

# The Church Officers' Gazette

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NO. 8

## Church Officers' General Instruction Department

### Calendar

#### August

- 5. LESSON 25.
- 12. Foreign missionary service.
- 19. Lesson 26.
- 26. Home missionary service.

#### September

- 2. Lesson 27.
- 9. Foreign missionary service.
- 16. Lesson 28.
- 23. Home missionary service—Harvest Ingathering campaign.
- 30.

### Lessons to be Used by Church Elders

#### Lesson 25

##### ANNOUNCEMENTS.

- Hymn.
- Responsive Reading: Jonah 2, 3.
- Prayer.
- Hymn.

##### Lesson

##### Repentance

- 1. All to repent. Acts 17:30; Mark 1:14, 15; Luke 24:46, 47.
- 2. Calls to repentance.
  - a. Sinners. Acts 3:19.
  - b. Fallen churches. Rev. 2:5.
  - c. The lukewarm. Rev. 3:16.
- 3. Motives for repentance. Rom. 2:4; Hosea 11:4; 1 Kings 8:46-48.
- 4. Time for repentance. 2 Cor. 6:2; Heb. 4:7.
- 5. True repentance. 2 Cor. 7:10; James 4:9, 10; Lev. 26:40-42.
- 6. Fruits of repentance. Acts 3:19; 2 Chron. 6:26, 27; Acts 8:22; 2 Cor. 7:11.
- 7. Examples of repentance. Judges 10:15, 16; 2 Sam. 12:13; Luke 19:8; 23:39-43.
- 8. Examples of false repentance. 1 Sam. 15:24-30; Matt. 27:3-5.

##### NOTES

- 1. In the Authorized Version the word "repent," together with its six derivatives, repenteth, repentest, repented, repenting, repentings, and repentance, is said to occur one hundred and seven times.
- 2. It is said of John Hardonk, that while on shipboard he dreamed one night that the day of judgment had come, and that the roll of the ship's crew was called except his own name, and that the crew were all lost, banished from God's presence. In his dream he asked the reader why his name was omitted, and was told it was to give him another opportunity to repent. He awoke. The dream made such an impression on his mind that he became a changed man, giving his heart wholly to God.
- 3. Paragraphs from "Steps to Christ," chapter on "Repentance," can be read with profit in the study of this lesson.
- 4. A short social meeting and a season of prayer would be a very appropriate and profitable way to close the meeting.

#### Lesson 26

##### ANNOUNCEMENTS.

- Hymn.
- Responsive Reading: John 3:1-16.
- Prayer. Remembering especially those in our families who are unconverted.
- Hymn.

##### Lesson

##### The New Birth

- 1. Why necessary:—
  - a. All have sinned. Rom. 3:23; Gal. 3:22.
  - b. All under condemnation. Rom. 3:19.
  - c. All taken captive. Rom. 7:23; Gal. 5:17.
  - d. Doomed to death. James 1:15.
- 2. Its Service: John 1:13.
- 3. How described:—
  - a. New creation. 2 Cor. 5:17.
  - b. Spiritual resurrection. Eph. 2:1-5.
  - c. Regeneration. Titus 3:5.
  - d. Born again. James 1:18.
- 4. Its effect:—
  - a. Begets likeness to God. Eph. 4:24.
  - b. Become children of God. Rom. 8:5-17.
- 5. Instrumentality of the word. 1 Peter 1:23.

NOTE.—"The fountain of the heart must be purified before the streams can become pure. He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. There is no safety for one who has merely a legal religion, a form of godliness. The Christian's life is not a *modification or improvement of the old, but a transformation of nature. There is a death to self and sin, and a new life altogether.* This change can be brought about only by the effectual working of the Holy Spirit."—"The Desire of Ages," p. 172.

"A man has bought a farm, and he finds on that farm an old pump. He goes to the pump and begins to pump. And a person comes to him and says, 'Look here my friend, you do not want to use that water. The man that lived here before, he used that water, and it poisoned him and his wife and his children—the water did.' 'Is that so?' says the man. 'Well, I will soon make that right. I will find a remedy.' And he goes and gets some paint, and paints up the pump, putties up the holes, and fills up the cracks in it, and has got a fine looking pump. And he says, 'Now I am sure it is all right.' You would say, 'What a fool, to go and paint the pump when the water is bad.' But that is what sinners are up to. They are trying to paint up the old pump when the water is bad. It was a new well he wanted. When he dug a new well, it was all right. *Make the fountain good, and the stream will be good.* Instead of painting the pump and making new resolutions, my friend, stop it, and ask God to give you a new heart."—Moody.

G. B. THOMPSON.

NOTE.—These lessons have been appearing regularly for over a year. Will the elders and leaders who desire them to be continued please send word to that effect to the editor?

### Quarterly Meetings

THE plan of holding quarterly meetings by Seventh-day Adventists, originated about the year 1864. At first these meetings consisted of the members of several churches assembled with some designated church, for a two days' service of preaching and social worship. It was a later arrangement for each individual church to have a special meeting at the close of each quarter of the year. At this time there was to be an inquiry as to the standing of each member, whether present or absent. To secure this the roll of members was called. Those present responded to their names. Absent members were expected to report by letter in time for the meeting. If the absent were not heard from, letters written in a kindly spirit were sent them to ascertain their standing. This plan was not conducted merely as a business transaction for reining all up to some standard of church discipline, but rather to encourage absentees in the heavenly way, thus carrying out the testimony that they should be helpers to one another. Of such mutual aid we read:—

"There has been too much of a spirit to ask, 'Am I my brother's keeper?' Said the angel, 'Yea, thou art thy

brother's keeper. Thou shouldst have a watchful care for thy brother, be interested for his welfare, and cherish a kind, loving spirit toward him. Press together, press together.' God designed that man should be open-hearted and honest, without affectation, meek, humble, with simplicity. This is the principle of heaven; God ordered it so. But poor, frail man has sought out something different,—to follow his own way, and carefully attend to his own self-interest. . . .

"Again said the angel, 'Thou art thy brother's keeper. Thy profession, thy faith, requires thee to deny thyself and sacrifice to God, or thou wilt be unworthy of eternal life; for it was purchased for thee dearly, even by the agony, the sufferings, and blood of the beloved Son of God.'"—"*Testimonies for the Church*," pp. 113, 114.

To make the quarterly meetings of still greater interest and secure a full attendance, it was finally decided to make them occasions for celebrating the ordinances of humility and the Lord's Supper. For several years the plan was followed of calling the roll of members as before mentioned. It is a matter of regret that as churches have increased their membership this plan seems to be almost entirely neglected, on the plea, 'We have no time at the quarterly meetings to call the roll.' If we recognize the fact that we are "our brother's keeper," it is time well spent in doing all we can for his spiritual advancement. The apostle says, "Ye are not your own." 1 Cor. 6:19. To whom, then, does our time belong? If in our service we are "laborers together with God" (1 Cor. 3:9), it must appear selfish in the sight of heaven for us to claim that we have "not time" to do what with carefulness might be done for the advancement of spirituality in the church:

If one individual were to call the roll, and note the response to each name in a church of several hundred members, it might indeed appear that there was "not time" to do it. To gain time for this part of the service, let time be spent before the quarterly meeting in preparing an alphabetical list of the names of the members. Let these names be divided into groups with sufficient names to occupy from about twenty-five to thirty minutes, and assigned in groups to different parts of the room, with a leader, as is sometimes done in general social meetings. This would surely relieve the objection of "not time to call the roll."

I call to mind a quarterly meeting which I attended in Battle Creek, Mich., when the roll was called for over one thousand members. It was done alphabetically, on this wise:—

Those whose names began with A to D were assigned with a leader to one part of the room, and so on, the different groups with their leaders in different parts of the room and vestries. The result was a good social meeting, and the ascertaining at the same time of who were in need of spiritual encouragement.

#### An Important Meeting

The quarterly meeting in which the ordinances of the Lord's house are celebrated, is the most important meeting of the quarter. Of this occasion we read from the pen of Sister White, in the *Review* of June 7, 1898: "We have assembled now to meet with Jesus Christ, to commune with Him. Every heart is to be open to the bright beams of the Sun of Righteousness. Our minds and hearts are to be fixed on Christ as the great Center on whom our hopes of eternal life depend. We are not to stand in the shadow, but in the saving light, of the cross. With hearts cleansed by Christ's most precious blood, and in full consciousness of His presence, although unseen, we may listen to His voice that thrills the soul with the words: 'Peace I leave with you, my peace I give unto you. . . . Let not your heart be troubled, neither let it be afraid.' On these occasions heaven is brought very near to the true members of the Lord's family, and they are brought into sweet communion one with another."

In the *Review* of June 28, 1898, we read: "This is a special service; and in its observance there is to be a peaceful, grateful heart. Inasmuch as this service, in the bread

and wine, represents the body the Lord gave for the sin of the world, the ministration of the sacrament is commemorative of Christ's humiliation, betrayal, and sufferings, as an offered sacrifice. In symbol, Christ is set forth crucified among us. The representative of Christ is present. No one can partake of the emblems of the Lord's sacrifice in behalf of the world, with his spiritual sensibilities in full and free exercise, without recalling the whole painful history connected with the scene of Christ's communion with his disciples."

#### The Ordinance of Humility

In "The Desire of Ages," pp. 650, 651, we read: "This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of his body and his blood. Therefore it was that Jesus appointed the memorial of his humiliation to be first observed. . . .

"The ordinance preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother. . . .

"As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. To this desire the divine Witness will respond. The soul will be uplifted. We can partake of the Communion with a consciousness of sins forgiven. The sunshine of Christ's righteousness will fill the chambers of the mind and the soul temple. We 'behold the Lamb of God, which taketh away the sin of the world.'"

In the *Review* of July 5, 1898, we have this testimony respecting this ordinance: "We are to bear in mind that in washing one another's feet we are in Christ's place, and while we do this service, Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, 'Lo, I am with you alway, even unto the end of the world.' He is present to impress hearts."

#### Partaking of the Emblems

In the *Review* of June 7, 1898, we read: "We do not come to the ordinances of the Lord's house merely as a form. We do not make it our business, as we gather around the table of our Lord, to ponder over and depreciate our shortcomings. The ordinance of feet washing included all this. . . . We do not come with our minds diverted to our past experience in the religious life, whether that experience be elevating or depressing. We do not come to revive in our minds the ill treatment we have received at the hands of our brethren. The ordinance of humility is to clear our moral horizon of the rubbish that has been permitted to accumulate."

In "The Desire of Ages," p. 661, we read still further of this ordinance: "As we receive the bread and wine symbolizing Christ's broken body and spilled blood, we in imagination join in the scene of Communion in the upper chamber. We seem to be passing through the garden consecrated by the agony of him who bore the sins of the world. We witness the struggle by which our reconciliation with God was obtained. Christ is set forth crucified among us."

#### Quarterly Meeting Program

I have been requested to prepare a program which may be used in conducting quarterly meetings. Having noted the character of the service, and the spirit which should pervade the assembly, I will suggest the form of the service. As to the singing, I have given a selection of numbers from "Hymns and Tunes," appropriate for each part of the service. I have designated each division of the meeting by numbers, as follows:—

(Concluded on page 7)

# Home Missionary Department

## Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 26)

OPENING SONG: "Hymns and Tunes," No. 95; "Christ in Song," No. 841.

Prayer.

