes): Special music; sentence prayers; song; review Morning Watch texts for past week, collect individual reports and offering; secretary's report.
2. Bible study (fifteen minutes): Isa. 6: 1-9. See also "Patriarchs and Prophets." Suggestions: Isaiah's vision of God; the seraphim's testimony; how the vision impressed Isaiah; why the angel touched his lips; the voice he heard; Isaiah's willingness; the Lord's command; his willingness.
3. Quiz on Standard of Attainment (five minutes): Joshua 1: 8; 2 Tim. 2: 15. Get every member to take part.
4. Our Work Among the South American Indians (fifteen minutes). The three following papers: "Among the Indians," "A Medical Evangelist Among the Aymaras of Peru" (see



*Instructor* of July 28), "Medical Missionary Work Among the Aymara Indians." Give these papers as talks.

5 Report of working hands (ten minutes).

6 Closing exercises (five minutes).

### Among the Indians

FROM a letter from Brother A. N. Allen, dated May 28 [1911], we learn of further work among the Indians of Peru. He writes:—

"Just a week has passed since Elder Westphal, Brother Stahl, and I reached Camacho's. We were received again by an immense throng of Indians. Each day has been a busy one,—meetings and treating the sick. Yesterday, Elder Westphal baptized twenty-nine. This makes forty-four Indians here who are baptized. After baptism, a church of forty-six members was organized.

"I wish you might see how the people flock to this place to hear the word, and to get aid when sick. Some have even come a week's journey. They come with almost every conceivable disease, deformity, and ailment. My part was to pull teeth. Brother Stahl has an electric battery here, and it is amusing to see how they hunt for a pain so as to try the magic effect of the machine. Brother Stahl charges about enough to pay for medicines. Quite a few offerings also come in,—potatoes, chunnes, cheese, milk, eggs, opas, and some coins.

"Yesterday, Sabbath, over three hundred Indians were present at the meeting and baptism. They came long distances. Just before we reached here this time, a large mob had been raised by the priest to come and kill Brethren Camacho and Stahl; but when the mob came within a few leagues of the place, our friends offered resistance, so nothing came of it. Then the priest persuaded the officials that we were teaching the Indians not to obey the officers. This enraged them, and another crowd was raised, but Senator Toba heard of it, and sent the subprefect to forbid any abuses, and to call the people together and tell them we had the true religion, and any one molesting our people here would be severely punished. The curious part is that this subprefect is the same man who imprisoned Camacho a few years ago."—*Monthly Missionary Reading, Aug. 12, 1911.*

### Medical Missionary Work Among the Aymara Indians

THIS reading is sent by Brother F. A. Stahl, who is among the Indians of Peru, high up in the Andes Mountains. Let us all pray that God's special protection may be over the work and workers. Brother Stahl writes:—

"Since the work has been started upon the mission buildings in this place, the priests and the authorities have been very active to hinder the work. Every one who would work on these buildings was to be arrested, and messengers were sent to us telling us that it was of no use for us to build, for the work was to be destroyed. But we kept right on working. Then the bishop came here and called the people together. It was decided that the buildings be destroyed, and that we all be killed. The only reply we gave these messengers was that this work is of God, and that it would be wise for the persons making these threats to be careful.

"We cannot say that these evil reports, coming as they do every three or four days, have no effect upon us. We feel at times exceedingly apprehensive, especially upon the feast days when large crowds gather in the near-by villages; for when these people return from the feasts they are inflamed with strong drink, and as they pass our place where the building is going on they stop and curse and call us devils.

"At first our people wanted to retaliate, but I forbade them to even answer a word in reply to these insults. I explained to them that these poor people knew not what they were doing, and as we were maligned, to think of our dear Saviour, and what he passed through for our sake. I told them that they should work on prayerfully, and when stones were thrown, to seek shelter the best they could. This is being done.

"A few weeks ago, as I passed through a village in answer to a call of sickness, I was stoned by the people. I was struck, but not injured seriously. The authorities have sent soldiers here to take our young men to serve in the army, and at this date more than one hundred have been taken. This has lessened the attendance of our Sabbath meetings. Many who came to us from the islands

and from other parts of the country do not come now, but they have sent us word why they do not come. We believe that these things will serve to show the people the true character of the priests, and that the Lord will return us good for all this evil. We encourage ourselves in the Lord our God, and are thankful for the prayers our brethren and sisters have offered in behalf of this work. We are fully persuaded that this will be our only success. I beg of you to continue to unite with us in strong pleadings with God that he will grant us liberty to present his message to this people, and that he will put fear into the hearts of the persons that would hinder the work.

"These enemies seem to me to be the kind Paul encountered, as recorded in Acts 13:8-10. (Please turn and read.)

"The Indian who is instructed in the truth no more attends the drunken feasts ordered by the priests, nor can he be robbed in any other way. This is that which so enrages the priests. As there is no religious liberty in Peru, one can realize the power these priests have, being backed somewhat by the authorities. Only God can open the way.

"We have been kept very busy in caring for the sick and needy. We have the very poor here also. In the past two months we have treated and cared for five hundred persons, by actual count. In the press of our work we could not keep count of all. And to many of these we have sent food. No one is turned away. Huts are visited wherein the people lie ill with black smallpox, and as we attend the people afflicted with this dread disease, we are led to realize that God has protected us from other dangers besides those from enraged mobs of people. In every home we visit, the sick are made as comfortable as possible; then we pray with them and point them to a loving Saviour. Many friends are being made. The hearts of the people are being 'stolen,' no, reclaimed—restored to the rightful owner, our Lord Jesus Christ, who paid the price.

"We have no complaints to make about the hardships of the way. True, at times we are overcome by weariness. At times we suffer cold and hunger,—not hunger for lack of food, but for lack of time to prepare it. But in it all we have the peace of God, and our only real concern is that these people shall be given an intelligent view of the truth.

"In closing, I again ask you to remember this part of the great field in your petitions to God; and may you not grow weary in well-doing as you receive calls for help from the many needy parts of the field. We that are in the heat of the battle will gladly share the reward, and I verily believe that at that time God's verdict will be, 'They shall part alike.' 1 Sam. 30:24."—*Monthly Missionary Reading, Jan. 13, 1912.*

### Senior Society Study for Sabbath, August 15

#### Suggestive Program

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

2 Bible study (fifteen minutes). Jer 1:4-10. See also "Patriarchs and Prophets." Suggestions: God knew him; his special mission in life; how Jeremiah regarded himself; he was to do not his own, but God's work; God gave him his message.

