

The Church Officers' Gazette

VOL. I

JANUARY, 1914

No. 1

Foreword

I. H. EVANS

THE General and North American Division Conference Committees have asked the Review and Herald Publishing Association to publish monthly a sixteen-page periodical, the size of the *Youth's Instructor*, to be known as the CHURCH OFFICERS' GAZETTE. The departments and officers of the North American Division will supply the reading matter.

The purpose in publishing the GAZETTE is to furnish a medium for communicating the plans, policies, and instruction of the North American Division Committee to the church officers; to publish to local officers the lessons and instruction of the secretaries of the Missionary Volunteer and the Home Missionary Departments; to place in the hands of local officers such data and special information as will be helpful to them in building up their work; and to afford a means of communicating with church officers otherwise than by circular letters.

At its late council, the North American Division Conference voted that a church officers' manual be prepared, containing instruction to all church officers covering their respective duties and responsibilities. It is thought that this instruction can also be published to better advantage in the GAZETTE than in book or pamphlet form.

The GAZETTE is not a competitor of any other periodical or magazine published by our people. It is not for general circulation. It will not contain leading articles on doctrinal or religious subjects. The GAZETTE has a field of its own — it is published for the benefit of the church officers, and its circulation is to be confined to them. It is hoped to make the GAZETTE so practical, so helpful, that every officer will subscribe therefor, and receive its monthly visits. When conditions do not warrant this, it is desired that copies be supplied out of the church funds.

The publishers and promoters of this new periodical believe that it will be a great blessing to our work by helping the officers of the church to do better service than ever before.

Doubling Our Membership

G. B. THOMPSON

THINK what a tremendous uplift it would be to our work if we should double our membership in the United States in 1914. Besides the souls saved, it would mean hundreds of new recruits for mission fields, and hundreds of thousands of dollars with which to advance the work. This would look like the "loud cry" of the message in very truth, would it not?

Do you ask if this can be done? Great as the task appears, with all the tremendous possibilities wrapped

up in it, it means simply this: That each member of the church bring *one soul* to Christ this year. If each would do this, our membership would be doubled. Think of it, just *one soul*. Is one soul a year too great a task for one who is looking for probation to close in a short time?

As officers in the church, why not inaugurate a great soul-winning campaign this year? Here is the record of one church: "For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:8.

Dear church officers, comrades in the faith, why should not Seventh-day Adventist churches be as active in missionary work as the believers in Thessalonica? Can you assign any proper reason why they are not? Will you not take up this matter in earnest in your church, and begin personal work for your neighbors and friends, telling them about the coming of Jesus, and the preparation necessary to meet him in peace? We have been told that what our churches need is more plans of work rather than more preaching. Begin in your church.

Elsewhere in this paper will be found some suggestions concerning this work.

To Church Treasurers

G. B. THOMPSON

THE treasurer of a local church occupies a very responsible position. One who holds this office can do much to increase the tithes and offerings in the church, and this work should be on his heart continually. He should study, plan, and pray concerning it.

As treasurer you can do much more than simply take the money handed in, and write a receipt for the same. This is but a small part of your work. The secret of raising the required amount of funds for our foreign missions is that *each church* do its share. If *each church* raises its full quota, the entire amount will be raised.

The amount of funds we are expected to raise for missions should be brought before the church from time to time, and a clear statement rendered of the progress made in raising these funds. In this way the church will know whether it is falling in arrears or forging to the front.

As treasurer you can do much by corresponding with the isolated members, or visiting them. Many of our most faithful members live at a distance from the church, and are unable to hear the appeals on the Sabbath, or at the prayer meeting, in behalf of the work. But their hearts are in the message, and they are willing to do their full share in contributing for its advancement. However, on account of their isolation they frequently

neglect to forward their gifts to the treasurer. If possible, visit them at their homes; tell them how God is blessing the work; how souls in heathen lands are being led to Christ; how hundreds in dark Catholic lands are each year turning from darkness to light, and rejoicing in the truth. Pray with them, and leave a spiritual blessing as a result of your visit. Then call attention to the burden which your church is carrying in the work of raising its share of funds for the "regions beyond," and tell them in a proper way that you will be glad to receive any gifts they have, that they may be sent in with your monthly remittance. In this way you can do a good work for God, and do much in raising funds for the needy fields abroad.

If you cannot visit these isolated ones, write a good, kind Christian letter. Tell them about the work your church is doing, how God is blessing you; speak of the good meetings you are having on the Sabbath, and how the lonely ones are remembered at the throne of grace each week. Convince them that you love them and have an interest in them; that their sorrows and burdens are yours, and are shared by the whole church. In a proper way you can mention the tithe and offerings, and suggest that they send in their funds in time for them to be included in the regular remittance which you are soon to send to your conference treasurer. In this way you will be able to make effective the important office you hold, and do a good work for the Master. And in the discharge of this duty you can be instrumental in bringing into the cause funds that otherwise would not be received.

Why not begin this work with renewed vigor and earnestness for the year 1914, and see if your church will not as a result greatly increase the tithe, and the donations for the work in heathen lands? Let each treasurer set about the work and report the results.

Duties of the Missionary Leader

THE person chosen to fill the office of missionary leader should be selected with care. This office needs a man who has fully consecrated himself to the service of God, who is an active missionary worker, and who has tact and good judgment. It is well for an elder to fill this office, provided he possesses the necessary qualifications. When, on account of age, or for some other good reason, the elder is not the man best qualified for the position, some one more suitable should be selected. It may sometimes be advisable to select a consecrated, active woman as missionary leader. The most experienced, active missionary worker in the church should be chosen to fill this office.

The missionary leader should be the chairman of the missionary committee. He should call the committee together at regular intervals for prayer, counsel over plans of work, and preparation for the missionary meeting. He, with the committee, should divide the church membership into bands of from six to twelve, and appoint a leader over each band, whose duty it shall be to lead and direct the members of his band in missionary work.

The missionary leader should call the leaders of the bands together once a month, have each one report the result of his efforts to get his members to work, and counsel and pray with them over future efforts. He should be prepared to give practical instruction and demonstration in any kind of missionary work, for the benefit of those who lack practical experience, and for the encouragement of the timid.

The missionary leader should act as chairman of the

missionary meeting; assisted by the assistant leader. The leader should train and instruct the assistant leader with a view to his being prepared to act as leader when need shall arise.

As chairman of the missionary meeting he should have thoroughly studied the program to be presented. He should be prepared to make suitable comments, so as to emphasize the important points made, and to fill in if any one who has been assigned a part should fail to attend. He should carry a burden for the success of the meeting, and do everything in his power to make it bright and instructive.

Missionary Meetings

A MISSIONARY meeting is necessary for the proper development of the church. Only a working church is a living, growing church. A church whose members do not work may be alive in name, but in reality it is dead. A missionary meeting is needed for the giving of instruction in methods of work, for making arrangements for supplies, for the orderly and systematic working of the territory, and for reporting what is being accomplished. No permanent church work can be maintained without giving proper attention to these matters.

There are difficulties in many of our churches which have led in some cases to the abandonment of the weekly missionary meeting. Many churches are small, with members living long distances from the meeting places. Is it possible to have missionary meetings under such circumstances?

The ideal plan is to have the missionary meeting on a week night, preferably about the middle of the week, at a time when no other meeting is held. This is what we should aim for whenever it is possible.

In some places, where the members can only be gathered together on one evening during the week, the missionary meeting and the prayer meeting are combined. Sometimes time is first given to prayer, and then the missionary work is considered. In other places this order is reversed, the missionary work taking first place, and the prayer season following bearing especially on the needs of the work and workers. In some churches the missionary meeting is held one week and the prayer meeting the following week.

There are churches whose members can meet together only on the Sabbath. In such cases the missionary meeting is sometimes held in the afternoon; in others, a portion of the regular morning service is devoted to the consideration of missionary work; and in still others a short missionary meeting is held after the morning service. All the members are expected to remain during this missionary service.

It would seem possible for every church to make a selection from these various plans, and so hold a regular missionary meeting.

Subjects Needing Consideration

The missionary program will have to be prepared with regard to the length of time it may occupy. The opening exercises—singing, prayer, the reading of the minutes—will take ten minutes; reports of work done, ten to fifteen minutes; instruction, twenty minutes. Other items will make up an hour's meeting. An hour is usually long enough, and the limit of one hour and a quarter should rarely be exceeded.

When about half an hour is allowed for the missionary meeting, about ten minutes should be given to reports of work, ten minutes to plans of work, and ten minutes to the other items.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held Jan. 24, 1914)

OPENING Song: "Christ in Song," No. 749.

Prayer.

Bible Study: "Preparation for the Harvest."

Song: "Christ in Song," No. 479.

Reading: "Distribution of Literature."

Reading: "The Use of Tracts."

Reading: "Gratuitous Distribution."

Reading: "Results."

Report of work done by members.

Collection for tract fund.

Distribution of loaning envelopes containing tracts to all who will work with them.

Closing Song: "Christ in Song," No. 576.

Short prayer for God's blessing on the work.

Preparation for the Harvest

1. IN the parable of the sower, upon how many kinds of ground did the seed fall? Mark 4:4-8.
2. How many of these yielded fruit? Verse 8.
3. What does the record say is the work of the sower? Verse 14.
4. Is there any intimation that he is responsible for the kind of ground upon which the seed falls?
5. What text shows that the sower is not held responsible for the reception of the word? Eze. 2:7.
6. What is the object of proclaiming the word to those who will not receive it? Eze. 33:8, 9; Matt. 24:14.
7. Will the word sown accomplish the purpose of its Author? Isa. 55:10, 11.
8. What is his promise to the sower? Ps. 126:5, 6.
9. Upon what class of sowers has God pronounced a blessing? Isa. 32:20.
10. How diligent should the sower be? Eccl. 11:6.
11. What should he ever bear in mind? John 15:5.