Song: "Hymns and Tunes," No. 613; or "Christ in Song," No. 658.

Bible Study: Whom Do We Serve?

Reading: The Power of the Press.

Reading: Missionary Experiences.

Testimonies and Experiences.

Offering for literature fund.

Closing Song, "Hymns and Tunes," No. 1147; "Christ in Song," No. 845.

Benediction.

NOTE.—The time has come when members should be enlisted to take orders for the small books during the last three months of the year, to be delivered shortly before Christmas. While these books can be sold all the year round, the closing months afford special opportunities that should not be missed. Parents have Christmas presents to provide; the long, dark evenings are coming, when there is time to read; wet and stormy days keep people indoors. We have a responsibility to take advantage of all such opportunities to flood the country with our books.

### Whom Do We Serve?

1. CAN we live for self and serve God at the same time? Matt. 6:24.

"If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling blocks."—*An Appeal to Our Churches*, p. 30.

2. Will God be satisfied with a divided heart and service? Matt. 22:37; 4:10; Deut. 6:5.

3. What does God say of those who are half-hearted? Rev. 3:15, 16.

"There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot."—*Id.*, p. 25.

4. If we are servants of Jesus, whom will we obey? Rom. 6:16.

5. What command is the Lord giving his servants at the present time? Isa. 60:1.

6. How may we let our light shine?—By working for him. Matt. 5:16.

7. How many can have a part in the work? Mark 13:34.

8. If God has given to every man his work, can one do the work allotted to another?

9. What position do the angels occupy in this work?

"The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord, . . . and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ."—*Id.*, p. 26.

10. What does God call those who profess to be his servants and do little or nothing for the advancement of his cause?—Unprofitable servants.

11. What will be the reward of such servants? Matt. 25:30.

12. What will be the reward of the faithful ones? Verse 21.

13. Which sentence do you wish to hear?

14. Will any receive the reward awaiting the faithful who have not done all they could in this life to save souls?

"Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above. I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock. . . . The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and his cause."—*Special Testimonies to Ministers and Workers*, No. 2, p. 31.

15. Is it left to us as to which place we shall occupy?

"Choose you this day whom ye will serve." Joshua 24:15. If we choose to serve God, it means thorough consecration to him, and a willingness to obey all his commands.

### The Power of the Press

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Testimonies for the Church*, Vol. IV, p. 390.

This statement is familiar to most Seventh-day Adventists, but it cannot be overestimated. What is it our enemies fear?—It is our literature. The following extracts from the *Michigan Christian Advocate* of August, 1899, will serve as one illustration of this, though many others could be given:—

"During this decade, there has been a rapid trend among the laboring people to turn from, and to hate and oppose, the Christian churches. If we can see, as laborers and church workers, where the chief cause for trouble is, we can then all take right bearings for the removal of the wrong. There will then be blame attached where blame belongs the most. These Saturday-keeping Christians have done all that can be done by them to have Sunday excursions, Sunday ball games, Sunday shows, Sunday saloons, anything, everything, that would rob Sunday of its sacredness. In this fact lies the chief trouble. Because these people are few in number, their work has been overlooked as of no influence and of no importance, but the time has come for all persons interested in Sabbath observance to study their work in relation to this question. While there are about three hundred and forty-nine Sunday-Sabbath Christians to every Saturdarian Christian, these Saturdarians have published and circulated tons of literature against the Sabbath, while its friends are doing almost nothing to uphold the day.

"In a Christian Endeavor convention in July, 1896, they circulated 'nearly 240,000 pages of literature' in one day against Sunday legislation. Last year in the National Christian Endeavor Convention, in spite of the persistent efforts of the officers and managers of the convention to keep hurtful literature out, they managed to circulate more tracts in one night against the Sabbath than the Southern Methodist Church has ever published. . . . The main office claimed a few weeks ago to have sent out in a few months over 1,600 personal letters to lawmakers, urging the importance of this movement. The largest printing establishment on the Pacific coast, with 150 hands, receiving over \$5,000 a month in wages, is constantly at work publishing literature in opposition to the Sabbath. Four times a year they propose to issue 1,000,000 copies of a large illustrated number of their paper (the *Signs*), a copy of which is to be sent to the editor of every secular newspaper in the land, and to every law-maker, and they are contemplating sending a copy to every minister in the land. In addition to this large scheme to get a hearing of these molders of public sentiment, they are having agents all over the nation soliciting subscriptions for these papers and selling their books, the Kansas City house selling over \$113,000 worth of this literature in the last two years.

"I give below some idea of another scheme of great significance. Mrs. S. M. I. Henry, an evangelist of the National W. C. T. U., having accepted Saturdarianism, claiming 'inspiration' for her heresies, has been sending her false, unscriptural teachings to the officers of every local W. C. T. U. in the land. . . . The Adventists have printed and sent out thousands upon thousands of her tract, 'How the Sabbath Came to Me,' . . . and Mrs. Henry urged upon the church that they greatly increase that kind of work."

Commenting on the foregoing extracts, the *Review and Herald* says:—

"You will notice that it is our literature that is doing the telling work. Never once in this series of articles does the writer mention our tent meetings, or other lines of ministerial work, but our publishing houses and literature are the lines of work that have been cutting across his path so

directly. These extracts will also enable you to understand why Sister White has so repeatedly called our attention to the fact that the printed page of truth should be scattered as the 'leaves of autumn,' and that there should be a 'hundred canvassers in the field where there is now one.' "

That which those who oppose God's truth fear is that which our members should be doing, for that is what is influencing the lives of the people.

There are four classes of books with which our members should be flooding the country, those known as home workers' books; the 25c books, which include "The World's Crisis," "The Shadow of the Bottle," "The Vatican and the War," "Armageddon," and "The Other Side of Death;" the Berean Library; and the boxes of pamphlets, in which are "Christ Our Advocate," "The Lord's Day, the Test of the Ages," "Matthew Twenty-Four," "Christian Science and Divine Healing," "Prophetic Gift in the Gospel Church," "The Saints' Inheritance," "The Spirit World and a Future Life," and "The Sure Word of Prophecy."

The summer will soon be gone and the long evenings will come when people gather in their family circles and have time to read. The great war has stirred the hearts of the people with fear and wonder as to what these things mean. They will read now as never before. In the books mentioned are subjects of the deepest interest, covering all leading doctrines of the message. The call is now for willing hands to be God's messengers in carrying them to the people.

### Missionary Experiences

"ONE of our brothers has had many interesting experiences in meeting the people of one of our large cities with 'The World's Crisis.' He sold more than one hundred and fifty copies."

"A member of one of our churches had an interesting experience while selling 'The World's Crisis.' He placed a copy in a Catholic home, and afterward sold a copy of 'Coming King' in the same home. Still later this lady bought two copies of 'Bible Readings,' keeping one for herself and giving one to a friend. She had no Bible; but since reading the books sold to her, she has bought one. She is not now attending the Catholic church, and it is hoped that she will see the truth as we see it.

"In another of our cities several persons have been found keeping the Sabbath who were first impressed by reading 'The World's Crisis.' If this book had that result, most assuredly the new book, 'Armageddon,' will have a similar result. It appears to be an easy seller, and we know that it contains the message.

"We are told to sow beside all waters, not knowing whether this or that shall prosper, or both shall be alike good."

"I would rather canvass than do anything else, and I am hoping to canvass for the entire month of November.' This word comes from an isolated sister in one of our counties, whose love for canvassing has been developed by two seasons' experience with the home workers' books. Two years ago she dropped her home duties long enough to attend a little institute of instruction in one of our large cities. She had never sold a book, but felt willing to try. With a horse and a gig she worked a section of her home county. She had a splendid time and sold a large number of small books. Last year she sold more. This sister is happy in looking forward to at least two months out with the home workers' prospectus again. She adds: 'I trust the way will be open for our country to have more of our precious literature. I pray that some at least will be ready for our books again this year.'"

"One of our church missionary secretaries received a letter from her tract society office with reference to having some one take up the sale of our small books. No one volunteering, she concluded to do it herself, although it meant covering considerable distance on foot. In the few hours given to visiting in the neighborhood, she secured orders for twenty-seven books, held two Bible readings, allayed prejudice in two instances, and now a number of homes are

opened for our literature. This neighborhood work is certainly bringing results. The Lord is calling for more of it—for more personal work. And there are so many ways in which it can be done. Open doors, and doors that would open with a little gentle pressure, beckon to us from every side."

"Some time ago I asked one of our sisters, who is quite a worker, to give me the names and number of books and magazines she had sold to single individuals, and the following is the result:—

"To one lady she sold 'Practical Guide to Health,' 'The Coming King,' 'Bible Footlights,' and also took her the *Signs Magazine* each month for a year, and later secured a yearly subscription. She also purchased copies of *Life and Health*, *Liberty*, and *Watchman*.

"To another lady she sold 'Making Home Happy,' 'Making Home Peaceful,' 'Bible Footlights,' 'The Coming King,' and took the *Signs of the Times* and *Life and Health* to her for two years. She also sold her copies of the *Watchman*, *Protestant*, and *Liberty* magazines.

"To another lady she sold 'Making Home Happy,' 'Making Home Peaceful,' 'The Gospel Primer,' 'True Education Reader,' Nos. 1 and 8, 'Primary Reading Manual,' and took her *Life and Health* and *Signs of the Times* for two years.

"Another person purchased 'Uncle Ben's Cobblestones,' 'The Coming King,' and 'Practical Guide.' To numerous other persons she sold large quantities of our literature. So we see that while her reports have not been large, yet by faithfully plodding away she has done a great deal of good, and has put out large quantities of our literature in the place where she is living. This shows what persistent effort will do. Let us learn a lesson from her faithfulness."

"One young man who never canvassed before, and in fact is still a boy, is selling 'Armageddon' at the rate of eight to twelve a day, and the prospects are that he will rapidly increase his sales, as he is just learning how to sell the book. One of our young ladies sold fifty copies of 'Armageddon' in just a few hours. One of our sisters sold twenty-five in two hours."

"Here is still another, this time from a sister who began working quietly about her own home. This is her report for six hours for week ending December 1:—

1 Advance Guard . . . . .	\$1.15
1 Best Stories . . . . .	60
1 Christ Our Saviour . . . . .	1.25
2 Elo the Eagle . . . . .	2.00
1 Gospel Primer . . . . .	35
1 House We Live In . . . . .	1.00
1 Making Home Happy . . . . .	75
1 Making Home Peaceful . . . . .	75
1 New Testament Primer . . . . .	50
1 Our Paradise Home . . . . .	50
1 Steps to Christ . . . . .	75
1 Those Bible Readings . . . . .	75
1 Mount of Blessing . . . . .	75
2 Bibles . . . . .	6.25

\$17.35

"The reports from those selling the beautiful small books show a degree of success that could hardly be hoped for. 'Started with the books today,' writes one sister who has never tried canvassing before, 'visited three persons, and received orders for two copies of "Those Bible Readings," one of "Our Paradise Home," one of "Christ Our Saviour," and two of the "New Testament Primer."' She is working among the people whom she met with temperance literature and with the *Review* Extras.

"I was able to go out on Monday for two hours, and gave two exhibitions and took orders for three books," writes an isolated member who has no church privileges, but from month to month does much missionary work among the people with our regular magazines. She finds the work with the small books easier than she thought."

