

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No 6

THE local elder, when elected, should be set apart by prayer and the laying on of hands. We call it ordination. He is not fully prepared to enter on his duties till this is done. This is the instruction given by the apostle to Titus. See Titus 1:5.

In Leviticus 8 we have a description of the consecration of Aaron and his sons to the priest's office; and in Num. 8:5-16 we have a description of the consecration of the Levites. Note verses 5-7, 11. "And after that shall the Levites go in and do the service of the tabernacle of the congregation." Verse 15. The ordination of Joshua is described in Num. 27:18-20. Neither the priests nor the Levites were permitted to take up the duties to which they had been called, till they were thus consecrated to the service. That is evidence that the Lord treats the matter with reverent sacredness.

The writer has known instances where persons appointed as leaders of companies have taken it upon themselves to administer baptism and to celebrate the ordinances of the Lord's house, not being consecrated to such service by prayer and the laying on of hands. That is wrong: it brings the most sacred service of God and the most sacred ordinances down to the level of the common affairs of life. The work of the Lord is most sacred, and should be treated with the utmost reverence and respect.

Two ordained priests, sons of Aaron, were slain by the Lord in the sanctuary because they offered strange or common fire in the presence of the Lord. See Lev. 10:1-3. The Lord is jealous for the honor of his cause and service. We need to give more attention to order in the house of God and in his worship, and to their sacredness.

When the elder has been elected and ordained, he is authorized and qualified to administer baptism and celebrate the ordinances, and to receive members into the local church where he is to have an oversight. In fact, the local elder holds the same relation to the local church over which he is placed as the ordained minister does to the work at large; but he does not hold this relation to other churches.

It may be proper at this point also to mention the relation of the local elder to the ordained minister. While there may not be any definite law or rule, it has nevertheless become a general custom among us that whenever an accredited ordained minister is present, the local elder gives the ordained minister the right of way; or in other words, the local elder turns over the meeting to the minister, as an ordained minister, under all ordinary conditions, has not only the same rights in a church as the local elder, but even more, because of his larger experience.

At the same time, the minister recognizes the elder, and invites him into the stand to assist in the service. The writer has known instances where the local elder took the entire charge of the meeting while an accredited ordained minister was present. The elder did what he thought was his duty, but he was not properly instructed concerning his duties.

The question may be raised as to the relation of the local elder to the licensed minister. I could not take the position that he should be accorded the same recognition as the ordained minister, but his presence should be properly recognized, and the local elder should feel free to encourage young ministers, and to open the way for such help as they can render the church.

We again refer to the propriety of the elder's making

use of brethren and sisters in the church by inviting them to share in the work of leading meetings, conducting Bible studies, and such like. While the local elder or elders have the care and charge of the Sabbath and week-day services, it is the privilege of the elder to invite brethren in the church to take such part as their experience and knowledge in the things of God has fitted them for; but in every case such ones should be notified in good time, preferably the Sabbath before, so that they may have the needed time to prepare. We have seen much good come from such a course, both in the edification of the church and in the development of talent in the church.

The matter of receiving new members into the church, either by vote or by baptism, should receive careful consideration. To become a church member is an important step for an individual to take, and carries with it a certain responsibility. All such persons should be thoroughly instructed, so that they may take the step intelligently. Those joining the church enter into a sacred covenant, to "keep the commandments of God, and the faith of Jesus." The commandments of God and the faith of Jesus embrace every truth and principle of righteousness; indeed, they comprehend in a few words the whole Scriptures; and for one to enter into such a covenant, means the complete surrender of himself to the will of God. It means not only that he will keep the Sabbath as ordained in the commandment, but that he will keep every commandment and every instruction that the Lord has given in his Word. Thus every Christian duty, including the plan of gospel support, is covered.

It devolves on the elder to see to it that all who unite with the church are properly instructed beforehand on all the practical points of truth that have come to us as a people in the third angel's message, and no one should be received into the church until he has an intelligent understanding and is in full harmony with the great principles involved; for only then can he act his part faithfully and freely, and the union with the church be a real blessing to himself and a strength to the church.

The following may serve as a brief but helpful suggestion to elders in giving instruction to candidates for baptism:—

By going forward in baptism, you covenant:—

1. To keep the commandments of God and the faith of Jesus, forsaking the world with its frivolities and amusements, taking Jesus as your divine Lord and Master, the Bible as your guide, and the Holy Spirit as your teacher and sanctifier.

2. To live the life of a Christian through God's enabling grace, to do all in your power to enlighten others with reference to the third angel's message, and to support this cause with your tithe and offerings.

3. To loyally adhere to the Seventh-day Adventist Church, attending its services whenever possible, doing all in your power to maintain its integrity, and to discountenance every attempt to tarnish its fair name.

4. To give heed to and reverence the instructions given through the spirit of prophecy in the "Testimonies for the Church."

5. To live to the best of your ability in accordance with the light God has given with reference to healthful dress and healthful living, laying aside alcoholic liquors, tobacco, tea, coffee, and similar hurtful indulgences.

6. To adhere to simplicity of attire, laying aside artificial flowers, feathers, and jewelry used purely for adornment.

When the candidate for baptism has signified that he is in harmony with the principles of this charge, the church can vote him into church membership, to take effect as soon as he is baptized, which ordinance should then take place.

We do not present the preceding as a hard and fast formula to be used, but only to call attention to the importance of properly instructing every individual, accord-

ing to his age, capacity, and condition, so that he shall have an intelligent understanding of the meaning and obligation of church fellowship. This is necessary for his own enjoyment and edification, and also for the well-being of the church. O. A. OLSEN.

### The Harvest Ingathering Campaign

THE Harvest Ingathering campaign is not a new thing. It has been tried annually for several years, and we have steadily made advancement both in the amount of reading matter distributed and in funds collected.

Last year was our banner year, as we surpassed all previous records in the work done and results obtained. The mission treasury received from this source \$56,282.99. During the previous campaigns, money has been gathered in to the sum of \$236,066.04, all of which has been used for foreign missions, after deducting the expense of printing, postage, and freight.

We have set \$100,000 as our goal for 1914. This means that the field must nearly double its efforts in 1914 over what was done in 1913. To accomplish this we shall need to average not less than \$1.54 for each church member.

Our church officers occupy a very important place in relation to this work. Each church member is influenced more or less by the attitude of the leader in all these matters; therefore he is responsible before God for the influence he exerts, for the courage of the church members, and, to a certain extent, for the work done. This responsibility cannot be shirked. As long as one holds this position, he must bear its responsibility.

An elder or a leader who fears God and longs to see the work prosper, generally has the support and confidence of his church. When the church officers are indifferent, without faith and without desire to see the cause of God prosper, little can be done by the church members, unless they ignore the elder and work independently.

