

# The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Calendar

#### August

4. Lesson 44.
11. Educational Day—Offering for Rural Schools.
18. Lesson 45.
25. Home Mission Service.

#### September

1. Lesson 46.
8. Foreign Mission Service.
15. Lesson 47.
22. Home Mission Service—Harvest Ingathering Campaign.
29. Quarterly Service.

### Lessons to be Used by Church Elders

#### Lesson 44

##### Announcements.

Hymn.

Prayer.

Hymn.

Lesson: Our Father's Care.

#### Our Father's Care

1. He is able:
  - a. King of kings. Ps. 95:3; 113:4; Jer. 10:6, 7, 10; Rev. 19:16.
  - b. Possesses all power. Gen. 17:1.
  - c. The Creator. Ex. 20:8-11.
2. The sign of his power:
  - a. To create. Ex. 31:16, 17.
  - b. To sanctify. Verse 13.
3. Meaning of word "sanctify":
  - a. To cleanse.
  - b. To free.
  - c. To set apart. Note 1.
4. He pities his children. Ps. 103:13, 14.
5. He has provided a great High Priest, an Intercessor, an Advocate. Heb. 4:14; Rom. 8:34; 1 John 2:1.
6. Essential prerequisites:
  - a. Must partake of our nature. Heb. 2:17, 18.
  - b. Must be tempted as we are. Heb. 4:15, 16.
  - c. Must suffer. Heb. 9:24-26. Note 2.
  - d. Must overcome in all things. John 16:33. Note 3.
  - e. Must ever live to intercede for us. Heb. 7:24, 25.
7. A time of trouble. Dan. 12:1.
8. Will protect his children. Isa. 41:10, 13, 14; 43:1-3.
9. Examples of his care. Daniel 3 and 6. Relate the experience of the three Hebrew children and of Daniel.
10. Will present them faultless before his presence with exceeding joy. Jude 24, 25; 2 Tim. 4:17, 18.

NOTE 1.—Sanctify: (1) "To separate and appoint anything to a holy and religious use;" (2) "To cleanse a sinner from the pollution and filth of sin, to free him from the power and dominion of sin, and endue him with a principle of holiness."  
—*Cruden's Concordance*.

NOTE 2.—While it is possible that Christ could have been touched with the feelings of our infirmities without himself becoming infirm, and that he might have known how to sympathize with the sick and suffering without himself bearing our sickness, yet we never could have grasped that fact unless we knew that he had actually passed through that experience. In order that he might become the Captain of our salvation, he must have an experimental knowledge of the conflict through which we pass.

Speaking of the operation of this law upon the human heart, the apostle Paul says: "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ." 2 Cor. 1:3-5.

Through the sufferings which Jesus endured in the flesh he was fitted to become a merciful and faithful high priest: "for in that He himself hath suffered being tempted, he is able to succor them that are tempted."

The religion of Christ has something to meet every human need. In the hour of temptation and trial, the hour of our greatest trouble, our deepest sorrow, there is something for which the heart longs that can be found in none other than the Saviour of the world. He met every experience that can ever become ours, and he found for himself in the divine love the best there is. Thus he showed what we may find in our times of need, and how we may find it.

In the hour of loneliness the eye of faith turns to the One who was lonely, but who, when all had forsaken him, was not alone, because God was with him. In the hour of sorrow, when all human sympathy fails, we look to the One who sorrowed oft alone, to the One whose heart was touched with the bitterness and woe of human life, to the One who, standing beside the grave of Lazarus, wept, and who, through the weary years of the reign of death, has wept with all who weep. In the hour of our greatest conflict with the powers of darkness we may remember that he "was in all points tempted like as we are, yet without sin." He speaks to us, saying, "Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." "All power is given unto me in heaven and in earth. Lo, I am with you always, even unto the end of the world." Knowing this, may we not confidently commit our cases to this great High Priest, who "is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them?" Heb. 4:15; Isa. 45:22; Matt. 28:18-20; Heb. 7:25.

NOTE 3.—"We are made a spectacle ["theater," margin] unto the world, and to angels, and to men." 1 Cor. 4:9. "Day by day the believer is working out before men and angels a sublime experiment, showing what the gospel can do for fallen human beings."—*"Gospel Workers," p. 113.*

In the case of Jesus of Nazareth that experiment was entirely successful. Though he was the Son of the living God, yet "in all things it behooved him to be made like unto his brethren." This included "the likeness of sinful flesh," so that he "was in all points tempted like as we are, yet without sin." After he had met the archenemy of man on the field of spiritual combat, it was said of him: "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself." Heb. 2:17; Rom. 8:3; Heb. 4:15; Col. 2:15, margin.

Through the wonderful sacrifice that Christ made on Calvary's cross, and through the intercession of our great High Priest, help has been provided for man in his struggle against sin. "The life that Christ lived in this world, men and women can live, through his power and under his instruction. In their conflict with Satan, they may have all the help that he had. They may be more than conquerors through him who loved them and gave himself for them."  
—*"Testimonies for the Church," Vol. IX, p. 22.*

#### Lesson 45

##### Announcements.

Hymn.

Prayer.

Hymn.

Lesson: Church Relationship.

#### Church Relationship

1. God's plan. John 17:21, first part.
2. Strife should cease. Gen. 13:8.
3. Brother should not go to law with brother. 1 Cor. 6:5, 6.
4. Better suffer wrong. Verse 7.
5. Should submit our differences to a few chosen brethren. 1 Cor. 6:1-4; 5:12.

6. Settlement of quarrels. Col. 3:12, 13.
7. Measure of forgiveness. Verse 13, last part; "Testimonies for the Church," Vol. VII, p. 265.
8. Result:
  - a. If we forgive. Mark 11:25; Matt. 6:14.
  - b. If we do not forgive. Mark 11:26; Matt. 6:15.
9. Degree of unity. John 17:21, 22.
10. Perfection the outgrowth. Verse 23, first part; Col. 3:14.
11. Perfect unity brings heaven to earth. Psalm 133.
12. Convinces the world. John 17:23; "Testimonies for the Church," Vol. VIII, pp. 242, 243. E. E. ANDROSS.

### Dealing with Difficulties

EVEN into Seventh-day Adventist churches and among the people who are striving to hold up the light of God's commandments, and who not only know they must meet opposition from the world but expect soon to see the Lord come and to be translated together, come difficulties and lack of harmony. These difficulties greatly distress the faithful, hinder spiritual growth, and render the preaching of the message powerless in the communities where they exist. Most of these conditions grow out of lack of knowledge or misunderstanding, and often they are greatly aggravated and prolonged by lack of wisdom on the part of ministers and church officers in dealing with them.

The Bible presents principles which, if applied, would quickly cure most, if not all, church difficulties. In 1 Tim. 3:15 we are told that the church of the Living God is the pillar and ground of the truth. Individual members, old or new, should give very respectful consideration to the teachings of that body. It requires either inspiration or else a great deal of conceit to lead one member to conclude that he is wiser and more consecrated than the body of people who have been called into the same movement in all the world. "In the multitude of counselors there is safety." A few individuals are not likely to correct or improve upon either the message or the methods generally accepted by the church. There is a vast difference in principle between yielding to the conviction of our brethren in the church, and going with the majority in the world.

Those who think they have new light should present it privately to ministers of experience, and modestly refrain from public agitation until these brethren have given counsel. Agitators who bring in differences that tend to weaken confidence in the fundamentals, or who emphasize minor points, should be discouraged and avoided. Rom. 16:17. Those who cannot subscribe loyally to the doctrine and methods of Seventh-day Adventists should withdraw, and refrain from bearing false witness by using the name. Ministers especially are guilty if they cause dissension in the church while drawing support from the tithe placed in the treasury for the purpose of spreading the message and the views held by the denomination. Ministers and officers of conferences and churches should be worthy of esteem and respect for their work's sake. 1 Thess. 5:12, 13.

Where two members have a disagreement, always endeavor to confine the knowledge of the trouble to the smallest possible circle. After the close friends and church officers have exhausted all means to bring about a reconciliation, if it becomes necessary to bring it before the church and censure or exclude from membership the guilty ones, let it be done as quietly as possible. Let there be no long discussion or argument before the church. Long discussions in public on any subject, either before the church or before the conference, are unwise and unprofitable.

Whenever there is division of sentiment that does not yield to brief explanation, it is always safe to refer the matter to a committee, and ask those who have information to give or objections to state, to appear before the committee. After the committee has heard all the evidence and has given it prayerful consideration, its recommendations should be presented to the church, and usually will be either accepted

or rejected without discussion. Better refer it back to the committee than attempt to reach a decision through public debate.

Public debates in business meetings merely serve to wear out the saints, and never produce good results. Refer and appeal if necessary, but avoid debate. It is a sin to imagine evil against a brother, and any imputing of motives should be rebuked. This must sometimes be done publicly, but never until an effort has been made to adjust the matter privately. Avenge not yourselves, but always maintain a higher standard for yourselves than you demand of others. Avoid trying to adjust family troubles or business differences by church trial. Jesus refused to be a judge of such matters.

C. F. MCVAGH.

### Church Inventory

If a church organization owns a church building, it should see that the property is held in such legal form as will prevent its ever falling into the hands of individuals. It is the property of the church, and not of officers or trustees. When state laws permit, it should be held by the conference legal corporation, as this is the safest plan.

If a church has been disbanded, the church building should fall to the conference to which the church belonged, in order that the conference may see that it is preserved to the general body. If churches are sold, the money obtained is usually used to assist in building some other church, thus preserving it for the purpose for which it was given.

Every church should keep an inventory of all its property. This should include the church building, chairs, tables, lamps, organ, blackboards, articles for the ordinances, and anything else contained in the building. When these are new, they should be listed at cost price; and once a year the list should be checked over to see if everything is included in it, and is in good condition, and a new list should be made out with a suitable discount taken off the prices of the previous year, to allow for wear and tear. This discount should be based on the length of time the different articles will be likely to last. For example, if it is thought they will last ten years, ten per cent should be taken off the price; if twenty years, then five per cent should be deducted. This inventory may be taken by the deacons, and carefully checked by the treasurer. When it is completed, the elder should carefully look it over.

An accurate inventory will help the church officers to act as faithful stewards over the property of the Lord's house.

### "Home Nursing and Simple Treatments"

THIS is the title of a series of lessons based on Amy E. Pope's "Home Care of the Sick" and Dr. G. H. Heald's "Colds: Their Cause, Prevention, and Cure." These lessons have been examined and indorsed by the General Conference Medical Department. They are designed to meet the needs of mothers in the home and of others who wish to do missionary nursing but are unable to take a full course of instruction at one of our sanitariums. The total cost, including textbooks, is \$5.50. Those who are interested should write at once for full particulars to the Fireside Correspondence School, Takoma Park, D. C.

### Important to Fireside Correspondence School Students

HEREAFTER all books and supplies for Fireside Correspondence School courses of study should be ordered from the school instead of from the Review and Herald Branch, New York.

C. C. LEWIS, *Principal*.

"God bids you with one hand—faith—take hold of his mighty arm, and with the other hand—love—reach perishing souls."

## Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held August 25)

Opening Song: "Hymns and Tunes," No. 842; "Christ in Song," No. 734.

Prayer.

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

Bible Study: Signs of the Times.

Reading: Important Predictions and Invitations.

Special Song: "Christ in Song," No. 606.

Reading: An Appeal.

Experiences of Members.

Report of Month's Work, by Missionary Secretary.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1343; or "Christ in Song," No. 858.

### Note to the Leaders

No intelligent Bible student can doubt that the coming of the Lord is drawing very near, but it is possible to believe this in a sense and yet not realize what it means to us as individuals. Now is the time to search our own hearts to see that Christ reigns supreme in them, and then to work with all possible diligence to save other souls for his kingdom. It would be well to encourage the members to tell what they have been doing for the Lord, and how they feel in regard to what they should do in the future.

### Signs of the Times

1. For what did Christ censure the Jewish people? Matt. 16:3.
2. What was one of the signs they refused to recognize? Isa. 7:14.
3. Was this fulfilled? Matt. 1:22, 23.
4. Where had the prophet said Christ should be born? Micah 5:2.
5. Where was Christ born? Matt. 2:1.
6. Should we be interested and intelligent regarding the signs of his second coming? Matt. 24:3.
7. Does the Lord regard an honest inquiry concerning this great event? Luke 21:7, 25-28.
8. Have some of these striking signs been fulfilled?
9. What will God's faithful servants be doing at such a time as this? Matt. 24:44-47.
10. What will be done to those evil ones who say in their hearts that the Lord delays his coming? Matt. 24:48-51.

### Important Predictions and Invitations

"THIS gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. "That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." Rom. 13:11-14. Here is information—light. We must walk in the light while we have the light, lest darkness come upon us. The greatest struggle of the ages is on, and it will wax fiercer and fiercer till the close. The forces of evil have marshaled in a last great struggle to defeat the plans and purposes of God.

The question of hastening or delaying the second coming of Christ is largely in the hands of the church.

"The 'time of trouble such as never was' is soon to open upon us; and we shall need an experience which we do not now possess, and which many are too indolent to obtain. It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal. In that time of trial, every soul must stand for himself before God."—*"The Great Controversy,"* p. 622.

"The Christian's hope is an anchor to the soul, both sure and steadfast, and entereth into that which is within the veil, whither Christ the forerunner is for us entered. We have an individual work to do to prepare for the great events

that are before us. The youth should seek God more earnestly. The tempest is coming, and we must get ready for its fury, by having repentance toward God, and faith toward our Lord Jesus Christ. The Lord will arise to shake terribly the earth. We shall see troubles on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. Fires will break out unexpectedly, and no human effort will be able to quench them. The palaces of earth will be swept away in the fury of the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near; probation is closing. O let us seek God while he may be found, and call upon him while he is near! The prophet says: 'Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.'"—*Mrs. E. G. White, in Signs of the Times, April 21, 1890.*

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed."—*"Testimonies for the Church,"* Vol. IX, p. 97.

"The season of distress and anguish before us will require a faith that can endure weariness, delay, and hunger,—a faith that will not faint, though severely tried. The period of probation is granted to all to prepare for that time. Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded. Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for his blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch. When waves of despair which no language can express sweep over the suppliant, how few cling with unyielding faith to the promises of God."—*"The Great Controversy,"* p. 621.

The foregoing extracts from the writings of Sister White need no comment. We have already entered upon the perils of the last days—"the day is at hand." We are admonished: "Stablish your hearts: for the coming of the Lord draweth nigh." James 5:8. "Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet."—*"The Desire of Ages,"* p. 330.

"Those who decide to do nothing in any line that will displease God, will know, after presenting their case before him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised."—*Id.,* p. 668.

"We are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you."—*"Testimonies for the Church,"* Vol. VII, pp. 15, 16.

How comforting the blessed promise, "Lo, I am with you alway, even unto the end of the world!" Matt. 28:20. "Let us therefore cast off the works of darkness, and let us put on the armor of light. Let us walk honestly, as in the day. . . . Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof."

F. W. PAAP.

## An Appeal

### Duty of the Church to Let Its Light Shine

CHRIST, the True Witness, addresses the church at Ephesus, saying: "I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first work; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Oh, how few know the day of their visitation! How few, even among those who claim to believe in present truth, understand the signs of the times, or what they are to experience before the end. We are under divine forbearance today; but how long will the angels of God continue to hold the winds, that they shall not blow? Among the people of God there is blindness of mind and hardness of heart, although God has manifested inexpressible mercy toward us. How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being collaborators with Jesus Christ, partakers with Christ of his sufferings.

### Dead in Trespasses and Sin

Today there are few who are heartily serving God. The most of those who compose our congregations are spiritually dead in trespasses and sins. They come and go like the door upon its hinges. For years they have complacently listened to the most solemn, soul-stirring truths, but they have not practiced them. They are less and less sensible of the preciousness and value of truth, because they neglect the practice of those things which are pleasing in the sight of God. The stirring testimonies of reproof and warning do not arouse them. The sweetest melodies that come from God through human lips—justification by faith, and the righteousness of Christ—do not bring forth from them a response of love and gratitude. Though the heavenly Merchantman displays before them the richest jewels of faith and love; though his voice invites them to buy of him—"gold tried in the fire," and "white raiment that they might be clothed," and "eyesalve that they might see," they steel their hearts against him, and fail to exchange their lukewarmness for love and zeal; but fold their hands in complacency, make a profession but deny the power of true godliness. If they continue in this state, God will reject them with abhorrence. To praise the world and God at the same time, is in no way acceptable to God. Awake, awake, before it is everlastingly too late!

### No One is to Be an Idler in the Vineyard

Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light? with your privileges? with the opportunities granted of Heaven? This is a serious question. Why is it there is so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through his professed followers as a light to the world?

The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. Those who are connected with Christ will grow in grace, and in the knowledge of Jesus Christ, to the full stature of men and women. It is the privilege of every soul to make advancement. No one is to be an idler in the vineyard. If all who claim to believe the truth had made the most of their opportunities and ability to learn all that they were privileged to learn, they would have become strong in Christ. No matter what may have been their occupation,—farmers, mechanics, teachers, or pastors,—if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master.

## Laborers Together with God

Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing his love and faithfulness. When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost. But while the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others? When professed Christians feel no burden to enlighten the minds of those who are in darkness, when they fail to make use of the rich grace of Christ, and cease to impart the knowledge they have received, they become less discerning, lose their appreciation of the richness of the heavenly endowment, and, failing to value it themselves, they fail to present it to others. It is only as God sees his professed people eager to be laborers together with him that he can impart to them light and grace; for then they will make every interest secondary to the interest of his work and cause. With such workers the heavenly intelligences will cooperate.—"An Appeal," pp. 3-6.

## Missionary Meetings

### Suggestive Program for First Week

Opening Exercises: Song; Season of Short Prayers; Minutes; Song.  
Reports of Work Done.  
Lesson: Tract Study—"The New Testament Sabbath."  
Plans for Work.  
Closing Song.

### Note to the Leaders

Persistent, systematic tract circulation should be carried on by every church, both by lending from house to house and by general free distribution. The Lord has done wonderful things with tracts. One tract led Dr. John Scudder to give his life to mission work. His seven sons and two daughters grew up to be active foreign missionaries, and several of his grandchildren followed in their steps. What a harvest of souls will one day be traced back to the influence of that one tract! Who knows but that some tract circulated by your church may be used by the Lord to do an equally wonderful work? But the Lord cannot accomplish anything with tracts unless he can find some willing hands to help him.

### Tract Study—"The New Testament Sabbath"

#### Analysis

<b>The Sabbath</b>	<ol style="list-style-type: none"> <li>1. Made when the world was created</li> <li>2. Placed in heart of ten commandments</li> <li>3. No record of change in Bible</li> <li>4. Asserted that Christ and his disciples kept Sunday</li> </ol>
<b>The First Meeting after the Resurrection</b>	<ol style="list-style-type: none"> <li>1. The first day of the week</li> <li>2. Assembled for fear of the Jews</li> <li>3. Did not believe Christ had risen</li> <li>4. Were terrified when he appeared</li> </ol>
<b>Paul at Troas</b>	<ol style="list-style-type: none"> <li>1. Met Saturday night</li> <li>2. Paul preached all night</li> <li>3. At break of day, Sunday morning, Paul pursued his journey</li> </ol>
<b>Collection at Corinth</b>	<ol style="list-style-type: none"> <li>1. Lay by at home</li> <li>2. Place in store, ready for apostle</li> <li>3. Not public collection</li> </ol>
<b>"On the Lord's Day"</b>	<ol style="list-style-type: none"> <li>1. Seventh day Sabbath of the Lord thy God</li> <li>2. Sabbath—My holy day</li> <li>3. Son of man Lord of Sabbath</li> <li>4. Created by Christ</li> </ol>
<b>New Testament Example for Seventh Day</b>	<ol style="list-style-type: none"> <li>1. Christ taught on Sabbath as his custom was</li> <li>2. Freed Sabbath from Jewish traditions</li> <li>3. Kept God's law</li> </ol>

**Prayer of Christians for Forty Years** { 1. Christ told them to pray that their flight be not on Sabbath  
2. Followers prayed this for forty years

**Which Day is the Seventh, or the Sabbath?** { 1. Sabbath passed when first day began  
2. Women rested on Sabbath according to commandment  
3. Seventh day Sabbath of the Lord

**The Word "Sabbath" in the New Testament** { 1. Sabbath in New Testament always is the seventh day  
2. Mark calls it Sabbath ten years after resurrection  
3. Matthew does the same six years after, Luke twenty-eight years after, John sixty-three years after  
4. Paul held meetings on Sabbath  
5. Constantine called first day "venerable day of the sun" more than three hundred years later  
6. Sunday not called Sabbath until about 1500 years after Christ  
7. Old family Bibles call seventh day the Sabbath

**"As His Manner Was"** { 1. Paul reasoned on Sabbath as his manner was  
2. Gentiles asked him to preach on Sabbath  
3. Many Sabbath meetings recorded

**Questions**

1. When was the Sabbath made?
2. Where placed later?
3. What are many people doing?
4. How are laws changed?
5. What record does the Bible give of such a change?
6. By what are we judged?
7. What have some thought can be found in the New Testament?
8. Why were the disciples assembled on the night of the resurrection day?
9. What did they then know about the resurrection?
10. How did they feel when Jesus appeared?
11. At what time was Paul's meeting in Troas held according to present reckoning?
12. What happened early next morning?
13. Why was a meeting held at this time?
14. What were Paul's instructions in regard to a collection?
15. What shows that this was not a public collection?
16. What is it assumed that the words "Lord's day" mean?
17. What day is termed the Lord's day in the Bible?
18. Why is it so called?
19. What was Christ's custom on the Sabbath?
20. How did Christ deal with the law?
21. From what did he free the Sabbath?
22. What warning did he give in regard to the law?
23. For what were Christians to pray, and for how long?
24. What came after the Sabbath was ended?
25. Why do people keep Sunday?
26. On what day did Jesus rise?
27. What did the women do on the Sabbath, and what did they plan to do on Sunday?
28. Which day is the Sabbath of the commandment?
29. What day does the word "Sabbath" always mean in the New Testament?
30. How long after the death of Christ were the four Gospels written?
31. What do they all call the seventh day?
32. What was still the custom in Paul's time?
33. What did Constantine call the first day, and how long was this after the resurrection?
34. About what date was Sunday first called the Sabbath?
35. What do we find in old family Bibles?
36. What did Paul customarily do on the Sabbath?
37. When did the Gentiles ask him to preach to them?

