

The Church Officers' Gazette

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Church Officers' General Instruction Department

Calendar

June

1. Lesson 57.
8. Foreign Mission Service.
15. Lesson 58.
22. Home Mission Service.
29. Quarterly Meeting.

July

6. Lesson 59.
13. Foreign Mission Service.
20. Lesson 60.
27. Home Mission Service.

Lessons for the Use of Church Elders

Lesson 57

Announcements.
Hymn.
Prayer.
Hymn.
Lesson : The Church.

The Church

1. *Close Relationship of the Church to the Lord.*
 - a. Christ gave himself for the church. Eph. 5:25.
Designated as—
 - b. "The holy people, The redeemed of the Lord." Isa. 62:12.
 - c. "My people." Rev. 18:4.
 - d. "The people of thy holiness." Isa. 63:18.
 - e. "The children of God." Matt. 5:9; Gal. 3:26.
 - f. "My sons and daughters." 2 Cor. 6:17, 18.
 - g. The "family," or household, of God. Eph. 3:15.
 - h. "My brother, and my sister." Mark 3:33-35.
2. *Sinners Became a Part of the Church.*
 - a. By a new birth. John 3:3; 1:12, 13; 2 Cor. 5:17.
 - b. Born by the word. John 6:63; 1 Peter 1:23.
 - c. By faith. Gal. 3:26.
 - d. By the Spirit. Gal. 3:14.
3. *There Is Order in the Church.* 1 Cor. 14:33; Titus 1:5.
 - a. Officers in the church in the wilderness. Ex. 18:14-26; Deut. 1:9-16.
 - b. Ordain elders. Titus 1:5.
 - c. Deacons. 1 Tim. 3:5.
 - d. Has authority. Matt. 18:15-18.

Notes

"I saw that all should sing with the Spirit and with the understanding also. God is not pleased with jargon and discord. Right is always more pleasing to him than wrong. And the nearer the people of God can approach to correct, harmonious singing, the more he is glorified, the church benefited, and unbelievers favorably affected.

"I have been shown the order, the perfect order, of heaven, and have been enraptured as I listened to the perfect music there. After coming out of vision, the singing here has sounded very harsh and discordant. I have seen companies of angels, who stood in a hollow square, every one having a harp of gold. At the end of the harp was an instrument to turn, to set the harp or change the tunes. Their fingers did not sweep over the strings carelessly, but they touched different strings to produce different sounds. There is one angel who always leads, who touches the harp and

strikes the note, then all join in the rich, perfect music of heaven. It cannot be described. It is melody, heavenly, divine, while from every countenance beams the image of Jesus, shining with glory unspeakable."—*Testimonies for the Church*, Vol. I, p. 146.

Lesson 58

Announcements.
Hymn.
Prayer.
Hymn.
Lesson : Covetousness.

Covetousness

1. Repeat the tenth commandment. Ex. 20:17.
2. Covetousness is idolatry. Col. 3:5.
3. Abhorred by the Lord. Ps. 10:3.
4. Warning against by the Saviour. Luke 12:15.
5. Sin of Achan. Joshua 7:21.
6. Led Judas to betray his Lord. Mark 14:10, 11.
7. One of the special sins of the last days. 2 Tim. 3:1, 2.
8. Hinders our entering heaven. Mark 10:23, 24.
9. Love of money root of all evil. 1 Tim. 6:10.
10. A solemn charge. 1 Tim. 6:17-19.

Notes

"When the steamer 'Central America,' with nearly six hundred passengers aboard, was wrecked off Cape Hatteras, Sept. 12, 1857, in a fearful storm, many of the passengers, who were returning miners from the gold mines of California, divested themselves of their treasure belts and scattered the gold upon the cabin floors, telling those to take it who would, lest its weight about their persons should carry them to their death. 'Full purses, containing in some instances thousands of dollars, lay around untouched. Carpetbags were opened, and the shining metal was poured out on the floor with the prodigality of death's despair. One of the passengers opened a bag and dashed about the cabin twenty thousand dollars in gold dust, and told him who wanted to gratify his greed for gold to take it. But it was passed by untouched, as the veriest dross.'"—*Our First Century*, pp. 642, 643.

G. B. THOMPSON.

A Good Slogan

As our nation entered upon the great world war the slogan, "Let everybody do his bit," was soon passing from mouth to mouth and being urged upon every citizen. The nation's crisis extended a call to every one to do his part. As we have looked upon the great work to be accomplished and realized the shortness of time, we here in Ohio have adopted a slogan which is slightly different from the one that the nation is using. Our slogan is, "Let every one do his best." If we will carefully read the appeals that have come to us in recent years through the counsel of God, we will be deeply impressed by the frequency of the call for every believer to have an actual part in actual soul-winning. As the nation's war is a war of the people, so our work at this time is a work that extends to every believer. It is not a work placed upon the officers of our conference and the ministry of the denomination, but it is a work of the people.

One of the most important things to be considered in our local churches is the pressing home to every believer this individual responsibility. Our stewardship and our ambassadorship must be more fully understood and entered upon if we may hope to see the work completed according to the Lord's plan. One of the most urgent responsibilities resting

upon our church officers is that of planning, organizing, and leading in such a way as to bring the largest number into active service. There are to be no slackers in the remnant church. No one who has not earnestly labored for souls will have a part in the kingdom of God. No one is permitted to do work of this kind by proxy. Every one who has "heard" is to say, "Come." To every one the commission, "Go . . . and teach all nations," has been given.

In our Harvest Ingathering work for 1917 we see something of the results that may be realized from every one's doing his best. In 1918 a much larger work will be accomplished and better results will be seen in proportion to the extent to which the entire membership of the church enters into active labor for the Lord. Why not every church and every individual have this as their slogan, "Let everybody do his best" in the strength of God? E. K. SLADE.

The Baleful Evil of Criticism

THERE is what is known as friendly criticism, but our article refers to that form of criticism which is unfortunately far more common,—what the Scriptures term "backbiting," taking up a reproach against a neighbor. From the text in Galatians 5:15, "If ye bite and devour one another, take heed that ye be not consumed one of another," some one has seen fit to term criticism "Christian cannibalism."

Of this great sin Satan is the originator. It is of course common to attribute every sin to him, and correctly enough, but it will be seen on a moment's reflection that in connection with Satan's great rebellion in heaven criticism was at the very foundation. He criticized the government of God; he criticized the Son of God; and he criticized all the loyal angels who upheld God and his Son. This spirit of evil-speaking spread to others until a very large number of the angelic host were blinded with its damning influences. After Satan and his angels were cast out of heaven they at once began their hellish work of criticism and insinuation with our first parents. We know full well what success was attained. Satan is, and ever since his rebellion has been, "the accuser of our brethren." Since he has impregnated the mind of man with this baleful evil, he now works through human agents. There is no sin of which he is not the author, but of backbiting we can safely say that it is one of the most satanic of all the sins that originated with him.

The mind of Satan was love of self, desire for exaltation, lack of esteem for those in authority, criticism, disruption, and open rebellion.

The mind of Christ is that of self-abnegation, love for others, esteeming others better than self, desiring to uphold the divine government. How greatly in contrast is the spirit of Satan!

How sad to see the awful spirit of criticism manifest in the remnant church! The dragon is putting forth every effort to distract, cripple, tear down, and dishearten God's remnant people. To accomplish this end he uses all his cunning art. Nothing is more successful than the introduction of the infection of criticism. In Revelation 12, where the remnant church is brought to view, Satan is spoken of as coming down unto them with great wrath "because he knoweth that he hath but a short time." After being named by his various descriptive titles—dragon, old serpent, devil, and Satan—he is called "the accuser of our brethren." Verse 10. Here his character as a backbiter and criticizer is set forth. To know that the remnant church will be strongly beset by Satan on this particular point, bringing into the church coldness and lack of confidence among brethren, should cause us all to be on the alert.

"The tongue is a fire, a world of iniquity." "The tongue can no man tame; it is an unruly evil, full of deadly poison." "He that soweth discord among brethren" is placed alongside the one of lying tongue, and the hand that sheds innocent blood. "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart.

He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor."

To carry the same thought a little farther; The sin of speaking in a criticizing way of the leading brethren, ought to be mentioned in particular. How appalling was the tragic end of Korah, Dathan, and Abiram, and their company. But the punishment meted out to them shows the enormity of the sin of speaking against those in leading positions, or speaking against our institutions. God has planted institutions; he has placed men in positions of trust in connection with them; and notwithstanding they often make mistakes, it is a very grievous sin to criticize them. These Bible narratives have been recorded for our learning. How often our ministers and leading brethren are subjects of criticism! Could we understand the enormity of the sin, we would pray that a watch be set at the door of our mouths.

Let us learn a lesson from David when he was being pursued by wicked King Saul. He had the opportunity of easily destroying his enemy. But because David had a high regard for the Lord's anointed, he would not lift up his hand against the king. Do we recognize that today there are men in positions of trust, men "anointed" of God? Shall we criticize them and make their work difficult? How cruel is this spirit!

"The inclination to criticize is the greatest danger of many. The brethren whom you are tempted to criticize are called to bear responsibilities which you could not possibly carry; but you can be their helpers. The Lord has not given to any one of you the work of correcting and censuring your brethren." "Your voices are to be heard in unity, not in dissension." "An earnest effort should be made in every church to put away evil-speaking and a censorious spirit as among the sins productive of the greatest evils in the church. Severity and faultfinding must be rebuked as the workings of Satan. Mutual love and confidence must be encouraged and strengthened in the members of the church. Let all, in the fear of God and with love to their brethren, close their ears to gossip and censure. Direct the talebearer to the teachings of God's Word. Bid him obey the Scriptures, and carry his complaints directly to those whom he thinks in error. This united action would bring a flood of light into the church, and close the door to a flood of evil. Thus God would be glorified, and many souls would be saved." "Cease to dwell upon the shortcomings of others, keep the tongue sanctified unto God, refrain from saying anything that would detract from the influence of another; for by indulging in these words of criticism, you blaspheme God's holy name as verily as you would were you to swear."

When the apostle Paul was making a defense before his enemies, the high priest Ananias commanded that he be smitten on the mouth. Paul said in reply, "God shall smite thee, thou whited wall." Poor eyesight kept Paul from seeing who the man really was. When informed that he had addressed the high priest, he apologized, saying, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people." Here is a lesson for all to recognize the position of God's servants even when they are not what they ought to be. It is a sin to criticize. Of the remnant it is prophesied, "The remnant of Israel shall not do iniquity, nor speak lies; neither shall a deceitful tongue be found in their mouth." Zeph. 3:13. "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5.

J. E. FULTON.

"WHEREAS, The home missionary work is a distinct department, rather than a branch, of the publishing department; therefore,

11. We recommend, That it be duly organized and known as the Home Missionary Department, and that it be inserted in the list of duly organized departments in Article V, Section 2, of the General Conference Constitution."—*General Conference Bulletin*, p. 118.

Home Missionary Department

Suggestive Program for Fourth Sabbath

Home Missionary Service

(To be held June 22)

OPENING SONG: "Hymns and Tunes," No. 131; "Christ in Song," No. 453.