If ten papers were distributed by each member, and twenty-five cents collected on each paper, this would amount to \$162,500 for the work of God. Even this does not seem to be the limit. Many churches have gone far beyond it.

The time for beginning this campaign is October 5-9, but it will continue indefinitely until the supply of periodicals is exhausted. We have a great work before us; but we also have a mighty God, who has promised to be with us. It is time for God's work to go forward; the time is here for big things to be accomplished. To finish this work demands all there is of all of us. We must trust in God for help and power, and in his name we shall do valiantly.

Would it not be well for the church officers to meet together and pray over the work to be done, asking the Lord for enlightenment? He will help those who seek him earnestly. Before the church members go to visit their neighbors and friends to solicit donations, why should they not spend the preceding Sabbath, October 3, in prayer for God's special blessing, and in bearing testimonies reciting the providences of God in past experiences?

When the day arrives for the work to begin, have all things in readiness. The papers, soliciting cards, and every essential detail should be so well in hand that the work will not be hindered. Then let us *work to win*.

We hope that all our church officers will keep this campaign definitely before the churches, and lead their flocks to undertake great things for God. *Plan* for this work, brethren; *pray* for it; *persist* in it; and the Lord will give us success. J. H. EVANS.

### The Sentinel

CONSIDERABLE interest was aroused at one of our camp meetings this year when the question of the support of our foreign missionaries came up for consideration. The laborers in the home field are paid from the tithe fund, which has a comparatively certain and uniform inflow. The foreign workers are paid from the Twenty-cent-a-week Fund, which is a more or less uncertain matter, as it is supplied entirely by the freewill offerings of our people. The feeling was quite unanimous that if there

G. B. THOMPSON.

was to be any uncertainty in the matter of support, the home laborers should assume it; for if their support was cut off, they could readily turn their attention to other work for the support of their families. In foreign fields, where ordinary wages are often as low as seven cents a day, the failure of mission funds would leave our workers in an extremely serious predicament. It was felt by the delegates that some person in each church should be charged with the responsibility of seeing that the foreign mission offerings are kept up to the mark. Unless some one in the local church does shoulder this responsibility, the offerings are bound to occasionally drop down to a low mark, as they are at present, and the foreign workers be placed in jeopardy.

In discussing the question of the proper individual to bear this burden, it was the general sentiment that it should be the church treasurer, as he would be in a position to know how the mission offerings were coming in. By a definite vote it was decided to ask each of our church treasurers to inform his church, at least once each month, as to its standing on the Twenty-cent-a-week Fund.

When the offerings drop below the mark, a move should be made to raise them to the required standard. The faithful discharge of this duty by the church treasurer will do away with such frequent reminders of our remissness as now seem necessary. Will the treasurers in all our churches act as foreign mission fund sentinels, and sound the warning at least once a month? The sacredness of our commission to carry the closing message to all the earth demands that we devise the most careful plans for insuring certainty to the mission treasury's income. M. N. CAMPBELL.

### Paul's Plan of Church Finances

(1 Cor 16 2)

THE following plan of church finance, recommended by the Laymen's Missionary Movement, is taken from a little booklet entitled "Making Good in the Local Church." It is given as simply suggestive, but if studied will be found to contain some helpful hints to church officers, which they can use in the local church:—

#### PERIODIC

"Upon the first day  
of the week

Worshipful  
Habitual  
Prayerful  
Cheerful

#### PERSONAL

let each of you

Each man  
Each woman  
Each boy  
Each girl  
No proxies  
No merging

#### PROVIDENT

lay by him in store,

Forehanded  
Deliberate  
Thoughtful  
Intelligent

#### PROPORTIONATE

as he may prosper,

Generous  
Careful  
Responsible  
Faithful

#### PREVENTIVE

that no collections be  
made when I come."

No deficit  
No interest on loans  
No worry  
No retrenchment

If our people would plan to give regularly to the work, laying aside each week a definite amount for the work of God, a much larger sum would be realized than when offerings are given only occasionally.

## Home Missionary Department

### Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 24)

OPENING SONG: "Hymns and Tunes," No. 1336; "Christ in Song," No. 892.

Prayer.

Scripture reading: Eph. 6:10-20. See note.

Song: "Hymns and Tunes," No. 1253; or "Christ in Song," No. 490.

Reading: "The Early Days of the Signs in Australia."

Reading: "It Can Be Done."

Reading: "Our Pioneer Missionary Paper Today."

Song: "Hymns and Tunes," No. 1245; "Christ in Song," No. 683.

Reading: "Plans for the Paper."

Reading: "Let Us Finish the Work."

Offering for local missionary work (literature fund).

Closing Song: "Hymns and Tunes," No. 807, stanzas 1,

2, 4; "Christ in Song," No. 843.

Benediction.

NOTE.—At the close of the Scripture reading, take two or three minutes to emphasize these thoughts:—

"Finally, my brethren, be strong in the Lord."

"Stand therefore."

"Praying always."

"And watching . . . with all perseverance."

That Paul might do and say the right thing at the right time.

Real missionary opportunities.

These are the words of courage.

For the advancement of the gospel.

For the preaching of this great message.

In missionary work.

Personal efforts.

Watching with perseverance means working.

NOTE.—Now is the time for us to make definite plans for finishing this work in our own particular neighborhood. To do this we shall need literature. Even an average of two copies of the *Signs* for each member will not be sufficient, but it will do to start with. We cannot all go right out and work, but the *Signs* can work for us.

The Takoma Park (D. C.) church has already started the big ball rolling by subscribing for its club of six hundred copies. The Mountain View (Cal.) church has also put its shoulder under the wheel and is using its club of five hundred copies. The goal has been set, and our churches at both sides of the continent have reached it. Let us all unite in making one long, strong, steady pull, and start a missionary movement going in behalf of this great message that will sweep the earth; for it surely is destined to do that very thing.

Go right ahead and urge your people to provide a club of the *Signs*, and then you can arrange later for their use. Some you will use in personal distribution; some you will mail to others; some you will have the publishers mail to names you may furnish; some you will place in racks or reading rooms; some you will send to ministers and Bible workers. There will be many places to use them. Plan definitely today for your club of papers, at least two for each member.

#### The Early Days of the "Signs" in Australia

THERE can be no question about the efficient service done by the *Signs of the Times* wherever it has been circulated. The nucleus of many churches has been formed through the introduction of this good paper in reading neighborhoods of America. But it also figured largely in the foundation for the magnificent work now being carried on in Australia by those who are heralds of the Lord's speedy return to earth.