Distribution of Literature

THE work of the third angel's message is to be accomplished largely through the circulation of literature. Very many are looking forward to the outpouring of the Spirit of God, expecting something entirely different from what God has appointed. How is the work of the angel spoken of in Rev. 18:1 to be accomplished? In "Testimonies for the Church," Vol. VII, page 140, we read: "And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." This clearly means that the publishing houses are to print such literature as will contain the messages of the preceding angels. This literature is to be scattered throughout the world like the leaves of autumn, and by its means the third angel's message swells into the loud cry which lightens the earth with its glory.

The Lord has told us: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work, and one which will educate men and women to do pastoral labor. . . . Churches in every place should feel the deepest interest in the tract

and missionary work."—"Testimonies for the Church," Vol. IV, page 390.

From "Gospel Workers," pages 333, 409, 410, we quote the following:—

"The silent messengers of truth should be scattered like the leaves of autumn." "But few realize what can be done in reaching the people by personal, interested efforts in a wise distribution of our publications. Many who will not be induced to listen to the truth presented by the living preacher, will take up a tract or a paper and peruse it. . . . The papers and tracts can go where the living preacher cannot, and where, if he could go, he would have no access to the people, because of their prejudice against the truth.

"Few have any adequate idea of what the distribution of tracts is doing. The missionary work, in circulating the publications upon present truth, is opening doors everywhere, and preparing minds to receive the truth when the living preacher shall come among them. The success which attends the efforts of ministers in the field is not due alone to their efforts, but in a great degree to the influence of the reading matter which has enlightened the minds of the people and removed prejudice."

These extracts show the importance which the Lord attaches to this work, and should impress upon us our duty to place these publications in the hands of all we can possibly reach.

The Use of Tracts

ONE of the most simple plans for giving the third angel's message, and at the same time one of the most effective, is the lending of tracts, which can be carried on systematically as follows, and is known as the—

Envelope Plan

The plan, briefly described, is as follows:—

A Manila envelope, large enough to contain several of our tracts without folding, is secured. On this envelope is printed a short statement showing who furnishes the literature, stating that it is simply lent, and that it will be called for at an early date. The price of the packet is also marked on the envelope, in case the individual should desire to buy it. By thus marking the price on the envelope, the idea is suggested that while the literature is lent, yet at the same time it would be willingly sold to those desiring to purchase.

Thus equipped, the worker starts out with a number of these packages, leaving one at every house in the street assigned him, as far as the packages will go. In the course of a week the ground is gone over again, these packages being taken up and others left in their place.

On the first visit not much time is spent in talking to the individual, but the package is simply handed to him, and his attention called to it. In calling the second time there is opportunity for conversation upon the topics discussed in the reading matter. We may ask the person to whom the matter is lent if he has read it, and in a judicious way may inquire about his interest. Thus the work is carried on with succeeding numbers of the series until all have been given out.

As the work is continued, openings will be made, where there is an interest to read, to introduce the *Signs of the Times*, *Life and Health*, our pamphlets, and other publications.

The work should not be abandoned when the series of packages have been lent, but should be carefully followed up either by Bible readings or by weekly visits with other publications either lent or sold. The *Signs* is espe-

cially adapted to follow up the packages, as it contains a variety of reading on the subjects previously presented, and thus serves to review the subject and freshen the minds of the readers on the points covered. This will also open the way for a continuation of the weekly visits in delivering the paper. If meetings are being held in the vicinity near enough for the people to attend, they should be invited to do so, as the way opens.

The simplicity of this envelope plan puts it within the reach of all to aid in the circulation of our literature, and the literature, if not sold, is retained and can be used over and over again. The money received for that which may be sold may be used to purchase other reading matter to replace it. So this plan presents itself to us as one of the least expensive that can be devised; and where it has been tried, it has proved very effective.

Gratuitous Distribution

"Blessed are ye that sow beside all waters." Isa. 32: 20.

UNDER this heading we might speak at length concerning the opportunities for the distribution of these silent messengers. They are innumerable, and the servant of the Lord must be "instant in season, out of season."

You talk with a friend, neighbor, or chance acquaintance about the terrible storms, earthquakes, wars, political upheavals, etc., and he shows an interest in these things. Take advantage of this interest, and hand him a tract, such as "Signs of the Times," and the "Coming of the Lord." The conversation you have had, and the interest he has shown, will insure the reading of a short treatise of this kind.

The question of religious teaching in the public schools, or the passing of Sunday laws, may be under discussion. This will give an opportunity to place our religious liberty tracts in his hands. Our health and temperance tracts may appeal to an individual who says he has no interest in religious matters. When you are riding on a train or in a street car leave a tract on the seat, or hand one to your fellow traveler. When you go into the public library or reading room, leave one of these silent messengers on the desk or table. When you call at the busy man's office, or at the store, leave a leaflet on the desk or counter. When you pass through the parks and gardens, leave a tract here and there on the seats. You who are farmers, when going to town for your supplies, take along some of the leaflets, and place them in wagons and buggies. You who are busy housewives, keep a few tracts on hand, and give them to your neighbors as they call to visit you. Or you may visit the hospitals, asylums, prisons, and other institutions, and leave them. Everywhere, if we will watch for opportunities, we may find ways and means of scattering these leaflets.

Results

KNOWING the interest our people are now taking in the work being done in the large cities, I thought I should like to tell what the Lord has done and is doing for us here.

Five months ago it was the writer's privilege to connect with the work in this city to assist the church in carrying forward a tract and periodical campaign. After an appeal for volunteers, thirty members enlisted to help push this work.

We then organized, and arranged a system of tract distribution. Each adult member was to supply three families with a tract, which was left with them one week, and then replaced with another the following week. In this way we soon had some sixty odd readers.

Up to the time of writing, ten adults have taken their

stand for the truth, and a number of others are deeply interested. Most of these who have taken their stand have done so through reading tracts, the Spirit of God accompanying the literature. Needless to say, the result has greatly encouraged us, and our missionary meeting is the best meeting of the week.

It may be of interest to mention that most of those who have accepted the truth have been receiving the *Signs of the Times* each week. Others have recently bought copies of "Heralds of the Morning." A number of our present readers were also subscribers for this book. Thus we see the results of the cooperation of the church member, the colporteur, and the Bible worker. This is undoubtedly God's plan of work, and we ascribe to him all the honor and praise.

We also reorganized our work in the distribution of free literature. Having a box for holding such at the railway station, we planned to keep it filled with our papers and magazines. We also had permission to place another box on one of the busy wharves, which we likewise keep filled. It would do you good to hear the expressions of appreciation from different ones who have told of the blessings some of the articles in these papers have been to them.

You may wonder how we get our supply of papers for these boxes. They are refilled three or four times each week, so you can readily see we use a large number of papers. We made an appeal to our people to search their homes for back numbers of different papers, and it has surprised many to see what a large number of valuable papers can be gathered from nooks and corners and old boxes. Copies of the *Signs of the Times*, *Life and Health*, the *Youth's Instructor*, *Little Friend*, and other papers soon began to pour in. One country church appealed to in this way sent 1,400 assorted papers. How much better to have these in circulation than stored away in the homes of the believers. Surely this is one way to scatter the seeds of truth like the leaves of autumn.

H. HARKER.

Hobart, Tasmania.

Note for Leader of the Meeting

THE success of the meeting will depend largely upon the way the program is rendered. Good readers should be selected, persons who can make themselves heard and who can read in an impressive manner, that will hold the attention of the hearers. We are living in the very end of time and it is of supreme importance that our people should realize this, and their duty in connection with it. The Lord is depending on his people to warn the world, that all the honest-hearted ones may be saved. We cannot even think of failing to do the work he has given to us, when we remember how he loves us, and all he has done for us. The different items in the program should therefore be presented in a way that will show that this is a life-and-death matter, one that concerns the eternal welfare of both the people who do not know the truth and of the church members themselves, for we are told through the spirit of prophecy, "But no one will ever enter heaven who is not a laborer together with God." These are solemn words and show that if true love for God is in the heart, it will flow out in efforts for the salvation of others. If the life produces no such efforts, it is proof that there is no true love for God.

The church missionary secretary should have on hand a good supply of envelopes containing the first tracts for lending, to distribute before the close of the meeting. After the members have reported their work, the leader

should make an appeal to them to take up this work of systematically lending tracts, and should ask those who are willing to do so to hold up their hands. While the offering is being taken, the church missionary secretary and assistant secretary should hand the envelopes to those who have agreed to take them. This can be done quietly, without creating any confusion. It is well not to give any person more than six envelopes with which to start. If any find they can visit more homes each week, they can take the envelopes returned the first week to six other houses, and so make twelve visits each week. It is better to start a small work, and grow, rather than to undertake much and be unable to keep it up. It will be necessary for the church missionary secretary to see that the members get the succeeding envelopes week by week. These should be paid for from the offerings taken on the fourth Sabbath, and at other times, for providing literature for circulation by the church.

