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Church Officers' General Instruction Department

The Church Elder: His Responsibility in the Finishing of the Work

THE church of Jesus Christ is his most precious treasure on earth. The apostle Paul tells us:

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27. Paul also states that "Christ is the head of the church: and he is the Saviour of the body."

To be identified with Christ's church in this world, however humble our position, is a greater privilege than to sit on a throne, wearing a crown studded with earth's most precious jewels. David says, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Ps. 84: 10.

The Lord organized the Christian church for service, for the reaching and gathering together into one fold, of every honest heart in this world. Jesus said in his prayer:

"Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." John 17: 20, 21.

If the church as a whole was organized for the purpose of saving lost men and women, surely, then, each officer in the church is to be a leader in this work of soul-saving. The great apostle to the Gentiles, who perhaps raised up more churches for Christ than any man since that day, had a great desire to see these churches grow in Christian grace and reach others with the truth. In order that these companies of believers might do their best work, he ordained elders in every church. What was expected of the elders is best expressed by Paul himself in his address to them, assembled at Miletus:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20: 28.

To feed the church, then, is an elder's first duty. This cannot be done by men who are novices; consequently, before a brother is selected for this important position in the church, he should first be proved. He should thoroughly understand and practice every principle of the third angel's message.

We should lay hands suddenly on no man, but move prayerfully and cautiously before proceeding to ordain any one to this sacred calling. Many churches today are spiritually dead, simply because the elder is unable to feed the flock, owing to the fact that he is not fully in the faith, and does not practice the principles of the message.

The church elder should be the most humble servant in the church. The Lord never designed that the position of elder should cause a man to lord it over God's people. The Christian meaning of ruling well the church, conveys no thought of exercising arbitrary and independent powers over others.

Too many leaders in the church use their position to whip God's people into line. Instead of manifesting and exercising lordly powers, the true elder will aim to become meek like Moses. He will desire to serve others, and will not measure his work on the hour basis. While being an example of meekness and patience, he will not be a weakling. God requires each elder to keep order in the church.

The elder should prevent apostasies and fanaticism from arising in his church; he should be the first to detect error. To do this, he must be a man of prayer, and a daily student of the Bible and the Testimonies. If he neglects this, he is a failure.

The successful elder will study to show himself approved unto God. He will feed his flock meat in due season. He will not turn the prayer meeting over to some one else, in order that he may stay at home. He will be a regular attendant at the Sabbath school as well as at church service, and will also be an attendant at the church missionary meeting. He will visit the sick and afflicted, ministering to and praying with them. He knoweth his sheep by name, can be truly said of him.

In these days of activity, when the work of God on earth is closing, every member of the church should be an active missionary for the Lord. The church has a right to look to the elder to set the pace in every enterprise that may be started for the finishing of the work. The local church in a conference is a member of the sisterhood of churches, and the local elder should be anxious that his church does not assume an attitude of indifference to worthy endeavors that the other churches are pushing. Each elder should be a promoter, being the first to adopt the suggestions coming from the conference, and to bring the church into line with these suggestions. He should never rest content with his ministry until every member in his church is at work.

The successful church elder will constantly keep before his people the fact that God requires of them faithfulness in the payment of tithes and offerings. He will take pride in having the church constantly increasing its efforts toward this end. He will feel a special obligation resting upon him to have his church, each month, raise its full quota for foreign missions, as well as vigorously push the donations for the home fields. He may not be able to accomplish all this at once, but he will keep the matter constantly before the church, doing all in his power to have them reach their goals.

The true church elder will always be a defender of the faith as well as the good name of his church. He will work for harmony among its members, himself avoiding anything that has the appearance of criticism of his fellow members. He will deal gently yet firmly with the erring, ever remembering that he himself constantly needs the help of his Master.

While this standard for a church elder may seem a high one, still it is none too high. When Christ is ready to give

so much, to be content with anything less than what has been promised means failure for the church elder, and will influence, to some extent, the church over which he presides.

The words of Paul found in Ephesians 6: 10, 11, seem to apply with double force just now, as we are about to enter the time of trouble that shall come upon all the world:

"Finally, my brethren, be strong in the Lord, and in the power of his might. Put on the whole armor of God, that ye may be able to stand against the wiles of the devil."

J. K. JONES.

South Lancaster, Mass.

Questions Considered

1. "SHOULD one man be kept as elder year after year, in a local church, when there are many others, bright, consecrated young men, who might be developed profitably? In other words, is one man entitled by any right to this or any other office indefinitely?"

We will answer the last question first. It can be stated as a settled rule that no one is entitled to any church office, however efficient he or she may be, as a sort of divine right; otherwise officers would be put in for life. Each year a committee is selected by the church to nominate officers for the ensuing year. The duty of this committee is to give prayerful consideration to selecting the persons best qualified, in their judgment, to carry the responsibilities of leadership in the church. If, in the judgment of the committee, the elder should continue another year, if the interests of the cause would be best served thereby, they report his name to the church for re-election. The church members should be free to suggest another name if, in their judgment, this seems wise. Local conditions and the personal qualifications of the candidates so vary that no general rule, applying alike in all cases, can be laid down.

Where there are young men qualified to gain an experience in leadership, a safe plan would be to choose one or two as elders to join with one who has had experience, thus sharing in the responsibilities of the office. This arrangement would not only give the young men a valuable experience, but would also bring a variety into the church services that would serve to relieve any existing monotony.

2. "In a city church where there is a regular conference minister, is it necessary or advisable to have a local elder; and if so, what is his status?"

Where there is "a regular conference minister" in constant attendance at a city church Sabbath after Sabbath, the logic of the situation would lead to the conclusion implied in the question,—that such a church would need no local elder. We believe, however, it would be better to have local elders, and that instead of one man, even though he be "a conference minister," bearing all the burdens constantly of the elder's office alone, the responsibilities be shared by other men, giving opportunity for the development of latent talent, thus permitting a larger missionary program to be planned, so there would be service provided for all.

It has been the plan of this ever-expanding movement to have ministers labor in new territory largely, seeking to win people to the truth by evangelistic work; and that other faithful men be chosen to assist in looking after local church interests, men through whom the Holy Spirit is able also to work effectively. Paul, in addressing the local elders at Ephesus, said:

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood. . . . And, now, brethren, I commend you to God, and the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20: 28, 32.

It seems to be God's plan that elders be appointed in all the churches; that they grow in grace and efficiency. To do so they must "study" to show themselves "approved unto God." This is evident. We cannot improve upon God's plan in equipping the church for service. The danger comes in lowering the standard set before church officers, instead of developing workers to meet the higher standard.

3. "Is it proper to have local elders, church leaders, and

other local men in the pulpit in a church having a regular conference minister?"

Yes, it is proper when their duties lead them there. In some churches where there is general or union headquarters, this church being the home of several ministers, the local elders, whether ordained ministers or not, carry the burden of Sabbath services, arranging for different ones to speak, or selecting beforehand those who are to lead out in programs when such service is the order of the day. And it is generally understood that this is their proper and legitimate work. It might not be wise on all occasions for the local elder to take part in church services when a conference minister is present, nor would discretion lead him to do so; yet he should not be considered out of his place when carrying forward the duties devolving upon him as elder of the church.

These questions lead to other very pertinent and interesting ones:

Does the stationing of a regular conference-paid minister in a city where there is a church mean that as pastor of that church he is to usurp and supersede the office and work of the local elder or elders of that church? If not, what are his relationship and duties in connection with the church? And what are the duties devolving upon the local elders? These questions will be considered later in these columns.

T. E. B.

The Value of Good Leaders

THE war which has just ended is a great object lesson as to the value of good leaders and the merits of concerted action. When the Allied nations perfected unity of command of all their armies, they outgeneraled the leaders of the Central Powers. It brought into the Allied ranks a definiteness of purpose and a mutual cohesion which was lacking before. There is no question but that this one item alone contributed more than anything else to the speedy termination of the war.

There are some persons who do not believe in organization nor in leadership, unless they are chosen as the leaders. They believe in self-direction and absolute individualism. If the individual is of a religious turn of mind, he assumes an extremely pious attitude, and sets up the claim of direct guidance of the Spirit. This *ipse dixit* claim is not to be questioned, and is to constitute the infallible qualification of his self-imposed leadership.

But the real test of leadership lies in the proof of efficiency and experience. This is true of a church organization as well as of an army of soldiers. If you place a poor general at the head of an army of good soldiers, the results will be poor. If you have a good general at the head of an army of poor soldiers, the results are indeterminate. If the good general remains for a short time with the poor soldiers, they will become good soldiers, and then you will have a good general, good soldiers, and the highest possible results.

Likewise, when a poor church has wise and good leaders, and they lead the people, the church will soon rise to glorious achievements. Incompetent leaders in the church, as well as in the state, are often responsible for deplorable conditions and the defeat of great issues. Happy is that people whose leaders have caught a vision of the needs of the world and a revelation of present-day problems.

This war has ushered us into a different world. It has brought us new problems. New issues are facing us. Adjustments must be made to the new and changed conditions. The fundamentals are still the same. They will never change, but a new application must be made of the fundamental principles. We are facing conditions, not theories.

Unless the leaders of the church catch a glimpse of the needs of suffering humanity, and condescend to become the real servants of the people, and organize the membership of the church for active service, they might as well retire from the field. Christ's mission for the church is service. He came "not to be ministered unto, but to minister." Let us thank God for the leaders who lead in the direction of the realization of the divine ideals.

C. S. LONGACRE.

Home Missionary Department

SEVENTIETH ANNIVERSARY OF THE "REVIEW AND HERALD"

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held June 28)

SONG OF PRAISE: Hymns and Tunes, No. 85; Christ in Song, No. 689.

A Psalm of Protection: Read responsively Psalm 91.

Prayer.

Song: Hymns and Tunes, No. 714; Christ in Song, No. 125.

Report of Missionary Activities for the Month.

Explanation of the Anniversary Celebration.

Reading: Our Church Paper.

Reading: History and Special Offer.

Collect *Review* Subscriptions.

Offering for Church Literature Fund.

Plans for greater activity in missionary work.

Closing Song: Hymns and Tunes, No. 462; Christ in Song, No. 620.

Benediction.

Note to the Leaders

This is a most important service, and much depends on the personal experience and enthusiasm of the leader and the missionary secretary. Send to your tract society secretary for a copy of the *Review* subscription list for your church; thus you will be able to speak intelligently as to just how many *Review* subscriptions are required to bring your church up to the goal which is set; namely, the *Review and Herald* in every Seventh-day Adventist home. State what the weekly visits of the *Review* mean to you personally, and ask others who are regular subscribers to state their experience. Use the blanks which are provided for securing subscriptions. The secretary should be sure to get the names of any who are unprepared to hand in the subscription price at the service, and make a definite arrangement to collect the money. The names of those who are unable to subscribe should be secured, and some arrangement made to furnish the paper to them. See additional articles on the *Review* campaign which appear in the *Review* of June 19.

An Anniversary Celebration

It is desired that all our churches have a part in celebrating the seventieth anniversary of our beloved church paper, the *Review and Herald*, and the fourth Sabbath in June has been chosen for this purpose.

A special Anniversary Number of the *Review* will be issued in July, which will be one of the most attractive and interesting numbers ever published. Its record of seventy years' growth and service will bring joy to every loyal heart, and none can afford to miss the inspiration it will give.