It began in this way: On June 10, 1885, a company of eleven persons—men, women, and children—landed in Melbourne, strangers to every one in that country. How to begin work, and find friends for the message to be borne, was a great question. But this quandary was soon settled when it was called to mind that, before leaving America, provision had been made to provide the Australian mission with one thousand copies of each issue of the *Signs*. The American mails at that time arrived but once each month, and so each steamer brought four thousand copies. These were stamped with the address of the mission headquarters, and given to passers-by on the principal streets of Melbourne.

At the close of a certain day's labor in this way, one paper was left in the hand of a worker. This he decided to fasten in the iron fence surrounding the public grounds at the head of Collins Street. Little was thought of this act until the following Sabbath, when the mission company was assembled in worship. Then a man appeared saying that he had taken a paper from that fence, and had come to learn more of the object and purpose of those at the mission.

He became quite interested at his first visit, and on coming the second time, said that in a midweek meeting of a Young Men's Improvement Society, he had proposed for their next discussion the question of when and how the Sabbath had been changed from the seventh to the first day of the week. He then asked that one of the mission company attend the proposed discussion to assist him in his part of the program, since he had been designated to lead in the examination of the question. One member of the company attended, and met as promising a set of young men as could be desired. The result of that meeting was the calling of several others at various places, until about thirty noble souls became allied to the work, some of whom have since carried the message, to the joy of many hearts.

It is clear to all that had not the *Signs* acted its part in bringing about that first meeting with those young men, their influence as a strong body of able workers would not have been secured by which to mold the infant work of that country into a resolute and powerful force for active service. In that case, the cause of present truth in Australia might have continued weak indefinitely, and been of slow growth, whereas now it has so mightily developed as to afford needed help to destitute mission fields in the islands of the Pacific.

J. O. CORLISS.

NOTE.—The Australasian Union Conference was organized in 1894, and at the close of 1912 was composed of 6 local conferences and 9 missions, with 123 churches and a membership of 4,476, having a tithe of \$94,967.63, or \$19.36 per capita. It also has complete departmental organizations, with its own fully equipped publishing house. In fact, the Australasian is one of our strong missionary unions, the result of the combined influence of the printed and spoken word.

#### Our Pioneer Missionary Paper Today

ELDER CORLISS, one of our pioneers, has told us briefly how our pioneer missionary paper was used most successfully in its early days. But we have before us continually evidences of its effectual work in carrying the truth to those who know it not.

Only a few days ago this letter was received at the *Signs* office:—

"I think my subscription to the *Signs of the Times* expires this month. Inclosed is bank draft for \$5. I wish my subscription renewed for one year, and the remaining \$3.25 used to pay for the *Signs of the Times* for those who cannot afford it. I am an infidel, but have started to read the Bible through; am in Isaiah. I believe the *Signs* honest and earnest."

Another mail brought this letter:—

"Inclosed is check for \$1.75 for another year to the *Signs*, and a check for \$25 for 'Cooperation Corner,' or, rather, out of the \$25 I wish you would send the *Signs* one year to Mrs. —, and the *Protestant Magazine* one year to —, and the *Protestant Magazine* one year to my address. I do not have the magazine address by me, and ask you to attend to this for me if you will. I am not a Sabbath keeper as yet, but have come to see the Sabbath—and a great deal more, for that matter."

And here is another letter:—

"Believing that the *Signs* does bring people into the truth, and having evidence that it convinces people of the truth, please continue sending it for three months longer to [four addresses follow]. These have had the *Signs* six months. One writes that she has kept two Sabbaths. Two believe we have the truth of the Bible, and that they ought to keep the Sabbath. The other said she liked the *Signs*, and hoped I would still send it occasionally. I have been following up these people by writing letters, and sending other reading matter, and by prayer, and have hopes that they will obey the truth. Each of them has a nice family of several grown-up young people. Also please send the weekly, with the premium 'Questions and Answers,' to —, and a club of three to my address for six months."

One of our ministers adds this testimony:—

"I tried your system of writing to our people about the work with the *Signs*, and it worked like a charm. I wrote to one of our brethren that I planned on pitching a tent in his town this season, and advised him to go out and get subscriptions to stir up an interest before I arrived on the ground. A few days ago he sent in thirteen subscriptions that had been secured in a short time, ordered a few more sample copies, and said that he was going to get more subscriptions.

"I circulated a petition against the Sunday bills when I was in —, and every man but one signed it. I had a good many talks on religious liberty, and secured six yearly subscriptions for *Liberty*, one for the *Signs* monthly, one for the *Signs* weekly, and two others before that time. The Lord blessed our work in —. We dedicated the church free from debt, and baptized nine in the Missouri River, the Sabbath before I left. One woman told me she thinks the *Signs* so good that she reads all of it. Another aged lady gets pretty blue if her *Signs* is not forthcoming."

These are only a few of the many. A number of missionary programs could be filled with others just as good, but they show that our pioneer missionary is just as effectual in its own particular field, that of a home missionary, as it was years ago.

### It Can Be Done

IN the first notes sounded in this broad missionary campaign, at the Pacific Union Conference last spring, Elder Evans used these words:—

"It does not look to me as if it were an impossibility for us to set down a stake and say that during the winter of the year 1914-15 we will reach a circulation for the *Signs of the Times* equal to a copy for every Seventh-day Adventist in all our churches. I believe that could be done. And I think when that time is past, we can put our shoulder under the load and say we will endeavor to raise this to two copies for every believer. That will take planning, and it will take hard work on the part of many of us. Brethren, that thing can be done. I do not know of any other one thing that we can set ourselves to as an organization that will bring such results in the kingdom of God as will the taking hold of the circulation of the *Signs of the Times*. Our people are desiring to work. I am continually receiving letters from all parts of the country. There is a movement on such as has not been experienced. All over the United States and Canada can be seen the movings of the Spirit of God upon this people. Now the people say, 'What shall we do? Tell us what is the best thing to do.' I do not know of anything better for our people to do than to take hold of the circulation of the *Signs of the Times*.

"I believe that our editors should see that the paper is filled with the third angel's message. They must see that the matter that is put into it is not the cheap, catchy kind, but such that when a man reads it he feels that he has received something. The *Signs of the Times* is one of the greatest missionary agencies we can use in this country. I believe we can go on and circulate this paper until it is one of the greatest factors we can use to bring the truth to the people.

"I should like to see the *Signs of the Times* extend its circulation not only to 20,000, but I should like to see it go up until its circulation is equal to a copy for every church member in the denomination. I do not know how a man can use \$1.75 in any better way, to accomplish any better work, than to take a copy of the *Signs of the Times* and let the people read it. I believe this would as effectually get the third angel's message into the homes and into the hearts of the people as anything one can do.