**Suggestive Program for Second Week**

Opening Exercises: Song; Prayer; Minutes; Song.  
Reports of Work Done.  
Lesson: Helpful Ideas from the Great War.  
Plans for Work.  
Closing Song.

**Note to the Leaders**

In many ways our warfare for souls resembles earthly warfare, and many helpful lessons may be drawn from the Great War. The week before this meeting ask each member to come prepared to give some idea drawn from the experience of this war, which will be a help in the home missionary work. The leader should be prepared with a good many lessons so as to be able to fill in if any of the members fail. It will do the members good to use their brains in thinking out these ideas. The leaders may give them this suggestion, to help them get a start: In all the countries at war the people have shown great loyalty to their governments. To whom do we owe loyalty? How are the soldiers showing it? How should we show it? If well handled, this meeting should increase the members' sense of responsibility to God for soul-winning.

**Suggestive Program for Third Week**

Opening Exercises: Song; Scripture Exercise; Several Short Prayers; Minutes; Song.  
Lesson: The Art of Visiting the Sick.  
Reports of Work Done.  
Plans for Work.

**Note to the Leaders**

The article for this week's lesson is rather longer than usual, but it gives some excellent instruction. Have it read by some one who will read it over a number of times first, in order to give it at the meeting with proper expression and to look the people in the face very frequently. Every Seventh-day Adventist should learn how to be a good visitor, one who can carry hope and comfort into homes. For the Scripture exercise have one of the members read Matt. 25:31-40.

**The Art of Visiting the Sick**

"YOU would be surprised," said a woman who had been an invalid for many years, "to see how really few people know how to visit the sick. Their intentions are good, but so few seem to know how to make their visits bring the cheer and benefit which they should to a sickroom."

A brief, bright, cheery visit to a convalescent or one who is habitually "shut in" confers pleasure and real benefit such as is seldom understood and appreciated by one who is always well and active. A tiresome, long-drawn-out call from an untactful or gloomy person is, on the other hand, often the cause of real detriment and discomfort to the patient.

Sick people are acutely sensitive. They are easily depressed. A fit of despondency may lead to a serious relapse, or it may occasion hours of consequent weakness and suffering.

A young girl recovering from an attack of nervous prostration was one afternoon visited by a kindly intentioned but absolutely untactful friend. The visitor had come direct from the funeral of a little child whom both knew, and she was full of it. She was garbed in deepest black, which she had worn to the services, and the very sight of her was depressing. Every sad detail of the funeral was rehearsed for the entertainment (?) of her listener. So interested was the visitor in her subject that she never noticed the effect of her conversation on the convalescent. The latter managed to control her feelings until the guest departed, then she broke into passionate sobbing, which could not be restrained. The physician was summoned, and restoratives were given, but for several days the girl was nervously unstrung and could do nothing but cry. Although everything possible was done for her, and her physician forbade all visitors until the girl should be stronger, her recovery was retarded several weeks. All this was caused by a thoughtless, though kindly intentioned visitor.

An invalid who was very sick, and who had been confined to her bed for some time, but who dearly loved to receive callers, was visited by a well-meaning young woman who had

just been graduated from a school of elocution. In the kindness of the girl's heart she spent the whole afternoon reading and reciting for the invalid in an endeavor to entertain her. Unfortunately, however, the young woman's selections were all of the most harrowing character. To her they were "works of art," permitting her to "express herself" and to show the extent of her powers. She did not fully estimate the effect of their pathos and of her realistic rendition of them on the sensitive, suffering invalid. There was not one bright, cheerful selection among them all.

The invalid listened eagerly, grateful for the girl's kind intentions, but each piece depressed her more, so that by the time the girl had finished and made her adieus, her poor hostess was in such a state of depression and collapse that all the courage she had summoned to bear her pain and keep cheerful deserted her. She broke down completely, distressing the members of her family, rendering the physician's services necessary, and was considerably worse for several days after her visitor's kindly meant but unfortunate entertainment. She could not forget the sad selections, so realistically rendered, for many a day.

Had the girl only stopped to think, had she only realized what an opportunity was afforded her for cheering, brightening, and strengthening that poor bedridden invalid, she would not have made such a mistake. Had she recited bright pieces, no matter how trivial they might have been, which would have brought a smile to the pain-lined face of her hostess; had she given some pleasing picture to brighten the hours spent in the seclusion and monotony of the sickroom, she would have left the invalid cheered, diverted, and strengthened, with something happy to think of during the ensuing days and weeks of pain and weariness. The girl meant well. She was only thoughtless. She did not realize.

A talented young singer very kindly offered to sing for the patients in one of the hospitals near her. She had a sweet, sympathetic voice and her selections were in accord with it. They were sweet, but they were sentimental and sad. Nervously weak and easily affected, some of the patients actually sobbed during the recital, and after the singer had gone, there was a noticeable depression in the condition of most of them. Such a chance as the young musician had! but, like the elocutionist, she did not realize it. She did not think of the effect her singing would have on her audience of weak, suffering ones, who needed especially cheer and brightness.

"I dread Aunt Lucy's visits," said a sick girl, speaking of an elderly relative. "She is good and kind and means well, but she has the most dreadful way of tiptoeing into the room, whispering in a sepulchral way, as if she were at a funeral. She looks at me all the time with eyes as big as saucers, and I know she is saying to herself, 'Poor Edith! I'm afraid she will never get well!' I can feel it just by the way she looks at me. She evidently has an idea that she must not talk, for she makes me do it all, and I am completely exhausted when she leaves. All she does is to sit and gaze pityingly at me and shake her head and answer in whispers. It's a real strain to entertain her, and I am always in the depths when she leaves."

Many women, however, are adepts in this art of visiting the sick. Constantly they are bringing into the lives of sorrowing, suffering, lonely ones brightness, cheer, comfort, and strength, which means untold happiness and benefit to them. It is not a difficult art to learn—this art of visiting the sick. Any woman may become proficient if she gives the matter thought and understanding and effort.

The woman who would be successful in this must possess, first of all, sympathy and a real desire to help. She must realize that true sympathy means encouragement, strength, and cheer, as well as "feeling with" a person. The sympathy which does not strengthen and uplift is of very little value.

Possessed of this sympathy and real desire to be of service, which is the foundation of successful ministering, there

are a number of minor details to be considered by the woman who would make her visits a source of pleasure and benefit to the sick.

Appearance counts for much in a sickroom. Invalids are often as unreasonable as children, and they are extremely sensitive to appearance and manner. Black or somber garments affect them unpleasantly, while a pretty, becoming costume has sometimes a surprising effect in cheering and pleasing the patient.

"It does me good just to look at Mrs. Warner," said a wheel-chair invalid. "She always wears such pretty, becoming dresses and hats, and whenever she has anything particularly new and pretty, she wears it to show me. She knows I can't get out to see anything, and she isn't one of those who wear old plain clothes when they visit the sick."

Even more than appearance, however, does the visitor's manner affect the invalid. The caller should strive always to be quietly cheerful, not boisterous in her effort to be bright; but gentle, hopeful, cheery. Her voice should be well modulated and distinct, so that her listener need make no effort to hear all that is said. An agreeable voice has a wonderful effect on sick and well folks alike. As far as possible the visitor should do most of the talking, so as not to tire the invalid. Many ill persons soon exhaust all the little strength they have trying to talk. The tactful visitor will know how to avoid this. Ceaseless chatter on the part of the caller is almost equally fatiguing to the sick one. The woman with understanding will soon discern how to strike the proper balance in conversation so as to brighten and entertain but not weary her hostess. Quiet, pleasant recounting of cheerful bits of news of the outside world, which will specially interest the invalid and make her feel she is not shut out from everything, will be welcome and beneficial, while any humorous little anecdotes which will brighten and cheer the sick one will be as good as medicine.

One woman who visits much among the shut-ins always makes it a point to accomplish four things: Leave with the patient some interesting bit of news to ponder; some good, funny story to laugh over; some pleasant description of a painting or a bit of beautiful country, which the invalid can enjoy mentally; and some little thought of peculiar strength and cheer.

"Sick people think over what you have told them for hours and days sometimes, you know, and I always like to feel that I leave with them these four things to meditate on in their moments of pain and weariness," she explained.

"Sick people are like children when it comes to bringing them something," said another woman whose life has been spent much among the sick. "A flower or a book, some fruit, a glass of jelly, a dainty dessert,—there are lots of trifles one can take,—never fail to please, and do real good. It is more the fact that they have been remembered, and that the remembrance is a little surprise, that pleases them. What the little gift really is becomes a secondary consideration. Almost any trifling token or delicacy will please a sick person if it is attractively wrapped and presented or daintily served."

The woman, therefore, who would make a success of this art of visiting the sick, who would make herself welcome and of real benefit to those suffering from pain, weakness, or the monotony of the sickroom, will strive for these things: A ready tact and understanding; a sympathy which comforts, strengthens, and uplifts; a neat, pleasing appearance; a gentle, cheery, hopeful manner. She will bring with her some little token of love and thought for the sufferer, she will be careful that she does not tire the sick one or stay too long, and she will leave behind her pleasant memories which will divert, cheer, and strengthen the invalid for many a weary day and hour. The visitor who achieves this becomes a real tonic—physical, mental, and spiritual—to the sick one, and her presence is as welcome as the sunshine in the chamber of darkness and suffering.—*Home Department Magazine.*

"SELF-INDULGENCE rots the soul."

## Suggestive Program for Fourth Week

Opening Exercises; Song; Prayer; Minutes; Song.  
Lesson: What Some are Doing with Magazines.  
Reports of Work Done, Especially with Magazines.  
Plans for Work.  
Closing Song.

### Note to the Leaders

Our magazines should have a very wide circulation, because they deal with the vital issues of today—the things which the people are interested in, and which concern their salvation. Every church should see that the people in its territory have the opportunity to purchase them.

### What Some Are Doing with Magazines

OUR magazines are an important part of our literature. They contain articles on different subjects of present interest, and therefore are attractive to the average reader. Every church should interest itself in the circulation of magazines in its territory. One church recently ordered three hundred *Signs*, three hundred *Life and Health*, and fifty *Watchman* for one month's work. Why could not other churches plan a similar good work?

"A sister sold fifteen hundred copies in three weeks when the snow made walking hard and the thermometer marked forty degrees below zero. This proves that magazines can be sold in winter as well as in summer."

This sister had the burden of the work on her, and the Lord honored her faith. The magazines interest people in the message, as is shown by the following experience:

"I had just got home from my trip when I received a letter from a school-teacher, containing ten cents in stamps, with the request that I send her the next issue of the *Signs*. I had sold her a copy while on my trip, and now she wanted another. She also asked for some of our tracts. I found several such persons while on the last trip, and I am so glad for the opportunity of thus carrying on missionary correspondence with them."

