

The Church Officers' Gazette

VOL. IV

JULY, 1917

NO. 7

Church Officers' General Instruction Department

Calendar

July

7. Lesson 42.
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Lessons to Be Used by Church Elders

Lesson 42

Announcements.

Hymn.

Prayer.

Hymn.

Lesson: The Lord's Family.

The Lord's Family

1. One family in heaven and earth. Eph. 3:14, 15.
2. By nature. Eph. 2:2, 3, 11, 12; John 8:44.
3. By grace. Eph. 2:13, 19.
4. One Father. Eph. 4:5, 6; John 20:17.
5. Children of God. 2 Cor. 6:17, 18; 1 John 3:1, 2.
6. Way into God's family:
 - a. By adoption. Gal. 4:4-7; Eph. 1:4-6.
 - b. By birth. John 1:12, 13.
7. Means by which this change is accomplished:
 - a. By faith. John 1:12; 1 John 5:1; "Steps to Christ," p. 56.
 - b. By the Spirit. John 3:5, 6.
 - c. By the Word. 1 Peter 1:23; James 1:18.
8. Importance of new birth.
 - a. Without it we cannot see the kingdom of God. John 3:3-7.
 - b. The child of God overcomes the world. 1 John 5:4.
 - c. Does not commit sin. 1 John 3:9, 10; 5:18. Note.

NOTE.—This does not mean that the child of God will never make a mistake. "The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you.

"No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire his divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ.

"The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Saviour. A view of our sinfulness drives us to him who can pardon; and when the soul, realizing its helplessness, reaches out after Christ, he will reveal himself in power. The more our sense of need drives us to him and to the Word of God, the more exalted views we shall have of his character, and the more fully we shall reflect his image."—"Steps to Christ," p. 70.

"Those who are in connection with God are channels for the power of the Holy Spirit. If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred, does not make him less dear to the heart of God. He knows that he has communion with the Saviour; and when reproved for his mistake in some matter of judgment, he does not walk sullenly, and complain of God, but turns the

mistake into a victory. He learns a lesson from the words of the Master, and takes heed that he be not again deceived. Those who truly love God have internal evidence that they are beloved of God, that they have communion with Christ, that their hearts are warmed with fervent love toward him. The truth for this time is believed with sound confidence." *Review and Herald, May 12, 1896.*

It does mean, however, that the Christian has access to a power that will keep him from the power and dominion of sin.

Lesson 43

Announcements.

Hymn.

Prayer.

Hymn.

Lesson: Privileges of the Lord's Household.

Privileges of the Lord's Household

1. Baptized unto Christ, hence into his family. Gal. 3:26, 27; Rom. 6:3, 4.
2. We bear our Father's name. Matt. 28:19. Note.
3. Relationship:
 - a. God our Father. Matt. 6:9; John 20:17.
 - b. Sons and daughters of God. 2 Cor. 6:18; Gal. 4:6.
 - c. Christ our Brother. Heb. 2:11-13, 17.
 - d. Fathers, mothers, brothers, sisters. 1 Tim. 5:1, 2.
 - e. Love. 1 Peter 3:8.
 - f. Holy brethren. Heb. 3:1.
4. Witness. Rom. 8:16; 2 Cor. 1:21, 22; Eph. 1:13, 14.
5. Likeness. 1 John 3:1, 2; 1 Cor. 15:49; 2 Peter 1:4.
6. How accomplished:
 - a. Put off the "old man." Eph. 4:22; Col. 3:8, 9; Isa. 1:16.
 - b. Put on the "new man." Eph. 4:24-32; Col. 3:10-17; Isa. 1:17, 18.
 - c. Help. Zech. 3:1-5; 4:6.
 - d. By looking unto Jesus. Heb. 12:1-3; 2 Cor. 3:18.
7. Heirs of God. Rom. 8:14-17; 1 Peter 1:2-5; 2 Peter 3:13, 14; Rev. 21:1-7; 22:14.
8. A family reunion. Eph. 1:10; Ps. 50:1-5; 1 Thess. 4:16, 17. "Testimonies for the Church," Vol. VIII, p. 42, first paragraph; p. 43, last paragraph, to p. 45, end of second paragraph.

NOTE.—Baptism is the ceremony that publicly unites us to Christ as our spiritual husband. Rom. 6:3, 4; 7:4. A woman may confess her love to a man, and he to her, but she has no right to bear his name till after the marriage ceremony has been performed; no more have we the right to bear the name of Christ till we have been baptized into the name of the Father, the Son, and the Holy Ghost.

The marriage ceremony may not deepen the love of the woman for the husband, it may make no difference whatever in that regard, but it is a public acknowledgment of their love one for the other; that each has chosen the other as a life companion; and that, forsaking all other, they will keep themselves wholly each to the other. Then a new family is started, a new home is created; all its sacred privileges are henceforth to be enjoyed, all its duties and responsibilities shared by each. So it is with the one who has been baptized into Christ. Henceforth he is to bear the name of Christ; it is his right to share all the sacred privileges and joys of church fellowship, and to partake freely of the Lord's table. He is also to share the responsibilities and to discharge faithfully the duties that come to a member of the Lord's body. As the true wife will never bring reproach upon the name of her husband by forming any sort of alliance with another man, so the true child of God will never commit spiritual adultery by allowing his heart to be drawn out after the world, and thus bring reproach upon "that worthy name by the which ye are called." James 4:4; 2:7. E. E. ANDROSS.

Are You Doing Your Duty?

It is the duty of every church officer to administer the work in his charge in such a way that it will redound to the glory of God and be a factor in the upbuilding of the church and in the salvation of men. Each church officer should ask himself, Am I doing my duty? Am I meeting, to the glory of God, the responsibility with which the church has intrusted me?

Certain things are primary for the success of a church. One of these is promptness in dealing with all matters pertaining to the spiritual life and welfare of the individual members in the church. The church elder and the church clerk are responsible to the church and to the conference to see that its membership list represents the actual conditions of the church as far as the membership is concerned. Are church officers doing their full duty when, quarter after quarter through a long period of years, they permit without question the names of persons to remain on the church lists who are dead, or who have apostatized, or from whom they are unable to hear after making due efforts to learn their whereabouts?

It has been voted by the North American Division Conference in a session of the executive committee—

“That members be transferred on the following plan:

“a. That letters of transfer received from other churches, and requests to join on profession of faith, as a general rule, be presented to the church one week before being acted upon.

“b. That members transfer only by letters of transfer sent direct from the church clerk issuing them to the clerk of the church to which they wish to be transferred; that personal applications from members for letters be made to the clerk of the church which they wish to join.

“WHEREAS, For some years there has been a tendency on the part of many of the members of our churches to remove from the church to which they belong without transferring their membership, thus causing confusion in the matter of keeping accurate records of membership; therefore,

“We urge all the members of our churches everywhere to be more careful in respect to the transfer of their membership to the church where they reside; and, further,

“We believe it would be advisable, in cases where members do not report to their church for a period of two years, that after due efforts have been put forth by the home church, their names be dropped from the church record.”

A pitiful situation exists when the records of a church are cleaned up but once a year, or once in two or three years. I am credibly informed by presidents of conferences that some churches have carried members on their lists who have been dead or out of the truth for years.

Are the church officers doing their full duty when they allow such conditions to prevail? Just as these officers wish work they have assigned to others faithfully and carefully done, so should they discharge the duties intrusted to them. It belongs to the church elder and the church clerk to see that the list of the church membership is correct at the end of each quarter; and close attention is required to do this.

I urge church elders and clerks to examine their records, and to inaugurate a campaign to carry on their lists only such persons as are entitled to membership according to our denominational usages.

I. H. EVANS.

Order in God's House—the Church

(The references may be read from the Bible by different members.)

“THE Lord has shown that gospel order has been too much feared and neglected. Formality should be shunned, but in so doing order should not be neglected. There is order in heaven. There was order in the church when Christ was upon the earth, and after his departure, order was strictly observed among his apostles. And now in these last days, while God is bringing his children into the unity of the faith, there is more real need of order than ever before; for as God unites his children, Satan and his evil angels are very busy to prevent this unity and to destroy it.” “I saw that this door at which the enemy comes in to perplex and trouble the flock can be shut. I inquired of the angel how it could be closed. He said, ‘The church must flee to God's Word, and become established upon gospel order, which has been overlooked and neglected.’”—“*Early Writings*,” pp. 97, 100.

“That thou mayest know how thou oughtest to behave thyself in the house of God.” 1 Tim. 3:15. There has never

been a successful house without general rules of order which all heartily unite in maintaining. There must be planted in every heart a love for order and system, and this will remove all danger of formality. Formality does not come from church regulations which have been sanctioned by the Spirit of God, but from losing the love of God from the heart while the effort is still made to conform the outward life to the requirements. The highest type of system and regularity is the nearest to heaven's ideal. We have this statement:

“In heaven there is perfect order, perfect obedience, perfect peace and harmony. Those who have had no respect for order or discipline in this life would have no respect for the order which is observed in heaven. *They can never be admitted into heaven*; for all worthy of an entrance there will love order and respect discipline. . . . When Christ shall come, he will not change the character of any individual.”—“*Testimonies for the Church*,” Vol. IV, p. 429.

The angels “do his commandments, hearkening unto the voice of his word.” Ps. 103:20. When Lucifer turned from order and discipline in heaven, he claimed that angels “should be left free to follow their own will, which would ever guide them right; that law was a restriction of their liberty. . . . Not so the mind of God, who had made laws and exalted them equal to himself. The happiness of the angelic host consisted in their perfect obedience to law. Each had his special work assigned him.”—“*Spirit of Prophecy*,” Vol. I, p. 23.

It is a sad day when a child of God turns away from established order. Lucifer tried it, and all the evils of the universe have followed. It is not strange that it is said, “They can never be admitted into heaven.”

If Lucifer's claim that each one, being an angel, if left to himself, would do right, was untrue, how much more is the claim untrue when made of fallen man! “Let all things be done decently and in order.” 1 Cor. 14:40.

Purity of the Church

God commands, “Be ye clean, that bear the vessels of the Lord.” Isa. 52:11. Again, “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing.” Eph. 5:27. “What! know ye not that your body is the temple of the Holy Ghost?” 1 Cor. 6:19. After enumerating some of the Lord's gracious promises to his people, the apostle says: “Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” 2 Cor. 7:1.

These texts were written for the church, and for every individual member. Are they burdensome? If so, why?

To prepare the body temple for the heavenly Guest, all intoxicants must be banished. He says, “Awake, ye drunkards and weep; and howl, all ye drinkers of wine.” Joel 1:5. “Nor drunkards . . . shall inherit the kingdom of God.” 1 Cor. 6:10.

Tobacco using, one of the most filthy of practices, yet a habit hard to break, with his help can and will be laid aside. God calls upon us to cleanse ourselves from “all filthiness of the flesh.” This is made the more important because, when probation closes, some who have entered the race of life will be found “filthy still” (Rev. 22:11); and of such it will be said, “Let him be filthy still.” The time for change will then be past, and as nothing that defileth will enter the city of God, such a person will be lost: It will be too late to remedy the terrible mistake.