"The territory should be divided, and canvassed for the paper. I believe that our people could, by a little tact and earnest work, secure thousands of subscriptions; and I believe tens of thousands of dollars can be gathered for subscriptions. While I am in favor of our contributing our own money, I still believe that there are thousands of people who will gladly take and pay for such a good paper as this. If you can sell it for five cents a copy, or get subscriptions, it is just as good a work as any one can do. If, in addition to using large clubs in our churches and with our evangelistic efforts,

we would go out and canvass for the paper, I believe we could greatly increase its circulation. I should like to see the whole denomination unite in this effort, and give it a strong, steady pull."

### Plans for the Paper

SINCE the plans are so well formulated by the North American Division to use the *Signs* much more extensively than heretofore in our fall and winter missionary campaign, it is only natural that our people would like to know what special plans are in mind for the paper, from the editorial standpoint.

The one central thought is to make the paper the very best that our denomination as a whole can produce. The paper will present with simplicity and clearness the great doctrines of the world-wide message to which these people are committed; and to this end the editors of the *Signs* will keep in touch with our men and women who are doing things in connection with this message in every part of the world, and ask them to write out their good, live experiences for the columns of our paper. They will write the very best things that they can prepare upon the various doctrines of the message and the promises of the Bible that are so intimately interwoven with these doctrines.

Some of our strongest and most experienced men, as well as the busiest men among us, have consented to have their names appear on the editorial page as special contributors; and the *Signs* from week to week shows that they are not figureheads, but that they are contributing regularly to our columns. It is the editorial plan to get the widest possible range of experienced workers to write for the paper, so that the many phases of the message may be presented from every viewpoint, and from every clime and continent where the voice of this message is now heard.

We could present very many extracts received from our leading men, setting forth promises of what they will do for the paper, but the space is so limited that we shall give only the following extract from a recent letter from Elder A. G. Daniells:—

"Today I have been thinking about the suggestion I made to furnish you a series of descriptive articles for the *Signs* as I make my tour abroad. My first stopping place will be Honolulu. I thought that I should begin my series with that place. My plan is to give a brief account of the origin, discovery, and evangelization of the Hawaiian islanders, and then a short statement of our work among them. I shall also endeavor to get a good photograph of our church buildings, also of our church members, and another of the missionaries, and perhaps some photographs of the most interesting places in Honolulu.

"My next stopping place will be Fiji. I shall have a day there with a large number of our Fijian believers. I want to get groups of the foreign missionaries, native preachers, and members that will be gathered at Suva. I shall give a similar account of the origin, history, and evangelization of the Fijians, also of our work among them, which, as you know, has been very successful, and must be very impressive to any one who will take the trouble to read about it.

"Then I shall go on to New Zealand, and there I shall visit many places of interest, and shall have plenty of material for an article on that field; then on to Australia, and up through the East Indies, New Guinea, Borneo, the Philippines, Japan, Korea, and China. From there I go to Singapore, Burma, India, then to Egypt, Palestine, Turkey, and the Balkan States.

"I shall follow the outline suggested in the beginning, but of course these subjects will all have to be treated differently, and I shall wish to furnish more than a broad statement of our own work in such countries as Japan, Korea, China, and India. At the same time, I shall try to give a true picture of the development of our work in these countries, for I know it is as interesting as any missionary stories that other missionary societies can write."

To show that these paragraphs from Elder Daniells's letter are not idle talk, one need only refer to recent issues of the *Signs*; for he is not only writing upon these important missionary topics, but is presenting, in a clear, concise way, the doctrines of the message as well. Note, for example, the three articles that appeared on the first page of the *Signs* under date of July 28, August 4, and August 11, on "The New Earth."

Elders Spicer, Thompson, Porter, and Cottrell, and a long list of names that it is not necessary to mention, show that our strong, experienced men have taken hold with us to make the *Signs of the Times* what it should be to meet the demands of these thrilling days in which we are living.

Hence we may draw the conclusion in one sentence that our editorial policy is to make the *Signs of the Times* a representative pioneer missionary paper to give the message in the clearest language and in the clearest manner possible to the combined efforts of our good people.

A. O. TAIT.

### Let Us Finish the Work

It is the desire today to see anew the great and successful work that can be done by our church members in the use of our pioneer missionary paper, the *Signs of the Times*. We saw its work thirty years ago. It has continued this same successful winning of souls in all the intervening years; and today it is doing the same efficient service for this great message. In fact, the *Signs* has over and over again proved itself a genuine missionary.

Now this people is confronted with the problem of uniting to finish the work, and, recognizing the need of the best help that can be found, our leading men are doing their best to make the *Signs* all that it ought to be as a missionary paper for our people to use in their efforts to accomplish this desired end. We all recognize that the more papers we place in the homes of the people, the greater will be the returns. That is the object in encouraging our people in the use of the *Signs*. Now the aim of this great North American Division is an average of two copies of the *Signs* for every Seventh-day Adventist, and, in the words of Elder Evans, "it can be done."

The big thing for us is not the solving of other perplexing problems, but it is the enlisting of every man, woman, and child in personal work for those about them. In using the *Signs* we should plan continuous effort, keeping steadily at it throughout the year, and then the next year, and also the next. An average of two copies for each member is not large. Some, of course, will use more; many are now using more. We can order the papers sent to the missionary secretary each week, and remit for them to the tract society each month. One club subscription costs ten cents a month; two, twenty cents a month; five, fifty cents a month. Let the missionary secretary collect for them each month. Keep the club going month after month. Resolve to support at least two of these able missionaries in the field continuously. It is a most laudable missionary enterprise.

The papers can be mailed from the office to names you may furnish if you prefer; but you will be enabled more closely to watch the development of the interest, and will experience a greater satisfaction, if you use the papers in personal work or mail them yourself in connection with missionary correspondence, and let them open the way for missionary visits and further studies.

That is the ideal use of the *Signs*, their "calling cards," many of the workers call them. Let us plan our club of *Signs* so that each member can have a copy, even if it is necessary for some to pay for several. Some who have not the time to give to their distribution can pay for five or ten for others to use who have the time but who cannot afford to pay for them. This is real cooperation and organized work. We can make up our church club today. Let us do it, and get our missionaries into the field at once, and at work.

"Brethren, it can be done." Let us do it.

G. C. HOSKIN.

### Suggestions for Missionary Meetings

#### First Week

OPENING exercises: Song; prayer; minutes; song.  
Reports of labor.  
Lesson: "Our Present Work."  
Plans for work: The Harvest Ingathering  
Season of prayer for the Lord's help in the work.  
Closing song.

NOTES.—It is supposed that the missionary committee has carefully considered the plans suggested for the carrying forward of the Harvest Ingathering from October 5 to the close of the year, and longer, if the amount needed is not

realized by that time, and so is prepared to present a definite plan to the members of the church, for a successful campaign throughout the district. Arrangements should be made to—

1. District the territory, giving to each band a definite portion. Every band leader should see that each member of his band understands exactly where he is to work, so that there may be no confusion.