Tracts Suggested for Envelope Plan for Follow-Up Work

	No.		Cents
	W. T. S. 16	"What to Do With Doubt"	¾
1.	A. G. L. 72	"The Name"	1
	B. S. L. 104	"Justified by Faith"	1
	A. G. L. 52	"Prayer"	1
2.	" 53	"Winning of Margaret"	1
	" 63	"Jesus Died for You"	½
	W. T. S. 36	"We Would See Jesus"	1
3.	" 1	"The Coming of the Lord"	¼
	" 42	"Second Coming of Christ"	2
	B. S. L. 189	"Waymarks to the Holy City"	1
4.	W. T. S. 27	"Important Questions on Great Events"	½
	" 37	"Signs of Our Times"	1
5.	W. T. S. 40	"Perpetuity of the Law of God"	1
	" 11	"The Law of Christ"	2
	A. G. L. 7	"How Esther Read Her Bible"	½
6.	W. T. S. 46	"Elihu on the Sabbath"	1
	" 23	"The Rest Day"	2½
	W. T. S. 43	"An Appeal to Clergy"	½
7.	" 50	"Rome's Challenge"	2
	A. G. L. 76	"Is Sunday the Sabbath?"	½
	B. S. L. 146	"Rich Man and Lazarus"	1
8.	" 47	"Thoughts for the Candid"	½
	" 111	"Tormented Forever and Ever"	1
	B. S. L. 112	"Spiritualism, Its Source"	1
9.	W. T. S. 38	"Gospel Remedy for Present Day Isms"	1
	A. G. L. 86	"Is Man Immortal?"	1
10.	W. T. S. 24	"Ownership and Tithing"	½
	" 34	"Present Truth"	2

This list of tracts has been carefully selected, so as to give out first those which are of a more general nature, gradually leading up to the more testing points of truth. Any person who will read the entire series will become acquainted with the main doctrines of the third angel's message.

Suggestions for Missionary Programs

First Week

TESTIMONY STUDY.—The questions should be read by the one in charge of the study, and copies of the selections given to different members to read. The leader

should very briefly emphasize the leading thought in each quotation.

Reports of work from members.

Plans for work during coming week.

Second Week

DIVISION OF TERRITORY.—It is well to present this in a missionary meeting, that the members may understand that now we have set our hands to finish the work, it is necessary that we work our territory systematically, so that time may not be wasted by going over some sections many times, and neglecting others. The time has come for us to make our work very definite.

Reports of work from members.

Plans for work.

Third Week

MISSIONARY NEWS ITEMS.—The week before the meeting is to be held, ask each member to bring some item of news concerning the progress of the message, to read or relate at the missionary meeting. Let the children share in this. The news items may be personal experiences, or taken from the REVIEW, the union conference paper, or any other paper, and may be about the work in this or any other country. The leader and secretary should come provided with several interesting items to fill in if necessary. This exercise may be made more definite by assigning portions of the home field to some members, and different countries abroad to others. The items should not be long. This may be made a most interesting study. It is valuable also in setting the members to searching the papers.

Reports of work done by members.

Plans for work.

Fourth Week

SOME WAYS OF USING TRACTS.—We should encourage the distribution of our tracts in all possible ways. Workers of long experience in this message say that tracts have brought more souls to a knowledge of the truth than any other kind of reading matter. They should be scattered by the millions instead of merely by thousands. We have about seventy thousand Sabbath keepers in the United States and Canada. If each of these would give away an average of one tract a day, it would amount to twenty-five and one-half millions, more than enough for one to every family in the country. It is the many little efforts that mount up. Endeavor to make this plain to every church member, that all may see the necessity of their doing something for the Lord, no matter how small.

Reports of labor.

Plans for work.

Testimony Study

1. WHAT is of much importance?

"Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings."—*Home Missionary Work,* pages 10, 11.

2. Where should our people go?

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."—*Id.,* page 11.

3. Where should literature be distributed?

"Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Ib.*

should make an appeal to them to take up this work of systematically lending tracts, and should ask those who are willing to do so to hold up their hands. While the offering is being taken, the church missionary secretary and assistant secretary should hand the envelopes to those who have agreed to take them. This can be done quietly, without creating any confusion. It is well not to give any person more than six envelopes with which to start. If any find they can visit more homes each week, they can take the envelopes returned the first week to six other houses, and so make twelve visits each week. It is better to start a small work, and grow, rather than to undertake much and be unable to keep it up. It will be necessary for the church missionary secretary to see that the members get the succeeding envelopes week by week. These should be paid for from the offerings taken on the fourth Sabbath, and at other times, for providing literature for circulation by the church.

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Plans for work.

Third Week

MISSIONARY NEWS ITEMS.—The week before the meeting is to be held, ask each member to bring some item of news concerning the progress of the message, to read or relate at the missionary meeting. Let the children share in this. The news items may be personal experiences, or taken from the REVIEW, the union conference paper, or any other paper, and may be about the work in this or any other country. The leader and secretary should come provided with several interesting items to fill in if necessary. This exercise may be made more definite by assigning portions of the home field to some members, and different countries abroad to others. The items should not be long. This may be made a most interesting study. It is valuable also in setting the members to searching the papers.

Reports of work done by members.

Plans for work.

Fourth Week

SOME WAYS OF USING TRACTS.—We should encourage the distribution of our tracts in all possible ways. Workers of long experience in this message say that tracts have brought more souls to a knowledge of the truth than any other kind of reading matter. They should be scattered by the millions instead of merely by thousands. We have about seventy thousand Sabbath keepers in the United States and Canada. If each of these would give away an average of one tract a day, it would amount to twenty-five and one-half millions, more than enough for one to every family in the country. It is the many little efforts that mount up. Endeavor to make this plain to every church member, that all may see the necessity of their doing something for the Lord, no matter how small.

Reports of labor.

Plans for work.

Testimony Study

1. WHAT is of much importance?

"Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings."—*Home Missionary Work,* pages 10, 11.

2. Where should our people go?

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls."—*Id.,* page 11.

3. Where should literature be distributed?

"Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Ib.*

Besides this general plan of enclosing leaflets in letters, they may be used in regular missionary correspondence. Send tracts to persons whose names and addresses have been obtained from the tract society, accompanying the first ones with letters. Send one tract each week until five or six have been sent, then write another letter.

Reading Racks

People waiting at railway stations are generally glad to get hold of almost anything to read. There may be other public places, as halls, public buildings, or ferry wharves, where reading racks may be placed. A small church, or even an isolated individual, may keep a rack of this kind supplied with our literature. The rack should be filled regularly, and a variety of tracts placed in it. These racks have been fruitful in the past in bringing souls to a knowledge of the truth, and are without doubt valuable as a means of acquainting the public with the doctrines of this message.

Selling Tracts

It has been proved that tracts may be sold quite easily, especially if care is taken to select those that deal with issues in which people are interested. At a time when a strike is on, tracts which deal with capital and labor may be sold very freely. When storms, earthquakes, or other calamities have occurred, tracts dealing with the signs of the times find a ready sale. They may be sold singly or in packets for five or ten cents. The advantage of selling tracts is that it provides money with which to buy more tracts, so that work by this method is limited only by the amount of time that can be given to it.

One successful home missionary worker who uses tracts in house-to-house city work makes the following introduction:—

"I have a package of tracts treating on the prophecies of the Bible, showing that Christ's coming is near at hand." These he sells for ten cents. He proceeds to arouse interest by saying a few words about different tracts:—

"'Waymarks to the Holy City' is a study of the book of Daniel, and of the four symbolic beasts, outlining the history of the world, and showing that we are living now in the last generation. We do not set a time, but point out how the Scriptures show that we are now in the last generation. Some teach that there is to be probation after Christ's coming. This tells you what the Bible says about it.

"'The Eastern Question' shows how the seven trumpets of Revelation refer to the strife among nations, and points out very clearly that we are now living in the last generation. One of the most interesting tracts in circulation.

"'Gospel Message for Today' shows what that message is—God's truth for this generation. It is for the whole world, all members of all churches, and for the unconverted, too. There is a message in God's Word, and it is for them personally. This makes it an individual matter to each one of us."

Tracts an Introduction for Collecting Money for Foreign Missions

This is a plan which children and youth can use successfully, though it need not be confined to them alone. Each collector should be furnished with a neat collecting card, on which is stated that the bearer is authorized by the — Tract Society to collect funds for gospel work among the people of India, China, or whatever country may be selected. This card should be signed by the president and secretary of the society. If the collector is a child,

it is well to give him a neat tin or wooden money box, on which is pasted a label setting forth the purpose for which the money will be used.

In this plan a street is taken, and at the first house a tract is given and the one who takes it is asked to contribute something to send the gospel to the heathen. The majority will give something, if it is only a cent or two, and it soon mounts up. The tract should be left whether money is given or not, if the individual will accept it.

Children should not be allowed to work this plan in large cities. In small, quiet towns, in quiet suburbs of cities, and in other select places it is safe for them, but not in large cities or towns.

The King's Pocket League is a plan in which those joining the league dedicate a pocket or part of a hand bag as a place in which always to carry a supply of tracts for distribution as opportunity serves.

In connection with this plan a neat card has been printed, worded as follows:—

The King's Pocket League

A Workable Plan in Personal Evangelism With Present Truth Literature

"Every Member a Working Member"—"Working
as We Go"

"Follow me, and I will make you fishers of men." Matt.
4:19; John 12:26. See also Prov. 11:30;
Dan. 12:3; James 5:19, 20.

I believe that the supreme desire of Jesus is to win all men back to his Father. Experience shows that most of those who return are won through the individual efforts of his witnesses. Luke 19:10; 24:45-48.

As the purpose of Jesus in redeeming me included my becoming a personal witness for him, in order that I may cooperate with him in carrying out his plans, I will endeavor from this day, in conversation and with the printed pages that I am pledged to carry, to bring him and his special messages for this time to the attention of individuals as I have opportunity, and I will ask God to open the way for such individual effort. This purpose includes the dedication of a pocket (or space) in which to carry the pages of truth. See Matt. 28:19, 20; Phil. 2:12-16; 1 Peter 2:9, 10; Rev. 22:17.

Signed

Date

This is signed by those who join the league, and helps to make the dedication of the pockets definite.

This plan involves the watching for opportunities to distribute the tracts, and makes necessary a study of ways of tactfully turning a conversation that starts on any subject to some point that will open the way for the introduction of some helpful tract. It is therefore valuable to the one who uses it as an educational factor in the work, as well as to those who receive the tracts.