The publishers are making a special Anniversary Offer, applicable during the month of July, but the subscriptions taken on June 28 will be accepted under the terms of this offer. It is hoped that all our church members will share in this generosity, and have a part in the anniversary celebration by arranging for the *Review and Herald* to reach them regularly.

C. S. L.

Our Church Paper

A CAMPAIGN is on to place the *Review and Herald* in the home of every Sabbath-keeping family. Why not? One is puzzled at times to understand why some church members fail to subscribe for our good church paper.

Take a farmer, for instance. If he operates his farm successfully and is known in the community as an up-to-date, progressive farmer, we find he is a subscriber to one or more first-class farm journals, in which methods of raising various crops are considered. If a man is a florist, engaged in raising flowers and beautiful shrubs, he very naturally wants to have access to some journal in which the best methods of doing this kind of work are discussed. If engaged in the bee business, one would naturally be a subscriber to some journal giving instruction about bees, — the care of the apiary, how to produce the best honey on the market, etc. If a man is an electrician, he needs a

journal dealing with the subject of electricity, in order to keep pace with his profession. The same is true of the carpenter, the architect, the accountant, the merchant, and of all who are engaged in the various activities of trade and commerce.

The same principle applies to those who are connected with the third angel's message and believe it to be the work of God for this generation. Do you believe this? Do you believe the Lord is coming in the lifetime of those now living? Do you believe this message is the herald of the day of God, the last warning that will be heard by the human race before the judgments of God fall upon them? If so, you need to keep pace with the message. You need to be a front-seat Adventist — to be in the front rank, and not lagging in the rear. It is impossible to be informed concerning the growth and development of the message in both home and foreign fields without the visits of the *Review and Herald*, which gives a weekly digest of the important events concerning the message and its progress in the world.

For seventy years the *Review and Herald* has been a faithful exponent of the message. Its editors have been men of God, and with clear spiritual conception have indicated the pathway for the people of God. It has been a trumpet giving a certain sound. In times of apostasy it has sounded a clear note of warning and stood firm on the great pillars of the message. Crises have come in the work of God in the past, and will come again in the future. In all these critical hours, the *Review* has rallied the faithful believers around the standard of the message, and exhorted God's people to be true to the light which has made them a separate and distinct people. This will ever be its mission. We cannot afford, in the momentous hour in which we live, to be without the counsel and guidance of this most able minister of God. Wise counsel was never more needed than in the days just preceding the coming of the Son of man.

The *Review* today is larger and better than ever before. It improves with age. And for less than two postage stamps a week we may have the visits of this able and faithful counselor. Each week we can read stirring truths from the pen of our most able, experienced, and devoted writers. Its contributors are found throughout the world, and what they say is worth reading. Each week we can hear from our faithful missionaries who are laboring in the uttermost parts of the earth. Most of these are the young people who have gone from our homes after being educated in our schools. They tell us of their difficulties, of their needs, and best of all, of the glorious progress the message is making in all lands. They tell us that the heathen, who have bowed down to gods of wood and stone, are casting away their idols, and are worshiping Him who made the heavens, the earth, and the sea, and are keeping the Sabbath, the great memorial of creation.

The *Review* also contains instruction for the home, concerning the duties of father and mother, and concerning the training of children for the kingdom soon to be ushered in. It tells of the progress of the message in the homeland, — how great cities are hearing the message and churches are being established. It tells of the liberality of those who believe the message, and what they are contributing toward the spread of the message in the lands across the sea. It gives notes of the progress of the Sabbath school, of the work for our young people, and of the marvelous spread of our literature. It tells what our schools are doing to train our young people for a place in God's work at home and abroad.

All this great spiritual banquet, and much more, is spread before us each week; and all for less than the cost of mailing two letters each week. To deprive ourselves and family of the weekly visits of this most able minister is to commit a kind of spiritual suicide. At best, we can only grope in a spiritual twilight, as it were, seeing the pillars of the message but dimly, and knowing but little of the progress of God's work — the most important thing to us in all the world.

It may require some sacrifice to secure the weekly visits of the *Review*; but this sacrifice can easily be made. Better sacrifice something else than your subscription to the *Review*. Better stop some worldly magazine, some weekly paper, or some delineator of fashion, if necessary, and secure the visits of our church paper. We may take other journals published by the denomination, but we should not make our subscription to these papers any excuse for not subscribing for the *Review*. No other paper can take the place of the *Review and Herald*. It has a mission all its own.

Your most earnest co-operation is solicited in placing the *Review* in every home. If you are a church officer, you, of course, need to be a subscriber yourself; then see to it that the paper finds its way to every home in the church. Start a campaign in the church in the interests of the *Review*. If some are not able financially to take it, let the church help them. We know of nothing that the church can do that will bring a greater degree of spirituality, devotion, and confidence in the message, than to have every member of the church a constant reader of the *Review and Herald*.

How is it in your church? Are all the members subscribing? If not, why not? G. B. THOMPSON.

History and Special Offer

JULY will complete the seventieth year of publication of our church paper, the *Review and Herald*. The name at first was *The Present Truth*, but in 1850 it was changed to the present title.

The starting of this paper was by divine appointment. Concerning this matter we read:

"While we were living at this place [Rocky Hill, Conn.], my husband was impressed that it was his duty to write and publish the present truth. He was greatly encouraged and blessed as he decided thus to do. But again he would be in doubt and perplexity, as he was penniless. There were brethren who had means, but they chose to keep it. He at length gave up in discouragement, and decided to look for a field of grass to mow. As he left the house, a burden was rolled upon me, and I fainted. Prayer was offered for me, and I was blessed, and taken off in vision. I saw that the Lord had blessed and strengthened my husband to labor in the field one year before; that he had made a right use of the means there earned; and that he would have a hundredfold in this life, and, if faithful, a rich reward in the kingdom of God; but that the Lord would not now give him strength to labor in the field, for he had another work for him; that he must walk out by faith, and write and publish the present truth. He immediately commenced to write, and when he came to some difficult passage, we would call upon the Lord to give us the true meaning of his word.

"About the same time he began to publish a small sheet entitled *The Present Truth*. The office of publication was at Middletown, eight miles from Rocky Hill, and he often walked this distance and back again, although he was then lame. When he brought the first number from the printing office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let his blessing rest upon the feeble efforts of his servant. He then directed the papers to all he thought would read them, and carried them to the post office in a carpet bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post-office, we spread them before the Lord, and with earnest prayers mingled with tears, entreated that his blessing might attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."—*Testimonies for the Church*, Vol. I, pp. 87, 88.

During those early days the *Review* was a great factor in bringing a knowledge of the truth to those who knew nothing about the special message for this time, and in strengthening the faith of the believers in the message. What the *Review* was to those early sturdy pioneers in our message, it has been to the believers all through the years.

As the cause grew in numbers and strength, the time came when it was thought best to publish other periodicals especially adapted for circulation among those not of our faith. Though more than a hundred other papers, devoted to the interests of our message, are now being published, yet the *Review* holds the leading place in service to our members.

It has been the hearty, loyal support of Seventh-day Adventists which has made it possible to publish a church paper so well edited and illustrated, and so full of helpful material, at so reasonable a price, as the *Review*.

There are thousands of our readers who will agree with the following quotation from a letter recently received at the office of publication:

"I want to express to you my high appreciation of the *Review and Herald*. Each week as I open the copy which comes to me, I am impressed over and over again with the character and value of this publication to every one connected with this message. I never read a copy but I feel that I have been helped spiritually, and helped to see clearly the great work that God is doing in the earth. To my mind, the good old *Review* is as necessary to a believer in the third angel's message as a textbook is to a student. I trust that some time our people may arise to their privilege and opportunity in subscribing to the *Review*."

Seventy years of service is a period which should be fittingly commemorated. It so happens that this seventy-year period terminates at a time when events of the utmost importance are taking place in the world. The character of these events is such as greatly to affect the experience of each believer and the work of carrying to the ends of the earth a knowledge of Christ's soon coming. During these stirring times the *Review* will be a potent factor in helping to stimulate and strengthen the faith and courage of every believer. If ever there was a time when every English-reading believer needed the *Review* as a weekly visitor, that time is now.

The Special Offer

July is the anniversary month, and the *Review and Herald* desires all members of our churches to assist in celebrating this event. A special anniversary number will be issued, and during this time it is hoped to extend the influence of the *Review*. At present only about half the homes of our English-reading members receive the visits of the *Review*. During this anniversary month a special offer is made to send the *Review* 14 months for \$2.50. This offer applies to renewals as well as to new subscriptions. Any one who is a subscriber, no matter when the subscription expires, may have 14 months added to his subscription by paying \$2.50, the regular rate for 12 months. Those not subscribers can secure the *Review* 14 months for \$2.50.

This special offer is good only during the month of July, 1919. If you postpone renewing or subscribing until after July, the two months free will not be given. This offer is not made for periods shorter or longer than yearly subscriptions. All orders should be handed to the church missionary secretary or sent to the conference tract society.

L. W. GRAHAM.

A Matter of Extreme Importance

THERE is one matter which we should especially urge upon our people, and that is the extreme importance of having in their own homes the *Review and Herald*. This paper is not intended so much for missionary work as for keeping our people inspired to do missionary work. Now, when Satan is employing so many devices to create within us a spirit of indifference to the truth, and to alienate our minds and affections from the Lord's work, it is a vital necessity that means be employed to keep our members in close touch with the progress the message is making, and to furnish them with various news items concerning the work in their own State and union, and also in all the wide field, in order that their love for Christ and the truth may be kept alive and burning. The *Review* is designed to accomplish this end. How important it is, then, that we have a real burden in this matter, and that we cease not to labor until the *Review and Herald* is a regular visitor in every Seventh-day Adventist home.—C. T. Roper.

THOSE who consent to do without the *Review and Herald* lose much. Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life.—*Testimonies for the Church*, Vol. IV, p. 599.

SUGGESTIONS FOR MISSIONARY MEETINGS

First Week

Opening Exercises: Song; Prayer; Minutes.
 Texts for Comment: 2 Kings 7: 9; Mark 16: 15.
 "We do not well: this day is a day of good tidings,
 and we hold our peace."
 "Go ye into all the world."
 A Word of Greeting.
 Experiences in Missionary Work.
 Closing Song.

Note to the Leaders

Emphasize the responsibility resting on each one to give to others the light of present truth. Encourage freedom in relating experiences. Even very small acts, if prompted by the Spirit, have far-reaching results, and the recital of them will encourage and stimulate the timid members.

Second Week

Opening Exercises: Song; Prayer; Minutes; Song.
 Reports of Labor and Needs of Special Cases.
 Season of Prayer in Behalf of Special Requests.
 Bible Study: Qualifications of Workers.
 Closing Song.

Note to the Leaders

Encourage all to take part in the Bible study, and if a blackboard is available, make a list of qualifications as the Scriptures read bring them to mind. If necessary, abbreviate, so as not to take too much time.

Third Week

Opening Exercises: Song; Season of Prayer; Minutes.
 Lesson: The True Missionary.
 Tracts as Soul-Winners.
 Personal Experiences.
 Plans for Greater Activity.
 Prayer for Individual Needs.
 Closing Song.

Note to the Leaders

Call attention to the latest tracts, and see that all are supplied with what they will use. Consider plans for reading racks. There are many public institutions where a neat rack filled with attractive literature would be welcome. Aim to make this a permanent feature of your missionary work, and alternate the responsibility of filling the racks.

Fourth Week

Opening Exercises: Song; Prayer; Minutes.
 Lesson: Seed Sowing—Eccl. 11: 6; 2 Cor. 9: 6; Isa. 32: 20.
 The Unseen One.
 Experiences in Missionary Work.
 Plan Fourth Sabbath Missionary Program.
 Closing Song.