Prayer.

Song: "Hymns and Tunes," No. 776.

Bible Study: Personal Work for Souls.

Testimony Study: Witnesses for Christ.

Experiences in Soul-seeking Work by Members.

Report of Past Month's Work by Church Missionary Secretary.

Offering for Literature Work.

Closing Song: "Hymns and Tunes," No. 1192; "Christ in Song," No. 194.

Note to the Leaders

No service of this kind should be allowed to close without an effort to enlist in service any church members who still may be among the idlers in the vineyard, if there are any such. Remember, "The *only* way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them."—"Steps to Christ," p. 85. As a leader you surely desire your members to grow in grace, and therefore you will desire to make use of every opportunity for doing that which will lead to their growth in grace.

Personal Work for Souls.

1. WHAT pitiful cry is in the hearts of many people at the present time? Ps. 142: 4.
2. How did the Saviour respond to this cry in his time on earth? Luke 19: 10.
3. Upon whom has he now laid the burden of seeking these people who are hungering for spiritual help? John 17: 6, 18.
4. How is this work to be done? Zech. 8: 16, first part.
5. How extensive is this work to be? Matt. 22: 9.
6. How may the hearts of men be opened to receive the gospel? Luke 10: 33-37.
7. What effect does personal testimony concerning Christ have? John 4: 39.
8. Why is it important that we be diligent in this personal work for souls? John 9: 4.

Witnesses for Christ

1. How was the Christian church founded?

"With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church."—"The Desire of Ages," p. 141.

2. For what are many waiting?

"There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight. No sooner is one converted than there is born within him a desire to make known to others what a precious friend he has found in Jesus. The saving and sanctifying truth cannot be shut up in his heart."—*Ibid.*

3. What is one of the most effective ways of winning souls?

"Philip said to Nathanael, 'Come and see.' He did not ask him to accept another's testimony, but to behold Christ for himself. Now that Jesus has ascended to heaven, his disciples are his representatives among men, and one of the most effective ways of winning souls to him is in exemplifying his character in our daily life. Our influence upon others depends not so much upon what we say, as upon what we are. Men may combat and defy our logic, they may resent our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world."—*Id.*, pp. 141, 142.

4. What is it that gives power to the testimony of a Christian?

"The word of God, spoken by one who is himself sanctified through it, has a life-giving power that makes it attractive to the hearers, and convicts them that it is a living reality. When one has received the truth in the love of it, he will make this manifest in the persuasion of his manner and the tones of his voice. He makes known that which he himself has heard, seen, and handled of the word of life, that others may have fellowship with him through the knowledge of Christ. His testimony, from lips touched with a live coal from off the altar, is truth to the receptive heart, and works sanctification upon the character."—*Id.*, p. 142.

5. How does a member become a coworker with Christ?

"He who uses his intrusted gifts as God designs, becomes a coworker with the Saviour. He wins souls to Christ, because he is a representative of his character."—*Id.*, p. 523.

6. What is a promising field of labor?

"We should not seclude ourselves from others. In order to reach all classes, we must meet them where they are. They will seldom seek us of their own accord. Not alone from the pulpit are the hearts of men touched by divine truth. There is another field of labor, humbler, it may be, but fully as promising. It is found in the home of the lowly, and in the mansion of the great; at the hospitable board, and in gatherings for innocent social enjoyment."—*Id.*, p. 152.

7. Of what are we to bear witness?

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which he has led us. We can tell how we have tested his promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."—*Id.*, p. 340.

8. How did Jesus illustrate the work his followers were to do in the world?

"In Christ's act of supplying the temporal necessities of a hungry multitude, is wrapped up a deep spiritual lesson for all his workers. Christ received from the Father; he imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from him the bread of life, the heavenly food, and impart it to others."—*Id.*, p. 369.

9. What only can we impart to others?

"The disciples were the channel of communication between Christ and the people. This should be a great encouragement to his disciples today. Christ is the great center, the source of all strength. His disciples are to receive their supplies from him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only that which we receive from Christ; and we can receive only as we impart to others. As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting."—*Id.*, pp. 369, 370.

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Exercise; Song.

Reports of Work Done. Before the meeting, rule black-board and put totals of last week's work at the top, under the headings. When the reports have all been put down, add up and see how the work compares with that of the previous week.

Lesson: Magazine Work.

Plans for Work.

Closing Song.

Note to the Leaders

For the Scripture exercise have one of the members read Ecclesiastes 11:1-6. The magazine work needs building up in every church. The magazines are most excellent mediums for spreading a knowledge of this last warning message and for arousing people to study further into the subjects presented. Are there not some members in your church who could sell a club of magazines each month? Consider them carefully, and see if you cannot select some for this line of work.

Magazine Work

"BLESSED, soul-saving Bible truths are published in our papers. There are many who can help in the work of selling our periodicals."—"Testimonies for the Church," Vol. IX, p. 63. The very fact that our publications contain a message for this time makes them meet with a favorable reception at the hands of our people. As our magazines contain the truth in printed form, the same object for their circulation applies as for the circulation of books. Therefore, in the securing of recruits, we must go to the same people and present very similar reasons for their engaging in this work, as we do when presenting the claims and needs of the book work.

The fact that magazines are much smaller and sell for less than our books makes it possible to secure some people for this work who perhaps could not handle our books, especially a large book, as "Bible Readings" or "The Great Controversy." The church, the missionary meeting, and the prayer meeting are places where those who are most interested in the welfare of this message are found. In these places, therefore, will be found those who are more easily persuaded to engage in selling our magazines. Magazines being sold principally in our cities, where our books are sold but little, this line of work appeals to the young women, very few of whom desire to engage in country canvassing.

From the church side of the magazine proposition, it is our belief that much more could, should, and we hope will be done by our church members in the cities where they live. It is a good idea for the members to do regular work each month, whether they handle five, fifty, or more copies. Thus they meet the same people month after month, and there is no better way to form a favorable acquaintance which will open the doors later to receive other gospel literature. The magazine *Life and Health* is especially adapted to this class of workers, as it tends to cement friendships, rather than to create prejudice.

When young women are handling magazines in our cities, the one who is responsible for their work should, as far as possible, have them go out two and two. At the present time, in our large cities especially, it is much safer for our young women to work on the streets than to attempt to work in the office buildings or in apartments or flats. Incidentally, we have observed in the last few years that those who work on the streets have an opportunity to meet more people and to dispose of many more magazines than those who engage in office or house-to-house work. It must be recognized, however, that the possibilities of following up the magazine work are much less when magazines are sold in public places than when some of our mature church members work up a route and visit the people in their homes month after month.

If a number of the members of the same church desire to engage in this line of service, some satisfactory division of territory should be made. The church missionary secretary should have this particular feature of the work in charge, after arrangements for territory have been made with the conference home missionary secretary.

Recently we entered upon a new phase of our magazine work, in that we are now attempting to reach the foreign population with our magazines. The believers speaking the languages in which these magazines are published are very few, and if the publishers depend upon them exclusively to circulate the foreign magazines, the circulation will be very limited indeed. However, in every city, and in almost every village, there are living those who speak a foreign tongue. Let our church societies and our magazine workers who cover specific territory be notified of the publication of these foreign magazines, and encouraged to secure a few either to give away or to sell to these foreigners. We know that many can be sold.

Imagine yourself suddenly transported to some land where you do not understand the language spoken, and where all publications are in this tongue. If some one came to you with a bright, neat-appearing English publication containing matter in which you were especially interested, would you not be tempted to buy? This is much the situation in which these foreign-speaking people in America are placed at the present time. Most of them are from countries now engaged in the terrible conflict, and are serious minded. They are interested in the subject matter of our literature, and it appeals to them.

Let me repeat, "Blessed soul-saving Bible truths are published in our papers. There are many who can help in the work of selling our periodicals." The past few years have demonstrated that these periodicals can be sold successfully. It has also been demonstrated that this is a work in which our church members can successfully engage without the experience and instruction necessary to handle our large books successfully. It is a work which we believe will go forward with increasing success as our people become more thoroughly converted to the necessity of each one's doing something to forward the interests of this message. L. W. GRAHAM.

Suggestive Program for Second Week

Opening Exercises; Song; Several Short Prayers; Minutes; Song.

Lesson: God's Promises to Workers.

Reports of Work Done.

Plans for Work.

Closing Song.

Note to the Leaders

One of the chief difficulties in getting people to work for the Lord is their timidity and fear of the people whom they will meet. The promises given us in this Bible study should encourage all to do their God-appointed work.

God's Promises to Workers

1. IN our work for souls, who is our partner? 1 Cor. 3:9.
2. When the Lord sends any one with a message, what promises does he make? Ex. 4:12.
3. Why should we not fear the people for whom we labor? Jer. 1:8.
4. Should we be fearful when we take up our work of witnessing for God? Isa. 44:8.
5. Does this mean that we shall not meet with prejudice and dislike? Matt. 10:22.
6. Why may we go calmly on our way in spite of this? Ps. 34:7.
7. When we are doing a work which God commands, what assurance have we? Joshua 1:9.

"I love them that love me; and those that seek me early shall find me." Prov. 8:17.

Suggestive Program for Third Week

Opening Exercises : Song ; Season of Short Prayers ; Minutes ; Song.
 Reports of Work Done.
 Lesson : Plans for Giving the Warning Message in Our Territory.
 Closing Song.

Note to the Leaders

The week before the meeting is to be held ask from four to six people to give study to the conditions in the church territory, the class of people who live in it, and anything else that has a bearing on our work, and to come to the meeting prepared to outline some plans which they think will enable the church to reach every family with the warning message. This will help the members to use their thinking powers.

Suggestive Program for Fourth Week

Opening Exercises : Song ; Prayer ; Minutes ; Song.
 Lesson : Time.
 Reports of Work Done.
 Plans for Work.
 Closing Song.

Note to the Leaders

Place the following sentence on the blackboard, and call attention to it at the close of the lesson : "We must not tire of putting time into a work that is to stand for eternity." Urge the members to be systematic in devoting a portion of their time to soul-seeking work.

Time

"EVERY moment is freighted with eternal consequences."

1. What does the apostle say should be done with our time? Eph. 5: 16. "The only way in which we can redeem the time is by making the most of that which remains."

2. Does a wise man discern the time? Eccl. 8: 5, 6.

3. Is there time for every work? Eccl. 3: 1, 17.

4. What will happen to the wicked in a moment of time? Ps. 78: 19.

5. What will happen to the righteous in one moment at Christ's coming? 1 Cor. 15: 52.

6. When shall we prepare for this event? 2 Cor. 6: 2.

7. To whom does our time belong?

"Our time belongs to God. Every moment is his, and we are under the most solemn obligation to improve it to his glory. Of no talent he has given will he require a more strict account than of our time."—*Christ's Object Lessons*, p. 342.

8. How can we redeem the time?

"We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being coworkers with God in his great plan of redemption."—*Ibid.*

9. What use should we make of our time in these last days?

"Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this."—*Id.*, p. 343.

The Reporting System

DEAR BROTHER:

I have your letter of the 10th inst., and I appreciate very much your writing me as you have. I regret exceedingly the fact that you have been having a little unpleasantness,

but doubtless good will come out of it. The questions you propound are pertinent, and I will answer as best I can in a brief way, and hope that you will not be wearied as I endeavor to do so.