General Suggestions

Select tracts dealing with the second coming of Christ, the unsettled condition of affairs in the world, or similar topics for use when starting work with tracts, as these are not likely to arouse prejudice. Use plenty of good practical tracts, such as "The Way to Christ," "Justification by Faith," "Benefits of Bible Study," etc. Be courteous, charitable, and considerate, quiet, unobtrusive, giving no occasion for prejudice by word or manner. Above all else bear a personal witness to the saving power of Christ in your daily life.

Missionary Volunteer Department

Senior Society Study for Sabbath, Jan. 3, 1914

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Testimony Study (five minutes).
3. Jesus as a City Worker (fifteen minutes).
4. Quiz on Standard of Attainment Texts (five minutes).
5. Our Modern Cities (twenty minutes).
6. Social Meeting and Closing (five minutes).

1. Song; review Morning Watch texts; sentence prayers; special music; minutes; report of work; the offering.

2. "Testimonies for the Church," Vol. IX, pages 89-96. "The Work in the Cities."

3. "Jesus as a City Worker." Have this topic considered in three five-minute talks. See *Instructor*, Dec. 23, 1913.

4. Quiz on Standard of Attainment. Gen. 2:2, 3; Ex. 20:8-11. The leader should announce these texts to all the society one week before the quiz, asking each one to commit them to memory. Then appoint some one to conduct the quiz.

5. "Our Modern Cities." Two papers, each ten minutes long, will introduce this subject: (a) "The Environment and Playgrounds of the Children;" (b) "Tenement House Life."

6. Social meeting and closing. Repeat in unison the Missionary Volunteer pledge.

Our Modern Cities

The Environment and Playgrounds of the Children

"MR. HUXLEY, in comparing the influences of a modern city and the jungles of Africa upon the development of a child, said: 'If I could have my choice to be born in the wilds of Africa or in a London slum, I would choose the former.' In many ways the African jungle dweller has the advantage over the waif in a crowded tenement or city slum. Here the child is not only left in ignorance and superstition, but is thrown from its earliest childhood into the midst of contaminating influences which are entirely unknown to the heathen in Africa."—*Benedict, "Waifs of the Slums and Their Way Out," page 34.*

"The conditions under which thousands of city children are born and reared are about as sure to corrupt character as to enfeeble the body. Their impressionable childhood is subjected to the influence of the profanity, obscenity, and bloody brawls of drunken men and dissolute women. Many children are sent habitually from home or factory for beer. One little girl was seen to go to a saloon, for her own family and for her friends, twenty-six times in a single Sunday afternoon."—*Home Missionary Congregational, October, 1906.*

"In 1894 the government made a special investigation of the slums of four great cities, and established the fact that illiteracy, vice, and crime were proportionately much greater in the slum than in the whole city."—*Strong, "Challenge of the City," page 159.*

"The twelfth precinct, Chicago, bounded on the north by Harrison Street, on the south by Polk, on the east by Dearborn, and on the west by Clark Street (the whole

precinct is only 235 x 700 feet), contains between two thousand and three thousand souls, representing almost all of the forty different nationalities of the city. In some parts of the city there are over sixty thousand people to the square mile. Here on every hand are reeking, crowded tenements; open, unscreened saloons; gambling dens, low theaters, cheap lodging houses, and every other debasing by-product of modern civilization."—*Benedict, "Waifs of the Slums," pages 41-44.*

In his splendid book, "Poverty," Mr. Hunter says: "There are not less than half a million children in Greater New York whose only playground is the street. Here are children in every stage of poverty. The child product of the lowest is the street Arab, the waif, or gamin,—the child who is stunted in body, and crooked in mind, and 'lives in bands.' Hugo says: 'He roams the streets; lodges in the open air; wears an old pair of trousers of his father's, which descend below the heels; an old hat of some other father, which descends below his ears; and a single suspender of yellow listing. He runs, he is in wait, rummages about, wastes time, blackens pipes, swears like a convict, haunts the wine shop, knows thieves, talks slang, and sings obscene songs.' . . .

"The street is the child's front yard. His games are subject to momentary interruption. He is in everybody's way. If he objects to being kicked and cuffed, jostled by pushcarts, trampled by hoofs, and run over by wheels, eternal vigilance is the price of safety. Quick to dodge physical violence, he is not on guard against the poisonous emanations of the gutter or the moral miasma of the street. Comparatively safe from the accidents of traffic in the evening, the children swarm the streets in the sultry weather until midnight.

"Highly colored posters, often indecent, help to create the moral atmosphere of the street. Corrupt publications profusely illustrated abound everywhere, like the vermin of Egypt. Obscene literature is circulated on the streets with devilish ingenuity and persistency for the purpose of corrupting the children and youth.

"No small part of the education given comes from the shop windows. The express purpose of these exhibits is to cultivate desire, only a small part of which can be gratified. Discontent results. The European peasant, accustomed to a simple life, feels defrauded as he views the shop window, which daily emphasizes his poverty and cultivates his discontent.

"Of the ten thousand tempting things in the shop windows, every one may be had for money. It matters not how the money comes, its purchasing power is equally great whether it is the wage of honest work, the price of virtue, the reward of a burglar's raid, or the fruit of a gambler's good luck. The soil puts a premium on honest work; the city street discounts it.

"The collapse of home life and the necessity which compels both mother and father, among the poorest working people, to work early and late, leaves the little ones to range at will in the tenements and streets. These conditions, physical and moral, predispose them to criminality. Juvenile crime in these districts is enormous. Crowded in the tenements, where the bedrooms are small and often dark, where the living room is also a kitchen, a laundry, and often a garment-making shop, are the growing children, whose bodies cry out for exercise and play. They are often an irritant to the busy mother, and likely as not the object of her carping and scolding. The teeming tenements open their doors, and out into the dark passageways and courts, through foul alleys and over broken sidewalks, flow ever-renewed streams of playing children. Under the feet of passing horses, un-

der the wheels of passing street cars, jostled about by the pedestrian, driven on by the policeman, they annoy every one. They crowd about the music or drunken brawls in the saloons, they play hide and seek about the garbage boxes, they 'shoot craps' in the alleys, they seek always and everywhere activity, movement, life. In consequence they break windows and ring doorbells; they steal; they especially rejoice in 'making it warm' for the unpopular neighbor who displeases."—Pages 191-196.

"Mr. Riis said he found among two hundred and seventy-eight prisoners in New York, of whom he had kept the run for ten months, two boys of four and eight years, respectively, arrested for breaking into a grocery, not to get candy or prunes, but to rob the till. The little one was useful to 'crawl through a small hole.' There were 'burglars' of six and seven years; and five in a bunch, the whole gang apparently at the age of eight. Wild boys began to appear in court at that age. At eleven, he saw seven thieves, two of whom had a record on the police blotter, and one 'habitual liar;' at twelve he had four burglars, three ordinary thieves, two arrested for drunkenness, three for assault, and three incendiaries; at thirteen, five burglars, one 'drunk,' five charged with assault, and one with forgery; at fourteen, eleven thieves and housebreakers, six highway robbers (the gang on its unlucky day, perhaps), and ten arrested for fighting; one had assaulted a policeman in a state of drunken frenzy."—*Id.*, page 241.

Mr. Benedict tells of one boy in the Chicago club. There are two boys in the club, both of whom have been members almost from the first. These two boys are leaders of two rival gangs of would-be desperadoes, who prey upon the down-town public. Both of them have police records, and one of them has been several times to the reform school as an audacious, hot-headed, fiery-tempered, uncontrollable culprit. The club now considers these two boys among its most hopeful subjects. For a year or more, they have employed their gang instinct and their gang rivalry for good among the members of the club. An account of some of their doings is given by Mr. Benedict in his book "Waifs of the Slums," pages 97, 98: "Tony, the leader of one of these gangs, has become very tractable and very earnest in his endeavors to do right. In one of the informal meetings, when the boys were freely telling their experiences and reciting their difficulties, this boy said: 'Mr. C——, it seems like I can't live right in dis city. I don't swear no more, I don't gamble now, but you know when I get out wid de guys, and dey have de makin's, and dey say, "Have a smoke, Tony," I just can't help it. An' when some big guy hits a little guy, I just can't help it. I gotto fight, and den I get mad, and den I cuss. De only way I can live right is to git out in de country away from all de guys, where won't nobody have no makin's, an' where you can't fight, 'cause dey ain't nobody to fight wid. You wait till nex' summer, den I go out in de country, den I be good.' Until then, he's making a heroic fight where he is, and he has the highest respect and sympathy from all his gang."

THE new Missionary Volunteer report blanks are now ready. If your society is not provided, order a quantity from your conference secretary. They are free. If you have not a "Memoranda of Attendance and Work," order one from your tract society. Price, 10 cents. Are you supplied with goal cards for pushing the 1914 goal? Order from your Missionary Volunteer secretary. They are free.

Senior Society Study for Sabbath, Jan. 10, 1914

Suggestive Program

1. OPENING Exercises (ten minutes).
 2. Jesus' Home Life (ten minutes).
 3. Testimony Study (five minutes).
 4. Quiz on Standard of Attainment Texts (five minutes).
 5. The Child of the Tenement (twenty minutes).
 6. Closing Exercises (ten minutes).
1. Special music; prayer; song; Morning Watch texts for the week reviewed; minutes; report of work; the offering.
 2. "Jesus' Home Life." Chapters 7 and 9 in "Desire of Ages," also any other material accessible.
 3. "Testimonies for the Church," Vol. IX, pages 97-108; also Vol. VII, pages 34-36. Let some one give a synopsis of these chapters.
 4. Quiz on Standard of Attainment. Lev. 23:32; Isa. 58:13, 14; Eze. 20:12. Announce these texts to all the society one week before the quiz. Urge all to learn them, and thus become qualified to pass the Bible Doctrines examination.
 5. "The Child of the Tenement." Two ten-minute papers, one on "Child Labor," the other on "The News-boy and His Real Life," introduce this subject.
 6. Closing exercises. Repeat in unison the Missionary Volunteer pledge.