Note to the Leaders

Combine the texts chosen, or others preferred, in such a way as to help all to realize the exalted privilege of a seed-sower, and that apparent results must not influence constant effort.

A Word of Greeting

"If we could say but one thing to our people throughout the field to encourage them to engage in earnest missionary endeavor, it would be, *God is working to open hearts and doors before you.* If our eyes could be opened, the curtain lifted, and we could get a vision of what is going on in the minds of the honest-hearted about us, our earnestness would increase, our efforts would be greatly multiplied. Everywhere people are reading our literature, and recognizing the truth in it. This is a time of wonderful opportunities. *Eternal consequences hinge upon our action now.* It remains for God's people to provide opportunities for the multitudes to get in touch with the great message for today."

What are you doing to this end?

Qualifications of Workers

Humility. Micah 6: 8.
Faithfulness. 2 Tim. 2: 2; Matt. 25: 23.
Zeal. Titus 2: 14; Gal. 4: 18.
Patience. 2 Tim. 2: 24.
Gentleness. 2 Tim. 2: 24.

Meekness. Matt. 11: 29.

Quietness. 1 Thess. 4: 11.

Student of the Bible. 2 Tim. 2: 15.

Not Given to Argument. 2 Tim. 2: 25; Titus 3: 9.

Willing to Communicate. Heb. 13: 16; 1 Peter 4: 10.

Peaceable. Heb. 12: 14.

Spirit of Forbearance. Col. 3: 13.

Loving. 1 John 4: 7-11.

Sympathetic. Isa. 50: 4; 2 Cor. 1: 3, 4.

Exemplary in Conversation. 1 Tim. 4: 12.

Plainness of Attire. 1 Peter 3: 3, 4.

Able to Give a Reason of Our Hope. 1 Peter 3: 15.

It is by our lives that we preach the truth even more than by our works.—*Selected.*

The True Missionary

EVERY Christian should, and will, be a true missionary. The Lord Jesus Christ was a missionary in the highest sense. His life was one of self-sacrifice for the good of others. For this he left the glory he had with the Father before the world was; for this he suffered poverty, privation, toil; for this he labored in weariness; for this, clad in human form, he endured the temptations pressed upon him by the cruel foe during that forty days of fasting and conflict; for this he groaned in Gethsemane; for this he endured the buffetings of the heartless throng, the cruel stripes, the thorny crown, the crushing weight of a world's iniquity, the anguish inconceivable of the hiding of his Father's face, and the terrible death upon the cross. Truly forgetful of self, he "went about doing good"—the true missionary work.

We have said that every Christian will be a true missionary. While it is true that "if any man have not the Spirit of Christ, he is none of his" and cannot justly be called by his name, is it not also true that that Spirit will bear a measure of the same fruit in those who possess it that it did in the Master? Yea, verily. And while every "tree is known by his fruit," we may safely test ourselves in this matter by this rule. If we have not a spirit to reach out after others, a yearning over them, a desire that they may be sanctified through the same truth that has made us free, and an anxiety that moves us to earnest effort, that they may, by obeying the truth be brought to enjoy the favor of God, and finally share in the ecstatic joys of the great salvation, we do well to pause and inquire whether we have the Spirit of Christ—whether we are his—and hence "Abraham's seed, and heirs according to the promise."

If we have that Spirit, it will manifest itself in this direction, in using our means, and in an earnest, persistent effort to bring our fellows to a knowledge of the truth. It will manifest itself in a spirit of self-sacrifice and consecration. It will beget in us an anxiety, an earnestness, to know how we can best reach and benefit those around us. It will lead us to manifest in our lives something of that self-abnegation that moved the great compassionate heart of the dear Redeemer, who has "suffered for us, leaving us an example, that ye should follow his steps."

Have we this Spirit? Do we bear its legitimate fruits? Can we be true missionaries without it? Is it not well to pause and ask ourselves these questions, and rest satisfied with nothing short of the assurance that the rich blessings of heaven's high King will attend our every effort, that we may be true missionaries indeed?—*Selected.*

Tracts as Soul-Winners

WE are told, "Cast thy bread upon the waters: for thou shalt find it after many days." The following experience, related by Elder W. A. Spicer, shows how this is sometimes fulfilled:

"Over on the Delaware River some years ago, some members of a picnic party, after they had eaten their lunch, wrote their names and addresses on slips of paper and put them in bottles that had been emptied, and threw them into the river. One of our sisters wrote her name on one of

our tracts and put it in, and carefully corked the bottle and threw it overboard. Months later she received a letter from a United States marine soldier off the coast of Mexico, saying: 'I fished that bottle out of the water and got that tract, and I have never read anything that has done me so much good. I wanted to write you this letter to assure you that you will find one star in your crown by sending that bottle across the sea.'

A number of years ago, one of our church members bought some wood from a farmer near town. When he paid the farmer for the wood, he handed him a tract on the Sabbath question, and in a very nice way requested that he read it. The farmer did read the tract, and began observing the Sabbath, and has done so ever since. One of his sons has been baptized, and is a very active church member. He and his wife plan to place reading racks in two towns. This young man says he looks back to the day when his father brought the tract home, as the time when the truth first began to work in his life.—*S. J. Ruskjer.*

A minister once gave a little tract to a Negro, and sometime afterward asked him what he thought of it.

"O Massa," said he, "it do me good. I neber knew before why dey call 'em tracks. But when I read dat little book, it track me all day, and it track me all night. When I go out in de barn, it track me dere, when I go out in de woods, it track me dere; it track me eberywhere I go. Den I know why dey call 'em tracks."

He became a sincere Christian. Thus the silent messengers that our faithful tract distributors are scattering everywhere, are following the people and pressing home the message for the hour.

The other day I read about an infidel who was converted by a tract which was wrapped around a bar of soap he had bought of a poor woman. She had mixed her religion with her business.

So we ought to make the most of our opportunities—in the store, in the shop, on the cars, everywhere. What a mighty impetus would be given this movement if every Adventist home and place of business became a publishing center! The passing of a tract has resulted in the conversion of those who might never have been reached in any other manner. O ye who would be soul-winners, try every method. Use all means. Be instant in season, out of season. Don't hesitate. Do something—*now.*—*Ernest Lloyd.*

The Unseen One

THERE is somewhere a legend that tells of an emperor returning every spring to bless his native land; that he walks up and down the country, scattering his blessings on gardens and vineyards, thus making the seed spring up, and multiplying the harvest. As the peasant sows his seed, he thinks the unseen emperor will bless the labor of his hands, and trusting in this belief, works hopefully and happily.

Here is a thought and a lesson for home missionary workers. It is our business, our exalted privilege, to sow the seed at all times, beside all waters; and our King, our Unseen One, walks up and down always by our side, ever caring for the seed we sow in home or office, and scattering the life-giving influence of his Spirit on the gardens of human hearts.

And this is no fabulous legend. His presence, though unseen, is felt. And as the seed germinates in silence, and as all the favorable influences of air and water are made to minister to it, so the things of the kingdom are fostered by the care of the Unseen One, and will of a certainty in due time fill the earth with his glory as the waters cover the sea. And "in due season we shall reap, if we faint not."—*Selected.*

The World's Great Need

THE world today needs not so much the message of the individual preacher as the message of the living church. Past ages have had their prophets, priests, preachers, evan-

gelists, revivalists, orators, and lecturers, all of whom have and are fulfilling their appointed mission. These were not sent primarily to convert the world, but to the church that she might be prepared to fulfil her appointed work,—that of bearing the truth to the world through the baptism of the Holy Spirit.

We have reached that period in history when a Spirit-filled church must bear her message to the world; when every member of the body, young and old, should be trained and equipped for personal service. It was Dean Hodges, of the Cambridge Divinity School, who said:

"There have been three notable periods in the history of the extension of the Christian religion—the time of the martyrs, the time of the monks; and the time of the Methodists. In each of these periods religion spread phenomenally. Each of them was an era of lay activity. The Christian church was begun by laymen; the apostles were all laymen. It has ever since owed its best growth to the co-operation of laymen. The monks were lay orders. The Methodists won their great victories by lay preaching."

It is the whole church at work that fulfils God's purpose for that body, and this is the work that will count more than any other. Prophets and priests have given their message, and have had to make way for their successors. Apostles lay the foundation and preachers endeavor to build thereon. Evangelists and revivalists excite the spiritual ardor of some in the church for a time, while orators come and go on their flaming way and are soon forgotten. But the church remains to make permanent and real the messages borne by each. Into her life and body is to be translated the living truth as an active agent, and she is to go forth to the world "as a lamp that burneth."

When Henry Ward Beecher was preaching in Boston, some one asked him the secret of his success, and his answer was:

"I preach on Sunday, but I have four hundred and fifty members who take up my message on Monday, and preach it wherever they go."

God's plan and purpose are that his kingdom shall be extended in this way, not simply through the individual work of a prophet, and evangelist, a "man of the hour," or through that limited number commonly spoken of as the clergy or workers of the church, but by the entire church body, aroused and animated by the spirit of self-denying love and service.

"The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in the army. The responsibility rests largely upon the men in the ranks.

"And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. . . . The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*"Testimonies for the Church,"* Vol. IX, pp. 116, 117. J. S. JAMES.

Some Principles of Success in Church Missionary Work

FOR the help it may be to church officers and members who together form the missionary centers for the extension of the message, we wish to pass on some thoughts on four elements of success which, applied, are bringing a new condition of things into many of our churches. These elements are: Enthusiasm, leadership, individual responsibility, and simple plans and continuous work.

1. *Enthusiasm.*—Webster (*Collegiate Dictionary*) defines enthusiasm as "inspiration as if by a divine or superhuman power; . . . enkindled and kindling fervor of soul." "Nothing great was ever achieved without *enthusiasm.*" The word comes from an old Greek root, meaning, *God in a man.*

In applying enthusiasm to religious life and work, Paul

terms it, "faith which worketh by love." Gal. 5: 6. Analyzed, it is faith in the work; *Christ in you*; his love *moving you* to work with him for the salvation of man.

How this enthusiasm may become a part of the Christian experience is outlined in "Testimonies for the Church," Volume IX, page 152:

"Christ our example, our inspiration, our exceeding great reward. 'Ye are God's husbandry, ye are God's building.' 1 Cor. 3: 9. God is the Master Builder, but man has a part to act. He is to co-operate with God. 'We are laborers together with God.' 1 Cor. 3: 9. Never forget the words, '*together with God.*' 'Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure.' Phil. 2: 12, 13. The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier *enthusiasm.*" Study these paragraphs. Think of what this spirit means to the members of the church in their work for God. Let us not be satisfied until it becomes a part of our Christian experience.

2. *Leadership.*—However high the individual enthusiasm may be, it must be encouraged if it is retained and made to spread throughout the church. Give us missionary leaders in our churches—an elder who is working for others in the way in which he asks others to work, one who is thoroughly acquainted with the evangelizing influence of the periodicals, the tracts, and other agencies God has given for reaching others; a librarian who is studying his work, realizing that his influence in getting the members to work, thus pushing out the literature in increasingly larger quantities, is unlimited. With this kind of leadership in the smaller churches, and in the larger ones a strong committee of perhaps five, including an elder and librarian, that is laying out the work and leading in it, we may expect to see an upward tendency. *It is God's plan.* The members will respond, and the work will go forward, if the officers stand solidly together, and lead in the missionary interests. The weekly missionary meeting forms a center for real work, and the monthly missionary Sabbath service may be an opportunity for inspiration, education, and reports.