Among other things, you ask me why it is necessary to report the missionary activities one carries on and what good is derived therefrom. One answer to this question is found in your letter, though possibly you had not noticed it. It is this: You mentioned how much you were pained and distressed, and that others, too, were suffering as the result of false reports that some persons had made note of and were circulating. You see, Brother Jones, Satan knows the value of reporting and is making use of it. If an evil report will bring such direful fruitage as you mention, surely a good report will bring much happiness and joy. While the former will dry up the bones, spiritually speaking, the latter will make the bones fat. Most of us need fattening up considerably, and a good report will help do it.

It is always a source of encouragement to us to read of the activities of those who embrace this truth. They will also rejoice to hear that you are helping and in what way you are co-operating in hastening the message. Somebody must lead out, and in so doing, others will be led to follow. We love God because he first loved us. Thus by the activity of our heavenly Father, as exemplified by the many mercies and blessings poured out upon us in such abundance, we have been led to love and reverence him. Christ says, "I have given you an example, that ye should do as I have done to you," and we are exhorted to provoke others unto love and to good works. This can be done by having the church members report in a systematic manner the work they have done. When these reports are read by others, the active ones will rejoice and the inactive will be constrained to accept the reproof and to emulate their example.

I do not think there is any danger of the boasting that you seem to dread. If these reports are turned in in the proper way there will be no boasting, as you will notice that the word "boasting" is not listed on the blank that has been prepared. Angels of God co-operate with us in every effort to help others, and they attach great significance to every little kindness, even taking note of a glass of cold water that is given to the stranger, and a record is made of it in the books of heaven. Surely there must be great importance attached to this matter of reporting.

Again, you say that you have trouble in getting the members to report, and that in itself is a splendid argument in favor of reporting. Nothing is insignificant that Satan endeavors to hinder. He tells the people that the little they have done is of such small moment that it will do no good to report it. Satan knows the value of little things. He knows that some of the smallest things produce the greatest results. In the smallest seed lies the germ of the future flower or giant tree. We are prone to notice the lightning's flash and to pass the tiny sunbeam by unnoticed. Let us gather up the sunbeams. They will make a cheering ray of light. A faithful record of the work done by the members of the church in their kindly ministry to those about them will be a source of great encouragement to themselves and to others.

Now in regard to the blanks and record books: Yes, we do have lots of blanks, a blank for everything. But there are some splendid features in this system. In the first place, it systematizes our work and eliminates a wonderful amount of labor. Each department has blanks to meet its own peculiar requirements. These blanks simplify matters; for if reports are necessary, as we believe they are, it is just as necessary that those reports be intelligible. Even now, some of the blanks are filled out in such a way that it is difficult to make them out. Imagine, if you can, the predicament that you would be in if every report received was couched in the language of the individual as he had laboriously written out in long hand his missionary activities of the week, and how bewildering it would be to decipher the various hieroglyphics that would reach your desk! Many, too, because of inability or diffidence, would never report.

We are living in a time when almost everything is on either wheels or wings, and blanks are an absolute necessity to meet the needs of the hour.

Just a word relative to our record books: In John 15: 16 we are told that the Lord has chosen us to bear fruit, and that our fruit should remain—should be permanent. These records represent and condense the fruit of our labor. If securing this information before mentioned is important, surely caring for it is just as important. To meet this need we have record books in which are transcribed the sum of reports from the several departments. These should be neatly and accurately kept. They should be consulted as often as necessary, in order to keep familiar with what has been and is being accomplished. Another need of well-kept record books is made manifest by the incoming of a new secretary. As a result of consulting these record books the new secretary is able to grasp the situation and intelligently to direct his energies. It was by consulting well-kept records that the deliverance of God's people was brought about in the days of Esther.

You ask me about the Morning Watch Calendar and if I believe it to be a real practical benefit. Most assuredly I do. To my mind there has nothing ever come into our ranks that is fraught with such wonderful possibilities as the Morning Watch if faithfully observed. It has in its bosom the heart of Infinite Love, and if, with an honest purpose, we come in contact with it, the throbbing spiritual current that it contains will be transfused to us, and our lagging, drooping spirits will be vitalized. This is not an abstract theory; it is a concrete fact. This is not all. The Morning Watch habit not only develops the spiritual nature, but the practical nature as well. A systematic study of the Bible and communion with God as outlined for a definite purpose will develop habits of order and system that are valuable to our material success. The blank pages in the calendar on which to record the missionary acts performed during the day should be a great benefit, and not only should be but will be. The trait of accuracy and precision that is needed in a well-ordered life will be developed in one who will carefully keep a daily record of one's deeds. Then, too, as we glance over the record, we are often stimulated to greater activity, or perchance, we may get a well-deserved rebuke. There comes to my mind a verse written by Isaac Watts that reads as follows:

“Much of my time has run to waste,
And I, perhaps, am near my home;
But He forgives my follies past,
And gives me strength for days to come.”

Make every effort to get the Morning Watch Calendar into universal circulation. We want to get it into the hands of every Seventh-day Adventist, and also into the hands of others. It will remove from the minds of those not of our faith the idea that we have a legalized religion.

In closing, let me say that if I have written anything in this letter that will be helpful to you, I shall feel I have been well repaid; in turn I shall appreciate your friendly criticism and any helpful suggestions that you may be pleased to pass on, for I know only too well that the subjects discussed are not exhausted. Let us study to show ourselves approved unto God, workmen that need not be ashamed.

Sincerely yours,

(Signed) A. B. RUSSELL.

[This letter contains some very helpful thoughts on the question of reporting, and may help some who are not clear in regard to this matter.—E.M.G.]

Those Bible Readings

THIRTY-FIVE years ago we were told by the servant of the Lord that Bible study with individuals and in the homes of the people is in harmony with the light given her. She related at this time that she had been shown many young men and women, with their Bibles under their arms, going from house to house, teaching the people the truth.

This method of work has been followed by our people ever since that time. The many men and women employed by our conferences today to give the personal Bible study are considered indispensable. Hundreds have been brought to a knowledge of the truth by their efforts.

Many of our people are willing and anxious to be trained to do this work. They want to do, but they lack knowledge of the *how*. Only last summer I heard the following remarks made by some of our good brethren and sisters after a home mission study at our camp-meeting: “If I only knew how, I would do something.” “If I could only go to college and learn how, I would give Bible readings.” “I should like to do Bible work if I had the training.” The thing we shall have to do is to provide a way for them to be taught how. And this is in God's order, for we read:

“There should be a well-organized plan for the employment of workers to go into all our churches, large and small, to instruct the members how to labor for the upbuilding of the church, and also for unbelievers. It is training, education, that is needed.”—“*Testimonies for the Church*,” Vol. IX, p. 117.

This training of Bible workers in the churches is not a new idea at all, for we find full instruction for the organizing and conducting of such a class in Home Missionary Leaflet No. 16. God is calling upon his people to select suitable persons whose duty it shall be to go from church to church to organize Bible training classes, putting them in good working order, under the very best leadership available. If there is a minister or Bible worker near enough to lead the class in study, the church is fortunate. In most cases, however, the help of such a worker is not available. The training classes in these churches will, therefore, have to be under the direct supervision of the conference training secretary, if so we may call him. He will, of course, arrange for some member of the church, mayhap the elder, to lead in the study, but he will keep in very close touch with the class, and will help to arrange short, comprehensive studies to be given first to the class, then to the church, and finally to the unbelievers about them.

Securing Appointments

If the church has been organized into working bands, according to the Home Missionary plan, there will be no trouble about openings for the Bible work. The Christian help band has been visiting the sick and the needy in the vicinity, and by its Christlike ministry has awakened an interest in their hearts, and they are inquiring for truth. These names have been turned over to the Bible workers' class.

The literature band has also been out, not only among the sick and needy, but among the well and prosperous. Some, of course, have rejected the leaflets offered them, but others have begun to ask questions which have resulted in appointments for Bible studies on the subject of the leaflet. These appointments are to be filled by members of the Bible training class.

In case there are no working bands,—which we should regret,—these people who are in training for Bible work have an abundance of literature at their command, which if handed to a neighbor will awaken an inquiry in his mind which will at once give opportunity for an appointment for a Bible study. Or if the Bible worker has become familiar enough with the subject in hand, a short informal study will be very effective. This, if handled properly and left at the height of the interest, will give opportunity to make appointments for more work. One might say, “Now I have other appointments and must go; but I should be glad to come again soon when we could continue this study together, for we have but touched it today. The best is yet to come. Will you let me come? and when?”

Then, too, there is the social call,—the “neighborly neighboring.” In Volume IX, page 24, we find these words: “My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to reach their hearts. Be-

sure to work in a way that will remove prejudice instead of creating it." These conversations may often be wisely directed to Bible topics, and I have seen them turn into a real Bible study. For example: The subject of bread, its making and high cost, may be turned to the bread of life without cost, of which if we eat we shall never hunger; that of dressmaking to the robe of righteousness; that of house cleaning to the piece of money. Social conditions; church worldliness; high cost of living; the war,—all these are easily turned to the coming of our Lord.

We must teach our people to meet their neighbors where they are and lead them into thoughts of the Word. We must be masters of circumstances. We must overcome all difficulties. That word "overcome" means to come anyhow,—right over the top of all difficulties. "While many are waiting to have every obstacle removed, souls are dying without hope and without God in the world."—*Id.*, Vol. IX, p. 33. As a people we are too busy to be sociable, but we must overcome this habit. It is our business to give this message to our neighbors right now. Therefore we must be interested in them and in their affairs if we are to enlist their interest in our business.

When we have secured their interest and our appointment is made, we have entered upon a most sacred work, and we shall need the assistance of the prayer bands now more than ever. What strength there is in knowing that prayer is made without ceasing unto God for you at this hour!

Cottage Meetings

As the person with whom you are studying becomes more interested as the Bible is being unfolded to her, she is sure to tell her neighbors. Perhaps at the second reading she will ask if she may invite a friend, or perhaps two of them. You reply that it would be a pleasure to you to have her friends present. You might add that you have a friend also that you would like to bring if agreeable to her. This friend, of course, is a member of one of your prayer bands who can assist you greatly as she very unassumingly helps one and the other to find the texts, which you wish all to find and read. The reading of the text by the individual makes a deeper impression, as the sense of sight as well as hearing is brought into use.

As your company increases, one or two more, perhaps a member of the literature band and one of the Christian help workers, may attend. These mingle freely with those present, helping wherever there is opportunity. Some one may suggest a good song while you are waiting for the others to gather; or you may say, "I brought Mrs. — along because I wanted her to sing you this beautiful hymn which adds so much to our subject this evening." A short prayer is always in order where there is any interest at all; so before the people know it, or you even know it yourself, you are having a cottage meeting. Such efforts as these have grown so large that they have had to be transplanted to larger quarters and a minister called, and they have resulted in the establishing of many in the truth.

HATTIE L. PICKARD.