3 Quiz on Standard of Attainment (five minutes): Ps. 119:105; 119:11.

4 Our Work Among the South American Indians (fifteen minutes). Give the following two papers as talks: "Among the Indians in Peru" and "Lake Titicaca Indian Mission."

5. Social meeting (ten minutes): Urge each to give a practical lesson that he has drawn from the study of these Indians.

6. Closing exercises (five minutes).

#### Among the Indians in Peru

IN appealing to the Mission Board for help among the Indians at Puno, Peru, Brother F. A. Stahl gives us a little insight into some of the everyday experiences which are sure to come, and which must be reckoned with in undertaking work among these neglected children in the wilds of the mountains:—

"We have been in Puno more than two months. The people come to us in crowds, and needy ones they are. We treat them, hold meetings, and go to their homes and help them there. But many a time the case is a helpless one; nothing can be done, as in the case of black small-pox and other afflictions, where the look of death is already on the face. But in such cases we smooth the brow of the sick one, perhaps wash it with cool water, fix up the bed the best we can, then call the family together, and with the hand of the sick one in ours, pray for them and talk kindly to them. This has never failed to make friends.

"It is a blessed work. One does not feel tired until the day is over. But we need help, for there are other districts to conquer. It is a fight of faith. The true conditions of this work must be explained to the workers before they are sent. It would be difficult to overdraw the hardships. The climate is bleak and dreary; no trees, very little vegetation, cold winds; and when it rains, which it does quite often without any warning, the rain is mingled with a fierce wind, so that when it strikes the face it feels like hail. The food is of the very plainest.

"Another trial to the foreigner is the lice, which, though very small insects, cause considerable inconvenience. The Indian's skin is much tougher than the white man's, and he does not seem to mind these little insects so much; but on us they leave a track of fire. One is never without them, no matter how often the clothes are changed. If a person is going to mingle with the people, as he must to reach them, this is one of the things he has to contend with. Perhaps in time we shall find something that will serve to keep them off us.

"We cannot keep the people out of our house altogether, as they feel that we belong to them, nor do we want to. It does us good to have them come to us. When we have a few more rooms, their coming will not inconvenience us so much. As it is now, we are living in one room. And a man must not complain if the dinner is not ready, as a woman's work here is with the people also. This, too, may be changed for the better when we are able to train some of our good people to help out in this line. But just now these things must be met as they are.

"I hope you will not think that I am complaining; no, I only believe that any workers who are sent here ought to be told that there are real hardships to meet, and that there is nothing romantic about the work. On the other hand, blessings are in store for the faithful missionary. He rejoices to see God's hand guiding, and his protection manifest in so many ways. He sees the people turn to the true God. He hears their words of prayer and praise to God. The blessings are more than the hardships by far; but one must look for them and acknowledge them. Even some of the hardships have good in them. I have come to the place where I look for the good.

"Our first testimony meeting here was a blessed experience. Many arose and told how thankful they were that they were healed. One man who is over ninety years of age took off his hat (as the meetings are held in the open air, I ask them to keep their hats on during the speaking, but to uncover their heads when prayer is offered), and lifted up his face and said: 'I thank the God of heaven and earth for the hope in the great beyond. I thank him for what my ears have heard about his Word. Blessed be his name. My days are few upon this earth, but I have joy in my heart of meeting you in the new earth.' To see that face so expressive of thankfulness was worth a great deal.

"The following week we held our first prayer meeting. There was a large attendance, and we had a good meeting. Voices trembled as they prayed for the first time in public. I explained how prayer is the 'key to unlock heaven's storehouse.' Now they ask me, 'Will this be every week?' and when I tell them, 'Yes,' they are happy. Singing is on Sunday night, and prayer meeting Wednesday. It is all serving to hold the people together. The Lord willing, we shall hold our first quarterly meeting in October. We are looking for a blessed time.

"Our Sabbath meetings are smaller on account of the persecution; but this will not keep up. We may have some trouble with the authorities soon, but God will give us the victory, I feel sure. The priests tell the people that we are against the religion of the country, and that we are breaking the law. This is the hold they think they have upon us. But I have told the people that we are not

breaking the law of Peru. I tell them Peru is a good country, and I think a just one, but that as for the religion that is taught, the teachers are not teaching the religion as I feel sure Peru would wish it, if it were understood. In the first place, I tell them, we are teaching what the Catholic Bible says (I always have one with me). Then I ask them, 'Do you know that Jesus is coming to this earth again, and that soon, in our time; and that the great day of God is at hand?' They, of course, say, 'No, we do not;' or, 'We did not know this.' And without exception they become very much interested. 'Why,' I ask, 'have not your teachers, your shepherds, told you of this? Do you want the Saviour to come and find you unprepared for this great event?' I let it be known that we are calling the attention of the people to the great truths of God's Word, which the present teachers are failing to do, and that they ought to be thankful for being enlightened as to their awful peril; that we are, not against any one, only God would deal hard with us if we did not try to help our brothers, and that we should be glad to have the priests teach the people these things that they claim to know. You can readily see that we have the best of it all the way, and I believe God will help us to give the message to this people.

"I have been careful not to mix in the political affairs of the country. In towns and villages traps have been set, but I have always said that I was too busy taking care of the sick, and that as I was a stranger in the country I knew very little about these things; that I was here to help all, and could not take sides.

"I have been hit with stones, but I am sure the people who threw them did not know any better. I was starting out to attend a sick man, one of the best men of a certain village, and as I mounted my mule, I was hit. People were waiting for me, but I did not run. I told them they surely ought to be ashamed of themselves to do thus when I was there to do them good, and came in answer to a call of sickness. I feel sure that some do regret it by this time, for persons from that very village have come to me away out here for medicine. Just think! no medical help within miles for these people.

"We had a very large gathering today, Sabbath. The authorities had sent out here to compel the people to work on the Sabbath on public buildings; but only one went, and he is not a brother.

"But I must close. We thank you for your prayers in our behalf."—*Monthly Missionary Reading, Feb. 10, 1912.*

### Lake Titicaca Indian Mission

I AM thankful to report progress at this mission. It is with some anxiety that we proceed with the work, but our very anxiety turns out for good, for we take no step without asking God's guidance, no matter how small the step may be.

Since moving into the new mission buildings, we have felt just a little apprehensive of more opposition, as we are located at the very side of the public road. But we strengthen ourselves in the Lord. People come in every day, both Spanish and Indian, wanting to know about our work, and to receive help for the many ailments they have. Many come to us for "that medicine" to cure them from the liquor habit. They tell us they know of many who use no liquor since coming to this mission. What an opportunity this gives us! We tell them that Jesus will help them; that he is a personal Saviour, and then we say, "Let us ask him now." They are quite surprised at first; but we kneel and earnestly pray for them, for we long to help these poor souls, so helpless in the bondage of sin. We then advise them, and give them tracts to study and to take with them. Sometimes we call in our Indian brethren to tell their experiences. This testimony is usually in a few words, "One thing I know, that, whereas I was blind, now I see."