Think what approaching the ideal given us through the spirit of prophecy may mean to our people:

"The best help that ministers can give the members of our churches is not sermonizing, but planning work for them. Give each one something to do for others. Help all to see that as receivers of the grace of Christ they are under obligation to work for him. And let all be taught how to work. Especially should those who are newly come to the faith be educated to become laborers together with God. *If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus. They will find an unfailing helper in Him who has promised to save all that come unto him.*"—*Id.*, p. 32.

The leader's responsibility is still more specifically outlined on pages 116, 117, of the same volume: "The leaders in God's cause, as wise generals, are to lay plans for *advance moves* all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."

3. *Individual Responsibility.*—In his infinite wisdom, God has so arranged the plan of redemption that every addition to the church may become one more agency in the carrying out of his great plan. Why not accept this confidence God places in us? On page 86, Volume IX, we are told that "whatever our position,—whether presidents of conferences, ministers, teachers, students, or lay members,—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth." On page 26 it says: "Let the church arouse and go forth to do her appointed work. *Every believer*, educated or uneducated, can bear the message." How this encourages us! *Angels are waiting.* "Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you."—*Volume IX*, p. 46.

4. *Simple Plans and Continuous Work.*—With the enthusiasm that such statements should inspire, with the leadership needed to accomplish the work, and with the feeling of individual responsibility that should follow simple plans and continuous work, you have a missionary church whose light is shining brightly, and bringing people into the truth. Our secretaries are talking this, encouraging it, and instructing in it. Every meeting is turned to account, where possible, in actually planning larger things and the circulation of more literature.

By one such meeting a very timid sister was constrained to take a few tracts for circulation. Very tremblingly she started out with them, and dropped one over the hedge fence into a neighbor's yard. It aroused that neighbor's interest. Later, after studying and accepting the truth, when one day the giving of that first tract was referred to by the one who put it over the fence, the enlightened one inquired, "Why did you not do it before?"

There has never been a time when our literature has been used in doing a greater work than now. The efforts put forth to educate our people as to their influence and use, have resulted in the emptying of many formerly well-filled dusty closets and cupboards, and the circulation of the packages and papers so long hidden away, and the ordering of fresh quantities.

These little messengers—"speaking leaves"—are small but powerful things. They are among the greatest agencies for the saving of souls. "Let us keep our ears and eyes open for those topics which are interesting the people around us, and circulate tracts and literature relative to them. In these last, strenuous days we need to see and use every opportunity for getting our literature into the hands of the people." Make it a habit to be prepared, and hand out the literature in the daily routine. Encourage all to scatter "as they go."

"The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message. . . . Young and old are to act a part."

ERNEST LLOYD.

Reading Racks

EVERY church ought to have one or more reading racks at work. Our literature does bring people into the truth. The reading rack will distribute the literature for you even in the small hours of the night.—*S. J. Ruskjer.*

One of our workers writes: "I am always glad to find family tract racks, from which tradesmen and visitors are readily supplied with our literature. This should be a part of the equipment of every Seventh-day Adventist home."

"We have turned our tool chest into a tract chest," said an earnest brother in one of our missionary meetings. When the tool chest goes out on a job, a supply of tracts goes along, and these are passed out to working men by this missionary carpenter. Instead of wishing we had a bit of reading matter to give when a nice opportunity comes along, we can, like the ready carpenter, be prepared by getting into the splendid habit of carrying a few pages with us, or having it in a convenient place in our homes. It is this habitual practice, that makes the witnessing for the truth easy.

LET every one professing the name of Christ *act a part* in sending forth the message, "The end of all things is at hand," "prepare to meet thy God." Our publications should go everywhere; the circulation of our periodicals should be greatly increased.—*Special Testimony.*

"OPPORTUNITIES do not come with their values stamped upon them. A day dawns quite like other days, and a single hour quite like other hours, but in that day and that hour the chance of a lifetime faces us."

WE need workshop faith, as well as prayer-meeting faith.—*Spurgeon.*

Missionary Volunteer Department

Programs for Week Ending June 7

Subject: Father.

Helpful Thought: "Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee." *Ex. 20:12.*

Senior

1. Opening Exercises.
2. Responsive Scripture Reading: Prov. 4: 1-27.
3. Talk: Father, by Orman C. Emery.
4. Recitation: Father, by Edgar A. Guest.
5. Reading: My Daddy. See "Daddy" in *Review* of January 16.
6. Song: Father. See *Instructor* for May 27.
7. Reading: A Real Father.
8. Reading: "Thank You, God, for My Father."
9. Symposium: To Father.
10. A Word of Gratitude.
11. Close by repeating the Fifth Commandment in concert.

Junior

1. Opening Exercises.
2. Responsive Scripture Reading: Luke 15: 13-24.
3. Talk: "Honor Thy Father and Thy Mother."
4. Reading: Father's Time.
5. Recitation: Father's Way.
6. Song: Father. See *Instructor* for May 27.
7. Recitation: Daddy.
8. Talk by Superintendent: Making Father Happy.
9. A Word of Gratitude.
10. Close by repeating the Fifth Commandment in concert.

Notes to the Leaders

Father's Day! Yes, today let us give fathers first consideration in our society meeting. Some one has suggested that Father's Day be celebrated the last of October, but this year our Missionary Volunteers are asked to celebrate it in June—just a month after Mother's Day. Meet today to consider father's place in society, in the church, and most of all in the home. Study your debt to father. Think how much you owe him! No, you cannot measure your debt in thoughts; but *think* about your debt today. Inaugurate father anew in your affections. Begin today to pay him due honor, and to make him your confidential friend and chum. There is no chum like him. There are many things you can well do without, but you cannot afford to miss his companionship. Rob yourself no longer of this great privilege. Go home today to get acquainted with your father. He will honor your confidence, and give you advice that, if heeded, will save you many heartaches, and help you to be the men and women you will some day wish you had been.

Why not have a joint meeting today? Make it a Father's Rally Day. The Junior and Senior programs can be joined nicely, or a few parts can be eliminated. If you wish to make substitutions in the program, notice the Home department in the *Review*, and the biographical sketch of Mr. Ward in the *Instructor* of March 11. Some societies will wish to invite the fathers to attend this meeting. That is a good plan; or perhaps you could give the fathers and mothers in the church an entertainment some evening. For such an entertainment, select parts from the programs given for Mother's Day and Father's Day. Try this plan for cheering those to whom you owe so much.

Opening Exercises.—After singing a few good songs, have several short, earnest prayers. Then have the secretary's report, and announcements from the band leaders about their plans for the month. Ask the leaders to be very brief, that you may have ample time for the program.

General.—*Everybody taking part on this program should make thorough preparation!* The different parts need little explanation. Endeavor to have all poems committed to memory. If you have every one bring to the meeting the *Instructor* for May 27, you can have the song "Father" sung by the entire audience. Cannot you meet to practice at least once before the meeting? The tune is very simple. Some of you will recognize it. Let the parts in the Symposium be given as talks or recitations. "A Word of Gratitude" is the keynote of the social meeting. Allow at least ten minutes for this exercise. Ask that each one present drop a word of gratitude for his own father, or comment on a good thought heard during the meeting. No special helps are given for the Talk by the Superintendent; he will find abundant material given for the Senior program.

"No effort prompted by love to the Saviour is vain; however much it may fail to accomplish the result desired."

Father

"FATHER." No language is perfect without the word; no home complete without the relation; no nation safe without its defense. Father: the hope of the race; the safeguard of society; the defense of all things good and pure.

Father is a synonym for love, courage, hope, and helpfulness; for strength, intellect, and victory. No word formed by human tongue means so much to the world, and none has been so woven into all its history. From the time when savage men fashioned crude weapons with which to protect their homes from others more savage, to the present, when a father's wisdom safeguards his loved ones and his foresight provides against a time of need, the place he has held has been unique.

In war and conflict, the father has ever been most daring and courageous; in music, art, and letters, he has been supreme; in statesmanship and diplomacy, his prestige has been undisputed; in making the history of the world, he has been foremost.

Without attempting to usurp the place that motherhood occupies—a place bought by love, sacrifice, purity, and gentleness, and made sacred by devotion and saintliness—even a more exalted place must be accorded to fatherhood, which has supplied the incentive and prompted the ambition for the epoch makers of all time.

In prosperity a father's equipoise shields from many unwise and harmful things, and in adversity it is a father's wisdom and courage that saves from despair and dissolution.

In times of peace, when problems are to be solved, fathers are chosen for the task; and when the clamor of war demands the service of men, they are first to respond.

When God called Abraham from obscurity to become the progenitor of a people which He might call his own, he promised that Abraham should be "the father of many nations." When the psalmist gave expression to his conception of God's love for mankind, he likened it to the pity of a father.

When Christ attempted to portray the deepest and most abiding love of humankind, he spoke the incomparable parable of a prodigal son's forgiveness by his father, and when he gave the world an ideal prayer which was to be repeated to the end of time, he prefaced it with the words, "Our Father."—*Orman C. Emery.*

Father

LIFE tells me now I did not understand
My father in the good old days of yore,
When we romped lanes of summer, hand in hand,
And gathered shells and pebbles on the shore.
I never knew the meaning of his sighs,
Nor guessed the secret of his boundless love,
Though seeing oft a strange light in his eyes—
A light a growing boy knows nothing of.

I took for granted all his kindly ways;
I only knew I liked him best of all,
And that the days with him were golden days—
But he was big, and I so very small.
I never guessed why he should care to be
The chum of mine he was, so long ago;
The picture that he saw I could not see,
The future dreams he dreamed I could not know.

But he is gone, and I am older grown,
As old as he was then, and oh, I know
Just what he dreamed of when we were alone;
And why he always seemed to love me so.
Today—ah, could I only call him there—
I fain would tell him that I tried to be
The man he dreamed of when his boy stood near.
Am I, I wonder, what he longed to see?

Today I know that every act and deed
And every kiss he pressed upon my cheek
Were fraught with meaning only God can read,—
His heart held words his lips could never speak;
And ever he was looking far ahead;
With tears his eyes were often, often dim.
Today I know—O, would he were not dead!
What I am now I owe alone to him!

—*Edgar A. Guest.*

A Real Father

[These words of heartfelt appreciation were written by the daughter of one of our missionaries. They deal with past experiences, but they might well be made to include the present, for each year draws this father and daughter deeper into each other's lives.]

"WHAT are the qualities that constitute a *real* father?" was asked the other day, and glad I was that I could truthfully answer, "The qualities revealed in my father's life."

There are two qualities in his life which I can never separate in my mind, for one seems so closely interwoven with the other,—great-heartedness and godliness. It was my father's bigness of heart, his love, his sympathy for all,—especially for the young,—that first appealed to me. I noticed that where others found fault, where others blamed and censured, father understood and sympathized. He it was who seemed to appreciate the temptations of the young; understood when we were tempted above what we felt could be borne. Yet, though his love and greatness of heart kept him from the common scoldings and censure indulged in by many parents, never did he condone or excuse weaknesses or mistakes. Instead of criticism, he gave love and help.

Out of the knowledge of his great-heartedness grew my appreciation of his Christianity. First, I only knew and saw his human love, which to me seemed so limitless; but as I worked, talked, and played with him, I came to realize that the inspiration of his humanity was from a source not found in man. It came from God. Doubly was this brought home to me when one evening I went to meet him at his office.