"Another sister sent her first order this week for thirty-one copies of books, which she will deliver at once. This is

the result of a few hours' work. Brother —, the young man who was honorably discharged from the army a couple of weeks ago, has made his first delivery of seven 'Best Stories,' four 'Elo the Eagle,' one 'The House We Live In,' and one 'Steps to Christ' (Welsh). He is enjoying the experience of book selling very much indeed. This brother accepted the truth while in the army.

"Another report says: 'Monday I gave two exhibitions and took one order for "The Vegetarian Cook Book." This afternoon I visited four persons, and took an order for *Life and Health* for a year. I was sorry when it was time to return home.'"

### Suggestions for Missionary Meetings

#### First Week

OPENING EXERCISES: Song; season of prayer for the interested ones; minutes; song.

Lesson: In Contact with Others.

Reports of labor.

Plans for work.

Closing song.

NOTE.—This lesson is an important one, for if we do not live the Christ life before others, our words and our work will not help them. The foundation of all our home missionary work must be the individual victorious life.

See that every member is doing something to make the closing message known to others.

#### Second Week

Opening Exercises: Song; prayer; minutes; song.

Lesson: Some Objections to Reporting.

Reports of labor.

Plans for work.

Closing song.

NOTE.—Some churches are having difficulty in getting their members to report their work. This generally arises from lack of knowledge of the value of reports in binding the work together and making its careful supervision possible. This lesson is intended to meet some objections that have been made. The chief difficulty in regard to the reporting of the work is that the enemy of souls knows its value, and he therefore works persistently to keep our people from giving to God the glory he should have through their reports of what the Lord has done through them.

#### Third Week

Opening Exercises: Song; several short prayers; minutes; song.

Reports of labor.

Lesson: Begin with Present Interests.

Plans for work.

Closing song.

NOTE.—These lessons should be made practical by enlisting the members in the different lines of work presented in them. More souls will be won by personal work than in any other way.

#### Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "The Business Life of a Christian."

Plans for work.

Closing song.

NOTE.—Some people get the impression that the only work they do for God is their missionary work, but really all work should be done for him. If we are engaged in any work that is not of use to the world in some way, we should change our occupations. A man who lives the Christ life in his daily occupation will have a powerful influence for good among his associates. The same will be true of the women who live the life of Christ in their homes and in their daily work.

### In Contact with Others

#### 1. For what does every association of life call?

"Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing."—"*Ministry of Healing*," p. 483.

#### 2. Who is the enemy we most need to fear?

"We cannot afford to let our spirits chafe over any real or supposed wrong done to ourselves. Self is the enemy we most need to fear. No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit."—*Id.*, p. 485.

#### 3. What is the most precious victory we can gain?

"No other victory we can gain will be so precious as the victory gained over self."—*Ib.*

#### 4. What should we not allow?

"We should not allow our feelings to be easily wounded."—*Ib.*

#### 5. For what are we to live?

"We are to live, not to guard our feelings or our reputation, but to save souls."—*Ib.*

#### 6. What will we then cease to mind?

"As we become interested in the salvation of souls, we cease to mind the little differences that so often arise in our association with one another. Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit."—*Ib.* See 1 Peter 2:20.

#### 7. What must we not do?

"Do not retaliate. So far as you can do so, remove all cause for misapprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others."—*Id.* page 486. See Matt. 2:23, 24.

#### 8. How should impatient words be met?

"If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away."—*Ib.*

#### 9. When in trouble, upon what should we stay our minds?

"Under a storm of stinging, faultfinding words, keep the mind stayed upon the Word of God. Let mind and heart be stored with God's promises. If you are ill treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises."—*Ib.* See Rom. 12:21; Ps. 37:5, 6; Luke 12:2; Ps. 66:12.

#### 10. In whom should we trust?

"Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express. When all things seem dark and unexplainable, remember the words of Christ, 'What I do thou knowest not now; but thou shalt know hereafter.'"—*Id.* pp. 486, 487.

### Some Objections to Reporting

IN some churches various objections are made to reporting the home missionary work done by the members. These arise from a misunderstanding of the reasons why reports are called for and from a lack of knowledge of the instructions and examples given in regard to this question in the Bible and the Testimonies.

One says, "Why not dispense with such a system of reporting? What God wants is heart service, not one of outward display. If this reporting of the home missionary work is put into practice and kept up for any length of time, it is going to cause members to do these things in order to make a good report; and when that is done it makes a formal service, and not one of charity."

This objection is contrary to all the facts of the experience of this denomination in its home missionary work. The home missionary work was started by a few sisters in 1870. Their work was so greatly blessed of God that it attracted the attention of the leaders, and particularly that of Elder S. N. Haskell. He began to devote much time to organizing tract societies in the conferences and churches to superintend and build up this work. From the very beginning of this home missionary work, reporting was associated with it.

In regard to this question of reporting we quote as follows from the *Review* of Jan. 23, 1872:—

“Order is necessary in the work of God. To suppose otherwise is to deny his word. ‘God is not the author of confusion, but of peace, as in all churches of the saints.’ Order equalizes, and thereby lightens our burdens. It unites effort, and cements hearts; and in union there is strength. . . .

“Some have appeared to have a feeling of delicacy about filling out the blank reports, for fear their works may become known, out of regard for these words, ‘Let not thy left hand know what thy right hand doeth.’ There are two classes that use this text: one, of those who never do anything. *Their* left hand never knows what their right hand does. The other class may use the text conscientiously, but a careful examination of the context will convince any person that performing certain religious duties *to be seen of men* was the sin that the Saviour designed to rebuke. Therefore to array these words against systematic action is wresting them from their design and turning them to the service of Satan.

“How can we more successfully ‘provoke unto love and to good works,’ than to have works known as an incentive to others? Paul mentioned the systematic giving of the Corinthians to stimulate the Macedonians to giving. 2 Cor. 9: 1-5; 8:1-11. The Saviour commands us to let our light so shine that others may *see our good works*, and so glorify our Father who is in heaven. Are we so weak that we cannot do the will of our Lord without being puffed up, and seeking glory of men? If so, what then? shall we cease to do? Shall we not rather humble ourselves, and seek grace that we may work to his glory? May God pity us, and lead us in the way of his commandments, that we may rejoice in his service, and count it a privilege and not a task to work for him who suffered and died for us. . . .

“At all the tract society meetings it is proper that personal experiences should be related, and any interesting incidents which may tend to awaken an interest in the work.

“Each member should keep a memorandum of the number of tracts or pamphlets they give away, lend, or sell, and of their respective value.

“They should also keep a record of such incidents as they may consider of interest to the society; and at the quarterly meetings the secretary should select out of all, such as shall be best calculated to encourage others, and read them. Keeping such a record will be found an excellent discipline to the mind, and those who keep them will find great benefit to be derived therefrom.

“But if there be members who cannot keep such a record, as may be the case, let such members report verbally in the church or district meetings, and the secretary keep minutes of the report, and fill out blanks in their stead.

“Thus a report may be had from all the members of the society. But those who can report in writing should not throw this work upon the secretary, but do their own duty according to their ability.”

In the *Review* of July 30, 1872, in an article by Elder S. N. Haskell, we find the following on the reporting question:—

“The filling out of the quarterly reports will prove a great blessing, both to the individuals who make the report and to others.

“1. It brings together different experiences, labors performed under different circumstances, that are interesting to all, and very instructive to those who are desirous of doing something but hardly know how or where to take hold.

“2. It stimulates others to go and do likewise, thus provoking to love and good works. Heb. 10:24. ‘For none of us liveth to himself.’

“3. By thus letting our light shine, it has an encouraging effect upon others; it builds up the cause of God, and edifies the church; hence, to take no interest in this part of the work, brings discouragement and blight upon those who feel the burden of the work, so far as the influence of such may go.”

These quotations will show that this reporting system was put into practice and kept up for many years, during

which time the home missionary work grew and prospered, and brought large numbers of persons into the truth.

After about twenty-five years of success, some of the leaders thought the home missionary work was so well established that the reporting system could be dispensed with, and the time and money consumed in keeping it up used in other ways. So the general collection of reports was dropped. The results, however, were disastrous, for the home missionary work began steadily to go down, and continued to do so until little was being done anywhere.

The first revival came through the organization of the Missionary Volunteer societies in the churches in 1901, when it was at once found necessary to connect a reporting system with the work. But these societies generally took in only the younger church members, so there were still large numbers of church members doing little or nothing to spread any knowledge of the truth. Therefore in 1913 the General Conference Home Missionary Department was organized to revive the old-time home missionary work.

It was realized that if this work was to have its old-time success, we must work on the old, well-tried principles, and therefore the reporting system was reorganized.

Therefore, in answer to the question, “Why not dispense with such a system of reporting?” we reply that we cannot do this and keep up a strong home missionary work. The Lord has told us that the work can never be finished until the church members unite their efforts with it. They cannot be enlisted in a general, united way without a system of reporting which will keep the leaders in close touch with their work. Therefore, to dispense with the reporting system would be to abandon the effort to finish the work.

It may be argued that the Lord is not dependent on a reporting system for the finishing of his work. The Lord is not dependent on any one or anything; but when the Lord says a thing will not be done until certain things are fulfilled, it will not be done until they are. When the Lord has guided his leaders, men of experience, in regard to methods of work, and these methods have proved successful during long years of use, what is the use of abandoning those methods and again trying to do his work in a way that has proved a signal failure. Is it not the part of wisdom to follow the counsel of God, and work according to plans that do succeed, that we may finish his work?

Another objection is raised in regard to the expense of the reporting system, and whether the money could not be better used in foreign missions.

The gold and silver are the Lord’s, and therefore may be rightly used for any expense that will build up his work and save souls. The expense connected with the reporting system is a very small item compared with the worth of the souls who have been brought into the truth through the home missionary work, which it is essential in building up. We cannot carry on any line of work in this message without expense, and our home missionary work costs probably less to manage and hold together than any other line of work.

When the reporting system was abandoned, and the home missionary work dwindled down to small dimensions, the financial loss to the cause which resulted was large. The fact is, the reporting system can hardly be considered an expense. It is an investment, a means for obtaining returns and results. Therefore, it would be a very unwise thing to dispense with something that costs a little, and by so doing incur large loss.

All recognize the advantage the reporting system is to the Sabbath school work. It never could have attained to its world-wide success without it. Our offerings, our tithes, could not be kept up without reports. Every branch of our work has and requires a reporting system. It therefore stands to reason that the home missionary work needs one also.

It is a generally accepted principle that no organized line of work, no society for any definite object, can be maintained without some system by which it can ascertain what



it is accomplishing by its efforts. Therefore all worldly societies, all religious and semi-religious organizations, have some system of reporting.

We may therefore settle down to this,—that we can either have a strong home missionary movement with a reporting system, or weak, disconnected efforts without one.

Careful investigation in various countries, at different times, has always shown that the real objection to reporting is that the individuals are doing so little for the Master that they are secretly ashamed to report what they do, and therefore they make various objections to cover up their shortcomings. There may be a few who really have conscientious objections, but they are very rarely met with. The active, conscientious workers for Christ very rarely seem to have any trouble over the question of reporting. They seem instinctively to recognize its value, and to be willing to do their share in binding together the great home missionary movement.

One thing is certain, the large majority of the church members will unite with this great home missionary movement, and they will follow the instructions given by the Lord through the Testimonies to report their work, so giving glory to God. We know this, because the work of God is to be finished before long, and it cannot be finished until the people unite together in finishing it.

