

The Church Officers' Gazette

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NO. 6.

Church Officers' General Instruction Department

Calendar

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2. Medical Day.
9. Foreign Mission Service.
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Lessons to Be Used by Church Elders

Lesson 41

- Announcements.
Hymn.
Responsive Reading: Romans 12.
Prayer.
Hymn.
Lesson: Giving.

Giving

1. We are bought with a price. 1 Cor. 6:19, 20.
2. Jesus gave all to save us. 2 Cor. 8:9.
3. It will take all to buy the field. Matt. 13:44-48.
4. We must forsake all. Luke 14:26-33.
5. We should lay up treasure in heaven. Luke 12:33-37.
6. Warning against covetousness. Luke 12:15-21.
7. Many have robbed the Lord in offerings. Mal. 3:8.
8. The promised blessing to those who bring in faithful tithes and offerings. Verses 10, 11.
9. The Lord owns all. Ps. 24:1; Deut. 10:14.
10. When we give, we only return to the Lord his own. 1 Chron. 29:10-16.

NOTE.—“There is a burden upon my soul in regard to the destitute mission fields. There is aggressive work to be done in the missions near you; in the Southern field, which has been sadly neglected. There is great need of funds to advance the work in foreign fields. Our foreign missions are languishing. The missionaries are not sustained as God requires they should be. For want of funds, workers are not able to enter new fields.”

“All around us souls are perishing in their sins. But how few are really burdened over the matter! The world is perishing in its misery, but this hardly moves even those who claim to believe the highest and most far-reaching truth ever given to mortals. There is a lack of that love which led Christ to leave his heavenly home, and take man's nature, that humanity might touch humanity, and draw humanity to divinity. There is a stupor, a paralysis, upon the people of God, which keeps them from understanding what is needed for this time.”—*Special Testimony.*

Church Clerks, Notice

If you are a church clerk, this is written for you. Kindly read it, and follow its instruction in sending your report.

The North American Division Conference, in order to secure each quarter a report of the progress and growth of the work throughout the field, has adopted the system of quarterly reports. We are spending many thousands of dollars in the various lines of work, and once each quarter is none too often to have a report completed, so that what is being done can be known.

Each church clerk is expected to send in a report once each quarter. The report is to be sent to the local conference office not later than the fifteenth of the month following the close of the quarter; that is, January 15, April 15, July 15, and October 15. This is plain and clear and cannot be misunderstood. In order for the Division quarterly report to be of real value it is necessary for each clerk to send a report from his church, and to send it on time, so that it will not delay the publication of the entire quarterly report. As a clerk, it is your business to attend to this matter promptly. It is a poor excuse to say you were busy or forgot it. Two weeks affords you ample time to fill in the blank, and forward to your conference office. The blanks you have in your possession are very clear, and you should see that each item is filled in accurately and on time. If you cannot remember to fill out the blank and send it, or if you are really so busy that you cannot possibly attend to the business, you should resign and let some one take the work who has a better memory, or who has time to do something for the Lord as important as this.

Another point I want to speak of especially is the reporting of your church membership. So long as one's name is allowed to remain on the church book, he is a member of the church, and should be reported. You have no authority delegated to you to have an “active” and a “retired” list. Until the church takes action and drops the names, the persons are members, and should be reported as such *each quarter*. If members have been added during the quarter and none dropped, your membership has been increased by the number added, and your report should indicate it. If the church has *by vote* dropped names from the books, either by granting letters to other churches or by disfellowshipping members, your report should show this. If any have died, that also would reduce your membership. In short, your report should show how many have been voted in, and how many have, by vote or death, been dropped, during the quarter.

Your report is not correct unless it states just this. I know some say, “But there are names on our books that ought not to be there,—names of those from whom we do not hear. Then let the proper step be taken, in counsel with your conference officers or some ordained minister, to have them taken off. But until this step is taken, you should report them as members. As clerk you have no right to leave them off.”

I appeal to all church clerks for *prompt* and *accurate* reports, not only in reference to the membership, but on all other items called for on the quarterly blank. This will be greatly appreciated, and will materially help the work. Your next report should be mailed not later than July 15.

G. B. THOMPSON,
Sec. North American Div. Conf.

The Health and Temperance Program

SABBATH, June 2, has been set apart by the North American Division Conference as Health and Temperance Day. A program has been prepared by the Medical Department, containing readings on the opportunity before us for medical missionary work. These readings will be sent to the church elders before the day appointed, and we trust that an earnest endeavor will be put forth at this particular time to enlist the interest and support of every church member in carrying forward this heaven-appointed work.

Medical missionary work has been a great aid to our denomination in opening up evangelical work in difficult mission fields, and in teaching our members rational methods of treatment for disease. It has been the means of enlisting

the sympathies of thousands in the world who believe in the practical side of Christianity, in a religion that works; and it has overcome prejudice against our people in almost every place where the principles of health reform have been carried out in a practical way,—where the rational treatment of the sick has been practiced, and Christian help work for needy and suffering neighbors has been done.

If ever there was a time when the health and temperance work should be fostered and made use of by this people, it is now, in the closing days of this message, when our very liberties are threatened, and when in many places there is less freedom to proclaim the message.

God has for years kept his church in the forefront in the advocacy of Christian principles, and we believe it still retains the leadership in the world in the rational treatment of disease. He is bringing great prosperity to our medical institutions, and is blessing the efforts of our medical missionaries everywhere. But the time has come when this work cannot be confined to sanitariums or dispensaries, or to a few who are qualified by diplomas and special licenses to treat and care for the sick. Our whole church membership must engage actively in Christian help work, in good Samaritan work, as found in the tenth chapter of Luke. The command to our church is still in force, "Go, and do thou likewise;" bind up the wounds, administer to the sick and afflicted.

We hope that all our church elders will make an earnest effort to arrange for the medical missionary program on June 2, and that all our people will be aroused to take greater interest in the care of the sick, and especially of the sick poor.

Arrangements have been made with all our institutions for the relief of the indigent sick through a special donation to be taken up on Health and Temperance Day. Could there be, in every church, a liberality in accordance with the prosperity of those who are well, there would be sufficient in the treasury of every conference for the relief, by means which God has commanded us, of those who are distressed and in need of such help.

The care of the sick has always been one of the duties of the church. Every resource for the physical and spiritual betterment of humanity should be found there, for God's church is complete, and to the strong is assigned the task of assisting the weak.

There are many opportunities before those who are willing to engage in the work of visiting the sick and the afflicted, and of speaking a word of cheer and comfort to them. Sickness brings poverty, discouragement, and mental and physical weakness. One suffering from physical disease cannot endure reverses as can the strong and energetic. Ministration in behalf of the unfortunate should be regarded as a Christian duty, and one that merits and will receive the blessing of God.

We seek the hearty coöperation of every one in an endeavor to revive an active interest in the health and temperance movement.

H. W. MILLER, M. D.

Some of the Duties of a Church Elder

AN elder should have the same qualifications suggested by Jethro to Moses when he advised that rulers be appointed in Israel: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness." Ex. 18:21.

It is well if the one chosen to be an elder is the most able teacher in the church; but ability alone is not sufficient. He may be "apt to teach," and not be "patient." 2 Tim. 2:24. He may lack the spirit of gentleness, and be inclined to lord it over God's heritage.

If an elder is covetous, he will naturally care for his own interests to the neglect of the flock. With such a shepherd the flock intrusted to his care will be a secondary consideration, and as a result will not be cared for properly. Therefore the lambs, and also the sheep, are liable to be in a neglected and starving condition, and may perish. For this

reason it is essential that an elder be warmed by God's grace and have an eye single to his glory, that others may receive spiritual warmth and strength from him.

When a shepherd undertakes to drive his sheep, he is liable to frighten, distract, and scatter the flock. He should be watchful that none of the lambs or sheep, by becoming separated from the fold, are destroyed, as wolves may be lurking nigh. He should be constantly on guard, that none of the flock wander away and are lost.

To be chosen elder of a church does not make one either a preacher or an evangelist. Men are chosen to labor in word and doctrine because they are considered able exponents of the Word of God. A local church elder is chosen to care for and nurse the flock. It is true that some set apart to do that work can occasionally speak acceptably.

But often men who are selected to serve in that capacity seem to think that they have been chosen to preach, and almost every Sabbath day they occupy the pulpit. It is true that one may speak to the edification of the people, but the public labors of another may prove so distasteful that the congregation may consider such efforts a punishment rather than a dispensation of divine grace.

The successful church elder is the one who organizes the people and sets them to work. It is well to have different members of the congregation prepare and present something on the Sabbath and at the prayer meeting or other services. "Variety is the spice of life." This also tends to develop others to bear responsibility, and thus strengthens not only them, but the church.

E. T. RUSSELL.

Notice to Church Elders and Others

DURING the year 1906 the United States Bureau of the Census secured information regarding the work, membership, teaching, etc., of the various denominations in this country. The result of this census of religious bodies was the publication of a two-volume report, which has since been used as an authoritative statement of the various religious bodies in this country. This information was collected by the government direct from those in charge of the churches, so that the information was obtained, as far as possible, from original, first-hand sources, and not from any reports made up by the various denominations.

The Census Bureau is again securing returns for another report, and as in the former cases, is sending requests to those in charge of the various local congregations. The bureau has recently sent requests to the officers of all our churches in this country. Any elder or other officer receiving a request from the Census Bureau of the Department of Commerce, should at once comply in furnishing the information requested. Prompt and complete returns will enable the department to compile accurate data respecting the work of this denomination.

In addition to the information secured by the department from our church elders, there will be furnished a general statement respecting our organization, work, and teaching; also a statement as to funds for home and foreign missions and other purposes, so that when the full report is published, it will accurately represent the work of the denomination. This report, when published, will be used as an authority by all persons wishing to investigate the work of any religious denomination in the United States.

Prompt compliance on the part of various church officers to whom these requests have recently been sent, will therefore be proper, and will enable the government to secure the data necessary for the publication of complete and accurate reports respecting our work.

H. E. ROGERS,
Statistical Secretary.

CULTIVATE restfulness, and commit the keeping of your souls unto God as unto a faithful Creator. He will keep that which is committed to his trust. He is not pleased to have us cover his altar with our tears and complaints.—"Testimonies for the Church," Vol. IX, p. 136.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held June 23)

Opening Song: "Hymns and Tunes," No. 136; "Christ in Song," No. 164.

Prayer.

Song: "Hymns and Tunes," No. 833; "Christ in Song," No. 716.

Bible study: Character of Workers.

Reports from the Leaders of—

The Bible Workers' Band.

The Literature Band or Bands.

The Christian Help Bands.

The Missionary Correspondence Band.

The Foreign Work Band.

The Missionary Volunteer Society.

Each report should be followed by experiences from the members of the band.

General Report by the Church Missionary Secretary.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1326; or "Christ in Song," No. 547.

Benediction.