The Child of the Tenement Child Labor

AN immigrant peril is the sweat-shop labor, which this class performs. "Sweating" is the system of sub-contract, wherein the work is let out to contractors to be done in small shops or at home. According to the Illinois Bureau of Labor Statistics, "in practice, sweating consists of the farming out by competing manufacturers to competing contractors of the material for garments, which in turn is distributed among competing men and women to make up."

"A Polish Jew in Chicago, at a time when very few of the Poles were tailors, opened a shop in a Polish neighborhood. He lost money during the time he was teaching the people the trade, but finally was a gainer. Before he opened the shop, he studied the neighborhood; he found the very poorest quarters, where most of the immigrant Poles lived. He took no one to work except the newly arrived Polish women and girls. The more helpless and dependent they were, the more sure were they of getting work from him. In speaking about his plans, he said: 'It will take these girls years to learn English, and to learn how to go about and find work. In that way I will be able to get their labor very cheap.' His theory turned out to be practical. He has since built several tenement houses."

Of the twenty thousand licenses granted by the New York factory inspector for home finishing, in New York City, ninety-five per cent are held by Italians. This work has to be done because the husband is not making enough to support the family. Here is a typical case of this class of worker and the earnings, from an inspector's notebook:—

"Antonia Scarafino, 235 Mulberry Street; finisher; gets five cents per pair pants, bastes buttons, puts linings on; one hour to make; two years at this business; four in this country; married, with baby; sister works with her; can both together make \$4 a week; husband peddles fish, and makes only \$1 to \$2 a week; got married here;

two rooms, \$8.50 rent; kitchen, ten by twelve feet; bedroom, eight by ten feet; gets all the work she wants. No sunlight falls into her squalid rooms, and there is no stopping from early morning till late at night."

"In the tenement district throngs of children know little of home, have irregular and scanty meals, and surroundings of intemperance, dirt, foul atmosphere and speech, disease, and vice. The police of these districts say their worst trouble arises from the boys and gangs of young toughs."

Over 1,700,000 children under fifteen years of age are toiling in fields, factories, mines, and workshops. As Margaret MacMillan has said, "You cannot put tired eyes, pallid cheeks, and languid little limbs into statistics." The profit-seeking forces are never satisfied, and a child, at a third of the wage, can take his father's place in many of our present-day specialized industries. The children of from five to fourteen years, who formerly ran wild in the fields, can now have ten, twelve, and fourteen hours of work, and earn ten, fifteen, and twenty cents a day in a cotton mill.

No fewer than eighty thousand children, most of whom are little girls, are at present employed in the textile mills of this country. Child labor is increasing yearly. In one Southern town there are five great mills and five settlements of workers—"pest-ridden, epidemic-filled, filthy" settlements, "to be shunned like the plague;" each with its poverty-stricken, hungry-looking wage slaves; and each with its group of box-houses looking all alike, and built high above the malarial clay mud. Tin cans, rubbish, filth, are strewn everywhere, inside and outside the houses. The great mills shriek at 4:45. The men, women, and children turn out of bed, or rise from mattresses on the floor, gulp down some handfuls of food, and leave the home for the mills. Sleepy, half-awake, frowsy girls; sleepy, yawning, half-dressed children; drowsy, heavy men and women, hurry along in crowds to be in time to begin their twelve or more hours of continuous work.

In the mining districts of Pennsylvania, children labor under conditions which are, if possible, even more injurious to them than the child labor of the cotton mills is to the children of the South. In the mines, mills, and factories, before the furnaces, and in the sweatshops of Pennsylvania, one hundred and twenty thousand little ones were in 1900 sacrificing their lives.

In the textile mills and in the tobacco and cigar factories, thousands of children are employed. It was reported that many children working for the American Cigar Trust fell down with weakness after their day's labor.

Over seven thousand children in this country are in laundries, some of which are in basements, and nearly all of which are insanitary and badly ventilated; 2,000 are working in bakeshops; 367 are employed in saloons as bartenders and in other ways; over 138,000 work as waiters and servants in hotels and restaurants; 20,000 are employed in stores. On railroads, 2,500 children are employed; 42,000 are employed as messengers; over 24,000 are working in mines and quarries; over 5,000 in glass factories; about 10,000 in sawmills; 7,500 in iron and steel mills; and over 11,000 in cigar and tobacco factories. Only a few years ago, 300 children were employed in the Chicago Stock Yards, scores of them standing ankle deep in blood and refuse as they did the work of butchers. See Hunter, "Poverty," pages 223, 224.

The Newsboy and His Real Life

A newsboy is not a freak, not a menagerie specimen, but a human being. An inner view of how this class lives,

thinks, and feels, underneath his rough exterior, is afforded through the life and words of Owen Kildare, who was himself for ten years a homeless, hounded newsboy. He says: "I want to show that the hearts of the people of the slums hunger most, and not their stomachs. They not only feel hunger and cold, but love and despair." He says one day a kind-hearted woman found him on the street, and with a feeling of pity for his condition, offered him a penny. "With a light pat on my young cheek, and one of the sunniest smiles ever shed on me, she was gone before I could realize what had happened. There, penny in hand, I stood, dreaming and stroking the cheek she had touched, and asking myself why she had done so. Somehow, I felt that, were she to come back, I could have said to her: 'Say, lady, I ain't got much to give, but I'll give you all me poipers, and me pennies, and me knife, if you'll only say and do that over again.'" The little street Arab was hungry for a touch of love.

In many instances, the boy is not wanted at home; there is no room for him. A sample of this kind of boys' life may be found in "Nickie," a member of the Chicago Boys' Club. He is an Italian boy, nearly eleven years of age. There is no trick of the trade, no experience of newsboy life, that he does not know. About four o'clock he makes his way to the News Alley, and is soon on the street, with a bundle of "Sports" under his arm, crying his wares. And on the street he stays, hot weather and cold, until ten, often eleven o'clock at night, selling papers. Nickie, although the youngest of three newsboy brothers, often takes home the largest sum at night to replenish the family treasury. He secures this not only by selling papers, but also by begging. Like many another diminutive newsboy, he takes one lone newspaper under his arm, and with a pitiable, forlorn look approaches a stranger (usually a man accompanying a lady) and asks alms. His scanty clothing, hungry, pleading look, and "last" paper win him the day. He also wins it over his older, larger brothers by quietly walking into saloons, elbowing up close to a man with costly clothing, and staying with him until he receives his "tip." When Nickie and his two brothers compare notes after the day's work, they say to one another, "Are you stuck?" "Are you square?" And the answer comes from one or the other: "No; I'm broke: lemme t'ree pennies an' I'm square." Each boy is expected to bring home with him each night a certain amount, and if he fails, he must suffer the consequences. When "broke," the boy often prefers to spend the night on the street or in "de alley wid de guys" to going home. The next morning, if his brother asks him where he was, he answers, "I kipped out."

In appearance, Nickie is a sight to behold. Dressed in man's trousers, cut down till they strike a little above the ankle, men's shoes that reach to an inch of his trouser legs, a collarless man's shirt, without coat in summer, and usually a dirty jumper on in winter, he shambles along the street, dragging his much too large shoes.

In Chicago every night a group of boys sleep on the floor of the restaurant at the Chicago *American*, also under the platform at the Polk Street Depot, or hidden away in some corner alley secluded from the police.

In the *American News Alley*, there will usually be found from fifty to one hundred and fifty boys during the summer nights, and from a dozen to fifty in winter. Many of these little, hungry-faced boys, are less than twelve years of age.

To the newsboy, the only conceivable way to "git annuder start when you're broke" is to gamble for it. If a boy has a few pennies in his pocket, but not enough

to procure the needed amount of papers from the next edition, he usually hunts up a "bunch of guys" who are "shootin' craps," "flippin' pennies," or playing poker, and there risks his little fortune.

Many of the boys on the street appear to be no more than eight or nine years old, who are in reality thirteen or over. They are cigarette fiends, and have been since their babyhood.

Hon. Ben B. Lindsey, of the (Denver, Colo.) juvenile court, asserts that there "ain't no really bad kids." "Street boys are bad," he says, "because while they have lots of opportunity to do wrong, they have none to do good." See Benedict, "Waifs of the Slums and Their Way Out," pages 99-114.

Senior Society Study for Sabbath, Jan. 17, 1914

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Testimony Study (fifteen minutes).
3. Paul as a City Worker (ten minutes).
4. Quiz on Standard of Attainment Texts (five minutes).
5. Methods for Doing City Work (twenty minutes).
6. Closing Exercises.

1. Song; sentence prayers; song; minutes; review the Morning Watch texts; report of work; collection.

2. "Testimonies for the Church," Vol. IX, pages 110-137. Let five three-minute talks be given on the following topics contained in these pages: (1) "Medical Missionary Work;" (2) "Restaurant Work;" (3) "Health Foods;" (4) "Educate the People;" (5) "What We Are Doing in These Different Lines of Work."

3. "Paul's Methods and Experiences as a City Worker." Acts 9:20, 30; 11:27-30; 12:25; 13:14-41; 16:11-40; 17:1-34; 18:1-23; 19-23.

4. Quiz on Standard of Attainment. Luke 4:16; 23:54. Announce these texts the week before, then review all on the Sabbath.

5. "Methods for Doing City Work." Divide the article on "The Gospel Industrial Home," by Mrs. H. S. Caswell-Broad, into two ten-minute talks, with any additional material you desire to use. The article on "The Gospel Industrial Home" will be found in the *Youth's Instructor* of Jan. 13, 1914.

6. Closing exercises. Repeat in unison the Missionary Volunteer pledge.

Senior Society Study for Sabbath, Jan. 24, 1914

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Jonah and His Methods of City Work (ten minutes).
3. Daniel as a City Worker (ten minutes).
4. Quiz on Standard of Attainment Texts (five minutes).
5. Philip as a City Worker (five minutes).
6. Peter as a City Worker (ten minutes).
7. Closing Exercises (ten minutes).