Is not this being a fisher of men? This sister goes out with magazines as bait, interests people, and then follows them up.

Do some parents want to know how they can send their children to school? Here is how one mother solves the problem:

"A mother, by spending five or six weeks selling the *Signs*, earns a scholarship for her daughter. That is not all—she also helps to warn the world and prepare a people to meet their God."

"One day recently there came into one of our tract society offices a well-dressed lady and her husband. They had bought a 'Bible Readings for the Home Circle' and a *Signs Magazine* from one of our agents. They called for the purpose of subscribing for the *Signs Magazine*, and they also paid for a year's subscription for their sister. They left their order for the back numbers just preceding the magazine they had bought, and said it was the best periodical that could have come to their home."

"The work does not move as fast as I should like to see it, for it seems to me that the time we have left in which to work for souls is getting very short indeed. I am glad for the truth-filled magazines I can place in the hands of so many thinking men. I have some very interesting experiences as I go among business men. Evening after the Sabbath I sell at the hotels, and there I find traveling men. I sell from twenty to thirty at these times. I also sell at the station whenever I go there. I have never failed to sell a magazine to every one I have approached there. It is wonderful how these magazines sell. I can give no other reason than that the Lord sells them. I cannot understand why an army of our people are not hastening out with these message-filled magazines."

"One brother has sold the *Watchman* by hundreds. Every few days he orders never fewer than one hundred copies. Two sisters sold five hundred copies of the *Watchman* at an average of fifty every two hours."

"A sister sold a man a magazine, and in a day or two he came back and bought nearly a dollar's worth of magazines and a book, 'Armageddon.' He was stirred by the contents of the first paper."

Doubtless there are many more people who would be stirred if the magazines were taken to them.

"This report you will notice represents fifty-eight hours' work, with \$105 worth of magazines sold. I stayed with nice people at each place, and did not stop at hotels at all. The Lord has been very good to me, and I know that without his help I could not have the blessings he gives me to enjoy while in his work."

This magazine work pays from the financial standpoint. This sister earned nearly \$2 an hour, but what was worth more than that, she enjoyed the special blessing of God.

"A sister recently sold forty copies of the *Watchman* in twenty-five minutes, and a little girl disposed of fifty in about one hour."

"Recently I went into a very large plumbing establishment in this city, and saw two men busily engaged in taking stock. With a prayer that God would halt their business a few moments so that he might have the right of way, I approached them, not hesitatingly but in a very businesslike manner, walking near where they were at work. I stopped and waited for them to look up, and the one who was nearest to me asked what he could do for me. I presented a *Watchman*, and canvassed briefly on the 'Eastern Question' and other interesting features. He promptly replied that he did not want one. I took a few steps forward to where the other one was standing, and said, 'Would you like a copy of this interesting magazine?' He replied, 'I would, and if you will wait a few minutes I will get the money.' I waited and he soon returned with it.

"I have sold many magazines to people at the telephone booth waiting for their number. In one case the man at the telephone asked what he could do for me. I told him what an excellent magazine the *Watchman* was, putting it on the desk in front of him, so that he could see it. He seemed impressed with the name 'Watchman.' He said, 'Where is this magazine published?' I replied, 'At Nashville, Tennessee.' 'How in the world did it get into this part of the country?' I replied, 'That's nothing unusual for the *Watchman*. It goes all over the United States, into all the large cities, towns, and many villages.' 'That's interesting. I will purchase a copy and see what it is like,' he replied."

A thirteen-year-old magazine agent writes:

"There are five different people here who are very much interested, four of whom I am expecting to see take their stand for the truth any time, and the other is a man who said he would be out to prayer meeting tonight. Of course there are many others, but these seem to be especially interested."

This little girl is a soul-winner. What she is doing, others can do if they will make the same effort. Souls will not be won without persistent work and prayer. These experiences should encourage more members to take up the work of selling magazines, because they show that it is a work which the Lord is blessing. What is your church doing with magazines?

### "The World War"

WHAT is your church doing to sell the little book, "The World War"? Have you read it? Every church member should not only read it, but study it, so as to be able to talk intelligently on the relation of the war to Bible prophecy. Nearly 180,000 copies of the book have already been sold, and the general testimony is that the book "sells itself." Have the people in your district been given an opportunity to read this book? If not, now is the time to sell it to them, while the interest in the war problems is so high. The prices are: Paper covers, 25 cents; cloth, 50 cents; with the regular discounts.

## Missionary Volunteer Department

### Programs for Week Ending August 4

#### Senior

Subject: *A Missionary Family.*

Mottb: "Go Ye Therefore, and Teach All Nations."

1. Morning Watch Review. Three-minute talk on the joy of forgiveness. For helps see the *Instructor* of July 24.
2. Recitation: The Song of the Gospel Reapers.
3. Bible Study: The Extent of Our Work.
4. Talk: A Missionary Family. See *Instructor* of July 24.
5. Symposium: Other Members of this Missionary Family. See Henry Martyn Scudder and William W. Scudder.
6. Recitation: What Have We Done Today?
7. Reading: Summer Time Religion.
8. Social Meeting.
9. Reports and plans.
10. Close by repeating the Pledge.

#### Junior

1. Morning Watch Drill.
2. Bible Study. Adapt from Senior Bible study.
3. Recitation: What Have We Done Today?
4. Story Telling: John Scudder. See note.
5. Recitation: The Need of Haste.
6. Reports, and plans of work.
7. Close by repeating the Pledge.

#### Notes to the Leaders

**SENIOR:** Use a map in this program, locating the chief places mentioned. In the article on John Scudder provided for the Juniors, a very interesting instance of God's protecting care is recorded. We need to remember that the Lord's arm is still strong to deliver those who put their trust in him.

A quiz, bringing out the more important points in the history of this missionary family, may be prepared by the leader, and should form an interesting feature of the program.

Thorough preparation will make this program not only interesting but inspirational for the three great lines of missionary service—praying, giving, going.

**JUNIOR:** In item 4 on the suggested program, "Story Telling," the article on John Scudder (page 9 of the *GAZETTE*) may be given by six Juniors, each one taking one of its subdivisions. One of the older Juniors may conduct a quiz, preparing the questions and giving references to the articles in the *Instructor* and the *GAZETTE*. These questions should be handed out in plenty of time so the information asked for may be learned. There is also a brief sketch of Dr. John Scudder in "Fifty Missionary Heroes Every Boy and Girl Should Know," one of the new Junior Reading Course books.

*Coming! Goal Dollar Day! Get ready now!*

#### Bible Study: The Extent of Our Work

1. WHAT work has God given to us? Matt. 24:14.
2. How many is this witnessing to reach? Rev. 14:6.
3. To how many is this work given? Mark 13:34.
4. What help has Christ promised? Matt. 28:19, 20.
5. What will be the result to those who fail to do their part? Eze. 3:18.
6. When the call comes from God to a young man or a young woman to go to the regions beyond, what should be the response? Isa. 6:8.
7. What can those do who feel a burden for the work in foreign lands, but who cannot go there? 2 Cor. 1:11; 1 Chron. 29:14; 2 Cor. 9:6, 7.
8. What will be the result of this work? Rev. 7:9, 10.

#### Henry Martyn Scudder

HENRY MARTYN SCUDDER was the eldest son of Dr. John Scudder, the famous pioneer medical missionary to India. He was born in India in 1822, and when he reached a suitable age, he was sent to the United States to receive his education. He was graduated from the New York University in 1840, and from Union Seminary in 1843, and was then appointed a missionary of the American Board of Christian Foreign Missions. He sailed with his wife for Madras, India, in 1844. At that time the *Missionary Herald* said: "This

is the first instance in which the son of a missionary has been sent forth as a preacher to the heathen."

On reaching Madras, Dr. Henry M. Scudder connected with the mission at that place, remaining there until 1851, when, after his exploration of the Arcot District, he was assigned to work there, his medical skill giving him access to the people. From 1853 to 1857, the Arcot Mission was carried on entirely by the Scudder family, five brothers, their wives, and one sister composing the staff.

In 1864 Henry Scudder's health failed, and he returned to the United States, where he was pastor of prominent churches in San Francisco, Brooklyn, and Chicago. But his heart was still in the mission fields, and in 1887 he joined his son and daughter in Japan, and rendered three more years of valuable service. He died in 1895. He was a man of great ability, of fine address, and of much power. He wrote several Tamil publications.

#### John Scudder, Jr.

John Scudder, Jr., was a younger son of Dr. John Scudder, and he also became a doctor and a missionary. He was born in Ceylon in 1835, and like his brothers, was sent to the United States to obtain his education. He studied first at Hudson, Ohio, where he was converted and united with the church. At the same time he decided to give his life to missionary efforts, and his student life was devoted to obtaining a good qualification for his Master's service. He was graduated from Rutgers College in 1857, and from the theological seminary at New Brunswick, N. J., in 1860. He showed so much promise that he was licensed to preach, and was ordained in the same year. He received his medical degree from the Long Island Medical College. It will be seen that he was well equipped for his future work.

In 1861 Dr. Scudder sailed for India. He labored in the following places: Chittur, 1861 to 1863; Arni, 1863 to 1865; Arcot, 1865 to 1876; Vellore, 1876 to 1877. In 1878, with his wife, he returned to America, after seventeen years of continuous service in the field, and lived in Nebraska for four years. In 1882 he returned to India, his wife remaining here for another year. This time he labored in Arni from 1882 to 1885; in Tindevanam, 1885 to 1892; and in Vellore, 1892 to 1894. While in Tindevanam, he built a commodious mission house and church.

In 1894 he and his wife returned to America for the second time, living in New Brunswick. In 1897, they again returned to India, and spent the rest of their mission life at Vellore. Dr. Scudder died in 1900. His children have, with a single exception, followed him into the ministry, and three of them into the foreign mission field. EDITH M. GRAHAM.

#### William W. Scudder

WILLIAM W. SCUDDER was the second son of Dr. John Scudder, and was born in Ceylon in 1823. He was sent to the United States in his boyhood, and was converted during a revival in Springfield, Mass., in the winter of 1835-36. In 1839 he united with the Presbyterian church at Elizabeth, N. J., and entered the College of New Jersey at Princeton, from which he was graduated in 1841. He next entered the theological seminary at that place, and pursued the regular course of studies, but obtained permission to devote the third year to studies best adapted to fit him for the foreign mission field.

In 1846 he received his appointment to Ceylon from the American Board, laboring in that field until 1851, being stationed at three different places. After a brief visit to America in 1852, he returned to India, and with two of his brothers, Henry Martyn and Joseph, established the Arcot Mission of the Reformed Church of America, and organized the Classis of Arcot.

William Scudder remained in India for twenty-two years, occupying in turn several stations of the mission. He was a diligent and successful worker during these years. In 1873 his family circumstances were such that it became necessary for him to return to this country, and he accepted a call to

the Congregational church at Glastonbury, Conn., where he served for eleven years. In 1885 the way opened for him to return to India, and though over sixty years of age, he sailed for his chosen field, laboring there for another nine years. He was first stationed at Madanappalle, releasing Dr. Chamberlain; and later at Palmaner, where he acted as the General Synod's professor of theology in the seminary in the Arcot Mission. He died in 1895.