All untruthfulness must be put away: “Lord, who shall abide in thy tabernacle? He . . . that speaketh the truth in his heart.” Ps. 15:1, 2. “In their mouth was found no guile: for they are without fault before the throne of God.” Rev. 14:5. Of Satan it is said, “He is a liar, and the father of it.” John 8:44.

CLARENCE SANTEE.

“THIS work of enlightening others is not the work of the minister only, but it is the work of all who profess the truth of God.”

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held July 28)

- Opening Song: "Hymns and Tunes," No. 1204; "Christ in Song," No. 476.
Prayer.
Song: "Hymns and Tunes," No. 1247; "Christ in Song," No. 684.
Bible Study: Examples and Precepts.
Reading: Reporting System.
Reports from Members.
Report of Month's Work, by Missionary Secretary.
Offering for Literature Fund.
Closing Song: "Hymns and Tunes," No. 1205; "Christ in Song," No. 860.

Note to the Leaders

Inability to secure reports from the members is one of the weakest points in our organization, and yet these reports are vital to the best success of our home missionary work. In the great war the success of the armies is absolutely dependent on constant reports. An army might have the most men and the most munitions, but if it could secure no information, while its opponent could obtain constant and accurate reports, the opponent would win the battle. It takes men, munitions, and reports to win battles. So in God's work it takes members, plans, and reports to do the best service. Help all to realize the importance of the seemingly small things.

Examples and Precepts

1. God's report to men. Gen. 1:1-31; 2:1-3.
2. Christ's report to his Father. John 17:4, 6, 8, 12, 14, 22, 26; 19:30.
3. The angel's report. Eze. 9:11.
4. Records kept in heaven. Mal. 3:16, 17; Dan. 7:10; Rev. 20:12.
5. The reports of the disciples. Luke 9:10; Mark 6:30.
6. The reports of the apostles. Acts 11:4; 14:27; 15:4, 12; 21:19, 20, first clause; Rom. 15; 17-19.
7. Should we follow these examples? Matt. 5:16.
8. What effect would reports have on the missionary meetings?

"Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and, through the grace of Christ, what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies for the Church*, Vol. VI, p. 436.

9. Should reports be given only at the week-night missionary meetings?

"Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath service will be filled with power. With joy they will tell of the precious experience they have gained in working for others."—*Id.*, Vol. VII, p. 19.

10. In what other way should reports be given?

"Let those who gain such an experience in working for the Lord write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far reaching in their influence. They will be as sweet fragrance in the church, a savor of life unto life. Thus it is seen that God works with those who cooperate with him."—*Id.*, Vol. VI, p. 336.

11. Does not the Lord say, "Let not thy left hand know what thy right hand doeth"? and does not this forbid reporting?

"Some think this text teaches that they must be secret in their works of charity. And they do but very little, excusing themselves because they do not know just how to give. But Jesus explained it to his disciples as follows: 'Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, They have their reward.' They gave to be regarded noble and generous by men. They received praise of men, and Jesus taught his disciples that this was all the reward they would have. With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to his disciples was to rebuke those who wished to receive glory of men. . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it. I was directed to these texts: 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' 'By their fruits ye shall know them.' I was shown that Scripture testimony will harmonize when it is rightly understood. The good works of the children of God are the most effectual preaching that the unbeliever has. He thinks that there must be strong motives that actuate the Christian to deny self, and use his possessions in trying to save his fellowmen. It is unlike the spirit of the world. Such fruits testify that the possessors are genuine Christians."—*Id.*, Vol. I, p. 193.

12. Does the Lord take note of the faithful attention to to what seem like little things? Matt. 25:23.

The Reporting System

"A good report maketh the bones fat." Prov. 15:30. The principle of reporting is heaven-born. No one can carefully study the Word of God and believe to the contrary. No kind of work, no business enterprise, can succeed, prosper, assume and hold any great proportions, without a reporting system. This is just as true of the Lord's work as of any secular enterprise or business. The founders of this great movement recognized the necessity of a reporting system. We find it inseparably linked with every department. Where there is any degree of carelessness in this matter, we find cause for alarm. If this evil, this neglect, is not remedied, failure is sure to follow.

A poor report or no report at all maketh the bones lean. We are hoping that there will be a decided reformation in the matter of reporting. There must be, and we are depending upon every loyal believer to report regularly, no matter how small his report may be. We wish that in connection with this program, opportunity could be given for reports. We wish that several would tell just what they see in this reporting system—what it means to them personally, what it means to the whole movement.

We know there are many who engage in some kind of service, and yet never report their work. They have not seen the importance of this. A short time ago one of our home missionary secretaries received from a certain church a report of work done for the quarter. He was not satisfied, so visited the church, and talked to them faithfully. He said, "Your church has reported 383 items in all, for the quarter," and he mentioned the items in detail. The church was astonished and aroused. The members asked that they be given another opportunity to report the work actually done. This was done, and they handed in reports totaling 5,209 items.

Brethren, we each represent a unit of a great movement. We are asked and required as individuals to do service for God, and to report all work done. If we do the work, but fail to report it, are we in the fullest, truest sense faithful servants? Are we bringing to the movement all the courage and strength that we should?

The apostle Paul realized the value of reporting. Notice the similarity between his reports of individual experiences and ours:

"Stripes received	195
Beaten with rods, times.....	3
Stoned, times	1
Days in the deep	1
Nights in the deep	1

"Other items of interest: 'In journeyings often, in perils of waters, in perils of robbers, . . . in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, . . . beside . . . the care of all the churches,' 2 Cor. 11:23-28. And we find the apostle used this means most effectually; for 'when they were come, and had gathered the church together, they rehearsed [or reported] all that God had done with them,' and 'caused great joy unto all the brethren.' Acts 14:27; 15:3, 4, 12.

"Thus he sets the example, and then says, after speaking of good reports, 'Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you.' Phil. 4:9."

We may be encouraged to know that the angels of heaven are kept busy reporting. Read the interesting picture in Eze. 9:2, 3, 11. A man is represented clothed with linen and having a writer's inkhorn by his side. A cherub calls to him and gives him some missionary work to do, and after the work is completed, "behold, the man clothed with linen, which had the writer's inkhorn by his side, reported the matter, saying, I have done as thou hast commanded me."

The following interesting and true-to-life experience related by Brother Jones will serve to impress upon every heart the importance of this vital question:

"Good morning, Brother Smith; how are you this morning?"

"Not very well, Brother Jones. I have rheumatism in my left arm, which hurt me through the night. I think it was because I have been working so hard for a few days. I was trying to get the south field plowed up before it gets too dry; and yesterday I broke my plow point, and made a trip to the shop, and then, to make up time, worked extra late. When I came home after dark, one of my cows had broken out of the lot and had tramped all over my cabbage bed, and it took me a good hour to find her, and I would not have found her then had not John Brown come along and told me he saw her up the lane. John was going for Dr. Green, to get him to come up and see Mrs. Black, who seems to be threatened with fever. When I finally got to sleep, it was after eleven o'clock."

"Well Brother Smith, you certainly had a busy day. Did you get one of those missionary report blanks that Sister Bosworth is sending out to all the churches?"

"Why, yes, I think I did get something of the kind. I just handed it over to my wife. I don't take much stock in such things myself. I believe in *doing* more than reporting. The Bible says, you know, not to let your left hand know what your right hand does. It sounds like boasting to be writing a report of the good things we have been doing. I think, if we *do* good, the telling can be left. Besides, I have been so busy that I really haven't much to report, anyway. Why this spring I have cleared five acres of new land, besides getting my old field ready for corn; and I am trying to raise an extra crop of potatoes this year; and if I can I want to get—"

"Why Brother Smith, excuse me, but you certainly do believe in reporting. Here in the last five minutes you have told me about rheumatism, the south field, cabbage bed, cow getting away, breaking your plow, working late, John Brown, Dr. Green, Mrs. Black, new cleared land, crop of potatoes, and I don't know how much more you would have reported if I had not interrupted you. Why did you tell me this if you do not believe in reporting? Is it not, Brother Smith, because you are interested in these matters and like to speak of them?"

"Yes, Brother Jones, you are right."

"Well, then, if you were equally interested in the work of the Master, might it not be that you would be glad to tell what God has wrought by you?"

"Brother Jones, I see the question in a new light. I have been selfishly thinking my own thoughts, speaking my own words, and doing my own ways. I will give more time to the carrying of this blessed message; and then, for the encouragement and help of others, I will recount the help God has been to me. I will give my report in regularly, and our church shall be properly represented as doing things decently and in order."

"Brother Smith, I am glad to hear you say so."

Let all the people say the same. Let us work as we have never worked before, and faithfully report all work done for God, that we may bring joy, courage, and good cheer to all the believers in the movement.

F. W. PAAP.

MISSIONARY MEETING

Suggestive Program for First Week

Opening Exercises: Song; Season of Prayer; Minutes; Song.

Lesson: Tract Study—"Elihu on the Sabbath."

Reports of Labor.

Plans for Work.

Closing Song,

Note to the Leaders

Is your church carrying on systematic tract work? Have you worked the plan of lending tracts from house to house? If not, this will be a good time to begin. These sets of tracts should be lent to every house that will receive them. A five-dollar package will give you twenty-five full sets at a reduced price. For one dollar you can get four complete sets, and for twenty-five cents one full set. They are in envelopes all ready for use. Home Missionary Leaflet No. 7—price, one-half cent—will explain how to use them.

Tract Study—"Elihu on the Sabbath"

Analysis

- | | |
|--------------------------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 1. Introduction | { a. Object of this tract
b. New Testament a witness
c. When written |
| 2. New Testament Writers | { a. Sabbath customs
b. Term "Sabbath" applied only to the seventh day |
| 3. Sin | { a. Its nature
b. Law showing its existence
c. All commands of equal force |
| 4. The Sabbath | { a. Seventh day specified in command
b. Time of observance appointed
c. Miracles of manna designating day
d. Fallacy of one-seventh part of time
e. Contradictions
f. Conclusions |

Questions

1. What was the writer's design in publishing this tract?
2. To what does the New Testament witness?
3. When was Matthew's Gospel written?
4. When was Mark's Gospel written?
5. When was Luke's Gospel written?
6. When was John's Gospel written?
7. When was the Acts of the Apostles written?
8. When were the epistles to the Romans, Corinthians (two), Galatians, Ephesians, Colossians, and Hebrews written?
9. When were the epistles to Timothy, Titus, and the Second of Peter written?
10. When was the Revelation written? When were John's three epistles written?
11. By their manner of expressing themselves regarding the Sabbath, what do these writers show as to their custom with regard to it at that time?
12. To what day alone do all of them refer when mentioning the Sabbath?

13. What is sin?
14. How are we to show what it is?
15. By what law was the knowledge of sin before the Saviour's death? Then by what law must it be shown after the resurrection?
16. What does the breaking of one command of the decalogue involve?
17. How specifically does the Lord describe the Sabbath in his command that man observe it?
18. Give text showing the hours appointed for its boundaries.
19. In what manner did the Lord especially designate the holy Sabbath to his people immediately after their deliverance from Egypt?
20. In the face of so many pointed specifications, what do you think of the theory of one seventh of time?
21. Protestants say they know by the law that Catholics sin in bowing to images. With what can we confront Protestants by the same law? Why?
22. Who contradicts the writer of the Acts of the Apostles, and in what particulars?
23. If, then, the seventh day was the Sabbath thirty years after the beginning of the church of Christ, which day is the Sabbath now?
24. What are the Scriptures able to do for us?
25. How would the one-seventh-of-time theory cause confusion in the world?
26. How can you prove that the law existed before Sinai?
27. What orders given by Paul to some of the churches show that he did not regard the first day of the week as holy?
28. What did the Saviour say to his disciples with reference to his commandment?