Would it not, therefore, be pleasing to God if we united together to hasten the coming of the Lord by our earnest soul-winning efforts, and by our being willing to give attention to whatever will make this work strong and successful?

E. M. G.

## Principles of Soul-Winning No. 2

### Begin with Present Interests

CHRIST manifested an interest in fishing and assisted the men. Luke 5:1-11.

The woman was interested in securing water—He asked for a drink. John 4:5-26.

Here was a scholarly man, whose chief interest was in studying the Rabbinical laws of the kingdom of God. Christ entered into that with him. John 3:1-21.

This poor man's physical need was his chief interest. Christ attended to that first. John 5: 2-14.

Christ attended to their physical needs, and then led them to himself as the bread of life. John 6:25-35.

The interest of the women at this time was centered on the resurrection. Christ talked of this, and showed that he was the Life-giver. John 11:18-27.

This principle of beginning with the temporal interests, he taught the disciples, sending them forth to heal, cleanse, and bring to life. Matt. 10:8.

What are some temporal interests through which we can work for our neighbors? Most people have some physical troubles, and are in search of remedies for them. We may gain their confidence and open the way for the message by the distribution of leaflets on health topics, by the sale of *Life and Health*, and by doing acts of kindly service to those who are sick or in need.

## The Business Life of a Christian

1. BEING made free from sin, what do we then become?—"Servants of God." Rom. 6:22.

2. What has Christ left to his servants until he comes again?—"To every man his work." Mark 13:34.

3. How should we do the work in which we are engaged?—"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

4. Does the Lord expect the Christian to be careless and slothful in business?—No. Rom. 12:11.

5. What reason does the Lord give why many people work hard and yet are always poor? Prov. 13:23.

6. What does he say of the idle soul? Prov. 19:15.

7. What is said of those who refuse to labor? Prov. 21:25, 26.

8. What was commanded the Thessalonians? 2 Thess. 3:10-12.

9. What are we warned to do about work? 1 Thess. 4:11, 12.

10. In what kind of labor should we engage? Eph. 4:28.

11. Whom should we labor to support? Acts 20:34, 35.

12. What is said of those who do not provide for their own family? Gal. 6:10; 1 Tim. 5:8.

13. How is it with the people who deal slackly in business? Prov. 10:4.

14. What does the Lord say of the slothful soul? Prov. 12:24.

15. What does he say of the diligent? Prov. 22:29; 21:5.

16. What is said of those who till their land? Prov. 28:19.

## Quarterly Meetings

(Concluded from page 2)

1. Song. Select one from numbers 111, 123, 132, or 134.

2. Prayer for the Lord's blessing upon the service.

3. Another hymn, number 720, 732, 761, or 768.

4. Read the part of this article entitled "An Important meeting."

5. Call the roll of members, as set forth in this article.

6. Read John 13:2-17, and what is said in this article under the heading "The Ordinance of Humility."

7. Separate, and attend the ordinance of feet washing.

8. Come together again for Communion service. Sing number 315, 357, 1167, or 1114.

9. Read 1 Cor. 11:23-29; 10:16; and from the portion in this article entitled "Partaking of the Emblems."

10. After the blessing and breaking of the bread and passing it to the communicants, let each hold his piece of bread until the leader shall say, "Jesus said, 'This is my body, which is broken for you.'" Then let all eat their portion at once, together.

11. In like manner when the wine in the cups has been passed, let each hold his cup until the leader says, "Jesus said, 'This is my blood of the New Testament, which is shed for many.'" Then let all drink together.

12. After gathering up the cups, close the meeting by singing No. 1191.

13. What remains of the consecrated bread and the wine in the cups, let the deacons mingle, and burn in the fire; for that is what was done with what remained in the typical Passover. Exodus 12:10. J. N. LOUGHBOROUGH.

## For Missionary Correspondence

SAMPLES of some nice little cards have come to hand for use in missionary correspondence. They are envelope size, and are called Bible Facts Cards. There are sixteen cards, sold in packages of one hundred of one number at 25 cents a package. Each card deals with one doctrine of the message, and consists of brief statements proved by texts. Just the thing for sending in letters to friends, and for use in general missionary correspondence. Order a package of No. 5, "Facts About the Coming of Jesus Christ," and try them.

## Some New Leaflets

THREE new Home Missionary Leaflets have been issued recently, Nos. 12-14. The titles are, The Home-Foreign Mission Field, The Spirit of Service, Earning Money for Missions. These are three very important lines of work, which all our churches should take up, and we believe they will find in these leaflets many helpful suggestions. Each leaflet costs 3c. Another is on the press and will soon be ready for circulation. Its name is, The Business Side of the Lord's Work. It deals with questions of how to order supplies, how to pay for them, from whom to order, and a number of other points that often perplex our church missionary secretaries and members. It also will be 3c. Every church officer should have a complete set of these leaflets and preserve them for regular use. Order from the conference tract society.

## Missionary Volunteer Department

### Programs for Week Ending August 5

#### Seniors

1. REVIEW the Morning Watch texts.
2. Testimony Study on Education. Select a person to conduct this study. It would be well for him to prepare a question to go with each quotation.
3. Reading: Why Go to College.
4. Reading: Why Attend Our Denominational Schools.
5. Round Table Discussion. This should be conducted by the leader, and based on the Round Table Suggestions given below. A few persons should be appointed beforehand to gather such information as is needed to carry out all under 2, 3, and 5.
6. Close by repeating the Missionary Volunteer pledge in concert.

#### Leader's Note

This program should stir all to get a better preparation for service. Send your conference Missionary Volunteer secretary the names of all who think of attending school, and also of those you feel should go. Those who can not go should be encouraged to enroll in the Fireside Correspondence School. Then there still remain two additional opportunities for securing an education,—the Standard of Attainment and the Reading Course. These should be urged upon all. But the other means of securing an education should receive special emphasis at this time.

Be sure that the Round Table is a wide-awake general discussion. Arrange for at least a few to come posted. Put plenty of hard work and much earnest prayer into this program.

Don't forget the reports of work.

Don't forget the offerings.

Don't forget the Goals.

#### Juniors

1. Review the Morning Watch texts.
2. Symposium: Why We Go to Church School. This should be prepared by the leader, who will arrange the questions and answers, and assign them to those taking part before the meeting. We Go to Train Our Minds, We Go to Gain Skill with Our Hands, We Go to Learn How to Give Up Our Way for Others, We Go to Learn How to Be Useful Citizens, We Go to Learn of God and to Study His Word,—these and other subjects will occur to the leader, who should plan to have every answer brief and pointed.
3. Recitation: I'd Rather.
4. Talk: A Girl and a Nickel. Have the Junior giving this talk study it till she can tell it in her own words.
5. Recitation: Two Sorts.
6. Reading: Sharpening Up.
7. Close by repeating the pledge.

### Round Table Suggestions

1. How many Seventh-day Adventist boys and girls need educating? How many need a Christian education? How many Seventh-day Adventist young people of school age are there in your union? (See your union conference paper for answer.) How many of these are enrolled in our schools? (See your union conference paper for answer.) How many are attending other schools or not going to school at all?
2. Call for those present to rise who have attended our schools one or more years. For those who have attended no other. Have two persons appointed beforehand to tell what Christian education has done for them, then call for volunteers in addition. Have two persons appointed beforehand to tell what Christian education has done for others they know or have heard about. Call for volunteers to tell other instances.
3. To whom must our denominational leaders look for recruits to the gospel laboring forces? Tell of persons among your relatives, friends, and acquaintances who have entered the organized work in home or foreign fields, where they are now, and what they are doing.
4. What can we do to increase the attendance at our schools the coming year? Call for suggestions from the floor, then appoint a committee to study the question further and formulate some plan for action.

5. What can be done for children and youth who cannot attend one of our schools? Have one person appointed beforehand to inform himself of the Fireside Correspondence School, preferably one who has taken work in that school, and let him give a lively talk on the opportunities it offers for instruction. If help is needed on this subject, write your conference Missionary Volunteer secretary for information. Have another inform himself on helps provided for mothers to teach their own children at home—in *Christian Education* and in the Correspondence School.

6. Discuss ways and means of helping oneself through school. Call on self-helpers present to tell their story. Call on any who know of other young people who have helped themselves.

W. E. H.

### Why Go to College

1. BECAUSE a college course will help you to find yourself. A man's first task is to find out what his own powers are, what they are for, and how he can make the most of them.

2. Because the college will fit one for doing most effectively the world's work. Fifty years ago the uneducated man had a hundred chances to succeed where he has but one today. Simply in the interest of business or professional success the best investment one can make is a thorough education.

3. Go to college for the sake of its contribution to the intellectual joys of life. The joy of the mind in being able to think accurately and responsibly, in appreciation of books, and in the companionship of cultivated people, is one of the highest rewards of an education.

4. The chief reason for going to college is that the trained man or woman is better fitted for the service of the world. The highest aim is not making a livelihood but a life; not culture for its own sake, but for the sake of useful, helpful living. The college is sending forth men who are keen in intellect, strong in their devotion to righteousness, with a deep appreciation of the higher joys of life, and a noble passion to serve their fellow men.—*George R. Grose.*

### Why Attend Our Denominational Schools

1. THE late James J. Hill said, "There is something about a denominational school that always appeals to me. It is a character builder. I believe in keeping young people in the religious path of their ancestors."

2. Pres. Samuel F. Kerfoot of Hamline University says: "The Christian college spells opportunity with a superlative adjective for the young men and women of America. The difference between the large life and mediocrity is often decided at the door from the high school to the college. As a vital factor in this decision comes the question of the Christian college."

3. "To be at home in all lands and ages; to count Nature a familiar acquaintance, and Art an intimate friend; to gain a standard for the appreciation of other men's work and the criticism of your own; to carry the key of the world's library in your pocket, and feel its resources behind you in whatever task you undertake; to make hosts of friends among the men of your own age who are to be leaders in all walks of life; to lose yourself in generous enthusiasms and cooperate with others for common ends; to learn manners from students who are gentlemen, and form characters under gentlemen who are Christians,—this is the offer of the college for the best four years of your life."—*Wm. Dewitt Hyde, Harvard '79. From Harvard Club of Buffalo. In public library of Buffalo.*

4. "Our public schools are weak in practical religious teaching. . . . Jesus lived the one perfect life, and taught the one perfect moral code."—*Baldwin's School Management.* "Education acquired without Bible religion is disrobed of its true brightness and glory."—*Mrs. E. G. White.* The Bible is the basis of all true education. The Scriptures are taught and practiced in Seventh-day Adventist schools."—*Ten Reasons Why Seventh-day Adventist Young People Should Attend Seventh-day Adventist Schools.*"



5. "Worldly schools, with scarcely an exception, are permeated with new thought, evolution, Christian Science, Spiritualism, higher criticism, and a dozen other isms. By attending worldly schools we place ourselves directly in the way of temptation and deception."

6. "The association with Christian young people is a greater help in character building than one could hope to obtain from any source available in worldly schools."

7. "It is the special business of Seventh-day Adventist schools to educate and train missionaries. It is the business of every Seventh-day Adventist to be a missionary. Therefore our young people should go where they can obtain the best training for their future work."