Harvest Ingathering for 1918

WHEREAS, The Harvest Ingathering campaign has proved a great blessing both in raising funds to help swell our gifts to missions, and at the same time to acquaint the public with the character and growth of this world-wide movement, be it

13. *Resolved*, (a) That the month of October, 1918, be the time to open the campaign.

(b) That our general goal be \$250,000.

(c) That we ask our members to make their individual goal at least \$5.

(d) That we aim to realize an average of 25 cents for each paper circulated.—*General Conference Bulletin*, p. 119.

The Golden Gloves Family

(Continued from page 15)

When Dorothy was ready to go out to play, she came up to Aunt Margaret. "I'm going to try playing in golden gloves this afternoon," she said. "Please put mine on for me again. I'm afraid they came off when I grabbed my storybook from Freida."

So Aunt Margaret took Dorothy's two little hands, and put the golden gloves on them again.

Then Dorothy went to play at Mary's house. Mary was her best friend. As she ran through the gate in the high hedge she heard something say, "Me-ow, me-ow," and she saw a kitten with its head caught in the fence. "I'm in such a hurry. I s'pose somebody will come along, and get that cat loose directly," she thought as she ran on. Suddenly she stopped, and looked at her hands. Then she ran across the grass, pushed the hedge back, and gently lifted the kitten out.

"I think I'm going to like my gloves," she said to the kitten, as it rubbed up against her feet, and purred gratefully.

Dorothy and Mary played all the games they loved best. While they were blowing soap bubbles, Dorothy saw Mary's grandmother looking and feeling all around for something.

"She's just lost her glasses again," said Mary. "She's always losing them. Come on and play. She'll find them directly." Dorothy looked down at her hands.

"I'm sure my gloves will come off if I do not find grandmother's glasses, because if I were a grandmother I know what I should want a little girl to do unto me." So she laid down her bubble pipe, and found the glasses.

When grandmother held her hand a minute, and said, "Thank you, dearie," Dorothy had such a happy feeling in her heart that she thought, "Oh, I know that I'm going to love my gloves."

As Dorothy was going home she passed the fruit stand on the corner. Some of the other girls and boys were teasing Carmella, the little Italian girl whose father had the fruit stand.

"Dago! Dago!" shouted one of the boys. Carmella's black eyes flashed angrily. As she turned quickly, her foot slipped, and she fell into a puddle of water. The boy who was teasing her clapped his hands, and shouted,

"Oh, my, what a muddle:

See the Dago in the puddle!"

Everybody laughed,—everybody except Dorothy. She started to laugh, too, for Carmella did look too funny for anything, sitting right flat down in the street, but then Dorothy thought, "Oh, my gloves! I'm sure I shouldn't want any one to laugh unto me." So she went right over to Carmella, and helped her up. Somehow every one stopped laughing, and a little bird sang a happy song in Dorothy's heart, "Golden gloves are the very best gloves of all."

That evening Dorothy told Aunt Margaret and mother and father and big brother Harold all about her golden gloves. Father thought of some things that had happened at his office that day, and he said:

"Do you have any extra pairs in men's sizes, Dorothy?" Dorothy slipped down from her chair, and put a great big pair of golden gloves on father's hands.

"I think I might be able to use a pair to advantage myself," said Harold, so Dorothy put a pair on his hands.

Mother and Aunt Margaret held up their hands, too, and Dorothy put golden gloves on them. All the family like their gloves so well that now every morning just after breakfast Dorothy goes around putting golden gloves on them all.

The happiest family to be found anywhere is the Golden Gloves Family. Their home is more wonderful than fairyland, and sunshine follows them always along the trail of the Golden Gloves.—*Adapted*.

Missionary Volunteer Department

Program for Week Ending June 1

Senior and Junior

Subject: An Ideal Missionary Volunteer Society.

Song Service. Prayer.
Concert Scripture Recitation. By Juniors. Psalm 1.
Introductory Remarks by the Leader. See note.
Paper: An Ideal Missionary Volunteer Society. See note
Song. By the Juniors.

Five-minute Talks:

1. Is Our Society Ideal?
2. How Can We Improve Our Weekly Society Meetings?
3. How Can We Increase the Missionary Activities of Our Society?

Common and Uncommon Missionary Volunteers.

Special Music.

Symposium: "Ifs." See note.

Recitation: "Couldn't and Could." By a Junior.

A Few Don'ts for Missionary Volunteers. See note.

Reading: A Lesson from Failure.

Offering. Report. Closing Song. Benediction.

Notes to the Leaders

This program is intended to bring to the Missionary Volunteer Society a miniature Missionary Volunteer convention. Many societies do not often have the opportunity to go to a regular convention; but this month the convention will come to you, if you will give time and thought and careful preparation to the program suggested.

The Senior and Junior Societies will no doubt wish to hold their meetings together for this special program, and will unite their efforts in carrying it out.

Introductory Remarks.—The leader should introduce the meeting, briefly explaining its purpose. In these days we constantly read of the holding of conventions where men and women who are interested in a special kind of work may meet together to talk over plans for its advancement, and to discover the weak points in their ways of working. If those engaged in the world's work derive so much benefit and inspiration from conventions, why not those who are doing the Lord's work?

Paper.—Select one of your most earnest and intelligent members to write this paper, one who will give the subject thorough study before attempting to write. The paper should emphasize the missionary phase of the work in an ideal society, the kind of meeting held, the attention given to the educational features, etc. The article "Two Pictures," in the *Instructor* of April 9, will furnish good suggestions.

Five-minute Talks.—These talks should be full of practical, workable suggestions. The Home Missionary Department of the May GAZETTE will furnish good material for the member who talks on missionary activities. Instead of generalizing, ask each member to touch only two or three points, and make them very clear.

Symposium.—Explain to the society that it is often helpful to the officers to know what others would do were they holding office in the society. Call upon the members to express themselves as to what they would do as leader. This symposium should be spontaneous, all being given an opportunity to take part; but to set the ball rolling, clip the "Symposium Suggestions" before the meeting, and hand to various members, who should give the thoughts in their own words. While these are being given, others will think of additional suggestions. When you have finished with suggestions for the leader, ask, "What would you do if you were the society secretary?" Then, "What would you do if you had to plan the society programs?" If all join heartily in it, this will prove a very interesting and helpful part of the meeting.

Don'ts for Missionary Volunteers.—These may be given by the Juniors, each child memorizing one or more of the "Don'ts." All should march up together to give this exercise.

In closing, emphasize the thought that the meeting will have been a success only to the extent that the good suggestions given are put into practice, and result in a better, more efficient society.

A Few Don'ts for Missionary Volunteers

Don't refuse to take part on the program when you are requested to do so.

Don't fail to speak a word for your Master whenever opportunity offers, whether in the meeting or elsewhere.

Don't stay away from Missionary Volunteer meeting unless you have a reason that you feel your Master would accept.

Don't promise to take the Bible Year, or study for Standard of Attainment membership, and then back out. Keep your word.

Don't insist on having things done your way when principle is not involved. There is often more than one right way to do a thing.

Don't be discouraged when you do not at once see the results of your missionary efforts. Sow the seed. God will surely give the increase.

Don't be discouraged, and declare you'll "never do another thing" if you happen to make some blunder when presenting your part on the program. Practice makes perfect.

Don't say, "It can't be done," whenever a new plan is presented. Rather, say, "What ought to be done, can be done; and what can be done we can do, with God's help."

Don't forget to pray for the Missionary Volunteer Society. The truly successful society is the one whose members believe in prayer, and take advantage of this blessed privilege.

Don't criticize the officers of your society. If you have suggestions which you think may be a help to them, go to them personally with these suggestions. If tactfully given, they will be appreciated.

A Lesson from Failure

SOMETHING was vitally wrong with our society, but we were slow to realize it. Had it not been for the advent of the enthusiastic young pastor, I am sure we never should have admitted it at all. We had formerly possessed that smug, self-satisfied feeling which comes to those who have fallen into a rut, but are unwilling to believe it.

We had a very pleasant meeting each week. We helped to support a missionary, we followed the outlined course of study, we purchased flowers for those of our members who were ailing, and we kept up the social side of the work. What lacked we yet?

The members were a congenial crowd of young people who had grown up together, who enjoyed each other's society, and who had no thought at all for "the stranger within our gates." When our reports were sent in, they were such as would give us a high place in the records of the district. In fact, we prided ourselves more than once upon being the banner society.

But our new pastor convinced us that we were, in spite of all our records for well-doing, "dead ones." He had no patience with us, and succeeded in opening our eyes. He termed us merely a social club, and an exclusive one at that. Down in our hearts we knew that he was right, and we decided to reform.

As the result of a rather impetuous business meeting, we began a canvass for new members, and appointed a rally day about four weeks later. We sent written invitations to all the young people whom we thought might be interested, the pastor supplying us with a list of names.

We urged the members to bring others to the meetings, and we appointed a "hand-shaking committee" to greet strangers, and make them feel at home. This committee was to be changed weekly.

We began to advertise our meetings by means of posters, written notices, invitations, and announcements.

Within three weeks the attendance at our meetings had more than doubled. When the appointed day arrived, we had a most inspirational meeting, a splendid program, and received twenty-seven new members.

This sounds like a story of success, but just here the disappointment comes. *Within three months practically every one of our new members had dropped out!* We found ourselves back where we had been, only a little more lifeless. And why?

It all resolves itself into this: Our new members responded to our call, but we did not make our meetings sufficiently attractive to retain their interest. We did not put them to work, we did not really accept them into our circle; our hand-shaking and invitations were merely perfunctory; in short, we did not make them feel that they were really *needed*. But I think we have learned our lesson. Next time we shall give them the two "W's"—Welcome and Work.—*Selected.*

Common and Uncommon Missionary Volunteers

SOON after I united with the church, my pastor's wife requested me to spend an evening with her. She was a plain-looking woman, abrupt and blunt in her manner, but a woman of deep spiritual life and experience. I shall never live long enough to forget some of the things this consecrated woman said to me that night. Let me share one thing with you.

"George," said she, "you must not be a common Christian. There is an abundance of common Christians. You must be an uncommon Christian."

How easy it would be to divide the membership of any Missionary Volunteer Society into two classes, the common and the uncommon. To which class do you belong? Let me mention a few characteristics of each:

The common Missionary Volunteers are quite as apt to be good-looking, well-dressed, and well-educated as are the uncommon. They often talk beautifully in the Missionary Volunteer meetings—if they happen to feel like it. They are splendid workers—when the work is light and the appreciation heavy. You can absolutely depend upon their presence at some of the meetings—that is, if they are not too tired. They shine in a dress parade, but dislike to don their working clothes.

Common Missionary Volunteers are sometimes very easily offended. Occasionally a label with this inscription, "Danger! Handle with care!" might be a good thing.

The common Missionary Volunteers are frequently—shall I say usually?—late at the meetings. They are slow to advocate anything that is unpopular. Why antagonize people? they say. They can talk beautifully upon popular subjects; they can take the line of least resistance, and forget to use the line that leads up to God.

The common Missionary Volunteers frequently shine at a social, but allow their souls to get rusty for lack of thought and of real service elsewhere. The common Missionary Volunteer is prone to think more of present pleasure than of soul-growth and future gain.