2. Have a good supply of the Harvest Ingathering *Review* on hand, in order that the members may be given all they can use.

3. Hand to the members the Instruction-Experience Leaflets and other supplies needed for the work.

4. Plan for as many members as possible to meet one day during the week at some central place, as early in the day as possible, for instruction and prayer; then go to their respective territories, meeting again for lunch at a convenient time and place. During lunch they can relate their experiences, be given further instruction, have a season of prayer for the afternoon's work, and again go to work. This plan of united work will encourage many to take hold who are too timid or backward to start alone. Thus they gain courage and confidence for future work.

After the supplies are distributed and the work all planned, there should be a season of earnest prayer that the Lord may bless the work. A number should be asked to take part in prayer, and the promise found in Matt 18:19 may be claimed: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

Urge each member to pray every day during the month that the Lord will open the hearts of the people to give, and that through the papers they may receive a knowledge of the truth.

#### Second Week

Opening exercises: Song; minutes; prayer; song.

Reports of Harvest Ingathering experiences.

"Experiences From Other Parts of the Field."

Plans for further Harvest Ingathering work.

Season of praise for what has been accomplished, and prayer for what remains to be done.

Closing song.

NOTES.—Multiply your church membership by five and put the result on the blackboard as the number of dollars your church will raise. Prove the Lord and see what he will do through your church. Remember your brethren and sisters in far-off lands who have gone there trusting in you to hold the ropes.

As the members state what they have collected, put the amounts down on the blackboard. If any do not report, ask them, by name, what they have done, and have the church missionary secretary notified beforehand to take down the names of any who have done nothing. After the meeting, talk with these personally, and arrange for them to go with some one who has had success, if it is timidity that has kept them back. Do everything possible to get each one to do something in this campaign.

When all have reported, total up the amounts and see how near to your aim you have come. Then plan for the work for the coming week. Do not forget that last year one sister collected \$700, of which no gift was more than \$5 and most were smaller. She did it by persistent effort. Close with a season of earnest prayer and praise.

If there are any invalids in the church, or aged members who cannot get about, encourage them to solicit donations by letter. Much may be collected in this way. These members should not be deprived of the blessing of having a part in the campaign.

#### Third Week

Opening exercises: Song; prayer; minutes; song.

Reports of labor, particularly experiences in the Harvest Ingathering campaign.

Plans for work: If the aim has not been reached, plan for another week's work on the Harvest Ingathering

Season of prayer for the blessing of the Lord upon the work

Closing song.

NOTE.—Have the blackboard ready, with the aim on it, and the amount collected up to the previous week. As the members report, add the amounts collected; and when all have handed in what they have received, add all up and see where you stand. Keep before the members continually what this means to the missionaries. Help them to realize what it means to be in a far-off country, where it is impossible to find work at short notice, where canvassing cannot be done, and where there are no friends near to appeal to for help, and then be left without a cent of money, because the brethren and sisters in the homeland neglect to hold the ropes. There are workers living now whose lives are, and have been for years, a continual struggle with ill health and suffering, because of the privations they suffered at times when there were no funds in the mission treasury.

If your aim has not been reached, go into the matter carefully. Find out what territory remains to be worked. See if there are any members not working, and if so, why they are not working. Endeavor to get every member to make a vigorous effort to collect as much as possible during the coming week. Make a business of this Harvest Ingathering for the Lord's sake. After your plans are laid for the week's work, have a season of earnest prayer that the Lord will bless your efforts, in order that the needs of the workers in the regions beyond may be met.

#### Fourth Week

Opening exercises: Song; minutes; prayer; song.  
Thanksgiving service.  
Closing song.

NOTE.—If all have worked faithfully from the beginning of the campaign, the aim will probably be reached by this time, and all the territory will have been worked. In this case a special thanksgiving service would be appropriate, with songs, experiences, praise, and prayer. Begin the service by gathering in all that has been collected, and finding out where you stand as a church.

If you find the aim is not reached, have a thanksgiving service for the success the Lord has given, and arrange with your members to continue their work of soliciting until the aim is reached. You may be able to secure names and addresses of people living in cities and towns where we have no members to do personal soliciting, and to them your members may write and send *Reviews*, soliciting donations. Hundreds of dollars have been collected in this way in past years. Be determined that your church shall reach its aim; work for it, pray for it, and the promise will surely be fulfilled to you.

Watch the *Review* and your union conference papers for reports of experiences in this work, which you may read in the meetings, for the encouragement of your members.

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#### Our Present Work

In this present truth, there is frequently a present work, something that needs to be done at a certain time. Just now, our present work is the great Harvest Ingathering campaign. This is a call to every one of God's people to go out, either in person or by letter, to collect money from the public to help in giving this last warning message. In the past the Lord has given success in a greater degree than we dared to hope, to the efforts that have been made. The only failure in the plan has been that a large number of God's people have done nothing to assist in it. We earnestly beseech every member this year to do his part, for the sake of our brethren and sisters in the regions beyond. The present situation in Europe makes this matter of unusual urgency. Missions generally supported by the European conferences are now thrown suddenly on the General Conference for support. We must stand by our missionaries in this crisis. Such a situation as this appeals to our hearts in large measure, for we know that, with the very best we can do, it means much suffering to our people in these lands. We can show our sympathy in a practical way by doing our utmost in this Harvest Ingathering campaign.

At a memorial service held for some missionaries who have been laid to rest, the following talk was given by Sister Waugh, a half-caste Maori by birth, who is editor of several papers in the Pacific island languages:—

"Today we are called upon to consider the ones who fall at the battle's front, and He who gave the commission, 'Go ye,' desires that those in the homeland shall make some provision for the workers who toil faithfully and then fall under the tropical sun. There are many difficulties to meet, a tropical climate to endure, difficult languages to learn, a peculiar people to know and understand, and privations which few, if any, of the workers ever mention. Every man and woman today is called upon to do his duty.

"There are graves in the mission field of some who have laid down their lives and are sleeping in the hot earth. These graves should beckon us on to fill the vacancies which death has made. Especially should they appeal to the hearts of the strong young people who are in training, to take up the work and put into it their youth and vigor, and carry it through to the end. I was won to the gospel in my youth as the result of the work of the missionary in the islands. I have seen the privations they have had to endure, and have also seen their return to their homeland in Australia, too sick for work, and the much-needed rest and medical help they ought to have had were just beyond their means. My heart has ached as I have looked upon these conditions. Who

is responsible for these things? Today let us do what we can to provide relief for the missionary workers.

