

The Church Officers' Gazette

Vol. II

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No. 10

Church Officers' General Instruction Department

Lessons to Be Used by Church Elders

Lesson 9

ANNOUNCEMENTS.

Hymn.
Responsive Reading: *Philippians 3*.
Prayers.
Hymn.

Lesson

Giving

Mal. 3: 8-12.

Tithes. 2 Cor. 9: 6, 7.
Offerings. Matt. 23: 23; read notes 1 and 2.
God loves a cheerful giver. 2 Cor. 9: 7, 8.
Speak of the increase of tithe during the last few years.
Tithe paid in North American Division:—

1905.	\$ 670,520.31
1906.	765,255.86
1907.	818,189.19
1908.	823,005.91
1909.	891,208.41
1910.	966,920.50
1911.	1,042,533.45
1912.	1,136,879.96
1913.	1,201,138.77

Practice of Corinthian church. 1 Cor. 16: 1, 3.

Paul's experience. Phil. 3: 7, 8.

Testimonies.

Hymn.

Closing prayer.

Notes

1. "The tithe is sacred, reserved by God for himself. It is to be brought into his treasury to be used to sustain the gospel laborers in their work. For a long time the Lord has been robbed because there are those who do not realize that the tithe is God's reserved portion."—*Testimonies for the Church, Vol. IX, page 249*.

2. "God desires all his stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or offering when or how they, the human agents, shall see fit. It is a very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to his own arrangement. He has made his plan known; and all who would cooperate with him must carry out this plan, instead of daring to attempt an improvement on it."—*Testimonies for the Church, Vol. IX, page 248*.

Lesson 10

Announcements.

Opening hymn.

Responsive Reading: John 6: 28-71.

Prayer Remember the missionaries.

Hymn.

Lesson

Life Only in Christ

Acts 4: 5-12. No other name.

John 3: 16. Whosoever believes.

Rom. 6: 23. Eternal life gift of God.

1 John 1: 9. Christ forgives sin.

John 3: 14. Moses lifting up serpent.

Testimony meeting.

Hymn.

Closing prayer.

I. H. EVANS

Speaking Distinctly

SOMEBODY sends in the request that something be said in the GAZETTE, urging those who conduct services in our churches on the Sabbath, especially those who read articles in our papers, make announcements of meetings, and give important notices, to speak clearly, and loud enough so that they can be heard by those sitting on the back seats.

The request is a proper one. This is an evil that seems to be common. Many times the Week of Prayer Reading are read in such an indistinct monotone and in such a bungling manner that the entire force and beauty of the articles are destroyed. Care should be exercised to read and speak in a clear tone. Reading is *an art*. We should study how to read so that those who listen not only *may* but *must* understand.

All notices and all announcements of meetings should be made very distinctly. Care should be exercised to have the room quiet and the attention of all present secured before beginning to make announcements. Making them once in a clear manner ought to suffice, and a second announcement be entirely unnecessary. All such notices should be made at the beginning of the service, rather than at the close, so that the solemnity and dignity of the service will not be marred by bringing in such matters after a most impressive meeting. Those who have notices to be read should be instructed to hand them in so that all these matters can be attended to at once, and not have several editions of notices and announcements to make at the same service. We have observed the dignity and solemnity of otherwise good services greatly marred by the necessity of making announcements several times during one service.

Another thing that will help in this matter is to teach the people to sit well in front. We have seen a tendency in many churches to sit on the rear seats, while the seats well to the front are often vacant. A "forward movement" along this line is needed in such churches. Those who are sitting on the back seats when there is room in front, and who do not hear the announcements, should move forward.

Another thing: we have observed that frequently the reason people do not hear the announcements nor understand what is read, is because they do not give close attention. They allow the mind to run hither and yon and do not listen. For this reason it is frequently necessary to repeat announcements. It will sometimes help people to listen if they understand that as a rule notices will be read but once.

G. B. THOMPSON.

Behavior in the House of God

For some time I have been burdened over the apparent lack of proper regard for the house of God that seems to be growing among our churches. I am very sure that our people are desirous of treating with proper respect the house dedicated to God's worship, and that any lack on their part is not of design, but through thoughtlessness.

The ancient temple at Jerusalem was taken as a type of the church, as seen in Eph. 2: 21, 22, where the apostle Paul writes as follows: "In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." And again the same thought is referred to in Heb. 3, 6, where it is stated, "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end."