The uncommon Missionary Volunteers! Bless them! The one tenth who do nine tenths of the work! The saving remnant, who bring joy to the heart of their pastor, and make his pulse beat with new life!

The gaps in the meetings are filled in by the uncommon Missionary Volunteers who have thought of the subject carefully beforehand. Their eyes are wide open to see the needs of others, and they hasten to do the simplest, humblest things that may please God, for they count no service too small if it be for his sake. On the other hand, no effort is too strenuous, no task too great, if it but advance the Master's cause or be helpful to their fellows. What a wonderful amount of good one Missionary Volunteer Society would accomplish if every member belonged to the uncommon class!

Missionary Volunteers, be uncommon Christians. If you are not already in that class, get there. Have religion enough to make other people happy. Be even more anxious to be a blessing than you are to receive blessings. When we too usefulness, happiness will become our familiar friend. He who gives, receives; but when we withhold, that which we already have withers away.—*Adapted.*

"Couldn't" and "Could"

"COULDN'T" and "COULD" were two promising boys
Who lived not a great while ago.
They had just the same playmates and just the same toys,
And just the same chances for winning life's joys,
And all that the years may bestow.

And "COULD" soon found out he could fashion his life
On lines very much as he planned;
He could cultivate goodness and guard against strife;
He could have all his deeds with good cheer to be rife,
And build him a name that would stand.

But poor little "COULDN'T" just couldn't pull through,
All the trials he met with a sigh;
When a task needed doing, he couldn't, he knew;
And hence, when he couldn't, how could he? Could you,
If you couldn't determine you'd try?

And that was the difference 'twixt "COULDN'T" and
"COULD."

Each followed his own chosen plan;
And where "COULDN'T" just wouldn't, "COULD" earnestly
would,
And where one of them weakened, the other "made good,"
And won with his watchword, "I can!"

Now, what I want to know of our junior M. V.'s,—
For they mean to be faithful, I'm sure,—
Is the reason so many who're asked to take part
In the regular programs don't work with a heart;
They begin, but they do not endure.

Can it be they're like "COULDN'T"—too lazy to try?
But no! it's a *trial* to keep still;
At their lessons and play they are nimble and spry,
And on errands of kindness their feet fairly fly,—
So I know that they can if they will!

—*Adapted.*

Symposium Suggestions

(To be given by various members, who should express the thought in their own words.)

If I Were Missionary Volunteer Leader

I WOULDN'T scold!
I would begin and close the meeting on time.
I would study the GAZETTE, and make the best possible use of it.
I wouldn't ask others to do what I wasn't willing to do myself.
I wouldn't become discouraged because some one failed to fall in line with my plans.
I would often ask for suggestions from the members as to how to improve our society.

If I Were Missionary Volunteer Secretary

I would read loud enough to be heard.
I would take an active part in missionary work.
I would keep accurate reports of all work done by our society.
I would try to secure reports of work done from every member of our society.
I would always send my quarterly report in promptly to the conference secretary.
I would endeavor to make my reports so interesting that every one would pay attention to them.

If I Were the Maker of Programs

I would not ask the same persons to take part every time.
I would always consult with the other members of the committee.
I would give careful thought, plenty of time, and earnest prayer to arranging the programs.
I would give out the parts on the program at least a week before the meeting at which they were to be given.
I would plan to give every one in the society an opportunity to have a part to act sometime during my term of office.
I would persistently encourage each one to prepare well, making my assignments very clear, and helping to supply material to those asked to take part.
A day or two before each meeting, I would find out if those on the program for that week were ready to take their

part, so that if they were not, other arrangements could be made.

I would endeavor to remember the essentials of a good meeting, which are:

- Preparation
- Plan
- Praise
- Prayer
- Personal Participation
- Prevention of Monotony
- Practical Results

Program for Week Ending June 8

Subject: Mission Pictures from South America.

The Commission: "Go ye into all the world, and preach the gospel to every creature."—Jesus.

The Promise: "Lo, I am with you alway."—Jesus.

Senior

Song Service.

Responsive Reading: Isaiah 35.

Prayer. See note.

Map Talk: The Neglected Continent. See note.

Recitation: God's Own.

Reports from Returned Missionaries. See note.

1. A Mission Picture from South America.
2. A Glimpse at the Lake Titicaca Mission.
3. Medical Missionary Openings in Chile.
4. Holding a Cottage Meeting in the Country. *Instructor*, May 28.

Secretary's Report. Collection.

Close with the Consecration Hymn. See May GAZETTE.

Junior

Mission Songs. Prayer.

Scripture Reading: Psalm 121.

Map Talk: South America.

Talk: A Mission Picture from South America. Adapt.

Recitation: God's Own.

Talk: Learning the Morning Watch Texts in Argentina. See note.

Morning Watch Drill.

Talk: Lydia and Benjamin. See note.

Secretary's Report. Plans. Collection.

Close with the Consecration Hymn. See May GAZETTE.

Notes to the Leaders

The Third Liberty Loan has just been raised by popular subscription in the United States. The people, young and old, were glad to deny themselves in order to raise the money called for by the President. Sometimes we feel as if there were too many calls for funds to carry "liberty to the captives." Do we, I wonder, ever wish we might not hear anything more about needs? If we do, we must ask the Lord to give our eyes a new vision of the great need of the world, of the captives who must be set free, of the souls who are in darkness, waiting for the light that it may be our privilege to bring to them.

I like the poem we have chosen for recitation for this mission program. We love our own; but all these people who are in need are *God's own*, and he calls us to carry the bread of life to them.

If we get this thought in our minds, as leaders, we shall see more in the preparation of this monthly missionary program than if we just take it up as a matter of course. Pray first; then plan; then work. If you follow this order, you will be channels of blessing in your societies.

Prayer.—Arrange before the meeting to have a number take part in the prayer season, following or preceding the leader. These prayers should be very brief. Pray especially for the progress of the advent message in South America.

Map Talk (Senior).—Use the Missionary Volunteer mission map of South America, and have some one appointed to give a three-minute talk on this great continent, naming the chief countries, the population, products, etc. The 1918 Year Book gives the latest information concerning the organization of this field, and the progress of our work there.

A Map Talk is provided for the Juniors. Some one should be chosen to give this talk in the meeting, in his own words. Use either the Missionary Volunteer mission map of South America, or have one of the Juniors draw a large outline map on the blackboard.

Reports from Returned Missionaries.—We are well supplied with material for this mission study, furnished by our loyal workers who are right in the field. But we feel like urging especially that these four articles shall *not be read in the meeting*. Appoint four young persons to represent the workers whose names appear on the articles, and let each study the field mentioned in the article he is to give, and then come to the meeting prepared to give a talk to the society, just as if he were a returned missionary.

A definite time limit must be set to each talk, and the talk should be carefully prepared. This should be a very interesting feature of the program, and it will be if the leaders and the members work for it.

Learning the Morning Watch Texts in Argentina.—Immediately following this reading, call for the Morning Watch Drill, and at its close speak of the way this little study may unite our hearts with those of our young brothers and sisters in distant lands. Children learn the Morning Watch texts in China, in Japan, in Australia, in the islands of the South Seas, and in European countries.

Lydia and Benjamin.—The Junior who gives this talk should refer to the map already used, and point out the location of our intermediate school.

A great deal of the material given for the Seniors may be adapted by the Junior leader, if desired. It is always a good plan for Senior as well as Junior leaders to look over all the material, to see if there is anything especially suited to their own societies, even if not mentioned in the suggestive program.

Map Talk: South America

(To be given by a Junior)

WOULD you like to become a little better acquainted with your near neighbor, South America? All right, we will take a bird's-eye view of this great continent.

South America occupies one eighth of the land surface of the whole world, and is a land of rivers, forests, mountains, and plains, all on a large scale.

Away up among the rugged peaks of the Andes, on the western side of the country, lies beautiful Lake Titicaca, the highest body of water in the world. Here the Inca Indians float the boats which they make of rushes. We should find the customs and habits of these people very interesting to study, had we time to do so; but South America is a large country, and we cannot stop too long at one place. We shall find more unexplored territory here than in any other country in the world.

The South American continent is a great treasurehouse. Hidden away in the earth are diamonds and gold in Brazil and Peru, silver, tin, and coal in Bolivia, and other minerals in Chile. The forests yield rubber, which is called "black gold" by the natives.

At the very end of the continent is a city called Punta Arenas. It is the southernmost city in all the world, a thousand miles nearer the south pole than Cape Town. It is a lonely place, and is called a city only by courtesy. All its supplies are brought by boats, and great stores of coal and other things are kept there for passing steamers.

Tierra del Fuego lies just across the strait from Punta Arenas. This island is about as large as the State of Ohio, and has a rim of mountains around the greater part of it. Gold is found here, and in the valleys of the island are great trees and ferns.

There are not so many people in South America as one might expect to find in so large a country—only about fifty millions; but the population is increasing each year.

In February, 1916, the South American Division Conference was organized, with Elder O. Montgomery as president. This division comprises the Brazilian and Austral Union Conferences and the Inca Union Mission. The territory in the South American Division Conference includes all of the South American continent except Colombia, Venezuela, and the Guianas. At the close of 1917, the membership was about six thousand.

For many years South America was a "neglected continent," a land of darkness and superstition; yet Jesus died for these people just as he did for us and for other nations, and they must be told of his love and great sacrifice for them. We should do all we can to help send the light of the gospel of salvation to these lands in South America.

M. J.

**The Leaders' Notes are Written for You.
Have You Read Them?**

God's Own

WHAT if your own were starving,
Fainting with famine pain,
And you should know where golden grow
Rich fruit and ripened grain,—
Would you hear the wail as a thrice-told tale,
And turn to your feast again?

What if your own were thirsting
And never a drop could gain,
And you could tell where a sparkling well
Poured forth melodious rain,—
Would you turn aside while they gasped and died,
And leave them to their pain?

What if your own were prisoned
Far in a hostile land,
And the only key to set them free
Was held in your command,—
Would you breathe free air, while they stifed there,
And wait and hold your hand?

Yet what else are you doing,
Dear ones by Christ made free,
If you will not tell what you know so well,
To those across the sea,
Who have never heard one tender word
Of the Lamb of Calvary?

"They are not my own," you answer?
"They are neither kith nor kin."
They are God's own. His love alone
Can save them from their sin.
They are Christ's own. He left his throne,
And died their souls to win.

—Genevieve Oviatt.

A Glimpse at the Lake Titicaca Mission*

THE country where this mission is located is, 12,500 feet above sea level, and our work takes us still farther up, to an altitude of 18,000 feet. Naturally, very little grows in this region, and to one who sees it for the first time it appears dreary enough.

The region embraced in our field, which includes Lake Titicaca, is a table-land, broken by high mountains throughout. The main table-land is about 350 miles long by 50 miles wide. No work has yet been opened up there.

In this apparently deserted country, however, there is a large population. All through our field, too, we see the ruins of the great and once powerful Inca Empire, the foundations of great buildings, and the remnants of wonderful industries. About the middle of the sixteenth century the Spaniards introduced the Catholic religion among these Indians, and this was their chief religion up to the time the Lord gave us the privilege of entering that country.