Note to the Leaders

This can be made a very interesting meeting. The Bible study will introduce the subject, and should be followed by short, but interesting reports from the different band leaders. Give them at least a week's notice, more if possible, to get interesting facts together and to arrange with the members of their bands to follow with the experiences they have had. The order in which the bands are called may be changed, if thought best. The leader should, in a very few words, call attention to the encouraging features of the different reports. After the missionary secretary's report, an invitation should be given to all who are not already working, to connect with one of the bands.

Character of Workers

1. What are we? 2 Cor. 5:20.
2. As ambassadors what should we speak? Titus 2:1.
3. What should we show ourselves? Titus 2:7, 8.
4. What should we be? Matt. 10:16.
5. What must the servant of the Lord not do? 2 Tim. 2:24.
6. What is the promise to such workers? Ps. 126:6.

Suggestions for Missionary Meetings

First Week

Opening Exercises: Song; Minutes; Prayer; Song.

Lesson: Christ's Purposes for His Followers.

Reports of Labor.

Plans for Work.

Closing Song.

Note to the Leaders

Write out the texts and the questions on slips of paper, and hand these out among the members before the opening of the meeting, or if possible, the week before. The slips should be numbered, and the members instructed to watch the numbers in order to know when their turn comes. One will ask the question, and the other give the reply. The leader, or the one in charge of the study, should stand by the blackboard and write down the keynote of each text in colored chalk. For instance, after John 8:12 has been read, write, "I am the light." After Matt. 5:14 has been read, write, "Ye are the light," and so on. When the questions have been asked and the answers given, call attention to the blackboard, and review the study. This will take but a moment, and will help to fix the lesson "as a nail in a sure place."

Christ's Purposes for His Followers

1. WHAT relation does Christ sustain to the world? John 8:12.
2. What relation does he say his people sustain to the world? Matt. 5:14.

3. From what source do Christians receive their light? John 1:4, 9; 12:46.

4. What relation does God the Father sustain to all lights in the world? 1 John 1:5; James 1:17; 2 Cor. 4:6.

5. What are we to do with the light God gives us? and how are we to let it shine to others? Matt. 5:16; Phil. 2:13-16.

6. Whose life is to be manifested in those who have faith in Christ? 2 Cor. 3:18 (compare Revised Version, "beholding" and "reflecting").

7. What relation do Christians sustain to God and the world? Isa. 44:3, 4, 8.

8. What is one special design of the life of God's people upon the earth? 1 Peter 2:9-12, 15.

9. What is the object in view in creating men anew in Christ Jesus? Eph. 2:10.

10. What did Christ say he had done while he lived on the earth? John 17:4.

11. What should be the influence of our lives on the people, and how will God regard us? 2 Cor. 2:14-16; 2 Thess. 1:11, 12.

Suggestions for Missionary Meetings

Second Week

Opening Exercises: Song; Season of Prayers; Minutes; Song.

Lesson: Christian Help Work.

Reports of Labor.

Plans for Work.

Closing Song.

Note to the Leaders

Select four of your best readers. Have one read the first part of the article. When he has finished reading, ask a few pointed questions. Tell the members that you are going to ask questions, and this will stimulate their desire to listen carefully. This affords an excellent opportunity for organizing a class for giving instruction in how to give simple treatments. Have the next one read the part entitled "Work for the Blind." Then call for brief suggestions from one or two of your members who have worked for the blind. Names and addresses of any blind persons living in the vicinity of the church should be obtained and handed to the church missionary secretary.

After the part entitled "Temperance" has been read, call for volunteers to circulate ten copies each of the *Temperance Instructor* during the coming week. If your church does not have a temperance committee, now is the time to organize one.

Your fourth reader now comes on the stage of action, and this reading opens up innumerable avenues for service. A "gathering-up committee" might be organized to good advantage in connection with the Dorcas work. This meeting can be made both interesting and profitable, and also productive of greater and larger activities among your church members. There is always room to grow.

Christian Help Work

The poor, the sick, the blind, the discouraged, the disconsolate, are ever about us, and in these lie great possibilities. The impression that many have of the religion of Seventh-day Adventists is that it is a negative religion, gloomy, pessimistic, and full of "don'ts." The Home Missionary Department supplies a long-felt need, and through Christian help work brings to view the hopeful, helpful, cheerful side of this message.

Every church member should have a working knowledge of first-aid methods; should know how to give a hot foot bath, what to do for earache or headache, and how to dress a minor wound. In fact, every church member should be a home missionary, and every home missionary should be, as was Christ, a medical missionary. A prominent worldly physician once said that if he could always have a good Christian Seventh-day Adventist, with sound sense and a practical knowledge of hydrotherapy, to look after his patients, he would make few calls for trained nurses.

In visiting hospitals and other institutions, never transgress the established rules. Do not be obtrusive if other visitors are calling on a patient. If you are to make frequent visits to the wards of the hospitals, do not take literature the first time, but if possible, take flowers. Speak to the nurse in charge, and tell her that you have come to distribute a few flowers. Be pleasant to her, and win her confidence. If she is busy, do not unnecessarily detain her. Select one of the prettiest flowers and give it to her. Ask her permission to visit her ward. Win your way; do not force it. On your next visit, the *Temperance Instructor* or some little tract (not doctrinal) would do nicely to distribute among the patients.

Besides hospitals, there are homes for the aged, orphanages, and county homes which should receive attention. Visit these, and learn something about the conditions, number of inmates, etc. Tell those in charge that you are interested in this work, and want to spend some of your time making life more pleasant for those who are not so fortunately situated as you are. Distribute flowers or fruit; ask if it is permissible to read to them for an hour occasionally. "Christ's Object Lessons" is a good book for the older people. Save the *Little Friends* for the children. The managers of these different institutions usually have set times for making clothing and supplies; such as tablecloths, sheets, pillowslips, and towels. If you can sew, offer a little of your time. You will broaden your circle of acquaintances and possibly win some stars for your crown.

In the county homes, arrange for meetings to be held with the inmates. Take food and clothing to them. If you can sing, go sometimes to sing for them. In fact, be a sunbeam as you go in and out of these places where so little of the love and warmth and good cheer of a home are found. Christ in the life is life-giving, and a cross, grim-visaged countenance belies our profession.

Work for the Blind

Because institutions for the blind are few and scattered, not many have the privilege of attending them. So our work is more directly for those who live in our neighborhoods or walk our city streets. Get acquainted with them, and inquire if they can read the raised type. If so provide them with copies of the *Christian Record*; a few pennies in their cups will not be missed by you. Speak to them and be a friend, and when they have learned to recognize your voice, you will be well repaid to see their faces light up with pleasure at your approach. Get a vision of the new earth yourself, and you will be able to give such a vivid portrayal of it to those who are blind that they will be glad to know more about the time when sightless eyes shall be opened and afflictions shall cease.

Temperance

In this work we have an opportunity to show our colors, and in every church there should be a committee of keen, wide-awake representative people who will watch for announcements of speakers, special meetings, etc., and attend all these with a supply of literature to distribute. Ex-Governor Glenn, while speaking in Tampa, Fla., on the subject of nation-wide prohibition, waved the *Youth's Instructor* and said, "This, the *Temperance Instructor*, is one of the best magazines, if not the best, on the market for the cause of temperance." When Santa Barbara, Cal., was striving for local option, the State secretary of the Anti-Saloon League said, "If all the churches had done as nobly as the Seventh-day Adventists, defeat would have been impossible."

Caring for the Poor

Misfortune, sickness, and death have brought many to dire poverty. Food, clothing, and fuel should be provided if they are needed. The food should be wholesome and substantial, and given with discretion. Never give soiled or torn garments, but let them be clean and neatly repaired. A repository should be provided by the church where clothing

can be placed. A committee should be appointed to gather up clothing, and other committees to put it into presentable condition and dispense it as the calls are made.

While supplying the material things, watch for opportunities to offer suggestions about sewing, mending, cooking, sanitation, and hygiene. Many struggling housewives and mothers would do better if they only knew how.

In order that this work may be carried on more effectively, in every church there should be held cooking schools, schools of health, lectures on sanitation, hygiene, care of babies, rational treatments, care of the sick, etc.

Let us do with our might what our hands find to do. Flowers on a coffin cast no fragrance backward over the weary way. So with Christ as our example, the golden rule for our guide, let us go forward as true home missionaries and "help somebody today." MRS. B. M. HEALD.

Suggestions for Home Missionary Meetings

Third Week

Opening Exercises: Song; Prayer; Minutes; Song.
Lesson: Tract Study—"Is Man Immortal?"
Reports of Labor.
Plans for Work.
Closing Song.

Note to the Leaders

Bear in mind that unless the members know something of the contents of this tract, the study will prove dull and uninteresting. The week before announce the name of the tract to be studied, and encourage all to read it through carefully several times. The one who conducts the study should be familiar with the questions and ask them rapidly, so that too much time will not be consumed on this part of the program.

Tract Study—"Is Man Immortal?"

Analysis

1. NINETEEN propositions on the reasonableness of the Bible doctrine of the state of man, and the unreasonableness of the popular belief on the subject.
2. Thirty-seven questions on immortality.
3. The final test.
4. The Word of God.

Questions

1. What four divisions are there in this tract?
2. How many propositions are there in the first division?
3. What is the main thought in these propositions?
4. What do they draw a contrast between?
5. What are people exhorted to do?
6. How many questions are there in the second division?
7. What is their main theme?
8. How is immortality obtained?
9. Why is it not a natural possession of man?
10. When does man receive it?
11. What becomes of those who do not receive it?
12. What is this called?
13. What is the third division?
14. What is this test?
15. By what is it made?
16. What is everlasting punishment?
17. What is the fourth division?
18. What will this word do for us?
19. What, then, shall we do?

Suggestions for Missionary Meetings

Fourth Week

Opening Exercises: Song; Season of Sentence Prayers; Minutes; Song.
Lesson: The Circulation of Periodicals.
Reports of Labor.
Closing Song.

Note to the Leaders

There are many excellent suggestions made in this article for enlarging the circulation of the various papers and periodicals printed by our people. If you cannot act upon them all, pick out those which can be worked to best advantage in your church, and do not allow the meeting to close until some of the suggestions have been taken up in a very definite way.

The Circulation of Periodicals

THE most popular, and without doubt the best, missionary paper we have is the weekly *Signs of the Times*. There are untold possibilities in a systematic campaign with this pioneer missionary paper. One of the most successful is that of house-to-house sales. Each missionary society should have a club of the *Signs* coming each week, to be used in this way. Let different members become responsible for a certain number of these papers, and appoint a committee to work up a regular route for a weekly distribution. One or more could deliver the papers each week, and perhaps collect for the same each month; after a little while the customers could be persuaded to subscribe for the paper by the year. It is systematic and not spasmodic work that builds, and brings results. In one of our large churches in the Central West, this plan was followed, and as a result, a number of their neighbors were baptized and united with the church, and many others were convinced of the truth. If this plan can be so successfully followed by worldly publishers, why can we not use it in advancing a message of such great importance? Many times it is possible to get persons with means to contribute quite a sum of money to be used in sending the *Signs* to their neighbors and friends. Only a short time ago a brother in Iowa who had himself accepted this truth through reading the *Signs*, gave one hundred dollars for the purpose of circulating literature in his home city.