Suggestive Program for Second Week

OPENING EXERCISES: Song; Prayer; Minutes; Scripture Exercise; Song.

Lesson: Personal Work.
Reports of Labor.
Plans for Work.
Closing Song.

Note to the Leaders

For the Scripture exercise, take the text, "Am I my brother's keeper?" and ask the members in what sense they are their brothers' keepers. The lesson is somewhat long, therefore it would be well to have the different sections talked or read by different members. Several very important points are brought out. To see that the members get these clearly fixed in their minds, question them at the close of the lesson.

Personal Work

THE emphasis of the gospel is always on the individual life. God cares for men *personally*. "He calleth his own sheep by name." We are not cogs in the wheel nor grains of sand on the shore. We are children, each one precious and dear to the Father. We hear much today about enthusiasm for humanity, but we are nowhere told that Christ was enthusiastic over humanity. He loved *men*.

Is the love of God some vague, hazy influence wrapping us all in its impersonal embrace?—No, thank God, it is not. It has been truthfully said: "There is no aggregating about it. There is no plural effect. It is the tenderness that takes up in its arms 'one of these little ones.'" Much has been written in recent years about reaching the masses. I think the word is not to be found in the Bible. The words the Bible uses are "father," "son," "daughter," "child." David thus shows God's intimate relations with man: "Lord, thou hast searched me and known me." Thou "art acquainted with all my ways."

Plato taught that men were to lose themselves in the state, but Christ teaches that each soul is to stand out in its own separate entity. "There is to be nothing wholesale about the judgment," writes a godly minister. "The one hundred and forty-four thousand are not going to be

ushered in as a solid brigade, and receive one grand, indiscriminate, resounding eulogy. The judgment is going to be specific, and there will be a sweet intimacy about it: 'Well done, thou good and faithful servant.'

Today there is a fatal propensity to get rid of individual responsibility and to think of the responsibility of the organization. There is no such thing as a collective conscience. God will not, as regards eternity, deal with nations, or churches, or families. It is as individuals we must act. Every man acts upon some other man. The diffusion of the gospel is like the kindling of fire, one original flame communicates itself to a multitude of other points.

Some one calls the first chapter of John the "finders' chapter." John found Jesus, Jesus found Philip, Philip found Nathanael, and Andrew found Peter. "And he brought him to Jesus." That short sentence tells us how the Christian church started: by just two men, each going out to find his brother.

The great work of Jesus Christ was finding men, fitting men, training men. Some one has said that "His supreme task was in putting his stamp upon a little group of twelve humble toilers."

He spoke some of his deepest secrets when there was but a single listener. On the cross his heart was touched by the pleading cry of one poor sufferer, and he a thief. "The Saviour did not wait for congregations to assemble."

Most workers wish for large congregations. A crowd is very attractive, but a crowd is also very perilous. Jesus generally avoided crowds. *He was on the search for the man.* The Lord said, "Go ye . . . to every creature;" we say, "Come," and because the people do not fill our meeting-rooms, we conclude that they are "gospel hardened." They are out there groping in the dark. Many of them know they have lost the way, and they are waiting—waiting for the light. Let it be our ambition to be ever ready to carry the glad tidings of great joy to those who are "strangers to grace and to God."

Most persons enter the Christian life primarily because of the direct influence of individual Christian lives and effort. Our need is greater fidelity on the part of every member to the cause of personal evangelism. "If my religion is true," said Wilberforce, "I am bound to propagate it; if it is false, I ought to change it."

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies for the Church, Vol. IX, p. 117. From these words it is evident we may build institutions, hold camp meetings and tent meetings, send out missionaries, and place colporteurs in the field, but with all our efforts the work will never be finished until one other thing takes place—the enlisting of each member in active service. When they are all living missionaries,—and most of them need only wise leadership to make them such,—then will be fulfilled these words of the Lord: "If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id.*, p. 32.

What Personal Work Is

Science says that "every atom in the universe acts upon every other atom, but only by acting on the atom that is nearest to it." So personal work, briefly, is delivering God's love message to the individual next to me. This personal evangelistic method consists in forming the habit of conversation about Jesus and his coming, and of praying for such opportunities. The great need is that the rank and file of the church seek to habituate themselves to a campaign of testimony. "God's pathway to one heart is through another heart." "Ye are my witnesses." No other method could have the advantages of this one, both

in its effect upon the witnesses and upon those receiving the message. Do not go out after *everybody*. Go out after somebody.

We have all heard of Kitto. He was perhaps "the most prolific" of all Bible illustrators. He died a young man, only forty-nine, with his name as the author of almost as many books. And he was a layman. In the whole range of religious biography there is hardly a parallel. His life reads like a romance. He was born in a drunkard's home, in poverty and hunger. At the age of twelve, through an accident he became entirely deaf, and was a little pinched pauper—almost a mute. How many of us have heard of Richard Baxter? Who was he?—Why, a simple lover of the Lord, who found this deaf youth, Kitto, and led him into the light.

When Joel Stratton laid his hand on the shoulder of John B. Gough, a drunkard in the gutter, and said to him, "Man, there is a better life for you than this," he did not know what he was doing. There are not many of us who remember anything about Joel Stratton, but we shall not forget John B. Gough.

When Robert Eaglon enabled young Spurgeon to see the Lamb of God, he did a greater work than if he had fed five thousand people. Do you not think so?

No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed the habit of conversation about the Saviour, as opportunity is offered, and of seeking to find such opportunities.

When, Where, and How to Do It

It can be done at any time or place:

At night. John 3:1, 2.

By the wayside. Luke 24:32.

Place of business. Mark 2:14.

When traveling. Acts 8:29.

Close of public meeting. Acts 18:26.

House to house. Acts 20:20; 5:42.

Market place. Acts 17:17.

This work is perennial. "Instant in season, and out of season," are the times when we should be working for the salvation of the perishing.

"Come ye after me, and I will make you to become fishers of men" (Mark 1:17); is Christ's first recorded command. Our equipment for this service is conditioned on following Christ. The Master loved men. Paul expressed the intensity of his "passion for souls" in the words: "I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, that I might by all means save some." 1 Cor. 9:19-22. Is it any wonder that he was such a successful soul-winner? It is love that wins.

Alexander Marshall reminds us that "there are more people concerned about their soul's welfare than we imagine. The customs of society too often hinder us from speaking to the unsaved about the Lord Jesus. Satan persuades us to hesitate and keep quiet when the Spirit impresses us to go and speak."

Some time ago one of our brethren while riding on a train got into conversation with an intelligent lady sitting by him. When writing of this experience he said: "When she learned that I was an Adventist, she remarked, 'Oh, I know all about your people! For years I lived by one of your members, an old gentleman, who was one of the most earnest Christian men I ever knew. He always kept me supplied with your books and papers, and I read a great deal.' I had a long talk with this lady. While she had not accepted the message, the life of this dear isolated brother made her favorable to it. He had passed away a few months before. In referring to the future, the lady said: 'I know he will be saved; he was a saint if there ever was one.' Think what it means to live such a life, and carry this kind of influence."

Successful personal work for others must be planned for. How many of us are spending ten minutes a day thinking seriously and planning to the end of actually doing something to bring some one to Christ? Make a list of calls you might make, and set aside a little time for it. You will not always, *find* time, but you must *take* time for it. Think over the class of families you plan to visit, and take along some of our literature that each would receive. Remember the children with *Our Little Friend*, and include a *Signs* or some tract for the parents.

I recently heard of a home worker who so plans her work that a few hours are given each week to making calls with our literature. She is situated just as hundreds of others are, but makes it her regular business to get in touch with all the families in her vicinity, and with others as she can extend her territory. She makes acquaintances first, and then as the way opens gets them to reading. It has been her good fortune to see several families come into the truth during the past two years through her efforts.

It is safe to say that the printed page is the greatest helper we have with which to reach the majority of the people with the message. One of our Western brethren, while recently in the North, wrote his wife the following encouraging item:

"Over in that Russian settlement they now have between twenty and thirty Sabbath keepers. The thing that broke the ice and let in the rays of light was the tracts in the Russian language we sent there, which were so freely scattered."

Every one of us should pledge himself anew to this personal service, and should get others to enter it. If *all* were engaged, as *all* should be, in daily witnessing for the Master, in conversation or with the printed page, the spiritual life of our people would be so stimulated and deepened that the entire church would quickly feel the throb of new spiritual energy. The work requires tact; but good sense guided by enthusiastic love for Christ and for those whom he came to save, would make this united and earnest effort wondrously effective in forwarding the message. We need more of that *first fine enthusiasm* that characterized the early history of this movement.

ERNEST LLOYD.

Suggestive Program for Third Week

Opening Exercises: Song; Minutes; Prayer, especially remembering interested persons; Song.

Reports of Labor.

Lesson: The Time of the Harvest.

Plans for Work.

Closing Song.

Note to the Leaders

We must all realize that we are in the time of the harvest, when the work for souls is rapidly closing. Now, as never before, we can truly say, "Now is the accepted time." This has always been true, but it is true in a special sense in these last days. Are all your members workers for God? If not, *now* is the time for you to enlist them in some line of soul-winning service.

The Time of the Harvest

1. Is there a time when God may be found by the sinner? Ps. 32:6.
2. When is this time? 2 Cor. 6:2.
3. In view of this, what instructions are we given? John 9:4.
4. What are we to redeem? Eph. 5:16.
5. In what condition are the fields? John 4:35.
6. For what, therefore, are we to pray? Matt. 9:37, 38.
7. What promise has Jesus given to his followers? Luke 5:10.
8. In these last days who are being called into the work? Matt. 20:1-7.
9. What is one effective way of winning souls? Mark 5:19, 20.
10. What will the Lord do to the member who bears no fruit? Luke 13:7.

11. What will be the lament of some? Jer. 8:20.
 12. What will the loyal member of Christ's church be?
 1 Cor. 15:58.

Suggestive Program for Fourth Week

Opening Exercises: Song; Several Short Prayers; Scripture Exercise; Minutes; Song.
 Reports of Labor.
 Lesson: Earning Money for Missions.
 Plans for Work.
 Closing Song.

Note to the Leaders

For the Scripture exercise, place the following texts on the blackboard and have the members read them in concert: Mark 16:15; Rev. 14:6; Matt. 24:14. Lay plans with the people for carrying into effect the suggestions given in the lesson.

Earning Money for Missions

CHRIST'S commission, "Go ye into all the world, and preach the gospel to every creature," includes every one of his followers. There are two ways in which each Seventh-day Adventist is expected to have a part in this work. One is by personal efforts for the salvation of souls, and the other is by giving of his means to send workers to all parts of the field. Some are called to leave home and friends and go to far-distant parts of the world to pioneer the work of the gospel or to reinforce the laborers there, while others must remain at home to carry on the work here.

The cost of maintaining our workers in the foreign fields, of preparing and printing literature to be used in reaching the people, of occupying more territory and establishing new stations, is constantly increasing, so that the need for money will be ever greater. Yet the supplying of this need is part of the work which the Lord has given us to do.