"Permit me to give one or two instances from life. Among my first experiences with Seventh-day Adventists I attended a funeral service on the island of Rarotonga. A husband and father was called to lay his dear companion to rest. She had left her homeland in America in the long ago, and set her face toward the mission field; her heart yearned for the isles that had waited long for the truth of God. She did what she could, and her quiet, consistent life was a true testimony to the faith that she loved. The tropical climate proved too much for her; she drooped, and then died. Well do I remember that funeral scene. It seems but as yesterday that I saw the trio stand by the open grave, the father's right arm encircling his daughter, his left encircling his son. Together, side by side, they wept silently. The hearts of the islanders were touched as they looked upon them in their sorrow. As for me, I wondered why she left her kindred and home and loved ones in the homeland and came out there to die among strangers. Years have passed away, and my query that I had then has been answered by the One who gave her the commission, 'Go ye.' It was that I, too, might have the glorious hope that she took to the grave with her. As I stood by and witnessed that funeral service, I heard these words, 'They sorrow not as those who have no hope.' My darkened mind could not understand then, but I do now.

"Here is another case: A young man and his wife went to the islands from Australia. The years that followed were years of strenuous toil, hardships, and privations, but they labored on. She drooped by his side. The necessaries of life, such as a sick woman ought to have, were denied her. They looked to the homeland, whence came their means, but right then the Foreign Mission Board wrote to say that there was no money in the treasury, and urged him to do the best he could. The Israel of God had forgotten to take their thank offering to the Lord, and so, as the result, the man at the battle's front was deprived of the help his wife so sadly needed. The treasury was empty, and she suffered on. The years passed by and they returned to Australia, and I attended another funeral. The one who had toiled so faithfully in the islands was laid to rest from her work. Her husband was left with two motherless boys. Her life might have been spared had she had the necessary medical skill and care in those days of suffering. They were given too late to save her tired-out body. 'There is no money in the treasury,' was the word that came from the Foreign Mission Board in America.

"Let these two graves speak to us and show us our neglects, and may the remembrance of our mistakes help us to do better for our workers in the field."

These two graves tell us something of what it means when the people of God fail to hold the ropes. But the sad story is by no means limited to two graves. There are other graves as the result of this neglect to provide the means for the missionaries, and there are men and women who still live but whose lives are and have been for years one long struggle with ill health and suffering, because of the privations they endured when the Foreign Mission treasury was empty. Yet they do not complain, and it is only those who are closely associated with them who ever learn of these things.

The Foreign Mission funds are a long way short of what is needed. Unless our people enter with zeal and earnestness into this Harvest Ingathering campaign, it is probable there will be more graves, and more enfeebled workers to toil on in weakness and suffering. It rests with you to say whether or not this shall be so, and we are confident that your reply will be. "God forbid that these sufferings shall be caused by my neglect." Let every one take hold of this present work, and God will give success.

E. M. G.

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#### Experiences From Other Parts of the Field

UNDER date of Oct. 19, 1913, Mrs. Huguley, of the Dallas (Tex.) church, wrote of her experience in this work as follows:—

"I received your last communication, and confess it proved to be somewhat of a stimulus to me, for I was trying to excuse myself from going out in the campaign this year, since I have appeared so frequently, it seemed to me. But after you wrote as you did, I feared I might

not be doing my duty if I refused to go; so I asked the Lord for courage for one more time; but really I could not see why the North Texas Conference should expect more from our church than from any other church in the conference. . . . However, we felt we could not fail to come up to the standard. I must tell you that the Lord not only gave me courage, but he gave me success. I am not quite through yet, but I have now more than \$60, and I have had only fifteen papers to use. There comes a blessing, after all, from this phase of the work, which it seems we could get from nothing else."

Brother A. L. Kennedy, business manager of the Newark (Ohio) Sanitarium, has had some good experiences. He wrote:—

"I take this privilege to write to you in regard to the special number of the Harvest Ingathering *Review*. I have taken fifty copies, but have had such good success with four that I thought I would write to you. I was out one hour and twenty minutes and received \$13.45 for these four copies. I am receiving rich blessings from this work. I have had the business management of the sanitarium for nearly six years. The Lord is blessing us."

Brother Daniel Nettleton wrote:—

"Had I yielded to my feelings when the time came for the Harvest Ingathering, I should not have gone out to work; but I have learned that there is a better, safer guide than our feelings. Like Abraham, who when he was called went out and by faith was blessed and was made a blessing, so I by faith, not feeling, went out and was blessed, and I trust I was made a blessing. I have worked four hours, and now have ten dollars for missions. This is only the start. I had many good visits with the people, and opportunities 'to speak a word in season to him that is weary.' I found several who were not only willing to give me money for the missions, but were willing to receive the word of God, and as I went on my way, I was happy,—so glad that I was doing the will of him who had sent me, and having a part in finishing his work."

#### Over Eighty-Five, but Wanted a Part

One aged sister who is past eighty-five years of age took her horse and buggy and twenty copies of the *Review* and went out by herself. She says that wherever she went she received a warm welcome, and enjoyed her work very much. For the twenty papers she received \$3.25. This is certainly a good report from a place where they have had seven years of drought.

#### Over Seventy Years of Age, but Heeded the Call

Another good sister wrote:—

"When the call came for all Seventh-day Adventists to enter the Harvest Ingathering campaign, I hesitated, and, like Jonah of old, began to make excuses. I thought I was too old, being past seventy years of age, and should not be able to walk. But the words of the Master kept ringing in my ears, 'Why stand ye here all the day idle?' 'Go work today in my vineyard.' 'Use all the talents I have given you.' I hesitated no longer, but ordered some papers and began work. The Lord gave me strength and wisdom. I felt and saw the power of the Holy Spirit as never before. Doors were often opened before I reached them, and I was given a cordial welcome. The people were hungry to hear the gospel message, and with fear-dimmed eyes admitted the truth. They were anxious to learn more about the third angel's message, and to help in the mission work in foreign lands. In less than nine hours I disposed of twenty-six papers and received \$5.75 for missions."

#### Prayer in the Missionary Meeting

We cannot too strongly emphasize the value of prayer in connection with our missionary work. Constant efforts should be made to prevent the season of prayer from being a merely formal part of the program. Genuine prayer is a very real help to our work, and we cannot expect to see souls saved without it. Therefore careful plans should be laid to help the members to understand the value of prayer, and to make their prayers effective.

#### What Is a Good Prayer?

A good prayer is one which comes from the heart. It is the asking from God things which are eagerly desired,

the confessing of things for which true sorrow is felt, or the praising of God for blessings for which sincere gratitude is felt. Good prayers will therefore be very simple, for when a person feels deeply in regard to these things, he does not use long sentences or long words. He states his needs in brief words, and forgetting those around him, remembers only that he is talking to God. Any member who feels the need of help from God can offer a good prayer.

