

# The Church Officers' Gazette

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NO. 9

## Church Officers' General Instruction Department

### Calendar

#### September

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9. Foreign Mission Service.
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#### October

7. Lesson 29.
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28. Home Mission Service.

### Lessons to be Used by Church Elders

#### Lesson 27

##### ANNOUNCEMENTS.

Hymn.  
Responsive Reading: John 4.  
Prayer.  
Hymn.  
Lesson: The Hope of the Gospel.

NOTE.—Follow this study with a testimony meeting, in which a number can testify concerning the blessed hope of the near coming of Jesus. Close with a season of prayer.

#### The Hope of the Gospel

1. A good hope. 2 Thess. 2:16.
2. A blessed hope. Titus 2:13.
3. A joyful hope. Heb. 3:6; Rom. 5:2.
4. A sure hope. Heb. 6:13-20.
5. A living hope. 1 Peter 1:1-3.
6. A saving hope. Rom. 8:24.
7. A glorious hope. Col. 1:27.
8. A purifying hope. 1 John 3:3.

#### Notes

"Hope takes fast hold of heaven itself."—*Brooks*.

"Hope is to some like a passport, which one keeps quietly in his pocket till the time for the journey, and then produces it."—*Beecher*.

"Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us."—*Smiles*.

"Hope is like the spring in the watch; it sets all the wheels of the soul in motion."—*Watson*.

"Hope is a marvelous inspiration, which every heart confesses in some season of extremest peril. It can put nerve into the languid, and fleetness into the feet of exhaustion."—*Punshon*.

#### Lesson 28

Announcements.  
Hymn.  
Responsive Reading: Proverbs 29.  
Prayer.  
Hymn.  
Lesson: The Tongue.

#### The Tongue

1. The natural tongue is evil. James 3:5.
2. No man can tame the tongue. Verse 8.
3. Talebearing forbidden. Lev. 19:16.
4. Talebearing causes strife. Prov. 26:20.
5. Backbiters will not stand in God's holy hill. Ps. 15:3.

6. Whisperings condemned. 2 Cor. 12:20.
7. He that repeats a slander is a fool. Prov. 10:18.
8. Tattlers and busybodies reprov'd. 1 Tim. 5:13.
9. A Christian has a bridled tongue. James 1:26.
10. A Christian's prayer. Ps. 19:14.
11. Fit words illustrated. Prov. 25:11.
12. The only kind of words we should speak. Eph. 4:29.

In looking up the matter, we find the following among the related words of gossip and backbiting: Rumor, hearsay, eavesdropping, scandalmonger, telltale, tattler, defamer, slanderer, traducer, libeler, reviler, vituperator, castigato, muckraker. It will be profitable to study this list, and endeavor to shun the very appearance of evil.

#### The Cure

"These notional, faultfinding ones would often cure themselves of the habit if they would go directly to the individual they think is wrong. *It would be so crossing that they would give up their notions rather than go.* But it is easy to let the tongue run freely about this one or that one when the accused is not present."—"*Testimonies for the Church*," Vol. I, p. 145.

#### The Evil Illustrated

"A man who, for a moment's gossiping gratification, drops an ill word affecting his neighbor's character, resembles that Scotchman who, from partiality to the flora of his native land, sowed a little thistle down in the British colony where he had raised his tabernacle, and where that nuisance to agriculturists had been unknown up to that time. It grew and flourished; and breezes like an active wind of talk, that soon propagates a slander, carried the winged seeds hither and thither, to found for their obnoxious species thousands of new homes."—*Robertson*. G. B. THOMPSON.

#### The Hour Has Struck

IN this number of the GAZETTE there is set forth the great importance of the Harvest Ingathering campaign for missions. We greatly desire that every church and company shall give this matter the attention that it merits. "*Too often in the past this has not been done.*"

This is the only way that we have to talk to all our dear people at one time just now on this important question. It has been voted that the Home Missionary Department handle the field end of this great Ingathering campaign, and we earnestly solicit your fullest cooperation. Our task—the raising of \$100,000—is not at all an impossible one, especially when we have such a fine army to put into the field. The people are willing, and they will take hold with enthusiasm if the leaders will take the lead. This fact has been amply demonstrated in all sections of this vast field. We should be glad to make a few simple suggestions along lines that have given splendid results during the past years.

Be sure to have your city, town, or country territory carefully districted, and a definite section assigned each member or band. If this has not already been done, would it not be well to appoint a committee of at least three to give this immediate attention? You will have your individual goal cards ready to pass around to be signed on this program day. Have a definite goal set for the church, an average of at least \$2.50 a member. Let the individual goal be at least \$5. Many will secure considerably more.

Encourage all to take part. Plan to receive reports of work done each week till the goal is reached. We hope to furnish a device, but be sure to have one anyway. The formation of bands with good leaders is certain to bring the

best results. We trust you will make special efforts to secure the cooperation of every member of your flock in this noble and much-needed effort.

F. W. PAAP.

### The Necessity and Purpose of Organization

THE church is composed of many units, or members, differing from one another in talent and power. Yet all serve the same God, and have the same need of spiritual aid and guidance. The strength of the church is composed of the strength of all its individual members. Thus the church is stronger than any individual member, its full strength being the combined strength of all its members. If each individual follows his own plans, without reference to the general work and purpose of the church, much valuable power is wasted, and the church loses in efficiency.

It is one of the duties of the church to organize all the talent of its members in such a way as to get the best results from each. Like talents are grouped, and trained to do special work in the most efficient way; thus the whole church, as well as the world, will obtain a maximum of service with the greatest economy of effort.

The church, being duly organized, has certain officers who administer its affairs and lead in its spiritual work. These officers are: Elder, deacon, treasurer, clerk, Sabbath school superintendent, missionary secretary, Missionary Volunteer leader, etc.

The duties of these officers are varied, and yet the line of work of each is clearly followed in the administration of our church work. The *elder* acts as shepherd of the flock, and sees that the church is fed with spiritual food from Sabbath to Sabbath. He is supposed to take an active part and a deep interest in every phase of church work, attending prayer meetings, Sabbath school, and Missionary Volunteer meetings, and assisting in every department of church activity. The *deacon* looks after the poor and occasionally acts as treasurer of the church, collecting the funds. These funds are remitted to the proper officers at definite periods, and the deacon or treasurer makes a report to the church concerning its financial standing quarterly. The *Sabbath school superintendent* leads the church in the study of the Word of God along the outlines prepared in the Sabbath school lessons. The *Missionary Volunteer leader* leads in the work of the Missionary Volunteer Society, encouraging all its members to take an active interest in every phase of church work. Where there are sufficient youth and children, a *church school* is generally conducted, that the children may be trained in the doctrines of the church, and be saved to the cause of God when they reach maturity.

The *local conference*, through its officers, looks after the interests just mentioned for all the churches. The *president* of the conference, with his executive committee, sees that the churches of his conference have such ministerial help as seems consistent with the needs of the field. He must look after the opening up of new work, and see that all his departments are working in good order. The president's leadership should be a uniting and stimulating force permeating the entire conference.

The *secretary* of the conference records all the important acts of the conference, besides looking after other general interests of the central office. The *treasurer* receives the offerings and tithes from the churches, and looks after the payment of the conference expenses. The *secretary* of the tract society is the agent for our publications, and supplies the churches as well as the colporteurs and other workers, with the necessary literature for propaganda. The *field missionary secretary* has charge of the colporteur work. He chooses and trains colporteurs, and assigns territory to colporteurs, besides reporting the work done, to the union secretary.

The departments of the conference are usually as follows: *Sabbath School, Educational, Publishing, Home Missionary, Missionary Volunteer, Medical, and Religious Liberty*. The first two deal primarily with the inside work of the church,

the last five are primarily concerned with the church in its outside relations.

The *Sabbath School Department* looks after the special interests of the Sabbath schools. It holds conventions for the purpose of teaching the best methods of carrying on that work. Its aim is to see that every member of the church, as well as the children, shall receive the benefit of systematic Bible instruction. It also undertakes to secure large donations for foreign missions.

The *Educational Department* encourages the education of the youth, and looks after the special needs of the church and intermediate schools, academies, and colleges within the conference territory.

The *Publishing Department* has charge of our publishing work and the distribution of our denominational literature. A large corps of trained workers are employed. Each year the number of employees in this department is increasing, and its work is extending, till it has become one of the strong factors in the promulgation of the third angel's message.

The *Home Missionary Department* stimulates in a general way the active missionary efforts of the local churches. It encourages propaganda by means of the distribution of literature, Bible studies, and personal work.

The *Missionary Volunteer Department* undertakes to reach the young people of the church, as well as the unconverted, and aims to inspire them with a desire to secure an education and to appreciate and take part in local missionary work, as well as to look forward to a life of service in the Master's cause.

The *Medical Department* looks after the interests of our sanitariums and treatment-rooms, and seeks to promulgate health principles, to foster and encourage temperance among all classes of society, to educate a large corps of competent and efficient nurses, as well as to lead all who come to them for help to find salvation through Christ.

The *Religious Liberty Department* teaches the proper relation that should exist between church and state, opposes every species of religious legislation, and uses its best endeavors to persuade legislatures and Congress to confine their work to their legitimate sphere.

All these departments briefly indicate some phases of the work of the local conference, aside from its most important work of all—evangelical. It is necessary for all these officers to report and keep in touch with the corresponding union conference officers, who seek to unify the interests of all their conferences by helping to provide laborers whenever it is necessary, and by offering counsel when it is needed. The general plans of the union conference are carried out by the local conferences as far as possible.

The *union conferences*, in turn, through their different officers and department secretaries, report to the *division conference*. The division leaders keep in touch with all the union conferences, and give such aid and counsel as may be required, outlining for the whole field the general missionary and financial plans.

The *General Conference* receives the reports of all the divisions, and is able by its general knowledge of the work to outline broad, comprehensive plans, and to suggest wise measures for the different sections of the world. It also has direct control over many isolated mission fields, besides certain union conferences which are not a part of the divisions. The exchange of laborers throughout the world, and the appointment of missionaries to foreign fields, are also a part of the work of the General Conference.

It is a matter of interest and importance to note that the president of the General Conference is advised by the General Conference Committee, which is composed of the General Conference department secretaries, as well as the presidents of the division and union conferences and a few specially appointed members. The presidents of the division conferences receive the counsel of their respective department secretaries as well as of the union conference presidents of their re-

(Concluded on page seven)

# Home Missionary Department

## Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held Sept. 23)

- OPENING SONG: "Hymns and Tunes," No. 254; "Christ in Song," No. 387.  
 Scripture Reading: Col. 1:1-17.  
 Prayer.  
 Song: "Hymns and Tunes," No. 1050; "Christ in Song," No. 696 or 558.  
 Bible Study: Service.  
 Reading: More Men and More Means Needed for Mission Fields.  
 Reading: The Goal, Why It Should be Reached.  
 Song: "Hymns and Tunes," No. 1036; or "Christ in Song," No. 594; or special song.  
 Reading: The Call of the East.  
 Reading: The Campaign Month.  
 Some Experiences  
 Offering for Literature Fund.  
 Closing Song: "Hymns and Tunes," No. 1251; or "Christ in Song," No. 863.  
 Benediction.

NOTE.—This is a most important service, and every effort should be made to use it as a means of enlisting every member in the campaign. Select readers who will read clearly and distinctly, and who will give emphasis to the striking thoughts. That we are living in the very last days no member can question. Never were the needs of our work greater than they are today. Therefore *now* God calls for willing volunteers to gather in money for his work.

### Service

1. For what was the church organized?  
 "He gave some apostles, and some prophets, and some evangelists, and some shepherds, and teachers, toward the setting of the saints in form for a work of service, for an up-building of the body of Christ." Eph. 4:11, 12, in "The Two-fold New Testament."
2. What is to be the attitude of every true follower of Christ? John 4:34, 35.
3. Why should we make the most of present opportunities? John 9:4.
4. What has God purposed and is able to do for those who abound to every good work? 2 Cor. 9:6-8.
5. What would God have the entire church pray for at this time? 2 Thess. 2:16, 17; Heb. 13:20, 21.
6. What should be our attitude toward all men while we labor for souls? Titus 3:1-7.