The Lord was very particular indeed as to how the temple, as well as the ancient sanctuary, was to be treated; and by careful study of this subject we shall find how the Lord would have us today treat the house that we dedicate to his worship. We expect the Lord to meet with us as we gather in his house. He states: "The Lord is in his holy temple: let all the earth keep silence before him." I believe it would be well for us to sing frequently that beautiful hymn found in "Christ in Song," entitled "Tread Softly." We should sing it with the spirit, and with the understanding also.

We have some very plain counsel given us in the "Testimonies for the Church," Vol. V, pages 491-500, entitled "Behavior in the House of God." I quote a few paragraphs from this Testimony:—

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. If there is a stove in the room, it is not proper to crowd about it in an indolent, careless attitude. Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer that the service may be of special benefit to their own hearts, and lead to the conviction and conversion of other souls. They should remember that heavenly messengers are in the house. We all lose much sweet communion with God by our restlessness, by not encouraging moments of reflection and prayer. The spiritual condition needs to be often reviewed, and the mind and heart drawn toward the Sun of Righteousness. If when the people come into the house of worship, they have genuine reverence for the Lord, and bear in mind that they are in his presence, there will be a sweet eloquence in silence. The whispering and laughing and talking which might be without sin in a common business place, should find no sanction in the house where God is worshiped. The mind should be prepared to hear the word of God, that it may have due weight, and suitably impress the heart.

"When the minister enters, it should be with dignified, solemn mien. He should bow down in silent prayer as soon as he steps into the pulpit, and earnestly ask help of God. What an impression this will make! There will be solemnity and awe upon the people. Their minister is communing with God; he is committing himself to God before he dares to stand before the people. Solemnity rests upon all, and angels of God are brought very near. Every one of the congregation, also, who fears God, should with bowed head unite in silent prayer with him, that God may grace the meeting with his presence, and give power to his truth proclaimed from human lips. When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion. The prayers of faithful worshipers will be heard, and the ministry of the word will prove effectual. The lifeless attitude of the worshipers in the house of God is one great reason why the ministry is not more productive of good. The melody of song, poured forth from many hearts in clear, distinct utterance, is one of God's instrumentalities in the work of saving souls. All the service should be conducted with solemnity and awe, as if in the visible presence of the Master of assemblies."

It will be observed that in this quotation special emphasis is placed upon the matter of refraining from common talking, whispering, or laughing in the house of worship, either before or after the service. Instead, ardent, active piety should characterize the worshipers. If Jesus were to visit our churches in person and be recognized by us, how different would be our attitude from what it is commonly in the house of God!

In Great Britain a beautiful custom prevails, which I should very much like to see started in our houses of worship here. When the worshiper enters the house of God, before taking his seat, it is customary to kneel in silent prayer. In some instances he will take his seat and then bow the head in silent prayer for a few moments. Following this, perfect quiet is maintained until the service closes. Another beautiful custom which prevails in Scotland, and which I believe would be very advantageous if it could be introduced into our churches, is that as soon as the benediction is pronounced, the worshipers all quietly take their seats and engage in a few moments of silent prayer. Then all quietly withdraw from the house of worship.

It would be much better for us, after a few moments of silent prayer, to quietly take our seats and read a portion of Scripture until the service proper opens, than for us to engage in conversation with any one, or to be aimlessly looking about over the church. We must remember that heavenly messengers are in the house, and God's Holy Spirit is present. Let us hold communion with God during these sacred moments, rather than with any friend, however dear

he may be to us. While the minister is engaged in silent prayer after entering the pulpit, all the congregation should bow the head in silent communion with God. "When the meeting is opened by prayer, every knee should bow in the presence of the Holy One, and every heart should ascend to God in silent devotion."

It seems to me that this is in perfect harmony with the general tenor of the Scriptural teaching regarding public worship. "O come," says the psalmist, "let us worship and bow down: let us kneel before the Lord our Maker." And when Paul was leaving the church at Miletus, we are told that "he kneeled down, and prayed with them all."

I realize that in some of our churches it is quite difficult for the worshipers to bow between the seats, which I believe to be quite unfortunate; but where it is possible, I believe that this custom should be revived in our churches and regularly followed. I am confident that by adhering to some of these regulations that were so carefully followed by God's ancient people, we should find much greater blessing in our public services than we do when we disregard them. I sincerely hope that the officers of our churches will give careful heed to this matter, and as faithful stewards call the attention of the brethren and sisters in all the churches to this important counsel, and do all in their power to secure proper reverence for the house of God. E. E. ANDROSS.