A few weeks ago I baptized eighteen persons, among whom were many young people who have counted well the cost. We make a special effort for the young people. We explain what a grand privilege it is to seek the Lord while young, and it is a beautiful sight to see them choosing to follow their Saviour.

I feared that the great feasts that have taken place right around us would have an influence upon some of our people, as special invitations were sent to a number of our young men by the governors of the provinces, urging them to come to the feasts, and promising them a

loading part. But not one yielded. Several who have not yet taken their stand on the side of truth attended the feasts, and then came to our meetings shamefaced, expecting that we would scold them.

But we treated them with the utmost kindness, saying nothing about their having attended the feasts. This wins them. As a result of exposure, one young man became very ill. In his pain he sent for me. I treated him for his illness, and did not refer to the cause. When he recovered, he came at once to our prayer meeting, and before all present confessed that he had done wrong, and that he was through with the feasts, intending now to follow Jesus. And his voice had the true ring in it. These poor people have been taught that as long as they pay the priest, it is right to attend these drunken feasts; in fact, they believe it is actually pleasing to God. So they must be shown the right way with patience.

When the candidates for baptism were examined, a question arose about a young woman who had asked to be baptized. In the midst of our questioning, an old Indian brother whom we call the "deacon," arose, and pointing his finger at this young woman, said, "You are not fit for baptism. Repent! repent of your sins," he kept repeating. She burst into tears and said: "I have sinned, I know. I have repented, and I will do right now." But the old Indian was obdurate, and told her to repent some more. It took the combined efforts of us all to convince him that her life before had been lived in ignorance of the divine will. "Ah, well," he finally said, "put her name down for baptism; but she certainly was bad." I mention this case to show how particular our Indian brethren are, and how well they understand what is required of a follower of Jesus.

Our school is about to be opened, and the old as well as the young are eager to attend. All want to learn how to read, that they may be able to read for themselves the precious Word of God. In all our services we have brethren who can read the Bible, and the Indian is satisfied if he has a "Thus saith the Lord"

We have been made happy these last few weeks by persons coming to us from another tribe, called the Echos. These Indians wear their hair long, and their mode of dress is different. They live high amid the rocks, and are said to be very fierce. I passed their place a few months ago, and stones were thrown at me. But now they are beginning to come to us, and it is hard to believe they are so bad, for they have kind faces. The fact is, the priests have been busy spreading evil reports about us. They tell the Indians that we are to blame if it does not rain; and if it rains too much, then we are also to blame.

Of late I have been at times utterly exhausted by the work and the high altitude. I have stayed in bed for a day or two, hoping to gain strength; but the people come and want help. I give advice and medicine while in bed. Indians come from a distance to have their aching teeth pulled, and how can one refuse who has ever had the toothache? An Indian brother said to me yesterday, "God has certainly sustained you, for we who are born here cannot stand to work as you have done." And I can say that God has sustained us. Pray for us that we may still go forward, and that the truth of God may triumph.—*F. A. Stahl, in Monthly Missionary Reading, Jan. 11, 1913.*

## Senior Society Study for Sabbath, August 22

### Suggestive Program

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

2. Bible study (fifteen minutes): Daniel 6. See "Patriarchs and Prophets." Suggestions: Daniel's position; his spirit, how he stood the test of his enemies; their trick to ensnare him; the decree; Daniel's actions when he knew the decree was signed; his custom; the king's effort to deliver him, his experience in the den; how the king spent the night; the morning conversation; how Daniel's condition in the den differed from that of his enemies; how the wrath of man praised God.

3. Quiz on Standard of Attainment (five minutes): Matt. 4:4; John 5:39.

4. Our Work Among the South American Indians (twenty minutes). In four talks, as follows: "The Indian Mission of

Lake Titicaca, Peru;" "Among the Indians of Peru;" "By Lake Titicaca, Peru;" "Among the Indians in the Lake Titicaca Region" (see *Instructor* of August 11).

5. Social meeting (ten minutes): Urge each to take part

6. Closing exercises (five minutes).

### The Indian Mission of Lake Titicaca, Peru

LAST year [1912] after the visit of Elders Spicer and Westphal it was decided to form a special mission; and to equip it with the necessary buildings. A most desirable location had already been secured, and the buildings started. On my last visit I was glad to find them practically finished. They are as comfortable as is possible at an altitude of nearly 13,000 feet, where there is absolutely nothing to burn for fuel. Brother and Sister Stahl have made the mission house very homelike, and I enjoyed my visit.

Between the home and the school or chapel, passes the only road between Puno and La Paz; so each year thousands are led to some knowledge of the gospel work. And these people are not slow to spread the news that the mission is a friend to the sick and the suffering.

There are two good springs on the place, one of mineral water and the other fresh. Later a dispensary will be furnished, and a bathing place put in. God has blessed in a wonderful manner the treatment of the sick by Brother and Sister Stahl. And while the body has been healed, the soul has not been neglected, and many have found peace.

Sabbath morning, though cold and rainy, a large congregation gathered to hear the word, and the house was filled. The faithful aged and a few strong young men went on to the platform with us. As I again broke the bread of life to these hungry souls and called them to surrender all for Christ, one after another arose till nearly the whole congregation was standing. Many hard faces were bathed with tears, as silently the people wept under the influence of a new experience. Our souls were refreshed, and we felt repaid for all the sacrifice and money the station had cost.

Sunday was Children's Day, and such a day as it was! Little children and those grown tall came. Sister Stahl had promised us some sweets. Little, smiling tots of seven sang without aid some of the good old hymns, and then as another came forward to do its part, the ones just finished would come and nestle in our laps and look up into our faces with a confidence not known to this people for four hundred years. They know we love them. All gave high credit to those who had taught the children.

Up to the present the mission property, buildings, and equipment have cost us only a little over one thousand dollars. Nothing but what was absolutely necessary has been provided.

In the future there will be need, from time to time, of opening other stations. Calls are already coming in from many places. The workers here need the prayers of God's people.—*A. N. Allen, in Monthly Missionary Reading, Aug. 9, 1913.*

### Among the Indians of Peru

Just before Brother F. A. Stahl was compelled to go down to a lower altitude the first of the year [1913] because of failing health, he wrote concerning the good work which had been accomplished for the Indians at Platania, in the Lake Titicaca region:—

"We are well at this writing. I was rather weak these last months, but since coming to La Paz, getting treatment and rest, am doing fine, and I feel strong for the battle again.