### More Men and More Means Needed for Mission Fields

THERE has never been a time since our Master commanded his disciples to go into all the world and make Christians of every nation when so great a demand has been made for men and means in the mission fields as at present. Certain conditions have created this, and it is imperative that all believers in the Word of God shall meet the demands as they arise. The whole heathen world, with its more than a billion of population, is open to missionary endeavor. In by-gone days mission boards undertaking to prosecute their work in heathen lands were confronted with obstacles that were almost insurmountable. The lack of the Word of God in the vernacular of the people, and the ignorant condition of the masses, were mighty hindrances, preventing rapid growth.

Now many of these things have been changed. The barriers against foreigners in heathen lands have been practically thrown down. China, Japan, Korea, the islands of the sea, Africa, and practically the whole world have thrown open their doors, inviting the missionary to enter and teach them the Word of God. The splendid work the British and American Bible Societies have done in the translation, publication, and circulation of the Bible in the vernacular of the people has given many the opportunity of reading the Scriptures. There is no other enterprise in the whole

civilized world that has made the work of the missionary more successful than this. These societies have sent their circulating agents into the remotest hamlets and villages of most of these countries to offer the Word of God without price, or at a merely nominal sum, to any who would read. The results of this will be known in eternity alone. Then the mighty movements during the last century among all denominations in spreading the light of the gospel has greatly facilitated the work of all societies among those heathen peoples. Moreover, transportation and methods of communication have added to the comfort and permanency of the work.

One hundred years of activity in these mission fields has proved an entering wedge, the advantages of which the church of God cannot afford to lose. Large recruiting forces must be sent to these fields. The demands are imperative. The magnitude of the opportunities is beyond language to describe. The Macedonian cry rings from every shore for men and means. God not only has made the openings, but he has put into the hearts of his people everywhere such a willingness to support this missionary endeavor as has never been in any previous generation. The wars in Europe, devastating countries, crippling industries, and exhausting finances, throw a double burden upon America to contribute to these foreign lands both men and money. The call is beyond the ability of the church to answer, but every endeavor must be put forth to compass these opportunities. When the call is so imperative, the church must use every possible means to meet the demands made upon it.

We have never faced a situation like that confronting us at the present time; both abroad and in the homeland the demand for men is beyond the supply, and the need of funds is increasing every year. Of course, this is as it should be, and the very call itself should make every heart rejoice, for this work must be finished before the Master returns. Judging from the conditions in the world, it would seem as if everything is ready for the coming of the Master, except his own people and work. If we could only meet the providences as they open for us, it looks as if the Lord's advent would not be long delayed.

We trust that the Harvest Ingathering may bring into the treasury the largest supply of funds of any campaign in our history. Volumes could be written of the splendid work done heretofore by those who have persevered in this great endeavor, but this should be the banner year in bringing a knowledge of the work we are doing to the attention of the world, as well as in securing funds with which to extend the borders of our present work. We trust that our people everywhere will respond in a very definite manner in this Harvest Ingathering campaign.

I. H. EVANS.

### The Goal, Why It Should be Reached

OUR first Harvest Ingathering effort was made in 1908. The results were in every respect of such an encouraging nature that there has been a demand for a similar campaign each succeeding year, until now this line of effort has become an established feature of our work. The financial results of these campaigns have been as follows:

1908	-	-	-	-	\$14,136.77
1909	-	-	-	-	41,183.46
1910	-	-	-	-	41,643.92
1911	-	-	-	-	32,654.45
1912	-	-	-	-	50,164.45
1913	-	-	-	-	56,282.99
1914	-	-	-	-	57,598.73
1915	-	-	-	-	78,333.25

thus placing in the treasury of the General Conference without loss to any individual member, the sum of \$371,998.02, each succeeding year but one showing a gain over the preceding efforts.

In the campaign of 1914 and 1915 a goal of \$100,000 was set and while in each instance we failed to secure the desired amount, yet there is no gainsaying that this definite aim afforded to some conferences, and to many individuals a real

incentive for increased effort, and contributed largely to the good results of these years. We have heard of some individuals who set the goal for themselves of \$5, \$10, \$20, or \$100, and with perseverance and the blessing of God they have attained their object. Doubtless if we would all follow the injunction of God's Word, "Whatsoever thy hand findeth to do, do it with thy might," there would be no necessity of establishing goals for any feature of the work; but we are so constituted that a goal is a help to all of us, only in any effort in life we should be sure to set our mark high.

In our present plan for financing the work of the General Conference, the Harvest Ingathering campaign has become an important factor in raising the needed funds. We have undertaken to raise from the Sabbath school, Harvest Ingathering, and all forms of mission offerings entering into the Twenty-cent-a-week Fund, the sum of \$556,000 for 1916. In order that we may work intelligently in this, we have again set a general goal for the campaign for this year of \$100,000. Considering the increase in our membership, the general prosperity prevailing throughout the country, and above all, the great needs of the cause, we must surely admit that this is a modest amount, and that no conference or church should be satisfied to fall below its proportion of the goal.

Letters received from some of our conference presidents reveal that at least a large portion of our membership are undertaking to fully meet their responsibility in this year's campaign. From New Jersey we learn that they have set their goal at \$2,000, while Elder Ogden writes that the Iowa Conference has undertaken to raise \$5,000 this year, which will be \$1,500 in excess of last year's effort; and Elder R. D. Quinn, the President of the Atlantic Union Conference, writes that they have set their goal for \$20,000.

The amount that should constitute the aim for the individual members must be determined by them. The responsibility rests with them to determine whether it shall be the general average or a larger amount. Some can secure twenty dollars easier than others can secure a dollar. We should remember, however, that this is the Lord's work, and that the need is great.

W. T. KNOX.

### The Call of the East

It is our firm conviction that the present is the hour of opportunity for pushing forward the work of God in the vast mission field of the Far East. It seems to us that if this opportunity is promptly seized and pressed to its full measure, the gain to our cause will be far greater than we can possibly conceive. On the other hand, if we fail now to step into these openings which the providence of God has created, the loss will be very great, and we fear that we shall have to do later under greater difficulties, the work we can now carry on under favorable conditions.

In the territory which we have included in the Asiatic Division there is a population of upwards of ten hundred millions—two-thirds of the human race.

Nearly all these teeming millions are heathen. They are intensely religious, but they grope in the darkness of superstition and idolatry. To a very large extent the masses are without education. In both city and country life, they are so far behind modern civilized life that the transformation and uplift they must have presents a tremendous task. In many respects this is unquestionably the most difficult field in the world to evangelize. But this work, great and difficult as it is, must be done, and Seventh-day Adventists have put their hands to this task. We have now entered the largest and most important divisions of this great field. While we have made only a beginning, our cause is now deeply rooted and permanently established in all the places we have entered. The number of people in all these countries who have already embraced the message, their consecration to it, and their eagerness to join us in the finishing of the work, are convincing evidences to us that thousands more in these lands are waiting for the light, and that when the earth is reaped

there will be a great harvest of redeemed, rejoicing souls from the terrible heathenism in which these people are now groping.

As people have taken their stand for the message, demands that must be met have begun to press upon the missionaries. Church buildings must be erected, in order to hold the new believers together. Training schools must be developed, to prepare these people to labor for their own countrymen; and this means teachers, buildings, equipment. Literature must be produced in the many languages, and this calls for printing-offices, workers, equipment.

Every new country entered means new needs, new problems, new calls. As we have come face to face with these conditions, and have tried to meet them, we have become more deeply convinced that the time has come to inaugurate a larger and stronger program for this great mission field. It seems to us that Isa. 54:2, 3 has a greater meaning to the church of Christ today than ever before: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles." This we believe is God's program for his people today in behalf of the ten hundred millions of heathen in Asia. We must "enlarge" and "lengthen" and "strengthen."

And we must do it now. In such an hour as this we dare not counsel retrenchment, nor even standing still. We must press forward rapidly and do a quick work. Never before has the church faced such opportunities and possibilities; nor has she ever faced such vast responsibilities. The day of the Lord's preparation is here. The hour of his judgment has come.

One great need is more money, and that need may in measure be met by a large Harvest Ingathering. One hundred thousand dollars would be a most helpful contribution, and this entire amount can be obtained by a united, persistent effort on the part of God's people. It will need self-denial; it will need courage, faith, hard work; but the result will repay abundantly. We are near the end of the struggle. Brethren and sisters, make this the record year, and reach the goal.

A. G. DANIELLS

### The Campaign Month

THE Harvest Ingathering campaign for 1916 will be a success only so far as it eclipses and outstrips all previous records. This conception on the part of every participant every believer, is essential to the accomplishment of the assigned task,—\$100,000 for missions. For several months plans have been under way, and much thought has been given to the campaign. It has been decided that a united effort be made along the entire front during the month of October. We trust that nothing will prevent the carrying out of this plan. It is very easy to postpone the time of the Ingathering, and the reasons given seem justifiable; but we sincerely hope that every effort will be made in every church and company to carry out to the letter the plans of this great campaign. We ask every leader and every believer to make first things first for this once at least. When we think of the vastness of the field to be worked and the comprehensiveness of God's plan, we must be possessed with the thought that everything else must be secondary to this united effort to acquaint the world with what God is doing through his chosen agencies, and what he would have them do to assist.

The Pacific Press Publishing Association has prepared a splendid Ingathering number of the *Signs* for this purpose. The object of our united effort is beautifully shown on both the front and back covers, and the entire paper sets forth in a strong way the reasonableness of this appeal for help. It has been fully demonstrated that an individual goal as well as a church goal is necessary in order to secure the best results. The individual goal as set forth in the individual goal card is anywhere from \$5 to \$200. We trust none of you will fail to sign the card stating the lowest amount you will raise. Set yourself a definite task and then get at it.

do not surrender till you have won. Remember that this money means the salvation of souls. Work as if the success of the whole effort were dependent upon you. With at least thirty days to labor, with the opportunity of securing something from every person with whom you do business, plus all the people in your immediate neighborhood or in your assigned territory, with what you can solicit by correspondence, certainly you will not set a goal of less than \$5. Many will do considerably more. Do not do less than you did last year. Let every believer know that God and Christ and holy angels are interested in this campaign, and that they will give success to all who put on the armor and go forth to the work.

We would suggest that you individually, as well as in companies, study your plans and your paper. As you hear of the calls, and see how much has already been done, how readily the heathen appreciate the light of God's saving message, your vision will be enlarged and you will feel like doing your very best.

The full month of October is the time appointed. Make an early start. Set a definite goal for the church. Use some device to indicate just how much has been done and how much remains to be done. We have found it an excellent plan to receive brief reports from all who have worked during the week, thus learning the full amount raised, just before the regular Sabbath morning sermon. Mark the progress on your device, and from week to week the interest will grow, and you will have the supreme delight of knowing you have done your part.

We are now ready for the campaign. Have you your territory? Your papers? Your official solicitor's card signed? Do you know what band you are in? Have you signed up your individual goal card? Have you prayed God to roll the burden of this great campaign upon your heart? Do you know that the one supreme motive in it all is the saving of souls? Are you ready to take hold and do your best to open the prison house and let the oppressed go free? Are you determined to let Him who hath shined into your heart, give through you the light of the knowledge of the glory of God to those who sit in darkness, as it shines in the face of Jesus Christ? Who will say, "Here am I; send me?"