Is Your Church Working on "the Philo System"?

WHILE laboring in Tucson, Ariz., about four years ago, I became acquainted with the cashier of a bank who had a special fancy for poultry. As his domain was only a city lot, he could not indulge his fancy by maintaining any considerable number of fowls without devising some method for close confinement. Seeing an advertisement of "the Philo system," the principal feature of which was the claim that a dozen or more mature fowls could be maintained with great success in a pen about four by six feet in ground dimensions, he adopted the plan, and was much pleased with the prospect of successfully handling several hundred hens on an ordinary city lot.

After he had given the "system" a fair test, I asked him how he liked it. His reply was that while at first he got fairly good results from his hens, yet in their close confinement and for lack of range, each being in the way of the others, they formed the habit of picking nearly all the feathers out of one another, and then of picking the flesh until the blood would flow freely. Being much disappointed by the results, and attributing them to the "system," he disposed of the most of his flock, and, giving the remainder a more ample range, abandoned "the Philo system."

Occasionally I have come in contact with a church which forcefully reminded me of the banker's experiment. Sometimes such a church has an ample field for missionary activity and does not use it, virtually shutting itself in a pen, so that each member seems to be in the way of others. Other churches which have adopted "the Philo system" are rather shut away from missionary activity by their environment. Under these unfortunate circumstances they are inclined to fall upon one another in a spirit of criticism, faultfinding, and, picking at flaws, "bite and devour," until the blood flows hot and fast, and there is an open quarrel, and possibly an appeal to the conference president to come and adjust their difficulties. In fact, occasionally the greatest burdens and perplexities that come to some of our conference presidents are to adjust the difficulties of the churches which have adopted "the Philo system;" and much valuable time which might be employed by the presidents and by other ministers in winning souls for whom Christ died, is frittered away on "the Philo system" churches.

One of the very best methods of abolishing this terrible "system" is to give the flock a large field of missionary activity. This keeps them so busy in the great work that brought Christ from the courts of glory, and creates such a love for souls in their bosoms, that they have neither the time nor the inclination to criticize; and when the conference president visits them, he hears of no church difficulties, but in-

(Concluded on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 23)

OPENING Song: "Hymns and Tunes," No. 97; "Christ in Song," No. 335.

Several short prayers.

Bible Study: "Christ Our Example."

Song: "Hymns and Tunes," No. 1201; "Christ in Song," No. 395.

Reading: "Our Winter Campaign."

Reading: "A Campaign for Souls."

Talks by the Members: "What We Have Been Doing, and What We Are Planning to Do."

Offering for home missionary work.

Closing Song: "Hymns and Tunes," No. 599; "Christ in Song," No. 791.

Benediction.

NOTE.—It is now time to plan for the winter's work, and this program is designed to help in this. As the reading on the winter's campaign is given, have some one place the following diagram on the blackboard as the different points are brought out:—

What We Can Do

Circulate Literature:—

Tracts.

Periodicals.

Magazines.

Books.

Methods of Labor:—

House to house.

Missionary correspondence.

Bible readings.

Christian Help work.

"Those who refuse to cooperate with God on earth, would not cooperate with him in heaven. It would not be safe to take them to heaven."

When the readings have been given, the meeting should be turned into an experience meeting, and the members encouraged to tell what they have been doing and what they purpose to do during the winter. Make the meeting as practical as possible, for we have too little time left to waste any of it in fruitless efforts.

Christ Our Example

1. WHAT does Christ say his followers should do? 1 John 2:6.

2. How did he walk?

"The example of the Saviour should inspire us to put forth earnest, self-sacrificing effort for the good of others. He came to this world as the unwearied servant of man's necessity. Love for the lost race was manifested in all that he said and did. He clothed his divinity with humanity, that he might stand among human beings as one of them, — a sharer of their poverty and their griefs. What a busy life he led! Day by day he might be seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. This is the work that he asks his people to do today. Humble, gracious, tender-hearted, pitiful, he went about doing good, lifting up the bowed down and comforting the sorrowful. None who came to him went away unhelped. To all he brought hope and gladness. Wherever he went, he carried blessing."—*Testimonies for the Church,* Vol. VII, page 221.

3. How did he labor for the people?

He visited them in their homes. Luke 10:38-42. He worked for them personally at night. John 3:1-21. He worked with them personally during the day. John 4:5-30.