For some time previous to this I had been planning to take a step in life which would mean the loss of my Christian experience. Father had stated facts, had urged, and then had left it to me and my conscience to decide—he never made decisions for one. But my conscience seemed hardened, no human word touched it. This evening as I reached father's office, I heard a voice, and stopped to listen, thinking he had company. But it was father talking with God. Quietly I stood an eavesdropper to that supplication. It was for me, a prayer that wisdom might be granted him to save his child from choosing the wrong path in life. He pleaded that if it was sin in his life that had kept him from winning my decision for right, to spare him nothing, if only he might be fitted to save me.

That prayer converted me; it saved a soul. While I could still hear his voice in prayer, I went into an adjoining room, and prayed *my* prayer. It was a mixed prayer, for it held the sacrifice of a cherished hope, the thanksgiving of a soul saved, and the humble gratitude of a girl for such a father.

But father was more than great and good. He knew how to be the best of comrades. You could depend on him for an evening of fun or for long tramps in the woods. Nothing delighted him more than a good swim. Never did he sit and "gloom at you and your friends" while you were trying to have a happy evening. He was one with you. Your friends were his friends. Likewise *his* friends became yours.

The unselfishness of my father! He it was who wore his old suit two extra years that his mother might have a long-deferred trip; he it was who went without a new overcoat that his son who was in college might have a new one; he it was who never came from a long trip with anything new for himself, but always brought some little luxury for the family. He it was who "*gave, gave, gave* until it hurt."

It was father who through word and act taught me not to look for faults in my fellow men, but to look for the good; to see *both* sides of a question; and that one should *grow* under adversity. At one time I became resentful over what I considered unjust treatment of him. This he saw, and one day calling me to him, he said, "Daughter, you are grieving over what seems to you a trial through which I am passing. Don't grieve and let bitterness come into your heart because of this trouble. Always remember this: A person can grow under adversity; it can make him a finer, bigger, stronger man, if he but learns the lesson for him, and puts his trust in God, not man."

This was my father, the great-hearted, the godly, the unselfish, the advocate of the young, the man who knew how to grow under adversity, the man who trusted only in God. It was his example that made Christianity a reality to me. He was a *real* father.

"Thank You, God, for My Father"

WHEN I was a little girl I needed you to lift me over the rough places in the road. I shall always be a little girl.

I needed your strong arm and your hearty laugh and your cheery comradeship. They have helped me all along the way, and they will always be part of me.

You gave me part of myself even in those far babyhood days, the strong, fighting part that laughed and kept on. You gave me strength and courage to put into the woman I was building day by day.

You have always given me the man's big outlook on life and men, and have always helped me to find the natural, commonsense glory of things.

When little worries swelled into big shadows, as they are apt to do with little girls and with little girls grown up, your ordinary man-way of looking at them, and your great natural laugh, dwarfed all the worries right back into their true size.

When I was far away from you, as I have had to be sometimes in these years, I used to test my worries by imagining how they would seem to you, and it helped me in keeping big things big, and in keeping little things from seeming big.

It is a great thing for a woman, all through the little-girl time, to have growing up in her, as well as the woman's way, the broad man's way, too, of looking at the world. It steadies her, and protects her, many times.

It's the mother in her and the father in her that keep a girl sweet and strong when the fighting days are on her, when the world is big, and when home is far away.

And it is a very true Thank you that I say to God when I talk about my father to him in my prayers.—*Mary C. Davies.*

Honor Thy Father and Thy Mother

THERE is a touching story told of the famous Dr. Samuel Johnson which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England: On market days he used to carry a package of books to the village of Ottoxeter, and sell them from a stall in the market place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to obey.

Fifty years afterward, Johnson became the celebrated author, the compiler of the English Dictionary, and one of the most distinguished scholars in England; but he never forgot his act of unkindness to his poor hard-toiling father. So when he visited Ottoxeter, he determined to show his sorrow and repentance. He went into the market place at the time of business, uncovered his head, and stood there for an hour in the pouring rain, on the very spot where the bookstall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson standing bare-headed in the storm to atone for the wrong done by him fifty years before, is a grand and touching one. There is a representation of it in marble on the doctor's monument.

Many a man in after-life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in the grave.

Dr. John Todd of Pittsfield, the eminent writer, never forgot how, when his old father was very sick and sent him away for medicine, he, a little lad, had been unwilling to go, and made up a lie, saying that the druggist had no such medicine.

The old man was dying when little Johnny came in, but he said to Johnny, "My boy, your father suffers great pain for want of that medicine."

Johnny started, in great distress, for the medicine, but it was too late. On his return the father was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth; for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after-life, Dr. Todd often had a heart-ache over that act of falsehood and disobedience to his dying father. It takes more than a shower to wash away the memory of such sins.

The words, "Honor thy father and thy mother," mean three things: Always do what they bid you, always treat them lovingly, and take care of them when they are sick and grown old. I never yet knew a boy who trampled on the wishes of his parents who turned out well. God never blesses a wilful boy.

When Washington was sixteen years old, he determined to leave home and become a midshipman in the Colonial navy. After he had sent off his trunk, he went to bid his mother good-by. She wept so bitterly because he was going away that he said to his Negro servant: "Bring back my trunk, I am not going to make my mother suffer so, by leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterward a soldier. His whole glorious career in life turned on that simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."—*Theodore L. Cuyler, in Pittsburgh Christian Advocate.*

Father's Time

"No, I cannot go with you after dinner tonight, because that is father's time, and we always have so much fun then."

That is what I heard a little maiden say to her school friend, who had invited her to go somewhere with her.

"Father's time"—I wondered what that meant; and so I asked the little maiden, "What is 'father's time'?"

"O," said she, "'father's time' is right after dinner at night, an hour or so before we go to bed. Father makes lots of pleasure for us then, and it is the only time we can see him, except in the early morning, and that is for such a short while. Father never goes away at that time, neither do we; we give that hour to him, and he gives it to us. It is our 'together hour.' O, he is such a good, dear father!"—*American Motherhood.*

To Father

Every Bit as Well.—A young clergyman in a London church lost his wife. They had a little child. The parishioners hoped that some relative would come to take care of it, but none appeared. Two or three years passed. One Sunday when the pews were crowded, the clergyman came up the aisle leading the child, whom he seated in the corner of the front pew. The service went on until the sermon began. In his sermon the minister spoke of the mother of Christ, and her agony of heart at the cross. Said he: "Think what a child's life is without a mother's love! Who else can wrap a babe in swaddling clothes? Who can tend, who can cherish, who can love, but a mother?" In the depth of his feeling, the rector's strong voice halted, as if for an answer; and in the hush of the great congregation a little, childish voice spoke out, very sweetly and clearly, "A faver would do just evey' bit as well, papa dear."—*"The Lover's Love," pp. 31, 32.*

A Father's Love.—At the close of a meeting in Joliet, Ill., I sat down beside an honored evangelist, Rev. H. W. Brown, and among other things in his career he told me this story:

A number of years before, he had a remarkable work of grace in the lake region of Wisconsin, in that town of the strange name, Oconomowoc. After his work of grace, he returned one day for a little visit, and as he stepped off from the cars, he saw at the station an old man named James Stewart. Knowing him well, he asked him why he was there. The old man replied that his boy had gone away from home, and had said to him, "Father, I will return some day, but I cannot tell when, and," said he, "I am waiting for him to come back."

Strange as it may seem, thirteen years afterward, Mr. Brown revisited that old town, and the first man he saw when getting off the train, was this old father. The father met him, saying, "Mr. Brown, he hasn't come yet; but he will come, and I am waiting."

"Just then," said my friend, "I lifted up my eyes and saw one walking down the aisle of the car, and said to myself, If I were not sure that the boy was dead, I should say that that was the son."

But other eyes had seen him, too; and with a great bound, the old father sprang to the steps of the car, and, when the boy reached the platform, in less time than I can tell it, he was in his father's arms. The old father sobbed out, "O my son, thank God you've come, you've come;" and then, turning to my friend, he said, "Mr. Brown, I should have waited until I died."—*J. Wilbur Chapman.*

The Threadbare Coat.

Alone in the dark of the attic it hung,
Far hid from the gaze of the curious crowd,
But the sweet solemn splendors of memory clung
To the dear faded thing, like the light on a cloud;
And the gloom of the garret is rifted today
By the soft afterglow that memories shed;
And the music comes back, though the singer's away,
Asleep in the still songless house of the dead.

It is only a coat, weather-beaten and old,

But it stands for the truest of loves to me;
The dear form of my father it used to enfold,
When the wind-driven snow swept over the lea,
And he hugged up a lad from the clutch of the cold,
Like a twittering bird in a sheltering nest.
Ah yes, it is faded, storm-beaten, and old,
But it passes the wealth of all silver and gold.

—*Charles Coke Woods.*

A Little More Love for Father.—Daughter, stay a moment in your pleasures; have a little chat with father; give him a hug and a kiss as you pass his chair. He may scarcely look up from his reading, but be sure he is pleased just the same. Take a little time from your young friends and give it to father who is doing everything for you.

Son, do not look on father simply as the man who makes the money for you to spend. You will never know the times his children hurt his feelings by their thoughtlessness and ingratitude.

Did you ever observe father looking at you so earnestly, with that searching gaze that seemed to look through you and beyond you, that you wondered why?

He may be dreaming of the future he would like for you to make, the man he wishes you to be. You may fall short of all he would desire for you, but you can give a little more love to father.—*Alma Pendexter Hayden.*

The One Who Loved Me Best.

The sweetest, tenderest memories of my past life, are of my father, and so I shall let his character portray the beauty of the word. He was the grandest man I have ever known. My mother's provider, protector, and sweetheart for forty-eight years.

He was surely one of the dearest of fathers, my instructor, loving parent, and comrade. As a child the happiest hours I knew were spent at his knee. Together we read God's Word, and together we read the poets and, as I grew in years, history both modern and ancient. Of an intensely sentimental temperament, my preference was for the singers, and how I reveled in his interpretations of Shakespeare, Byron, and Milton. Oh, the richness of those days! On a dark, starless night we would study "The Raven," and on a bright, sunshiny morning he would bid me bring him Shelley, and we would read, verse about, that matchless poem "The Lark."

Dear father! he watched my mind expand as I watch a red rose as it opens—a petal at a time. Each day we loved each other more, and his delight grew, as he found my ideas broadening and my ideals reaching higher.

Although the years brought other ties into my life, they never weakened this one between father and daughter, and until his death at eighty-three years, we were still companions,—he the brilliant teacher, I the adoring pupil.—*Jennie Wright Howell.*

Dad's Dreams.—The good old dad! He is growing old, and his face has lines of care; his steps are slow that were free and bold, and silver is in his hair. And still he works at his weary chores, as the long hours roll away; and not for him are the glad outdoors, and the joyous holiday. His face is sad, but a pleasant smile anon through the sadness gleams, as he rests his head on his hands awhile, and closes his eyes and dreams. His dreams are all of his boys and girls, and honors that they'll enjoy; of little May with her golden curls, of Jack, who's a stalwart boy. And Tom is certain to conquer fame, for Tom is a splendid son; he'll bring renown to his father's name, when the old man's work is done. And Jim will probably learn to preach; he's plous, and clean and smart; and throngs will gather to hear him teach the lessons that lift the heart; his voice

will tell of the day of wrath, when the portals shall unfold; he'll lead the wanderers to the path that leads to the gates of gold. And Kate, sweet Kate, with the thoughtful brow, and her brave, aspiring heart, will leave the rut that she travels now, and shine in the world of art. And all of his loving girls and boys will useful and helpful be, and live their lives till they earn the joys that dwell in eternity. The old man raises his head once more, for his dreams are flown away, and he goes ahead with his weary chore, but his heart is light and gay.—*Walt Mason.*

Contrition.—

My father, o'er thy grave long years
The flowers have bloomed, Yet, still my tears
Its verdure bathe; still conscience cries
Of unrequited sacrifice;
Of boundless love and constant aid
With base ingratitude repaid,
And tinges every thought of thee
With grief and pain that torture me
Until my soul, with anguish riven,
Gropes out for thine—to be forgiven!