F. W. PAAP.

### Some Experiences

A BROTHER writes: "My wife has helped me some, and a young man helped me one day, and altogether we have collected \$71.10. This is largely made up of small donations, twenty-five cents and up. I rather enjoy soliciting for missions. Some days I have had good success, and other days not so good. Once I drove all day in the cold, went without dinner, and received twenty-five cents. Other days I received \$2, \$5.40, \$3.70, etc. I am going to some of the surrounding towns in a short time, so you may send fifty more papers."

Another brother writes: "Last year I raised \$50. The largest amount received from one person was \$5. Feeling that I should do at least as well as I did last year, I set myself to the task of raising \$50 this year. Already I have passed the \$30 mark, and I hope to have the remainder before the Harvest Ingathering number leaves the press. Thus far I have spent about sixteen hours pleading for funds, not receiving from any one a larger sum than one dollar, and in only a very few instances that much.

"This experience might be related in closing: On going to a gentleman I had called on last year, who is a doctor and druggist, I said 'Well, you turned me down last year, but I thought I would come again. Do you remember me?' He said, 'Yes.' After we had exchanged a few words, he said he thought we were about right, and that our position was being proved by the present war. Then he handed me the cash, which I am always pleased to receive."

Another writes: "When I read in the *Review and Herald* the goal set for the different workers in the Harvest Ingathering, I decided not to be content with \$15, but that I would reach the goal set for other workers.

"I have worked entirely among strangers, but the Lord

has blessed my efforts, so that I have now secured \$28.28. I received not less than ten cents for any paper; I have averaged about twenty-one cents for each paper used, or about one dollar an hour. I believe the goal can easily be reached if each one does his share, and this will bring a great blessing to us as a people, and hasten the finishing of the work."

One writes: "My first day in the Harvest Ingathering this year was spent over at Lake Orion, with another brother. We had many interesting experiences, and when evening came we had gathered more than \$8 for missions, each receiving about the same amount. The people treated us kindly, and when they discovered we were Adventists, several made inquiry concerning the conditions in the world and the signs of the times which point to the end of all things. Many from whom we had least expected anything, were ready and willing to give, and we found that there were many blessings for those who would take an active part in this good work."

"During the busiest season of the year, when schools are opening and new ones are being launched and the field calls in every direction, there seems to be even then, when the Harvest Ingathering spirit is in the air, time for a Harvest Ingathering letter.

"In soliciting by correspondence from a friend I said, 'Perhaps Mr. A— would be interested to add to this fund. Tell him he too may have one of these beautiful missionary souvenir magazines.' When the reply came, it was pleasant indeed to find fifty cents in stamps, and this message: 'Mr. A— will give. Send him a paper.'"

## Suggestions for Missionary Meetings

### First Week

OPENING EXERCISES: Song; Season of Prayer; Minutes; Song.

Reports of Labor.

Lesson: Commendation versus Condemnation.

Plans for Work.

Closing Song.

NOTE.—The leader should endeavor to make these principles of soul-winning plain. It would be well to call to mind the leading points in the two previous lessons. The Lord desires that his people shall improve their talents by careful study of his methods of work.

Are all the members doing their part in making the message known to others? If not, plans should be laid to enlist the idle ones in service.

### Second Week

Opening Exercises: Song; Minutes; Season of Prayer for Work and Workers; Song.

Lesson: Missionary Correspondence.

Reports of Labor.

Plans for Work.

Closing Song.

NOTE.—The lesson is a short one, and there will be time for the leader to enlist some members in this line of work, giving them opportunity to ask questions regarding any points in the work that may not be clear to them. Be sure to use each lesson as a means of building up the church missionary work.

### Third Week

Opening Exercises: Song; Prayer; Minutes; Song.

Lesson: Harvest Ingathering.

Plans for Work.

Season of Prayer for the Coming Campaign.

Closing Song.

NOTE.—The time has come to prepare for the Harvest Ingathering campaign. Order papers, instruction leaflets, solicitors' cards, and pledge cards in time to give out at this meeting. Have your territory districted ready to assign to each member his part of it. Careful attention to these details will help to make the work a success.

For the lesson read such parts of the instruction leaflet as will inspire the members with a desire to help. Have several members study the different forms of introduction, and give them in the meeting. Read some of the good experiences in the leaflet.

At the close of the meeting give out the papers, leaflets, solicitors' and pledge cards. Tell the members to pray over the matter at home, and then to place on the cards the amount they intend to do their utmost to collect.

## Fourth Week

Opening Exercises: Song; Minutes; Prayer; Song.  
 Reports of Labor.  
 Lesson: God's Calls and Men's Answers.  
 Plans for Work.  
 Season of Prayer for the Success of the Campaign.  
 Closing Song.

NOTE.—Follow the Bible study with a call for the signed pledge cards. Have cards handed to those who have not signed, and labor personally with the backward ones. The pledges do not involve any personal financial responsibility, but only a responsibility to do the best, with the help of God, to collect the stated amount. See that all have territory, papers, solicitors' cards, and instruction leaflets. Give further drill on introductions. Do everything possible to give the campaign a good start. Remember that good leadership means success.

## Principles of Soul-Winning—No. 3

## Commendation versus Condemnation

THE use of hearty commendation is prominent in Christ's earthly ministry. He did not hesitate to denounce sin under certain circumstances, but when he set out to win a person to himself, it was his resolute purpose to find something he could commend.

"The Lord wants his people to follow other methods than that of condemning wrong, even though the condemnation be just. He wants us to do something more than to hurl at our adversaries charges that only drive them further from the truth. The work which Christ came to do in our world was not to erect barriers, and constantly thrust upon the people the fact that they were wrong.

"He who expects to enlighten a deceived people must come near to them and labor for them in love. He must become a center of holy influence.

"In the advocacy of the truth the bitterest opponents should be treated with respect and deference. Some will not respond to our efforts, but will make light of the gospel invitation. Others—even those whom we suppose to have passed the boundary of God's mercy—will be won to Christ. The very last work in the controversy may be the enlightenment of those who have not rejected light and evidence, but who have been in midnight darkness, and have in ignorance worked against the truth. Therefore treat every man as honest. Speak no word, do no deed, that will confirm any in unbelief."—*Testimonies for the Church*, Vol. VI, pp. 121, 122.

Christ's first disciples undoubtedly had glaring sins and many defects, as most of us have today, and doubtless these were quite as much of a trial to him as others' failings are to us; but Christ always began his work for others by commending them for something they possessed.

His first recorded words to faulty Simon. John 1:42. Or—You are a fine, stalwart man, and deserve that kind of name.

Instead of condemning, he admired the honest, straightforward character of Nathanael. John 1:47.

Possibly this was Christ's method of approach to the other disciples.

A publican was singled out for a visit, thus creating confidence. Luke 19:1-10.

A conversation helped a young man. His faith was strengthened by its being recognized. Mark 12:28-34.

We might relate the story of the centurion, the woman who touched Jesus, the two blind men, the leper, and many others.

"Entering, one November morning, at the Grand Central Station in New York, a crowded train for Boston, I found the only vacant seat was alongside of a pleasant-faced, florid-complexioned, large-framed young man, and that seat I took, and began to read the morning paper. After a few minutes my seat mate took from his valise a large case bottle of whisky and a metal drinking cup. Before drinking himself, he proffered it to me. As I thanked him and declined it, he drank by himself."

"Not a particularly hopeful outlook for soul-winning, most of us would feel, and still less did there seem to be any

chance for the bait of commendation. But the fisherman was doing all that he could do as yet, by studying his man and holding himself in readiness.

"I still read my paper, but I thought of my seat mate, and I watched for an opportunity. In a little while he again turned to his valise, and, as before, took out his whisky bottle. Once more he offered it to me, and again I declined it with thanks. As he put away the bottle, after drinking from it the second time, he said:—

"Don't you ever drink, my friend?"

"No, my friend, I do not."

"Well, I guess you think I'm a pretty rough fellow."

"Perhaps some of us, if we had felt any responsibility at all for speaking a word for Christ to this seat mate, would have already pointed out the danger and the wrong of his drinking. Or if not, we might have felt that he himself had now made the opening for a word of honest reproof, and with that we would have begun. Surely there was no opportunity to commend anything in this whisky-drinking stranger. But Dr. Trumbull had learned the first principle of man-fishing, and here was his friendly, honest answer, based on the one admirable quality in this man that loving penetration had discovered:—

"I think you're a very generous-hearted fellow."

"And then a frank suggestion could be made in the same instant, because the first word had won, not repelled, the man. Even now it must be made in a way that should not repel by giving offense, so he continued:—

"But I tell you frankly I don't think your whisky-drinking is the best thing about you."

"Nor did the whisky drinker ever live who was in any doubt on this point, and promptly came the answer:—

"Well, I don't believe it is."

"Why do you keep it up, then?" was the friendly question.

"And from that skilful, loving, winning start it was not difficult to have an earnest talk with this young fellow.

"At this he told me something of his story. He was a Massachusetts country boy, now a clerk in a large New York jobbing house. He was just going to his old country home to spend Thanksgiving. He confessed that he had fallen into bad ways in the city, very different ways from those of his boyhood in Massachusetts. I asked him about his mother, and he spoke lovingly and tenderly of her. He said he knew she was praying for him constantly. This brought us into close quarters. I told him that I was sure his mother would be happy if he prayed for himself, and that he knew that he ought to do this. I urged him to do it.

"He was evidently surprised and touched by my expressions of interest in him. Then he spoke gratefully of another show of interest in him. He said:—

"I was coming up Broadway, the other night. It was about midnight. I had been having 'a time.' . . . A little ahead of me I saw a fellow in a doorway, and he came out as if he were coming for me. I squared away toward him, as I came near him, for I thought he was 'laying' for me. But as I got opposite to him, he just gave me a card, and asked me to accept it, and I passed on.

"When I got to the next lamp-post I looked at that card, and it told about a place on Twenty-third Street, called a 'Young Men's Christian Association,' where they'd like to have young men come in any time, and make themselves at home. And there that fellow that I'd squared away to was out there at midnight 'laying' for just such people as I was, to invite 'em to come in and make themselves at home in that place. I declare I mean to go up to that place, when I get back, and give 'em five dollars for the good they're doing."

"I told my seat mate that those who love Christ love such as he, because Christ loves them. And I urged him to make his Thanksgiving Day at his old homestead a real day of thanksgiving, by telling his good mother that her prayers for him were answered.

"That would make my old mother pretty happy, if I did that," he said heartily.

““Wouldn't you like to make your old mother happy, as you go home to have a Thanksgiving with her?” I asked.

““Indeed I would,” he said.

““As we came to my Hartford home, where I was to leave the train, I took his hand and urged him again to do what he knew was his duty, and which would gladden his good mother's heart. He thanked me for my interest in his welfare. He promised to talk with his mother of our conversation. He assured me that he would endeavor to profit by our talk. I urged him to commit himself to Christ as the all-sufficient Saviour, and we parted.”—“*Taking Men Alive*,” pp. 80-83.

What should we avoid when first approaching people with our message?—Anything that will arouse prejudice. Tracts on practical missionary letters, the object is infinitely higher, that of laboring for the spiritual good to edification, laboring for the salvation of souls. As the Great Teacher says, “Without me ye can do nothing,” so the first thing before attempting to write is to lay the case before him, asking divine blessing upon the one for whom you wish to labor; asking also help and wisdom for yourself, that you may have sanctified judgment for your task, that you may have a yearning for the soul's welfare, and lastly, that you may have a realizing sense that the one to whom you are writing may be enveloped in darkness, and you the possible instrument of holding forth to him the “light of life.”

### Missionary Correspondence

If an individual has a gift for letter writing, that surely is a talent lent him of God to be used to his glory,—a gift, if consecrated, full of great responsibilities. When writing common letters of business or friendship, the purpose of writing should be kept in mind, and good sense employed, that what is penned may be appropriate and to the point. In writing missionary letters, the object is infinitely higher, that of laboring for the spiritual good to edification, laboring for the salvation of souls. As the Great Teacher says, “Without me ye can do nothing,” so the first thing before attempting to write is to lay the case before him, asking divine blessing upon the one for whom you wish to labor; asking also help and wisdom for yourself, that you may have sanctified judgment for your task, that you may have a yearning for the soul's welfare, and lastly, that you may have a realizing sense that the one to whom you are writing may be enveloped in darkness, and you the possible instrument of holding forth to him the “light of life.”