4. Of what was the work of Christ largely made up?

"The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—*Id.*, Vol. VI, page 115.

5. How did Paul labor?

Publicly and from house to house. Acts 20:17-21.

6. Why has Christ redeemed us?

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ himself was a worker, and to all his followers he gives the law of service,—service to God and to their fellow men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for

others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow men."—*Christ's Object Lessons,* page 326.

7. In what can we never be saved?

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to cooperate with God on earth, would not cooperate with him in heaven. It would not be safe to take them to heaven."—*Id.*, page 280.

8. When should we engage in personal work?

"When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of laboring with intense earnestness to impart to others the truths that God has given for this time. We cannot be too much in earnest.

"The heart of God is moved. Souls are very precious in his sight. It was for this world that Christ wept in agony; for this world he was crucified. God gave his only begotten Son to save sinners, and he desires us to love others as he has loved us. He desires to see those who have a knowledge of the truth imparting this knowledge to their fellow men.

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—Only a little while. If there was ever a crisis, it is now."—*Testimonies for the Church,* Vol. VI, page 16.

Our Winter Campaign

WE have reached the last week in October of 1915. Our Harvest Ingathering work should have been largely completed during October. Now we should lay our plans for the work for the remainder of the year 1915 and the early months of 1916.

"All who receive the gospel message into the heart will long to proclaim it. The heaven-born love of Christ must find expression. Those who have put on Christ will relate their experience, tracing step by step the leadings of the Holy Spirit,—their hungering and thirsting for the knowledge of God and of Jesus Christ whom he has sent, the result of their searching of the Scriptures, their prayers, their soul agony, and the words of Christ to them, 'Thy sins be forgiven thee.' It is unnatural for any to keep these things secret, and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others shall receive the same blessing. And as they make known the rich treasures of God's grace, more and still more of the grace of Christ will be imparted to them."—*Christ's Object Lessons,* page 125.

This is the Christian experience each member needs to have, as the last years of this world's history are rapidly passing away.

What We Can Do

1. If our church has not reached its goal for the Harvest Ingathering effort, let us give first attention to this. Let us be content with nothing short of a completed work, and let us aim high. Doors in foreign fields are wide open now, which indications show will not remain so very long. *Now* is the time to press the work everywhere in the foreign fields. Every dollar that can be gathered in is needed, and urgently needed. Therefore let us make our Harvest Ingathering a large one.

2. We should lay plans to place some literature in every home in the district in which our church is located. There never was such an interest in Seventh-day Adventist literature as there is now. Therefore *now* is the time to take advantage of this. We have an almost unlimited variety of the most excellent reading matter:—

a. Tracts. We have a large number of tracts on all phases of the message.

b. Periodicals. We have the *Signs* weekly, which is a leading factor in our home missionary campaign. How many souls it has already brought into the truth eternity alone will tell. How many more it will enlighten will depend upon the efforts of the members in circulating it.

The Present Truth Series of *Review Extras* is another most excellent and inexpensive medium for giving this warning message. Each number gives one phase of this truth, in a very readable and attractive form. Already these papers have established themselves in the favor of the people, and excellent results are following their circulation.

Our foreign periodicals should not be neglected, for one of the biggest problems in the North American Division is the warning of the millions of foreigners in its territory.

c. Magazines. We have the *Signs* monthly, *Watchman*, *Liberty*, *Health and Temperance*, *Protestant*, and the German, Swedish, and Danish-Norwegian magazines, all full of live, up-to-date matter.

d. Books. Three books especially suitable for circulation by church members have already been issued, "The World's Crisis" and "The Shadow of the Bottle," and "The Vatican and the War." The Berean Library is made up of standard books in inexpensive style. The home workers' books contain choice books suited to all classes.

We have mentioned a wealth of literature, but of what use is it unless willing hands will carry it to the people?

Methods of Labor

House-to-house labor is the most effective, because it is systematic, and therefore covers the most ground with the least effort. Start with the simple methods of work, if the church has had little experience in soul-winning efforts. The envelope plan of lending tracts is a simple one, and has proved fruitful in results.

All kinds of literature can be used in house-to-house work, and so varied an assortment as we have provides something for most kinds of people.

Missionary correspondence should be used to reach any sparsely settled districts there may be near the church. These are difficult to reach in any other way, and are therefore often left unwarned, when through missionary correspondence, many souls might be reached.