My father, couldst thou only know
How much I loved thee, and the woe
With which I constantly recall
My cold indifference to all
Thy kindly care; that not in vain
Thy precepts; that thy honored name
Is still my talisman and shield,
Upheld by pride that cannot yield—
Couldst thou only know, then
Peace might come to me again.

—*A. B. Reeves.*

Father's Way

My father's the strangest man!
Of course I love him dearly;
But really, it does seem to me
He looks at things so queerly.

He always thinks that every day
Is right, no matter whether
It rains or snows, or shines or blows,
Or what the kind of weather.

When outdoor fun is ruined by
A heavy shower provoking,
He pats my head, and says, "You see
The dry earth needs a soaking."

And when I think the day too warm
For any kind of pleasure,
He says, "The corn has grown an inch,
I see without a measure."

And when I fret because the wind
Has set my things awirling,
He looks at me, and says, "Tut! tut!
The close air needs a stirring."

He says, when drifts are piling high,
And fence posts scarcely peeping,
"How warm beneath their blanket white
The little flowers are keeping."

Sometimes I think, when on his face
His sweet smile shines so clearly,
It would be nice if every one
Could see things just so queerly.

—*Adapted from Youth's Companion.*

Daddy

"Jest the best thing, daddy is,
When he ain't got rheumatiz,
Gives me pennies and good advice
'Bout keepin' clean and bein' nice,
And sayin' please, and don't deceive,
Han'kerchief instead of sleeve,
Seems jest like 'at daddy knew
He was once a small boy, too,
Anyhow he always says,
'Give the boy the hest there is.'
An' when ma sends me off to bed,
Daddy takes the light ahead
An' holds my hand, an' talks maybe
'Bout the things 'at used to be
When he an' uncle was little hoys,
An' all about their games an' toys.
What am I goin' to be? I is
Goin' to be ilke daddy is;
Ruther be like him, I think
'An President, or anything,
He's ilke ma says angels is
When he ain't got the rheumatiz."

Programs for Week Ending June 14

Senior

Subject: A Great Missionary Movement in the Ancient World.

Helpful Thought: "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." Zech. 4:6.

1. Opening Exercises.
2. Secretary's Report, including Report of Work.
3. Scripture Lesson: Morning Watch Texts.
4. Talk: Leaving Home.
5. Talk: In the Land of the Heathen.
6. Symposium: Missionary Work in the Homeland.
7. Monthly Survey of Missions.
8. Round Table: Lessons for Us.
9. Close by repeating the Pledge.

Junior

Subject: Echoes from India and Other Fields.

Helpful Thought: "Expect great things from God; attempt great things for God."—William Carey.

1. Opening Exercises.
2. Secretary's Report, including Report of Work.
3. Scripture Lesson: Morning Watch Texts.
4. Song: India.
5. Reading: Dilawur Khan and the King.
6. Talk: God's Message in India. See *Instructor* for June 3.
7. Monthly Survey of Missions.
8. Round Table: How We Can Help.
9. Close by repeating the Helpful Thought in concert.

Notes to the Leaders

The Senior and Junior programs for today are different, but both deal with missionary work. The Senior program is based on "The Story of Prophets and Kings" in Senior Reading Course, No. 12. That book is brimful of lessons which can help to prepare us to meet the crisis we are facing today. Young people would do well to study it carefully. It elucidates many Bible lessons that you have failed to grasp from the Book of books. This is the first of a brief series of programs based on this supremely fine book. Make the most of it.

This is also the day for the Monthly Survey of Missions. Be sure to have a good report. The *Review* each week contains thrilling accounts of foreign mission work. After the Survey for the past month is given, announce your plan for the Survey to be given at your meeting for week ending July 12. Why not announce a Mission Quiz for that meeting? Appoint some one to make up a good list of questions based on the mission articles appearing in the *Review* during the next month. Ask all to come prepared to answer such questions. The allurements of the world would fade, if we would only keep pace with missionary enterprises at home and abroad. As leaders, you can do much to create this interest in missions. Are you doing your best to do it?

Opening Exercises.—Have several good songs sung enthusiastically. "Dare to be a Daniel" and other songs that remind one of missionaries in ancient times are very appropriate in both programs. Be sure to use "From Greenland's icy mountains," in the Junior meeting. Why not use the song "India" in the Senior program as well as in the Junior? Follow the singing with a season of prayer.

Scripture Lesson.—The Morning Watch Verses since our last review will make a splendid Scripture lesson. Why not assign the verses to different individuals, letting each one give one week. Let the verses be recited without comment.

Senior

Leaving Home.—This talk may be drawn from "The Story of Prophets and Kings," chapters 35-38, especially chapter 37. The Missionary Volunteer who takes this part on the program, should study these chapters until he catches the spirit of them and feels deeply the lessons the going into captivity should teach us. If he studies this earnestly enough, he will be able to make a good, strong three-minute talk on this subject.

In the Land of the Heathen.—For helps for this talk see "The Story of Prophets and Kings," Section V. Ask the person who is to give this talk, to study the section thoroughly, and then select a few of the best lessons from the experiences of the exiles to give in a five-minute talk at the society meeting.

Symposium: Missionary Work in the Homeland.—Have several three- to four-minute talks based on Section VI. The following topics would be good for talks: How Cyrus Helped the Exiles to Return; How the Samaritans Hindered the Work; What the Prophets Did to Help; Ezra's Work; and The Man of Opportunity. Study the tact and perseverance of the leaders in this great missionary movement, as well as their consecration. Learn from their methods of work how to become better workers in the Master's vineyard today.

Round Table: Lessons for Us.—Ask that each one present speak briefly of one lesson he feels we should learn from the study today. If some do not take part, try to have quiet personal interviews with them before the next meeting.

Talk these things over, that modern Israel may profit by the experiences of those who lived in olden times. Let it not be said of us, "My people are destroyed for lack of knowledge."

Junior

General.—Have one of the Juniors put a map of India on the blackboard to use for this program. It would also be well to copy the song "India" on the board, that all may have the words, and help in the singing. Use the map when giving the talk on "God's Message in India." Make the Round Table: How We Can Help, a heart-to-heart talk with the children. Introduce the Round Table, if you think best, by giving a few suggestions on how boys and girls can help. Their daily lives at home and among their friends are helping or hindering—which?

India

(Tune: "Juanita." Found in any collection of well-known songs.)

FAR o'er the waters,
From dark India's coral strand,
Where heathen darkness
Shrouds in night the land,
Comes a voice of pleading
For the gospel's glorious light,
That can pierce the darkness
Of their heathen night.

CHORUS:

India, my India!
Jesus died to set you free.
India, my India!
Our hearts yearn for thee.

We hear the pleading
Of benighted womanhood;
We know the bleeding
Of hearts misunderstood.
We will rouse from slumber;
For God's message must be given—
It may bring salvation
And a hope of heaven.

—Selected.

Dilawur Khan and the King

FAR away in the north of India, a little boy was born. He was trained to two things—to be a robber and to obey the prophet Mohammed; and he learned what he was taught thoroughly, for he could steal very cleverly, and he was careful to pray five times a day. From the high hillside he watched the roads by which men crossed the country. When poor people passed along, he always stayed quietly where he was, and let his sword lie by his side. But, if instead of a poor man he saw a rich trader pass, he swept down into the valley, and made the merchant a prisoner. He had hidden haunts in the hills, and he took his prisoner with him to one of them. There he kept him safely till money was sent to buy his freedom.

A price was set on Dilawur's head, and one time he was seen by some horse soldiers. They chased him, but though he ran on foot and they were on horseback, they could not catch him; for he dashed into a field of tall corn and lay there while they rode up and down.

At another time a government officer met him in a village, but the Englishman could not capture him there, because the village was beyond the bounds of British India. Though the officer could not take him prisoner, he tried another way to get him. He looked at the strong man before him, and felt that in spite of the wild life he was living, Dilawur was a true man; so he told him that he would give him service in the Guide Corps if he would live an honest life. But Dilawur refused the offer with scorn, and said he would go on with his reckless life, whatever the English said or did.

But Dilawur could not forget what the officer had said to him, and the more he thought of it, the more it seemed to him that it would be better to give himself up to the English than to have them catch him as an outlaw. Besides, he wished very much to get the money that had been promised to any one who would capture him; so he found the officer whom he had met before, and asked for the reward for bringing his own head! The officer still believed that if once Dilawur gave his word, he would keep it. So, instead of executing him, he allowed him to serve in the army.

One day, some time after this, Dilawur was in town, and as he passed through the bazaar he saw a noisy crowd. He went up to find out what was going on; and there, to his surprise, he saw a colonel of the army speaking to those around him. As he listened, he found that the colonel was speaking of Jesus, the Son of God, and he knew that he was trying to win men to believe in the foreigners' faith.

Dilawur was sure that he could answer everything the colonel said, and could show the crowd that there was no truth in the religion of Christ. So he began to argue; and when he went away, he took one of the colonel's books home with him, in order that he might study it and prove to every one who would listen how false it was. But when he read it, he could not prove that it was false; so he took it to three of the religious teachers of his own faith. The first one was very angry with him for reading such a book; the second told him to put it away, and to remember to pray at the set times for worship; and the third one told him that if he read such books, he would lose his faith in the prophet.

This surprised Dilawur very much, because he had read the Koran, his own sacred book for many years, and he believed in it thoroughly, and thought that any book that would make him lose his faith in the prophet of whom the Koran told, must be a wonderful one indeed.

After some time, he heard that the man who had written the book had come to the town. When he heard it, he said, "I would walk many miles to see that man." He went to see him, and talked with him often, and as he thought and talked, the story of the love of Christ entered into his heart, and the man who had once been a reckless robber and who was now a brave soldier, took service also in another army, and became a follower of Jesus.

He served the army well, and he served Christ loyally among his comrades. He rose to the highest command that an Indian soldier could then hold, and he was trusted on special service. At length on one occasion a secret message had to be carried north through the mountains into Central Asia. Dilawur Khan was a true man and he knew the passes, so he was chosen to go on the dangerous errand, but ere it was finished, he died among the snow mountains. Though he knew that he was dying, he was not afraid, but he sent a message to his officers to say that he was glad to die on duty, and a greeting to his friends. He carried the spirit of a soldier's obedience into his service for Christ. "Has Christ commanded?" he would ask, and if the answer was "Yes," he would add, "Then that is enough for me."

—Selected.

Programs for Week Ending June 21

Senior

Subject: The Test of Discipleship.

Helpful Thought: "Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake." Phil. 1:29.

1. Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Responsive Scripture Reading: Rom. 6: 1-18.
4. Symposium: The Test of Discipleship.
5. Talk: How Two Formosans were Tested.
6. Talk: Voices from the Depths.
7. Reading: Somebody Cares.
8. Social Meeting.
9. Close by repeating the Pledge in concert.