In writing to one of whom you know nothing at all, you necessarily labor under some disadvantage. There are certain points that should always be made plain, whether writing to entire strangers or to friends. If you purpose sending them publications, tell them what you send, that they may recognize the literature, and thus the source. If the publications are to be without expense to the receiver, say so. Let your motive in sending be apparent, that you are not after their money, but are actuated by an unselfish desire to place before them truths of special interest for these eventful days in which we are now living. If you have tarried in the “audience chamber” till your own heart is “warm, glowing, with His love o'erflowing,” your letter will breathe a sweet, earnest spirit, that otherwise would be lacking. After sending publications for a few weeks, a letter of inquiry should be written to learn the interest, and if more reading matter would be acceptable. If a reply is received, you will then govern your correspondence accordingly. Avoid anything that would seem abrupt or harsh; anything that would convey the idea that you set yourself up as a teacher. In exposing error, do it kindly, so as not to arouse antagonism. Let the love of Christ draw.

Suppose your list of correspondents consists of a physician, a farmer, a young girl hungry for an education, a senator, a hard-working widow, a colored school-teacher, a Catholic, a Baptist minister, a matron of an orphans' home, an invalid, one in despair, etc. Now should all these receive the same kind of letter, the same publications?—No, study appropriateness; suit your letter to the person, his tastes, circumstances, position in life, etc. Make careful selection of reading matter. Study to make your letters so cheerful, helpful, and interesting that they will be appreciated and longed for.

And, withal, be of good courage. Be faithful on your part to “throw out the life line,” and having done your best, leave all results with God. He alone can give the increase.  
—Selected.

### God's Calls and Men's Answers

#### *The Volunteer:*

The Lord's call. Isa. 6: 8, first part.  
Isaiah's response. Verse 8, last part.  
What preparation was necessary? Verses 5-7.

#### *The Timid One:*

Jeremiah's response to the Lord's call. Jer. 1: 6.  
How was he strengthened? Verses 7-10.

#### *One Who Raises Objections:*

God's call to Moses. Ex. 3:1-10.  
His objections. Verse 11; 4:10.  
His helper. Verses 11, 12.

#### *One Who Runs from Duty:*

What Jonah did. Jonah 1: 1-10.  
After trial he obeyed. Jonah 3:1-3.  
The result. Verses 4, 5, 10.

#### *One Who was Willing:*

A quick response. Acts. 9:6.  
What did he become. Verses 13-15.

### The Missionary Idea

How much easier the work of our missionary leaders and secretaries would be if every member had the missionary idea. This idea is implanted in the heart of every one who gives his heart to God, but it needs to be fostered and developed by right methods. One feature of the work of the missionary officers is to develop this principle in the hearts of the members.

A very helpful and suggestive book has been published on this entitled “The Missionary Idea.” It should be in every church library, and every missionary leader and secretary should study it for new and helpful missionary ideas.

It deals with practical subjects. For illustration, there is one chapter on a missionary revival which is invaluable. There is another on missionary correspondence that every church should study.

Tell your church about it, and get some of the members to make up the dollar that will be required to buy the book for your library. Then the church missionary and Missionary Volunteer officers will be able to study it and use its good suggestions to develop the missionary idea in the hearts of the members. If preferred, it can be obtained in paper covers for fifty cents.

### A Missionary Experience

(For use in Missionary Meeting)

“An incident was brought to my attention which leads me to believe that the young people can do effective missionary work. A girl about fourteen years old went quite regularly to the home of an acquaintance to help take care of the baby. While there, she often spoke of her interest in the Bible. This resulted in the housewife's reading a copy of ‘The World's Crisis.’ The little missionary kept speaking of the Bible and its truthfulness. Finally she asked if the lady had a Bible, and was told that there was one in the house somewhere, but that its whereabouts were not known. The Bible was found in the writing desk, and was studied. Later the lady bought a copy of ‘Bible Readings’ from one of our colporteurs. She is now keeping the Sabbath, and her husband is earnestly studying the message.”

### The Necessity and Purpose of Organization

(Concluded from page two)

spective divisions. The presidents of the union conferences are likewise advised by their department secretaries and the presidents of the local conferences of their union. The presidents of the local conferences receive advice from the local conference secretaries as well as from other leading members chosen from the churches. The elder of the church is surrounded by the church board, which includes the usual church officers.

Thus it will be seen that the church, from its simplest unit to the most complex, is well safeguarded with the means of good counsel and experience of its leading men. In this way the purpose of the church can be carried out in a systematic way, and opportunity is given for every one to have a part in the organized work.

W. C. JOHN.

## Missionary Volunteer Department

### Programs for Week Ending September 2— Reading Course Day

#### Senior

1. REVIEW the Morning Watch texts for the past week. Until you can count on all the Missionary Volunteers repeating the verses, be sure that some one comes prepared to give each verse.
2. Reading: God's Love for Man. Appoint some one to select a few paragraphs from Chapter 1 in "Steps to Christ" to read in this meeting. Five minutes.
3. Talk: How the Waldenses Did Missionary Work. Ask some one to study Chapter 2 of "History of the Waldenses," and give a five-minute talk on it.
4. Question Box: Getting Acquainted with the Trees. Have some one read and answer briefly the questions under this heading. The pages giving the answers refer to the book "Getting Acquainted with the Trees." Limit the exercise to five minutes.
5. Symposium: Advance Guard of Missions. Select about a dozen short quotations from the book "Advance Guard of Missions," and have them read by different individuals. Allow only ten minutes for this exercise.
6. Reading: Fifteen Minutes a Day.
7. Round Table: Why We Like the Reading Courses. For introduction to the Round Table, the leader should read some or all of the testimonials given under the title, "They Like the Books;" then call on all who have read any Reading Course books to tell briefly how these books have helped them.
8. Enrolment. The educational secretary should pass out slips, and get the names of all who desire to take the Reading Course. See also "Suggestions to the Educational Secretary."
9. Reports. If time permits, ask the members to report any especially interesting experiences they have had in their missionary work the past week.

#### Junior

1. Morning Watch Drill. Have seven Juniors come prepared to recite the texts in order without being called, and have the verses recited without comments.
2. Reading: The Prison Pillow. Appoint a Junior to read Chapter 10 of "Children's Missionary Story-Sermons."
3. Talk: His Kindness to Others. See page 74 of "The First Book of Birds." Have a Junior tell the story in his own words.
4. Question Box. One of the books in the new Junior Reading Course will answer the questions in this box. Follow instructions and use questions given elsewhere in this paper.
5. What We Think of the Reading Courses. Have some one read a few of the testimonials given in the Senior program, and then ask each Junior who has read a Reading Course book to tell how he liked it, and whether it helped him.
6. Enrolment. The educational secretary should get names of all who will take the Reading Course. See "Suggestions to Educational Secretary."
7. Reports. Report experiences of last week. Close by repeating the pledge in concert.

#### Leaders' Note

The success of the Reading Course work in any society depends chiefly upon the attitude of the leader and his associates toward it. Will you not do all in your power to help the members of your society and others to form the habit of spending their spare moments with good books? Remember, "Books are lighthouses erected in the great sea of time;" but the light does not shine for us until we read them. Help your educational secretary make this Reading Course Day the best you've ever had. Work especially to get persons to take the new Senior and Junior Courses, but do not fail to invite all to read the books in past courses which they have not yet read.

Have you ever read your "log book" lately? Will your society reach every point of its Goal by December? Make sure. Say, "We can do it, and we will."

#### Suggestions to the Educational Secretary

READING COURSE DAY is a special opportunity for the educational secretary; and as a wide-awake educational secretary, you should make the most of it.

Be sure to have a set of Senior and Junior Reading Course books. The society library should contain them.

A short talk by the educational secretary should precede the enrolment. In this talk tell your society of the growth of the Reading Course work. In 1908, 56 certificates were issued by the General Conference; in 1909, 99; 1910, 178; 1911, 242; 1912, 535; 1913, 715; 1914, 1,977; 1915, 1,775. Write your Conference Missionary Volunteer secretary and ask how many of these certificates were issued to young people in your conference. Give a brief report of the Reading Course work in your society.

Tell the young people how to take the courses. They may read alone, or reading circles may be formed. If you can, organize some family reading circles. After you have enrolled those present who desire to take one of the courses, arrange to canvass the homes, and get as many parents as possible to take either the Senior or the Junior Course. At the meeting pass out blanks for those enrolling to sign. Enrolment blanks printed for this purpose may be obtained from your conference Missionary Volunteer secretary.

Encourage each person to own his Reading Course books. If he cannot buy them, plan to lend them to him from the society library or from the conference Missionary Volunteer circulating library.

Remind your Missionary Volunteers that the program for today is based on the Reading Course books. Tell them the price of each book, and also the club price of each set.

While the courses may be taken at any time, the general time for beginning is October 1. This year, instead of having weekly assignments in the *Instructor*, with test questions, there are no assignments, and the test questions on each book are printed in leaflet form. This plan makes the questions as useful when reading slowly as rapidly. No one needs to wait for the next week's assignment.

If any of your Reading Course members receive books that do not contain these leaflets, write your conference Missionary Volunteer Secretary for sets to supply them. It would be well to fasten these leaflets in the book and use the questions faithfully. They will be a great help in getting the most and the best help from the books.

Make the most of Reading Course Day, and then continue to inculcate in all who enroll a love of good reading. In that way you will help them more than you now realize to prepare to meet successfully and heroically whatever experience may await them. James Freeman Clarke said:—

"When I consider what some books have done for the world, and what they are doing, how they keep up our hope, awaken new courage and faith, soothe pain, give an ideal life to those whose hours are cold and hard, bind together distant ages and foreign lands, create new worlds of beauty, bring down truth from heaven, I give eternal blessings for this gift, and thank God for books." M. E.

#### Fifteen Minutes a Day

YOU haven't time? Not fifteen spare moments in all the twenty-four long, golden hours that make up our days? Look for the truant minutes here and there, and I believe you will change your mind. In all the long catalogue of stereotyped excuses for the neglect of this or that duty, none is given more frequently, founded on more of self-delusion, than the want of leisure. People are continually cheating themselves with the idea that they would like to do this or that if they "only had the time." Hundreds of young people burn with an intense desire to cultivate their minds; "they realize how essential to success, in this age of intelligence, are mental training and knowledge; they see the superficial, half-instructed men everywhere out-distanced in the race of life;" they long to prepare themselves for more efficient service in the Master's cause; but, alas! every moment of their waking hours is taken up by present pressing calls, and they have no leisure for reading and study.

The men who achieve the greatest things are those who are possessed of that most desirable kind of genius—the genius for hard work. They are jealous of every moment.

few minutes today are snatched for the pursuance of some special interest,—perhaps the Reading Course,—and this, repeated day by day, week by week, and month by month, will bring much to pass in a year. The largest houses are built by laying one small brick upon another. Suppose you can find only fifteen minutes for reading any day. Treasure them, and try what you can build from these broken fragments of time, rendered the more precious by their brevity.

"It is said that in the United States mint at Philadelphia, the floor of the gold-working room is a network of wooden bars. These catch all the falling particles of precious metal, and when the day's labor is done, the floor, which is in sections, is removed, and the golden dust swept up, to be melted and coined. Learn from this the nobler economy of time. Clean its golden dust." Economize with ten-fold care those "leavings of days," and "wee bits" of hours—apparently so valueless singly, but of such inestimable worth in the aggregate—which most persons sweep out into the waste of life, and you will be rich in leisure. Be a miser of moments. Load up and turn to account odd minutes, half hours, unexpected holidays, the five-minute gaps before meals are served, the chasms while waiting for unpunctual persons, and you will acquire a wealth of knowledge which will help you live the successful life.