Tent companies have used the weekly *Signs* to good advantage in their summer campaigns, visiting the people in their homes, giving them the paper, and inviting them to the meetings. It appeals to me that this is a far more dignified and effective way of advertising than by means of the flashy handbills some have used in the past.

"Present Truth"

This youngest of our periodicals has taken a prominent place in our work in a remarkably short time. It is used to good advantage in tent efforts. Many stamp on the front page with a rubber stamp the location of the tent, and the subject to be considered at the meeting. This gives information that the common handbill presents, and also brings a message that means much to the people, if they will but read and accept. The idea of a Field Day each month is gaining prominence in different places,—a day set apart in which to do missionary work with our books and papers. *Present Truth* is an important factor in such campaigns, because of its completeness and because of its low price.

Special Subscription Lists

The following plan has been used with good results in working up a club for such publications as the *Signs*, *Liberty*, and *Present Truth*: The worker comes into a certain locality, and before presenting the subject to the local church, procures a list of the prominent people of the place. This is done with the aid of the city directory, or a telephone directory if in a rural district. With this list prepared, he presents to the church the importance of sending our literature to these people, relating instances in which people have been brought into the truth through our literature. And in most cases there have been good returns. This same plan is very successful with our foreign publications.

"Temperance Instructor," "Signs," and "Little Friend"

I believe that in connection with our local missionary society, the Missionary Volunteer and church school children can be enlisted to do efficient service with our temperance literature. The subject of temperance is always a live one,

and should be made a strong feature in our work, so that people may know that we are advocates of temperance. By this means, many have been able to break down prejudice, and to bring our doctrinal truths before people whom, had it not been for this entering wedge, it would have been impossible to reach. Where prohibition is a State issue, it is comparatively easy to secure the coöperation of the W. C. T. U. and similar organizations, in giving prominence to our temperance literature. The plan of having some capable person obtain permission of the superintendent of schools to place a copy of the *Temperance Instructor* or *Little Friend* in the hands of each pupil has been worked out successfully in some places. One church I have in mind, placed several thousand copies of the 1916 *Temperance Instructor* in this way. The plan followed in our Harvest Ingathering work has also been used in obtaining money for these magazines. The paper was shown, and the money secured was more than enough to pay for the literature used.

R. E. BOWLES.

Missionary Experiences

(To be used in missionary meetings)

"WITH one of the missionary reports that came to my table recently, was a letter, which I quote: 'I am eight-two years old, and have been a believer in this message for ten years. I believe it is the last message God will send to fallen man; and as long as I have believed it, there never has been a stranger at my door, when I was at home, to whom I failed to give this last message, and not one ever refused it.' Then, by way of apology, the writer says, 'I have not been able to do much this winter; I have had the grip.' Along with letters written and received, the little blank tells of four missionary visits made, five Bible readings held, from one to five books lent all the time, and twenty-five tracts given away."

"A young man was handed the tract, 'How Esther Read Her Bible.' He became convicted, and at once began to keep God's Sabbath. He was so impressed with the value of this tract that he sent for five hundred, and distributed them among the members of his church. For this he was asked to meet the minister and the church elders. They said he must either make a public confession and recant, or be disfellowshipped. The young man told them that he believed this tract contained Bible truth, and he could not renounce it. He said that if he were wrong in his belief, the minister ought to take his Bible and set him right.

"The minister did not attempt to show the young man that he was not right, but said: 'You have stirred the whole church, and that tract is not in harmony with church doctrine. Did you know it is a Seventh-day Adventist tract? and did they put you up to do this?' 'No, sir,' he replied; 'I believe it is the teaching of God's Word, and I did it to give to others the light that has been sent to me.'"

"One church had an especially interesting meeting one Sabbath. Each one present was asked to relate some experience which he had had during the past two weeks in actual service for the Lord.

"Nothing else so enlivens a church as a meeting of this kind. As various bright experiences were related, the entire audience caught the spirit of service. Some testified that they were compelled to think hard in order to remember an experience to relate. Some said that they had not been doing much for the Lord, but that with his help they were determined to do more in the future. The Spirit of God drew near, hearts were touched with the heavenly fire, and lives were reconsecrated for service.

"The command, 'Go ye into all the world,' was quoted, and it was decided that the town where the church was, was on the map of the world. The question was asked, 'Who will give the message to this town?'

"Accordingly, a motion was made and seconded that a committee of three be appointed to consider the ways and means by which the work as a whole could best be advanced in that place. The motion was quickly passed. Those present

were asked to give special thought to the giving of the message to their town, and to make suggestions to the committee. They were also asked to report openings for work, etc., to the committee.

"Nothing else awakens and enlivens a church quite so much as an old-fashioned experience meeting. That church has decided or have more of them."

"Another incident: I was having my shoes repaired one day; and while I was waiting for them, the shoemaker, who is a Rumanian, said for me to go into the living-room, where it was warm. His wife talked as best she could in her broken English, and asked me many questions; so I decided to give them some reading matter in their own language. I only wish you could have seen his face when I gave it to him. He could hardly stop thanking me. If you had seen him then, you would certainly see to it that all your foreign neighbors have reading matter in their own language. He met me on the street the other day, and said, 'You no get that again. We have no reading matter, only a little paper, no good. Will you not come to see us?'"

"An isolated brother, in ordering ten cents' worth of tracts, writes that he is doing a little missionary work, as a result of which one man is already keeping the Sabbath, and others, he feels sure, will soon keep it. The Lord is certainly blessing the efforts of this brother, and we trust that others more favorably situated will follow his good example."

"A traveling salesman picked up in the office of his firm a magazine that had been sold there a few months before. He placed it in his grip as he started on a trip, read it on the train, was convinced of the truth it contained, secured more literature, and embraced the whole message. He at once severed his connection with the firm, and devoted himself to the circulation of the literature that had brought such great light to him."

"Four weeks ago a gentleman from an adjoining town called at the office for some literature. Last fall a member of the Portland church solicited him in the interest of the Harvest Ingathering work. This brother requested that some literature be sent to him, which was done; and from the *Signs Magazine* he found our office address, and came in search of truth. He subscribed for the weekly *Signs of the Times* and 'Questions and Answers,' and bought a French 'Bible Readings.' A sister gave him a tract, 'Elihu on the Sabbath,' which fully convinced him and his wife that they should keep the seventh day from sunset to sunset, and they kept the next Sabbath. He bought more books, and said they would soon come to the church service. His wife was a strong Catholic. We feel sure that this experience, resulting from the giving of a tract and from the Harvest Ingathering work, will cheer every member, and encourage all to work for souls who are searching for truth."

"A copy of the April *Signs Magazine*, a tract, and a talk on world conditions and the Sabbath, were the means of inducing a lady in Illinois to keep the Sabbath. She interested her husband after a short time, and both are now devoted circulators of our literature."

"I have just received word that five persons have begun keeping the Sabbath as a result of sending them tracts and the *Hausfreund*."

"Now comes a letter from New Mexico, which tells of some campers who stopped one day near an Adventist family. Some seed wrapped in the lower half of a copy of the *Signs* was given to the campers. One of them read all of that part of the paper, and her interest became so great that she tried to get the other half, but it had been destroyed. Other copies were given her, however. These were eagerly read, and finally led to her uniting with our people."

"Brother—is continuing his work with *Present Truth*. These little papers are finding their way into the hearts and homes of the people in this city. Recently one of our sisters was canvassing in her section of the city with some of our Extras. She met a lady more than seventy-five years old who was greatly pleased to see some one who kept the Sabbath. This woman, although a member of another church, had been keeping the Sabbath for years, but did not know of

any other Sabbath keeper in the city. She began to study other points of our faith, and one week ago last Sabbath was baptized and has united with our church. House-to-house work will bring results."

"A busy life prevents me from going out with papers, but appreciating the *Signs*, I introduced it one morning to a tradesman who calls at our home. Every week for more than a year now this man has bought the *Signs*.

"Last winter a lady to whom he gave a copy asked if he could get it for her regularly, as some subjects were mentioned that she desired to understand. Our tradesman passed on her request to us, and bought two papers each week thereafter. 'Armageddon' was lent to him, and was read and reread. One book after another was offered, and was willingly studied. Little was said to him, but through reading the *Signs* and about a dozen books, truths opened before this man's mind, and through God's leading he has now stepped out by faith to keep the Sabbath. He has resigned his position and taken up canvassing. His wife is obeying the truth with him."

Isolated Church Members Enlisted in Active Service

CONNECTED with our churches here and there throughout the world, isolated from those of like precious faith, are many loyal Seventh-day Adventists. A burning desire to see the message go quickly to all the world fills their hearts as well as ours. Living, as many of them are, among people who know but little of the truth for this time, they have excellent opportunities for service in all lines of missionary endeavor. But because of lack of training, many feel timid about doing much for the advancement of the truth.

If you are a church missionary secretary, it is your privilege to act as an instrument in the hand of God to help enlist, organize, and train these lonely ones for the great work of giving the last message of mercy to their friends and neighbors. As most of the isolated members live at quite a distance from the church, it may be impossible for you to visit them personally. The next best thing is to get in touch with them by correspondence.

Secure a list of such members from the church clerk. See that it is up to date and that the addresses are correct. By painstaking effort and much prayer your letters can be made a source of encouragement and spiritual benefit to those receiving them. Tell them how the message is going. Give instances where God has in a special manner blessed our lay members in their efforts to bring others to Christ. Show them their responsibility for the souls living around them, and how these may never have the opportunity of hearing the truth except through their efforts. Put yourself into these letters, and some of the love that you know God has in his heart for them.

Be definite in your suggestions in regard to methods of work. Do not give all the good suggestions at one time, as this might tend to confuse, rather than help and stimulate.

The Home Missionary Leaflets could be used to good advantage in your correspondence with these isolated members. "Best Methods for Winning Souls" would be a good one to start with. Urge a careful study of this. Later a copy of "How to Use Tracts" would probably give them some practical ideas. Other leaflets in the series are equally good to use as occasion demands.

Show them the importance of reporting, and encourage them to report to you at the end of each month. Inclose the Home Missionary Leaflet on "Reporting."

If there are several members in one family who are keeping the Sabbath, encourage them to hold small missionary meetings in their homes. If they are financially able, endeavor to get them to subscribe for the CHURCH OFFICERS' GAZETTE, and encourage the use of the programs outlined in this paper.

Do not feel satisfied until you know that all your isolated church members are actively engaged in service for the Master.

The Reporting System

IN common with other features of our denominational work, the reporting system has become indispensable. Indeed it is an important factor in the speedy final triumph of the third angel's message. It was begun in weakness; it is now nearly full grown.

The reporting system is designed to stimulate, to vitalize. As our bodies are invigorated by fresh supplies of oxygen, so our organized work is vitalized by the reports of those engaged in the work of the message.

Every work, to be effective, requires system—a regular method. No enterprise can succeed without method or system, any more than God's universe can hold together without order. God is a God of order, and it necessarily follows that his children, to be successful, must be orderly in their work. Theirs is a sacred work, and requires sanctified methods.