#### Some Ways of Varying the Season of Prayer

A chain prayer is one in which every member takes part. It is started by the leader, taken up by the next, and so on around, no one concluding with "for Christ's sake, Amen," until it reaches the leader again, who thus closes it. Each petition should be but a sentence, and an endeavor should be made to harmonize it with the others. A chain prayer should always be for some specific and definite thing.

#### Silent Prayer

Silent prayer can be used with excellent effect on certain occasions. For example, if the meeting has been on the winning of souls, an opportunity could be given for each to offer silent prayer for the souls dear to him. A season of silent prayer should not be closed too abruptly. A full minute is none too long. It should be closed by a few words of vocal prayer, by some one who can carry the spirit of the silent petitions into an earnest general request for the special help of the Lord to convert souls.

#### Definite Prayer

Names of those for whom the members are working should be placed upon the blackboard and definite prayer be offered for them. Answers to these prayers should be expected, and a record should be kept of answered prayers, for the encouragement of the church. If no answers to prayer are received, it is evident that all the conditions are not being met, for the promise is: "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them." Matt. 18: 19, 20. Therefore when we comply with all the conditions of prevailing prayer, we should expect that our petitions will be granted.

#### Prayer for Conference Workers

Every missionary society should assist in every tent meeting and other conference work by praying for it and for the workers conducting it. If every church in a conference would pray continually, in faith, that the president and other workers might be filled with power for service, we should see many more souls converted. Will you not try this and prove God?

#### General Points

Public prayers should always be short, simple, and definite. Ask for the things you need and want as you would ask them from an earthly friend. The same members should not always be asked to pray, but plans should be laid that will result in bringing all members into service; for prayer is just as true service to God and man as works are.

E. M. G.

#### Special Notice to All Church Officers

THE war in Europe has thrown the support of all the missions formerly supported by the European Division Conference upon the General Conference. Therefore it has become necessary that the mission offerings from our people in this country be largely increased, in order that our brethren and sisters in these missions may be properly cared for. We are sure that every officer will see the need of making every possible effort to get every church member to collect not less than five dollars each. This is a crisis, and is a call from God to every Sabbath keeper to come to his help.

"Such love must dwell in the heart that you will be ready to give the treasures and honors of this world if thereby you may influence one soul to engage in the service of Christ."

## Missionary Volunteer Department

### Senior Society Study for Sabbath, October 3

#### Suggestive Program

NOTE.—This program is based on the Harvest Ingathering number of the *Review*, and is designed as a joint program for Seniors and Juniors. The purpose is to make the young people acquainted with the paper as a preparation for the campaign. Use the materials suggested here, or any other matter from the paper which you may think better adapted to your needs.

1. Opening exercises (ten minutes): Make every part of your program count for enlisting the members in the Harvest Ingathering campaign. If you have a song service preceding the meeting, select the songs with this in mind. Then open with No. 512 or No. 542, "Christ in Song;" prayer; special music (let some member sing *thoughtfully* No. 558, "Christ in Song," the society joining in the chorus after each stanza); collect individual report blanks and offering; secretary's report.

2. Bible study (ten minutes): Neh. 1:1 to 2:8. Suggestions: What we learn of Nehemiah's character from his questions to Hanani; why Nehemiah did not approach the king immediately instead of waiting eight months; discretion as well as valor; the eight months were not lost; Nehemiah did not shift the blame on others; how the king knew there was anything troubling Nehemiah; Nehemiah prayed before making his request; for what he prayed; his prayer answered; draw lessons from Nehemiah's love for his own people and his own city even though he was comfortable where he was, from his shouldering the work of rebuilding, from his prayer, and from his careful dealing with the king.

3. Quiz on Standard of Attainment (five minutes): Matt. 13:30, 38-40; Rev. 20:1-3.

4. The Harvest Ingathering effort:—

a. "The Gift of Lives in Missionary Service." See Harvest Ingathering *Review*, page 1. Let some earnest young person, perhaps the leader, memorize this and recite "with the spirit and the understanding." It is the keynote of the Harvest Ingathering message.

b. Gleanings from the Harvest Ingathering *Review*: Four two-minute talks,—live talks based on the following from the campaign number of the *Review*: "Fighting a Different Battle" (page 4); "What the Blind Woman Saw" (page 5); "A Tamil Boy" (page 16); "On the Bombay Side of India" (page 6). Limit these talks to two minutes each, and insist on their being talks. Make each one stimulate a desire to work.

c. Missionary Facts: See questions in *Instructor* of September 23, based on the Harvest Ingathering *Review*. Call attention of young people to this the week before. There is no better preparation for the campaign than a thorough study of the paper.

d. Recitation: "The Children Crying in the Night." See Ingathering *Review*, page 17. Let some child give this part. With help, some little Christian will thus testify for Jesus; train him to give the thought.

e. "The 1913 Harvest Ingathering Campaign" Talk based on article by T. E. Bowen in the *Instruction-Experience Leaflet*, pages 8, 9. Pull for the campaign!

5. Closing exercises: Close with No. 720, "Christ in Song."

### Senior Society Study for Sabbath, October 10

#### Suggestive Program

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

2. Bible study (fifteen minutes): Neh. 2:11-19. Suggestions: Nehemiah in Jerusalem; sagacious movements and insight to the need of the hour; presents definite plans to the people; the purposeful man stimulates purpose in others; the people listened to him because the hand of God "was good" upon him Neh. 4:6-8, 16-23. Suggestions: The work prospered because *who* had a mind to work? who led in the opposition to Nehemiah's work? secret of Nehemiah's success was working and watching; building the walls of character demands ceaseless watching and fighting; church of God made up of the soldiers and the artisans—those who go out to fight and those who stay behind and build; there is no place for the laggard.

3. Quiz on Standard of Attainment (five minutes): Rev. 20:5, 6. Rev. 20:7, 4.

4. Special reading: Acts 10:9-16, 34.

5. The Negro Problem in America (twenty minutes): Two live talks based on the following articles:—

a. "Historical Sketch of the American Negro."

b. "The Present Condition of the Colored Race in America."

6. Closing exercises.

#### Historical Sketch of the American Negro

ONE of the most momentous problems which this country faces today is that of the Negro and his future place in the American democracy. It is a problem which had its origin in the former institution of slavery, and is modified in its present nature by the life, customs, and beliefs of the African natives who formed our first slave population. The African home of the early American slaves was along the coast of the Gulf of Guinea. This region, low-lying, excessively warm, with an atmosphere of unusual humidity, enervated the native's physique and weakened his will. The abundance of fruit, vegetables, and game left little to be desired in the way of food. Add to the climate and vegetation the native social order, in which women were the property, of men, and wealth was estimated by the number of wives, and it becomes apparent that his entire environment tended to make him indolent, lazy, weak-willed, knowing nothing of self-control, giving himself up wholly to following his own inclinations.