We began our work by ministering to the people physically. We visited the Indians, looked after their needs, treated their diseases, and taught them the simple laws of hygiene. They did not believe in using pure water, but when it was colored red, blue, or brown, they would faithfully follow our instructions. They came to us for medicines for many ailments. Often the school children would ask us to give them something that would help them study.

These Indians are very simple in their ways, and love the surgical part of the treatment. They come to us with a pain here or there; if it is in their lungs, they want us to cut out their lungs. They have great confidence in cutting, and if we will only do that, they are satisfied. When a patient comes to us, and we have no anesthetic to give him, we explain that we know it is going to hurt, but that we will be careful. Then putting something in his mouth for him to bite on while enduring the pain, we proceed; and when we have finished, he thanks us for what we have done.

When we entered this field, education was entirely unknown to the Indians, and they have been very grateful to us for establishing schools. Last year we had twenty-six schools in different parts of this Lake Titicaca region, with an average attendance of thirty-five. At one school one hundred thirty-five attended regularly.

The main mission is at Plateria, on the shores of Lake Titicaca, which is on the main road to Puna. At this place the Indians at one time murdered two men, cut out their hearts, and roasted and ate them. We were told we were making a mistake by building on the main road, where we should suffer the greatest persecution; but at that time it seemed to be the only place, and it has since proved that the Lord led in establishing the mission there.

By and by the priests saw their churches vacated, and they began persecuting us. One day while Mrs. Stahl and I were at Puna, they went through our house, destroyed our pictures, carried some things away, and put our brethren in prison. When we returned and spoke to the judge, we found there was sympathy in our favor, and as a result, our brethren were released, and these enemies were made to leave the country.

One time I was speaking to about three hundred Indians on the Sabbath question. A priest and some companions came along, dismounted from their horses, and speaking the Indian language, called out to the Indians: "You are being deceived; these white men have come in here to deceive you. The Sabbath was done away with long ago, and it has no value at the present time. It is out of fashion."

While he was still speaking, one of the Indians in the audience said to the priest, "I should like to ask you a question: Are not the sun and the moon, which have served us so many years, able to serve us now? Then why not the Sabbath?" The priest could not answer.

The Indians are loyal and kind-hearted. One time I was out on the mountains, on my way to visit some sick people. Night overtook me, and I stopped with Indians whom I did not know. They took care of my horses, and gave me a place to sleep. As I lay down, I coughed, and the Indian woman came into the house where I was, and placed another blanket over me. In a few minutes I had to cough again, and in she came and placed another blanket over me. This happened again and again, till she had nine blankets over me.

Another time when I went up in the mountains I had two young Indian men with me. We were not prepared to sleep out; but night overtook us, and in these dangerous passes and chasms we had to cease traveling until daylight. We staked out the horses, and all we had for a covering was our ponchos. At the suggestion of my companions, I lay down on the ground between them, so they could help keep me warm. After an hour or so I heard them whispering, and noticed that they were pulling off their ponchos and placing them over me.

The missionaries have a wonderful influence over these people, and soon win their confidence. They come to us to settle their disputes and for advice in all their affairs. Very often they bring their babies for us to name. We give them good, substantial names like David and John. Some we name after our relatives, and when these run out, we start on our friends. The young men ask our advice about getting married, and if we agree to their choice, they urge us to ask the girl if she will accept, and then to make arrangements with the parents.

During the past two years we have started three outside mission stations. In one of these we have two workers from Takoma Park, Brother and Sister Ellis P. Howard. They had the same persecutions to meet that we had at the main station when the work opened. Now their buildings are up, and they are doing well. Recently seventy-three persons were baptized; before this they had baptized twenty-one.

In the Peninsula region, we have Brother and Sister C. V. Achenbach. Great dangers were experienced by these workers. About three years ago three hundred Indians came from that region, headed toward the main mission. When they were within six miles of the mission, they were met by some of our brethren, who explained to them what we were doing for them, how we were educating their children and healing their sick. As a result, half of the crowd went back to the Peninsula, but the other half went on. Shortly they were met by other of our brethren, who explained our

*Brief extracts from a talk given by Elder F. A. Stahl before the Takoma Park Missionary Volunteer Society, Friday evening, March 1, 1918.

work to them, and these also turned back. So an entrance into the hearts of these people has now been gained, and a good work is being accomplished.

Brother and Sister R. A. Nelson have the third station, and they have undergone the same kinds of persecution as the others.

Altogether, we now have one thousand baptized members, and several thousand believers, who are not baptized, but are studying the truth and preparing for baptism. Seven families of loyal workers are with us. Still the opportunities come. The people want schools and other help, and to answer the calls that come is one of the great perplexities of the work.

Lydia and Benjamin

TWENTY years ago two young men came down to Chile from the United States to canvass. Up and down this field they went, sowing the gospel seed, and many accepted the advent message as a result of their faithful work.

Now, Brother Bishop lives on a large rented farm. I suppose you know that there are few places in the world where the farms are so large as in Chile. Sometimes men own thousands of acres, and often we see estates that are worth more than a million dollars. A great deal of wheat and barley is raised in Chile.

But while the farms are so large, they are not, like the farms in our own country, owned by a great many men. Only a few men own the land, and the rest of the people work it for them. There are not very many horses on these farms. The great carts are drawn by oxen, with yokes tied to their horns.

Brother Bishop has eight children. He and his wife have taught them at home as much as they could. But there is a great deal of work to do on a farm, so the children have not had the opportunity to study that the children have in this country.

Last year two of this family, Lydia and Benjamin, came to our Pua Training School. Their parents did not have the money to send them, but they were glad to let them come and "work their way." You may be sure they had to work very hard to pay for their board and room and tuition. Lydia cooked the food for the school, and Benjamin helped her, and baked the bread.

Both Lydia and Benjamin understand English, Spanish, and German. I am sure you will be glad to know that Lydia received splendid grades in school. And do you know, I have noticed one thing about children who have to work to pay for the privilege of going to school—they are usually the ones who have the best grades of all! This is worth thinking about.

Both Lydia and Benjamin are anxious to gain an education, so that they may enter the Lord's work.

MRS. J. C. BROWER.

Learning the Morning Watch Texts in Northern Argentina

THE last day of our school year here in Colegio Adventista del Plata had come and gone; the closing program, with its accompanying *fiesta*, was only a memory; and students were hurrying about, gathering their belongings together, and bidding farewell to teachers and comrades.

Some one knocked at my door, or rather clapped the hands, which is the custom here instead of knocking. Two of our girls had come to bid me good-by, and by their red and swollen eyes, I knew only too well the struggle that was going on within.

"I wanted to come over just once more," said one of them, named Marie, "to look at your little home again. Everything here in Camarero has become so dear to me that it is hard to leave. I know I shall never, never see it again, and so this morning before I leave I want to feast my eyes on it all for the last time."

"Oh, you must not feel like that about it," said I, trying to comfort her. "Don't you suppose you can return sometime?"

"Ah, no! there is no such hope for me. You little realize what a sacrifice it meant to send me this year. I know only too well that my parents cannot afford to send me again. But I am thankful for these nine months of joy and blessed opportunity. To me it has been like a peep into heaven."

Let us follow this girl to her country home, far away in the northern part of the province of Santa Fé. Visiting her there, we can perhaps better understand the reason for her sadness in leaving the school.

We shall find her living in a little brick and mud house, with mud floors and thatched roof, surrounded by some beautiful large trees and a tiny inclosed garden. They are many miles from the nearest town, and surrounded by very fanatical neighbors, who delight in persecuting them for their strange beliefs, accepted four years ago.

Nine children there are, the youngest eight years old, and most of them, practically grown, have never attended school. The father is a typical Indian, and illiterate; the mother, a German-Swiss of a fair, refined type, who seems strangely out of place among her family of dark-skinned children. By hard study alone she has learned to read and write a little, and constantly longs to see her children get an education. But her best efforts seem to be frustrated, owing to their poverty and isolation. Besides, during recent years, the children could not even take advantage of the meager facilities of the near-by school, because of religious persecution. She seems very disheartened.

Through the sale of a little property, they were enabled to make one supreme effort to send their most promising daughter, Marie, to our school in Entre Rios. Since her return, she has been the leader in every enterprise in the home. Through her aid and encouragement the others are learning to read and write.

The hour of morning worship arrives. Each one has his Bible except the father, who sits with folded hands looking down at the floor. Marie reads the text for the day, and they all get to work to learn it. I purposely say "get to work," for it is doubtless the hardest task that will confront them during the whole day. Laboriously they pick it out word by word and try to memorize it. It would make your heart ache to see what it costs them to learn that familiar text, and some simply cannot get it. To their undisciplined minds it seems more difficult than the learning of an entire chapter would be to more favored children.

After a long time, Marie (who has learned hers quickly, and has been helping the others) calls for the verse, and one by one they struggle through it, aided by her promptings.

That is one picture. Now let us look at another. Some distance to the south of this home we shall visit another Adventist family, also of nine children and living in the country. For many years they have known this truth, and the three oldest children have attended our school in Entre Rios for some time. The others have either attended the near-by school or had a private teacher in the home; for the parents are bright, progressive people and value education highly. I do not know that I ever saw a more active, intelligent, or better-looking lot of youngsters in my life.

They assemble for morning worship, and all join in singing a hymn which they seem to know by heart. Then with Bible in hand they look up the text for the day. It is soon learned and repeated by each one. Through an oversight, the youngest (aged five) is passed by, and looking very disappointed, the little thing cries out, "*Yo quiero decirlo tambien!*" (I want to say it, too). So we listen while she repeats what she can remember.

Thus we have all classes and conditions among our people down here. But what about the thousands of homes where they not only cannot read, but do not even know what the Bible is, much less possess one? For such let us pray and work more earnestly.

MRS. INEZ HOILAND-STEVENS.

Medical Missionary Openings in Chile

DURING the past two years, while acting as *directora* of the Pua Training School, there were many opportunities for administering simple treatments and giving out well-known remedies for the Indian and Chilean neighbors.

There is often great mortality among the babies of these Araucanian Indians, or Mapuches, as they call themselves. Every community has its own witch doctor, usually a woman, who sucks the affected part, while men and boys beat drums or make hideous noises to repel the evil spirits. At first the Mapuches were very timid about bringing their sick to the *Gringa* for treatment; but those who came received so much help that the local witch doctor told them I had cast a spell over them, and had thus caused the sickness. Of course when I removed the evil spell, the sickness departed, she said.

But in spite of this, all the surrounding neighbors and their friends were soon numbered among those who came to the school for treatment or for remedies when ill. Men, women, and children, with sore eyes, burns, pneumonia, digestive disorders, and the usual list of ordinary illnesses, came in for treatment nearly every day. When they heard that we were to be no longer at the school, many bade us adieu with tears. Some said, "Ay, Señora, what shall we do now, when we have no one to care for us when we are sick? What shall we do?"

Chile presents a field of almost unlimited possibilities for the treatment and care of the sick, as well as in the great struggle against that "open sore" of South America—intemperance.

MRS. J. C. BROWER.