Sale of Literature

The sale of our truth-filled literature offers one of the easiest ways to secure the extra money to meet the calls which are constantly coming to us. There is a double advantage in using this method, as it supplies us with the necessary funds and at the same time places the truth in the hands of the great reading public. There are many different kinds of literature that can be used in this way,—magazines, small books, periodicals, and tracts,—each having its own place. This may truthfully be called a magazine-reading age. Nearly every trade and industry of life has its own publication, so the public is accustomed to them, and buys readily. Our magazines are filled with short, pointed articles dealing with the live issues before the people of today, and a few hours a week spent in circulating them often brings good results. The sale of only four copies a week will furnish twenty cents, each member's share of the sum called for at present to operate our work in the foreign fields. Some members in many of our churches are using a small club of magazines every month in this way, thus supplying themselves with money to give, and at the same time gaining a rich blessing. If more would plan to do some such definite work, there would be less indifference and more earnest, active endeavor to finish the work.

Some of our members may prefer to work with a periodical such as the *Signs* weekly, for if they are limited by circumstances to a small territory, they will be able to cover it oftener than they could with a monthly magazine or with small books. By putting forth a little effort, regular customers may be gained to whom the paper can be taken each week. Thus the worker will become acquainted with the people, and frequently find an opportunity to have a talk or Bible study with them upon some point of truth in which interest has been aroused through the paper.

For several years past a great Harvest Ingathering has been conducted each fall through the distribution of the beautiful *Missions* number of the *Signs* or *Review*. Each year this feature of our work is being taken hold of more heartily, thus adding many thousands of dollars to the treasury, for the extension of mission work. We can also see in this a fulfillment of Isa. 60:5, last part, which says: "The forces ["wealth," margin] of the Gentiles shall come unto thee." Still, not one half of our membership are coöperating in this campaign. They not only miss a blessing themselves, but also lessen the amount which might be collected. If we would expect great things of the Lord, and then go in faith with an earnest determination to do our best with his help, he would certainly fulfil his promises to us. In San Francisco a little eight-year-old boy had faith enough to set his goal at a hundred dollars. Though the sums collected have been mostly in dimes and nickels, he has realized more than half the amount already, and has not given up yet, by any means.

Earnings from the Land

There are also other ways in which considerable money can be raised to advance the Lord's work. Where land is owned or leased, a portion of it can be dedicated to the Lord, and the products raised upon it sold for missionary money. The children also can take part in this kind of work, by having a missionary garden and being taught to cultivate and care for it themselves. It is a simple matter to arouse in their hearts a love for Jesus and a desire to work for him.

Manufacture of Useful Articles

There are many in the cities, and even in the country, who, during the winter months and stormy weather, will not be able to follow any of the plans already mentioned. For them the manufacture and sale of various useful articles will furnish employment for all their spare time. Two things should be kept in mind in doing this kind of work,—to make *useful* articles, and to charge only a moderate price for them. No Sabbath keeper should spend time making articles which minister merely to vanity. Rugs, aprons, morning caps, towels, handkerchiefs—such an endless variety of things are possible that I will not attempt to enumerate them all. Here, too, the children can have a part. A little help and encouragement from mother and father will work wonders in creating enthusiasm and determination to make little articles to sell.

Thus we see that many avenues are open for increasing our funds for offerings, if we have a mind to use them. And when we learn the circumstances under which many of our missionaries are struggling, living under conditions we would hardly believe possible, constantly handicapped and disappointed because of lack of funds in the Mission Board treasury, it ought to make our hearts burn with a desire to increase our donations in every way possible.

MRS. BELLE C. HALL.

The Missing Link

SEVENTH-DAY ADVENTISTS have long desired something from the pen of Sister White that would connect "Patriarchs and Prophets" with "The Desire of Ages." This need can now be supplied, for the new book, "The Captivity and Restoration of Israel," covers the period from the beginning of Solomon's reign to the restoration of Israel to their own land after the Babylonian captivity. It is divided into the following sections: "From Strength to Weakness," "Prophets of the Northern Kingdom," "A Preacher of Righteousness," "National Retribution," "In the Lands of the Heathen," "After the Exile," "Light at Eventide." Every Seventh-day Adventist will want to read this book. Prices: Cloth, \$3.50; half morocco, \$4.50; full morocco, \$5.50; with the usual discounts.

Missionary Volunteer Department

Programs for Week Ending July 7

Senior

Subject: Triumph of Religious Liberty in Peru

1. Morning Watch Review. Three-minute talk on the subject "God Hears Prayer." See *Instructor* of June 26.
2. Scripture Reading: Dan. 6:10-23.
3. Talk: How Religious Liberty Came to Peru. See *Instructor* of June 26.
4. Readings: In Prison for Their Faith; Angry at the Bishop.
5. Testimony Study.
6. Talk: Great Issues Before Us Now.
7. Social Service Topic: My Duty and Opportunity.
8. Reports of work. Society plans.
9. Close by repeating the Motto for the day.

Junior

1. Morning Watch Drill.
2. Scripture Reading: Daniel Punished for Praying. Dan. 6:10-23.
3. Leader's Talk: What Religious Liberty Is, and What It Does for Us.
4. Talk: How the Sabbath Keepers at the Lake Titicaca Mission were Put into Prison.
5. Talk: How the Law was Changed.
6. Reading: The Story of Mayta.
7. Social Meeting.
8. Reports of work.
9. Close by repeating the Motto.

Notes to the Leaders

SENIOR: The talk, How Religious Liberty Came to Peru, may be given by one person, or by four, each taking one of the subtopics in the article referred to in the *Instructor*. However it is given, very thorough preparation should be made, that the different steps in the change that has come to Peru may be clear to every one present.

Use a map to locate Lake Titicaca and different points of interest.

Give careful attention to the article "Great Issues Before Us Now," and plan to carry out the suggestions made.

JUNIOR: With the exception of the story of boy-life on Lake Titicaca, no special material has been prepared for the Juniors. In the suggested talk for the leader, the way is opened for laying down the simple principles of civil and religious liberty. Show by contrast the difference between a land where religious liberty is enjoyed and one which does not have this blessing.

In the talks suggested for telling how religious liberty came to Peru, the material provided for the Seniors should be simplified and adapted. Do not try to use all the material, but only such part of it as will be interesting to Juniors.

A map talk may be prepared and given by one of the Juniors; if this is not done, a large wall map should be referred to often during the talks.

Motto

"Render to Caesar the Things That are Caesar's, and to God the Things That are God's."—Jesus.

Testimony Study

1. "THERE will come a time when, because of our advocacy of Bible truth, we shall be treated as traitors; but let not this time be hastened by unadvised movements that stir up animosity and strife."—"Testimonies for the Church," Vol. VI, p. 394.

2. "THOSE Reformers whose protest has given us the name Protestant felt that God had called them to give the gospel to the world, and in doing this they were ready to sacrifice their possessions, their liberty, and their lives. Are we in this last conflict of the great controversy as faithful to our trust as were the early Reformers to theirs?"—*Id.*, p. 403.

3. "GOD has always wrought for his people in their greatest extremity, when there seemed the least hope that ruin could be averted. The designs of wicked men, the enemies of the church, are subject to his power and overruling providence. He can move upon the hearts of statesmen; the

wrath of the turbulent and disaffected, the haters of God, his truth, and his people, can be turned aside, even as the rivers of water are turned, if he orders it thus. . . . He will restrain the forces of darkness until the warning is given to the world, and all who will heed it are prepared for the conflict."—*Id.*, Vol. V, pp. 452, 453.

4. "BRETHREN and sisters, would that I might say something to awaken you to the importance of this time, the significance of the events that are now taking place. I point you to the aggressive movements now being made for the restriction of religious liberty. God's sanctified memorial has been torn down, and in its place a false sabbath, bearing no sanctity, stands before the world. And while the powers of darkness are stirring up the elements from beneath, the Lord God of heaven is sending power from above to meet the emergency by arousing his living agencies to exalt the law of heaven. . . . Our people are not half awake to do all in their power, with the facilities within their reach, to extend the message of warning."—*Id.*, Vol. VI, p. 18.

5. "WE are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers. It may appear that Satan is triumphant, and that truth is overborne with falsehood and error. . . . But God would have us recall his dealings with his people in the past, to save them from their enemies. He has always chosen extremities, when there seemed no possible chance for deliverance from Satan's workings, for the manifestation of his power. Man's necessity is God's opportunity."—*Id.*, Vol. V, p. 714.

6. "THE banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of his Word. We are to receive this Word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. . . . Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would necessarily close up our way."—"Gospel Workers," pp. 389, 390.

Great Issues Before Us Now

THE fundamental principles of civil and religious liberty, as set forth in the American Constitution, are now on trial. The principles of democracy were never more fiercely assailed than they are now. The freedom of the press and of speech just barely escaped a one-man censorship. A bitter fight over this issue ensued both in the Senate and in the House of Representatives. Some of the ablest speeches which were made are found in the current number of the *Liberty* magazine. These ought to be read by everybody, so that the public conscience may become awakened to the dangers which threaten American freedom.

On May 11, Senator Smith, of Maryland, introduced in the Senate a very drastic Sunday bill, which prohibits all kinds of labor and business "on the Lord's day, commonly called Sunday," and is designed "to protect the Lord's day, commonly called Sunday, from desecration and to secure its observance as a day of rest in the District of Columbia." The Pastors' Federation of the District of Columbia is pushing this measure. The pastors are rallying the churches and religious organizations throughout the country to the support of its passage. Unless special effort is made to educate the public mind and secure the cooperation of the friends of religious liberty in opposition to this bill, Congress will commit itself to the subject of religious legislation, and our publishing house here in the District will have to close its doors two days of each week.

Let our young people's societies rally round the *Liberty* magazine and circulate it as much as possible. See that it is put on the reading tables of public libraries and in the hands of editors. Secure signatures to petitions against this bill, and write letters to your Senators in Congress protesting against its passage. Now is our time to work.

C. S. LONGACRE.

In Prison for Their Faith

THE following letter was written to a lawyer in Puno by an Indian Protestant Christian who, with others, was seized and cast into prison during the time of persecution:

"PUNO PRISON, March 7, 1913.

"Dr. Isaac Deza,
City.

"VERY ESTEEMED DOCTOR: Peace and health to you and your esteemed family. At the present time I find myself in this prison separated from my young, motherless children, and I know nothing of what is happening to them. I earnestly request that you act as our attorney. We have been unjustly imprisoned by the bishop. . . . The event took place in the following manner:

"The third of this month, the señor bishop, Don Valentin Ampuero, accompanied by the governor, Don Jose Sotomayor, and two justices of peace of the town of Chucuito, with a company of more than two hundred men made up of inhabitants from the town and of Indians from various surrounding *fincas* [estates], forcibly entered my house, where they found only my two children, as I was away at the time. Believing that I had hidden away from them, they broke down my doors. As they did not find me, they took my eleven-year-old son prisoner. After forcibly entering the house of the other evangelistic Indians, they went to the house of Señor Stahl, where they found only the servant. They demanded of him the keys to the house, and opening the rooms, they destroyed what objects they could find.