Elihu Burritt acquired the mastery of eighteen languages and twenty-two dialects, not by rare genius, but by improving such bits and fragments of time as he could while pursuing his work as a blacksmith. Mr. Grote, whose history of Greece is recognized as an authority, was a busy banker. Sir John Lubbock, the highest English authority on archeology, gained his knowledge while carrying on a large mercantile business. Elizabeth Colton has mastered fifty-four languages. She says, "While waiting a few moments each day for dinner while at school, I read the New Testament through in Dutch, Russian, Portuguese, and Zulu." Captain Charles, of the giant steamship "Lusitania," had a wide acquaintance with the best literature. He once said: "If any one could give ten or fifteen minutes a day to reading, . . . he would speedily ascertain that he was in that way amassing a vast fund of information, and bringing his mind and personality to a higher degree of cultivation than would be thought possible."

"Think of the untold wealth locked up in the spare moments and long winter evenings of every life. It is possible to pick up an education in the odds and ends of time which most people throw away." There are said to be five hundred new books published every day, or about one hundred and fifty thousand each year. Some of these are mines of information and dynamos of inspiration. Others are not worth reading. The voyagers over this vast "ocean of printer's ink" must have chart and compass to guide them, or they will not reach the desired haven. The Missionary Volunteer Reading Courses have helped thousands of young people to find their way. Will you not join the Reading Circle now, and endeavor to spend at least fifteen minutes each day with the excellent books that have been selected?

LORA CLEMENT.

### They Like the Books

THE Reading Courses have made many friends among the young people of Canada, Australia, and other countries, as well as of the United States. Hear what some of them say:—

"Indeed I took the course this year. I liked the other one so much that I could not afford to miss this one."

"The course has been of inestimable value to me. From it I have learned to depend upon God for guidance and help even in the little things in life. I have learned to pray more when difficulties and trials are hardest."

"Even though I am very busy with my school work and daily duties, I do not feel that I can afford to miss the Reading Course."

"I have enjoyed reading the books, 'Retrospect' and 'Ann of Ava.' When we see what others have passed through, our trials look small."

The following shows how a group of young people read the books together: "Now about our reading circle. There is not much to tell. We meet at the home of one of the members, open our meeting with a song if it is convenient, and a word of prayer, and plunge immediately into the reading of our weekly assignment, and at the end of the assignment, I ask the questions in the *Instructor*. There have been only a few times when we have not had perfect attendance. We have fourteen members."

"I do so enjoy reading these books. I am determined to keep at it until I finish all the back courses."

"These books are just as fascinating as the continued stories used to be."

"I have received more real good from my Reading Course books this year than from any previous reading."

### Question Box

(The one appointed to conduct the Question Box, should write out the answers to this series of questions, and after numbering them the same as the questions, pass them out to be read as the questions are asked. The pages given refer to "Places Young Americans Want to Know," the first book in Junior Reading Course No. 9,—and on them will be found the answers to the questions.)

1. How many times has Plymouth Rock been moved? Pp. 11-13.
2. How large is the District of Columbia? and how many persons in it work for the government? Pp. 15, 16.
3. What are the two oldest settlements in the United States? What are the two oldest colleges? Pp. 40, 56.
4. What are the two most historic buildings in Philadelphia? Pp. 58, 59.
5. Why is the Liberty Bell especially interesting to all Americans? Where was it made? What motto is inscribed on it? P. 69.
6. Name five famous persons who once lived in Concord. P. 72.
7. Where is Yellowstone Park? What is its elevation? P. 119.
8. What is the Continental Divide? P. 128.
9. Who are the Digger Indians? What is the Mariposa Grove? How large is Grizzly Giant? Pp. 140, 142-144.
10. Where is the Grand Canon? How long, how wide, and how deep is it? What river flows through it? Pp. 146-148.
11. Who was Lieutenant Zebulon Pike? Pp. 153-155.
12. Why is New Orleans called the Crescent City? P. 176.
13. Where is the Golden Gate, and how did it get its name? P. 214.
14. What island is now eleven times its original size? How many persons are busy helping the immigrants as they get off the boats? P. 224.
15. Where is the Statue of Liberty? Who gave it to the United States? P. 226.
16. Where is the largest body of fresh water in the world? P. 228.
17. Where are the Thousand Islands? To what countries do they belong? Pp. 248, 249.
18. Where is the largest bell in America? P. 257.
19. What river would reach from Lincoln, Neb., to New York City? Pp. 268, 269.
20. What city has the highest buildings in the world? How high is the Woolworth building? Pp. 275, 281.

### "Getting Acquainted with the Trees"

1. Of what State is the striped maple a native? P. 20.
2. Of what great white oak has a record been kept since 1636? P. 34.
3. What pine furnishes floors for our houses? P. 51.
4. Who was Johnny Applesseed? P. 87.
5. How does the willow supply a necessary ingredient of gunpowder? What medicinal agent is derived from willow bark? Pp. 98, 99.
6. What native nut-bearing tree is highly valued for its wood? Pp. 160-163.
7. How did the dogwood get its name? P. 200.
8. How did the name "sycamore" come to be given to our American plane, or buttonwood? Pp. 214, 216.

## Programs for Week Ending September 9

### Senior

1. REPEAT the Pledge in concert.
2. Bible Study: The Seal of God. This is an important subject, and care should be taken to have it clearly presented. Three persons may conduct the study, each taking one topic. Fifteen minutes.
3. Recitation: The Other Man. To be given by one of the younger members.
4. Morning Watch Review. Five-minute talk on Test of Discipleship. For helps see the *Instructor* of August 29. Ten minutes.
5. Social Meeting. Encourage the members to tell how the Morning Watch texts have been a help to them during the week.
6. Reports of working bands.

### Junior

1. Morning Watch Review. Let one Junior repeat the texts, and all the others give the references.
2. Recitation: Mother's Motto.
3. Bible Study: Some of the Things We Ought to Do. This practical study may be given very briefly by five Juniors. Illustrations of the different points in the study may be added by different members.
4. Readings: Polly Ann's Path of Duty, and Lamp Chimneys and Arithmetic.
5. Recitation: Which Are You?
6. Reading: The Pony Church.
7. Recitation: The Other Man.
8. Reports of work.

### Note for the Leaders

Much of the success of the social meeting for the Senior Society will depend on the preparation made by the one conducting the Morning Watch review, and giving the talk on Tests of Discipleship. Seek to have this talk by one of the members lead to an expression of the experiences of others. The Junior leader has a splendid opportunity this week of planting a few "duty seeds" in the young hearts under her care. The beauty of duty-doing, the joy of it, should be emphasized. The little story of The Pony Church suggests the duty of self-denial.

Arrange with the educational secretary to make another call for Reading Course members. Some who could not decide to enroll last week may do so now.

Remember the Goals.

### The Seal of God

1. The Sabbath is God's Sign, or Seal.
2. All of God's Remnant People Will Be Sealed.
3. Satan Also Has a Sign, or Mark, Which All Others Will Receive.

### Proof Texts

1. Isa. 8:16: The seal has to do with the law.  
Ex. 20:8-11: The fourth commandment of God's law is his seal, because it gives the name, title, and dominion of its Author.  
Ex. 31:17: The reason the Sabbath is an everlasting sign.  
Eze. 20:12: Being a sign of creation, it is also a sign of re-creation, or sanctification.
2. Rev. 7:1-4: Special sealing work just before the end.  
Rev. 14:1: The sealed company seen with the Lamb.  
Eze. 9:1-6: Presence or absence of the seal determines the destiny.  
Rev. 14:12: The remnant people of God keep the commandments, and are therefore sealed.
3. Rev. 14:9, 10: Warning against the mark of the beast.  
Rev. 13:16, 17: The sign, or mark, of the beast, which is the Papacy, is the substitute for the true Sabbath. The beast will endeavor to cause all to receive his mark.

NOTE.—In connection with this study, read the chapter on "The Sealing" in "Thoughts on Daniel and the Revelation." Also the new "Bible Readings for the Home Circle," pages 446-450.

### Thoughts from the Testimonies

"Our own course of action will determine whether we shall receive the seal of the living God, or be cut down by the destroying weapons."—*Vol. V, p. 212.*

"In every case the great decision is to be made whether we shall receive the mark of the beast or his image, or the seal of the living God. And now, when we are on the borders of the eternal world, what can be of so much value to us as to be found loyal and true to the God of heaven? What is there that we should prize above his truth and his law?"—*Vol. VI, p. 130.*

"Not all who profess to keep the Sabbath will be sealed. There are many even among those who teach the truth to others who will not receive the seal of God in their foreheads. They had the light of truth, they knew their Master's will they understood every point of our faith, but they had no corresponding works."—*Vol. V, pp. 213, 214.*

"Not one of us will ever receive the seal of God while our characters have one spot or stain upon them. It is left with us to remedy the defects in our characters, to cleanse the soul temple of every defilement. Then the latter rain will fall upon us as the early rain fell upon the disciples on the day of Pentecost."—*Id., p. 214.*

"Now is the time to prepare. The seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts. All who receive the seal must be without spot before God—candidates for heaven."—*Id., p. 216.*

### Mother's Motto

I GIVE you a motto, my little child,  
To take with you everywhere—  
Into the play world, into the real world,  
Into the world of care:—

"Not the things that I like to do,  
But the things that are right to do;  
Not everything that I want to do,  
But whatever I ought to do."

This is the way to be good and great,  
This is the way to master your fate;  
This is the beautiful, blessed way  
That will make you good and great:—

"Not the things that I like to do,  
But the things that are right to do;  
Not everything that I want to do,  
But whatever I ought to do."

—Selected.

### Some of the Things We Ought to Do

1. We Ought to Obey—  
God. Jer. 7:23.  
Our Parents. Eph. 6:1.  
Those in Authority. Col. 3:22.
2. We Ought to Forgive. Mark 11:25, 26.
3. We Ought to Give to the Poor. Ps. 41:1; Acts 20:35.
4. We Ought to Deny Ourselves. Matt. 23:20; 16:24.
5. We Ought to be Careful of Our Behavior. 1 Thess. 5:22.

### Polly Ann's Path of Duty

MOTHER was churning, and Polly Ann was picking up her little brother's playthings, when the hired man came into the house after the hammer.

"Well, Sis," he said to six-year-old Polly, "I see that you are doing your duty this morning," and then away he went back to the barn, whistling a tune of his own.

Polly straightway left her work, and interrupted the "Chug-chug-chug" song of the churn to say to her mother, "What does duty mean?"

"It means doing the thing that you should do. You walk in the path of duty, Polly Ann, when you do what should be done; and what should be done isn't always the thing that you would like to do. It is my duty to make butter this morning, but your path of duty lies over in that direction," and mother pointed toward the corner where the playthings still lay scattered upon the floor.

Polly laughed merrily. "Do you mean—my duty is to pick up those blocks and things?"

Mother smiled and nodded, to the steady tune of "Chug-chug-chug, chug-chug-chug."

"Then here I go marching, marching in the path of it," announced Polly Ann, and soon the blocks were in their box; the dominoes were put away, and the tin soldiers and the duck.

"What duty is my next one?" inquired Polly, peering into the churn to see for herself that the butter had really come.

"Your next duty, Polly Ann, will be to take a little pat of new butter to grandma, and a small pail of buttermilk to

grandpa. You may follow the meadow path across lots, and you will be in my sight every step of the way, and grandpa will probably see you coming."

"O, goody!" exclaimed Polly Ann. "It is fun to do your duty."

"To do your duty isn't always fun," mother corrected, "sometimes it is hard; but I do hope that whether it is easy or hard, my little girl will always gladly do what is right."