A Mission Picture from South America

It is my purpose this morning to take our Missionary Volunteers with me from Buenos Aires for a short trip among the believers in the Alto Paraná Mission, which includes the provinces of Corrientes and Misiones in Argentina, and the republic of Paraguay. If you look on a map of South America, you will get an idea of the large areas covered by the various fields of this continent, and find that the territory included in this little mission of about three hundred believers is of no mean proportions.

Leaving Buenos Aires, the metropolis of South America, with its million and a quarter inhabitants, we board a river steamer for Corrientes, our first stop. This is a three days' journey up the La Plata and Paraná Rivers. At Corrientes we meet Pastor Santiago Mangold, the director of the misión, who will accompany us. Here we have a company of twenty members, largely young people, who are organized into a strong Missionary Volunteer society, with Brother Pedro Brouchy as leader. Brother Brouchy and his wife are both nurses, and are doing medical missionary work under the direction of the mission.

Monday we leave Corrientes by boat up the Alto Paraná for Posadas, the capital of Misiones. On Sunday we accompany the young people in a special effort with the temperance number of our missionary paper, *El Atalaya* (Watchman). This is our first attempt at selling papers in the Spanish language. In Posadas we find a good church, and have the privilege of organizing a group of twenty young persons into a Missionary Volunteer society, and planning with the brethren for a church school.

Now we begin a trip, with horse and cart, of nearly two hundred miles among the mountains and Jesuit ruins of Misiones, visiting the brethren at San Carlos, Apostoles, Iticarnaré, and Bonplan, holding seventeen meetings in the ten days. This is certainly a wild and pretty country, and presents a very primitive aspect. The houses of the people, if houses they may be called, are of bamboo poles, plastered with mud or not plastered at all, as the case may be. The floors are of earth. The fire is made in the middle of the hut, on the dirt floor, and a kettle is hung above it. Naturally the smoke fills the place. The children run about naked, or possibly wear a little ragged shirt.

In these mountains, which are very thickly wooded, the people have to raise the food necessary to sustain life. The timber, so far from railway or boat, has no value; so in clearing land for planting they simply cut down the trees, burn what brush they can, and plant in the open spaces. Climbing in and out among the heavy logs and branches, they dig little holes with a long knife, and drop in the seed. I have passed fields that have been thus planted, and had I not seen the cornstalks standing where the corn had been picked off, I should have thought it impossible that they were corn-fields.

The people are poor. Of course they set their best before visitors, but it is meager indeed. But hidden among those mountains, far from civilization, are loyal Seventh-day Adventists who love the message, and have a real missionary spirit.

Our visit at each place is most encouraging. As we speak to the people of the need of greater missionary activity, and of the nearness of the end, they heartily respond to the call for more earnest effort. At Apostoles, Pastor Mangold baptizes a sister and her daughter. It is a beautiful sight. In a little stream bordered by heavy trees, interspersed with wild orange trees loaded with their golden fruit, these two souls, who have been waiting for months for the visit of a minister, that they might follow their Lord in baptism, are baptized. The woman has been sick and is hardly able to travel, but hearing of our visit, she has come a number of miles in an old cart under the burning sun.

As this woman comes out of the water, her face beaming with heavenly joy, she says, "*Ahora estoy muy contenta*" (Now I am very happy), and we believe it. In order to read her Bible, this woman of mature years has been struggling to learn to read, and is now able to read fairly well.

As we reach San Carlos just at the beginning of the Sabbath, an old sister of seventy-six years and a younger sister are just returning from a three days' trip on horseback. They have been out selling our missionary paper, and have traveled more than one hundred twenty-five miles in the three days to dispose of twenty-five papers. They are indeed happy in the experience. As we see them and realize the territory in which they have labored, surely we Missionary Volunteers, under circumstances much more favorable and easy, should be constrained to redouble our efforts.

The journey from Iticarnaré to Bonplan will not soon be forgotten. We are unable to start until about 3:30 P. M., owing to a heavy rain, and we have before us a journey of thirty-five miles with our little horse and cart, over heavy clay mud, followed by a narrow, rocky, mountain road cut through dense woods. We reach the beginning of the woods at dusk, and begin to climb over the mountains, having to go the greater part of the way on foot, as the horse has all he can do to pull the empty cart over the rocks. Our brethren fear to have us start so late, as the inhabitants of the woods are not of the best class, and it is not considered altogether safe to travel at night; but we feel we must press on to our next appointment. About one o'clock in the morning we reach the home of one of our brethren in Bonplan, almost exhausted, and realizing a little what real missionary effort means.

After returning to Posadas, we visit some of our brethren in Paraguay, who live farther up the Alto Paraná River. The scenery along the river is very beautiful. Many kinds of birds and monkeys are to be seen, as well as alligators along the shore. The Paraguayan women are great cigar smokers, for tobacco is very cheap. It would make our young people in the United States smile to hear a minister examining a woman candidate for baptism, ask her if she uses tobacco. However, this is necessary here.

When we realize that Misiones is so named because of the Jesuit mission stations, whose ruins are still to be seen all through that country, and see the degradation and ignorance and superstition that have come as a result of Catholic domination; we long for more power to win these souls to Jesus. They are susceptible to the gospel, and are looking for something better. We have that "something better" in the third angel's message. South America needs more volunteer missionaries to work for her needy peoples. The time is short, the labor great. Who will be a true Missionary Volunteer?

C. P. CRAGER.

Programs for Week Ending June 15

Senior and Junior

Subject: Keeping the Heart.

No suggestive programs are furnished for this week. In the *Instructor* of June 4 is printed an article entitled "Keeping the Heart," by Prof. C. C. Lewis. This article is too long to be read in the meeting, but it should be studied by the one who is selected to give the leading talk. It may be thought best to have one person give the introduction and the material to the close of the outline under the subhead "The Issues of Life." This outline might be placed on the board as the speaker names the points. Seven members might then speak very briefly on the topics mentioned in the outline:

1. Birth: The Beginning of Life.
2. Education: The Preparation for Life.
3. Business: The Support of Life.
4. Marriage: the Perpetuation of Life.
5. Recreation: The Relieving of Life.
6. Religion: Explanation of the Present Life; Hope of the Life to Come.
7. Death: The Ending of Life.

Appoint some one to gather a number of brief statements from the Testimonies bearing on heart religion, and arrange for them to be given by the members present.

When the executive committee meets to talk over this program, it would be a good plan to select the songs and perhaps an appropriate poem for a recitation.

Some societies may wish to have a brief social meeting following the program. Every Missionary Volunteer meeting should be a prayer meeting, and should have the spirit of prayer in everything that is done.

The Junior leader will find the article "Keeping the Heart," already referred to, helpful in preparing a talk for the Juniors on this topic. Emphasize the thought that, in order for the life to bring forth good fruit, the heart must be right. This is, of course, the great point in this lesson, and it is one that children especially need to learn.

A recitation, "Be True, Be Kind," and a helpful story, "The Right One," are given on this page, for use in the Junior program.

Give the necessary time for the secretary's report and to considering plans for new work as well as the regular work of the society.

Be True, Be Kind

Be true, little laddie, be true,
From your cap to the sole of your shoe.
O, we love a lad with an honest eye,
Who scorns deceit and who hates a lie;
Whose spirit is brave and whose heart is pure,
Whose smile is open, whose promise sure;
Who makes his mother a friend so near
He'll listen to nothing she may not hear;
Who's his father's pride and his sister's joy,—
A hearty, thorough, and manly boy;
Who loves on the playground a bat and ball,
But will leave fun bravely at duty's call;
Who's as pleasant at work as he is at play,
And takes a step upward with each new day.
Then be true, little laddie, be true.

Be kind, little maiden, be kind;
In life's busy way you will find
There is always room for a girl who smiles,
And with loving service the hour beguiles;
A lass who is thoughtful as she is fair,
And for others' wishes has a care;
Who is quick to see when the heart is sad,
And is loving and tender to make it glad;
Who loves her mother, and lightens her cares,
And many a household duty shares,
Who is kind to the aged and kind to the young,
And laughing, and merry, and full of fun.
There is always love for a girl who is sweet,
Always a smile her smiles to greet.
Then be kind, little maiden, be kind.

ADELAIDE BEE EVANS.

Be Sure to Read the Leaders' Notes.
They are Written for You.

The Right One

GORDON came home from Sabbath school one day, and said to his mother: "A strange gentleman spoke to us today, after the lesson."

"Indeed!" said Mrs. Hawes, Gordon's mother. "Was he interesting?"

"Oh! yes; rather," replied Gordon, with his hand over his mouth to conceal a yawn.

"What did he talk about?"

"Well, I can hardly tell. The boys in our class didn't pay very good attention, and I didn't hear all he said."

"Didn't you hear anything he said?"

"Oh, yes; some things."

"Tell me one thing."

"Well, he said that the happiness of this world would be more than doubled if every person living tried to make just one person better."

"That is true."

"And he asked all who were willing to try to make one person better to hold up their hands."

"Did you hold up your hand?"

"Yes, mother, I did."

"Then you must keep your word. Now, whom will you try to make better?"

"Well," replied Gordon, after a moment's silence, "there is Harry Lawrence. He isn't a very good boy. Then there's Jerry Deane; Jerry makes the teacher a good deal of trouble in school."

"You never make any trouble for the teacher, do you?"

Gordon blushed, but he was not an untruthful boy, and he said:

"Yes, I suppose I do make trouble for Miss Wade, once in a while, but I'm not always into mischief, as Jerry is."

"It might be better for you to select some other boy, and say nothing to Jerry, until your own conduct in school becomes perfect."

"Well, there's Louis Ray," said Gordon; "he doesn't care in the least whether he minds his mother or not. I might speak to him about it."

"Do you always mind what I say to you, Gordon? Do you always obey me cheerfully?"

"Well, I'm nothing like as disobedient as Louis is."

"That may be true, and yet Louis would have a perfect right to tell you that it would be better for you to reform yourself in this respect, before you undertook his reformation. You'd better choose some other boy to make better."

"Howard Breen isn't a very good boy. He carries on dreadfully, sometimes, right in Sabbath school, and gets all of us to laughing."

"Do you think that your attempts at reforming him would be successful, if you sat and laughed at his wrongdoing? You'd better begin on some one else."

"I can't think of any one else," said Gordon, after further reflection.

"You cannot think of a single person whom you could make better, if you really tried?"

Gordon shook his head, and his mother said:

"Well, I'll tell you the name of a boy you can make better, if you will, and he is the very boy the gentleman had in mind, when he spoke to you, this afternoon. I feel quite sure of it."

"He didn't mention a single name—at least I heard none; but I didn't catch all he said."

"I know the boy he had in mind for you to make better; all the same."

"What's his name?" asked Gordon, quite eagerly.

"Gordon Hawes."

"Why, mother!"

"He meant that if every person in the world would only make himself better, the whole world would be so much happier and better than it is."

"I see," said Gordon, after a moment's silence.

"We ought to try unceasingly to make one person better, Gordon, and that one person should be yourself in your case and myself in my case."—*Sabbath School Visitor.*

Prayer Meeting for Week Ending June 22

Subject: *What My Life Means to Others.*

Golden Text: "Whatsoever ye would that men should do to you, do ye even so to them."—Jesus.