"We want to open a mission for the Indians in La Paz, but as we have not yet help for Platania, we all think better to wait, as I shall soon have to return there. They have help for us in Brother Rojas and wife, but just when they will arrive I do not know. The work in Platania cannot be left very long now, because the leading Indian brother there is being somewhat shaken in the faith. It seems that the Methodists of Lima, and also the Baptists, are writing to our brother, and have also visited him. This has affected him some, enough so that we must be careful. I have known this for some time, and so I have instructed the church in all the ways of the enemy. The Indians used to think that whoever was not a Catholic must be an Adventist. I am thankful to report that all now know the truth, and if our brother does go from us, he will go alone. Brother Allen was at Platania

a few weeks ago, and we both believe now that our Indian brother is all right, but still I am anxious, and do not want to leave the work very long at a time.

"The work there is in fine shape, and persons are being converted to the truth. The devil is mad. He has tried to have us killed, to get us discouraged, sick, etc., but all has not worked out as he has wanted it. Now he tries this, a thing that has not failed to catch some of our best members, or seemingly best people, in the past. When this condition first came to my knowledge, I became faint and sick. I went to the Lord about it, and he did help. It comes to me that if the work there were not in good standing, these things would not come up.

"To illustrate how earnest the brethren and sisters are I shall mention two instances: A few weeks ago a woman who is not baptized came to us from far over the mountains and paid tith. She said: 'I want to pay the Lord tith. Here is fifty cents from my garden, fifty cents from the sale of milk, and fifty cents from the sale of wool.' She was very happy about it; and when I told her that the Lord would bless her, she said, 'I know he will.' I would not wish to keep these people from the great blessings that they enjoy in this thing.

"Our boy Luciano was eighteen a few days ago. Some time ago we told him of the tith. You never saw a happier young man than he is over this. He writes his family to be sure to be faithful in this. And so it is in all things. This message brings great joy to all who will obey. I am so thankful to have a part in it."—*Monthly Missionary Reading, Nov. 8, 1913.*

#### By Lake Titicaca, Peru

From a report of a trip among the Indians in the high table-lands of Peru, where village after village appealed and appealed for a teacher,—and in vain,—Brother F. A. Stahl says of one village where he spent a night:—

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

"It has been many months since I left them, but I can never forget that plea for a teacher."

Earnestly Brother Stahl calls for more help. So the calls come from all around the circle of the earth. The large number of workers sent out this year already, calls for yet larger gifts for missions; and still these new missionaries sent out are so few to meet the calls. What an appeal to us to pray for reapers and pray for means!

THE MISSION BOARD.

### Senior Society Study for Sabbath, August 29

Let each society prepare its own program.  
Standard of Attainment (five minutes): Gen. 2:22-24;  
2 Cor. 6:14.

"NEVER was the great commission more imperatively binding upon a generation than upon our own. Never had the attending promise, 'Lo, I am with you always,' more constraining and impelling power than it should have in our day."

### Junior Society Study for Week Ending August 1

#### Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; report of work done; *Morning Watch* texts. At this time it will be interesting for all who can to locate on a map all the places visited by the apostles since we began the study of Acts in our morning watch.

2. "Bible Characters" (twenty minutes): Appoint four Juniors to give five-minute talks or papers on the four Bible characters which we shall study today,—Abraham, Lot, Isaac, and Rebekah. If it is desired, the Juniors in giving each paper or talk may withhold the name, and then let the society name the person described. The GAZETTE, in the article "Bible Characters," contains a Bible picture and a brief sketch of each of these characters; but the Juniors writing the biographies should be encouraged to study also the Bible, "Patriarchs and Prophets," and "Easy Steps in the Bible Story."

3. Search questions (five minutes): Use the search questions given in this paper, and also such additional ones as the leader may prepare on the lives of Lot, Isaac, and Rebekah. These search questions may either be answered like a regular class exercise, or be written on slips and passed out among the Juniors for answers.

4. "We Won't Give Up the Bible" (five minutes). Recitation: See *Instructor* of July 21.

5. Closing exercises (ten minutes): Devote a few minutes to social meeting, and invite the Juniors to tell how the study of Bible characters has helped them. Repeat together the membership pledge.

#### Bible Characters

##### Abraham: Bible Picture

His call, Gen. 12:1-3; his obedience, Gen. 12:4, 5; his generosity, Gen. 13:1-12; God's covenant with Abraham, Gen. 17:1-9; Abraham tested, Gen. 22:1-13; Abraham's reward, Gen. 22:15-18; children of Abraham, Gal. 3:6-9.

##### The Story

"In Ur of the Chaldees lived the family of Abraham. In some way they had heard the story of the true God. Perhaps they had heard it indirectly from Shem, the son of Noah. Shem had been alive at the same time with Methuselah, and he in turn had lived while Adam was still alive. Thus the story of the creation may have come to Abraham. In the country where Abraham lived, the people were moon worshipers, but he and his family worshiped God; and when God wanted to select a family who should be his chosen people and his representatives in the world, he selected Abraham, and called him to go out into a strange land.

"Abraham did not know where God would send him, but he took his family, and his flocks and herds, and started. Lot, his nephew, and his family went with him.

"Abraham never really came into possession of the land which God promised to his family. All his life he wandered from place to place; but wherever he went, he built an altar to God. Gen. 12:8; 13:18.

"God constantly tested Abraham in many ways. The promise was that his children should inherit the land, but the years went by and he had no children. Again came the promise that his children should be as a multitude, and still he was childless. But his faith in God failed not. Genesis 15. His name was changed by God from Abram to Abraham, which means 'father of a multitude.' Gen. 17:1-6.

"The day came, however, when his heroic faith was rewarded; a son was born to him, and named Isaac.

"But the times to show his faith are not over, for again comes the test. Genesis 22. He is commanded to offer his son Isaac as a burnt offering to God. He does not hesitate. He starts on his journey to the appointed place, and prepares the wood for the fire; but in answer to Isaac's question, 'Where is the lamb for a burnt offering?' he replies, 'My son, God will provide himself a lamb for a burnt offering.' His hand is raised to slay his son, but even then his faith does not falter. Does he kill him?—No, indeed! God again speaks, and proves that while the heathen nations may offer human sacrifice, he will never be pleased with such an offering. Abraham turns, and lo, at his hand he finds a ram caught in the thicket, ready to be slain.