8. "Seventh-day Adventist young people should attend Seventh-day Adventist schools because they are unable in any other school to learn the principles of true Christian education. Education other than this is worse than none, because it gives us a wrong view of life, of God, and of our duties to our Redeemer."

## Obtaining an Education

### Testimony Study

1. "THE true object of education should be carefully considered. God has intrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All his gifts are granted to us to be used to the utmost. He requires every one of us to cultivate our powers and attain the highest possible capacity for usefulness, that we may do noble work for God, and bless humanity."—*Review and Herald, Aug. 19, 1884.*

2. "The Lord desires us to obtain all the education possible, with the object in view of imparting our knowledge to others."—*Christ's Object Lessons, p. 323.*

3. "He is a Christian who aims to reach the highest attainments for the purpose of doing others good."—*Christian Education, p. 51.*

4. "If the worker has consecrated himself fully to God and is diligent in prayer for strength and heavenly wisdom, the grace of Christ will be his teacher, and he will overcome great defects and become more and more intelligent in the things of God. But let none take license from this to be indolent, to squander time and opportunities, and neglect the training that is essential for him in order to become efficient. The Lord is in no wise pleased with those who have opportunities to obtain knowledge but who excuse themselves in neglecting to improve all the privileges he has placed within their reach that they may become intelligent, well-qualified workers, of whom he will not be ashamed."—*Id., p. 143.*

5. "In the future there will be more pressing need of men and women of literary qualifications than there has been in the past; for broad fields are opening out before us, white already for harvest."—*Id., p. 90.*

6. "There is a dearth of educated ability among us, and we have not men who are sufficiently trained to do justice to the work of managing our Sabbath schools and churches."—*Id., p. 138.*

7. "There is more need now than ever before that our young men and women shall be intellectually qualified for the work. Our Sabbath schools not only need intellectual, but spiritual workers, and the mind receives its tone and efficiency by thorough discipline. By superficial study, the mind gradually loses its tone, and degenerates into imbecility, and is not capable of any taxing effort. But education prepares men to know and to do the very line of work that must at this time be done. Thorough discipline, under a wise teacher, is of more value than the natural aptitude and endowment, where there is no discipline."—*Id., p. 139.*

8. "The Lord God of heaven will not supply the deficiencies that arise from mental and spiritual indolence."—*Special Testimony on Education, p. 215.*

9. "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves."—*Christ's Object Lessons, p. 334.*

10. "A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness."—*Id., p. 344.*

11. "Without education, they [young people] will be crippled and inefficient in any position. Yet in gaining this education they will be exposed to dangers and temptations. Satan will try to employ their cultivated abilities in his service. . . . They should not have a one-sided education, but all their powers should receive equal attention."—*Christian Education, p. 210.*

12. "If, in obtaining an education, . . . you become care-

less and indifferent to the welfare of your souls, if you cease to learn in the school of Christ, you are selling your birth-right for a mess of pottage."—*Id., p. 246.*

13. "Jesus loves the precious youth, and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be intrusted with high responsibilities, and to this end they may lawfully strain every nerve."—*Mrs. E. G. White in Review and Herald, Aug. 19, 1884.*

## I'd Rather

I'd rather be a Could Be  
If I could not be an Are;  
For a Could Be is a May Be,  
With a chance of touching par.  
I'd rather be a Has Been  
Than a Might Have Been, by far;  
For a Might Have Been has never been,  
But a Has was once an Are.

—*Ladies' Home Journal.*

## Two Sorts

THERE are two kinds of people on earth today,  
Just two kinds of people, no more, I say.  
Not the saint and the sinner, for 'tis well understood  
The good are half bad, and the bad are half good;  
Not the rich and the poor, for to count a man's wealth  
You must first know the state of his conscience and health;  
Not the humble and proud, for in life's little span  
Who puts on vain airs is not counted a man;  
Not the happy and sad, for the swift-flying years  
Bring each man his laughter, and each man his tears.

No! the two kinds of people on earth I mean  
Are the people who lift and the people who lean.  
Wherever you go, you will find the world's masses  
Are always divided in just these two classes;  
And, oddly enough, you will find, too, I ween,  
There is only one lifter to twenty who lean.  
In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?  
Or are you a leaner, who lets others bear  
Your portion of labor and worry and care?

—*Ella Wheeler Wilcox.*

## A Girl and a Nickel

THE *Youth's Companion* tells the story of a girl who lived in Mississippi who asked her brother to give her the money to go to college. He told her he could not afford it, and tossing her a nickel, added, "unless you can go on that."

The plucky little girl took the five-cent piece and bought some calico, from which she made a bonnet that she sold for twenty-five cents. With this money she bought more calico and made more bonnets. After she had made several dollars in this way, she determined to raise potatoes. She did all the work in the field except the plowing. The venture was a success, and she had enough money to start to school. She did not stop work, however, and it is not surprising that a girl of so much determination was able to borrow enough money to supplement what she made.

She was graduated with honor from the State College of Women, attended a medical school, still earning all her expenses, got her degree, and is now a successful practicing physician in a large town in the South. And it all began with a nickel.—*Selected.*

## Sharpening Up

JAMIE was a bright boy of fourteen. He had done well for several years, usually standing at the head of his class. Now for some time he had fallen behind. He conceived the idea that he did not need to study to keep up with his classes; so he spent most of his time in playing or daydreaming. Only one month was now left until examinations. He had received very low grades all through the year, but did not seem to be concerned about it. He thought that everything would come out all right, some way.

One afternoon on coming home from school, he threw himself into the hammock on the side porch, and

watched a wren making a nest in a tin can he had nailed up in the old apple tree. After awhile he heard some one talking with his mother on the front porch. The voice he soon recognized as his teacher's, but he paid very little attention until he heard her say: "I have come to speak with you about Jamie. I have been so disappointed in him this year. He was ahead of the class all last year, but this year he seems so dull. I wonder if he is becoming careless?"

His mother made some reply, but Jamie did not wait to hear any more. He slipped out of the hammock, and tip-toed around the house. He wanted a chance to think over what he had heard. It almost staggered him to know that he was considered "dull." He started for the woodshed, but met his father carrying the axe.

"Here, Jamie," said his father, "take this axe down to the blacksmith. I want to do some chopping tomorrow, and I could never use a tool so dull. Have him grind it down well."

Jamie walked slowly toward the blacksmith shop, thinking hard. His father said the axe was dull, and the teacher said that he was dull. He wondered if he was really as dull as the axe. As he passed the home of his chum, he whistled his usual whistle. Tommy stuck his head out of the door. "Come on in," he said. "I can't come out 'cause I've got to grind on my lessons."

"Can't; got to go the blacksmith's," said Jamie, and walked on. Tommy had stood higher than he in all their classes this year, and yet Tommy was grinding on his lessons. Jamie was getting some new ideas now.

He gave the axe to the blacksmith, and watched him as he ground it on the emery stone. How the sparks flew as the little particles of steel were ground away by the hard emery. After smoothing it on a finer stone, the blacksmith handed the axe, now sharp and bright, to Jamie. He walked home with a thoughtful mind and his chin set in determination.

That evening he did not wait to be told to study. He got his books, and ground away faithfully until bedtime. The next morning he was up early, and studied until half past eight. His mother wondered what had happened, but did not think it wise to ask him. Day after day Jamie continued to study hard, and the teacher's eyes shone with pleasure as she saw the improvement. Examinations came at last, and Jamie proved, by again taking the highest grade, that the grinding had made him anything but dull.—  
*Frank A. Wyman.*

## Programs for Week Ending August 12

### Seniors

1. REVIEW the Morning Watch texts. As last week's program was on the same topic as these texts, have a five-minute review of helpful thoughts gained on the subject of a Christian education in the study last week. See also "Value of a Christian Education" in the *Instructor* of August 1.

2. Recitation: Pray—Give—Go.

3. Mission Study: South American Division Conference. This is the *third* of *four* studies to be given on South America, and in it we shall study especially the work in Brazil, and take a general survey of the organization of the whole field.

a. Map Study: The Brazilian Union Conference covers the largest territory of any of the union conferences in South America. The one conducting this exercise should study carefully the map that appears in the *Instructor* of June 20, and note especially that part of the accompanying article defining the territory of this conference. He should be able to point out the conference headquarters and the various conference boundaries in the union.

b. Symposium: South American Division Conference. Have the outline on page 11 printed on a large scale on the board or a piece of heavy paper, and ask those taking part to present the information called for in the questions. Ten minutes.

c. Reading: Itinerating in Brazil.

d. Talk: The Bible that Brought a Family into the Truth. See *Review* of June 1, page 16, first column. Five minutes.

e. Talk by Leader of Literature Band: Our Literature Work in Brazil. See "Some Young People of Brazil," on page 10, also the *Review* of March 23, 1916, page 17. Use

he chart given on page 18 of the same issue of the *Review* having it redrawn on a large scale if possible.

4. Report of Literature Band.

### Juniors

1. Review the Morning Watch Texts. Arrange a brief symposium on Christian Education, with such subjects as the following presented by the children taking part: Why I Attend Church School; How the Church School Will Help Me to Be a Christian; How I May Help the Church School; Why I Should Be Especially Obedient and Faithful as a Church School Pupil; How We May Make the Church School Attractive.

2. Mission Study. Our South American Division Conference is the youngest in the family of Division Conferences. In order to help the children understand its organization arrange an exercise as follows: Have four boys or girls, one larger than the others, represent the South American Division Conference, and the three union conferences. Each child should carry a large square of pasteboard, on which is printed the name of the conference represented. For example, the first boy will bear a card with this inscription:—

### SOUTH AMERICAN DIVISION CONFERENCE

Austral Union Conference  
Brazilian Union Conference  
Inca Union Mission

The second boy will carry this card:—

### AUSTRAL UNION CONFERENCE

Argentina  
Chile  
Falkland Islands  
Paraguay  
Uruguay

So with each of the two others. The leader should give a very brief talk with the large map, showing the territory covered in each conference, and explaining how all the three are now united in one of the four great division conferences of the world.

3. Recitation: Christ and the Children.

4. Reading: The Muddy Penny.

5. Reports of work done since the last meeting.

### Note to the Leaders

The leaders of the Juniors should be careful, in arranging the symposium outlined above, to help the children to avoid anything like a pharisaical pride in their church school. Seek to awaken a feeling of responsibility in their minds to make their school a credit to their church, and faithfully to improve all its opportunities.

### Pray—Give—Go

THREE things the Master hath to do,  
And we who serve him here below  
And long to see his kingdom come  
May pray, or give, or go.

He needs them all,—the open hand,  
The willing feet, the asking heart,—  
To work together, and to weave  
The threefold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.

Not all can go; not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak,—we all can pray.

Pray that the full hands open wide  
To speed the message on its way;  
That those who hear the call may go,  
And—pray that other hearts may pray.

—Annie Johnson Flint, in *Sunday School Times*

### Some Young People of Brazil

HERE is a picture of a little Missionary Volunteer Society in Sao Bernardo, Brazil. They began by calling on a list of families once a week and leaving tracts. As a result an entrance was gained into several homes where regular Bible studies are now being given. One family were Spiritualists and it was feared that they would reject the studies as soon as they learned our belief about their doctrine; but they did not, for they seemed to be earnestly seeking for more light

Another Polish family with whom readings have been held decided to keep the Sabbath.