#### Catherine Hastings Scudder

Catherine Hastings was the daughter of Prof. Thomas Hastings, a man known and honored for his successful efforts in raising the standard of church music. She was born in 1825, and in her tenth year was converted and joined the Presbyterian Church.

When she was eleven years old, she was deeply affected by the fact that the missionaries who had charge of the Ceylon mission schools were obliged to disband, many of them for want of funds, and to send back to the darkness of heathenism many of the native children. Her sympathy led her into action, as genuine sympathy always will. She prepared a constitution and formed a family association to sew for the heathen. This association continued until she left her home for India.

From the time she determined to devote herself to this missionary work, her character matured rapidly, and with remarkable power. The beauty of the Lord shone in her face, and had its influence on those around her.

In 1846 she was married to William W. Scudder, who was about to return to his native India as a missionary. Soon after their marriage, they embarked for India, on the ship "Flavio." In midocean there was a revival on board, in which several of the roughest sailors were converted. When they were two hundred and eighty miles from Madras, a meeting was held, at which eight of the seamen gave evidence that they had really given their hearts to Christ.

Mrs. Scudder united with the church in Madras on the first Sunday after her arrival, and joined the members in partaking of the Lord's Supper, with her heart full of gratitude to God that he had permitted her to arrive safely on the field of her choice. She now exchanged her manual labors for the field for direct personal efforts for the spiritual good of these people. Her allotted station was the island of Ceylon, and there, as soon as she could master a few words of the language, she began her work.

But she was permitted to prosecute her labors only during the short period of two years. While on a journey with her husband, when they were returning from Madura, she was attacked with cholera, and died in 1849, declaring in her last words that she was happy in Jesus. E. M. GRAHAM.

#### The Song of the Gospel Reapers

COME away to the fields, for the harvest is waiting;  
The songs of the reapers are calling away.  
Bright and fair in its beauty the ripe grain is bending;  
Wait not for tomorrow, but haste ye today.

The field is the world, and the grain is the millions  
Who tread the broad pathway to death and the grave.  
To aid in the work of redemption thy mission,  
These perishing souls from destruction to save.

The rich fields are white in the sunlight of heaven;  
Then say not, There's naught that our hands find to do.  
Hear the voice of the Saviour, in accents of sorrow,  
"The harvest is great, but the laborers are few."

Spend not the blest moments in idle inaction.  
Golden grains are now wasting—oh, gather them in!  
Bear with anthems of joy to the feet of the Master  
Precious sheaves thou hast saved from the garner of sin.

Then away to the fields, for the harvest is waiting;  
The daylight is fading, 'twill quickly be gone;  
Man must work till God's angel shall thrust in his sickle,  
And the "Lord of the harvest" shall gather us home.

—Mattie A. Boyce.

#### The Need of Haste

THEY are dying by *tens!* don't you know it?  
Dying without the light.  
They know not Christ as their Saviour;  
His cross is hid from their sight.

They are dying by *hundreds!* O hear it!  
In the chains of ignorance bound;  
They see not their need of a Saviour,  
The Saviour whom you have found.

They are dying by *thousands!* believe it!  
O what are you going to do?  
Your Saviour cares for these lost ones,  
And longs to bless them through you.

They are dying by *millions!* yes, millions!  
All over the world's wide lands—  
In Africa, India, and China;  
Can you sit with idle hands?

Dying while you are sleeping,  
Dying while you are at play,  
Dying while you laugh and chatter,  
Dying by night and by day.

Some do not know they are needy,  
Some of them care not at all;  
But some of them hunger for Jesus,  
Yet know not on whom to call.

They grope for a light in their darkness;  
They call on their gods for aid;  
There is no one to tell them of Jesus,  
And the sinner's debt which he paid.

None, did I say? 'Twas an error;  
For God has a few lights out there;  
But when it's not three to a million,  
O won't you begin to care?

—The Kingdom.

#### John Scudder

##### A Little Boy with a Big Heart

ABOUT one hundred years ago there lived in a town in New Jersey a little boy with a big heart. He was a serious little fellow, and was often seen running the streets on some errand of mercy. He was always ready to turn from his games to help any one in distress.

One day he was seen drawing a heavy rail along the street. When asked what he was going to do with it, he replied, "I am taking it to Miss Becky, who has no fire," and hurried on his way.

This boy was John Scudder, who was born in 1793, and dedicated to God by his parents at his birth. Surely the Lord accepted him; for from his babyhood, his mother said, "John seemed always possessed of a Christian temper."

##### A Soul-Winner at School

He went to college at an early age, but found few there who had any sympathy with his religious convictions. This only made him more anxious to win their souls for the Lord. He was watchful for all opportunities of gaining the confidence of his fellow students. He called at a room one day, and was introduced to a young man who had recently entered college. John could stay only a few moments; but before he left, he said to the stranger, in a friendly, winning manner, "I'll be happy to see you at No. 47."

This student was somewhat lonely; and as he thought of the warm-hearted greeting he had received, he decided that the friendship of such a young man would be worth much to him. He promptly visited him at No. 47, and told him that he was not religious, but was anxious to become acquainted with those who were Christians.

Mr. Scudder at once arose, his face glowing with the Christ-love that was in the heart, and taking his visitor's hand, he said, "That's right. Stand by that, and you will never regret it." This visit was the beginning of a warm friendship, which led this young student to take his stand for Christ.

John Scudder had intended to enter the ministry, but his father wished him to become a doctor; so he took the medical

course, believing that he could serve his Master as successfully as a doctor as he could in the ministry.

#### What a Tract Did

After he had been graduated, he began to practice in New York, and expected to labor there for the bodies and souls of the people. But God had other plans for him. One day when visiting a patient, he had to wait a few minutes. To pass the time, he took from the table a tract called "The Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them." He became interested in it, and asked if he might take it home and read it. It changed the course of his life; for he felt that through it God had called him to the mission fields.

He wondered what his wife would say about leaving home and friends to go to dark heathen lands, but to his joy he found her just as willing to go as he was, and she never changed in this decision.

His friends opposed his going, for they thought it was a pity such a talented man should go among the heathen; but he remained firm.

#### Sailing for India

Dr. and Mrs. Scudder sailed for India in 1819, and arrived after a four months' voyage. They labored first in Ceylon, where he learned the language very rapidly. He would gather the sick, pray with and for them, and then give them necessary treatment. He would also give them Christian instruction. He opened a hospital, started schools, and translated literature. His wife helped in the school in different ways.

Soon after they arrived in Ceylon, their two-year-old girl, Maria, died, and about three months later her baby sister died. Though deeply grieved, they had no desire to leave their chosen field of labor.

Dr. Scudder was a very hard worker. One time he went to a public place at seven o'clock in the morning, and did not leave it till six o'clock in the evening, being hard at work distributing books and tracts. He did not even stop to eat during this time.

#### Alone in the Jungle

On one of his tours he was taken very ill with fever, and it was thought he could not recover. A message was sent to Mrs. Scudder. She at once made ready to go to him, and started off with her little son and the necessary supplies. They were carried in a palanquin by natives. Their way lay through the dense jungle, and night overtook them before they were able to reach a safe stopping place. She tried to encourage the bearers to go on, and prayed to God for protection; but soon the roar of wild beasts was heard, and the natives dropped their burden and fled.

Mrs. Scudder and her boy were alone in the wild jungle, with ferocious beasts around them,—and yet not alone; for she knew where to turn for help. She clasped her boy in her arms, and spent the night in prayer. Many times during that anxious night, elephants, tigers, and other wild beasts were heard to approach, but God had set a guard of angels around this trusting woman and her child, and no harm could come to them. In the morning the natives returned and were wonder-struck to find Mrs. Scudder and the boy safe. Broken shrubbery and trampled grass showed plainly where the wild beasts had circled round them through the long hours of that lonely night, but never once had they broken through the guard which the God of heaven set about this trusting woman and her helpless child.

#### Preaching to the Children

Dr. Scudder recovered from this illness, but had to return to the United States to regain his strength. He felt greatly burdened for the heathen, but failed to arouse the adult Christians to their needs, so he turned to the children. During three years he traveled all over the country, holding meetings with the children. In all, he addressed more than one hundred thousand of them, and fascinated them everywhere. He would say to them, "Jesus loves you, and he loves the heathen also; for he tasted death for every man."

Dr. Scudder came to be regarded by the children as their especial friend, and they wrote many touching letters to him, some sending money they had treasured up. A good many of the children and youth who attended his meetings became missionaries later on, so he made no mistake in turning to them with his message.

One remarkable thing about his life was that all his seven sons became ministers and missionaries, and two of his daughters were also missionaries. Two grandsons and two granddaughters have been missionaries too. They have well been called "The Scudder Missionary Family."

EDITH M. GRAHAM.

#### What Have We Done Today?

WE shall do so much in the years to come;  
But what have we done today?  
We shall give our gold in a princely sum;  
But what did we give today?  
We shall lift the heart and dry the tear,  
We shall plant a hope in the place of fear,  
We shall speak the words of love and cheer.  
But what did we speak today?  
We shall be so kind in the afterwhile;  
But what have we been to day?  
We shall give to truth a grander birth,  
We shall fill the hungry souls of earth;  
But this is the thing our hearts must ask,  
"What have we done today?"

—Selected.

#### Summer Time Religion

THE first Sabbath morning the three girls settled the question of churchgoing during their vacation.

"I'm so busy with my choir work on Sabbaths at home, that I really need a rest now," Theodora Frane declared.

"It's the same with my Sabbath school class," Mary Arkwright added.

"Well, I don't sing in the choir, and I don't teach a class," said Esther Pyne, "but it doesn't do me one bit of good to go to the kind of church there is here, and listen to the poor little theological students who come over to practice on us. I tried it once. It was all so crude, so trite. It is dreadful to think of people having nothing better. It helps me more to go down on the rocks when the tide is coming in, and read the Psalms."

So the girls decided the matter. And out on the kitchen steps the next Sabbath another girl decided the matter, too. She was not a summer boarder. She was working for Mrs. Littlefield in order to earn money to pay her way at the normal school in the winter; and as she worked, she was looking out on life with her keen young eyes and weighing and judging many things.

Always before on her "off Sabbath" she had put on a fresh shirt waist and her best skirt and gone to the little church, as she was in the habit of doing at home; but this Sabbath, when the cracked bell rang, she was still sitting with her chin in her hands, her eyes somber.

"I'm not going," she decided. "Mother is old-fashioned; she doesn't know. Those girls are the right sort, and they don't go; they say there isn't anything in it for them. Well, I guess there isn't for me, either. When I get to the normal, I'll be too busy, anyway."

The sound of gay voices drifted to her on the soft summer air. A moment later three girls, trim and crisp and dainty, laden with books and pillows, crossed the garden on the way to the rocks. They all nodded to her brightly as they passed.

"She's a nice girl. I'd like to help her out some way if I could," Mary remarked.

"So would I; but you couldn't. She's too proud," Theodora declared.