1. Song; review Morning Watch texts; sentence prayers; special music; minutes; report of work; offering.

2. "Jonah and His Methods of City Work." Jonah 1-4.

3. "Daniel as a City Worker." Daniel 1-6; see also "Education," pages 54-58.

4. Quiz on Standard of Attainment. Acts 1:11; Matt.

24:29-31. Announce these texts one week before the quiz, asking each one to commit them to memory. Appoint some one to conduct the quiz on these and all the other texts learned.

5. "Philip as a City Worker." Acts 8; see also "Acts of the Apostles," pages 103-111.

6. "Peter as a City Worker." Acts 3, 10; see also "Acts of the Apostles," pages 57-69, 131-142, 193.

7. Closing exercises. Read in unison Isa. 6:5-8.

Senior Society Study for Sabbath, Jan. 31, 1914

Suggestive Program

1. OPENING Exercises (ten minutes).
2. Missionary Volunteer Goal (ten minutes).
3. Senior Missionary Volunteer Lessons (ten minutes).
4. Quiz on Standard of Attainment Texts (five minutes).
5. A Call to Service (twenty-five minutes).
6. Closing Exercises.

1. Special music; review Morning Watch texts; prayer; song; minutes; report of work; and offering.

2. "Missionary Volunteer Goal for 1914." See *Youth's Instructor* for Dec. 16, 1913. Secure the names of your society members who will observe the Morning Watch, and order calendars if needed. Take orders for the Reading Course books. The *Instructor* of Jan. 6, 1914, contains the Missionary Volunteer goal in brief. Place this on a large placard and keep before your society every Sabbath.

3. "Senior Missionary Volunteer Society Lessons for 1914." See *Youth's Instructor* for Dec. 23, 1913. Take a vote in your society to use the suggestive programs prepared by the General Conference Missionary Volunteer Department. Then secure the names of all who will endeavor to learn the texts that are used in the quiz. Those who learn these texts can easily pass the Bible doctrines questions in the Standard of Attainment examination.

4. Quiz on Standard of Attainment. 1 Thess. 4:16, 17; Rev. 1:7.

5. "A Call to Service." The article "A Call to Service" will be found in the *Youth's Instructor* of Jan. 20, 1914.

Let the leader of every society talk over these plans with his executive committee, and prepare large placards outlining these plans, or place them on a blackboard so every one can see them. Then on January 31 present these plans to your society, and organize one or more bands, getting every member to do some definite line of work.

6. Closing exercises.

WE have not been able to put all the matter the Senior and Junior programs call for in this issue of the GAZETTE, owing to lack of space. We must therefore ask the Missionary Volunteer leaders to refer to the *Instructor* for some articles. We hope to be able to insert the entire set of programs in all future numbers, but there have been some unexpected difficulties in making the necessary arrangements for this in this first number of our new paper.

SOCIETY secretary and treasurer's record book, 75 cents. A "Memoranda of Attendance and Work" is sent with every record book ordered.

Junior Society Study for Week Ending

Jan. 3, 1914

Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Bible Study (ten minutes).
3. General Exercises (twenty minutes).
4. Plans for the New Year (ten minutes).
5. Closing Exercises (five minutes).

1. Singing; sentence prayers; secretary's report; report of work done; Morning Watch texts. While these texts are on the Gospels, let us follow Jesus from place to place through Palestine. Each week when the Morning Watch texts are rehearsed, let a Junior, who has had a week's notice, name, and if possible, locate, all the places mentioned in the Morning Watch reading assignments for the past week. It would be well to have a large map of Palestine drawn for this purpose.

2. Ex. 12:2; Deut. 11:12; Job 8:7; Prov. 1:7; 10:27; Luke 16:4 (first clause); Acts 11:26. Pass these texts on to the Juniors, and have them read clearly and distinctly. They all are good new year's texts.

3. (a) An alphabet for the new year; (b) "Farmer Crehore's New Year."

4. Three things every Junior should do to become a stronger Christian: Breathe, i. e., pray; eat, i. e., study the Bible; and exercise, i. e., do missionary work. These things may well be called the "three daily essentials." Every Junior should be encouraged to observe the Morning Watch faithfully; and every Junior should be a member of a working band. It may be well in some societies to have several Christian Help bands, a periodical band, etc. All bands should be prayer bands, but special prayer bands may be organized to pray for certain individuals or to plead for definite victories. If bands for work and prayer have not been organized, will you not do so without further delay?

The *Instructor* of Dec. 23, 1913, gives the general plan for the 1914 Junior society lessons. Talk to the Juniors about our 1914 goal, as given in the *Instructor* of Jan. 6, 1914. May we count on every Junior in your society?

5. Song; repeat the membership pledge.

Alphabet for the New Year

ATTEND carefully to details.

Be prompt in all things.

Consider well, then decide positively.

Dare to do right; fear to do wrong.

Endure trials patiently.

Fight life's battles bravely.

Go not into the society of the vicious.

Hold integrity sacred.

Injure not another's reputation.

Join hands only with the virtuous.

Keep your mind free from evil thoughts.

Lie not for any consideration.

Make few special acquaintances.

Never try to appear what you are not.

Observe good manners.

Pay your debts promptly.

Question not the veracity of a friend.

Respect the counsel of your parents.

Sacrifice money rather than principle.

Touch not, taste not, handle not intoxicating drinks.

Use your leisure for improvement.

Venture not upon the threshold of wrong.

Watch carefully over your passions.

Xtend to every one a kindly greeting.

Yield not to discouragement.

Zealously labor for the right, and success is certain.

—Selected.

Farmer Crehore's New Year

FARMER CREHORE'S heavy wagon and strong bay horse were well known at Needham Four Corners. As they slowly moved up the hill, horse and wagon seemed rightfully to belong to the strong, well-built man in the blue frock and slouch hat.

"Going to town?" asked a man who stood apparently awaiting the slowly moving vehicle.

"I am; can I do anything for you?"

Just these few words said plainly that the rough exterior was no exponent of the man beneath; the rich, full voice and well-enunciated words indicated something in Farmer Crehore not visible on the surface.

"Well, yes," said the man at the gate; "Father Watson wants the minister to come and see him; he's been uneasy about it all day; thinks he won't last long."

"I'll call there," said the farmer, as he chirruped to his horse.

A little later he stood at the minister's door; but the tiny girl who answered the bell could not be trusted to deliver the message, and he was obliged to await the pastor in his study.

"Books and pictures make a room look pleasant," he thought, as he looked about him. "I wonder how ministers can afford them. When I was young, I used to think I'd have them, but I've missed it some way, though I guess I've more bank stock than he has." Just then the sun, streaming in through the western window, made the words framed over the study table too conspicuous to be unnoticed:—

"To look up, and not down;
To look out, and not in;
To look forward, and not back;
And to lend a hand."

These have since become household words, but they were new to Farmer Crehore; and long after he left the house, they lingered in his mind. Strangely enough, in thinking of the first, his thoughts flashed back to the "Pilgrim's Progress" of his childhood, and to the man bending over the muck rake, and seeing nothing of the glory around and beyond.

"It's just about the way I've bent my back over that meadow lot the past year," thought the farmer; "and I've hardly looked higher than that five-foot wall I'm building. I used to have plans and hopes, but I seem to have given them all up lately. I've grown narrow. A farmer isn't of much account among men; I wish I'd been something else. I might be more than I am, though; I believe I will be; the new year just coming makes it a good time to begin to look 'forward' and 'out.'" Here he glanced at the house he was nearing. "I wonder I haven't noticed those broken shutters before; the house looks shabby, that's a fact, and I've been looking down into that ditching all the time, and haven't seen it. That's a pretty view across the river," he continued. "I don't know what makes me notice it so tonight; and it stretches on and on, over hill and valley, meadow lot and woodland; mine's but a bit of the whole. That isn't what those words mean, of course, yet there is an 'up' and an 'out' beyond where I've been looking so long. I won't buy that Porter lot; I've land enough; I'll spend a little of the money in broadening and fixing things."

The horse was unharnessed and fed, and the ordinary work attended to with the same accompaniment of "up, and not down," "out, and not in." Supper was ready when he entered the house, and he attended to the wants of the family in an absent way, as his mind repeated "forward, and not back," and "lend a hand."

"Abbey's been here," said Mrs. Crehore, after the dishes were cleared away, and the children had gone to bed.

"Has she?" asked her husband, absently.

"Yes, she seemed to want to talk things over, and come to an understanding: but I told her it only brought things back fresh to our minds; bygones couldn't be bygones with us."

"Well, I don't know, Julia, about that," said Mr. Crehore, slowly; I guess we'd be happier if we'd stop looking back. There's no help for the past, and it's rather narrow to be looking back into the old year when there's a new one just ahead of us. We've learned wisdom, if they haven't."

Surprise kept Mrs. Crehore silent for a moment before she asked, "Shall we make it up with them?"

"Why, yes, we might as well; I'm glad Abbey's been over. You'd better ask them here to dinner New Year's Day."

What had come over Daniel? Mrs. Crehore laid down her knitting, and looked her astonishment. She asked no questions, however, but only said: "So we will, Daniel, and it will be right comfortable to be friends again. They are our own kin; we can't get away from that."

So far Mr. Crehore had only touched the outside of the motto; but as the days passed, the words rang the changes of "forward and back" and "lend a hand," wearing each day a deeper track through heart and brain, and opening the mellow heart soil that lay underneath the broken crust of selfishness.