Senior

Song Service. Morning Watch Drill.
Prayer. Special Music.
Recitation: *Along the Way.* See note.
Reading: *In the Name of a Disciple.*
Recitation: *Outcast. Instructor of June 11.*
Bible Study: *Ourselves—and Others.* Page 16. See note.
Sentence Prayers. "A Word for Jesus."
Reports. Plans. Offering.
Song.
Close by repeating the Mizpah Benediction.

Junior

Repeat the Golden Text in Concert.
Song Service. Morning Watch Drill.
Recitation: *The Warmth of a Word.* Page 16.
Story: *The Golden Moment.* See note.
Bible Study: *Ourselves—and Others.* Adapt Senior study.
Reading: *The Golden Gloves Family.*
Reports from the Missionary Gardens.
Closing Exercises.

Notes to the Leaders

This should be a very practical meeting. We are, some one has said, the "only bible" that some one who knows us may ever read. Paul said the same thing, in different words. And so did the person who took up Paul's thought, and put it in rhyme:

"You are writing a gospel, a chapter each day,
By deeds that you do, by words that you say.
Men read what you write, whether faithless or true—
Friend, what is the gospel according to you?"

If every one who is claiming to live the gospel, were really living it, what power would attend the work of the Lord in the world! The purpose of this meeting should not be to find out what others should do; it must strike nearer home, and resolve itself into the personal question, What must I do to help others? those who know me best? those far away?

Recitation.—This poem is found on the front page of the *Review* for April 11. Let us remind you once more that your society library should have a file of the *Review*, the *Instructor*, and of course the GAZETTE. A little time and a little perseverance will keep the files up and convenient for reference. Those who are unable to obtain the poem, "Along the Way," may substitute the one entitled "Influence," on page 16.

Bible Study.—Every item on this program should lead up to the Bible study, which, in turn, leads to the devotional part of the meeting. Much study and prayer should precede the preparation of this study. Do not allow it to occupy too much time: it would be very easy to add incidents and illustrations that would fill the entire hour. On the other hand, do not hurry over it so quickly that its beautiful lessons shall not have time to sink into the heart. If this study is carefully given, and followed by a few earnest prayers, many will wish to "speak a word for Jesus" in the social meeting to follow. It might be a good plan to sing one or two stanzas of the "Consecration Hymn," which appeared on page 12 of the May GAZETTE.

The Junior leader should adapt the Senior Bible study to her society. One good plan would be to write the leading topics on the board, and call for children to fill in the catch phrases and texts. This will call for careful preparation before the meeting.

Story.—In the *Instructor* of June 11 a story called "The Golden Moment" is printed. This is rather old for some Junior societies, but might do nicely for others. The leader should read it over, and decide whether to have it told by one of the older Juniors, whether to have it read, or whether to omit it altogether.

In the Name of a Disciple

LYLE'S voice trembled as she read that verse. Somehow she always felt shaken by the beauty of those solemnly sweet words:

"Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple—"
She was glad that the leadership of their next meeting was

to fall on her, and her pencil flew between Bible references and her little notebook.

Out in the kitchen old black Ellen, the "day worker," was finishing a long ironing. It was a hot day, still and humid, and Ellen had been up since half-past five. It was now four.

"You in your small corner and I in mine," Lyle's younger sister Betty, helping in the selection of hymns for the evening meeting, hummed softly under her breath.

"My, but the heat's dreadful today," she broke off, once, to say, waving a palm-leaf fan languidly.

"I believe I'll stop long enough to make us some lemonade," Lyle suggested.

Out in the pantry she squeezed oranges and lemons, and put a generous portion of cracked ice into the two tall glasses. Ah, how refreshing it looked! And search in the cooky jar disclosed half a dozen small sugar cakes.

"Pretty hot day, isn't it, Ellen?" she called pleasantly to the kitchen adjoining.

"Deed and it is, honey," Ellen responded cheerfully.

Suddenly on her way back to her sister, with the little tray, Lyle stopped. Was she—was she losing one of the chances to give the "cup of cold water"? She turned back quickly. There was an orange left and a half lemon—and six cookies divided by three meant just two apiece.

A minute more, and Lyle went out to the surprised Ellen at the ironing board. "I've been making some lemonade," she said; "here's yours!" How deliciously the ice clinked in that glass! The sweet unexpectedness of it made old Ellen's black eyes glisten. The two cookies were on a pretty china plate.

"Just as if I was company," murmured Ellen.—*Bertha Germeaux Woods.*

The Golden Gloves Family

"Oh, dear," sighed Dorothy, "I wish I had some seven-mile boots, or some golden gloves,—or something."

Aunt Margaret, who was visiting at Dorothy's house, smiled. "I used to wish for things that no one could have, too, when I was a little girl," said she. "And one time I really did find some golden gloves."

"Really and truly golden gloves, Aunt Margaret?" asked Dorothy, eagerly. "Can you wear them all the time?"

"When I put them on, they stay until I do or say something that is unkind. Then they fall off, and I have to put them on again."

"Oh," breathed Dorothy. "Do you suppose I will ever find any if I look and look?"

"Hold up your hands," said Aunt Margaret, "and I will put a pair of golden gloves on them."

Dorothy laughed gleefully as her two little hands went up quickly.

"Thumbs first," said Aunt Margaret, as she rubbed Dorothy's thumb just as if she were putting on a glove, while she said one word. The word she said was "Do." Then she rubbed Dorothy's first finger, as if she were slipping a finger of a glove on that, and said another word. The second word was "unto." Then came the second finger, and all the other fingers of that hand, and then the thumb and all the fingers of the other hand. When Aunt Margaret had slipped a word on each finger, she made a motion as if she were pulling a glove up, first on the left hand and then on the right hand, as she said the last two words.

The words she put on Dorothy's fingers and pulled up over her arms were, "Do unto others as ye would that they should do unto you."

Dorothy looked a bit disappointed.

"O auntie," she said, "I thought you meant really and truly golden gloves."

"These are really and truly golden gloves, little girl, and if you will wear them all the time, and get everybody else in the world to wear them, this old world will be a wonderful place to live in."

(Concluded on page 7)

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No one can sincerely pray that the Lord of the harvest will send forth laborers into his harvest who is not willing to respond to the call to go, if it comes to him.

"CARELESSNESS! It is the great curse of the day. Careless in eating, and we have bad health. Careless in our dress, and we become slouchy; careless in our manners, and we become rude; careless in our words, and we become users of slang; careless in what we drink, and we become drunkards; careless with our cars, and we take human life; careless in business, and we are soon classed as failures; careless in the spiritual life, and we lose our souls."

Influence

We know not half the power for good or ill
Our daily lives possess o'er one another:
A careless look may help some soul to kill;
Or by one word, we may redeem our brother.

Some influence must mark the lightest hour,
And day by day, conflicting powers surround us—
Each moment brings its pin prick or its flower
To our own hearts and to the hearts around us.

'Tis not the great things that we do or say,
But idle words, forgot as soon as spoken;
And little thoughtless deeds of day by day,
Are stumblingstones, on which the weak are broken.

And yet how oft forget we that we may
Some shipwrecked life from its last moorings sever;
That some poor soul, just struggling toward the day,
Through us may sink in darkness and forever!

Forbid, O Lord, that this should be our part,
To quench the life spark in a sinful brother!
Guard thou our lips, our lives, our thoughts, our heart,
And keep us true to thee, and to each other.

—Mrs. C. L. de Cheney.

Programs for Week Ending June 29

THIS meeting marks the halfway place in your Missionary Volunteer experience. The year is half done! What about your plans for making it the best year your society has ever known? What of your goals? Are those who have enrolled in the Bible Year keeping up? Did the May Standard of Attainment examinations find you with half the number of passing members you had resolved on? Are your finances in good condition? If not, how can you improve them? How many of your members are reading the new Reading Courses? Have you a set of the books for your society library? If not, why not put some plan in operation, at this meeting, to buy a set?

Wonderful reports are coming in, from time to time, from the mission outposts. Why not give a little time at this meeting to Current Missions, appointing one or two "reporters" who shall glean interesting items from our papers and magazines, and either relate them in the meeting, or arrange to have them told briefly by a number of the members?

The executive committee should meet early in the month to talk this meeting over, and lay plans for making it a real success in every way. It will mean hard work; but—"there is no excellence without labor." Sometimes it seems as if this motto must have been written especially for Missionary Volunteers.

Missionary Volunteer Programs for the Third Quarter of 1918

JULY 6: The Christian and Civil Government.
July 13: Mission Pictures from the South Sea Islands.
July 20: The Christian's Duty.
July 27: The Christian's Ladder.
August 3: A Christian Education.
August 10: Mission Pictures from Japan.
August 17: Loyalty.
August 24: Union Conference Goal Dollar Day.
August 31: Open.
September 7: Doing Good.
September 14: Mission Pictures from Manchuria.
September 21: The Deadly Weed.
September 28: Missionary Volunteer Reading Courses.

Bible Study: Ourselves—and Others

God has put us in the world to help others. Helpfulness is the law of heaven; and it will be the guiding principle of those who qualify for admission into the heavenly family. In fact, we may become, and we must become, members of that family on earth, if we are to be recognized as members of the family in heaven.

Members of the Heavenly Family Will Not—

Lie to one another. Col. 3:9.
Judge one another. Rom. 14:13.
Speak evil of one another. James 4:11.
Grudge one against another. James 5:9.

Members of the Heavenly Family Will—

Serve one another. Gal. 5:13.
Edify one another. Rom. 14:19.
Forgive one another. Eph. 4:32.
Pray for one another. James 5:16.
Be kind to one another. Eph. 4:32.
Bear one another's burdens. Gal. 6:2.
Be hospitable to one another. 1 Peter 4:9.
Confess their faults to one another. James 5:16.

Members of the Heavenly Family Will—

Inherit the kingdom. Matt. 25:34-40.

The Warmth of a Word

'Twas a day in the dead of winter,
And the echo of hurried feet
Struck sharp from the icy pavement
Of the pitiless city street.

Each passer was loath to linger,
Though wrapped in a fur-clad fold;
For the air was atingle with frost-flakes,
And the sky was benumbed with cold.

The scimitar wind, in its fury,
Bore down like a sweeping foe;
The tempest was waiting the onset,
And abroad were its scouts of snow.

Yet, amidst it all, with his tatters
Aflap in the whirling blast,
A child who seemed born of the winter—
A creature of penury—passed.

So tremulous were his accents,
As he shivered and crouched and sung,
That the names of the mumbled papers
Seemed frozen upon his tongue.

He paused for a bitter moment,
As a wondrously genial face
Arrested his voice and held him
With a pity that warmed the place.

"Have a paper?" The kind eye glistened
As the stranger took the sheet,
And glanced at the stiffened fingers,
And thought of the icy feet,

Then dropped in his hand the value
Of his fifty papers sold;
"Ah, poor little friend," he faltered,
"Don't you shiver and ache with cold?"

The boy, with a gulp of gladness,
Sobbed out, as he raised his eye
To the warmth of the face above him,
"I did, sir, till you passed by."

—Margaret F. Preston.