"God again honors Abraham's faith, and promises him that his children shall be as the sand of the sea in numbers, and shall triumph over their enemies. Abraham lived to be one hundred and seventy-five years old, and at

his death gave all his possessions to Isaac. In James 2:23 we are told that Abraham's heroic faith was honored by his receiving the title "the Friend of God."—*"Old Testament Heroes."*

#### Lot: Bible Picture

He accompanies Terah from Ur of the Chaldees to Haran, Gen. 11:31; migrates with Abraham, Gen. 12:4; accompanies Abraham to Egypt, and returns with him to Bethel, Gen. 13:1-3; separates from Abraham and locates in Sodom, Gen. 13:5-14, taken captive by Chedorlaomer, rescued by Abraham, Gen. 14:1-16; providentially saved from destruction, Genesis 19.

#### The Story

"Often the most unfortunate thing a man can get is his rights. Often the greatest disaster that can befall a man is to have his own way. Abraham did not insist on his rights, and God made rocky Hebron blossom with imperial blessings for him. His nephew, Lot, had his own way, and that way led through the valley of death.

"To be sure, it did not look like the valley of death at first. It never does. Sodom is a fertile plain. There is no soil so rich as that which the treacherous volcano makes out of its lava, and all Sodom is volcanic regions. The grass is green there. The trees are thick foliaged. Flowers bloom, and birds sing, and the harvest fields smile at the vineyards. Sodom, moreover, is rich in itself as well as in its surroundings. Its streets are broad and smooth. Its shops are stuffed with rarities. Its dwellings are costly, beautiful, and luxurious. Its men and women carry their chins loftily. No wonder Lot chose Sodom and the plain.

"Moreover, Hebron is forbidding. It is up among the hills, where the trees are few and sparse, and the grass is scanty, and the soil is lean and shallow. What could a sensible business man see in Hebron? No wonder Lot passed it by. The only wonder is that Abraham chose it.

"Ah, but Abraham was the sensible business man, after all. He knew that city rulers affect prosperity more than city shops. He knew that neighbors are more to be considered than the number of rooms in a house and the kind of wood in the floors. He knew that men are the chief harvest of any region; and that where the harvest of men is poor, it never pays to settle, though the barns burst through their doors with a wealth of golden grain.

"If, by a moral miracle, Lot had chosen Hebron, would Abraham have chosen Sodom?—Never! He might have conquered the Jebusites and founded Jerusalem. He might have gone northward and pitched his tent upon Carmel. But Abraham as a Sodomite is unthinkable.

"Righteous Lot—this is the way that Peter speaks of him, and adds that he was sore distressed by the iniquitous deeds around him. Very well; we are glad to know it. But why did he stay? . . . Ah, but Lot owned real estate in Sodom. He would have been obliged, you see, to sell at a sacrifice.

"So Chedorlaomer came and carried off our prosperous gentleman, and all his prosperity to boot, so that, had it not been for the country uncle up in Hebron, the elegant citizen of Sodom would have been utterly ruined. And then, Lot's goods being back in their place, and his ledgers again running smoothly, along comes a night of flaming terror. . . . Good-by, Sodom, a hasty good-by; and for its real estate a cave in the hill country."—*Amos R. Wells*, in *"Bible Miniatures."*

#### Isaac: Bible Picture

Miraculous son of Abraham, Gen. 21:1-8; offered in sacrifice by his father, Gen. 22:1-19; is provided a wife from among his kindred, Genesis 24; Esau and Jacob born to him, Gen. 25:19-26; prospers, Gen. 26:12-14; his peaceableness, Gen. 26:14-22.

#### The Story

"Isaac is a sort of peace interval between the strenuous and martial lives of Abraham and Jacob. It is indeed strange that so gentle a man should have sprung from such a father and have fathered such a son.

"From the beginning of Isaac's story, when Abraham was about to offer the lad as a lamb upon the altar, we learn to associate him with lamblike qualities. . . . We are told how Isaac was driven from well to well, ever pacifically digging new ones rather than fight to retain the ones to which he had every right. And last of all, we see Isaac as a blind, feeble, trembling old man, easily

tricked by the goatskin-masked Jacob into giving him the blessing of the first-born. . . .

"We are likely to think that a peaceable man lacks the courage to defend himself and to punish wrongdoers. That is an error any one may speedily discover by himself doing the deeds of peace rather than of war. Isaac showed more strength of character in surrendering his wells than Jacob in capturing his brother's birthright. It is always harder to give than to take.

"How the savage survives in the Christian! Else we should admire Isaac more, since he had so much of the spirit of Christ, who bade his followers give when demand was made upon them; and who himself, when he was reviled, reviled not again."—*Id.*

#### Rebekah: Bible Picture

She becomes Isaac's wife, Gen. 25:20; mother of Esau and Jacob, Gen. 25:21-28; prompts Jacob to deceive Isaac, Gen. 27:5-29; sends Jacob to Laban, Gen. 27:42-46; burial place of, Gen. 49:31.

#### The Story

"Rebekah, wife of Isaac, knew her own mind. . . . Her favorite son, Jacob, the younger twin, had bought the birthright from Esau for a mess of red lentils. This would not have been without much previous egging on by his ambitious mother, we may be sure. He had bought it, but it had not been delivered, for it was not Esau's to give. The problem was how to get it out of . . . Isaac.

"We know how Rebekah solved the problem. The means appear crude enough,—goat flesh for venison, and the skin of a kid stretched over smooth hands and neck. 'The voice is Jacob's voice, but the hands are the hands of Esau.' . . . But it worked with Isaac.

"It worked. Yes, how much it worked of which neither Jacob nor Rebekah dreamed at the time! It worked exile for the favorite son, and long years of toil and anxiety for him under a hard master, and enmity between him and his uncle, and hostility, suspicion, and separation between him and his brother. For Rebekah it worked the loss out of her life—the permanent loss—of the boy for whom she contrived the trick.

"I wonder what were her thoughts during those long years of loneliness, as she sat sadly in her tent and let her longing reach out toward the distant Padan-aram. Did some chance traveler ever come that way with news from the exiled boy? Did she ever learn whether he was alive or dead, married or unmarried, prosperous or unfortunate? How bitter must have been her reflections as she worried over Esau's heathen wives and remembered Jacob's ways, so harmonious with her own. I wonder if, then, she felt that the trick had paid.