A worldly business concern sends out its representatives, and upon the regular reports which they bring in depends the future policy of the business. Traveling salesmen are expected to report promptly and regularly as a part of their work for which they receive remuneration, and their reports are looked forward to with great interest. The nature of the report also determines the standing of the employee.

As the success of our work depends upon the individuals engaged in it, is it not just as important today, in the closing scenes of earth's history, to testify, to report, to bring back an answer to, to give an account of, or to make a statement of facts concerning, our work for God, as it was for the apostles? The four Gospels, the book of Acts, and the various epistles contain many reports. The seventy brought back a report; and Christ, who gave the great commission, expects us to give an account of our means, our time, and our work. We are Heaven's ambassadors—ambassadors for Christ. In heaven there is a most elaborate system of reporting. What would be the status of a Christian who should regard the reporting system of heaven as simply a lot of red tape?

In view of our Lord's commission and the many promises, all reports of his coworkers must necessarily be good reports, no matter how small the work done may appear; so it would seem that the only really discouraging feature in the reporting system among Seventh-day Adventists would be no report at all, and this, by the way, usually comes about through a systematic refusal of the individual to report. Considering the nature of our work, a failure to report might seem to imply lack of regard for fellow believers; for it often serves to deaden the hope and common aspiration of those looking for the soon coming of the Lord Jesus.

As systematic financial support is necessary in the work, so is the reporting system. One reason is, that upon it is based the future policy for successful advancement and growth; another, that it reveals the success or the failure of that which has been undertaken; and last, but not least, that it is a beacon light that thrills the soul with comfort and joy as one sees the onward march of God's people. To be able at a glance to see in tabulated form the world-wide work and be encouraged thereby, is far better than to have one's vision narrowed down to his own work, the knowledge of which is selfishly kept to himself.

History is largely a compilation of reports. What a gloomy history of the denomination might be written if all depended upon those who systematically fail to report! Work done for God, in the fear of God, can also be reported for the benefit of others. We are told by the Spirit of prophecy that "the aim should not be to secure praise and honor from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery and feed upon them, are Christians only in name."

Realizing that the success of the system depends on the individual, since it begins with the individual, there have been provided printed blank forms and record books for uniform work. A report made out at random, and in a careless and crude manner, would serve to bring confusion to the work and workers; hence in order for the system to unify

and prove helpful, it is necessary that the regular printed blank forms be used. They are prepared by the persons at headquarters who are acquainted with the needs and scope of the work, and their use saves time and labor.

The youth in our ranks would greatly aid the cause of present truth by reporting. "Testimonies for the Church," Vol. VI, page 436, says: "Let all have a part to act. Train the young to do what is appointed them."

Our church officers should aim to place a copy of the Morning Watch Calendar in the hands of every Seventh-day Adventist, as it provides for an early training in the matter of systematic reporting. Often we hear the statement that upon our young people will roll the burden of our work as we near the end; hence the extreme urgency of our not slighting this golden opportunity for placing in the hands of our youth something which aims to educate them systematically in the Bible and prayer, and to train them in early life, in a humble way, to honor God by giving a report of their efforts. It places a sacred responsibility upon the youth, and they will keep pace with the message as they grow into service, feeling that they have a definite part in the upbuilding of the cause of God in the earth.

There is a continual advance, a forward march in the ranks of Seventh-day Adventists; hence discouraging reports are always out of order, in the very nature of things. In Num. 14:37 we read that "those men that did bring up the evil report upon the land, died by the plague before the Lord." The reports of our entire denomination will be what our members make them, as the work of systematic reporting begins with the individual member; and it remains for the God-fearing ones, sanctified through love for dying souls, to present a genuine report before God.

A mighty work is being done in the earth. Great things are being accomplished. God's people everywhere are beginning to prize the privilege of reporting personal work. Ezekiel 9 speaks of one clothed with linen who had a writer's inkhorn by his side, and whose work was to "set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done" in Israel, and the eleventh verse says, "Behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

Thanks be to God for the reporting system, and for the many blessings derived through it. D. K. ROYER.

About the Angels

MANY people have very vague ideas of what the angels are, what they do, and where they are. A better knowledge of their ministry would increase the faith and confidence of the members. They would be more ready to go forth with the warning message if they could realize that angels are ready to go with them and give power to their efforts.

The book, "Ministry of Angels," should be read by every church member, for its cheering, strengthening message of God's care for his children. It would also be an excellent gift for relatives and friends not in the truth; for while on a subject of interest to all, it clears away some common errors of belief, and will therefore probably awaken a desire for further Bible study. No gifts for birthdays are more helpful than good books. Let us improve this opportunity to place them in the hands of those for whose souls we have a burden.

The price of the book in cloth is 75 cents, in paper 35 cents. It contains 227 pages. Order from your church missionary secretary.

My heart is often burdened because so many who might work are doing nothing. They are the sports of Satan's temptations. Every church member who has a knowledge of the truth is expected to work while the day lasts; for the night cometh, wherein no man can work. . . . Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message. — "Testimonies for the Church," Vol. IX, p. 26.

Missionary Volunteer Department

Programs for Week Ending June 2

Senior

Subject: Helpfulness

1. Morning Watch Review.
2. Recitation: A Call to Help.
3. Two-Minute Talks: Our Great Helper; Bible Examples of Helpfulness; How We May Help. See the Bible Study on this page.
4. Leader's Talk: The Reward Worth While. See *Instructor* of May 22.
5. Recitation: The Optimist's Resolve.
6. Quiz: Six Questions. To be answered by six persons, speaking one minute each.
7. Recitation: Helping by Prayer.
8. Social Service. See Helpfulness Hints.
9. Plans, and reports of work.
10. Close by repeating the Motto in concert.

Junior

1. Morning Watch Drill.
2. Repeat the Motto in concert.
3. Bible Study: Helpers and Helpfulness.
4. Recitation: One Kind of Boy.
5. Reading: Beth's Talent.
6. Six Questions. To be answered by six Juniors.
7. Reading: Janet Brandon's Diary. See *Instructor* of May 22.
8. A Word for Jesus.
9. Plans, and reports of work.

Notes to the Leaders

SENIOR: The officers of the society and the Band leaders should meet often for prayer and counsel. There can be no real leadership without the help which God is waiting to give to those who seek him for it. In your society there may be some who may become precious stones in the temple of the Lord. The story is told of a woman who, one day while rummaging through a trunk in her attic, found an old stone that had been given her many years before. She thought it of no value; but when she showed it to a jeweler, he declared it to be an uncut diamond, worth twelve hundred dollars. Get acquainted with every member; there may be diamonds among them.

JUNIOR: The Christian Help Band might volunteer to supply the pulpit with flowers during June and July, taking care that they are fresh and daintily arranged. If vases are borrowed, they should be returned at once to the owners.

Almost anybody can organize a Junior society; many can work up a fair degree of enthusiasm in its activities; but it takes perseverance and prayer to keep it going and make it a power for good.

All leaders should remember that one of the Goals this year is, *Every Member a Reporting Member!*

Motto

"The Lord has Appointed the Youth to Be His Helping Hand."—Mrs. E. G. White.

Bible Study: Helpers and Helpfulness

Our Great Helper

HE is "my helper." Heb. 13:6.
"I will help thee." Isa. 41:10, 13, 14.
His Spirit helps our infirmities. Rom. 8:26.

Bible Examples of Helpfulness

Men who helped Moses. Ex. 17:8-13.
A child who helped by loyalty. 2 Kings 5:1-3.
A church that helped Paul. 2 Cor. 1:8-11.
A woman who helped the needy. Acts 9:36-39.

How We May Help

By encouraging others. Isa. 41:6.
By ministry to the poor and needy. Matt. 25:35-40.
By speaking the truth to our neighbors. Zech. 8:16.
By sending the gospel to those who need it, Acts 16:9, 10.

Six Questions.

1. WHO most need our help?
2. Name some ways of helping others.
3. What are we to do when our offers of helpfulness are repulsed?
4. Name a way of being helpful in speech.
5. How may we grow in helpfulness?
6. How may our Missionary Volunteer Society help us to be helpful—
 - a. In the home?
 - b. In the church?
 - c. In the community?

Helping By Prayer

THE weary ones had rest, the sad had joy,
That day; I wondered how.
A plowman, singing at his work, had prayed,
"Lord, help them now."

Away in foreign lands they wondered how
Their simple word had power.
At home the Christians, two or three, had met
To pray an hour.

Yes, we are always wondering, wondering "how;"
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.

—Selected.

Helpfulness Hints

(The following paragraphs on helpfulness have been gleaned from a lesson on this subject by Amos R. Wells, and from other sources. They are not to be read in the meeting, but each may furnish the basis for a short testimony in the social service.)

EVERY one may help some one.

GOD uses us to help each other.

No chance to help is a little chance.

HELP to bear thy brother's burden; God will bear both it and thee.

THE more we help others, the more we shall be able to help them.

THE parade of helpfulness is likely to destroy its value. Helpers hide.

HELP some one else into the kingdom if you would help yourself into it.

A WORD of praise, if it is deserved, helps more than almost anything else.

THE New Testament is the textbook of the art of helpfulness, and the church is its school.

No one can help others carelessly. Helpfulness needs time and thought. It is an art, and, like all arts, requires training.

HE that careth for the sick and wounded, watcheth not alone; there are three in the darkness together, and the third is the Lord.

If with your other business, you are not engaged in the business of helpfulness, you are paying no attention to our "Father's business."

HELPLESSNESS may call you to do humble work. Moses was a great helper, but he needed Aaron and Hur, who improved the little chance to help.

KINDNESS has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one unless they were kind also.

LETTING people talk over their troubles with you helps them immensely, even if you do nothing more than listen. Friendly and sympathetic listening is a rare art.

WE have a chance to help other people when we hear them criticized and slandered, and can, if we will, speak a fair word for them. "The cruellest lies are often told by silence."

No one can study Christ's life and words long and earnestly without becoming filled with the spirit of helpfulness which animated him. He is the king of helpers. Helpfulness was his business in the world; it should be the business of his followers.

I WONDER why it is we are not kinder than we are! How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honorable as love.

A Call to Help

I CANNOT tell why there should come to me
A thought of some one miles and years away,
In swift insistence on the memory,
Unless there be a need that I should pray.

Old friends are far away; we seldom meet
To talk of Christ or changes day by day,
Of pain or pleasure, triumph or defeat,
Or special reasons why 'tis time to pray.

We are too busy even to spend thought
For days together of some friends away;
Perhaps God does it for us, and we ought
To read his signal as a call to pray.

Perhaps my friend just then has fiercer fight,
A more appalling weakness or decay
Of courage, darkness, some lost sense of right;
And so in case you need my prayer, I pray.

Friend, do the same for me! If I intrude
Unasked upon you on some crowded day,
Give me a moment's prayer as interlude;
Be very sure I need it; therefore pray.
—*Marianne Farningham.*

The Optimist's Resolve

I WILL endeavor to be kind at all times, both to mankind
and to animals.