"They then called all the Indians together to ask them where the *gringo* [meaning Mr. Stahl, the director of the mission] was, who was absent. They then told all the Indians who were not Protestants to stand together at one side, and orders were given to bind those that were Protestants. This order was at once carried into effect with the eight who are now in this prison. When I presented myself before the bishop, he called me a heretic, and ordered that I also be bound. In this condition we were taken to the local jail in Chucuito. The police received orders to bring us from there to this city and lodge us in prison. Inclosed with this letter you will find the list of men who accompanied the bishop in this raid."

Those were days of deep anxiety and of earnest prayer. Brother F. A. Stahl, writing to the Mission Board at this time, said:

"Well, things did look rather blue at our Lake Titicaca Mission about the time I sent you that cable asking you brethren to pray for us. The bishop had gone out to our mission with some two hundred men, and a man who knew our baptized brethren went along also to make trouble for them. This man would point out where one of our brethren lived, and then the bishop with some of his men would dash up to the hut and take the brother prisoner. And so they went on until they had six brethren and one sister as prisoners. The bishop went up to one of our brethren who was lame, and asked roughly, 'Why do you not take off your hat and bow to me?' The lame brother answered, 'I have bowed enough to you in time past.' Then they went to the old man who sold us the mission property, and tried to frighten him. But he was not frightened. He told them if they would furnish him a good mount he would go to jail willingly, as he had done no wrong; the property was his that he sold, and he sold it to a good cause.

"Our brethren were driven hatless to the jail, walking twenty-one miles to Puno. All the while this was going on, I was at Puno, and did not know about it until people told me that our Indian brethren were in jail.

"The charge against them was a grave one. It was charged that our brethren had assaulted the bishop with clubs, and had called him vile names. Mrs. Stahl and I asked to see our brethren, and we were let into the jail. The officers looked very much surprised when we shook hands with them. They asked us, 'Are these your Indians?' We answered, 'No, these Indians belong to the Lord, just as we hope you belong to him.' 'How is that?' they asked. Well,

we told them how the Lord Jesus died for these poor people, etc. As we talked they all became interested, and we told them of the goodness of God, and how Jesus is soon coming to this earth again. After that, the brethren were treated with kindness.

"We visited the best people of Puno in behalf of our brethren. We also called upon the judge. As a result, they were discharged, and honorably at that, to the great chagrin of the bishop and his friends, as he had hired some fifty witnesses, all to no avail. How this did cheer our dear Indian brethren, to experience the rescuing power of God! After this, we returned to our mission rejoicing. Some of the head men of Puno told us to push the case against the bishop, as we could put him in prison now, as we had won. But we told them that we had nothing to do with revenge. We were happy, as the work could now go on, and our brethren were safe, and God, who had helped us so far, would take care of all the rest."

Angry at the Bishop

Early in 1914 Brother O. H. Maxson wrote:

"There are some things in this struggle for freedom that are truly remarkable to think of. This whole movement this year came about on account of the attack the Bishop of Puno made on our brethren at Plateria. And now the last word from Brother Rojas is that all the citizens of the Department of Puno are angry with the bishop for doing what he did against the Protestants, not so much for the suffering he caused them, but that in the end it has brought about 'religious tolerance.' It is said that if he is not removed by justice, he will be driven out with clubs. It would seem in this instance that the evil-doer reaps his reward in this life.

"One of our colporteurs recently had an interesting experience with the priests in the interior about three days by horse from Lima. He made them confess openly that the images were wood and plaster of Paris, and had no virtue, and also that the mass was an invention of the twelfth century. The work is opening up faster than we can fill the calls. What we need is more workers, and we are studying how we may be able in a short time to train some of those who have taken their stand for the truth, to help give it to others."

The Story of Mayta

"WHAT is your name?" asked the principal of the La Paz school.

The swarthy Aymara lad did not look up. "Mayta," he said.

"Where did you come from?"

"From the lake," he answered, jerking his thumb west.

"We do not take boys here who have not studied in the primary school first."

"I have studied. I speak Spanish," replied the boy.

"So it seems," replied the teacher. "Where did you learn?"

"When I was with my father in Peru."

"Boys have to pay something when they come to school here. Have you any money?"

Slowly the boy unfastened the pouch at his waist. "I earned this myself," he replied shortly, and held out his hand, in which lay five Bolivian dollars. "If that is not enough, I can work."

"But this is not a school for Indian boys," objected the missionary once more.

"I will work," repeated Mayta, stolidly.

"We do need some one to help in the kitchen, but we cannot take you into the school with those clothes," and the missionary gazed in dismay at Matya's bare legs and bright poncho.

"I have these," replied the boy, undisturbed, and he unrolled a bundle containing long trousers, a short jacket, and a vest.

"Well, well," laughed the teacher, "I see you mean business, Matya, and such a persistent boy ought to have a chance. I'll try you in the school. Change your clothes and come into the assembly-room as soon as you are ready, for we have prayers every morning before lessons. Do you know what that means?"

"Certainly, señor."

When the missionary hurried into the assembly-room a few minutes later, there, sure enough, on a back seat, sat Matya, in his best suit, as quiet as a statue. His eyes were fixed upon the floor, and although the boys all about him were nudging one another and whispering, he did not once look up.

That morning Mr. Green told the story of a young man who had been unjustly persecuted by his king, and who, with a friend, crept down to the royal camp at night, right past the sleeping sentries. They found the king himself; then the friend, leaning over him, raised his spear in the air. "What would any of you boys have done, had you been there?" asked Mr. Green.

"I would have struck that spear straight through my enemy," spoke Matya with decision, and then he turned a dull red under his dark skin; for he felt the eyes of the whole school upon him.

Mr. Green smiled kindly. "No, I do not think you would, Matya. David did not. I am sure he would have lost the kingdom had he done so. He would have been then, only a murderer, and not a man strong enough to govern himself, and so to govern others. It takes a much stronger man to forgive an enemy than to kill one."

In the class work which followed, Matya did as well as the other boys, when called upon. But in the school yard came the test.

"Peon!" the boys said, contemptuously, and loud enough for Matya to hear, as he hurried over to the kitchen.

"A boy who works!"

"Slavey!" some one called tauntingly after him.

"He does not answer. Let's call him Dummy," cried Fernando.

"Hello, Dummy!" they all shouted, when he appeared again.

Matya ground his teeth, but never looked up. "There will come a time," he whispered fiercely.

The days passed. To Matya the stories in the morning were the best of all. He had never heard any like them before: Joseph and his brothers; Moses and Joshua; David, the king; and Solomon,—who was as great as the Incas; and the Boy of Galilee. For the rest, an Aymara can always keep his tongue between his teeth and wait.

One day Matya lingered for a moment in the school yard. The boys were practicing with the football. Suddenly it came spinning toward him and fell at his feet. Without thinking, he clasped his hands behind him and gave the ball a kick which sent it sailing like a bird across the yard.

"Say, you can play, can't you?" said Fernando with reluctant admiration. "We are one short; will you practice with my team today? You know the rules—never to touch the ball with your hands?"

Matya looked at the ground sullenly. Then the longing to play the game, which he had watched so often, got the better of his resentment, "Yes, I will play," he answered shortly.

"Good," replied Fernando, "you play center, and if you do not know all the rules of the game, just ask me. I'm captain."

But Matya knew the rules well enough. There was some more skirmishing, during which Matya got the various members of his team well in mind, and then Mr. Green blew the whistle and the two teams lined up.

Marco's team of seniors was the better, more evenly matched, while Fernando's was made up of some good

players and some very poor ones. Playing center, Matya was all eyes and quickness. He seemed to know by inspiration just where the ball would land, and then instantly his toe would lift it and send it flying toward some other member of the team nearer the goal.

The score was even, when suddenly Matya's opportunity came. Before any guarding or interfering could prevent, he sent the ball in one clean kick straight from the center across the field and over the goal. There was a shout of applause from all, and then Fernando's team went wild with delight. They yelled themselves hoarse. Matya glanced up proudly at Mr. Green, his face, for once, boyish and smiling.

The second game was close throughout. Marco's team worked evenly, and in spite of Matya's quickness and fine kicking, it won, though only by a point.

"Now comes the rubber," yelled Fernando. "We'll beat, Mr. Green, even if we have only a scrub team."

"Don't crow till you've won," answered Marco, flushed and panting with his recent victory. Again Matya took his place as center.

"Two minutes more," called Mr. Green. And then the ball came slowly toward Matya. He tried to kick, but Marco's center was too quick for him. As Matya drew back his foot, he lost his balance and fell. Instantly there was a tangle of boys over the ball, each trying to find it and drag it out with his foot. Then suddenly, out of the midst, the ball rose clear and clean, and shot over Fernando's goal.

"You cheated, Matya," cried Marco, rising from the heap of boys, his face covered with dirt. "No boy could have kicked the ball fairly in such a mess. You used your hands."

"I didn't touch the ball," replied Matya.

"You did," contradicted Carlos, Marco's center. "You were the first boy up. I saw you standing there."

"It was a foul, Señor Green," cried Marco.

"We play fair in this school," said Fernando.

"Did you use your hands, Matya?" asked Mr. Green, slowly.

"No, Señor Green," answered Matya.

"Somebody fouled," answered Mr. Green. "I hardly care to know who did, I am so disappointed. I thought every boy here knew the motto of our playground, 'To tell the truth and play fair,' and had taken it as his own." He walked sadly into the schoolroom.

That was the end of the game that day. The boys broke up into groups, and began talking angrily among themselves. Matya knew they were talking about him.

"Cheat," Carlos threw over his shoulder as Matya passed. Matya looked for Fernando, the boy he had seen draw out the ball with his hands and send it over the goal, but he was nowhere in sight.

"The coward," he cried under his breath. "I hate him! He called me 'Dummy' first. He asked me to play on his team. He wanted to win so badly that he didn't care how, and then he let them blame the foul on me."

He wandered miserably on outside of the school grounds. It was forbidden, but what did that matter? He would have to leave the school anyway. Why had he come? Better to dig all his life among the ruins on Lake Titicaca for the American señor who was collecting old broken dishes, than to try to get an education and teach his people. What was the use? That was what he had heard his father and his uncles say.

But some one else was out of bounds too. Just ahead of him a boy stealthily climbed a tree. What was he after? Oh, yes, out on the end of a slender limb hung a bird's nest. Matya looked again. It was Fernando. Now he had him! They were both out of bounds. There was no one to interfere. They could have a fair fight now. The coward! He would like to hurt him, and he felt of the knife in his pocket.

"Coward," called Mayta.

Fernando turned in a startled way, lost his balance on the slender limb, and fell.

"Coward," called Mayta again. "Why don't you get up?" There was no answer.

Mayta ran forward. "Get up," he said, shaking Fernando roughly.

There was a groan, and then Fernando closed his eyes. Was Fernando dead? It was none of his concern. But no, he was breathing. He must be badly hurt. Well, it served him right. But, why did he not go? Somebody would find Fernando,—perhaps not until tomorrow, though.

"I cannot go," exclaimed Mayta, angrily. Gently he lifted Fernando.

The two boys were nearly of a size, but Mayta had the dogged strength of the Aymaras. Somehow, they got back to the school. The boys were in the long dining-room at supper. Mr. Green stood upon the veranda, talking to one of the servants. "Fernando is missing," he was saying. "We must search immediately."