Our absent relatives and friends may be reached by missionary correspondence, and by this means we may introduce our literature into homes otherwise entirely closed to us.

Bible readings are a valuable method of labor, and every church should establish a Bible readings class, where the members may be taught how to give such readings.

Let us not neglect Christian Help work, the ministering to the needs of the poor, the sick, the sorrowful, the sinful; for thereby we shall find many souls longing for better things.

Every member should be a working member, and from the different lines of work every one can select something he can do. None are excused from service.

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to his side. Many who think that though they are doing no actual work for Christ, they are yet on his side, are enabling the enemy to preoccupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to cooperate with God on earth, would not cooperate with him in heaven. It would not be safe to take them to heaven."—*Christ's Object Lessons*, page 280.

"It will be very poor consolation to you, if you come short at last, to reflect that you have been just as good as certain other church members you know, who are likewise left out of the kingdom."

A Campaign for Souls

A WINTER campaign! For what?—For but one object only, and that is to seek and save lost souls. We are far down the stream of time; the ocean of eternity lies just before us. Dark, ominous storm clouds overhang the earth. A pall of gloom rests upon the world. The muttering thunders betoken a storm of unwonted fury. Signs everywhere tell us that probation's hour is fast closing, and our opportunity to rescue the lost, and save them from the impending indignation of Jehovah, will soon be in the past. How awfully solemn this time is!

Lost souls are everywhere. They live on the same street we do, in the house next to us. Some sit in the church next us unsaved. Some are in our homes. We do business with them, and mingle with them daily. They are our friends and neighbors, kind and sociable, but spiritually dead. This campaign means that we will go out and make a supreme effort to resurrect them to life eternal.

In view of the shortness of time, and the uncertainty of life, and the awful responsibility resting upon us to save souls, how can we eat, drink, and be merry when those we love and meet daily are unprepared for eternity? Shall we stand guiltless in the judgment if some of our neighbors and friends are missing and we have made no real effort to bring the truth home to their souls?

We may be busy, but it has been truly said that if Jesus gave us the work of fishing for men, we have no right to be satisfied making fishing tackle and pointing the way to the fishing banks, instead of going ourselves and casting in the net. Ponder this question:—

"Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and I were to sit by without concern or any effort to warn or save him from certain death, would I not in God's sight be as guilty of his death as though I had murdered him outright? The death of a body, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which *God may hold me responsible*? If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?"

Are there any souls within your reach who are spiritually blind and approaching an awful yawning precipice, soon to step over into perdition? Are you doing all you can to save them? Are you doing anything to save them? If so, what? This winter campaign is a call to every believer in Christ to put forth a determined effort to save all these poor, blind, deluded victims. Here is another question we do well to weigh in the light of the judgment:—

"Suppose that 'when the roll is called up yonder,' I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will heaven mean to me?"

The joy of the redeemed will be in seeing souls saved in the kingdom of God. They will be our crown of rejoicing. My brother, my sister, are you a soul winner? Have you brought a soul to Jesus this year? Are there any that you know of that you have brought to Christ, and who will rise up in the Master's kingdom and call you blessed? If not, there is no time to lose. The gate to the city of refuge will soon be shut forever. It is indeed time to work with haste.

I need scarcely stop to enumerate the many ways open to us to work for souls. Personal work, the circulation of literature, house-to-house work, missionary correspondence, and the holding of Bible readings, are a few of the many ways open to us. Shall we not take hold and work as never before, ere the sun of human history shall set and it be eternally too late?

G. B. THOMPSON.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; season of prayer for the Harvest Ingathering; minutes; song.

Talk by leader: "Our Ingathering Plans."

"Harvest Ingathering Experiences."

Reports of labor.

Plans for the week's work.

Closing song.

NOTE.— Now is the time for the Harvest Ingathering. The leader should be prepared to give a good, practical talk on the plans laid for the work. He should give some instructions in how to talk to the people, how to meet the common objections, and mention good points to which attention may be called when showing the paper. Much of the success of the work will depend on the interest and enthusiasm of the leaders.

Have the territory carefully planned, and remember the instructions in the article by Elder Paap in the *GAZETTE* for September, that willing workers should be given plenty of territory that their efforts may not be wasted.

Have plenty of papers, collecting cards, and experience leaflets, ready to supply all the members.

Some experiences in Harvest Ingathering work are given in this paper. A few of these should be read as an introduction, and then the members should be encouraged to tell what they did last year.