"O, I shall try!" promised Polly.—*Frances Margaret Fox, in the Epworth Herald.*

### The Other Man

If every man would do the things the "other man" should do,  
Attack the hoodlum, catch the thief, and watch the rascal crew,

We'd have a perfect city, and a perfect country, too,  
A sober land, an honest land, where men are good and true;  
There'd be no more misgovernments nor graft nor mobs to rue,

If every man would do the things the "other man" should do.

If we forgot the talents by the "other man" possessed,  
And never thought to envy him the feathers of his nest,  
And only thought to grasp from him this chance to do the best,

To dare the deed, and meet the need, and stand the fiercer test,—

We'd have a model country, north, south, and east and west,  
If we forgot the talents by the "other man" possessed.

If every man would think himself to be the "other man,"

Become his own reformer on a self-respecting plan,  
And calmly, boldly, set himself to do the thing he can,  
Nor wait to find some other chap to push into the van,  
The world's entire iniquity we'd put beneath the ban,  
If every man would think himself to be the "other man."

—*"Arrow."*

### Which are You?

SAID Benny: "When I grow a man,  
I'll milk the cows, and split the wood;  
I'll take my mamma out to ride,  
And do a million things I should."  
And thus the minutes, one by one,  
Found Benny dreaming in the sun.

Said Teddy: "Shall I get some chips?  
And shan't I bring the eggs in, too?  
I'll draw the baby in her cart,  
And then she won't be teasing you."  
And thus the minutes, one by one,  
Slipped by, while Teddy's work was done.

—*Unknown.*

### Lamp Chimneys and Arithmetic

"MOTHER," said Ethel, "why do you always clean that lamp chimney first? I thought you said it was the hardest one of all to clean."

"It is the hardest," said mother, with a smile, "and that is the very reason why I always try to clean it first."

"But"—began Ethel, and then she stopped.

She was sitting beside the kitchen table dressing a doll, and watching mother at the same time. She liked to see the dim, sometimes smoky-looking chimneys become clear and shining as they were rubbed with the soft, crumpled paper.

Mother waited for Ethel to finish her sentence, but as she did not, said at length: "You see, this chimney is so tall and slender that it is hard to get my hand inside, or to rub it its full length; if I should do all the easy chimneys first, I might spend the whole time I was cleaning those in dreading the harder chimney. You know they say that 'dreading is often worse than doing,' so just think how much worse it would be to put it off."

Mother's eyes were smiling as she talked, and Ethel knew very well of what she was thinking. It had been only a few minutes before that she had said to her mother, "Oh, dear, I do dread to study that arithmetic lesson. I'll study my spelling first." After the spelling had been studied, she had put off the arithmetic lesson a little longer while she dressed her doll.

Ethel put Evangeline's cap on very carefully and slowly as mother finished speaking, but when she began tying her

cap strings, she did it with quick little jerks. "Evangeline," she said, holding the doll up before her, "I am going straight off to study my arithmetic lesson, and don't you dare to call me away from it."—*Selected.*

### The Pony Church

JIMMY WESTOVER had always lived with grandfather in his big house, for his parents had both died when he was a baby. The two were great chums, and loved to be together hours at a time, walking or talking, or moving Jimmy's toy soldiers here and there on a big table. Grandfather had been a soldier, and had gone to fight in the Civil War when he was only nineteen, which was very young indeed, although it seemed quite aged to Jimmy, who was ten years younger than that.

Grandfather didn't think any boy too young to know about the great questions of right and wrong over which the war was fought. He had explained often to Jimmy, that one of the reasons why men had gone, at great risk of their lives, into the battle field was to free the colored people from slavery. Before the war, men had been allowed to own colored men as Jimmy owned his dog, and to take the children away from their parents, and sell them for money into a distant place; many of them would not let their slaves learn to read and write. It would take many years, grandfather said, for these people to begin to get over the way they had been treated. Some were like very ignorant, un-cared-for little children, and must be helped.

A friend of grandfather's came often to stay with him when he was in the city, a Mr. Wright, who was as deeply interested as he in the work for the freedmen, as the colored people are called. He and grandfather gave a great deal of money to the people who were trying in different ways to help the Negroes, and were always glad to hear of any new plan. One day Mr. Wright brought a lot of papers to show grandfather about the work the Board of Church Extension was doing for the poor Negroes in the southern mountains.

"If any one gives the board one hundred dollars, they can build a church worth three hundred or five hundred dollars," he said. "And think what those churches mean to those poor Negroes! Their homes are just miserable huts in many places; there are no schools; indeed, they have just nothing at all. The church is everything good and beautiful to them. They send the most pathetic, misspelled letters to the Church Extension office, begging for small sums of money. The secretary showed me some of them. They were heartbreaking to read. We must give the Board something; for they are doing a good work in building these churches for the colored people."

After Mr. Wright had gone, Jimmy got out his soldiers, and he and grandfather sat down by the big table. But Jimmy wasn't as interested as usual. Something was on his mind. Suddenly he spoke out. "Grandfather," he asked, "are you going to give some money for those churches in the mountains?"

"Yes, boy, I think I shall."

"I should like to give something, too," said Jimmy.

"I'll give for both of us," answered grandfather.

"But of my own—grandfather, how much does a pony cost?"

"About one hundred dollars. Why?"

"Were you going to pay that for the pony you promised me?"

"Yes, probably more. Why?"

"Well, grandfather, if I give up the pony, will you give that money for me, to build one of those little churches in the mountains, that those poor Negroes want so much?"

"Do you mean," asked grandfather, "that you will wait another year for the pony, in order to give this money—that you are perfectly willing to do it?"

"Please, grandfather," answered Jimmy.

"Boy," said grandfather, "you are made of the right stuff. The money shall go tonight."—*Clara E. King, in "Church Benevolence."*

## Programs for Week Ending September 16

### Seniors

1. TALK: Equipment for Service. See *Instructor* of September 5. Follow by repeating the Morning Watch texts.
2. Symposium: 'The Value of Church Organization.' Eight members may be chosen to give this symposium, each taking one of the topics given under this head.
3. Study: The Organization of the Seventh-day Adventist Church. See the *Review* of August 31. The one in charge of this study should aim to make the points clear, and should, if possible, have a simple diagram prepared, showing the general plan of the organization.
4. Reading: The Divine Principle of Organization. See *Review*, p. 3, July 27.
4. Quiz. Based on "The Necessity and Purpose of Organization." The one conducting the Quiz should prepare a list of from fifteen to twenty questions on the article, and pass them out in advance to different members to be answered in the meeting. He should study the article carefully, and be prepared to answer questions. See page 2 of GAZETTE.
5. Reports of working bands.
6. Close by repeating the Pledge in concert.

### Juniors

1. Morning Watch review.
2. Organization. This is the first meeting after the summer vacation in many of the church schools. Some time may profitably be spent in talking over the summer's work, and in organizing for the school year.
3. Study: The Organization of the Sabbath School, the Church School, and the Junior Missionary Volunteer Society. The leader should study carefully the material prepared for the Senior societies, and simplify or adapt such of it as can be used to meet the needs of the Juniors.
4. Recitation: The Dependable Boy.
5. Reading: A Grain of Sand.
6. Reports of work.
7. Repeat the Pledge in concert.

### Note for the Leaders

Try to make this study on organization a real help to the young people, inspiring in them a deeper loyalty to their Missionary Volunteer Society and to all the departments of the church.

## Symposium: The Value of Church Organization

### Authority of the Church

THE New Testament abounds with references to the church as an effective organization. Great authority is bestowed upon it by its Founder. Our Saviour promised that his Father would ratify in heaven what the church did in his name on earth. When the church membership is filled with the Holy Spirit, it represents the highest power of God on earth. So near to the heart of God lies the church, that it is described as the "spouse" of Christ. It is also said to be the "body" of Christ. In its purity and simplicity it is holy unto God.

Those who ignore the voice of the church do so at their souls' peril, and face a future without promise from the Word of God. On the church is laid the responsibility of giving the gospel to the world. Having this great commission, it is the one thing on earth on which God bestows his richest and fullest blessing. Its subjects represent the government of heaven. It is separate from the world, and does not affiliate with the world. Its mission is to enlarge the kingdom of God on earth, and to save the souls of men from ruin.

I. H. EVANS.

### A Divine Plan

All life expresses itself in organized form. The church of the living God is likened to the human organism, "the whole body fitly joined together and compacted by that which every joint supplieth." Eph. 4:16. So it "maketh increase," and builds itself up in love. This is a divinely drawn picture of the organization of the church—all believers members one of another through connection with the body, and all the churches members one of another, organically united in the one body—the church—of which Christ is the head. The member is joined to the head only through the body. Sever the arm from the body, and it is severed from the head. So Christ is the head of every individual believer through that believer's relationship to the body, which is the church. As every member in the human body is strengthened in its ser-

vice by the harmonious working of every other member, so the divine plan of harmonious organization for activity in every department of service strengthens the work of every individual believer. Thank God for his remnant church on earth, its activities organized for the work of carrying the last gospel message to the world—the power of God attending.

W. A. SPICER.

### Organization a Medium of Power

Organization in church work bears the same relation as the harness to the horse, the engine to the steam, the motor to the electric current. Steam and electricity became of great service to man as organization provided the wise medium for their energy. So with organization in the church. Though powerless of itself, yet it is mightily powerful when associated with the church in providing a means for the wise use of the energy of the church in the accomplishment of God's purpose through it.

Like other machines, the church, unless oiled, creaks, owing to friction of its parts, and it may, like them, become useless if worked too much without oil. When each part is directed and anointed with oil from above, the wheels move easily, and the whole church, working smoothly, grows strong and powerful in service. No power of man can stay it, and even "the gates of hell shall not prevail against it."

J. L. SHAW.

### Organization Brings Effective Service

One writer says: "An unorganized force is a mob, while an organized force may exert the greatest possible influence." Seventh-day Adventists saw the truthfulness of these statements early in the history of this movement, and gave earnest attention to the matter of organization. The rapid development of the various departments of their work has shown the value, with the blessing of God, of thorough organization.

One of the opposers of this movement has this to say of our organization: "They have a thoroughly organized system of working, which aims to put into active service every member of their society, from the little child up to the oldest grandma." This man may have overstated the matter somewhat, but this is the kind of organization that counts in gospel work, and the kind this denomination is endeavoring to effect, as "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 the ministers and church officers." This means a thoroughly organized church.

N. Z. TOWN.

### Organization a Protection

Proper organization of the church provides a means for defense. A flock of sheep huddles together to withstand the onslaughts of an enemy. Any army would advise its opponent to disorganize its forces. It would then become an easy prey indeed. God organized the church for service, and that same organization he intended, under him, for its protection and preservation. All God's works are perfectly organized, and that his church is also thus perfectly organized is one of the best evidences that Christ Jesus himself has established it in the earth, and is himself its head.

T. E. BOWEN.

### Organization Must Precede Accomplishment

To accomplish any great undertaking, thorough organization is necessary. In all the universe no undertaking or assigned task is more gigantic than that given to the true followers of Christ,—to make disciples, or Christians, of all nations. Therefore the necessity of an organization in the church as thorough as that found in the human body.

F. W. PAAP.

### An Army or a Mob

The church of God is an army. An army without organization and training is merely a mob. With organization and training, which bring about union of action, it becomes a mighty power to carry into effect God's plans.

E. M. GRAHAM.

### Benefit of the Church to the Individual

Some say, "Why do I need to join the church? Can't I be a Christian just as well out of the church?" You may possibly. But listen: The church is a building. Like a house, it is "fitly framed together." It thus becomes a dwelling place for the household of faith. Now it is possible to live out of doors winter and summer, through storm and sunshine, heat and cold. But experience demonstrates that it is much pleasanter and safer to live *in* the house. Inside the house we have companionship, we have shelter from storms, from the cold, chilling blasts of winter, from robbers, from ravenous beasts which in some places prowl around looking for prey. Satan, as a roaring lion, goes about looking for souls to destroy. *In* the house, with others of like faith with its walls of protection about us, we are more safe than outside, exposed to the wolves of sin. Do not delay joining the church.