"The source of the whole trouble is easily found. Do you remember what the Lord had said to Rebekah when she inquired of him about her unborn boys?—'The elder shall serve the younger.' If she had rested in that promise, all would have been well. But no; she would be her own providence, and there is always mischief in that. God's purposes were not thwarted by her self-willed interference; but they were worked out through her sorrow when he had willed to work them out through her joy."—*Id.*

#### Search Questions

1. WHERE in Genesis is it written of Abraham that "he believed in the Lord"?
2. Where does it tell of Abraham's praying for Sodom?
3. Where was Abraham buried?
4. Find seven places in the Gospel of Matthew where the name of Abraham is mentioned.
5. Where does Jesus say, "Before Abraham was, I am"?

### Junior Society Study for Week Ending August 8

#### Suggestive Program

I. OPENING exercises (fifteen minutes): Singing; prayer; secretary's report; reports of work done; offering taken; review Morning Watch texts. As we finish the study of Romans in our morning watch this week, some may desire to review all the texts we have had in Romans. This would be a good plan, but in order to follow it, it probably will be necessary to omit some other part of the program.

2. "With the Missionaries During the Boxer Uprising" (ten minutes): Let one of the Juniors study this article carefully, and then tell the story in his own words. The experiences of the missionaries at that time were thrilling, and all who take the Junior Reading Course next fall will learn much more about some of the missionaries in China during the Boxer uprising.

3. "With Our Missionaries During the Revolution" (ten minutes): For this talk or paper you will need Missionary Volunteer Series, Leaflet No. 46. Appoint one of your older Juniors to prepare a talk or a paper on this leaflet. To read of some of the hardships which our missionaries in the Flowery Kingdom must endure should inspire us to pray more earnestly for them and to work more diligently to complete the \$25,000 fund which we are raising this year for the Orient.

4. "Only a Baby Girl" (five minutes): Recitation.

5. "Tyra's Sacrifice" (ten minutes): To be read by a Junior. See *Instructor* of July 28.

6. Closing exercises (ten minutes): Have one-minute reports from the leaders of your working bands. Announce time for next band meeting. Repeat together the membership pledge.

### With the Missionaries During the Boxer Uprising

WHEN Kuang Hsü became ruler of China, he permitted railroads to be built, telegraph and telephone systems to be established, founded schools, and issued many edicts of reform. These new ways were not received kindly by the Chinese people, and they vigorously protested. When the dissatisfaction was at its height, the empress dowager, who had been retired, appeared on the scene of action. A number of officials and others rallied round her and plotted the overthrow of Kuang Hsü. He was dethroned, and the empress dowager became the ruler of the nation.

She immediately set herself to crush every reform measure. Trouble now began for the foreigners, for were they not responsible for these detested reforms? And a famous secret society, the members of which became known as Boxers, took upon themselves the task of routing all foreigners out of China. Peking, the capital city, is located inland, and is surrounded by a great wall. Within the city walls the foreigners were caught as in a trap, in the month of June, 1900. Release could come to them only through men on the war vessels eighty miles away, and as the railroads and telegraph lines were all destroyed, human help seemed remote and unlikely.

The Boxer hosts pressed close upon the city. When the missionaries realized their danger, they set a sentinel on the dome of the church, in the compound of the Methodist mission, to keep watch of the enemies' movements. In the space of a few days the church was converted into a citadel of war. A large quantity of food supplies and other necessities were stored there against the day when the people should have to take refuge within its walls.

Barricades were put up all about the church. Boys and women carried piles of bricks, and even wee children toddled along, each carrying one, two, or three bricks, according to his size. The other mission compounds in Peking were abandoned, and the missionaries with their Chinese converts sought shelter in the Methodist compound. There were seventy British and American missionaries and nearly seven hundred Chinese Christians gathered here. Boxer mobs blew their horns and howled outside the gates, while within, twenty American marines constituted the entire military protection.

Within three days all the property in Peking which belonged to the foreigners, except that defended by foreign troops, was burned to ashes. Then a letter was received from the Chinese government ordering all foreigners to leave Peking. This was a plot to beguile them outside the city to be massacred by Boxers before they could reach a place of safety. However, this plot was revealed, and Minister Conger sent this message to the Methodist compound: "Come at once within the legation lines and bring your Chinese with you."

East of the British legation was the palace of a Chinese nobleman. This nobleman granted permission for the Chinese Christians to be sheltered within his courts. The missionaries went to the legation chapel, which was reserved for their use. Bundles of all shapes and sizes were thrown into the corners and on the seats, while aisles and vestibules were filled with mattresses and bedding. While the women missionaries tried to bring order out of the confusion in the British chapel, a number of the men went back to the Methodist compound to rescue some of the provisions stored in the church. Food supplies in large quantities were gathered into sheets and

quilts, and carried within the legation lines. Bedding, clothing, and other property were also carried; yet when all was done, possessions worth thousands of dollars had to be left behind to be destroyed.

Now the real siege of Peking began. Only twenty-four hours after the command to leave the city was received, Chinese imperial troops opened fire upon the legation. While rifle shots were hissing through the air, the first evening meal was served in the chapel. When night came, the tired people made themselves as comfortable as possible on the church benches and on mattresses laid on the floor. It was remarked that the sleeping arrangements in the chapel resembled the "ground plan of a box of sardines."

Mr. Gamewell, one of the missionaries, who was also a civil engineer, was appointed chief of the fortification staff, and was given entire charge of the work of fortifying the British legation. Other committees were created, among them a food supply committee. This committee promptly started on a foraging tour. In Legation Street were located a number of native and foreign stores, whose proprietors had fled. Much foodstuff had been left in these shops. Within a day sufficient provision was found to sustain life for two months. This indication of God's loving care gave heart to the hard-pressed people during every day of the long struggle.

From the moment Mr. Gamewell was given charge of the fortifications until the end of the siege, he worked day and night to make the British legation a strong fortress. He strengthened the gates, built barricades and high walls, and dug countermines to stop mines started by the enemy. Sandbags were used to repair breaches, to surround the sentinels at their posts on the outer wall, and to barricade the hospital and other buildings. The chapel became the headquarters of the bag-making industry, and the women the laborers. Silks, satins, and priceless stuffs were turned into bags. Sometimes even the children helped to fill and tie the bags and trotted jinrikishas full of them to the gate or wall where eager men received them.

On the second and third days of the siege, Chinese troops made the most fiendish attempts to destroy the British legation by fire. They poured kerosene upon their own buildings which were close to the legation walls, and burned them in the mad hope that the quick, fierce flames would consume the foreigners. A gale of wind was blowing from the north, which they thought would aid their efforts to bear the flames to the legation. The men in the legation fought valiantly for their lives and for the lives of the women and children, but human effort seemed of no avail. Suddenly the wind shifted to the northwest and quickly died just when the danger was keenest, carrying smoke and flame away from the legation. Thus did the God whom they trusted save them.