I will be courteous and considerate to the aged, realizing
that the weight of their years makes the lightest burden
seem heavy.

I will keep my troubles and heartaches to myself, so that
other hearts will not be burdened by the weight of my
misfortunes.

I will be gentle to women and little children, with due
regard for their weakness and frailties. To the sick and
afflicted I will be merciful and kind.

I will endeavor at all times to be cheerful, and smile, so
that my smile may be an incentive for others to smile. I
will endeavor to be unselfish, not striving for more than
what is mine in all fairness, and realizing that other people
have rights, and deserve consideration.

I will earnestly try to avoid saying unkind things to
people and about them, realizing that slander is a blow from
behind, and the act of a coward, and I know that kind words
have eternal life. In short, I will try to make this sad
old world less sad, because I shall never pass this way again.
Every influence, ignoble or unkind, goes out from me like the
vapor from the bottle, and can never be recalled.

This is my resolve, and may the Power that rules the
world keep me steadfast. — *William J. Robinson.*

One Kind of Boy

"WATCH that boy, now," said Phil.

"Which boy?" said Ned.

"That boy who was at play with us down on the sand.
His name is Will. He knows how to look out for himself,
doesn't he?"

Phil and Ned, with their parents, had been spending some
time at the seaside. Will was a boy who had come to pass
the evening in the parlor of the boarding house. Here it was
that Phil and Ned saw Will taking a great deal of pains to
find a good place.

First, he had noticed a large book full of pictures on the
table. After looking at it for a few moments, he had hunted
out a large easy-chair, and was tugging at it to get it to the
table.

"There! He's got it squared round just to suit him,"
laughed Ned.

"Now he's moving the lamp nearer it," said Phil.

"And—well, if I ever! If he isn't putting a footstool be-
fore it! I suppose he's all ready to enjoy it."

It was plain that Will was. He looked around the room,
until he caught sight of a lady who was standing. He darted
toward her, and said, "Come, mamma; I have a nice place

for you." Then he led her to the chair, and settled the stool
at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang
out of his chair as his mother came near.

"Mamma, take my chair," he said.

Ned stepped quickly to pick up a handkerchief which a
lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given
by a true gentleman. — *Exchange.*

Beth's Talent

SCHOOL was out for the day, and all the children had gone
home except Beth, who lingered, as usual, to help Miss Mar-
vin put the schoolroom to rights. Twilight was gathering
before everything was in order; for the winter days were
short, and, besides, time always seemed to fly when Miss
Marvin and Beth were busy in the schoolroom.

"Miss Marvin," said Beth, hesitatingly, as she was put-
ting on her hat and coat, "do you think,—that is, do you sup-
pose,"—then she stopped in confusion as the teacher's
brown eyes looked into hers.

"What is it, Beth?"

The firelight was casting quaint shadows about the room,
and dancing elfishly in and out of the corners, and under
cover of the gathering darkness, Beth found courage to go on.

"I've been wishing that I had a talent. It said in our
reading lesson today that every one has at least *one* talent;
but I think I haven't any at all. Do you suppose I could get
one? All the other girls have some special gift. Myra can
sing so nicely, and Ruth is pretty, and some of them play the
piano and speak pieces; but I don't seem to have anything
interesting about me."

Miss Marvin smiled.

"So that is what's worrying you, little girl? You mustn't
let it; for I want to tell you that you have several talents,
and one in particular. I won't tell you what it is tonight,
for I have this great pile of papers to correct, and mustn't
take time to talk any more; but just cheer up, and be as sun-
shiny as you know how, and some day I'll tell you where I
think your special talent lies. Now run along, dear, and
thank you for helping me clean up the schoolroom."

Beth left the schoolhouse with a little glow of happiness
in her heart. Miss Marvin had said that she had a talent!
What could it be? Well, no matter, so long as there *was* one.
She would be patient, and some time she would hear all about
it from Miss Marvin herself.

As she passed Mrs. Weldon's house on her way home,
Beth ran in for a moment, to see Baby Margaret. She found
Mrs. Weldon half sick with a cold, and trying to quiet little
Margaret, who was fretful and uneasy.

"O Mrs. Weldon," cried Beth, "I'm so glad I came, for
there's nothing I'd like better than to rock Margaret to
sleep;" and taking the child from the mother's arms, she sat
down and began to hum soothing snatches of song. When
the tired little eyes were shut, and the baby was fast asleep,
Beth laid her gently in her crib, and went softly downstairs.
She found the broom, swept the kitchen and dining-room,
and picked up the scattered playthings in the sitting-room.
Then, slipping quietly out of the back door, after a brief
glance toward the couch where the weary mother had
dropped to sleep, she was soon at her own gate, just in time
to set the table for supper.

"Beth," said her father that night, with a twinkle in his
eyes, "the school board have concluded that the schoolroom
needs a new desk for the teacher, and they have decided that
if the school children will get together a twenty-dollar Larkin
order, they can have the desk as a premium."

"O father!" laughed Beth, gayly, "what a tease you are!
Of course, if we are willing to work for it, the board is
willing for us to have the desk. Well, I think Miss Marvin
deserves a new desk, and I will do all I can to help. Will
you order something to start the list? There's bay rum, and
shaving soap, and, oh, just ever so many things!"

Programs for Week Ending June 16

Senior

Subject: *The Canker of Criticism*

1. Review the Morning Watch Texts. As each is recited, write the gist of it on the board under the heading, What God Does for the Sinner.
2. Recitation: Is It Worth While?
3. Bible Study: The Canker of Criticism.
4. Talk: The Spirit of Criticism. See *Instructor* of June 5.
5. Recitation: The Other Fellow.
6. Symposium: Seeing Faults and Finding Fault; Judging; A Dangerous Peddler; Bridling the Tongue. Two minutes each.
7. Prayer and Praise Service. Fifteen minutes.
8. Reports, and plans of work.
9. Close by repeating the Pledge in concert.

Junior

1. Roll Call: Books of the Old Testament.
2. Morning Watch Review.
3. Bible Study: Unkind Speech. Adapt from Senior Bible Study.
4. Leader's Talk: Sifted Speech.
5. Recitation: The Supercilious Seed.
6. Picture Talk: The Sentinel.
7. Story Telling: The Owl and the Critic; The Critical Traveler.
8. What We Have Done This Week.
9. Close by repeating the Pledge.

Notes to the Leaders

SENIOR: The subject this week is intensely practical. Have you ever heard it said that the members of your church are "gossips"? Such things *are* said, sometimes as an excuse for wrong-doing; but it should never be true of any Missionary Volunteer. And it never *can* be true of Seventh-day Adventist young people "who really love Jesus," if they pray David's prayer and live the life of their Pattern. Emphasize especially the sin of criticizing those whom God is using as leaders in his great work. Mistakes may be made, even as Moses made the mistake of impatience; yet God will surely punish those who speak against his ambassadors.

Make this day's program and praise service count for advancement.

JUNIOR: For the roll call assign the name of a certain book, or the names of certain books of the Old Testament, to each member the week before. Encourage all to be present, so the list may be unbroken as it is written on the board.

Children are apt to be thoughtless and unkind. Their love of excitement, of "secrets," of little manifestations of authority, often leads them, in their school days, to lay the foundation for a critical, gossiping character as they grow older. This lesson furnishes a good opportunity for the Junior leader to help them to see the evil of criticism.

Motto

"Speak Evil of No Man." Titus 3:2.

A Definition of Criticism

"CRITICIZE: To act as a critic; to pass judgment as a critic; to play the critic; to discuss the merits or demerits of a thing or person.

"CRITICIZE: To express one's views as to the merit or demerit of; especially, to animadvert upon; to find fault with; as, to criticize impartially an author or a picture; to criticize conduct harshly."—*Webster*.

RELATED WORDS: The following are some of the words that cluster around, and are suggested by, the word "criticism": odium, ohloquy, detraction, denunciation, condemnation, ostracism, reflection, stricture, grin, sarcasm, insinuation, inuendo, taunt, cavil, carping, censoriousness, reproach, rebuke, scolding, home thrust, frown, scowl, castigation, diatribe, tirade, philippic. These are all strong words; and while there is a true criticism, the family in which the word stands should lead us to view with suspicion any manifestation of the spirit of criticism, either in ourselves or in others.

Of course father gave Beth an order, as did also her mother and several of the neighbors; for they were all willing to help in the good work. When the boys and girls at school heard the plan, they all thought it was lovely that there was to be a new desk for the teacher. The old one was so shabby, they said—a disgrace to the schoolroom. However, when they were asked to help get up the order, not one would do a thing. And so it came about that Miss Marvin herself took hold of the work, when she saw how anxious every one was that there should be a new desk, and she and Beth together secured the twenty-dollar order.

How pleased the children were when the desk came; for it was a beauty. And none was happier than Beth.

The days and weeks sped by, and blustering March came. One Wednesday morning, in Junior meeting, Miss Marvin asked the children to take some copies of the *Temperance Instructor* to sell; for it was such a good paper, and had so many things in it that the people ought to know.

"How many will you take, Ruth?"

Pretty Ruth shook her head. On down the line went the same question. Now and then there was one who promised to sell five, but most of the children thought they "just couldn't." By and by the question came to Beth.

"I'll take ten, anyway," she volunteered; "and more, if I can."

And she kept her promise; for before the month was ended, she had sold fifty.

So the spring days passed, each one filled with little opportunities to be helpful. At length the closing day of the school year arrived, and the children gathered for the last time before the long summer vacation. When the grades had been given out, and the school was about to be dismissed, Miss Marvin passed down the aisles, and laid a tiny sealed envelope on each desk.

"None of you must open your letter until you are at home," said the teacher, smilingly, "for I want you to think about what is in it."

Beth flew home, as if on wings. When she was in her own cozy room, with the door shut, she tore open her little mauve envelope eagerly. This is what the letter said:

"DEAR LITTLE SUNSHINE GIRL: I must tell you before I go away how much you have helped me this year by your willingness to do things, and by your cheerfulness. I promised that some day I would tell you what your special talent is. Well, dear, I should call it *helpfulness*. Yes, it is a *real* talent, Beth, though one that all could have if they would. Never forget to improve it; for nothing brings more happiness into the lives of others.

"Good-by, little girl."

ELLA IDEN.

WHENEVER we have failed to be loving, we have failed to be wise; whenever we have been blind to our neighbor's interests, we have been blind to our own; whenever we have hurt others, we have hurt ourselves much more.

SUCH help as we can give to each other in this world is a debt to each other; and the man who perceives a superiority or a capacity in a subordinate, and neither confesses nor assists it, not merely withholds a kindness, but commits an injury.

Programs for Week Ending June 9

SOME adjustment has been necessary in the programs for June, as printed in the *Instructor* of December 19 and the March GAZETTE. The Union Conference Goal Dollar Day has been set forward to August 25, thus leaving two open programs in June. This does not mean less work for the leaders, but more, since they are not only to arrange for different ones to take part in the meeting, but also to plan what they shall do.