One of our brethren worked with his neighbor for some time, the latter being a Roman Catholic. The man was wealthy, and did not seem to be serious about the truth; but the Lord allowed sickness to come into his family, so that all his money was spent in the hospital. Then he began to read our books, and also bought a Bible and studied earnestly. Soon he was ready for baptism. His family also accepted the truth with him.

Not long ago the director of a Catholic hospital came several hours' ride, from the interior to be baptized here. Four years ago he bought some books of one of our canvassers, and began studying the truth. After last New Year, a canvasser went there again, and found the man keeping the Sabbath. He sent us his address, and our young people began corresponding with him, and also sent him more literature. Soon he fully decided to obey the truth, and came here for baptism. In the place where he works he was forbidden to have a Portuguese Bible; so he bought an English one and studied that. Another man in that place is also keeping the Sabbath. This shows that our literature reaches people where no minister has ever been.

MRS. PAULINE HENNIG.

**South American Division Conference**

Austral Union Conference	{	Argentina Chile Falkland Islands Paraguay Uruguay
Brazilian Union Conference	{	Rio Grande do Sul Santa Catharina Paraná São Paulo Rio Espirito Santo East Brazil North Brazil
Inca Union Mission	{	Bolivia Ecuador Peru } Lake Titicaca

1. Where and at what time was this, the fourth Seventh-day Adventist division conference, organized?
  2. What representatives from the General Conference were present?
  3. State briefly the reason for the organization, as, set forth by Brother Prescott.
  4. Using the map, point out the boundaries and name the countries comprised in the three union conferences that together make up the South American Division Conference, as shown in the outline given above.
  5. What changes in organization were recommended in Brazil?
  6. What is the population of the territory included in the South American Division Conference? Give the total church membership and the tithe paid during the last two years.
  7. Describe our institutional work.
- NOTE.—For answers to these questions, consult the *Review* of May 18, pages 11, 12.

**Itinerating in Brazil**

SINCE coming to the interior of Brazil, my food has been hot water, with sugar and bread, for the first thing in the morning; beans and rice and corn meal for breakfast at ten o'clock; and rice and beans and corn meal or mandioca meal for dinner at five o'clock. The people have meat, but I do not eat it. There has been scarcely any deviation from this diet, with the exception of a pineapple or banana once in a while. I am well, and have worked hard every day. The food tastes just as good as any, when one is accustomed to it. I am fortunate to have bread in the morning, because I live in a village. Ten miles in the country, bread is known only to those who are old enough to go to the city.

A few days ago, I visited some families in the country. It was a great trip to climb and descend over the rocks. Many times I took my feet from the stirrups, and looked for a soft place among the rocks on which to, alight, in case the

horse stumbled, and we went rolling over the mountain side. I am glad I was reared among the cattle ranches and understand riding. We finally reached our destination, and the man prepared us a special dinner—chicken, beans, and dry corn meal. The brother who was with me had bought a field of corn near by, and we went to measure it. The field was so covered with stumps and logs that it would be impossible to lead a horse through it. To prepare the land for cultivation, the people cut the brush down with a knife which has a hook on the end, burn it, then punch holes in the ground, and plant corn and beans. "If God is willing, we shall have corn and beans to eat," they say. It is remarkable how things grow without care. Everything that is planted grows rapidly. All kinds of fruits and vegetables could be had, but the people want only beans and corn meal and rice. To gather this corn, they must enter the field with baskets, and carry it out, then pack it on mules, and carry it home. No one has a wagon.

The superstition of the people is equal to that of any pagan people in the world. I heard a man telling yesterday about a certain spring in a cave. The spring has a high rock above it with an image of a saint cut in the rock. No one knows who the saint is or how it came there (of course, the priests know), but it is supposed to have been placed there by divine power, and that no one can approach that image. Should such an attempt be made, it is said the person would be killed or wounded in some way. This saint is supposed to heal the people who bathe in the spring below. Of course, there is a collection box near by.

A priest near here sent a man to the woods to cut an image of Nosso Senhor de Passos. He was told to do this work secretly, and promised not to tell. He made a hideous image of wood, and the priest told the people that he had arranged for a new saint to bless them, which had cost an enormous sum of money. Then all came to kiss the saint, and leave their gifts. When it was all over, the priest had a stack of money on the altar.

An old woman was a little insane. She left her hair uncombed, and the priest arranged a bed for her on some rocks under a tree, and stationed fierce dogs to guard her. Then he declared, "This is Saint Clara;" and all the people carried her food and money.

In the church here is an image of Nosso Senhor Falcido (our dead Lord). It is a wooden image in a coffin; and when the anniversary of Christ's death arrives, the people make a great procession with this image.

The seventh of December is the day of Nossa Senhora de Concessao. The people had a beautiful procession, and fine fire works. I went near, and asked many young men, "Who is Nossa Senhora de Concessao?" No one could answer. Then I said, "How can I worship her if you don't tell me who she is and what great thing she has done?" I told them I knew Jesus, but not Nossa Senhora de Concessao. They said they could not tell; and since that time three of them are much interested.

The priests employ every method to get money. It costs two dollars and a half to baptize a child. For a while the people brought the money in an envelope, and laid it on the altar, but many times the envelope had only paper in it in place of money; and the priests finally refused to accept the envelopes.

We have had good success here, and have proved that the people will leave their superstitions if they are given an opportunity. Among our gains here are six fine young men, who will, we hope, make good workers when they have received a training.

J. E. BROWN.

"The GAZETTE is just fine these days, we think. That article 'No Summer Slump' is certainly to the point, and I am sure will help to give the young people a determination that their society shall not suffer this dreadful hot-weather slump."—Miss Ella Iden, *Missionary Volunteer Secretary for New Jersey.*

## Christ and the Children

(To be repeated by four Juniors)

### FIRST CHILD:

I wonder if ever the children  
Who were blessed by the Master of old  
Forgot he had made them his treasures,  
The dear little lambs of his fold.  
I wonder if, angry and wilful,  
They wandered afar and astray—  
The children whose feet had been guided  
So safe and so soon in the way.

### SECOND CHILD:

One would think that the mothers at evening,  
Soft smoothing the silk-tangled hair,  
And, low leaning down to the murmur  
Of sweet childish voices in prayer,  
Oft bade the small pleaders to listen,  
If haply again they might hear  
The words of the gentle Redeemer  
Borne swift to the reverent ear.

### THIRD CHILD:

And my heart can not cherish the fancy  
That ever those children went wrong,  
And were lost from the peace and the shelter,  
Shut out from the feast and the song.  
To the days of gray hairs they remembered,  
I think, how the hands that were given  
Were laid on their heads when He uttered,  
"Of such is the kingdom of heaven."

### FOURTH CHILD:

He has said it to all of his children,  
Who read it in God's Word today;  
We, too, may be sorry for sinning;  
We, too, may believe and obey.  
And 'twill grieve the dear Saviour in heaven  
If one little child shall go wrong—  
Be lost from the fold and the shelter,  
Shut out from the feast and the song.

—Selected.

## The Muddy Penny

WHEN I was a boy, something happened which I shall never forget. As I was playing in the streets of the large city where I lived, I saw a little boy, younger than myself, who seemed to be in great distress. His eyes were much swollen by crying, and his loud sobs first attracted my attention.

"What's the matter?" I inquired.

"Why—why, I've lost my penny, and mother will whip me!" he replied, and then burst into tears afresh.

"Where did you lose it?"

"It dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow!" I thought, as I really sympathized with him, and offered to help him find the lost treasure.

The boy brushed away the tears with his arm, and his eyes brightened with hope as he saw me roll up my coat sleeve, and thrust my hand into the gutter. How intently he watched each handful as it came out freighted with mud, and pebbles, and pieces of rusted iron! Perhaps the next would bring out his penny. At last I found it.

"Oh, I am so glad!" I hear you say. "And how glad you must have been, too! Now you could dry the little boy's tears, and make his face bright, and his heart happy. And he would skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, it may do you good for a lifetime. *I kept the little boy's penny!*

As soon as I felt it in my hand, all covered with mud as it was, I forgot all the lessons I had learned at home and in the Sabbath school. I forgot about God, that his eyes were looking right down on me. The wicked one entered into me, as you know he once did into Judas, when for money he betrayed the blessed Saviour. I sold my honor, my good feelings, and my truthfulness, all for a penny!

I searched a little longer, after I had washed it and contrived to hide it; and then, putting on a sad face, told the

little boy that I could not find it—that there was no use looking any longer for it.

Oh, how the big tears ran down his face, as with disappointed look he turned away! How mean I felt! I felt guilty; and well I might, for I had already broken three God's commandments. I had *coveted*; that led me to steal, and then came in regular order the *lie*, to cover up all. Alas, what one sin leads to!

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and many other sins I have committed; and though I love my Saviour and hope that in his mercy the sins of my youth and of my after-years will not be remembered against me, *yet I can never blot out of memory's page the dark spot which the muddy penny has imprinted upon it.*—Selected.

## Programs for Week Ending August 19

### Seniors

1. Morning Watch Drill. Have the secretary read the names, and ask that each member respond to this roll call by repeating one of his favorite Morning Watch verses learned during 1916. Allow about fifteen minutes for the exercise.

2. Bible Study: The United States in Prophecy. The study will be found in the *Instructor* of August 8. It may be given by two Missionary Volunteers. Each should study the notes carefully, and give the information that he contains on his subject in a brief, interesting talk. Confer the Bible study to eighteen minutes.

3. Recitation: Waiting. (See page 16.)

4. Our Pledge. All Missionary Volunteers are waiting for their Lord to return; according to our pledge, we are working while we wait. Have the leader of the society read the pledge. Then ask that each member respond in a few sentences to the questions asked in the poem just recited.

5. Close by repeating in concert the Lord's Prayer.

### Juniors

1. Morning Watch Drill. Ask seven Juniors to come prepared to repeat the texts; and encourage all the other Juniors to be prepared to give each reference as the verse is repeated.

2. Bible Study: Trusting in Jesus. This study may be given by one of the older Juniors. The references should be written on slips, and passed out before the meeting opens. The Junior having the reference should then arise and read as soon as it is called for.

3. Talk: The Answer to a Japanese Prayer. Have one of the Junior boys study the article bearing this title until he can tell it to the society in his own words.

4. Reading: The Lost Dollar.

5. Recitation: A Hymn of Trust.

6. Reading: How Little Content Trusted Jesus.

7. Meditations: Ask that each Junior think for a few moments just how this lesson on trust may help him to trust Jesus more each day. Then after a moment's silence, ask that each one present tell in a sentence how the meeting today has helped him.

8. Close by repeating the Lord's Prayer in concert.

### Leaders' Note

These programs do not mention gathering reports or work, but do not fail to gather them nor to take the usual offerings. Every society should have a good consecrated service.

## The Lost Dollar

SEVERAL summers ago, a settlement worker was in camp with a group of little girls from a crowded part of a great Eastern city. There were, perhaps, a dozen children, some Protestants, some Roman Catholics, and some Hebrews. The two weeks' outing cost the children nothing; but in order that they might feel that they were making some contribution to the trip, each girl was asked to bring a dollar to pay for an excursion on the last day that they were to spend in camp. There was consequently the greatest interest in the plans for the excursion; but on the day before it was to be taken, the cry went up that "Mary's dollar was gone."

No outsider had been in camp; Mary was a careful child. The conclusion was inevitable that some one of the campers had stolen the dollar.

The girls crowded about their leader. "You must arch every one of us," said one.