Second Week

Opening Exercises: Song; prayer; minutes; song.

Lesson: "The Day of Opportunity." See Harvest Ingathering *Signs*.

Practical demonstrations.

Reports of Labor: What has been done in the Harvest Ingathering during the week.

Plans for work.

Closing song.

NOTE.— For the practical demonstrations have one brother act as a business man, and another call on him with the Harvest Ingathering paper, and solicit his donation. Select men who have had some experience in this work, and instruct them to give as closely as possible some actual experience one of them has had in meeting and interesting a business man. Then have two sisters give a home experience,— one representing the lady of the house, the other a solicitor for a Harvest Ingathering offering. You will find such demonstrations valuable in giving beginners an idea of how to work.

When the reports of labor are given, have your blackboard ready, with the goal your church has set written plainly at the top. As the amounts collected are named by the members, put them down on the blackboard, and total them up. The church will then know what more is required. All money collected should be handed to the church treasurer each week, and receipts obtained for it. In order to know what share the young people have had in this work, it is suggested that they hand their receipts to their secretary, who will then total them up and report their entire collections to the conference Missionary Volunteer secretary. This is a very easy method for ascertaining how much the young people collect.

Be sure to lay careful plans for the coming week's work. It is not sufficient to make a good start. The thing is to reach the goal. See that all have plenty of papers, and find out if any adjustments of territory are needed.

Third Week

Opening Exercises: Song; prayer; minutes; song.

Lesson: "The Goal."

Reports of labor.

Plans for work.

Season of prayer for the week's ingathering work.

Closing song.

NOTE.— Take the reports of labor as was done last week; have the goal written at the head, and the amount collected last week below it, to which add the amounts reported this week. Encourage all to relate their experiences; for these will encourage others to start, and will help all in future work.

Fourth Week

Opening Exercises: Song; season of prayer; minutes; song.

Lesson: "The Special Needs of the Present Time."

Reports of labor.

Plans for work.

Closing song.

NOTE.— For the lesson on the special needs, select from the Harvest Ingathering *Signs* some of the most striking incidents and experiences, and have members study them and tell them. This will be more interesting than having them read.

Total up the amount collected, when the reports are given, and see what remains to be done if the goal has not been reached. If more is needed, lay careful plans to get it during the coming week. Have prayer, and tell the Lord you *must* have it, and plead with him for success. If your members will take hold unitedly with faith in God, you will surely succeed. Aim for a completed work.

Harvest Ingathering Experiences

"For the past three weeks I have visited in the interests of the Sabbath school and the home missionary work, in the western part of the State. Sabbath, November 7, was spent with the Atlantic church. I was glad to find its members full of courage, and desirous of sharing the burden of service with others.

"At Brayton I was greeted by many of my childhood friends, and nearly all responded to the call for mission of-

ferings. Not more than two or three of the townspeople pleaded inability to help. One woman, upon learning that I was in town, put \$1 in her apron pocket so that she might have it ready when I should call. However, seeing her son in the store where he was clerking, I asked him to give, and received 50 cents. I then thought I should not solicit the mother, but called and had a pleasant visit. When I arose to go, she said, 'Aren't you gathering mission money this year, Meta?' I replied that I was, but that her son had given and I had thought to let that suffice; but she said, 'Indeed, but I have a dollar for you, and that will make \$1.50 for us. We expect to help every year, and we are always glad to see you.'

"I found one very dear friend interested in studying the truth, and had the privilege of giving her some readings, and of hearing her say that if convinced that the Sabbath was right, she would keep it, whatever the cost. We have one isolated sister there who was glad for a visit, as she seldom sees an Adventist. In this little town \$25 was collected, and all seemed to enjoy giving.

"The Sabbath was spent with the church in Exira. Here is a nice little church and Sabbath school of sixty members. I also had the privilege of attending their young people's meeting in the evening. Surely these young people are doing splendid work in trying to interest the people of the town in the truth for this time, and already, they are beginning to attend our meetings.

"Audubon was visited in the interest of the Harvest Ingathering. While there I had a pleasant visit with the county superintendent of schools, and he spoke most highly of our schools and educational work in general. Sabbath, November 21, I was with the friends at Elk Horn. I found them taking part in the missionary campaign. One sister went out one day, and came home with \$10. Others are planning to go out among the farmers, now that the rush of corn picking is over; and we feel sure that they will enjoy the experience. At Elk Horn \$21 was collected from the business men and others who happened to be in town. While stopping between trains at Atlantic, en route to Anita, I called on some of the business men there, and \$5.75 was added to the mission fund.