"Here," said Mayta softly, as he staggered with Fernando up the steps.

"Why what has happened? Juan, run for the doctor, quick! Can you explain this, Mayta?"

"He fell," answered Mayta. Mr. Green looked at him sharply, and the boy slunk away to his little room over the kitchen.

"What is the use?" Mayta whispered again. "Señor Green thinks I am a cheat, and now he thinks I hurt Fernando. Well, did I not wish to?" At last from weariness he fell asleep.

"Mayta, Mayta!" It was Señor Green's voice. "Come, Fernando wishes to speak to you."

Mayta stumbled to his feet. What could be the trouble now? Would Fernando tell them all that he, Mayta, had injured him?

There was the doctor just leaving, and a white, bandaged Fernando lay on the couch.

"Señor Green," said Fernando feebly, "I wanted to tell you—it was I who fouled today. I wanted my team to win—so much. It was not Mayta. But then I could not rest, I went out of bounds—and fell from a tree. Mayta—brought me home."

"I wished to leave him, señor," cried Mayta. "I did not wish to carry him back, señor. But, somehow, I had to."

"He—is the best—soccer player in our school," murmured Fernando, sleepily.—*Everyland.*

Don't

In M. V. work, so I've been told,
The greatest word is "do;"
But uses for the other word
There are, perhaps, a few.
So I shall try to name them o'er,
And if you will attend,
And mark my words, and heed them well,
Your ways, I'm sure, will mend.

Don't just sit back while others work;
Don't merely criticize;
Don't stand around and idly talk;
Don't ponder and surmise;
Don't say the cause is growing old;
Don't join the knockers' throng;
Don't say you can't, when asked to help
To boost the work along.

Don't try to do the work of ten;
Don't shirk the work of one;
Don't fail to do your loyal part
When work is once begun.
Don't e'er desert the cause we love;
To M. V. e'er be true;
So don't forget to keep the Pledge,
And don't forget to *do!*

—Adapted.

Programs for Week Ending July 14

Senior

Subject: *Honesty*

1. Responsive Reading: Ps. 103:1-22.
2. Recitation: God's Beautiful Plan.
3. Bible Study: Honesty.
4. Symposium: Honesty.
5. Talk: Let Us Remember God.
6. Morning Watch Review: Prayer for Guidance.
7. Recitation: Alone with God. See Morning Watch Calendar.
8. Testimony Meeting.
9. Plans and Reports.
10. Close by repeating the Motto for the day.

Junior

1. Morning Watch Drill.
2. Sentence Prayers.
3. Reading: A Turkish Debt.
4. Bible Study: Honesty.
5. Recitation: Saying and Doing.
6. Story-Telling: An Honest President; Abd-el-Kader and the Robber Chief; Too Honest to Lie; The Example of Lincoln. See "Are We Honest?" in the *Instructor* of July 3.
7. Recitation: It Led to State Prison.
8. A Word for Jesus.
9. Reports of Work.
10. Repeat Rom. 12:17, last part.

Notes to the Leaders

SENIOR: It may seem to some that the theme of tithe paying "comes too often," in our programs; yet surely once a year is not too often to give an hour's serious, earnest thought to this vital matter. The Lord has so arranged it that we shall never receive an increase of our worldly goods, either in wages earned or increased value of our possessions, that we shall not think of him. That is one of the first blessings of tithe paying—my Father has given me one dollar, and one tenth of it belongs to him. So many things come in to crowd the thought of God out of the mind that it seems a wise provision that with all our worldly gain, if our lives are organized as they should be, we shall think of him *first*. And we need to think of him, to recognize him as the Giver of all we possess, and to receive his spirit of love and unselfishness into our hearts.

If we are honest with God, it is almost certain to follow that we shall be honest with men.

Seek to have this study impress the thought that we lose the blessing, even of honesty, if we resent God's demand. We must cooperate with him if we would know the fullness of his blessing.

The Morning Watch texts during the week ending July 14 are on the topic, "*Prayer for Guidance.*" Make this the theme of the social meeting. And do not forget to *pray for guidance.*

JUNIOR: Lessons learned in youth are never forgotten. A young man who was taught in his boyhood the sacredness of the tithe, grew up, and wandered away from the truth. But for many years he paid a faithful and honest tithe. Every such meeting as this is an opportunity for the society leader that she should seek to improve to the utmost.

Impress the importance of tithing the *littles*. Then it will be a habit to be honest with the Lord, and we shall not fail to tithe the larger amounts when they come.

Bible Study: Honesty

1. The word of God bears fruit in an honest heart. Luke 8:15. See also "Christ's Object Lessons," p. 58.
2. God chooses honest men for his work. Acts 6:3.
3. In order to be honest, we must—
 - a. Live in secret as we would live before men. Rom. 13:13.
 - b. Let our thoughts dwell on honest things. Phil. 4:8.
 - c. Keep our conversation honest. 1. Peter 2:12.
 - d. Be honest in business. Rom. 12:17.
4. God is displeased with dishonesty. Acts 5:1-10.
5. He blesses those who deal honestly with him. Mal. 3:8-10.

Motto

"Of All That Thou Shalt Give Me I Will Surely Give the Tenth unto Thee."—*Jacob.*

God's Beautiful Plan

If the tithes were in the storehouse
That belongeth to our King;
If all those who share God's bounties
All their tithes would quickly bring,
Heaven's windows wide would open,
At the word of his command,
And blessings then would be poured out
Which would overflow the land.

If the tithes were in the storehouse,
It would not be very long
Till the weary hearts now crying
Would be shouting Zion's song.
The "thirsty land" would then rejoice,
And the "waiting isles" would sing
If all the tithes were quickly brought
That belong to Christ, our King.

Darkened hearts would soon be lightened
With God's message from above,
And thousands now in heathen lands
Would rejoice in heaven's love.
Come, ye stewards; haste, get ready!
All your tithes and offerings bring:
Soon you'll answer, as a steward,
To your quick returning King.

—A. T. Robinson.

Symposium: Honesty

Extracts from the Writings of Mrs. E. G. White

God's claims upon us underlie every other claim.—*Testimonies for the Church*, Vol. VI, p. 384.

Your body, your soul, your entire being, with all its capabilities, God claims as His.—*Id.*, Vol. V, pp. 116, 117.

Is not a neglect to work as Christ worked, to sacrifice as He sacrificed, a betrayal of sacred trusts, an insult to God?—*The Acts of the Apostles*, pp. 370, 371.

To rob God in tithes and offerings is a violation of the plain injunction of Jehovah, and works the deepest injury to those who do it; for it deprives them of the blessing of God, which is promised to those who deal honestly with him.—*Testimonies for the Church*, Vol. V, p. 644.

Christians must look upon themselves only as channels through which mercies and blessings are to flow from the Fountain of all goodness to their fellow men, by whose conversion they may send to heaven waves of glory in praise and offerings from those who thus become partakers with them of the heavenly gift.—*Id.*, Vol. IV, p. 485.

Holy angels are watching with intense interest, to see if the individual members of the church will honor their Redeemer, to see if they will place themselves in connection with Heaven, and no longer defraud the Lord, whom they profess to love, honor, and serve. God calls for his own. You are his by creation, and doubly his by redemption.—*Id.*, Vol. V, p. 116.

He . . . requires that one tenth shall be faithfully laid aside for his work. . . . By faithfully obeying this requirement, we acknowledge that all belongs to God. . . . Since God is the owner of all our goods, shall not gratitude to him prompt us to make freewill offerings and thank offerings, thus acknowledging his ownership of soul, body, spirit, and property?—*Id.*, Vol. VI, p. 386.

However large, however small, your talents, remember that what you have is yours only in trust. Thus God is testing you, giving you opportunity to prove yourself true. To him you are indebted for all your capabilities. To him belong your powers of body, mind, and soul, and for him these powers are to be used. Your time, your influence, your capabilities, your skill,—all must be accounted for to him who gives all.—*Id.*, Vol. VII, pp. 281, 282.

Satan has been the adviser of some. He tells them that if they would prosper they must hearken to his counsel: "Do not be overconscientious in regard to honor or honesty; look out sharply for your own interest, and do not be carried away with pity, softness, and generosity. You need not care for the widow and the fatherless." . . . Some have heeded this counselor, and despised him who has said, "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."—*Id.*, Vol. IV, pp. 494, 495.

Let Us Remember God

In his plan to save us, God has recognized our need of a constant reminder that we are not our own, but are purchased with a price, and that we are associated with him in the work of salvation. In the system of tithes and offerings our attention is called to him every time we receive money or an increase in property. We recognize God's ownership by returning to him one tenth of all our increase, and setting aside otherwise, as God prospers us, a portion of our earnings for the work of the gospel.

"One tenth of ripened grain, one tenth of tree and vine,
One tenth of all the yield, for ten months' rain and shine.
One tenth of lowing herds that browse on hill and plain,
One tenth of beating flocks for ten months' plenteous gain.

One tenth of all increase from counting-room and mart,
One tenth that science yields, one tenth for every art.
One tenth of loom and press, one tenth of mill and mine,
One tenth of every art wrought out by gifts of Thine.
One tenth of glowing words that glowing dollars hold,
One tenth of written thoughts that turn to shining gold.
One tenth! and dost thou, Lord, ask but this meager toll,
When all was made by thee, and thou dost own the whole?"

In "Testimonies for the Church," Vol. III, pp. 404, 405, we read: "This system of tithing was a blessing to the Jews, else God would not have given it them. So also will it be a blessing to those who carry it out to the end of time. Our heavenly Father did not originate the plan of systematic benevolence to enrich himself, but to be a great blessing to man. He saw that this system of beneficence was just what man needed."

What can lead us to greater blessings than to consider ourselves, our earnings, our strength, our all, as belonging to our dear Master? While we admit this theoretically, what are we doing practically?

Failure to carry out God's plan in this matter result only in barrenness of soul and joylessness in Christian living, but the careful observance of these instructions will bring the blessing of heaven into our lives. This blessing is promised us in such abundance that "there shall not be room enough to receive it." Mal. 3:10. How many care enough for heaven's blessing to be conscientious in the paying of their tithes? Do we sing,

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all,"

and then rob God of the tithe of our income, and spend our money to satisfy selfish desires?

Our relation to our property is that of stewards, and we are pronounced faithful or unfaithful according as we discharge our responsibilities in harmony with the plans of the Owner, or appropriate to our own use that portion which belongs to him. In this way the owner can tell whether his steward is honest or dishonest, loyal to him or disloyal.

In every dollar I earn there are ten cents that are "holy unto the Lord." What I do with these ten cents determines largely if I shall be classed among the faithful or unfaithful stewards; it determines my relation to the work of the gospel; it shows whether or not I care more for this world than for the things of heaven, and classifies me with those who acknowledge God as the owner of all, or with those who are indifferent to the claims of the Father in heaven.

In "Testimonies for the Church," Vol. V, pp. 267, 268, we are told: "The Lord requires that we return to him in tithes and offerings, a portion of the goods he has lent us. He accepts these offerings as an act of humble obedience on our part, and a grateful acknowledgment of our indebtedness to him for all the blessings we enjoy. Then let us offer willingly, saying with David, 'All things come of thee, and of thine own have we given thee.'"