"Make us hold up our hands and swear," said another.

The leader of the camp was silent for a minute. Then she spoke, and she spoke of prayer. She told the girls that prayer was common to all the religions there represented. Protestants, Catholics, and Hebrews, she said, all approach God by remembering, first of all, that they are the children of God. Then she said:—

"Let us all pray, each in her own tent. Each of us must remember that God is her Father, and that God requires his child to be honest. We will pray for half an hour, and at the end of that time the dollar will be found." Within ten minutes the dollar was placed in the leader's hand. Later she gave it back to Mary.

That was one of the times when prayer availed. Prayer always avails if only every one is honestly trying to realize the presence of God. It is only apart from God, and when we do not trust him, that we fail to overcome the temptations of the enemy.—*Youth's Companion*.

### A Hymn of Trust

(To be repeated by a Junior)

THE child leans on its parent's breast,  
Leaves there its cares, and is at rest.  
The bird sits singing by its nest,  
And tells aloud  
His trust in God, and so is blest  
'Neath every cloud.

He hath no store; he sows no seed,  
Yet sings aloud, and doth not need;  
By flowing streams or grassy mead  
He sings to shame  
Men who forget, in fear of need,  
A Father's name.

The heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within it springs;  
Come good or ill,  
Whate'er to day, tomorrow brings,  
It is His will.

—From "*The Shadow of the Rock*."

### Trusting in Jesus

1. Who May Trust Jesus? Matt. 11:28.
2. Why Should We Trust Jesus? Heb. 13:5, last clause.
3. For What Should We Trust Jesus? Matt. 6:31-33.
4. When Should We Trust Jesus? Ps. 37:40; 56:3.
5. What Are Some of the Results of Trusting Jesus? Ps. 3:3; Isa. 26:3, 4.

### The Answer to a Japanese Prayer

MURAMATSU SAN is a converted robber and ex-convict who maintains a home for discharged prisoners at Kobe, Japan. Some time ago he had to make a trip to Tokyo on business connection with the home, but found that there was only one yen and seventy sen in the family purse, whereas the journey would require about ten yen. He had to be in Tokyo at a certain time, and must leave at once. Before he left home, he and his wife prayed for the money. He took the seventy sen and left her the yen, and started for the station, believing that the Lord would respond in some way, but the next train for the capital pulled out without him. The next express was due to leave in about four hours. Muramatsu San spent all this time at the station praying, confident that the Lord would hear his petition. Just a few minutes before the train was due, a missionary who knew Muramatsu San entered the station, also bound for Tokyo. "By the way," said the missionary, "I have ten yen for your work, which I have been intending to hand you for some time." Muramatsu San believes that God does honor the faith of those who trust him.—*Missionary Review of the World*.

### How Little Content Trusted Jesus

THEY named her Content in those days when her mother was so very ill that the baby lay in her crib hour after hour with almost no attention at all, and scarcely made a sound.

"She cries only when it is necessary," said one of her young aunts. "When she can tell us what she wants, she will not cry."

And so it turned out. Little Content was the sweetest, sunniest daughter that ever blessed a home. It was a farmer's home, far from cities and city ways. But love lived there, and that is all that really matters.

Like every true-hearted little girl, Content loved dolls and to "play house." But her home was so far in the country that store dolls were few and far between. So Content and her friends kept house and played as their mothers had before them with homemade rag and corncob children. Content's best loved was Aramintabella, a ninepin "down underneath;" but, as her mama dressed her in long clothes and a very frilly nightcap, her woodenness was not painfully in evidence.

"Oh, I wish we had one of the store dolls," wailed one of Content's little neighbors. "Their heads are china, and they can cry, and you can comb their hair."

Content squeezed Miss Ninepin's unyielding form. "I am glad Aramintabella does not cry," she said, bravely kissing down under the nightcap frills. And it hurts dreadfully to have the snarls taken out."

Something came to pass in Content's home that very night, worse than tangles.

It was while the small hand of the great-grandfather clock on the stairs was moving solemnly among the smallest hours on the big dial that Content's mother leaned over the trundle-bed and gently patted her little girl's cheek.

"Wake up, darling! Wake up! No, it is not morning yet. Mother wants you to do something for her, Sweetheart."

"It's—it's—all—night," stammered the sleepy girl, rubbing her eyes.

Mother worked right along, gently but briskly drawing on the stockings, lacing the stout little shoes, slipping skirts over her head, and then softly touching the heavy eyes with a wet cloth to help them open.

"What is it, mother? Are we going somewhere?" asked Content.

"Yes, dear—you are. Listen! Father is very, very sick, and we must have Dr. Osgood right off." "Jake"—that was the hired man—"went to the village yesterday, and there is no one for me to lean on but my own little girl. You know the way?"

Content nodded. "Down our lane, across the big pasture, along the path by the west woods, up the road to the church, and over."

"Yes, that is it. The stars are all out, and there's a slice of the moon. It will take you just about twenty minutes' quick going, and it takes a half hour for a horse by the road. The doctor will bring you back in his gig. Pound hard on the door. There—are you all comfy?"

The dear mother's hands were trembling, but she attended to the dressing herself, neglecting nothing. "I have some milk warming for you, and you may take Old Tige along for company."

Content drank the cup of warm milk and gazed out into the clear night. Her mother kissed her on cheeks, forehead, and grave, sweet lips. "Now, darling, look mother in the eyes! Remember you are as safe out there at night, when you are doing something right and good, as you ever are in dear father's arms. Jesus will take care of you all the way. Now, then, just as quick as you can!"

Things look queer at night. Fences do not seem to be just where they are in daylight. Trees are four times as tall as they ought to be. Hayricks are mountains. Cows turn into camels and hippopotamuses, and there are such big shadows and such queer sounds.

Tige knew all about nights, and had no idea how he frightened his little charge as he snuffed about and ran

hither and yon. One would really think he had a dozen bears and fourteen snakes right where he wanted them!

I cannot tell you that Content's heart did not climb up into her throat several times—indeed, it stayed there most of the time. Three times she stumbled and fell, but straight on went those faithful little feet. "Jesus will take care of me all the way, and I must not be afraid," she said to herself.

At the end of just eighteen minutes—to Content it seemed about six hours!—the village street woke up to the rat-a-tat-tat-tat of the big brass knocker on the doctor's door.

"Coming! Who—? A child! Bless my soul, it is Content! Alone? Father sick? Wife, come and cosset this woman of courage while I hitch up! Haven't you got some hot milk, or something? Why, it's the loneliest—but I always said Content would be a wonderful woman. She was a wonderful baby."

By this time the good old doctor had his boots on and his coat. Then he hurried away to hitch up. Content set down her glass and stretched her toes to the quick blaze just kindled on the hearth. "It's good—where it's light," said the child, with a catch in her breath.

"You blessed!" cried the doctor's wife, folding her in her arms. "There—they are at the gate. You just snug down and sleep all the way back." And she did.

Content awoke next morning, astonished to find herself still in coat and sunbonnet with a shawl tucked all about her. The doctor and her mother were standing near.

"Ten minutes later would have been ten minutes *too late*," the doctor was saying. "Ah, little one! Good morning. Better take your bonnet off and stay to breakfast. Child, you saved your father's life!"—*Ada Melville Shaw, in Northwestern Christian Advocate.*

## Programs for Week Ending August 26

### Seniors

1. REVIEW the Morning Watch texts. Have a talk on Friendship, based on the article under that title in the *Instructor* of August 15. Sing "The Best Friend is Jesus," "Christ in Song," No. 50.

2. Standard of Attainment Quiz: Rev. 13: 11-17.

3. Mission Study: South American Division Conference. This is the *fourth* and *last* study in this series. It deals with the Inca Union Mission, including Ecuador, Bolivia, and Peru.

a. Map Study: The one conducting this study should give careful attention to the map of this field that appeared in the *Instructor* of June 20 (using the large one that was redrawn from it for previous programs), and also to that part of the accompanying article that relates to the Inca Union Mission. Point out the various conference headquarters, and the Lake Titicaca Indian Mission.

b. Talk: Our Lake Titicaca Indian Mission. See "Under South American Skies," in the *Review* of May 11, 1916, and "One Week's Experience at La Plateria," in the *Review* of June 1. See also the Year Book for 1916, page 268, and "Progress at Lake Titicaca," on page 14 of the *GAZETTE*.

c. A Good Quarterly Meeting. Let the leader describe the quarterly meetings held by our Indian brethren and sisters at the Lake Titicaca Mission (see page 15), and call for different members to read the testimonies found in the same article.

4. Reading: A "Fourth of July" Celebration at Lake Titicaca.

5. Reports from the Correspondence Band.

6. Just before closing, have all the members repeat the pledge in concert.

### Juniors

1. Morning Watch review. Let the leader give a short talk on Friendship, and ask each child to tell one way a true friend will act.

2. Recitation: To help the Missionaries.

3. Mission Study: The program given for the Seniors may be simplified for the Juniors. The leader should prepare slips containing different items of interest, and give these to the children to read. A Map Talk may be given by one of the older Juniors, using the large map previously prepared.

4. Reading: A Little Journey on Lake Titicaca.

5. Reports of missionary gardens.

### Leaders' Notes

Remember that the meeting of your society is not an *end* but a *means*. The end of the whole effort is service and salvation,—service for our Captain, his salvation accepted by the unconverted. Any society that fails to have this for its highest object, and this purpose breathing out in the hearts and lives of its members, comes far short of what it should be.

If your Correspondence Band needs more members, call for recruits at this time. Those who have had answers to letters should bring them to be read if possible. If you have not enough names, get more from the members of your society, your church, or your conference Missionary Volunteer secretary. Canvassers are always glad to supply names of persons to whom they have sold books.

### Progress at Lake Titicaca

"As I was examining some candidates for baptism," writes Brother F. A. Stahl, "I asked one woman if she was ready to suffer persecution for the truth's sake. Her eyes filled with tears as she assured me that she had already suffered for the past two years just because she had attended the meetings on the Sabbath. . . ."

"Not long ago a prominent doctor of Lima told Elder Maxwell that there ought to be twenty such missions as ours instead of one.

"A Spanish gentleman came to our mission and stayed over the Sabbath. As he saw the large gathering of clean, happy Indians, he asked permission to say a few words. His voice shook as he told the people that he with others in Puno had heard the truth years ago, and that not one of them had accepted it. He saw now how God had sent his message to the poor and downtrodden.

"A week after this, another man, his wife and two sons, came to the mission, and stayed with us three days. These people had heard the truth first from Brother Thomann, more than seven years ago; but were not ready to be baptized because they sold intoxicating liquor in their store. But now they have given this up, and as they themselves expressed it, 'We are asking God to cleanse our hearts from everything bad so that we can be baptized soon.'"

### A "Fourth of July" Celebration at the Lake Titicaca Indian Mission

THE Peruvian Independence Day comes on July 28, and Brother F. A. Stahl tells how they "celebrated" at the mission.

"We had fully two thousand people here that day," he says. "The governors had told some of the people that they must come to the villages that day, but the Indians came to Plateria.

"About a week before, some Indians came to me and asked if they could spend the day with us, even if they were not believers. I told them of course they could. More than thirty men came on horseback from the large farms at a distance from the mission. We had three bands of music and hundreds of flags. Some twenty women set up stores selling bread and fruit, but there was no cocoa nor alcohol.