It is suggested that special attention be given to local plans and problems, and that an earnest prayer and social service be a feature of the meeting. These are days when we should speak often to one another of the power and love and goodness of our Leader, and renew our hearts and courage in his service.

Bible Study: The Canker of Criticism

The Words of a Talebearer

- Are as wounds. Prov. 26:22.
 Separate very friends. Prov. 17:9.
 Provoke strife. Prov. 26:20.
 Show him to be a servant of Satan. Rev. 12:10.

The True Christian Therefore Will Not

- Bear false witness. Ex. 20:16; Luke 3:14.
 "Bite" and "devour" his brethren. Gal. 5:14, 15.
 Take up a reproach against his neighbor. Ps. 15:1-3.
 Be free to criticize those in authority. 1 Tim. 5:19.

The Remedy for Criticism

- Watchfulness. Ps. 39:1.
 Love. Matt. 22:39; Matt. 7:12.
 Prayer. Ps. 141:3.

Is It Worth While?

Is it worth while that we jostle a brother
 Bearing his load on the rough road of life?
 Is it worth while that we jeer at each other
 In blackness of heart—that we war to the knife?
 God pity us all in our pitiful strife!

God pity us all as we jostle each other!
 God pardon us all for the triumphs we feel
 When a fellow goes down 'neath his load on the heather,
 Pierced to the heart. Words are keener than steel,
 And mightier far for woe or for weal.

Were it not well in this brief little journey
 On over the isthmus, down into the tide,
 We give him a fish instead of a serpent,
 Ere folding the hands to be and abide
 Forever and aye in dust at his side?

Look at the roses saluting each other,
 Look at the herds all at peace on the plain;
 Man, and man only, makes war on his brother,
 And laughs in his heart at peril and pain,
 Shamed by the beasts that go down on the plain.

Is it worth while that we battle to humble
 Some poor fellow soldier down into the dust?
 God pity us all! Time eftsoun will tumble
 All of us together, like leaves in a gust,
 Humbled indeed down into the dust.

—Joaquin Miller.

The Other Fellow

It is easy to say what another should do,
 So easy to settle his cares,
 So easy to tell him what road to pursue,
 And dispose of the burdens he bears.
 It is easy to bid him be brave and be strong,
 And to make all his shortcomings known;
 But oh, 'tis so hard, when the care and the wrong
 And the dangers we face are our own!

It is easy to stand in the other man's place
 When our comforts of life are assured,
 And the sting of the rain beating sharp in his face
 By him must be bravely endured.
 It is easy to tell him the path he should take,
 And bid him to laugh at his care,
 But oh, 'tis so hard when it's *our* hearts that ache,
 And *we* have the burdens to bear!

We all know the things that another should do,
 His faults are like books on our shelves;
 We can ponder them over and read and review,
 But we haven't a book on ourselves.
 We can settle the other man's problems each day,
 His griefs we can calmly discuss;
 It is easy to sweep all his troubles away,
 But we can't do the same thing for us.

The need of another 'tis easy to see
 When our own wants are all satisfied;
 Brave and courageous 'tis easy to be
 When it isn't our souls that are tried.
 But oh, 'tis so hard when we're stumbling along,
 To keep ourselves steadfast and true!
 It is easy to tell some one else to be strong.
 We would all rather *talk* than to do!

—Selected.

Seeing Faults and Finding Fault

THERE is a marked difference between *seeing faults* and *finding fault*. There are imperfections in every one, and we cannot but observe some of these in our associations with others. Jesus saw faults in Judas, but we have no record that he ever mentioned them to others. When he told the disciples on one occasion that one of them would betray him, they did not know of whom he spoke, and all said, "Lord, is it I?" It is one thing to see a fault in another, but quite different to criticize the person for having the fault, and to hold up to ridicule or unsympathetic consideration an imperfection in the life, over which the person may have wept in humiliation, and in secret prayed for help to overcome.

The practice of faultfinding is mean and contemptible, and does much to embitter the lives of others. And it is while portraying the supposed deficiencies in the characters of others that we portray our own most vividly.

G. B. THOMPSON.

Judging

THE Saviour said, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" Matt. 7:1-4.

The Saviour calls those who are quick to criticize others hypocrites, and says they are blinded by something worse in their own experience. A person who is nearly blind should not undertake the work of being an oculist. Until we are free from faults, we should not criticize imperfections in others.

It may at times be necessary to correct a wrong in another. But we should go to *him*, and not to others. Criticizing him to others does him no good, and may do him great harm. But to go to the one in error, and in the spirit of brotherly kindness call his attention to what we think is a wrong, may save him from a like error in the future, and make him a friend forever.

G. B. THOMPSON.

A Dangerous Peddler

Gossip peddlers are a serious menace to any community. They are more dangerous than a plague. No contagious disease is to be feared and dreaded so much. When they enter the door, a shadow, dark and threatening, enters. Beware! To such you can scarcely speak with safety. Clothed in the garb of a friend, and with a smile they creep into the home, perchance that of a Christian, and begin the work of backbiting and dissecting some neighbor, friend, or brother. They have heard something, and have come to tell you. Be on your guard. The burglar comes for your purse; that is trash. The gossip comes to destroy reputation and honor. You can be sure of one thing: a person who will sit in your home and backbite somebody else, will sit in somebody else's home and backbite you.

But one asks, "What am I to do when these scandal peddlers come, and insist on gossiping, and backbiting, and spreading rumors?" A writer in a religious journal offers the following suggestions:

"Taking up a reproach against a neighbor is a dangerous business. Persons have been killed recently by handling old shells that had been dropped twenty-five years ago, during the war. If you should happen to plow up one, you would better bury it again. If persons bring to you reproaches against their neighbors, carry them no farther. If they lay them at your door, leave them there till they die. Positively refuse to have anything to do with them. You take them up at your peril. They are unclean things, which we are not

permitted to touch. Scandalmongers should find no market for their wares at the house of a Christian. They may offer to give them to you, but you should spurn all such offers as you would an offer to give you the smallpox or the yellow fever."

How un-Christlike is the course of the scandalmonger! How the holy God must loathe such work! From such, the gentle, peaceful Spirit quietly withdraws, leaving the heart cold and hard. There is scarcely anything that will more effectually grieve the Spirit from the heart than this work. And it is so common! Professed Christians engage in this unchristian work, and as a result their spiritual power is destroyed, and they backslide into darkness and unbelief.

G. B. THOMPSON.

Bridling the Tongue

THE apostle James says, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." "The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell." James 1:26; 3:6.

Backbiters and tattlers are everywhere. They hear a rumor more or less unfavorable concerning some one, and they run and tell it. They drop these morsels of scandal around without going to the individual to find out if it is true. They have *heard* it; that is enough. Whether true or not does not matter; it is something to *tell*. They will go quicker and run farther to tell some scandal than to pray with burdened souls or to tell something good.

They prefer to destroy reputation rather than build it up. They peddle a little here and a little there. Others take up the reproach, drop words and insinuations, and destroy without a qualm the reputation of some one, perchance at the same time professing to be his friend.

As the gossip is peddled around, it grows. Tattlers and scandalmongers are invariably prevaricators and exaggerators. Those who will peddle alie in the neighborhood will not hesitate to tell one. Usually after repeating the scandal, they add, "Now don't say anything about it; I would not tell anybody except you."

Considerable of this evil work is done by professed Christians, who claim to follow the Lord, and to be seeking a home where nothing unclean or wicked will ever come. But unless they repent, their hope is vain.

G. B. THOMPSON.

Sifted Speech

(Illustrate with a little box of sand and pebbles of various sizes, with two sieves, one quite coarse, the other fine.)

KING DAVID once prayed that God would set a watch upon his lips, so that he might not speak wrong words. And we know as well as David did that there are words that ought not to be spoken. They often come to our lips and are eager to get out; but we sin if we speak them.

We may well pray David's prayer, asking God to keep our speech pure and right. But we must set a watch ourselves, lest the evil words escape. How easy it would seem, just to keep our lips shut! But it is sometimes very hard, is it not? The words come from our minds so quickly, and they are so eager to get out!

It is worth something to know what kind of words we ought not to speak. So I am going to give my children two rules, two ways of knowing the naughty words.

Here is a little heap of sand and pebbles. We will let it represent words, some good, some bad. See how they all want to get out of the box as I tip it—all of them together! That is just the way with our words, is it not? How shall we know which to let pass, and how shall we keep back the bad ones?

I have a sieve (using the coarser one). As I put it over the box, you see it keeps back some of the pebbles. These big ones cannot get through. This is the sieve of truth.

It asks every word that comes, "Are you a true word?" And none can pass that is not true. This is the first rule of speech: Every word must be true.

But a great deal of the stuff in our sand box got through. It had no difficulty in passing the sieve. Most of the words that wanted to come were true words. Here, now, is another sieve. We will see if they can pass this test (pouring the material on the finer sieve). Ah, here are a good many pebbles that will not go through! They could pass the first sieve, but not this one. This is the sieve of kindness. It asks of each word that comes, "Are you a kind word?" And not one can pass that is not kind. A good many words are true that are not kind, and it is cruel and wrong to speak them.

Some of the pebbles that passed the first sieve are quite large, you see. See how hard they strike as I throw them against the box cover. My! wouldn't they hurt if you threw them against anybody's face? Of course you wouldn't do that. I know that very well. But is it not worse to make a body's heart bleed than to cut his cheek? Words are often more cruel than blows. Yet many people speak cutting words who would never strike a blow in the face. I think they cannot realize how the unkind words hurt!

We have tested our little boxful with both sieves. Here is the fine, soft sand that has run through them both. See how gently it falls in my hand! Such are the words that are both true and kind,—good words, such as will do good, and not evil; words that God will bless.

I believe we are more in danger of forgetting to use the sieve of kindness than the sieve of truth. If a word is only true, we think we have a right to speak it. But God wants us to be both true and kind. And not a word should we speak which cannot pass both sieves.—*Frank T. Bayley.*

The Sentinel

A Picture Talk

LET the speaker provide for this meeting two pictures, —one a large one of a human face, and another, a picture of a soldier standing on guard, small enough so that it can be pinned up by the side of the lips of the face. Tell the boys and girls that this meeting is to show them how to place a *Sentinel* at the doors of their mouths. What is this sentinel to stop? The children will quickly tell you. He must call, "Halt!" to unkind words, to careless speeches, to sneers, and irreverence, and silliness, and lies, to exaggeration and slang, and to every word of criticism.

What is the sentinel? The children may not be so ready to tell this, but a few questions will get them to say that the sentinel is *Conscience*.

And what is the gun that he is to hold? A few more questions will bring out the answer, *Prayer*. That is the only thing that can promptly and efficiently cry, "Halt!" to these evil things that come out of their mouths.—*Selected.*

The Critical Traveler

Two men, talking together, found that they had both walked through a foreign country almost at the same time. One of them had a great deal to say about his pleasant adventures, and the delightful things which he had seen on his tour. Said he, "What excellent roads there are in that country!" The other answered, "They are as hard as iron in some parts, and hurt my feet, and there was a horrible amount of dust."