J. F. SIMON.

Saying and Doing

"If I had a thousand dollars,"
Said Beecher in boastful mood,
"T'd take out a hundred this minute,
I'd pay the tithe first, I would."

"And if I had a hundred nickles,
Shiny and bright and new,
First of all I'd pay ten for tithing;
That's surely the way I'd do."

"But I've only (you see?) ten pennies,
Shabby and brown and small;
So I think I'll not bother to tithe them;
Really, I need them *all*."

Let's remember, all we who have pennies,
And we who have nickels and more,
That God asks a faithful tithing
Of just what we have in store.

Let others pay tithe of thousands,
Or millions, if that may be;
If I am a faithful steward,
I'll tithe what he gives to me.

Mrs. I. H. EVANS.

A Turkish Debt

A True Story

ALEXANDER GREATOREX had been kind to Mehemet Ali, his Turkish neighbor. Greatorex was a canny Scotchman who had been for some years a large and successful wool merchant in Constantinople.

Mehemet Ali was in the same kind of business; and when the Scotchman first came to establish himself in the Turkish capital, this Turkish neighbor had been friendly and helpful. As the years went on, however, Greatorex had increased, and Ali had decreased.

From time to time the Scot had aided the Turk in some business emergency, or had postponed his claim for some small debt, until at last the sum owed him by Ali amounted to five hundred dollars—a sum so small to the prosperous merchant that it troubled him not at all; but so large to the Turkish debtor that to meet the obligation became the settled purpose and ambition of his life.

Whenever the two men met in the pleasant streets of Constantinople, the Turk would salute his creditor with a profound salaam,—that graceful Turkish gesture which is supposed to mean, "I lay my mouth in the dust at your feet,"—and then he would say: "I have not forgotten,—I do not forget,—my debt is of five hundred dollars!"

One day, as Greatorex walked along the familiar street, a stranger salaamed before him, and then said: "I am the eldest son of Mehemet Ali. He is dead, and his debts are mine. I owe to your honor five hundred dollars."

But it seemed that business prospered with the son no better than with his father; years went on and the debt was not paid; yet still, whenever the two men met, the Turk bent before the Christian, and acknowledged his obligation.

At length one day another turbaned head bowed itself in the street before Greatorex, and a new voice said: "My brother is dead. I am the second son of Mehemet Ali, and his debts are mine. I owe your honor five hundred dollars, and surely it shall be paid." And again for a few years this pledge was repeated at every meeting.

At last still another Turkish head was bowed before Greatorex, and still another voice said: "Both my elder brothers are dead. I am the third and last son of my father. His debts are now mine, and I owe your honor five hundred dollars."

A few months later, to the customary acknowledgment of the debt, the young Turk added: "And I see now how payment shall be possible;" and he went on to explain that his profession was that of a civil engineer, and he was to be sent to Syria to make an important survey. The fee would be large, and the debt of his father should be paid.

For some while after this the wool merchant heard nothing of his debtor; but at length a young Turk came to him, in his office, and desired to speak with him.

"I am the friend," he said, "of Ali, the son of Mehemet. He was stricken with fever in Syria, and died before he had completed his survey. I was with him in his last hour, and he told me of the unpaid debt of his father, and made me promise to lay it before his three sisters, and call on them to do honor to his father's memory by its payment. Each of the sisters has her own husband, and one of them is rich; but the husbands say they are not the sons of Mehemet Ali; and they would fain escape from this obligation that was his."

"And why not?" said Greatorex, kindly. "The sum is small. I will forgive the debt."

"Not so, my lord," answered the young Turk. "I have promised the son of Mehemet that the debt shall be paid. But the three sisters are gathered this morning in the house of their father, and they would fain speak with my lord. Will my lord go thither? And when they propose to leave the debt unpaid, my lord must answer only: 'There is no haste. In the world that is to come each one shall have his own.'"

So the Scot and the Turk went forth together to the house of Mehemet Ali, and from behind the curtains of the women's room came the voices of the three unseemly daughters:

"Would my lord graciously forgive the debt of our father, since he was not the father of our husbands?"

Greatorex, as he had been instructed in advance by the young Turk, answered only, "There is no haste. In the world to come each one shall have his own."

Then from behind the curtain reached the slender, dark hand of the eldest daughter, and in it was a purse. "There," said the voice, "there is the debt which is due the creditor of our father."

And when in his own counting-room the old Scotchman opened the purse, he found there not only the five hundred dollars, but also the interest on it, at five per cent, for nineteen years. The debt had been paid to the uttermost farthing; and thus does a Turk honor his father.—*Selected.*

It Led to State Prison

RECENTLY a young man in one of our Eastern cities was arrested for embezzlement, and sentenced to State prison for a term of five years. He was a young man of exceptional ability, and the news of his downfall came as a great surprise to many of those who knew him.

"He worked for me when I was in the printing business," said a gentleman, referring to the young man in question. "He was only a boy then. Twice I caught him carrying away trimmings from the paper cutter. The value of the paper was a mere trifle, and I told him he could have had the paper, had he asked for it. The first time I reprimanded him sharply; the second time I discharged him.

"I met him on the street some weeks after, and he laughingly told me I had done him a good turn when I let him go. He said he had secured a position in a bank. 'Some day I'll be teller,' he said. He did not say it boastfully. He was smart, and he knew it.

"I congratulated him on his good fortune, but cautioned him in regard to the free use of property belonging to others. From time to time I saw him during the next ten years. Always he had the same smiling face and jaunty air, and finally he told me that his ambition had become a fact—he was teller at the bank.

"The next I heard was that he had been arrested for stealing paper—paper money it was this time."

Boys, that is the way almost every embezzler starts—takes something of little value; it is the stepping-stone to something bigger, a stepping-stone that leads to dishonor and a ruined life.—*Selected.*

Programs for Week Ending July 21

Senior

Subject: A Missionary Church

1. REVIEW the Morning Watch Texts. Talk on Prayer for Deliverance. See *Instructor* for July 10. Five minutes.
2. Talks: The Lord's Watch; The First Moravian Missionaries; In South America; Work in Greenland; "Tell Me More;" Unfriendly Labrador: Early Missions in the United States. See "A Missionary Church: The Moravians," in the *Instructor* of July 10.
3. Recitation: The Call for Missionary Volunteers. See *Instructor* of July 10.
4. Talk: Lessons from the Early Moravians.
5. Quiz.
6. Reading: No Summer Slump.
7. Social Service. Topic: Greater Faith and Greater Faithfulness.
8. Reports of the Correspondence Band.
9. Close by repeating the Pledge.

Junior

1. Morning Watch Drill.
2. Recitation: The Silver Sixpence. See *Instructor* of July 10.
3. Talk: A Missionary Church. See *Instructor* of July 10.
4. Reading: Issek, a Little Lass of Greenland.
5. Quiz.
6. Reports and plans for work.
7. Close by repeating the Pledge.

Notes to the Leaders

SENIOR: By all means use a world map in the mission study, and encourage each speaker to point out the localities referred to in his talk. Emphasize the difficulties under which these pioneers labored as compared with those met by missionaries today.

The purpose of the quiz is not to bring out new points, but to fix in mind those already presented.

The whole subject should lead all to resolve to exercise *greater faith and greater faithfulness* in the Lord's work, and this thought may very appropriately be used as the basis for the social meeting.

Is "every member a reporting member" in *your* society?

JUNIOR: The stories of missions are themes of unflinching interest, but in order to attract children, the human interest must be presented. When the story of the Moravian Church is told, use the map often. The long article in the *Instructor* is a veritable mine of information, but it should not be read by the leader. The most interesting points should be told; and the way to insuse the interest of the children is for the leader to study the subject thoroughly. Encourage the Juniors to tell how life was different in the early days of the Moravian Church than at the present time, and in what ways it was the same.

No Summer Slump

THERE often is a slump in summer, but we hope there will not be this year. Why should there be? The forces of evil take no vacation during the summer. Why should the forces of righteousness? When a Missionary Volunteer Society dwindles down to "a corporal's guard" during the summer, or suspends activities altogether, it raises a serious question as to whether it is really a force for righteousness, or a social or literary club.

Do the officers wish to avoid this easy-going, lackadaisical way of getting through the summer? Then let "the zeal of the Lord of hosts" (Isa. 37:32) take possession of your souls. Plan your work in harmony with the summer's needs and opportunities, and work your plan with courage and zeal. If you are asked to cooperate with a big tent offering in your city, you are greatly favored, for that is the very kind of service that will afford great opportunities for the truest kind of Missionary Volunteer work. Of course, you may not be able to meet in the church and at just the same time as formerly, but what difference does it make? Meet at the tent at a suitable hour for rallying your Volunteers to the work. Have your meeting, cutting short the literary part of the program (but not omitting it, as a rule), and lengthening the time for "reports and plans."

If any one should be shortsighted enough to suggest the abandonment of your organization in order to cooperate with the tent effort, withstand him to the face. The very purpose of our organization is to do organized missionary work. Rally your forces, and show that your months of organization and training have only put you in good trim for a vigorous soul-winning campaign.

Let your slogan be, "This is war year; no summer slump for 1917."

M. E. KERN.

Quiz

1. WHERE is the town of Herrnhut, and for what is it noted?
2. Who were the Moravians, and why did they settle in Herrnhut?
3. How has the Moravian Church been ranked?
4. What is said of its activity in starting missions?
5. Name some of the things in common between the Moravian Church and the Seventh-day Adventist Church.
6. Where did the Moravian Church first begin missionary work?
7. Who were its first missionaries? Where did they go? and in what year did they reach their field?
8. Where was the first mission established in South America?
9. What testimony did the governor of one of the West Indian islands give to the effect of Christianity upon the slaves?
10. Who were the first Moravian missionaries to go to Greenland? In what year did they go?
11. Tell the story of the conversion of Katarnak.
12. For what was the year 1734 remarkable in the history of Moravian missions?
13. What does the history of Moravian missions show?

Lessons from the Early Moravians

THE Moravian Church has been ranked as one of the three great missionary churches of all ages, and its marvelous progress in missionary activities has for years been the admiration of the Christian church. It is said that this little church started "more missions in twenty years than all other Protestant churches together had opened in two hundred years." In five brief years it had established five missions in as many different corners in the earth: In 1732, the West Indies; in 1733, Greenland; in 1734, among the American Indians; in 1735, in Surinam, South America; and in 1736 in South Africa.

Let us determine, if we can, what has made them the spiritual source to the world which they have been; and as Missionary Volunteers, with the greatest message ever given to any people, learn the secret of their success, and apply to our own hearts and lives the principles that have made them great. There is much in common between the early experience of the Moravians and that of the Seventh-day Adventists, and we can well afford to study their successes and failures, so as to imitate their virtues and avoid their mistakes.

The Moravian Church, or Church of the United Brethren, as it is called, exists as a unit throughout the world. I know of no other Protestant church, aside from the Seventh-day Adventists, of which this is true. The fact that they are all under the supervision of the same general board, and that they are the same the world over, gives a feeling of unity and brotherhood. In the early period this bond of unity was intensified by the sacrifices which they made that the work they loved might prosper. All their workers received small salaries, and counted their riches in the souls saved, rather than in material wealth.