Then the gay voices ran on to other things. It was a beautiful Sabbath, and they were having such a happy vacation.

But who shall give an account in the day of judgment for the wrong to their own souls and the unhallowed influence over the other girl, or for the good they might have done had they stood stiffly for the right?—Selected.

## Programs for Week Ending August 11

### Senior

*Subject: An Education: Why, When, and How?*  
*Motto: Training for Service.*

1. Responsive Reading: Prov. 31:1-18.
2. Talk: *Why Every Seventh-day Adventist Youth Should Have a Christian Education.* See article by Prof. Otto John in the *Instructor* of July 31.
3. Talk: *When to Get a Christian Education.* See *Now Is the Time*, in the *Review* of August 2.
4. Symposium: *How to Get a Christian Education. See Overcoming Difficulties, and Find a Way or Make One.*
5. Readings: *Life Here and There* (GAZETTE), and *It Pays to Go to School*, in the *Instructor* of July 31.
6. Recitation: *There Is Always a Way.* See *Instructor* of June 5.
7. Social Service.
8. Reports, and plans of work.
9. Close by repeating Ps. 91:1-8 in concert.

### Junior

1. Morning Watch Review.
2. Talk by Leader: *How a Christian Education Will Help Us.* For helps see articles in GAZETTE, and in *Instructor* of July 31.
3. Recitation: *Always in a Hurry.*
4. Reading: *His Way.*
5. Recitation: *I'd Be a Teacher.*
6. Sentence testimonies.
7. Reports on missionary gardens.

### Notes to the Leaders

**SENIOR:** The object of our yearly Missionary Volunteer program on education is to encourage our young people to obtain a Christian education. There are always some who, while their companions sleep, are "toiling upward," and who will "find a way or make one." Others need the stimulus of just such a meeting as this may be. Study the needs of your members, and plan to reach those who need help. It may be a good plan to call for those present to rise who have attended our schools one or more years, also for those who have attended no other schools. 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.

The Symposium will bring out a number of inspiring thoughts, and show how difficulties may be overcome. If some "self-helpers" are present, ask them to tell their story.

Emphasize the thought that the education of Seventh-day Adventist youth should always be a *training for service.*

*August 25 is Union Conference Goal Dollar Day. The response then depends on the efforts of our leaders now.*

**JUNIOR:** Sometimes children of Junior age do not see why they are asked to go to a small, often poorly equipped school, when so many of their friends attend the public schools. It is difficult for them to see why the church school is necessary. The little story "His Way," will help those who are troubled on this point. Try to implant the thought that the church school is God's plan. Our own attitude and behavior will do much toward making that plan a success or a failure. We should love the church school, and honor it, and be grateful to our heavenly Father for it; but *never* feel that we are better than others, or that they are wicked because they do not do as we do. Self-righteousness is sin.

### Education Nuggets

[The following paragraphs on the subject of education may be memorized by different members, and given in the meeting with a brief added word as to the speaker's own plans for a Christian education.]

WEAK men wait for opportunities, strong men make them.—*Marden.*

"If I wanted to educate my boy for a blacksmith, I would first send him to college."

CHOOSE always the way that seems the best, however rough it may be.—*Pythagoras.*

"CHRISTIAN education gives the student an experience in those things he must meet in after-life."

If it required no brains, no nerve, no energy, no work, there would be no glory in achievement.—*Bates.*

MANY whom God has qualified to do excellent work accomplish very little, because they attempt little.—*Mrs. E. G. White.*

GOD can accept only those who will determine to aim high. He places every human agent under obligation to do his best.—*Mrs. E. G. White.*

"TWENTY-FIVE of the men who recently participated in the graduating exercises at Yale had worked their way entirely while taking their courses."

"A CULTIVATED intellect can give almost priceless value to anything it touches. Knowledge is power. An education is the best investment in this world."

LET no one say, I cannot redeem my defects of character. The impossibility lies in your own will. If you will not, then you *can* not overcome.—*Mrs. E. G. White.*

SUCCESS in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavor.—*Mrs. E. G. White.*

THE longer I live, the more I am certain that the great difference between men, between the great and the insignificant, is energy, invincible determination, an honest purpose, once fixed, and then death or victory.—*Sir Thomas Fowell Buxton.*

"KEEP two main facts in mind: This, first, that education chiefly depends on the individual, not on the place, even when the place is the best college in the land; and this, second, that in the boy or girl it depends more on the will-power than the brain power."

### Find a Way or Make One

"How can I secure an education? How can I get the money? There is no chance for me." This is the despairing cry of thousands of young men and women.

My friend, you cannot aspire if you look down, nor can you advance by resting on your oars. "From the lowest depth there is a path to the loftiest height." Do you want a Christian education? "All things are possible to the man who wills!" "God wills it," was the watchword of the Crusaders, and should be the motto of every Seventh-day Adventist young person today with reference to equipping himself for life: "I will find a way or make one." Your resolution is your prophecy. Resolve to be in one of our schools this fall, and God will help you.

History is bristling with examples of stalwart youth heroically battling with poverty, and persistently hewing out their education.

Elder James White inherited a feeble constitution and very weak eyes. Because of this he did not have the advantages of a common school education. When sixteen years of age, he could not read a single verse in the Bible without resting his eyes. At eighteen he surpassed his companions in size and strength; but this only added to his embarrassment because of his lack of education.

Friends suggested the farm as his field of labor, but within him was a desire that only an education could satisfy. Twelve weeks he attended school, earned a certificate, and taught the next winter. Eighteen hours a day he spent in study. Later he attended school at Readfield, Maine, where he wore old clothes, and for three months lived on cornmeal pudding and raw apples. Through poverty, misfortune, and obstacles almost insurmountable, he secured an education, and became an apostle of the threefold message.

Born in a log cabin, deprived of schooling, books, and ordinary opportunities, Abraham Lincoln spent his boyhood days on a timbered claim, felling trees and farming. By the glimmering light of the fireplace, he spent his evenings, studying arithmetic and grammar. See him walking forty-four miles through the wilds of that new country to secure Blackstone's Commentaries, and reading one hundred pages while returning. Though favored with no rare opportunities, acquiring nothing by luck, he was possessed of untiring perseverance, and steadily he climbed until, seated in the Presidential chair, he piloted the nation through the Civil War, and emancipated four million slaves, thus revealing the possibilities before young people who have "no chance in life."

In the backwoods of Ohio is a log cabin. Through the door that stands ajar can be seen a widowed mother, with a babe of eighteen months upon her lap. Her face is knit in sorrow and perplexity, as she realizes that she must face alone the problem of keeping the wolf of hunger and poverty from her little ones.

The baby grows, and in a few years we find him a sturdy lad chopping wood, tilling the soil, and helping his mother support the family. No idle hours are his. All spare moments are spent in poring over borrowed books, which he is too poor to purchase. At sixteen he drives mules on a canal towpath. Hungering for an education, he goes to school. There he sweeps the floors and rings the academy bell, thus paying his way.

The opening of his second term at Geauga Seminary finds him penniless. But courageously he meets the issue. From a carpenter he secures his board and room, agreeing to work nights for pay. When school closed, he had paid all his expenses, and had three dollars left. Soon we find him in Williams College, from which he was graduated with honors. Twenty-seven years after applying for the chance to ring the bell at Hiram College, James A. Garfield was President of the United States. Such a life is a rebuke to the young person sitting with folded hands asking God to do the work for which nature has equipped him.

Over in Germany in the year 1903, a young girl accepted the truth. Not having an opportunity to work for the Master at home, she borrowed eighty dollars from a neighbor, crossed the ocean to the United States, and came to Colorado, where she hired out. When she landed, she could not understand "yes" and "no" in English; but she applied herself energetically to her work, and to mastering English. In a few months she paid back the money she had borrowed, sent her parents thirty dollars, paid thirty-five dollars for music lessons, and had enough left to pay her tuition for five months in church school.

Her parents came to this country. Her father was determined she should work out and help support the family, but she desired an education. It was finally decided that she should remain at home; and in addition to doing the cooking, washing, ironing, and housework for their large family, she could attend church school. She studied many nights until two o'clock in the morning.

When spring came, her father insisted that she go to work in the sugar-beet field, but her appetite was whetted for more knowledge. Her parents objected, but she heard a call from above. After attending the canvassers' institute, though having but fifty cents with which to meet her summer's expenses, she began canvassing. God greatly blessed this girl. Some people paid her in advance for their books, and thus she was able to keep up her expenses.

On the first day her sales amounted to \$12.50. Her best week's work was \$72.50, while her best day brought orders to the value of \$27. In three hundred and twenty-eight hours she took four hundred and ninety-five orders, valued at \$743. After earning more than two scholarships, this young woman gladly entered Union College.

You, too, can earn your way through school, if you only think you can. Assert your manhood, and do what thousands of noble examples encourage you to do.

C. L. BENSON.

### Life Here and There

THE life on earth is the beginning of the life in heaven; . . . the life work here is a training for the life work there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be.

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasures gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think" will be, forever and forever, the impartation of the gifts of God.—Mrs. E. G. White.

### Overcoming Difficulties

"SUCCESS attends him who determines to persevere." Do you desire a Christian education? Then you may have it; for "God wills it," and all things are possible to the man who wills in harmony with God's will. Your success in attaining your wish, therefore, lies within yourself.

There is a call for every Seventh-day Adventist young person to secure the proper equipment for life. The excuse that is so often heard, "There is no chance for me," only indicates a lack of determination. We are told by the Spirit of prophecy that a resolute purpose, persistent industry, and careful economy of time will enable men to acquire knowledge and mental discipline which will qualify them for any position of influence and usefulness. The youth who need an education should set to work with a determination to obtain it, not waiting for an opening, but making one for themselves.

"All that men ever did,  
Somewhere, sometime, was hid;  
Thought had to dig it out,  
Zeal had to bring it out.  
Nothing is futile to wit, grit, and skill;  
Your lot depends on the strength of your will."

The pages of history are studded with the names of men who by their perseverance and effort have revolutionized the world. Galileo, by his experiments, and his power to face difficulties, changed the conception of the whole world in regard to the movements of the heavenly bodies. Cyrus W. Field conceived the idea of an Atlantic cable. After thirteen years of hard work, making several unsuccessful attempts, he finally spanned the ocean and established telegraphic communications between this country and Europe. Thomas A. Edison has accomplished the supposedly impossible a score of times. Perhaps no man has persevered through more difficulties, or accomplished more for the comfort of the human family, than has he.

Our schools are constituted largely of young men and women who through perseverance are securing a Christian education. The close of each year finds them with a determination to return that leads to the use of all their powers. One young man, who secured his education through the colporteur work, when asked of his success, related this experience:

"I sincerely believed that God wanted me to have a Christian training. At the beginning of each vacation, I laid my plans before him, and asked for success, that I might return the coming year. Not once was I disappointed. When the prospects looked dark, I prayed, and remembered that God desired me to have an education. I willed it and did my best; there could be no room for failure."

Every young person can succeed who will place his confidence in God, and make every effort possible on his part. "When I pray," declared one student, "I pray as if all depended upon God; and when I work, I work as if all depended upon me."