G. B. THOMPSON.

### The Dependable Boy

THE boy who is bright and witty,  
The boy who longs for fame,  
The brilliant boy, his teacher's joy,  
And the boy who leads each game,—  
Right cordially I greet them,  
And wish them every joy;  
But the warmest part of my boy-loving heart  
I give the dependable boy.

If he says he'll come at seven,  
Ere the clock strikes he'll appear  
At a fine, brisk pace, with a glowing face,  
And a greeting good to hear.  
If he says he'll mail your letter,  
"Twill be mailed, beyond all doubt.  
He will not tuck it in some dark pocket,  
And forget to take it out!

He may be bright and witty;  
He may be brilliant, too;  
He may lead in the race, with his manly face;  
He may plan great things to do;  
He may have all gifts and graces;  
But naught can make such joy  
And pride in me as to know that he  
Is a staunch, dependable boy.

—Selected.

### A Grain of Sand

"MOTHER! mother! there's something in my eye; please take it out, quick!" Flossy came hurrying to her mother's room. Her blue eyes were bloodshot, her eyelids swollen, and the tears were running down her cheeks.

"Why, what is it?" asked her mother, as she put her arms around the child.

"I don't know; it's an awful big thing. The wind blew it in my eye a minute ago."

The mother examined the afflicted eye carefully, but could find nothing except tears.

"I don't see anything in it, dearie."

"But it's there, mother; please do get it out. It makes me so uncomfortable."

The mother looked again. Then she bathed the hurt eye with warm water, and told Flossy to keep it closed for a time; but the poor eye did not get any better. Something was in it—something as big as a marble, Flossy thought.

"Well, Flossy, I think we had better go to Dr. Wright and see what he can do," said her mother, after trying everything she could think of for the relief of her little daughter.

Dr. Wright was the good doctor Flossy loved, and she stood very quietly with her face in the light as he kept her eyelid open.

"Ah!" said the doctor; and in an instant he held his instrument toward her, "here it is!"

"Where?" asked the mother. "I don't see anything."

"I don't, either," said Flossy, "but my eye does not hurt any longer."

"It's just a tiny speck of sand," replied the doctor, "too small to see, unless you know where to look for it."

Some days after, Flossy was fidgeting about the room

where her mother was sewing. It was rainy weather out of doors, and Flossy was in a bad humor; nothing pleased her.

"Please don't, Flossy," said her mother, over and over again. "You make me very uncomfortable. If you don't stop worrying, you must go away by yourself."

Flossy sat down by the window, pouting. In a little while her face brightened, and she came to her mother and put a little soft kiss on her cheek.

"I'm like that little grain of sand, mother, don't you think so?" she asked.

"What do you mean?"

"I'm not very big, but I make people uncomfortable when my temper gets in the wrong place. I love you, mother—I love you truly; and I would not hurt you as that sand did me for anything. The sand could not help itself; but I can, and I will, right away."—*Our Boys and Girls.*

## Programs for Week Ending September 23

### Seniors

1. READING: Thoughts for Workers (see *Instructor* for September 12), followed by a review of the Morning Watch texts.

2. Recitation: Service.

3. Responsive Reading: Psalm 46.

4. Bible Study: The Seven Last Plagues. Seven members may give this study, each confining his part to three minutes.

5. Social Meeting. Let the one conducting this part of the program read as an introduction paragraphs 10, 15, 26, and 28 from the chapter in "The Great Controversy" entitled "God's People Delivered."

6. Reports of work.

7. Close by repeating the Pledge.

### Juniors

1. Morning Watch Drill. Follow with a little talk by the leader on faithfulness in service, pointing out some of the ways in which Juniors may serve.

2. Recitation: Work for Little Followers.

3. Reading: Little Corners.

4. Bible Study: The Seven Last Plagues. Use the Junior Outline. Seven members may give this study.

5. Reading: Seeing the Sprinkled Blood.

6. Reports of the missionary gardens.

7. Close by repeating the Pledge.

### Note for the Leaders

The leaders of both Senior and Junior Societies should encourage those taking part in the Bible studies to make a thorough preparation, studying the notes given in the GAZETTE, and reading the chapter referred to in "The Great Controversy."

Have all enrolled in the Reading Courses? While the officers should work for the success of the Reading Course all the time, it is well to have a special Reading Course campaign during September. The Reading Course books also offer splendid opportunities for missionary work. The Missionary Volunteers would do well to lend their books to friends who are not Christians, and thus help them to acquire a taste for good, wholesome reading.

By this time you should know pretty well how much your missionary gardens and other investments will bring in for missions. At a former meeting ask all to come prepared to report on their missionary projects. If time will allow, let each tell wherein he thinks his plans for missionary gardens can be improved next year. Determine to make your gardening for God as profitable as possible.

### The Seven Last Plagues

1. The Final Warning, Calling God's People out of Babylon. Rev. 18: 1-7.

2. The Time of Trouble, Beginning when Probation Closes. Dan. 12: 1; Rev. 15: 6-8; 22: 11; Jer. 30: 7.

3. The Plagues. Revelation 16; Isa. 33:16; Joel 1: 17-20.

4. God's People Delivered. Rev. 16: 15; 20: 1-4.

### Notes

*The Plagues.*—"The seven last plagues will be the most terrible scourges ever visited upon man. As Ahab accused Elijah of being the cause of Israel's calamities (1 Kings 18: 17, 18) so, in the time of trouble, the wicked and those who have departed from God will be enraged at the righteous, will accuse them as being the cause of the plagues, and will seek to destroy them as did Haman the Jews. But God will miraculously deliver his people at this time as he did then."

"A terrible condition of the religious world is here described. With every rejection of truth, the minds of the people will become darker, their hearts more stubborn, until they are entrenched in an infidel hardihood. In defiance of the warnings which God has given, they will continue to trample upon one of the precepts of the decalogue, until they are led to persecute those who hold it sacred. . . . But God still has a people in Babylon; and before the visitation of his judgments, these faithful ones must be called out, that they partake not of her sins, and receive not of her plagues.

"Fearful is the issue to which the world is to be brought. The powers of earth, uniting to war against the commandments of God, will decree that all, 'both small and great, rich and poor, free and bond,' shall conform to the customs of the church by the observance of the false sabbath. All who refuse compliance will be visited with civil penalties, and it will finally be declared that they are deserving of death. . . . As the defenders of truth refuse to honor the Sunday sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the restraining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments. The heart can be very cruel when God's fear and love are removed.

"As the storm approaches, a large class who have professed faith in the third angel's message, but have not been sanctified through obedience to the truth, abandon their position, and join the ranks of the opposition. . . . They become the most bitter enemies of their former brethren." — *"The Great Controversy," pp. 603-608.*

*The First Plague*—"There is no apparent reason why this should not be regarded as strictly literal. These plagues are almost identical with those which God inflicted upon the Egyptians as he was about to deliver his people from the yoke of bondage, the literalness of which is seldom, if ever, called in question. God is now about to crown his people with their final deliverance and redemption, and his judgments will be manifested in a manner no less literal and terrible." — *"Daniel and the Revelation," p. 769.*

*The Second Plague*—"A more infectious and deadly substance can scarcely be conceived of than the blood of a dead man; and the thought that the great bodies of water on the earth, which are doubtless meant by the term *sea*, will be changed to such a state under this plague, presents a fearful picture."

*The Third Plague*.—"It would seem that none of the human family could long survive a continuance of a plague so terrible as this. It must therefore be limited in its duration, as was the similar one of Egypt." — *Smith.*

"These plagues are not universal, or the inhabitants of the earth would be wholly cut off. Yet they will be the most awful scourges that have ever been known to mortals. . . .

"The people of God will not be free from suffering; but while persecuted and distressed, while they endure privation and suffer for want of food, they will not be left to perish. That God who cared for Elijah, will not pass by one of his self-sacrificing children. He who numbers the hairs of their head, will care for them; and in time of famine they shall be satisfied. While the wicked are dying from hunger and pestilence, angels will shield the righteous, and supply their wants." — *"The Great Controversy," pp. 628, 629.*

*The Fourth Plague*.—"Sun worship is the most ancient and widespread of all forms of idolatry. In this plague God manifests his displeasure at this form of idolatry. That which men have worshiped as a god, becomes a plague and tormentor. Thus it was in the plagues of Egypt. Those things which the Egyptians had worshiped became scourges to them instead of benefactors and blessings." — *"Bible Readings," pp. 302, 303.*

*The Fifth Plague*.—"This plague strikes at the very seat of the great apostasy of the latter days, the Papacy. It will doubtless be similar in effect to the like plague in Egypt, which was a darkness that could 'be felt.' Ex. 10:21-23. By this plague that iniquitous, haughty, and apostate spiritual despotism which has set itself up as possessing all truth, and as being the light of the world, is enshrouded in midnight darkness." — *Id., p. 308.*

*The Sixth Plague*.—It is understood that this plague refers to the drying up of the Turkish Empire by the great world powers, preparatory to the battle of Armageddon.

*The Seventh Plague*.—An idea of the feeling of terror inspired by a severe hailstorm is given by Commodore Porter, who thus describes such a storm in the Bosphorus: "It was the most awful and terrific scene I ever witnessed, and God forbid that I should ever be exposed to another! Balls of ice as large as my two fists fell into the boat, and some of

them fell with such violence as certainly to have broken an arm or leg had they struck us in those parts. One of them struck the blade of an oar, and split it. The scene lasted perhaps five minutes; but it was five minutes of the most awful feelings I ever experienced. When it passed over, we found the surrounding hills covered with masses of ice,—I cannot call it hail,—the trees stripped of their leaves and limbs, and everything looking desolate. The scene was awful beyond all description. I have witnessed repeated earthquakes; the lightning has played, as it were, about my head; the wind has roared, and the waves at one moment have thrown me to the sky, and the next have sunk me into a deep abyss. I have been in action, and have seen death and destruction around me in every shape of horror; but I never before had the feeling of awe which seized me on this occasion, and still haunts, and I fear forever will haunt me."

NOTE.—Read "The Great Controversy," Chapters 38, 39.

### Service

CHRIST never asks of us such busy labor  
As leaves no time for resting at his feet;  
The waiting attitude of expectation  
He oftentimes counts a service most complete.

And yet he does love service when 'tis given  
By grateful love that clothes itself in deed;  
But work that's done beneath the scourge of duty—  
Be sure to such he gives but little heed.

Then seek to please him whatso'er he bids thee—  
Whether to do, or suffer, or lie still;  
'Twill matter little by what path he leads thee  
If in it all thou seek to do his will.

—Selected.

### The Seven Last Plagues

#### Junior Outline

1. When They Come. Rev. 15: 5-8.
2. By Whom They are Poured Out. Verses 6, 7.
3. What They Are. Rev. 16.

First, a noise and grievous sore.  
Second, the sea becomes as the blood of a dead man.  
Third, the rivers and fountains become as blood.  
Fourth, the sun is given power to scorch men with heat.  
Fifth, darkness.  
Sixth, the waters of Euphrates are dried up.  
Seventh, a great hail.

### Work for Little Followers

THERE is room for children's service in this busy world of ours,  
We need them as we need the birds, and need the summer flowers;  
And their help at task and toiling, the church of God may claim  
And gather little followers in Jesus' holy name.

There are songs which only children are glad enough to sing—  
Songs that are full of sunshine as the sunniest hours of spring.

Won't you sing them till our sorrows seem the easier to bear,  
As we feel how safe we're sheltered in the dear Redeemer's care?

Yes, there's always work in plenty for little ones to do,  
Something waiting every day that none may try but you;  
Little burdens you may lift, happy steps that you may take,  
Heavy hearts that you may comfort, doing all for Jesus' sake.

—Selected.