The neighbors called Mr. Crehore close and unaccommodating; the hay cart, harrow, or extra team was seldom borrowed of him, and favors granted were sometimes little less agreeable than a gruff refusal would have been. Untoward circumstances had warped a generous heart, and misplaced confidence had rendered suspicious a naturally friendly and genial nature. His reserved manner repelled confidence, and, left more and more to himself, he had ceased to be thoughtful of others. But now opportunities seemed to be opening on every hand, and invitations to "lend a hand" poured in upon him. Why Captain Jones should try to deliver his wood when the roads were in such condition, and one of his horses was disabled besides, he could not imagine; but as he saw the slow, labored movement of the team, his new impulse left him no choice, and his own strong pair of horses was brought out to help over the hill. What was it to him that Neighbor Hall's horse strayed away? And when Mr. Croft's load of hay was overturned at the corner, why should he leave his work to help reload it? Widow Snow had always been able to send her butter to market without his aid; why did Julia interest herself about it just now? He had no time to attend to all these wants; yet he *did* attend to them, and felt such deep satisfaction that he wondered he had so long deprived himself of such pleasure. He had less time now to brood over wrongs, real or fancied, and he determined that suspicion and distrust should no longer control him. The mind must have food; he would create new interests by joining the Farmers' Club, and subscribing for new periodicals; yes, and he would pay more attention to educational interests, and identify himself with church and town affairs. Farmer Crehore was making ready for the new year. He was a man of few words, but his actions should give expression to the new purpose within.

Mrs. Crehore entered eagerly into his proposed plan for a new year's dinner, and the pretty china service she received for her Christmas present added to the pleasure she felt in preparing the feast.

Our business at that festival is not with the bountifully spread table, but with the guests ranged around the board. There is the pastor, who has striven in vain to pierce the cold exterior of his parishioner; and just beyond the pastor's wife is Abbey, who had been desirous of "talking things over." The narrow, grasping brother-in-law, seated just beyond, looks strangely ill at ease, although the invitation said as plainly as words that bygones were to be bygones. There is the teacher from the little district schoolhouse. He can scarcely believe that his pleasant host and the man who met him so ungraciously a few weeks since are the same. And the young man at the foot of the table, shamefaced, yet happy, — he, too, understands that the misdemeanor for which he was discharged is overlooked. On the wall above gleam the golden words that have been imprinted upon the heart of the host.

As they rise from the table, Farmer Crehore calls the minister's attention to the motto: "I saw it first in your study, and it took a hold upon me I haven't been able to shake off."

The pastor needed no further explanation of the change that had surprised him. He warmly grasped the hand of his parishioner, saying, "Thank God; we will not only look forward, but we will go forward together into the new year."—*The Golden Rule.*

Junior Society Study for Week Ending

Jan. 10, 1914

Suggestive Program

LEADER'S NOTE.—Today we have our first Bible biography, and begin our regular mission studies. It would be a splendid plan for each member of the society to keep a "1914 Junior Society diary." In this notebook each Junior could preserve leading thoughts from every meeting. This plan would stimulate careful attention for most helpful thoughts in Bible biographies, etc., and for most important facts in mission studies. Every week devote a little time to promoting missionary work. If you find the program too long, omit the Bible study, as the Morning Watch drill provides an excellent one.

1. Opening Exercises (fifteen minutes).
2. Foreign Missions (fifteen minutes).
3. Recitation.
4. Bible Study (ten minutes).
5. Closing Exercises.

1. Singing; sentence prayers; secretary's report; reports of work done; offering taken; review Morning Watch texts; follow plan suggested last week.

2. "Pitcairn." "The Dedication of the 'Pitcairn' and the First Voyage." The Junior mission studies for 1914 will be in the form of an imaginary trip around the world. The department is endeavoring to make it most interesting and instructive. The series begins with the dedication of the missionary ship "Pitcairn" and her first trip. The dedication took place at the wharf in Oakland, Cal. Appoint some Junior to look up the route from your place to Oakland, the railroads over which you would go, the principal cities you would pass through, and the fare. The imaginary trip starts with the "Pitcairn," which the Juniors of about twenty-five years ago helped to build with their pennies. Let us all take the trip together. Every society can make it very interesting. Secure or make a large map of the world. On it trace the journey. Have the mission story for this week given in talks, or read by different individuals, as thought best. If you do not have the "Outline of Mission Fields," secure it at once from the Seventh-day Adventist Mis-

sion Board, Takoma Park, Washington, D. C. It is free.

3. "The Need of Haste in Mission Work."

4. Abel. Have the following texts read clearly and distinctly by different Juniors: Hero's birth and occupation, Gen. 4:2; offering, 3-7; death, 8; also 9-15; 1 John 3:12; Heb. 11:4. These texts give the Bible picture of our hero. Have some one draw two altars on the board. Draw a heart lesson from the life of this young hero. Connect him with the mission study to show that Abel had the genuine missionary spirit. He gave his best to the Lord.

The test of righteousness is not length of life or great deeds. We are told of but one event in Abel's life, but it meant so much in the history of the world that the writer of the Epistle to the Hebrews mentioned it centuries afterward. What was the event?—He gave to God the best he had in the spirit of faith.

Today God asks for the best in our lives. Have we brought ourselves to him, an acceptable offering? or are we bringing to him only that for which we have no other use? The offering which he will own and bless is our very best, our whole self. What kind of offering are you bringing?

5. Brief testimonies on "What I'll do for missions during 1914." Repeat in unison Gen. 31:49.

Dedication of the "Pitcairn," and the First Voyage

It was a calm, balmy afternoon, Sept. 25, 1890, that our missionary ship, decorated with flags, ensigns, signals, and streamers, was dedicated. "Father, We Come to Thee," was the opening song, and Ps. 107:21-31 the Scripture reading. The first paragraph of the closing song is:—

"Far across the rolling sea
Comes the Macedonian plea,—
Send us help before we die,
Send us help today;
Thousands here in darkness lie,
Send us help, we pray."

Name

Quite an interest was manifested in selecting a name for this new missionary boat. Sabbath school children in different parts of the country sent in a long list of names for this purpose. Finally, the matter was left with the Foreign Mission Board, and they decided to name the boat the "Pitcairn."

Cost

The ship, when dedicated, had cost \$18,683.05. Of this amount the Sabbath schools gave \$11,872.58.

Why the Ship Was Built

During the Civil War, while on board a United States sloop of war, John I. Tay's attention was called to Pitcairn Island by some one who had visited there. Brother Tay became very much interested, for some time before he had read "The Mutiny on Board the 'Bounty,'" and later, while he was a ship missionary in Oakland, Cal., a sea captain who had been at Pitcairn recently told him much about the splendid people there. Brother Tay became anxious to send them literature, but this was very difficult, as ships seldom touched that lonely little island.

Finally, in 1886, Brother Tay started for Pitcairn Island. It was almost four months before he reached it. Before he left the island, all its inhabitants kept the Sabbath. This good news brought much joy to the Sabbath keepers in the United States. Now arose the question, "How shall we give the gospel to the South Sea islands?" California asked the General Conference to consider the advisability of buying a ship for missionary

work among the South Pacific islands; and at the General Conference held in California, Oct. 7-17, 1887, the following resolution was passed:—

"It is recommended by the General Conference of Seventh-day Adventists in conference assembled,—

"That a vessel of suitable size and construction for missionary purposes be purchased or built, and equipped for missionary work among the islands of the Pacific Ocean."

First Voyage

NOTE.—Appoint some one to tell of the first voyage, tracing it on a large world map. Notice places passed, and distance traveled, if desired. The "Pitcairn" made four or five voyages, but in 1900 she was sold. When seen by Elders McElhany and Gates in 1907, she was used in interisland trade in the Philippines, and had been renamed the "Florence S."

On Oct. 20, 1890, the "Pitcairn" passed out through the Golden Gate to the Pacific Ocean, on her first voyage to the South Sea islands. Captain Marsh was in command. The missionaries on board were Elders E. H. Gates, A. J. Read, John I. Tay, and their wives. On November 25, Pitcairn Island was sighted. Here the ship's passengers and crew were heartily welcomed by the islanders. Before the vessel left, eighty-two had been baptized. On this tour the "Pitcairn" visited the Society Islands, the Tonga or Friendly group, the Cook, Samoan, and Fiji groups, also Norfolk Island, leaving literature for English- and French-speaking people. Sabbath keepers were left in many of the islands. On her return to Pitcairn Island, en route to California, two of the outgoing company were missing, Brother Tay having fallen asleep at Suva, Fiji, and Captain Marsh at Auckland, New Zealand. Elder A. J. Read and wife remained in the Society Islands, and Elder and Mrs. E. H. Gates on Pitcairn Island.

The Need of Haste in Mission Work

THEY are dying by *tens!* don't you know it?
Dying without the light.
They know not Christ as their Saviour;
His cross is hid from their sight.

They are dying by *hundreds.* O, hear it!
In the chains of ignorance bound,
They see not their need of a Saviour,
The Saviour whom you have found.

They are dying by *thousands!* Believe it!
O, what are you going to do?
Your Saviour cares for these lost ones,
And longs to bless them through you.

They are dying by *millions!* yes, millions!
All over the world's wide lands;
In Africa, India, and China—
Can you sit with idle hands?

Dying while you are sleeping,
Dying while you are at play,
Dying while you laugh and chatter,
Dying by night and by day.

Some do not know they are needy;
Some of them care not at all;
But some of them hunger for Jesus,
Yet know not on whom to call.

They grope for a light, in their darkness;
They call on their gods for aid;
There is no one to tell them of Jesus,
And the sinner's debt which he paid.

None, did I say? 'Twas an error;
For God has a few lights out there;
But when it's not three to a million,
O, won't you begin to care?

¹ For more about this mutiny see "Story of Pitcairn Island."

Junior Society Study for Week Ending Jan. 17, 1914

Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Foreign Missions (fifteen minutes).
3. Recitation (five minutes).
4. Bible Study (ten minutes).
5. Plans for Work (ten minutes).