Junior

Subject: Truthfulness and Honesty.

*Helpful Thought: "Speak the truth and speak it ever—
Cost it what it will.*

*He who hides the wrong he did
Does the wrong thing still."*

1. Song and Prayer.
2. Secretary's Report, including Report of Work.
3. Responsive Scripture Reading: Acts 5: 1-11.
4. Talk: With Hands and Eyes.
5. Recitation: Watch Your Words.
6. Talk: Getting the Worst of It.
7. Blackboard Talk by Superintendent.
8. Social Meeting.
9. Close by repeating Junior Pledge in concert.

Notes to the Leaders

Aim for Today.—Are the studies in this series giving you and your young people definite help in the Christian life? We have now reached the sixth in the series. Study the subject prayerfully, and endeavor to make this lesson mean more to your young people than any preceding one has. Every one will be tested, and every one may stand the test, if he will let Jesus succeed for him. You must keep in very close touch with him. Make sure of the connection each day. Permit nothing to come between you and Jesus. Be on guard! Subtle temptations and insidious foes are on every hand.

Some one, in describing the large battleship "New York," says that on each side of the compass is a large ball of magnetized steel. These are placed there to overcome the magnetism of the ship which was constructed almost entirely of steel. If the magnetism of the ship were not overcome, the compass would be powerless. But those two balls are powerful magnets, and make the needle true to its pole. Just so the two powerful magnets of faithful prayer and Bible study and faithful service for others in obedience to the Master's command will keep us true. Impress these facts on the minds of your young people today.

Senior

Symposium.—Make one part of this Symposium a brief review of the chapter in "Steps to Christ" on "The Test of Discipleship." Elder MacGuire has written a strong article for this Symposium. Every one taking part should be able to give a good stirring talk with this material on hand.

Social Meeting.—Be sure to allow at least ten minutes for this exercise. Try to get every one to take part. Are there any notes of discouragement? Does any one have a wrong point of view? The social meeting is a special opportunity to study the need of your young people. Doubtless every social meeting reveals needs to wide-awake workers that should receive immediate attention. As workers, be on guard as they that must give an account.

Junior

General.—Draw on the board for the Blackboard Talk a rough sketch of a camera. The camera is a true witness. It tells the truth. It is honest. A photograph is a witness which all consider fully reliable. So should every Junior be.

Social Meeting.—See Senior note.

The Test of Discipleship

Three Classes

At the coming of Christ there will be three classes of people in the world. To one class the Master will say: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Another class will be composed of those who have made no pretense of serving God, but have chosen death, and have nothing else to expect. The third class the Lord describes in these words: "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity."

The final judgment will be dreadful indeed to those who have no hope in God, but the disappointment must be inexpressibly bitter to those who have been confident of their salvation and are fully expecting to be welcomed into the heavenly kingdom.

How important that we study carefully the instruction the Lord has given to save us from this fatal self-deception, and how carefully we should observe and apply the tests by which we are to determine the genuineness of our discipleship!

The Basis of Self-Deception

In the scripture quoted above, the basis of that deception which will result in the loss of so many souls is pointed out. They say: "Lord, have we not prophesied in thy name?" "And in thy name have cast out devils?" "And in thy name done many wonderful works?" And the inference clearly is, Do not these things make us thy children, and entitle us to a place in thy kingdom? How universal is the tendency to test our lives by the same method! If we have preached the message, circulated the literature, given of our means, and performed other good works, surely the Lord will approve of us, and our place among the redeemed is assured. But to all who are trusting in their good works to secure their salvation, Christ will say, "I never knew you."

The True Test

The thief on the cross in his dying hour looked to Jesus and rested all his hope on the Saviour's mercy. He could point to no prophesying, to no miracle-working, to no good works. He must suffer his just deserts as a sinner and go down to perdition, or accept salvation wholly as a gift of God's infinite grace through the merits of Jesus alone. This he did, and was saved.

Here then, let us bring our experience to the test. Is our confidence in Christ, and in him alone, or are we trusting partly to ourselves? "Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, 'Without me ye can do nothing.' Our growth in grace, our joy, our usefulness,—all depend upon our union with Christ. It is by communion with him, daily, hourly,—by abiding in him,—that we are to grow in grace. He is not only the author but the finisher of our faith. *It is Christ first and last and always.*"—"Steps to Christ," pp. 73, 74.

God has provided a wonderful salvation,—all the gift of his grace,—but there will always be many Pharisees who believe they are righteous, by works, but are lost; and many publicans who know they are unrighteous, but by faith are saved. Others may easily discern by our conduct and conversation whether Christ is "*first and last and always,*" or whether self is first.

"Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with him, and our sweetest thoughts are of him. All we have and are is consecrated to him. We long to bear his image, breathe his spirit, do his will, and please him in all things."—*Id.*, p. 62.

Every one may know, unless he chooses to be self-deceived, whether he now hates the selfish worldly things he once loved, and loves the pure, elevated, holy things he once cared little for. If our names are on the church book, and yet we have little relish for prayer and communion with God, for Bible study, and conversation concerning spiritual things, as well as for real self-sacrificing service, we may be certain that we are not on safe ground.

Young people often spend hours Sabbath afternoon gathered around an instrument singing, laughing, and visiting, without a word of really uplifting conversation. They seem to feel that that is a pleasant, easy way to pass the time until the Sabbath is over, and that they are quite pious because they have done nothing bad. They cannot comprehend the change that would come into their lives were they truly converted.

Another Test

From the scripture first quoted, it seems that those who are self-deceived and lost have been zealous workers for God. It is important to understand what place good works have in the life of the true disciple. The danger lay not in work, but in the fact that they were trusting in their works.

I have watched a difficult surgical operation where physicians and nurses stood by watching with deepest interest the work of the surgeon. Each one was keenly alert, each ready for instant service, doing his part, yet each feeling that his part was insignificant compared with that of the surgeon upon whose skill and ability a life depended.

In some such way the true disciple is associated with his divine Master. His whole interest is centered upon Christ, his eyes are fixed upon him, and he is alert and eager to render instant service in carrying out the Master's great plan. But he is hardly conscious of the virtue of his work, and certainly has no thought that by it he is earning favor with God.

"The humblest and poorest of the disciples of Jesus can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know that they

are doing anything great. They are not required to weary themselves with anxiety about success. They have only to go forward quietly, doing faithfully the work that God's providence assigns, and their life will not be in vain."—*Id.*, p. 88.

Good works, loving, self-sacrificing service for others, is the fruit produced by a consecrated life as naturally as the vine produces grapes and the fig tree figs.

The "beloved disciple" said: "He that keepeth His commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he has given us" (1 John 3: 24). Not our works, but the spirit by which they are prompted, is the true test.

MEADE MACGUIRE.

How Two Formosans were Tested

DR. GEORGE MACKAY was the first missionary who ever went to northern Formosa, that strange volcanic island east of China. He put up a placard outside his door in the town of Tamsui, with the ten commandments on it in Chinese characters, at the beginning of his work. He thought this might interest the Formosans; and sure enough, a good-looking young man, very intelligent, stopped, came in, and questioned him. In the evening he came back again to a service, and gladly accepted a copy of the hymn book in Chinese.

The missionary prayed for this youth, A Hoa. He desired just such an intelligent, serious helper. As he prayed that night alone in his room, he was convinced that his prayer was already answered. So powerful was this impression, that he gave thanks to God for A Hoa's conversion. But the next day the young man came with a Chinese graduate, one of the literati, and began to question afresh.

Day after day, A Hoa returned, always with more questions, and more learned companions. At last he arrived with twenty graduates and teachers, and this time the missionary, besides answering their questions, asked them closely about their own Chinese religions,—Confucianism, Buddhism, and Taoism,—and cornered and discomfited them. They left in a short while, but this time A Hoa came back alone, his eyes shining.

"I am convinced," he said, "that the doctrines you teach are true. I brought all these graduates and teachers to silence you or to be silenced. I have thought a great deal about these things of late, and I am determined to be a Christian, even if I suffer death for it!"

The missionary's prayer had been answered, indeed. From that day A Hoa, as Christian student first, then native preacher, has been chief among the Christians of Formosa, leading multitudes to Christ.

But in the very beginning, A Hoa had a hard test. A young painter in Tamsui, Go Ek Ju by name, made up his heathen mind to stop the preaching. He would throw stones at the preacher, and call out, and make disturbances in the meetings. Especially he persecuted A Hoa. He lay in wait for him after the service, and before the crowd, he would slap the young convert in the face, and jerk his queue, calling out every insult he could think of. This was unspeakably hard for A Hoa to bear, but he not only remained patient, but prayed, together with the missionary, for this insolent enemy.

One afternoon a quiet, serious-faced young man walked into the missionary's room. He had to look at the visitor twice to recognize the boisterous, taunting Go Ek Ju. "I am sorry for my past conduct toward you and A Hoa," said the painter, "and beg you to forgive me." God had touched his hard heart, and he took his stand as a Christian publicly that night, and was greeted by A Hoa as a brother.

But Go Ek Ju had his own test to pass through. His mother, whom he dearly loved, raged against him and turned him out of the house for being a Christian. His sisters sent him word to keep away. In his distress, A Hoa helped him, and even went with him to his former home and pleaded with the angry mother, but in vain. The missionary then went with the two young men, but the mother flew at them with a mallet used for pounding rice.

The missionary took the mallet from her, but she continued to abuse and insult the three till they left the house. They then prayed earnestly for her, but at first there was no sign of relenting. One of her daughters fell ill, and sorcerers were called in, and idol offerings were made.

But neither sorcerers nor idols could help malarial fever. The girl became worse and worse. Friends who had been helped by the missionary's European medicines advised calling him in. The mother's heart was so distracted by grief for her suffering child that she yielded. Dr. Mackay came, and his remedies soon took effect. Go Ek Ju's mother could not resist the missionary's kind and forgiving treatment. She consented that her son should follow the new religion, and welcomed him home again. Before long she and her daughter became Christians, too, and this woman, once so bitter against the gospel, ended by being a Bible woman, teaching others about Christ.

A Hoa and Go Ek Ju are preachers now, sincere and successful, and like brothers in their work. So the missionary's prayer was doubly answered,—as prayers so often are.—*E. Bissell.*

Voices from the Depths

SEVEN days imprisoned in a coal mine, most of the time without light, and with such a small supply of food that they were driven, in desperation, to chew their hatbands and eat the bark from the timber,—this was the experience of twelve men at Cherry, Ill., in November, 1909. Water was secured by digging at the lowest point of the chamber, until it seeped through the coal and gravel. Dirty as it was, the men cheered when they saw the water, and placed their tongues to the moist stone that they might find relief from thirst.

These men were at work in the mine when a disastrous fire occurred. Escape was impossible. Quickly they retreated to a side chamber of the mine, and built a barricade to preserve the fresh air and to keep out the black damp and the poisonous gases that would follow the fire.

The consolation of a religious faith was a source of hope to these men. Among the number was William H. Cleland, a brave Scotchman, "a staunch Presbyterian," who led the men in singing an old hymn, "and the men took it up, and sang as if they were singing their last." This cheered the men. "Then Cleland prayed," said one of the men. "It was like being in church, and every one of us felt better after hearing that prayer. It was a prayer from the heart." No doubt of that!