Resolve to be in one of our schools this fall. Pray and work to this end, and you will find yourself among scores of others who have succeeded.

PHILLIP SHANK.

A NUMBER of conferences have already passed their Reading Course Goal for 1917. Good! Shall we have a higher Goal next year?

## Always in a Hurry

I KNOW a little maiden who is always in a hurry;  
She races through her breakfast to be in time for school,  
She scribbles at her desk in a hasty sort of flurry,  
And comes home in a breathless whirl that fills the vestibule.

She hurries through her studying, she hurries through her sewing,

Like an engine at high pressure, as if leisure were a crime;  
She's always in a scramble, no matter where she's going;  
And yet—would you believe it? *she never is on time!*

It seems a contradiction until you know the reason;  
But I'm sure you'll think it simple, as I do, when I state  
That she never has been known to begin a thing in season,  
And she's always in a hurry because *she starts too late.*

—Priscilla Leonard.

## I'd Be a Teacher

My aim in life, is what? you ask,  
What would I do?

What be my work in after-days?  
I'll tell to you:

I know my wish. I know the aim  
Long in my mind;

I'd be a teacher, noble, true,  
A teacher, kind.

Dear friends, please listen now to me,  
A church school teacher I would be.

And why not teach in the public schools?  
They teach for time.

I'd teach for long eternity—  
A work sublime.

I'd point the minds of youth above,  
I'd sow the seeds

Of righteousness and purity,  
Of loving deeds.

Dear friends, please listen now to me,  
A church school teacher I would be.

Two paths before the youthful feet  
Stretch on afar;

I'd be a friend, a counselor,  
A guiding star.

I'd help the little ones to choose  
"Twixt right and wrong,

I'd lead their voices in a strain  
Of happy song.

Dear friends, please listen now to me,  
A church school teacher I would be.

No nobler work on this old earth  
Than training youth

To walk in all the ways of God,  
In paths of truth.

I long for stars within my crown  
To ever shine.

Dear Jesus, help me, help I pray,  
For I am thine.

A church school teacher I will be  
If thou wilt help and strengthen me.

—Eliza H. Morton.

## His Way

"O Lois! come in this minute, and see what I've found!"

Marjorie had arrived at school earlier than usual, and spying her friend from a window, ran to meet her as she was crossing the playground. It was a chilly January morning, and locking arms the two girls hastened inside, where it was warm and cheery.

"Just see here, Lois," cried Marjorie indignantly, pointing to the blackboard as they entered the fifth-grade room. "Your name is on the board, and it is written in Miss Thorpe's handwriting! What do you suppose it means? I'm sure I can't think of anything bad that you've done."

Lois flushed crimson. She had never had her name on the board before in all her school life, and for just a moment she was frightened. Then recovering herself, she took her seat quietly, resolved to wait for an explanation from her teacher; for she was sure there must be one.

School was called at nine o'clock; and after the record was taken, Miss Thorpe opened her desk and took out a

bulky package. Sixty pairs of eyes watched her expectantly.

"Children, today we begin our midyear examinations," tapping the package with her forefinger. "You will do your best, I know." She smiled with that look of good-comradeship which had long ago won for her a warm place in the hearts of the fifth-grade pupils.

"I suppose you have noticed that some one's name is on the blackboard today," the teacher continued. "But it isn't for whispering. Lois Merriman has the distinction of being the only one in our grade who has received an average of ninety-five per cent in her studies, and this, as you know, entitles her to the privilege of 'skipping a grade.' She is exempt from all examinations, and will be promoted to the sixth grade. While we are sorry to lose one of our number, we are glad for her sake that she is so fortunate. Lois, you may be excused from school for the rest of the week, while the examinations are being given."

On the way home Lois was so jubilantly happy that she could hardly contain her joy. Wouldn't Aunt Floy be glad! How many an evening she had patiently heard Lois recite her geography lesson, and drilled her on spelling! And now she would feel repaid for all her trouble.

"O Aunt Floy," cried a breathless voice, as the gay little figure danced into the kitchen, "I'm exempt! I'm promoted! Aren't you glad?" And a pair of arms was thrown around the cheery-faced woman who was busy with her morning work.

Aunt Floy listened with almost a mother's pride as Lois went on to explain all about her unexpected vacation. When at length she paused, and looked up for her aunt's approval, she was surprised to meet instead a very serious and troubled expression in the eyes bent upon her.

"Come into the sitting-room, dear," invited Aunt Floy. "I want to have a talk with you." Lois wondered what was coming. Surely she had done nothing to deserve a scolding. Her aunt gently drew the child down beside her on the davenport, and looking deep into the blue eyes for a moment, she began:

"You know, dear, that I always try to do what is for your best good, don't you?" The curly head nodded assent. "I've been thinking," Aunt Floy continued, "that I ought to take you out of the public school, and put you in church school, and it seems to me that now is a good time to do it. Lois, what would you say to such a proposition?"

"O, you don't mean it, do you? You couldn't mean it, dear Aunt Floy. I'm getting along so well, and I just love my own school." Her eyes filled with tears.

"Yes, I know you do; but listen, dear. It is God's plan that his people shall educate their children for his service, and he has told us repeatedly through his Spirit that it is high time to place our boys and girls where they will be under Christian influences and training every day."

"But what will folks say? Oh, can't you see how it is? The girls expect me to help get up a Valentine party soon, and then we are to have a speaking contest the last of next month, and I was going to try so hard for the prize—" The childish voice broke with a sob.

Aunt Floy's motherly arms gathered her up soothingly and kissed her brown hair. "There, little girl, don't cry," said Aunt Floy, gently. Then in the kindest way she went on to explain just why she thought it best that Lois should make the change in schools. For a long, long time they talked. The battle that went on in the child's heart against her own desires was a hard-fought one; but when at last the two rose to go about their household duties, Lois's tear-stained face expressed submission, and she said softly, "I know God's way is best, Aunt Floy, though just at first it seemed that I never could give up to it."

The next Monday morning, shortly before nine o'clock, a sober though determined little girl was seen making her way along the slippery pavement. As she neared the church school, several of the girls, catching sight of her, hurried out to greet her joyfully.

"Aren't you lost, Lois?" cried Mary Ramsey, "or are you coming to church school?"—this with an eager questioning look. When they had been assured that Lois had actually come to stay, they all cried, "Good-ee!" and rushed in to tell the good news to Miss Jackson, the teacher, who cordially welcomed her new pupil.

In the weeks that followed, Lois found many things that were different from what she had been accustomed to; the school was not so well equipped as the one she had attended, all grades recited in the same room, and the classes were much smaller. But somehow she grew more and more contented as time went on. The Bible lessons which she studied every day were really wonderful, and they used the most interesting reading books. She dearly loved the teacher, who often talked to her, and was never too busy to answer the questions that are bound to arise in a little girl's mind.

"Well, Lois," asked Uncle John one warm May evening, "how goes school these days?"

"Just fine," replied Lois, her face lighting up. "Aunt Floy's decision was a good one. What do you think, Uncle John, I'm going to try to go away to one of our academies when I finish church school. Miss Jackson was talking to us about it today. Do you know, I feel so different from what I did once. Why, I used to be so afraid that some of the girls in the Jay Street school would ask me about my religion; and though I don't see now how such a thing could be, I actually believe I was ashamed of it! I never feel that way any more, you may be sure. And O Uncle," she whispered, "when I grow up, I want to be a worker for the Lord."

Uncle John marked the brightness in the child's face as she breathed this little confidence, and his eyes were full of tender approval as he patted her head, and said, his kind face beaming, "Your wish will be realized, Lois, if you will let God lead you, and will always choose *his* way."

ELLA IDEN.

## Programs for Week Ending August 18

### Senior

*Subject: Missionary Volunteer Reading Courses for 1917.*

1. Repeat Psalm 91 in concert.
2. Reading: Pulling Down the Old. See "Luther the Leader," pages 111-118.
3. Quiz: How Shall We Do? See note.
4. Talk: Little Journeys in Arabia. Let some one select two or three interesting experiences related by Mr. Forder, and tell them in his own words. Use the map. Five minutes.
5. Talk: The Books You Read. See *Instructor* of August 7. Ten minutes.
6. Talk: The Importance of Studying the Life of Sister White. Five minutes.
7. Round Table: How the Reading Course Has Helped Me. Let some one read the testimonials on page 15, then call on others to tell how they have found the books helpful.
8. Enrolment: The educational secretary should pass out slips, and take the names of all who are interested in the Reading Course.
9. Brief reports of work. Laying special plans to make Goal Dollar Day a big success.
10. Close by repeating the Pledge.

### Junior

1. Responsive Recitation: Psalm 91. Let the leader repeat alternate verses of this psalm, and the society members respond. All should take part in this exercise.
2. Recitation: Arabia the Loved. See "Topsy-Turvy Land," page 68.
3. Quiz: What, Why, and How in Topsy-Turvy Land. This quiz (given on this page) is based on the book "Topsy-Turvy Land." Have the answers to the questions handed out before the meeting, so all who are called upon may respond quickly.
4. Reading: The Singer in the Street. See pages 19-28 of "Martin of Mansfeld."
5. Story Telling: How the Mother Bear Punished Disobedience; Forbidden Dainties; Dick and the Panther; Raiding a Beehive; Stealing the Baby. All these will be found in the chapter on Dick the Black Bear, in "Elo the Eagle."
6. Exercise: Fifty Missionary Heroes. See note.
7. Enrolment: The educational secretary should take the names of all who wish to read these interesting books.
8. Close by repeating the Pledge in concert.

## Notes to the Leaders

The success of the Reading Course work in any society depends in great measure on the enthusiasm and perseverance of the leader. It is assumed that every leader has a set of these Reading Course books for 1917, and will use them in working up the program. For instance, quizzes have been prepared for both Seniors and Juniors. It is not the object in giving these quizzes that they shall satisfy curiosity, but rather awaken an interest. Thus, in preparing the answers to be handed out to different members before the meeting, the leader should not make them exhaustive, but very brief and interesting.

The person selected to give the talk on "The Importance of Studying the Life of Sister White" should have a copy of "Life Sketches" to study.

For the Story Telling in the Junior program, write out the different stories referred to, and give each child his part, so that he may learn the story, and come prepared to *tell* it. The whole exercise should not occupy more than six or seven minutes.

The Exercise, "Fifty Missionary Heroes," calls for seven Juniors. They walk to the platform together, each bearing a large sheet of heavy white cardboard, and arrange themselves in a semicircle. The leader then reverses his card, on which are printed the words which he speaks,

"WOULD YOU LIKE TO KNOW ABOUT—"

Number 2 then reverses his card, on which are the names of ten of the missionary heroes mentioned in the book, at the same time speaking their names plainly. Numbers 3, 4, 5, and 6 follow quickly turning their cards, on each of which are written the names of ten other missionaries; then Number 7 says (at the same time reversing his card):

"THEN YOU SHOULD READ 'FIFTY MISSIONARY HEROES EVERY BOY AND GIRL SHOULD KNOW.'"

The educational secretary should carefully study the article, "Suggestions to the Educational Secretary."

It will be noticed that both Senior and Junior programs call for repeating the ninety-first psalm in concert. This psalm has been studied for two weeks in the Morning Watch, and it should be so thoroughly learned that it can be repeated by every member.