1. Singing; prayer; secretary's report; reports of work done; offering taken; review Morning Watch texts; follow plan suggested for first week.

2. "A Visit to Pitcairn Island." Let some one give it as a reading or talk.

3. "Pitcairn." This poem gives an additional glimpse of the island.

4. Enoch. The texts may be assigned to different Juniors, and read when called for by the one reading or giving orally the hero story. They should be read just before the story is given. Birth, Gen. 5:18; father of Methuselah, verse 21; faith, Heb. 11:5; prophecy, Jude 14; translation, Gen. 5:22-24. Mention that every Junior, in order to be a true missionary, must walk with God as Enoch did. The *Instructor* for January 6 contains an article on Enoch.

5. Let the leader or chairmen of committees speak briefly of plans for work and for raising money for missions. Then give all the Juniors an opportunity for re-consecrating themselves to the Master's service. Close by repeating in concert Matt. 24:14.

A Visit to Pitcairn Island

NOTE.—Last week we traced our imaginary voyage to Pitcairn Island. In what latitude and longitude is Pitcairn? Shall we need summer or winter clothing there at this time? To what country does it belong?

First upon landing let us walk to the other side of the island. This will not take long, for it is only two miles across and five and one half around. It is delightful to walk up among the orange, banyan, fig, palm, and coconut trees, while the rustling leaves and the surf on the rocks below make marching music for us. There are many kinds of beautiful ferns, and here and there a wild flower is seen. The *Morinda Citrifolia* is the favorite. It blooms nearly all the year, but is loveliest from October to March. The boys and girls do not have many things to amuse them, but they love the flowers and never tire of making garlands of them. In the gardens—for we should hardly call them farms—are melons, pineapples, sugar cane, arrowroot, and yams.

The people speak English, so we shall have no difficulty in visiting. We are glad to learn that they are earnest Christians, and that at their annual camp meeting held some time ago every backslider was reclaimed, and the church there had the greatest spiritual awakening since it was organized. We are also happy to learn from Brother J. R. McCoy that "the church, Sabbath school, and day school are doing splendidly," and that "the church services are fully attended, and the people are improving spiritually all the time."

Shortly after camp meeting, Brother Fisher Young, a resident of Pitcairn, wrote to a friend in Australia: "Truly we need help now, but we know God will send us help in his own appointed time. We need help from abroad to organize again, to fulfil the Lord's command. There are earnest ones in our church who wish to be rebaptized."

How was the church built up? Even before Brother Tay's visit, the islanders had received letters from Elders

White and Loughborough, and also a large package of literature; but the people did not become Sabbath keepers until Brother Tay visited them. The following year the British warship stopped at the island. It was Sunday. The visitors noticed that the day was not being observed, and then the people told them why they kept the Sabbath.

A few years after Brother Tay's visit, Elder and Mrs. Gates came to the island. Miss Hattie Andre soon joined them, and she and Mrs. Gates opened a school. The work had just been established when a ship wrecked on the island brought a fever epidemic. Twelve persons, including some of the Christian workers, died before the hand of death was stayed; but the work lived on, and since that time some of the native young people have gone away to obtain a Christian education, and taken up work in other places.

Now let us draw from the natives the story of their island home. The story began in 1789, when the British ship "Bounty" was sent to transplant a cargo of breadfruit from the Society Islands to the West Indies. The men did not do what their country commanded. Trouble arose among them. The captain was tyrannical, and one night the sailors dragged him out of bed, and set him and his loyal men adrift on an open boat. Those who remained on the "Bounty" returned to Tahiti. Some of them stayed there, but nine of the sailors exchanged their breadfruit for six native men, and some women who were willing to go with them as wives, and steered out over the trackless Pacific. Jan. 23, 1790, they landed on the rugged shores of a lonely island, which they called Pitcairn in honor of the young man who saw it first.

Knowing that they had done wrong, and would probably be punished if discovered, they burned the ship that had been their home for so long. For many years the world knew nothing of the people on this distant island, and they knew nothing of the world. There were many sad, lonely hours. Sickness, trouble, and death came to their hiding place. By and by the men repented of their past lives, and began to do missionary work. Before John Adams, the last surviving British sailor of the "Bounty's" crew, died, in 1829, he did what he could to help the children and young people, of whom there were twenty-three. Though there were only two books on the island, a Bible and a prayer book saved from the "Bounty," he did a good work. In 1840 the first missionaries visited the island. They stayed only four days, but they left Bibles enough so that each family could have one.

Twice the Pitcairn family has outgrown its island home. The first time a number moved to Tahiti, but some of them died from fever, and in a few months the others returned. Next, in 1856, the British government arranged for all to move to Norfolk Island. They found everything pleasant there, but some became so homesick that they finally returned. It is these people and their descendants whom we find on Pitcairn today.

How different are their lives from ours! No daily trains to catch; no daily papers to read; no mail carriers to whistle at the door; no picnic trolley rides; no automobile accidents; no telephone calls; almost never a visit from friends who live far away. Two missionaries down in the South Sea islands are trying to get to Pitcairn, but they may have to wait a year or two for the opportunity. The news of the Mexican troubles possibly has not reached Pitcairn. It is even possible that the island is still waiting for the news of President Wilson's election. Now and then a ship stops and leaves mail, and carries mail away; but it may be a year or longer before another calls. Now, how should you like to live on Pitcairn?

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"Pitcairn"

PITCAIRN! To thee, land of my birth,
 My song I bring;
 Thy hills and valleys, trees and flowers,
 Their praise I sing.

The coconut, with waving plumes
 Of shining green,
 The sweetly scented orange blooms,
 Both here are seen.

And stately trees and luscious fruits
 Thy soil supplies;
 But the enriching showers and rains
 The heaven denies.

Thou once wast fertile, rich, and green,
 But now, how bare;
 And yet thou still art beautiful,
 Still sweet and fair.

Such matchless days of calm, fair skies
 Thy summers bring!
 And lovely, too, are all the hours
 Of balmy spring.

Each season, as it rolls around,
 New beauties gives;
 And every object, silent, cries,
 "My Maker lives."

— A Native Daughter.

Junior Society Study for Week Ending

Jan. 24, 1914

Suggestive Program

1. OPENING Exercises (fifteen minutes).
2. Foreign Missions (fifteen minutes).
3. Bible Study (fifteen minutes).
4. Plans for Coming Week (ten minutes).
5. Closing Exercises (five minutes).

1. Song; review Morning Watch texts, following plan suggested the first week; sentence prayers; secretary's report; reports of work done; offering taken; special music.

2. "A Visit to Tahiti." Assign a Junior the work of looking up the voyage and tracing it from Pitcairn to this island. Locate the island visited today. To what country does it belong? The article on this visit was written by one who stopped there on her way to General Conference. See article in *Instructor*, Jan. 13, 1914. Have it read by a Junior. If you have not secured a copy of "Outline of Mission Fields," get it at once from the Seventh-day Adventist Mission Board, Takoma Park, Washington, D. C. It is free.

3. Noah. Have the following texts read, or appoint a Junior to give the gist of them in a five-minute talk. Family of Noah, Gen. 5:21-29; people of Noah's time, 6:11-13; Noah commanded to build the ark, 6:14-16; the ark, 17-21; the flood, 7:1-5, 10-12, 23, 24; waters dried up, 8:1-14; God's covenant with Noah, 9:8-17; Noah's

faith, Heb. 11:7; last days like Noah's, Matt. 24:38, 39. Follow this with the hero story. Have someone read it or tell it. See *Instructor* of Jan. 13, 1914. Every Junior who would be a missionary must learn to stand alone as Noah did.

4. Let the leader or the chairmen of committees speak of plans for work, to keep before all the importance of helping others. A good motto for the room would be, "Help Somebody Today." Are you well supplied with individual report blanks?

5. Music; repeat in concert the membership pledge; have a moment of silent prayer before dismissing.

Junior Society Study for Week Ending

Jan. 31, 1914

Suggestive Program

1. OPENING Exercises (twenty minutes).
2. Home Missions (fifteen minutes).
3. Recitation (ten minutes).
4. Bible Study (ten minutes).
5. Closing Exercises (five minutes).

1. Singing; prayer; secretary's report; review Morning Watch texts for January; reports of work done; offering taken.

2. The Children of the Poor, No. 1: "The Children in the Slums," and "A Darling" may be given in talks or readings. See *Instructor* of Jan. 20, 1914, for these articles.

3. "I Wonder What I Would Do." See *Instructor*, Jan. 20, 1914.

4. Job. Have the following texts read well by different Juniors: Job 1:1-8; 2:3; 1:9, 10, 12-19, 20-22; 2:4-10; 42:11-16. Everything that God permits to come to us will work out for our good, if we are true to him. We must trust God even if we cannot understand why sorrow and trouble come. Let us try to be better comforters of those in trouble than Job's friends were. How can we?

5. The home mission work. In just a sentence or two emphasize the importance of doing Christian Help work. (Suggest that the Christian Help bands take up this matter, or take it up as a society.) If you do not know of poor children in your community whom you can help, get suggestions from your conference Missionary Volunteer secretary. In closing repeat together the golden rule. Matt. 7:12.

Notice

SAMPLE copies of the first number of the CHURCH OFFICERS' GAZETTE are being sent to all conference presidents, tract society and missionary secretaries, union field agents, superintendents of missions, church elders, and Senior and Junior Missionary Volunteer leaders whose names and addresses we have received. A second copy is being sent to all elders for the church missionary secretaries, as we had no list of them.

These sample copies are being sent to acquaint these officers with the character of the paper, because there has not been time since it was decided to publish it to obtain subscriptions from all. We greatly desire that all our church officers shall subscribe to this paper, that they may have the information and material it will contain with which to build up their churches.

We suggest that a file of the paper be kept in every church for the use of future officers. The instruction given each month will be of permanent value.