Then said the first: "Ah, you would enjoy the soft sward in the Valley of Bross. Is not the waterfall charming?" But the critical one replied: "I didn't care about the waterfall. For my part, I cannot see what there is to admire in so many gallons of water tumbling down so many yards of rock. And as for the soft sward you speak of, in some places it is quite treacherous. Several times I went over my shoe tops in mud and water."

Number One was still inclined to talk, and he went on: "I suppose you heard the nightingale in the wood near your

resting place? I lay awake a long time listening to it, and at length fell into the prettiest dream." Number Two had been told there was a nightingale, but what he heard was a wearisome noise which prevented his going to sleep for half the night. If that was nightingale music, he didn't want anymore.

The first asked: "Did you cross the lake? And did you see the wonderful reflection of the mountains in the water? It is most striking just after sunset." But the critical one answered: "Yes, I crossed the lake, and a very long time the old ferryman was in bringing his boat, so that I was chilled to the marrow waiting for him. I saw no reflection worth looking at."

"You found the old boy a merry fellow, did you not?" asked the first. "He was exceedingly tiresome with his impertinent talk," growled the other.

Even yet the first traveler would not give up, and he asked the other man if he had seen the grand view from the shoulder of such a mountain. The answer was: "I saw nothing grand about it; the hills in the distance were covered with snow, and made me cold to look at them, and the forest appeared thick and dark and gloomy."

Then the cheerful man asked, "Did you observe the tower of the cathedral in —?" "I did," was the answer, "and got a crick in my neck through staring up at it."

So they went on, and it seemed that one traveler had met with nice, obliging people, and the other with fawning rascals; the one had talked with pleasant folk, the other with surly knaves, and they were the same people!

There are boys and girls who are so critical, and who indulge in so much faultfinding and backbiting, that they have very few friends; and there are others who see the good in everything and every one, and who always have a kind word to say of the absent. Such young people have many friends.

The Japanese have a proverb which says, "Thine own heart makes the world." What kind of world do you live in?—Adapted.

The Supercilious Seed

(The speaker should carry to the platform a large weed held carefully behind him out of sight of the audience. With the very last line the weed should be brought forward and shown.)

A LITTLE seed lay in the ground,
And soon began to sprout;
"Now which of all the flowers around,"
It mused, "shall I come out?"

"The lily's face is fair and proud,
But just a trifle cold;
The rose, I think, is rather loud,
And then, its fashion's old.

"The violet is very well,
But not a flower I'd choose;
Nor yet the Canterbury bell—
I never cared for blues.

"Petunias are by far too bright,
And vulgar flowers, beside;
The primrose only blooms at night,
And peonies spread too wide."

And so it criticised each flower,
This supercilious seed;
Until it woke one summer hour
And found itself—a weed.

—Amos R. Wells.

The Owl and the Critic

ONE day a taxidermist who was walking down the street of a large city, saw an owl in the window. "What a poor job of stuffing that owl the fellow made!" he said. "If I could not make a bird look more lifelike than he did, I should go out of business."

Just then the bird moved its head, and slowly blinked its great eyes!

Criticism never pays. Often the biting, unkind words do great harm to the person criticized; and sometimes they make the critic himself look foolish.

Programs for Week Ending June 23.

Senior

Subject: John Eliot, First Preacher to the American Indians

1. Morning Watch Review. Five-minute talk on God's forgiveness. For helps see the *Instructors* of June 5 and 12.
2. Responsive Reading: Psalm 32.
3. Quiz: John Eliot.
4. Talk: John Eliot: Puritan Apostle to the American Indians. See *Instructor* of June 12.
5. Reading: Paraphrase.
6. Symposium: A Man of Prayer; Loved God's Word and House; Faithful in Sabbath Keeping; A Generous Giver; Eliot as a Peacemaker; Teacher and Minister.
7. Social Meeting.
8. Reports, and plans for work.
9. Close by repeating the day's Motto.

Junior

1. Morning Watch Drill.
2. Recitation: Is It Nothing to You?
3. Talk: John Eliot: The Man Who First Preached the Gospel to the Indians.
4. Reading: The Knotted Handkerchief. See "Children's Missionary Story Sermons," pages 19-22.
5. Missionary Exercise.
6. Quiz.
7. Reports of missionary gardens and other work.
8. Close by repeating the Motto for the day.

Notes to the Leaders

SENIOR: Reference is made in this program to one of this year's Reading Course books, as it is taken for granted that there will be at least one copy in every society.

The "helps" mentioned under "1" are the regular weekly articles printed in the Morning Watch columns of the *Instructor*. Every Morning Watch observer should read these articles.

Next week is the halfway mark in your work for 1917. Can you not plan to round up all your work on that day, and be ready to enter on the last half of the year with no duties undone?

JUNIOR: Instead of one long talk on John Eliot, the leader may, if he thinks best, assign various incidents in the life of Eliot to be given by the children. Following are a few suggestive titles:

- How Boston Looked in 1631.
- A Hard Language.
- The First Book Printed in America.
- The Praying Towns.
- The Knotted Handkerchief.
- The Secret of Eliot's Courage and Faith.

Material for all these topics, except the first, will be found in "The Advance Guard of Missions," "Children's Missionary Story Sermons," the *Instructor* for June 12, and this number of the GAZETTE.

Motto

"Prayer and Pains,
Through Faith in Jesus Christ,
Will Do Anything."

Quiz: John Eliot

(For answers see "The Advance Guard of Missions," pages 21-27.)

1. How old was Boston village when John Eliot came to it?
2. Name three "first" things for which he was responsible in the New World.
3. What did Eliot say when he had completed his Indian grammar?
4. What missionary lives did Eliot influence?
5. What sorrow came to him in his old age?
6. What did Baxter write to him? What did Everett say of him?
7. In what way did Eliot show his desire to give God all the glory for his work?

Paraphrase on "Our Conversation Is in Heaven," by John Eliot

BEHOLD the ancient and excellent character of a true Christian; 'tis that which Peter calls holiness in all manner of conversation. Ye shall not find a Christian out of the way of godly conversation. For,

First, A seventh part of our time is all spent in heaven, when we are duly zealous for, and zealous on, the Sabbath of God. Besides, God has written on the head of the Sabbath, Remember; which looks both forward and backward; and thus a good part of the week will be spent in Sabbatizing. Well, but for the rest of our time? Why, we shall have that spent in heaven, ere we have done. For,

Secondly, We have many days for both fasting and thanksgiving in our pilgrimage, and here are so many Sabbaths more. Moreover,

Thirdly, We have our lectures every week, and pious people will not miss them if they can help it. Furthermore,

Fourthly, We have our private meetings, wherein we pray, and sing, and repeat sermons, and confer together about the things of God; and being now come thus far, we are in heaven most every day. But a little further,

Fifthly, We perform family duties every day; we have our morning and evening sacrifices, wherein, having read the Scriptures to our families, we call upon the name of God, and every now and then carefully catechize those that are under our charge.

Sixthly, We shall also have our daily devotions in our closets; wherein, unto supplication before the Lord, we shall add some serious meditation upon his Word; a David will be at this work no less than thrice a day.

Seventhly, We have likewise many scores of ejaculations in a day; and these we have, like Nehemiah, in whatever place we come into.

Eighthly, We have our occasional thoughts and our occasional talks upon spiritual matters; and we have our occasional acts of charity, wherein we do like the inhabitants of heaven every day.

Ninthly, In our callings, in our civil callings, we keep up heavenly frames, we buy and sell, and toil; yea, we eat and drink, with some eye both to the honor and command of God in all. Behold I have not now left an inch of time to be worldly; it is all engrossed for heaven. And yet, lest there should not be enough,

Lastly, We have our spiritual warfare. We are always encountering the enemies of our souls, which continually raises our hearts unto our helper and leader in the heavens. Let no man say, It is impossible to live at this rate; for we have known some live thus; and others that have written of such a life, have but spun a web out of their own blessed experiences. New England has example of this life; though, alas! 'tis to be lamented that the distractions of the world, in too many professors, becloud the beauty of a heavenly conversation. In fine, our employment lies in heaven. In the morning, if we ask, Where am I to be today? our souls must answer, In heaven. In the evening, if we ask, Where have I been today? our souls may answer, In heaven. If thou art a believer, thou art no stranger to heaven while thou livest; and when thou diest, heaven will be no strange place to thee; no, thou hast been there a thousand times before.

Lessons from the Life of John Eliot

A Man of Prayer

PROBABLY the most prominent characteristic in the life of the godly man whose life we have been reviewing, is that he was a man of prayer. It is said that he gave several hours daily to secret prayer, and that whenever any great crisis was before him, or whenever he faced some perplexing problem, he appointed for himself fast days, in which he ate nothing, and spent long hours alone with God. Whenever difficulties, great or small, beset him, he prayed, believing that this was the only way to encounter and overcome them. As he often said to those who came to him with their trouble, "When we would have any great thing to be accomplished, the best policy is to work by an engine which the world sees nothing of."

When he entered the homes of the people, he began his visit with prayer, and never left a roof without leaving a

petition for the blessing of God to rest beneath it. He kept his heart "in a frame for prayer with marvelous constancy." As a result of this close communion, his disposition was singularly free from fretfulness. Never, except in the reproof of sin, did he show the least anger, or manifest anything but the greatest love and forbearance toward his fellows. He lived near to God, in the atmosphere of heaven; he dwelt in "the shadow of the Almighty."

Many griefs came into the life of John Eliot, among which was the loss of three of his sons, who were all preparing for the ministry. In this, as in all other things, he showed a wonderful spirit of resignation. Like Abraham, he was willing to give them back to the Lord. His own will seemed to have been melted and molded into the will of the Lord, and his flock looked up to him almost as a prophet of the Lord, so nearly did he seem to be the reflection of God's will.

On one occasion, a settler named Foster had been taken prisoner by the Turks. Eliot prayed before his congregation: "Heavenly Father, work forth deliverance of thy poor servant, Foster; and if the prince which detains him will not dismiss him so long as he himself lives, Lord, we pray thee to kill that cruel prince; kill him and glorify thyself upon him." Very shortly, the man Foster appeared among them, and told how the prince had been killed, and his deliverance attained.

Loved God's Word and House

John Eliot was a great student of the Bible. To him, it was a necessary, daily food. He always gave a certain time to it in the early morning, advocating that it was the only antidote against temptation. In his ministry for the Roxbury church, he appealed to his people continually to make a constant study of the Scriptures. It is told that on one occasion he entered the house of a merchant, whom he found in his counting-room. Various mercantile books were lying upon the table, and upon a shelf near by were several devotional books. Eliot, although practically a stranger to the man, immediately addressed him thus: "Sir, here is Earth upon the table, and Heaven on the shelf. Pray don't sit so much at the table as altogether to forget the shelf." He himself fed continually upon the living Word of God, and it did not fail to give him power in his work.