"Cleland is evidently one of the world's heroes," writes the *British Weekly*. A secular paper writes: "The part played by William H. Cleland cannot be forgotten, but will long remain a bright feature in one of the country's darkest tragedies. Heroic even in the face of death, he kept heart in his companions by conducting divine service in the inky cavern, three hundred feet below the surface of the earth, in which they were buried. His favorite hymn, the words of which even some of the foreigners picked up, was 'Abide with Me.'"

Twice a day did this noble Christian give the men a religious address, full of consolation. Twice each day, also did he lead his companions in prayer, usually closing with the Lord's Prayer. Often did he lead the men in singing,

"Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!"

Seven days of darkness, isolation, and suffering; then for twelve men, while near them were the dead and dying, came rescue, light, home. Never, however, can they forget when they cried out of the depths of the mine,

"Through cloud and sunshine, Lord, abide with me!"

This incident recalls one which happened in the famous tin mine, Dolcoath, in Cornwall. Huge masses of rock fell, and several men were imprisoned. They were protected by the rock and timber which formed an arch. The work of rescue at once began, but so large were the fallen rocks that many of them had to be blasted by explosives.

When there was an aperture made, the chief officer of the mine, a Methodist local preacher, whom the men familiarly called "Cap'n 'Siah," went to the opening, and asked if they were alive. An answer came faintly from one who said that he was still living, but his limb was held by rock or timber so that he could not move. The captain sought to speak a word of religious consolation, when Osborne answered with a hymn. Often had he sung it when riding up and down the shaft in the man-engine; and the faith of this Sabbath school superintendent, whom the writer knew, enabled him to sing amid darkness and pain,

"Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!"

Many miners attended this funeral a few days later. And as they carried the coffin through the long streets by hand, hundreds of sturdy men, deeply affected, sang this hymn: nor did they cease until they had sung,

"Hold thou thy cross before my closing eyes;
Shine through the gloom and point me to the skies;
Heaven's morning breaks, and earth's vain shadows flee;
In life, in death, O Lord, abide with me!"

— *Selected.*

Somebody Cares

SOMEBODY knows when your heart aches,
And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue;
Somebody wants you to know him,
And know that he dearly loves you.

Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from him;
Somebody grieves when you've fallen,
Though you are not lost from his sight;
Somebody waits for your coming
Taking the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you, one of the throng,
Needing his friendship so holy,
Needing his watchcare so true.
His name? We call his name Jesus.
His people? Just I and just you.

— *Fanny Edna Stafford.*

With Hande and Eyes

"But, Fred, I did not tell her I worked the last four problems!"

"Of course, you did; you know you did!" Fred charged his companion warmly.

"Of course I did not, and you know it!" Jordan replied testily. "She asked all who had not worked them to raise their hands. I didn't say a word; I didn't tell her a thing."

With a jaunty air, Jordan boasted of his powers in "fooling the teacher." "It was so simple," he laughed, "and she never asked me a question."

"But you deceived her just the same, and that is too near telling a lie for me," his chum continued. And then, more seriously, "Tell me, Jordan, what is the difference between acting an untruth and actually speaking it? Miss Davis thinks you did the work, and has given you credit for it."

"But you lose anyway, for you do not understand the work, and you cannot ask her for help, and —"

"Never mind, Fred, never mind! You let me worry about it, please. It's my affair. I feel clear. I 'got by' pretty easily, I think."

But Fred did worry, as his sober mien indicated; and with all his brave front, Jordan was not altogether clear. The pointed question, "What is the difference between acting an untruth and actually speaking it?" persistently rang in his ears, and demanded an answer.

Down in his heart, Jordan desired to be true, and by the following morning his sense of guilt had grown acute. He resolved to see Miss Davis and "square himself with her," as he put it. And there he met a great surprise.

Lingering in the room after the class had gone, he bravely stated the case: "Miss Davis, I told you a lie yesterday. I did not have all the problems, but I kept my hand down. It did not seem very bad till Fred spoke to me about it, and he made it look frightful. I did wrong in deceiving you."

"But you did not deceive me, Jordan. I knew you did not have them worked."

"You knew! How did you know?" exclaimed the incredulous boy.

"You told me — that is, your face did. Here is the record I made at the time."

And there on her open class record was the "6" that he had thought was a "10."

"Then before the class left the room, I verified the grade," continued Miss Davis.

"Are you a mind reader, Miss Davis? How else could you know?"

"Not a mind reader, but a face reader — and a good listener," she answered. "As the class passed, I overheard Minnie Borden wonder when you worked the last four problems, as she had asked you about them on the way to school. It is simple, you see — two and two are —"

"Five, when some people figure," Jordan interrupted. "Miss Davis, will you forgive me for this lie? — and please be quick — I must overtake Minnie!"

Smiling in spite of herself at his frank manner, Miss Davis quickly and warmly grasped his hand. And her keen eyes read only honesty and truth in the flushed face before her.

MAX HILL.

Watch Your Words

KEEP a watch on your words, my darling,
For words are wonderful things;
They are sweet like the bee's fresh honey —
Like the bees, they have terrible stings;
They can bless, like the warm, glad sunshine,
And brighten a lonely life;
They can cut in the strife of anger,
Like an open two-edged knife.

Let them pass through your lips unchallenged,
If their errand is true and kind —
If they come to support the weary,
To comfort and help the blind;
If a bitter, revengeful spirit
Prompt the words, let them be unsaid;
They may flash through a brain like lightning,
Or fall on a heart like lead.

Keep them back, if they are cold and cruel,
Under bar and lock and seal;
The wounds they make, my darling,
Are always slow to heal.
May peace guard your life, and ever
From the time of your early youth,
May the words that you daily utter
Be the words of beautiful truth.

— *Selected.*

Getting the Worst of It

A boy came to the door of a lady's house and asked if she did not wish some berries.

"Yes," said the lady, "I will take them."

She took the basket and stepped inside, the boy remaining outside whistling to some canary birds in a cage.

"Why don't you come in and see that I measure your berries right?" said the lady; "how do you know that I may not cheat you?"

"I am not afraid," said the boy, "for you would get the worst of it."

"Get the worst of it?" said the lady. "What do you mean by that?"

"Why, ma'am," said the boy, "I should only lose the berries; you would make yourself a thief."

The boy was right. He who steals or does anything wrong or mean burdens himself with a sin which is worse than all the gain.— *The Presbyterian Record.*

Programs for Week Ending June 28

Topic: *Half Done or Only Begun.*

Motto: "Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

Senior and Junior

1. Opening Exercises.
2. Scripture Lesson: Qualifications of Workers.
3. Symposium: Tracts as Soul-Winners.
4. Talk: The Grace of Continuance.
5. Reading: A Message from Our Union Secretary.
6. Reading: What Remains to be Done.
7. Reports and Plans.
8. Reports of Missionary Volunteers.
9. Close with a season of prayer.

Notes to the Leaders

Rally Day.—We have reached the halfway mark. The year is half gone! Your next meeting will cut off the first slice from the last half of 1919; so take an inventory of your society today. Make this a genuine rally day.

It seems best to give just one program and to ask that if you do not have your Senior and Junior societies meet together, you adapt this program to each.

Opening Exercises.—Have a few good service songs. Sing them with the spirit of service. Follow with several earnest prayers. Include also the secretary's report.

Scripture Lesson: Qualifications of Workers.—See the Home Missionary department in this paper, page 5. Write the words and references on slips. Number the slips and pass them out before the meeting opens. In the study have the scriptures read in the order given. The articles "Some Principles of Success in Church Missionary Work" and "The True Missionary" in the Home Missionary department of this paper contain excellent suggestions for the person giving the Scripture lesson.

Symposium: Tracts as Soul-Winners.—See this topic in Home Missionary department for help in preparing this Symposium. The items recorded there about "Reading Racks" may also be used. Include in this exercise some of your own experiences with papers and tracts, as well as reports you have read in our papers.

The Grace of Continuance.—In the Junior society the talk should be given by the superintendent.

A Message from Our Union Secretary.—Watch your union paper for it.

What Remains to be Done.—This is a message from your conference secretary, and will probably be sent direct to you.

Reports and Plans.—Have brief reports from all band leaders, and other officers. Have the leader tell about the society in general. Have the secretary tell about missionary work reported, about attendance, and society finances. Have the devotional secretary report on the Morning Watch and the Bible Year; and the Educational Secretary on the Reading Course and Standard of Attainment. Know just how each line of work has progressed during the term, speak also of the plans submitted by your union and conference secretaries for the last six months of the year. If the officers for the new term have been elected, and the executive committee has had time to map out the society policy, have the leader elected present it for approval at this time. Then you will be ready to begin your new plans with the beginning of the new term.

Reports of Missionary Volunteers.—Make this a praise service for what the Master has permitted you to do this year. What a privilege to be workers together with God! Make it a consecration service to better work for the Master. Encourage all to take part. If some do not take part—why not? They need help. Be sure to give it.

The Grace of Continuance

"I HAVE spoken it, I will also bring it to pass; I have purposed it, I will also do it." Isa. 46: 11.

Man is fickle, vacillating, changeable.

God is just the opposite. His purposes are unchangeable. He does not become discouraged and quit.

Sin is the cause of inconstancy.

We should pray, "Create in me a clean heart, O God; and renew a constant spirit within me." Ps. 51: 10, margin.

"The tendency to persevere, to persist in spite of hindrances, discouragements, and impossibilities—it is this that distinguishes the strong from the weak."

"It is not birth, or rank, or state,
'Tis get up and get that makes one great."

The Missionary Volunteers of America set out this year to do great things. Our hopes were high on Missionary Volunteer Day, January 4. We said, "We can do it if we will. We can do it, and we will."

We have come to the middle of the year. Are we half done? Shall we fail? As I sit in the Missionary Volunteer

office and pen this question, I imagine I can hear a great shout from Newfoundland to California, from Alaska to Florida, "No, never!"

There were failures in 1918. Some young people failed to reach their individual goals. Some conferences failed on some points. Some unions failed to reach the entire goal. And because of all this, the Missionary Volunteer Department in North America failed on some points of the goal.

This year's goal for North America is as follows:

Conversions	3,250
Standard of Attainment Certificates ..	1,000
Reading Course Certificates	3,250
Bible Year	2,500
Reporting Members	15,000
Instructor Subscriptions	18,000
Offerings for Foreign Missions	\$55,000

If your society is not half through, have a prayer and council meeting. Determine that "fail" shall not be in your vocabulary. If you are a slacker, get out and push.



The Goal is its own reward, a reward beyond computation. Besides this, the influence of this successful effort strengthens the character of our young people, and determines their future usefulness.

Let every Missionary Volunteer make the language of Isaiah his own: "The Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed." Isa. 50: 7.

M. E. KERN.

Missionary Volunteer Programs for Third Quarter of 1919

- July 5: Christian Citizenship.
- July 12: A Preacher of Righteousness. (Isaiah.)
Monthly Missions Survey.
- July 19: The Christian and His Bible.
- July 26: Bible Readings and Cottage Meetings.
- August 2: Getting Ready. (Educational.)
- August 9: The Man Who was Certain. (Jeremiah.)
- August 16: The Christian's Purpose in Life.
- August 23: Visiting Institutions and Missionary Correspondence.
- August 30: Open.
- September 6: How to Have a Good Time.
- September 13: The Prophet of the Captivity. (Ezekiel.)
Monthly Survey of Missions.
- September 20: In the Secret of His Presence. (Prayer.)
- September 27: Holding the Ropes. (Goal Dollar Day.)

THE work that you are neglecting because you dread it, may contain the very blessing for which you have been praying. "Whatsoever thy hand findeth to do, do it with thy might," and leave the results with God.