This was the type of man introduced into America by slavery. But note that the institution, by its very harshness and rigor, became an agency for the development of a special type of Negro. The more independent and least docile were killed in the struggle, usually on African soil, and of the docile ones who were finally driven aboard the slave ships, only the physically strong could endure the voyage to America. This selective process was carried still farther by the rigors of the plantation labor, until at length the Negro was domesticated, but not civilized.

By the Civil War these people, the product of centuries of barbarism and decades of slavery, suddenly found themselves freemen, with all the privileges which that term implies. Unprepared as they were for self-government, they nevertheless held the Southern States in their grip for almost ten years, in many instances with disastrous results. It is now thirty years since the Negro lost his political supremacy in the South. These years have witnessed a long uphill climb of the former slave, who, so largely unaided, has endeavored to improve his condition and maintain his rights. In this endeavor he has been terribly handicapped by the past. Without education or intelligence, with the spirit of independence, manliness, and thrift crushed out of him by the harsh paternalism of slavery, and unacquainted with the arts and handicrafts by which the more fortunate white man wins his way, the Negro has toiled and plodded, gradually improving his condition and gaining the approbation of the nation. It has only recently been realized that the whole problem of the Negro is a problem of education, and that the aim of all work in his behalf should be to make him an intelligent and industrious citizen. Where a few years ago the problem of the Negro was stated in the query, "What shall we do with him?" it is today stated in the query, "What are the best means by which he may become a worthy contributor to our common weal?"—"*The Conquering Christ*," pages 198, 199.

#### The Present Condition of the Colored Race in America

NUMERICALLY the American Negroes have shown a remarkable growth. In 1880 the census returns of the United States indicated a colored population of about six and a half millions. Twenty years later this number had increased to almost nine millions, and today the number is estimated at not less than ten millions. This growth, however, has not been in the same proportion as the total population of the country. In 1860 the Negro population was one seventh of the total, but in 1900 it was only one ninth. That this change in the proportion is not due to immigration would seem to be shown by reference to eighteen Southern States in which, during the twenty years prior to 1900, the white popu-



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

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

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

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

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

## Senior Society Study for Sabbath,

October 17

### Suggestive Program

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

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

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

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

4. The Negro Problem in America (continued):—  
a. "Nature of Christian Effort in the Negro's Behalf" (talk).

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

5. Closing exercises.

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

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

### What Has Been Done and What Remains

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

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

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

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

## Senior Society Study for Sabbath, October 24

### Suggestive Program

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

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

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

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

5. Closing exercises.

#### The Gospel of Labor

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

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

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

#### Development of Character

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Work at Tuskegee

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

1. OPENING exercises (ten minutes): Song; prayer; special music; review Morning Watch texts for past week; collect individual report blanks and offering; secretary's report and report of work done.
2. Bible study (ten minutes): The Soldier's Armor, Eph. 6:11. Suggestions: Shall we wear our own armor? Having put on the armor, what shall we do in the evil day? enumerate the pieces of armor—the girdle, the breastplate, the shoes, the shield, the helmet, the sword; what work does each piece do for us? suppose, in our haste, we run to battle unarmed? who is our Captain (2 Chron. 13:12)? has our Captain tried out the armor he has selected for us (Heb 2:10)? why need we not fear in this conflict (Joshua 1:9)?
3. Quiz on Standard of Attainment texts (five minutes): Joel 2:28; Acts 11:27, 28
4. Experiences of soldiers of the cross in the nations' armies:—
  - a. "A Soldier of Far Japan."
  - b. "A Soldier of Sunny France" See *Instructor* of October 20
  - c. "Two Soldiers of the Fatherland."
5. Closing exercises: Sing No. 656, "Christ in Song."

#### "A Soldier of Far Japan"

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

#### "STUBBORN RELIGIOUS SOLDIER

##### "Bigoted Superstition"

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### Two Soldiers of the Fatherland

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

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

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

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

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

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

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

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

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

### Junior Society Study for Week Ending October 3

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

### Junior Society Study for Week Ending October 10

#### Suggestive Program

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

#### Bible Characters

##### Joseph: Bible Picture

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

##### From Slavery to Prime Minister

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

#### Moses: Bible Picture.

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

#### The Story

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

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

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

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

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

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

#### Search Questions

##### Joseph

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

##### Moses

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

#### How Can We Serve Our King?

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

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

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

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

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

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

—Selected.

## Junior Society Study for Week Ending

October 17

### Suggestive Program

1. OPENING exercises (fifteen minutes): Song; review Morning Watch texts; sentence prayers; secretary's report; reports of work done; offering taken; special music.
2. "Our Work in Korea" (fifteen minutes): To be given as a reading or a talk by one of the Juniors. See article in the *Instructor* of October 6.
3. "Kim Chung Sik" (five minutes): This should be well read by a Junior.
4. "Children's Service" (five minutes): Recitation.
5. Social meeting (ten minutes): The above poem is a good introduction to a social service. Invite the children to express their willingness to serve the Master in every way they can.
6. Closing exercises (five minutes): Song; repeat in concert Matt. 24: 14.

#### Kim Chung Sik

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

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

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

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

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

#### Children's Service

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

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

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

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

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

—Selected.

## Junior Society Study for Week Ending

October 24

### Suggestive Program

1. OPENING exercises (twenty minutes): Singing; prayer; secretary's report; special music; offering taken; review Morning Watch texts.
2. "One Day in the Soonan Dispensary" (ten minutes): Have a Junior read this interesting letter from Dr. Russell. Locate Soonan on the map of Korea.
3. "Giving to Missions" (five minutes): Recitation to be given by a little boy and a little girl.
4. Echoes From the Fields (ten minutes): Appoint a Junior to glean missionary items from recent issues of our papers, also from the *Missionary Review of the World* if possible.
5. Closing exercises (ten minutes): Have reports of work done, and invite all, especially such as report no work done, to speak of their determination to do better in the future. Announce time for next band meetings. Repeat membership pledge.

#### Giving to Missions

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

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

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

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

#### IN CONCERT:

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

—Selected.

#### One Day in the Soonan Dispensary

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

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

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

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EDITH M. GRAHAM } EDITORS  
MATILDA ERICKSON }

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Doctor: "How long since it ached?"

Patient: "Two years."

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

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

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

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

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

RILEY RUSSELL, M. D.

## Junior Society Study for Week Ending

October 31

### Suggestive Program

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

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

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

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

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

## A Day at the Soonan School

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

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

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

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

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

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

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

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

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

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

MAY SCOTT.