### Little Corners

GEORGIA WILLIS, who helped in the kitchen, was rubbing the knives. Somebody had been careless and let one get rusty, but Georgia rubbed with all her might; rubbed, and sang softly a little song—

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

"What do you rub at the knives forever for?" asked Mary. Mary was the cook.

"Because they are in my corner," said Georgia brightly. "You in your little corner, you know, 'and I in mine.' I'll do the best I can, that's all I can do."

"I wouldn't waste my strength," said Mary. "No one will notice."

"Jesus will," said Georgia, and then she sang again,—

"You in your little corner,  
And I in mine."

"Cooking the dinner is in my corner, I suppose," said Mary to herself. "If that child must do what she can, I suppose I must. If Jesus knows about the knives, it's likely that he knows about dinners," and she took particular pains.

"Mary, the dinner was very nicely cooked today," Miss Emma said.

"That's all along of Georgia," said Mary, with a pleased face, and then she told about the knives.

Miss Emma was ironing ruffles; she was tired and warm. "Helen will not care whether they are fluted or not," she said; "I'll hurry them over;" but after she heard about the knives, she did her best.

"How beautifully my dress is done," Helen said, and Miss Emma, laughing, answered, "That is owing to Georgia;" then she told about the knives.

"No," said Helen to her friend who urged, "I really cannot go this evening. I am going to prayer meeting; my corner is there.

"Your 'corner'—what do you mean?"

Then Helen told about the knives.

"Well," the friend said, "if you will not go with me, perhaps I will with you," and they went to the prayer meeting.

"You helped us ever so much with the singing this evening." That was what their pastor said to them as they were going home. "I was afraid you wouldn't be there."

"It was owing to our Georgia," said Helen; "she seemed to think she must do what she could, if it were only knives." Then she told him the story.

"I believe I will go in here again," said the minister, stopping before a poor little house. "I said yesterday there was no use, but I must do what I can." In the house a sick man was lying; again and again the minister had called, but the invalid wouldn't listen to him; but tonight the minister said, "I have come to tell a little story."

Then he told him about Georgia Willis, about her knives and her little corner, and her "doing what she could," and the sick man wiped the tears from his eyes, and said, "I'll find my corner, too; I'll try to shine for Jesus." And the sick man was Georgia's father. Jesus, looking down at her that day, said, "She hath done what she could," and gave her the blessing.

"I believe I won't go for a walk," said Helen, hesitatingly. "I'll finish that dress of mother's; I suppose I can, if I think so."

"Why, child, are you here sewing?" asked her mother; "I thought you had gone for a walk."

"No, mother; this dress seemed to be in my 'corner;' so I thought I would finish it."

"In your 'corner?'" her mother repeated in surprise, and then Helen told about the knives. The doorbell rang, and the mother went thoughtfully to receive her pastor. "I suppose I could give more," she said to herself, as she slowly took out the bill she had laid aside for missions. "If that poor child in the kitchen is trying to do what she can, I wonder if I am? I'll make it twenty-five dollars."

And Georgia's guardian angel said to another angel, "Georgia Willis gave twenty-five dollars to our dear people in India today."

"Twenty-five dollars!" said the other angel. "Why, I thought she was poor."

"Oh, well, she thinks she is, but her Father in heaven isn't, you know. She did what she could, and he did the rest." But Georgia knew nothing about all this, and the next morning she brightened her knives and sang cheerily:—

"In the world is darkness,  
So we must shine,  
You in your little corner,  
And I in mine."

—The Pansy.

### Seeing the Sprinkled Blood

"FATHER, I cannot sleep; the prophet's words  
Ring in my ears; they fill my heart with fear;  
For am I not the first-born, and the one  
On whom the destroying angel's shaft would fall  
Were not the token on the lintel found?  
Thrice have I named the patriarchs, and once  
The creatures great and small that Noah drove  
Before him in the ark; but all in vain.  
I cannot sleep. O father, art thou sure  
The blood is sprinkled as God gave command?"

"Peace, peace, my child; just as the evening fell  
The fairest lamb of all the flock was slain,  
And roasted then with purifying fire;  
With bitter herbs, and bread devoid of leaven,  
In haste we ate the Lord's appointed feast.  
Nor were the means of saving thee forgot;  
Scarce was the yearling slain ere I gave word  
For sprinkling of the blood upon the door;  
Sleep, then, my first-born; God's avenging one  
Will see the signal, and pass over thee."

The night wore on,  
And yet again the pleading voice was heard:  
"Father, sleep will not come; before my eyes  
I see the angel pass, and at our door  
Pause sadly, as though he wept to enter,  
Yet dared not hasten unavenging by.  
O father, if the blood has been removed,  
Or if the herdboys heeded not thy voice,  
Then never shall my weary eyes behold  
The land of Canaan with its waving fields."

"Rest, little one; faithful our Jared is.  
Not only on the side posts of the door  
Should be the stain, but on the one above;  
So if some hungry dog should from its place  
One token lick, the others would remain.  
Sleep, my sweet child, for thou hast need of rest;  
The journey will be rough for little feet."

The midnight hour drew nigh, unbroken still  
The darkness' solemn hush; the child awoke  
With a loud cry: "Father, I thought I heard  
The cock's shrill crow to greet approaching morn.  
My heart is beating with a sickening dread  
Of danger near. O! take me to the door,  
And let me see the red blood sprinkled there."

Lighting a torch, the father gently took  
His first-born in his arms, and bore her forth—  
Started and paled to see no paschal sign,  
No warning that their door should be passed by!  
With trembling hand he snatched the hyssop then,  
Himself applied the blood in eager haste.

A long sigh of relief escaped the child;  
Almost before he placed her on the couch  
Sweet sleep had fallen on her heavy lids,  
Nor when that "great cry" rose did she awake;  
That agonizing wail of man and beast  
Reached not her ears, with drowsy slumber sealed,  
And at the dawn they bore her, sleeping still,  
Away from Egypt's darkness and despair.

Christ, our blest Passover, is slain for us;  
The "blood of sprinkling" for our sins is shed;  
Have we the atoning sacrifice applied,  
Made sure our entrance to the Promised Land?

—Selected.

### Programs for Week Ending September 30

SEPTEMBER has five Sabbaths, and accordingly one of them is left open for each society to prepare its own program. A study on current missions, based on the reports from mission fields found in the *Review* and other papers, may be given. The working bands should give their reports; and as this is the last of the month, a final call should be made for any who wish to join the Reading Courses, and who have not already enrolled. Next Sabbath we shall begin the last quarter of 1916. It is a good plan to take stock, and see how the various enterprises fostered by the society are prospering. Have an executive committee meeting to decide on special plans for the next three months. Let the chairman announce these to the members, and enlist their cooperation.

Don't forget the Goals.

# The Church Officers' Gazette

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EDITH M. GRAHAM }  
MATILDA ERICKSON } . . . . . Editors

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## Lessons for Advanced Schools

THE lessons for the Missionary Volunteer Societies in our advanced schools have proved to be very helpful in causing the societies to work to a more definite purpose, and in keeping the students in touch with the denominational young people's movement. These societies should do better work still this year. It was planned at the Educational and Missionary Volunteer Convention at St. Helena that the Missionary Volunteer Society should be the center of all the religious activities of the school. This means a great responsibility and a great privilege.

The programs planned for this school year are as follows:—

### Week Ending

- September 16: Echoes from the Summer's Work.  
September 23: Possibilities and Dangers of Student Life.  
September 30: Open.
- October 7: Our World-wide Work. (The Harvest Ingathering Signs.)  
October 14: Authorship, Inspiration, and Canon of the Scriptures.  
October 21: The Antitypical Day of Atonement.  
October 28: Open.
- November 4: Trials and Triumphs of the Bible. News from the mission field.  
November 11: Modern Conflict Over the Bible.  
November 18: Centenary American Bible Society.  
November 25: The ministry of Sacred Music (a Thanksgiving program).
- December 2: The Morning Watch and the Bible Year. Monthly survey of missions.  
December 9: Great Versions and Translations of the Bible.  
December 16: Raymond Lull (centennial of his martyrdom).  
December 23: Consecration for Service.  
December 30: The New Year and New Purposes.
- January 6: Great Events of 1916 and Their Meaning. Monthly survey of missions.  
January 13: Great Bible Commentators.  
January 20: Great Modern Preachers.  
January 27: Open.
- February 3: Temperance.  
February 10: The Gospel and the Printing Press.  
February 17: Standards of True Manhood and Womanhood.  
February 24: Open.
- March 3: The Bible Work and the Great Cities. Monthly survey of missions.  
March 10: Preparation for Foreign Mission Work.  
March 17: Organization and Work of the Missionary Volunteer Society.  
March 24: The Colporteur and the Advent Message.  
March 31: Open.
- April 7: Foreign Mission Boards and Their Work. Missions survey.  
April 14: Christian Education Evangelism.  
April 21: Medical Missions an Evangelizing Factor.  
April 28: Open.
- May 5: Missionary Volunteer Leadership. Missions survey.  
May 12: The Holy Spirit and the Latter Rain.  
May 19: Open.

The dates marked "Open" are to be supplied by the executive (or program) committee of the Society. The lesson outlines will appear in the GAZETTE from month to month.

M. E. KERN.

REMEMBER, September 2 is Reading Course Day. The program for that day draws its material almost exclusively from the Reading Course books. If you do not have the books in your society library, order them at once from your tract society. The books are as follows:—

### Senior Course No. 10

"The Advance Guard of Missions" . . . . .	\$ .7
"Getting Acquainted with the Trees" . . . . .	.5
"Steps to Christ" . . . . .	.7
"History of the Waldenses" . . . . .	.5
	<hr/> \$2.5

Club price, \$2.15, postpaid.

### Junior Reading Course No. 9

"Places Young Americans Want to Know" . . . . .	\$1.0
"Children's Missionary Story-Sermons" . . . . .	.9
"The First Book of Birds" . . . . .	.6
	<hr/> \$2.5

Club price, \$2.15, postpaid.

## Encourage Them to Do It

WHENEVER, as officers and workers, we can say to the young people "Do" it is worth a hundred "Don'ts." Here is another good chance to say Do.

Every young person, if normal, loves to read. Urging every one to form a library of good books. The Missionary Volunteer books for 1916-17 are splendid ones to add to their "shelf of books." See if these cannot be placed in every home where there are youth. They are:—

"The Advance Guard of Missions," from the reading of which who knows how many more of our youth will have their hearts stirred up to respond to the last call of the fields.

"Getting Acquainted with the Trees," which does for us on a small scale, what Solomon's lost book did for Israel—"he spake of trees, from the cedar tree that is in Lebanon even unto the hyssop that springeth out of the wall." It is a part of God's plan of education.

"Steps to Christ," by Sister White, we know; and "History of the Waldenses," by Wylie, is an important work long out of print, now issued especially for our young people.

Then there is another set for the children. Let us older ones cheer the young people on to fill their "shelf of books." Let them know that we want to put good things in their hands.

W. A. SPICER.

## Missionary Volunteer Programs for Advanced Schools

### For Week Ending September 16

Subject: Echoes From the Summer's Work.

Let students known to have had good experiences lead out in reporting work in the ministry, Bible work, colporteur work, work at home, and concerning the providences of God in opening the way to come to school. Then have a symposium in which all who will may speak briefly on these subjects.

### For Week Ending September 23

Subject: Possibilities and Dangers of Student Life.

#### 1. POSSIBILITIES.

- Mental development.
- Spiritual development.
- Social development.
- Experience in Christian work.

#### 2. DANGERS.

- Giving exclusive attention to intellectual culture.
- Unwholesome associates.
- Failure to appreciate the friendship of teachers.
- Unwillingness to take part in religious exercises.

#### 3. REPORT OF EXECUTIVE COMMITTEE ON PLANS FOR WORK.

FOR a short time your tract society will send three "Memoranda of Attendance and Work" to your address for twenty-five cents.