In the legation courts rifle shots fell like hail upon the trees, severing leaves and branches. Chinese sharpshooters hid like birds in the branches of trees outside the walls, and chose their deadly aim. Every day told its tale of startling, hairbreadth escapes; but while millions of bullets and shells were fired, yet within the British compound only one woman received injury, and none of the children suffered harm, although they played freely about the grounds.

Each morning in the legation chapel men and women prayed together for strength to outlast the day. Late in the afternoon of July 17, Minister Conger came to the door of the chapel with a cablegram from the Chinese minister at Washington, asking for news of their situation. Major Conger wrote the following reply: "Surrounded and fired upon by Chinese troops for a month. If not relieved soon, massacre will follow." Thus it was that the first word from the besieged people in Peking reached the waiting world. The Chinese ambassador in Washington had steadily declared that Boxers alone were responsible for the excitement, and that the legations were safe.

Next came a message saying that troops would leave Tientsin on or about the twentieth of July for the relief of Peking. The Chinese soldiers, knowing that foreign armies were on the march, made the most of these last days of opportunity. Attacks were made with more sharpness and persistency. Mr. Gamewell was kept on the alert every instant. On the night of August 13 excitement ran high. Shells crashed through walls with resounding explosions. Bullets flew everywhere. No one could sleep and there were many who did not even seek their beds throughout the night.

As daylight broke over Peking, the boom of cannon was heard to the east. Soon after two o'clock in the afternoon the sentinel on the wall sighted the approaching troops. When they finally reached the legation, there was great rejoicing. The allied forces of seven of the great nations of the world marched into China's capital city, Aug. 14, 1900, and the siege of Peking was ended.

IRENE CURTISS.

#### Only a Baby Girl

ONLY a little baby girl,  
Dead by the riverside;  
Only a little Chinese child,  
Drowned in the floating tide

So they have left her little form  
Floating upon the wave;  
She was too young to have a soul,  
Why should she have a grave?

If she had only been a boy,  
They would have heard her cry;  
But she was just a baby girl,  
And she was left to die.

Yes, and there's many another lamb  
Perishing every day,  
Thrown by the road or the riverside,  
Flung to the beasts of prey.

Think, as you lie on your little bed,  
Soothed by a mother's hand,  
Think of the little baby girls  
Over in Chinaland.

Ask if there is not something more  
Even a child can do;  
And if perhaps in China's land  
Jesus has need of you.

— Selected.

## Junior Society Study for Week Ending August 15

### Suggestive Program

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

2. "Some of China's Heroes" (five minutes): The three mentioned in this article are only a few of the many pioneers whose names might be added to the honor roll. Let one of the Juniors tell briefly why we should be familiar with the names of these three missionaries.

3. "George Leslie Mackay, of Formosa" (fifteen minutes): This study takes us over to Formosa, and all who took the Junior Reading Course last year will be glad to meet again their old friend, the "Black-Bearded Barbarian." The story of his life as found in the *Instructor* of August 4 may be either read or given as a talk. Aside from this biography, invite each Junior who took the Reading Course to bring to the meeting today a good lesson learned from reading the life of Mackay.

4. Mackay's Visit to the Head-Hunters (five minutes): Have some Junior read pages 123-146 of "The Black-Bearded Barbarian," and tell in his own words what he has read. Surely it will be unnecessary to print this story, as the book "The Black-Bearded Barbarian" is so generally distributed that doubtless every society will have access to it.

5. Mackay's Trip to Kap-tsu-lan Plain (five minutes): Have some Junior either write a paper or give a talk on the chapter devoted to this subject in "The Black-Bearded Barbarian," pages 177-199.

6. Building the First Chapel in North Formosa (two minutes): Have a Junior write a paper or give a talk on this subject. See "The Black-Bearded Barbarian," pages 149-156.

7. "What I Can" (three minutes): Recitation.

8. Closing exercises (ten minutes): After the recitation of the poem, ask the children to answer for themselves the question, "What can I do?" and suggest how our \$25,000 fund will help to give the gospel to the boys and girls living in the Orient. Repeat in concert Matt. 24: 14.

### Some of China's Heroes

WILLIAM C. BURNS was a Scotch evangelist. He became the first missionary to China of the English Presbyterians, going out in 1847. For twenty years he traveled up and down the Chinese Empire, dressed as a Chinaman and living on the merest necessities. He suffered all manner of hardships, now robbed and stripped

of everything, now lying sick, lonely, and uncared for. He gave the Chinese "Pilgrim's Progress" and a popular hymn book, and everywhere preached with great fervor and power. J. Hudson Taylor often traveled with Mr. Burns, and the spirit and methods of the two men were the same. His death was due to a journey of especial difficulty in Manchuria.

David Abeel was a young medical student at the time of his conversion, but then chose the ministry as his life work. He and Elijah C. Bridgman were the first American missionaries to the Flowery Kingdom, setting sail in 1829. His feeble health forced him to become a traveling missionary, and he spent most of his time in missionary journeys among the East Indies, and in rousing to the needs of missions in China the Christians of Europe and America. Nevertheless he founded the Amoy mission in 1842. At the early age of forty-two, worn out by his labors, he came home to die.

James Gilmour, the apostle to Mongolia, was the son of a Scotch carpenter. He was a spirited lad and a brilliant scholar. He went to Peking the year of the Tientsin massacre, and proceeded at once to his chosen field among the wandering people of Mongolia. There, in terrible loneliness, yet with no privacy, living in tents amid all kinds of discomforts, Gilmour toiled for twenty years, dying in 1891.

#### "What I Can"

I CAN'T go out to distant lands,  
Where the heathen live and die,  
Who have never heard of the children's Friend  
Above the bright blue sky;  
No; I can't go yet to tell the news  
Of the Saviour's love to man,  
But I'm quite, quite sure that when God says, "Go,"  
I'll go as fast as I can.

I can't give much, for I am not rich,  
So I mean to collect the more,  
And also give what I really can  
Out of my own small store;  
I'll give my pennies, my love, my prayers,  
And ask God to bless each plan  
That is made for the good of the heathen world—  
I'll pray as much as I can

I can't write books, and I can't build ships  
To sail o'er the ocean wide,  
But I can read of the world's great need  
Across on the other side;  
And when I know, I'll be able then  
To tell how the work began,  
So I mean to study with all my might,  
And read as much as I can.

I can't do work that the world calls great,  
But I can do one by one  
The little things in my daily life  
That the Lord would have well done.  
Where he leads on, we are bound to win;  
So I'll follow his conquering van,  
And keeping close to my Saviour's side,  
I'll work as hard as I can.