"The people came marching from three directions with their bands of music, and it made a very imposing sight. They filled the mission yard completely. We had a program. I first taught them about the living God, taking the very first chapter of the Bible, then we had prayer. After this we sang the national hymn, following with speeches that had been learned by heart by the students in the school. The people then had a good lunch. After this we had some games, like jumping, tug o' war, etc.

"The day was well spent, and we made many friends. Quite a few said that they would come on the Sabbath after this. The next day I learned that there would be a gathering of people at some distance from the mission and that there was going to be a bull fight.

"We went over and found a lot of people there, but very few of our people. They all gave us a hearty welcome.



took some pictures and we talked to them and had a good time for a few hours so as to gain their friendship. After a while I called them all together and told them that I had heard that they intended to have a bull fight, and I explained to them how wrong it was. We then left.

"I found out that afternoon that the people sent the bulls with their fighters away when they came, without the fight, also that our brethren had made a strong effort before we came. We thank God for his help."

### A Good Quarterly Meeting

BROTHER STAHL sends us a report of a recent quarterly meeting service at the Lake Titicaca Indian Mission. He says:—

"The quarterly meeting is always hailed with joy. The ordinance of humility means much to these people. They have been used to the haughty, overbearing priests. Naturally they thought that Jesus was the same, as these priests let it be widely known that the priest was and is in the place of Christ. As the Indian has been shown the character and mission of Jesus, new hope has come into his heart.

"The ordinance of humility is a winning argument in favor of the truth. The Indians see that the missionary is obeying with joy the teachings of the Lord. Surely one never loses by being humble. We endeavor to make this Sabbath one of deep reflection and of solemn joy. During this time all wrongs between themselves are made right.

"Let us join these brethren and sisters, and listen to their testimonies as they rise one by one to tell what great things the Lord by his truth has done for them.

"Brother Pedro Ortiga: 'I want to give thanks for this truth. Before, I walked in the evil way. I did not even know that I was a sinner. The truth has revealed also that we could change.'

"Brother Juan Huanka: 'I thank God for the good road he has shown us. We had a bad road before.'

"Brother Camacho: 'I thank God for this truth. Before the brethren came to us, we were sad, and plunged into the worst kind of vices, and knew nothing but wickedness. God has helped us to turn from these things.'

"Brother Quitipa: 'How beautiful is this truth! The truth will save us. We need the Word of God. Let us be faithful, and let us suffer all with patience.'

"Brother Chambi: 'I thank God that he has sent the missionary so that we can know the divine will.'

"Brother Paruro: 'I am another man now, changed to praise God.'

"Sister Gomes: 'I thank God for this truth. God has restored me to health again.'

"Brother Mariano Mamani: 'In his name I want to thank God. I used to worship the idol, Santoago; but now I worship the true God.'

"Brother Charwarz: 'Brethren, the holy Sabbath is precious to me. I have left off all bad habits with God's help. He has written his Word in our hearts; we cannot go backward.'

"Brother Francisco Chambi: 'I thank God for his Word. It is of great value to us. We were sad before, but now we can be happy in Christ. It has changed us from savages to Christian men and women.'

"Sister Pacho: 'I thank God for this truth. Before, we were helpless drunkards. I am so happy that all my family is with me in this truth.'

"Brother Casmirio Charwarz: 'Brethren, God is great. I thank him for the commandments. I thank him for the great sacrifice he made for us that we could be saved.'

"Here our Indian social meeting must close, although we leave others standing. Surely such transformation of character is the greatest of miracles, and cannot fail to encourage us to be faithful in our prayers and offerings as the truth widens our circle of missions."

### A Little Journey on Lake Titicaca

STEAMBOATING above the clouds! Floating over some of the highest waters of the globe! Sailing in sight of glacial snows amid the tops of the Andes, so near the sky that heaven and earth seem to meet close around us, and make us think that we are on the very roof of the world! We are outside the harbor of Puno (poo'no), on the broad waters of Lake Titicaca.

The air is so clear we can see for miles. That blue mass in front is Titicaca Island. It will take us four hours to steam to it, but it looks quite near as it lies there like a great blue balloon on the water. There are other masses of blue here and there. There are altogether eight large islands in the lake, some of which are inhabited. Now we are steaming by one. See, the bits of land between the rocks are green with scanty crops of potatoes, barley, and quinoa. The soil is cultivated to the tops of the hills, and red-faced Indians are at work in the fields. Their huts of stone and thatch are down near the shore. Some have llamas, sheep, and donkeys tethered about them.

How grand are the mountains! There is nothing finer in the Himalayas or the Alps than the snowy peaks which rise above us. That silvery mass to the north is Sorata (so-rä'tä), next to Aconcagua, the highest of the Andes. The great wall of mountains which stretches from it south then to the east is the Sorata range, and that tall peak rising high over the others is Illimani (el-ye-mä'nä), which is about four miles in height.

This lake upon which we are floating is higher up in the air than most of the mountain tops in our country. Is it not a wonderful body of water? It is almost half as large as Lake Ontario, and it lies here twice as high as the top of Mount Washington. Those little huts we see on the islands are among the highest houses in the world in which people live, and this is really the loftiest of all lakes upon which steamboats sail.

But where does the lake come from, and where does it go? We can easily see its source by looking at the snows and glaciers about us. It is made by the snow water of nine rivers from the Andean peaks, which flow into it. Where the water all goes is not known. The lake remains at about the same level from one year's end to the other, although it has no visible outlet to the sea. A part of its waters go into the river Desaguadero (däs-a-gwa-dä'rō), and on into a lake of the same name, or, as it is called in Bolivia, Lake Poo'po. Lake Poo'po has no outlet that can be seen.

Now we are approaching Chililaya (chē-lī-lä'ya), the port of Bolivia. We see many boats near the shore. Some are starting out to bring freight to the steamer. What queer things they are! They appear to be made of straw, but men are working upon them, and there is one that has a donkey and a llama on board. Some have straw sails, and others are being poled through the water. Those boats are *bal'sas*, a curious craft used by the Indians of Lake Titicaca. They are just like the boats which the Spaniards found these people using centuries ago.

There is one which has come close to our steamer. It is made of long reeds, which grow in quantities on the edge of the lake. The reeds are laid together and tied tightly in rolls. They are so woven and fastened that they form a raftlike boat which will float on the water.

But we have at last reached the wharf. There is a crowd of Indians ready to unload the steamer. We hand over our baggage to two queer-looking fellows, and walk with them to the shore. Here there are hundreds of mules with goods awaiting shipment to Puno. There are droves of llamas which have brought in packages of rubber and coffee, and there are numerous donkeys carrying the bark from which quinine is made. We stop a moment, watching the drivers unload their beasts, and then walk on up the hill to the rude little hotel where we have to stay overnight. — *Carpenter*.

OCCASIONALLY Society programs will refer to the Reading Course books for material, so be sure to have these in your Society library.

# The Church Officers' Gazette

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

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MUCH is said about "summer reading." What can be better for young people to read than the good books of either the current or previous Reading Courses? An old English author wrote:—

"O for a brook and a shadie nook  
Either indoors or out,  
With the green leaves whispering overhead,  
Or the strete cryes all about,  
Where I may reade all at my ease,  
Both of the new and olde;  
For a jollie good books whereon to looke,  
Is better to me than golde."

MANY conferences have camp meetings in August and September. The society leader can do much to foster the camp meeting spirit and encourage all the young people to go. Let the prayer band make this a special subject of prayer. Pray for those who stand in special need of the camp meeting. The Missionary Volunteer secretary of the Southeastern Union wrote concerning the early camp meetings in that field: "I must say that I have never seen a better interest on the part of our young people and a more determined desire to get right with the Lord and to prepare for a place in his work. . . . In South Carolina every young person professed conversion before leaving the grounds. In Georgia all but three did."

## Church Library

EVERY church should have a library for the use of its members. It should contain such books as the writings of the Spirit of prophecy, the other standard books of the message, reference books,—a standard Bible dictionary, a book on manners and customs of Bible times, Bible geography, church history, and other books that will be a help in studying the Sabbath school lessons and in preparing home missionary and Missionary Volunteer programs,—a file of the CHURCH OFFICERS' GAZETTE, and other papers useful for reference.

The library should contain good missionary biographies, missionary travels, missionary reference books. It should have other instructive and interesting books for the youth and children. A good library will be a valuable possession to a church.

It will not usually be possible to obtain such a complete library at once, but plans should be laid to steadily build it up by the purchase of several books each quarter. Some members may undertake to give one or more books each quarter, and others may contribute to a fund for this purpose, either by donations, or by turning in the profits from the sale of magazines or small books. The children and youth can assist in this way.

The library should be kept locked up, and some responsible person should be appointed whose duty it shall be, at stated periods, to give out and receive books. A list should be kept of the books, and an entry made of every book that is given out, and of who takes it. The books should be lent for two weeks, and if it is desired to keep them longer, they should be renewed at the expiration of that period. If any member loses or destroys a book, he should replace it.

## To Help the Missionaries

(For two small children.)

### FIRST CHILD:

"Mary had a little lamb  
With fleece as white as snow,  
And everywhere that Mary went  
The lamb was sure to go."

### SECOND CHILD:

I wish I had a little lamb  
With fleece as white as Mary's,  
I'd have it sheared, and sell the wool  
To help the missionaries.

### TOGETHER:

But even if we have no lamb  
With fleece as white as Mary's  
There are lots of things that we can do  
To help the missionaries.

We'll pray, and earn some pennies  
By doing things, you know,  
To help our missionaries  
To heathen lands to go.

M. E.

## Waiting?

ARE you waiting, idly waiting,  
For your Master to return,  
While in indolence and pleasure  
His unfinished work you spurn?

Waiting, only idly waiting,  
While vast millions grope in night,  
And your candle burns but dimly  
In a land of gospel light?

Waiting with your golden treasure  
Stored so carefully away?  
Can it buy one soul's salvation  
In God's awful judgment day?

For the "latter rain" art waiting?  
See, the showers are falling fast,  
And the gospel fields are ripening—  
Soon the harvest will be past.

Will you stand before your Master  
With no sheaves your arms to fill?  
When he comes, O, will he find you  
Waiting, idly waiting still?

He alone who sows in sorrow,  
He alone who sows in tears,  
To the harvest feast is welcomed  
When our coming Lord appears.

—Selected.

REPORTS received indicate that May 6 was the best Missionary Volunteer Day yet. One conference secretary writes:—

"Missionary Volunteer Day was greatly enjoyed in a good number of our churches, and I think it woke many to the work that is being done for the young people and the still greater work yet to be done. They are beginning to see that their cooperation is needed if we are to save our youth to the cause of God. A number of good reports have come in about the day. One leader wrote, 'After the regular program was given, we gave the children an opportunity to speak of their love for Christ, and several prayers were offered. Brother ——— was very much impressed, and said that we should have our society hold meetings at church service several times a year. He said he believed that much could be done for our church through the children.'"

Have you sent in your report of the day's service to your conference Missionary Volunteer secretary? If not, do it now. Do you see where you can improve next year? Tell your secretary about that, too. A conference secretary whose camp meeting has just closed, after telling of the successes and failures of the meeting, says, "O, we have many plans made for next year." Let us begin now to plan for Missionary Volunteer Day in 1917. You may not be there? But wherever you are, you can help make Missionary Volunteer Day a success.