It has always been a matter of deep concern to the Moravians, that their members should have a living experience; and personal piety and purity of life were demanded as tests of discipleship. This weeded out of their

membership of all those who were only half-hearted, or whose lives did not conform to their profession. This test has been a real blessing to the church; for as they maintained a firm, consistent Scriptural discipline, they dealt with any wayward members before they were permitted to bring disgrace upon the church. Augustus Thompson says, "I did not learn that an instance of capital crime or of divorce has ever been known among them."

As a body, the Moravians have always been noted for their simplicity of habits, plainness of life, and cheerful and wholesome piety. Their earnestness in, and zeal for, the great work committed to them, has caused them to place a proper estimate upon worldly vanity and frivolity. These were gladly renounced in order that the first and great business of their lives might be to know Christ, and to make him known.

In their school life the Moravians exhibited the same simplicity which has marked other phases of their work. They were ardent advocates of the equal education of the sexes, and established in Bethlehem, Pa., in 1749, the first school for female education on this side of the Atlantic. Their mission work, carried on in the ends of the earth, demanded young men and women who could do things of a practical nature; so they urged the necessity of physical training, and a thorough, three-fold education. A writer on Moravian education tells us that in Moravian schools we find a sensible and thorough course, with no excess of mental stimulus, a healthful religious atmosphere, and so careful a supervision of pupils that many people outside of the denomination sent their children to these schools, knowing that they would be carefully guarded.

Although Moravian communities are usually well educated, it has not been by their intellectual attainments that they have stirred the world. Their greatest contribution to literature has been their hymns and missionary publications. So long as the Moravian Church clung to its simplicity of life, its personal piety, its principles of Christian education, and its spirit of sacrifice, its consecration swayed the world, and its missions swept around the globe. But in later years the tendency to drift worldward has been greater, and there has been a decided retrenchment in its missionary operations.

As Missionary Volunteers we can never hope to challenge the attention of the world by our profound learning, or our brilliant intellectuality. Like the early Moravians, our energies and talents must be given to the great message committed to us, not to doing the world's work; and while we should have a thorough education and preparation for our work, we must bear in mind, that "it is not by might, not by power, but by my my Spirit, saith the Lord."

ROBERTA A. GRAF.

Issek, a Little Lass of Greenland

In the dull gray of an arctic summer night, a small boat picked its way slowly and carefully along the coast of Greenland, and, rounding the sharp rocks outlining the shore, passed up the narrow gorge that led to a small group of huts on the otherwise desolate coast. Several packs of dogs set up a weird sound of greeting as the two men left their boat. The dogs' summons soon brought a group of natives to the shore. John Beck and Frederic Boehnisch were glad indeed to see their home once more. From the boat they lifted a dark object wrapped in skins and other coverings. From among the natives stepped one white man. It was Matthew Stach, the father of the little missionary colony, which had settled what they called New Herrnhut, in memory of the homes they had left in Germany.

"What have you here?" he questioned.

"You shall hear later," replied Frederic; "take it to the house for the women to care for."

Matthew, assisted by some of the natives, obeyed the order. The women had been aroused by the barking of the dogs, and were waiting anxiously to know how the men had fared during their long trip. They carried the great bundle to the house, and after taking off wrapping after wrapping of skins, found it contained a poor, starved-looking native girl. This was no sooner done than the two men entered, each carrying a child. The girl sprang forward to clasp them in her arms, but she was too weak, and fell to the floor fainting.

The half-starved children and the hungry men were fed and made warm and comfortable. When all possible had been done for the sick girl, they retired for the night, leaving the story of their trip to be told in the morning.

There were six members in the little home at New Herrnhut,—John Beck and his wife, Rosina; Matthew Stach; his mother; his sister Anna, a girl of sixteen; and Frederic Boehnisch. After breakfast the next morning, the women each found a task, and the men remained indoors, mending their tackle and fishing gear. It was Frederic who told the story of their voyage, not an uncommon one among these isolated Moravian missionaries; for like others of their faith, they were not afraid to brave almost any dangers if only they might save souls.

"All went well for a time," he began; "the weather was good, and the winds were quiet. We visited island after island, talking to the Greenlanders about God and the story of Christ."

"Did they receive your message gladly?" questioned Matthew Stach.

"No," replied Frederic, "not so gladly as we might wish. They were ignorant and superstitious. They told us that farther north many of their people were dying for lack of food and from dreadful diseases. This was because the spirits were angry with them."

"The dark winter has stayed a long time with us this year," commented Matthew.

"But we worked northward," Frederic continued. "Fierce storms nearly turned our boat over, and had it not been for a Greenlander we had with us, we should have perished. We stayed for eight days on an island without shelter or warmth and with only a little food. We lived on shellfish for—"

Here Anna interrupted, "And was that where you found the children?"

"We found them on our way homeward," spoke John Beck, who had finished mending his fishing tackle, and was now anxious to help relate their adventures. "They were the only ones left on an island. All the other natives had died from a contagious disease. From the girl we learned that their own father had dug a hole in the ground, then dropped into it and died, leaving her to care for the boys. The only food they had when we found them was shellfish."

"Yes, poor children," said Frederic, "I hardly thought we should get them safely here. Issek is indeed in a very feeble and miserable state."

"Yes," said Mother Stach, "I greatly fear that a fatal sickness has already come upon her."

"Poor girl, she seems willing and anxious to do anything of a hand's turn already," said Rosina; "see how busy she is at work, cleaning that eiderdown."

Issek proved to be a great help and a happy member of the mission family. Good care and food brought back something of the youth she ought to have had, but the wan look never left her face. She was a little mother to the two boys, who soon recovered from their hardship and grew lusty. She took long trips with Anna, gathering mosses, small herbs, and the few flowers that come during the brief arctic summers.

Then came the long, hard, cold winter. It was too much for poor Issek. In the spring she did not grow

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The Church Officers' Gazette

Issued Monthly by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Station, Washington, D. C.

SUBSCRIPTION RATES

Yearly Subscription \$.50
Clubs of two or more copies to one address, one year35

EDITED BY - - { HOME MISSIONARY DEPARTMENT
 { MISSIONARY VOLUNTEER DEPARTMENT

Entered as second-class matter, January 20, 1914, at the Post Office at Washington, D. C., under the Act of Congress of March 3, 1879.

The 1917-18 Reading Courses

THREE thousand Reading Course certificates is the North American Division Goal for 1917. This will be reached if every society does its share.

Do you know that we failed in our 1916 Reading Course Goal? "Failed" is a word that ought not to be in a Missionary Volunteer dictionary. Of course, the failure to reach a goal which we set for ourselves is not so bad in itself. The serious thing is that we failed to make progress; failed to turn the attention of more of our young people just entering on life in a career of unsurpassed usefulness in the mission field; failed to influence readers of fiction to turn to the more interesting, but true story of God's persecuted people in the wilderness; failed to direct boys and girls, young men and young women, to higher thoughts than they have been thinking, to higher ideals than they have been cherishing; failed to start young people on a line of reading which might result in their salvation, and in their securing an education for the work. What an awful failure!

The 1916 Reading Course Goal was not high enough, but we failed to reach it. Who failed? The Missionary Volunteer Department officers? Very likely we did fail somewhere, but it seems to us that we did the best we could. Can the officers of your society say as much? We shall try harder this year to create a deeper interest on the part of all our young people in these courses of reading. Will you help? Very little can be done without the active co-operation of the local society officers.

What can you do? Make the matter a subject of earnest study and prayer, personally and on your executive committee. Appoint an educational secretary of your society, if you do not have one, to push the Reading Courses and Standard of Attainment work vigorously. Lay your plans and carry them out. Urge all your young people to get their books at camp meeting and thus save money. Plan to make the Reading Course program for the week ending August 18 a compelling appeal to all your young people.

The Reading Courses for 1917-18 are as follows:

Senior Course No. 11

"Luther: The Leader" \$.50
"Good Form and Social Ethics"75
"Life Sketches of Ellen G. White" 1.00
"Ventures among the Arabs" 1.00

Club price, postpaid, \$2.75.
Club price, at camp meeting, \$2.50.

Junior Course No. 10

"Martin of Mansfeld" \$.60
"Fifty Missionary Heroes" 1.00
"Topsy-Turvy Land"65
"Who the Eagle" 1.00

Club price, postpaid, \$2.35.
Club price, at camp meeting, \$2.20.

Primary Course No. 1

"Uncle Ben's Cloverfield" (Special Reading Course price) \$.75
Camp meeting price, \$.60.

German Course No. 6

"Life Sketches of Ellen G. White" \$1.00
"Luther Album" 1.00
"The Dawn in China"50
Club price, postpaid, \$2.35.
Club price, at camp meeting, \$2.20.

Swedish Course No. 3

"Uganda's White Worker" \$.60
"Martin Luther"45
(If both books are ordered at the same time, they will be sent, postpaid, for \$1. Order from the Broadview Swedish Seminary, R. F. D. 1, Box 20, La Grange, Ill.)
"Life Sketches" \$1.00
"Good Form"75

Ten per cent discount on these two books if bought at camp meetings.

Danish-Norwegian Course No. 3

This year the Danish-Norwegian young people will take the regular Reading Course No. 11, and will read, in addition to these four books, "Peeps at Many Lands; Norway." Price, postpaid, 60 cents. Order from the Pacific Press, Brookfield, Ill.

The Senior and foreign courses will not require written reviews. After completing each book, fill out the "Senior Reader's Certifying Card," and forward to your conference Missionary Volunteer secretary. Those taking the Junior and Primary courses should prepare a written review and submit it to teacher, parent, or Reading Circle leader, who will fill out the "Junior Reader's Certifying Card," and forward to the Missionary Volunteer secretary.

What is worth while is a serious question in these times. Surely nothing but the best in reading is worth while; for "the end of all things is at hand."

M. E. KERN.

Issek, a Little Lass of Greenland

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better, but worse, and the following autumn found her more pale and wan than ever. At last she was obliged to stay in bed all the time. Even then her thoughts were all for the two boys who slept at night in their cot very close to her own. She made her white friends promise over and over again to take care of them and keep them in the mission home.

One night when the arctic darkness was over everything, and only an occasional barking of the dogs around the tents of the sleeping natives by the shore broke in upon the stillness, Issek called Anna and Rosina to her. John Beck came also. She turned to John, and taking his hand, kissed it, and said, softly, "I love thee very much, Hannese; wilt thou now pray for me?"

He knelt down by the cot, and asked God to take the child he had redeemed, and to take away the fear of death.

"O Redeemer," said the dying girl, raising her wasted hands toward heaven, "how is it that, when I hear of thee, I cannot refrain my tears? As the eider fowl to the rock, so cleaves my soul to thee."

She was silent for a time. Then she spoke again, "I am not afraid to die, as I was on the island when you came to me. I know I shall see Jesus. Sing to me once more:

"I thank thee, with good reason,
O Jesus! friend in need."

While Anna sang, Issek looked once more lovingly into the faces of her Christian friends, and smiled. The next day they made the first grave at New Herrnhut, and placed in it their convert from the Greenland snows.

KATHERINE SMITH.

Programs for Week Ending July 28

EACH society is to prepare its own program for this meeting, and it is suggested that special attention be given to the needs and plans and work of the local society. The officers of the society should meet for counsel and prayer, that not only may the meeting be interesting and pleasant, but that it may be a real help and uplift to the society.