— Laura A. Barter.

## Junior Society Study for Week Ending August 22

### Suggestive Program

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

2. "Our Work in East China" (eight minutes): To be given as a reading or a talk by one of the Juniors. See article in the *Instructor* of August 11.

3. "A Visit to the China Union Training School" (ten minutes): Have a Junior read this interesting letter from Dr. Selmon. I know every one will enjoy it. Locate Shanghai on the map of China, and get the picture of the students from the *Instructor* dated August 11.

4. Echoes From the Fields (seven minutes): Appoint a Junior to glean missionary items from recent issues of our papers, also from the *Missionary Review of the World* if possible. The one giving these items should be sure to mention that a young people's society has recently been organized in Shanghai, China. Each month the members send out about two hundred copies of the Chinese *Signs of the Times*

# The Church Officers' Gazette

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MATILDA ERICKSON		

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to relatives and friends, and these papers reach no small part of the republic, as the students come from nearly every province, and some are even from Manchuria.

5. What I Have Learned About China (ten minutes): Ask each Junior to come prepared to tell something he has learned during our mission studies on China. In addition to this, it would be interesting to prepare a list of questions bringing out the most important points and helping to rivet in the minds of the children the names of leading missionaries and the most interesting facts which they should endeavor especially to remember. This is our last study on China. Next month our mission class in its imaginary trip around the world moves on to Korea.

6. "A Plea for China" (five minutes): Recitation. See *Instructor* of August 11.

7. Closing exercises (five minutes): Announce band meetings. Repeat together the membership pledge.

## A Visit to the China Union Training School

DEAR FRIENDS: If the word reached me that a party of Juniors was coming to pay our school a visit, I should be down at the Shanghai customhouse jetty to meet you. I should load your baggage upon a wheelbarrow, and then instead of taking the street car or hiring a carriage, I should hire a wheelbarrow for every six visitors. Three or even five can sit on either side of the wheel, but I should put only six on one barrow, in order that the coolie could travel faster. It is five miles from the jetty to the school. On first landing from the jetty and seeing all the large foreign buildings, you Juniors might think you were in some American city. But the buildings are the only thing that would lead you to think this, for the streets are crowded from morning till night with Chinese, both big and little, old and young, together with wheelbarrows and jinrikishas, and coolies carrying great loads of vegetables or chickens and ducks, etc.

When you arrived at the school, we should pay the wheelbarrow coolie about thirty-five cents, Chinese currency. This is equivalent to sixteen or seventeen cents United States money. He would probably say, *Ai ya! kuh lai she*. This means that the trip was very difficult or bitter, and that he must have more pay. If he has been paid more than he expected to receive, he will probably say the same thing, for it has become a habit with him. Although we have paid him a fair price, yet because we do not wish to make our visitors feel that we are mistreating the man, we probably should give him five coppers in addition, or the equivalent of two cents United States money.

Upon reaching the school, you would find that the students rise at 5 A. M., and have morning worship in the chapel at 5:30; from 5:45 to 6:45 they study in the chapel. Then they have breakfast, and school work begins at eight. If you went into one of the classrooms, you would see a roomful of bright-faced young men and women. There are sixty-one in attendance now. If it should be a Bible class that was reciting, you would hear the teacher call upon some student, and you would see the student go to the board and make some lines that looked very familiar to you, for you would see a long line, and then some loops above and below the line that would make you think that it was a diagram of the 2300 days, and such it would be; but when it came to reading what he wrote at the ends of the line, you would make a failure, I imagine. And if he read what he had written, you would not be helped much, for he would be giving you the Mandarin pronunciation of the characters. And I may add, by the way, that all the teaching in the school is done in the Mandarin language. You see it is this way: There is a written language that is read by the educated

people in every part of China, but the man in Canton pronounces it one way, and the man in Swatow pronounces it another way, and the man in Shanghai pronounces the characters differently from either of the others, while the people in thirteen or more of the eighteen provinces, together with Manchuria, all pronounce the characters in practically the same way; and all these people who pronounce the characters in the same way have the same spoken language; namely, the Mandarin. The students who come here from Swatow or Canton or from the district about Shanghai, all have to learn how to speak Mandarin the first thing when they enter school; otherwise they could not understand the teachers, and they could not recite. It usually takes them three or four months to learn to speak it very smoothly, but in a very few weeks they can understand enough to carry the regular school work.

The students in the school study the same subjects as are studied in the schools in America. We have very few church schools as yet, and so they are away behind in many of the branches of study. I earnestly hope this letter will be read by some one who will get a burden to come over here to China and help in planning and looking after church school work. Our great need now is for church schools; and it is not enough to start church schools, but after they are started we must have some one who can go around from place to place and hold institutes with the church-school teachers and show them how to teach. I am sure that there must be at least some of you who would be glad to do just such a work as this.

Chinese students are good in everything that requires memory, because all their training has been along that line. The first year they are in one of our schools, they get along a bit slowly in the sciences and arithmetic, but they soon get into the way of studying these subjects, and then they make good progress.

Class work is over at 1 P. M. Then they have dinner, and in the afternoon some of the students work in the printing office, helping in the setting up and printing and folding of the Chinese monthly (*Signs of the Times*) and our other kinds of Chinese literature. Our publishing house puts out an English catalogue; if you secure a copy of this, you can learn what books and tracts are already being issued in the Chinese language. Some of the girls work at knitting and embroidery. Some of the boys who can speak the Shanghai dialect go out and sell papers.

As soon as school closes (July 3), the majority of the students will enter the field, some of them will do evangelistic work, some of them will canvass, some will teach school, and some will stay and work in the printing office here.

It does not cost so much for board in our school as it does in the homeland. Between twenty-five and thirty dollars will keep a student in school for a whole year, and pay all expenses.

We greatly appreciate our fine new school buildings; they are not at all showy, but they are substantial; and every time a student enters the building or enters his living room, he has before him an object lesson in the way of cleanliness and order. The students often express their thanks for these nice buildings, and I am sure that those of you who gave toward this building will be glad to know that your gift is appreciated by those in the "land of Sinim."

Yours for China,

A. C. SELMON, M. D.

## Junior Society Study for Week Ending August 29

For today each society will be left to prepare its own program, but we hope that no society will fail to have the regular Morning Watch drill.

"THE farmer can drive his animals into their stalls. If, however, he fills the racks with fodder, he can throw away his stick. This is for preachers and for all who want people to come to meetings."

"THERE is but one genuine cure for spiritual laziness, and that is work.—work for souls who need your help."