In spite of his many duties with his own church and with the Indians, Eliot went often to church services, for the pure love of being in a religious atmosphere. Truly it could be said of him, "I have loved the habitation of thy house." He listened to all that was said with diligent attention, and took part in all the devotional exercises. On the way home he would often reproduce the sermon to which he had listened, for the benefit of those who might be traveling with him, and to impress upon his own mind the thoughts that the speaker had set forth. His reverence for the house of God was remarkable. He himself never desecrated it with secular thoughts or words, and his hearers were unconsciously led by his example to maintain the same high standard of worshipful devotion.

Faithful in Sabbath Keeping

His observance of the Sabbath was remarkable. One of his favorite quotations was, "Poor Sabbaths make poor Christians." This was one of the things which he enjoined very strictly upon the Indians. Sundown always found him ready to welcome the Lord's day with thanksgiving and prayer, and he turned his thoughts entirely to heavenly things.

Eliot is said to have been remarkably dead to the sinful pleasures of this life. The grandeurs of this world were to him what they would be to a dying man. He was very abstemious in diet, clothed himself always in modest apparel, and frowned upon all pleasures that were not useful or educational. Worldly temptations were not alluring to him, because, as he said, he always took his antidote before the devil was up in the morning. Among his church members and among the Indians, he always set an example of extreme simplicity and earnestness in every phase of life.

A Generous Giver

Perhaps the quality of this earnest man that was most noticeable among his associates was his charity. He gave his entire life to the Lord's work, and all his goods to the Lord's poor, and he encouraged others to give of their blessings also. The poor called him their father. His wife used to chide him for being too charitable. On one occasion, the church treasurer gave him his salary in a handkerchief, and tied it in many knots, so that he would not give his money all away before he got home. On the way, he called at the home of a poor woman who seemed to be in great distress, and he at once tried to open the bag, that he might help her. Finding great difficulty in getting the knots untied, he passed her the whole bag, saying, "Here, I believe the Lord designs it all for you." But he himself never went begging; for his friends loved and supported him even after he was no longer able to work.

Eliot as a Peacemaker

The intense love for his fellow men that filled his soul gave him one other distinct characteristic, a peaceful disposition. "Bear, forbear, forgive," was the motto of his life, and the text of many a sermon. On one occasion he was called to counsel with some other ministers over a quarrel between two of the church members. As he entered the room, he walked over to the table where the documents, letters, etc., concerning the disagreement lay, picked them up, and cast them into the fire. To the preachers, who sprang up in resentment, he said, "You need not be astonished at what I have done, for I did it on my knees before I came here." The quarrels among the Indian tribes were always a great grief to him; but his constant admonition and beautiful example had a wonderful effect upon them, which the colonial magistrates were never able to comprehend or explain.

Teacher and Minister

Eliot was a close student and lover of nature, and he loved to draw lessons from her beauties and from the objects about him. On one occasion, he, with a company of others, was walking up the hill to the Roxbury church. Eliot remarked fervently, "This is very like the way to heaven; 'tis uphill: the Lord, by his grace, fetch us up!" Then spying a bush near by, he added, "And truly, there are thorns and briars in the way, too."

As a minister, Eliot was capable and efficient. In England, he had mastered Latin, Hebrew and Greek, and he loved to read the Scriptures in the original. He had a keen insight into the liberal arts, and loved good books; but his greatest study was theology. He was mighty in the Word, and showed himself "a workman that needeth not to be ashamed." He had a plain and powerful way of preaching that gripped the hearts of his hearers, and his words in their ears usually resulted in action in their lives. He was never afraid to reprove vice and sin in a lively and effective way, but his heart was always full of love for the sinner. To young preachers he gave the advice, "Pray; let there be much of Christ in your ministry." Christ was in all his ministry, and Christ was the theme of every sermon. His fidelity, zeal, earnestness, and perseverance are worthy of the emulation of every one who is living for the same Christ. May the Lord raise up many such laborers as was the apostolic Eliot, to enter his harvest.

The Example of Jesus

THAT fine discrimination that Jesus revealed in refusing to bring a railing accusation against the enemy, when contending about the body of Moses, counsels us to manifest gentle consideration and courtesy even toward those we know to be in fault. Perhaps in no case is it more difficult to reveal a spirit of true Christian courtesy than in dealing with persons who are not congenial to us, whose manner for

some reason is repellent. It may be that they are altogether too willing, for our enjoyment, to give us the pleasure of their society. It may be that they are backboneless apparently, depending upon us to carry them socially or religiously. Whatever may be the cause, we shall find great help in remembering that they belong to the Saviour, that he may recognize them even as his own children, heirs with him of the eternal kingdom. Then how can we be discourteous or unkind to them? It does not follow, however, from this that we should allow ourselves to be subjected to continual annoyance. It may be a necessary courtesy we owe the person to tell him kindly and frankly the thing that makes his company unacceptable. But such an event allows of no bitterness or ill feeling on our part.

Some of us may be too honest, so we think, to say we are glad to see one when we are not; we may be too honest to ask one to come again when really we prefer not to have the person call. This is commendable. We should certainly refrain from saying we are glad if we are not; but Christian courtesy demands far more than this of us. It demands that we get rid of that peculiarly unkind feeling that is hidden in the heart, so that we shall be really glad to see all who may come to our door, for we know not but that an angel of God would like to have us minister to them if they cannot to us. Not until one is possessed fully of this spirit, can one be truly courteous.

Professor Van Dyke asks the pertinent question in one of his books, "Why should we hate like Satan when we may love like God?" So, in accordance with this idea, I would ask, Why should any of us pass down the years disregarding the courtesies of life, wounding and discouraging others, when we might, like Jesus, scatter blessings all along life's pathway by showing thoughtful courtesies to all with whom we have business or social relations?

FANNIE D. CHASE.

Is It Nothing to You?

Is it nothing to you, O ye Christians,¹
That millions of beings today,
In the heathen darkness of China,
Are rapidly passing away?
They have never heard the story
Of the Loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves!"

Is it nothing to you, O ye Christians,¹
That in India's far away land
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find him;
And although he is ready to save,
Eight hundred precious souls each hour
Sink into a Christless grave!

Is it nothing to you, O ye Christians,¹
That Africa walks in night?
That Christians at home deny them
The blessed gospel light?
The cry goes up this morning
From a heartbroken race of slaves,
And seven hundred every hour
Sink into Christless graves!

Is it nothing to you, O ye Christians?¹
Will ye pass by and say,
It is nothing; we cannot aid them?
You can give, or go, or pray;
You can save your souls from bloodguiltiness;
For in lands you never trod
The heathen are dying every day,
And dying without God.

Is it nothing to you, O ye Christians?²
Dare ye say ye have naught to do?³
All over the world they wait for the light;
And is it nothing to you?

—G. P. T., in *Missionary Review*.

¹ On first four lines, hold out left hand, palm up.

² Same gesture as first, with right hand.

³ Both hands out, weight of body thrown forward on right foot.

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REMEMBER that *noise* does not always mean power. "It takes five hundred times more power to produce light than it takes to produce noise." Is your society shining or shouting?

ONE dollar for each Junior Volunteer in Louisiana is the amount the State secretary is aiming at. The circulating library idea has taken root in Louisiana, and a sturdy plant is hoped for.

Missionary Volunteers Who Help a Society

THOSE who mean business.
Those who are not afraid of doing more than their share.
Those who speak out.
Those who like to try things.
Those who have grit.
Those who work well with others.
Those who are just as ready to lead as to follow, or to follow as to lead.
Those who are not conceited.
Those who are not falsely modest.
Blessed is the society which numbers these among its members.—*Adapted.*

Forty Times—So Far

A SISTER in western Washington, who has read the Bible through thirty times during the past thirty-one years, and who has read the Bible through about forty times in her lifetime, writes:

"I first began reading the Bible through by course about sixty years ago, when I was seven years old, and finished, I think, the following year. About forty years ago, in Michigan, the elder of the church to which I belonged gave us a monthly schedule for reading the Bible through in a year. I can remember only one year since then that I have not followed the same schedule, reading the Bible through every year. And I want to say that the year just past has opened up the Bible to me as never before. Each year has revealed new beauties and new truths. This last year I have thoroughly learned the Morning Watch verses, and I wish all our old people could know the comfort there is in them."

Missionary Volunteer Programs for the Third Quarter of 1917

July 7: Triumph of Religious Liberty in Peru.
July 14: Honesty (Tithe, Offerings, etc.).
July 21: A Missionary Church (the Moravians).
July 28: Local Society Work.
August 4: A Missionary Family (The Scudders).
August 11: An Education—Why, When, and How?
August 18: Missionary Volunteer Reading Courses.
August 25: Union Conference Goal Dollar Day.
September 1: Loyalty.
September 8: God's Keeping Power—Help for the Tempted.
September 15: The Great Slave Maker.
September 22: Mission Work in Modern Babel.
September 29: Open.

"So with youth's ardor glowing,
We form a Christian band,
The mind of Jesus knowing,
We for his honor stand.
For he is our Endeavor
And to him we belong,
Whose grace shall fail us never,
Whose love inspires our song."
—*Stella M. Milne.*

Missionary Exercise for Four Children

(Each child presents a letter of the word GIVE at the close of her stanza.)

FIRST CHILD:

"FROM Greenland's icy mountains,"
So runs the hymn of old;
Beside those mammoth icebergs
Dwell hearts perhaps as cold;
But warmed by Christian sunlight,
Illumining the land,
Bleak earth becomes an Eden,
And so for G I stand.

SECOND CHILD:

You know how run the verses:
"From India's coral strand"
Comes forth the call for workers—
A larger, stronger band;
Buddhist and erring Brahm
The Saviour's call must heed,
And taste God's peace eternal,
And therefore I must plead.¹

THIRD CHILD:

From far-off Venezuela,
To popish bonds a slave,
From Van and Coroneje,
Which Eastern waters lave,
The same loud voice is calling
Which sounded years ago:
"Come over here and help us!"
The cry of Macedon.

FOURTH CHILD:

From Ethiopia's borders
And wastes of burning sands,
Which cruel, dark-skinned Arabs
Infest with hostile bands,
By day and night unceasing
There comes the pleading cry:
"Bring us the truth you cherish;
O, bring it ere we die!"

ALL TOGETHER:

Give of your prayers and blessings;
Give of your store, though small;
Give of your time and service;
Give self—best gift of all.

—*Isabelle H. Fitz, in Mission Dayspring.*

¹ Emphasize "I" strongly.

Programs for Week Ending June 30

THIS "open meeting" marks the halfway station in your society work for 1917. Six months of the year have gone—what has your society accomplished? Why not have a Six Months' Survey, with brief reports of the different lines of activity carried on by your society, the most interesting illustrated by charts?

What of your Goals? Are you reaching them? Is your Bible Year enrolment keeping up? What about those who are studying for the Standard of Attainment?

Note some of the ways in which the Lord has especially blessed your society, and shown his approval of your efforts to work with him.

If possible, some time should be devoted to Current Missions, gleaning the most interesting items from recent numbers of the Review and other papers. There is so much material that the only trouble will be to select that which is best and most comprehensive. Through the workers in the fields abroad, and the blessing on their work, the Lord is calling his Volunteers into mission service at home and in distant lands.