## How Shall We Do?

(For answers see the pages referred to in "Good Form and Social Ethics.")

1. NAME ten occasions which require the lifting of the hat by a gentleman. Page 18.
2. When is it proper for a lady to precede a gentleman? and vice versa? Pages 20, 91.
3. Why is a taste for good reading a valuable asset to a lady or gentleman? Page 36.
4. Name five personal habits particularly to be avoided by persons of good breeding. Pages 38, 39.
5. Name five simple rules for being well dressed. Page 103.
6. Name ten suggestions for model church behavior. Pages 126, 127, 130.
7. What is good form concerning a letter of introduction? Page 152.
8. What is the significance of:
  - a. "P. p. c." on a calling card? Page 167.
  - b. "R. s. v. p." on an invitation? Page 203.
9. Name eight violations of good table manners. Page 212.
10. When should a wedding invitation receive a note of acceptance? Page 233.
11. What response is required to a wedding announcement? Page 234.

## What, Why, Where, and How in Topsy-Turvy Land

(For answers see the pages referred to in "Topsy-Turvy Land.")

1. LOCATE "Topsy-Turvy Land" on the map, and tell a number of things about it that seem strange to us. Pages 15-18.
2. What is the Al Ahkaf? What color is the Red Sea? Why are horses and cows fed on boiled fish in some parts of Arabia? Pages 22, 24.
3. Where is the Kaaba? What does it wear? Of what is this "overcoat" made? What foolish belief do the Mos-

lems hold about the Kaaba? Page 27. What do they say about a man who stays a long time in one place? Page 98.

4. How often do Moslem children pray? Page 44. What do they say? Page 66.

5. What is the Arab child's stick candy? From whom did we get our word "sugar"? Why? Page 47. What are some of the things made from the date palm? Page 51.

6. What are the desert dwellers called? How do they treat strangers? Pages 58, 59. What do they say about Mohammed's religion? Page 63.

7. What are arabesques? Page 70.

8. What are the "little missionaries" that have gone to Arabia? How do they work? Pages 108-112.

### Suggestions to the Educational Secretary

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

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

A short talk by the educational secretary should precede the enrolment. In this talk tell your society of the growth of the Reading Course work. In 1908, 56 certificates were issued by the General Conference; in 1909, 99; 1910, 178; 1911, 242; 1912, 535; 1913, 715; 1914, 1,977; 1915, 1,775; 1916, 2,300 (approximate). Write your conference Missionary Volunteer secretary, and ask how many of these certificates were issued to young people in your conference. Give a brief report of the Reading Course work in your society.

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

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

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

While the courses may be taken at any time, the general time for beginning is October 1.

### Certificates and Reading Helps

A Certificate will be issued to each person who reads the books in either a current or a past Reading Course, and sends a signed Certifying Card to the conference Missionary Volunteer secretary.

A leaflet of study questions has been prepared for the books of each course in the English Senior and Junior Courses for 1917-18, and also for the new Primary Course No. 1. These will be sent by the conference Missionary Volunteer secretary, on request, free of charge. The leaflets should be kept in the books, and used faithfully. These questions will help the readers to fix in mind the important points of each chapter and to get the most and best help from the books.

Note that while written reviews are no longer required of those taking the Senior Reading Courses, it is thought best to continue them for the Junior readers, who, after reading each book, are to write the review questions found in the study leaflet. The one writing may refer to the book if he wishes to, but he must show his written review to his parents, church school teacher, or Reading Circle leader, and ask the person to whom he shows it to fill out his Certifying Card. It should then be sent to his conference Missionary Volunteer secretary, and the secretary will send him the Certificate.

### Primary Course No. 1

Realizing that there is a demand for a Reading Course for those for whom the Junior Books are too difficult, the officers of the Missionary Volunteer Department have this year started a Primary Reading Course, with only one book, "Uncle Ben's Cloverfield." This new course is designed to start the child's library when he is still of primary age. It will be a help to mothers in planning the child's story hour, and the little folks who may possibly be at the Juniors' meeting will be glad to know that they have not been left out.

### Work — and Keep on Working

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

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

### What They Say About the Reading Course Books

"READING 'The History of the Waldenses' has made me more courageous and stronger spiritually."

"THE Morning Watch and Reading Courses, as well as the Bible Year, have added to my faith in this message, brought me closer to God, and made me desire to help in every land."

"I AM seventy-five years old, and have taken great pleasure in reading the books of the Senior Reading Course. I can surely recommend them to our young people, and am sure they will receive much benefit from the reading."

"I CERTAINLY enjoyed the book 'Steps to Christ.' It has changed the course of my life. Before I read that book, I had no desire even to try to do right. I was going right along with the world, but since then I have had a new and better outlook on life."

OF "The Advance Guard of Missions," one Reading Circle member writes: "I have never read any other book which so tends to inspire a Christian more deeply to consecrate his life anew to the Master's service, and to awaken a desire to become a more zealous missionary."

"THE reading of 'The History of the Waldenses' has given me broader views of the sacrifice and hardships endured by others for the cross of Christ. It makes me feel more determined to prepare to live the life of a missionary, and I feel sure it will help me to stand more firmly for the truth."

"I THINK no one can read the splendid books in the Reading Courses each year without being inspired to make his life count for something for the world and for God. They have given me a clearer glimpse of the possibilities that are before us as young people in the closing scenes of this world's history."

IF you are ever tempted to speak lightly of it, just sit down and imagine what this world would be without it. No Bible! A wound, and no cure; a condemnation, and no pardon; a lost eternity, and no ransom! Alas for us if the ladder of science were the only stair to lead us up to God!—*R. R. Meredith.*

### Getting What We Ask For

SIXTY-SIX petitions out of sixty-nine in the Old Testament were answered just as asked. The very thing desired was granted. Three were answered in a different and better way.

Definiteness stamped these prayers, definiteness in desire, in petition, in expectancy. Simplified, this means: "I am a child of God. I need something. I'll ask God for it; I'll get it, or something just as good." This is true praying.—*Record of Christian Work.*

# The Church Officers' Gazette

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## Program for Week Ending August 25

### Goal Dollar Day

#### Senior and Junior

Subject: *Our 1917 Goal for Missions.*

1. Review of the Morning Watch.
2. The Union Conference Missionary Volunteer Enterprises for 1917. See Union Conference paper.
3. Our Society's Share and How We Stand.
4. The Duty and Privilege of Giving for Missions. See Union Conference paper.
5. Exercise for Older Juniors: What Would You Do?
6. The Dollar Offering.

#### Notes to the Leaders

This is to be a great rally day for our mission enterprises. Every Union Conference, we believe, is to publish a special issue of its Union Conference paper, giving information in regard to the mission enterprises being supported by its Missionary Volunteers, and other material for this program. Aside from the exercise for older Juniors given on this page, all the material necessary for the program will be found in the special issue of the Union Conference paper.

The officers should give much study and prayer to this program. Plan to make it an interesting and educational program on missions. "It is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples."—"Education," p. 269.

Plan also to make it the occasion for a large ingathering for missions. Set before the society your Goal, and the exact facts as to what has been done and what remains to be done. The very best training for you and your society, in order that you may carry heavy burdens in the future, is to face a problem like this and master it. "Woe to them that are at ease in Zion" in a time like this.

If any society has failed to adopt the budget plan as outlined in Leaflet No. 54, "The 1917 Goal and How to Reach It," let that society make an extra effort to retrieve the past, and to fall in line with this definite, workable plan for the remainder of the year.

The program outlined is only suggestive for the whole field. Different conferences or societies may have special parts to add. Make it a union program for Juniors and Seniors, not neglecting to give the Juniors something to do.

## What Would You Do?

### A Missionary Dialogue for Juniors

GERTRUDE: What would you do if you lived away over in Africa where they have witch doctors to look after the sick people?

JESSIE: O Gertrude, I don't know! I should think it would be awful! What do they do?

GERTRUDE: I was reading the other day about a little girl who had trouble with her eyes. When the witch doctor came, he put pepper and alum into them to cure them. Then he burned incense, sang a queer song, and left, saying that she would surely get well.

JESSIE: You don't suppose that was really true, do you?

GERTRUDE: Yes; and there are thousands of little children who are doctored in just such ways. How I wish we had more missionaries over there to tell them the right way!

ARTHUR: My father says there is but one missionary to every fifty thousand persons in Africa, to tell them of Jesus, who can heal their bodies as well as save them from their sins. It doesn't hardly seem fair, does it, when we have so many workers here? In the United States there are a hundred times as many opportunities to hear the gospel as there are in Africa.

MARION: The poor folks in South America need to know more about Jesus too. I heard that the principal religion there is Roman Catholic, and they say the people are *very* ignorant! In some parts of the country if a child is seen attending a Sabbath school, the priests will send an officer to punish him. It doesn't seem possible that men could act so, does it?

There was one little Catholic girl who became truly converted, and after she accepted Jesus, she had *such* a hard time. One day a procession of priests passed, and every one was supposed to fall down and show reverence for them; but this little girl knew that it wasn't right, and she refused to do it, no matter what happened. The people were so astonished at her bravery that they let her go without punishing her. I think God must have protected her because she did what was right, don't you?

JOHN: Yes, I do. I guess if he could save Daniel from the lions, and raise folks who were dead, he can just as easily take care of any one now who is trying to serve him. I wish that *everybody* knew how good he is. But there are so many people yet to be told about it! I heard a missionary the other day telling about Korea. He said that the people there, before they become Christians, worship their ancestors, by placing food, drink, and tobacco in the room where the dead once lived. They also worship spirits that are supposed to live in nests of straw built for them in the houses and trees. My! it seems such a pity that they don't know any better than that. And in India, the missionary said, there are 330,000,000 gods and shrines.

JESSIE: I'm almost sorer for India than for any other country, for it's so dreadful about the little child widows. I think that it would be one of the worst things in the world to be one of these poor, wretched little girls. I read of one who was tied up in a sack and kept in a dark back room; they fed her but once a day, and punished her cruelly if she made any noise.

MARION: Oh, how dreadful! I wish we could do something to help them.

GERTRUDE: We can. You see what those poor people all need is to know about Jesus and his power to save them from sin. If they could only learn to love him, it would change everything. More missionaries, and schools and papers and books, are needed; and to have more of all these there must be more money. Can you guess what I'm coming to?

ARTHUR: O-o-o-h, I can! And I'm with you on it. What do you say to our opening our savings banks and putting every cent into the Goal Dollar Day offering? All the gold and silver belong to the Lord anyway. And if everyone will give all he can, the whole amount will be a real help. Of course we haven't a great amount, but I just believe he'll bless it so that it will go a *long* way.

JOHN: That's just the thing. *I'm* in for it.

(Opens bank and empties contents into offering basket.)

OTHERS: And I--and I--and I.

TOGETHER:

For Jesus, all the gold he lends;  
For Jesus, all the strength he sends;  
We'll give to him our lives, our all,  
To win some souls to Jesus.

ELLA IDEN.

"THE first principle of leadership is to overcome your own natural inertia; then you are able to rouse others."