"At Anita I was pleasantly entertained over Thanksgiving at the home of Miss Ellen Goodpasture's parents, and when I started out Friday morning, she and her parents each contributed \$1 to start my list; and on meeting her brother later in the day, I received \$1 from him, also a year's subscription to the *Review*. These good people heard the message years ago under the labors of Brethren S. M. Jacobs and J. J. Ellyson, and others; and although they have never united with the Seventh-day Adventist Church, they love the truth, and are interested in giving our literature to their neighbors and friends.

"While in the depot getting my supply of papers, I observed a man sweeping the platform; and thinking he might be interested in our mission work, I presented the paper, and he responded by giving 25 cents. Then I handed him the German Missions paper, as he was a German, and he quickly asked if I was an Adventist. Finding that I was, he said, 'Then I will give you more, for I am an Adventist also,' and he gave me \$1. He, too, heard the message years ago, but being near no church, he never united with our people. Experiences of this kind teach us not to pass any one by, but to give all the opportunity of getting acquainted with our work. Many a dollar is received for missions by giving attention to all whom we meet.

"One hundred dollars was gathered during my three weeks' trip, and I thoroughly enjoyed the good experiences, and the people whom I met seemed to enjoy giving."

"The Harvest Ingathering work is on. The faithful efforts of the local elder, Brother Nowlin, are worthy of mention. About \$280 has been raised. The goal has been set for \$300. One timid mother brought in \$50 as a reward for her first efforts in this work. This was collected in small amounts ranging from 10 cents to 50 cents, with a few dollar bills. This required time, persevering effort, and a burden for souls."

"The Harvest Ingathering campaign was a great blessing to our church. We ordered about seven hundred papers. Our goal was \$200. All worked hard, both old and young. Letters were written to our absent members, who were asked to help us, to which they gladly responded. With the help and blessing of the Lord, we have obtained \$204. The most gathered by one person was \$30, and the least was 25 cents. Brother and Sister Pomereuka, of Moline, but members of our church, sent \$20."

"Sister Amanda Smith, Charles City, sends in \$6.60, received from twenty papers. The card shows one-dollar items."

"Sister W. L. Johnson, of Brooklyn, sent \$21.50, collected in the ingathering, and asked to have two more solicitors' cards. We notice she used two cards, one for the dollars, and the other for smaller donations; and there were nine one and four two dollars received."

"Brother J. M. Olsen, working at Ringsted, Iowa, writes: 'My wife has helped me some, and a young man helped me one day, and altogether we have collected \$71.10. This is largely made up of small donations, 25 cents and up. I rather enjoy soliciting for missions. Some days I have had good success, and other days not so good. One day I drove all day in the cold, went without dinner, and received 25 cents. Other days I received \$2, \$5.50, \$3.70, etc. I am going to some of the surrounding towns in a short time, so you may send me fifty more papers.'"

"Elder McVagh sent a copy of the Ingathering *Review* to Governor Ferris, and received two very kind letters in response. The governor is acquainted with our people, having had a Seventh-day Adventist for a roommate for one year. He says, 'I esteem your people very highly, and inclose check for \$10, expressing the hope that this contribution may be of some help.'"

"Another experience: One of our ministers has a milkman who comes so early in the morning that he seldom sees him. At the beginning of the campaign he was impressed to put a paper and a letter in the milk bottle along with the ticket. Nothing was heard from it for over a week, and then the following note was found one morning with the milk bottle: 'I was away last week, and so your letter was not answered promptly. I am leaving you \$1 for your mission funds, hoping this will help some.'"

"One brother, after using his first hundred papers, had \$25 on his solicitor's card, which was composed largely of 25-cent and 50-cent donations. He said the people were very friendly and seemed glad to help. Many opportunities were given to explain the truth. He found the work easy and enjoyable, and intended to continue at it."

"Papers accompanied by a letter can be sent to friends through the mail with good results. One sent to a bank brought a reply with a check for \$10."

"The writer's first remittance after using three or four papers was \$6.67. Part of this was received by collection after presenting it publicly."

"An isolated sister, when ordering a dozen papers, sent \$5 to apply on the Ingathering fund. It would be an incentive for others to give if every solicitor would head the list on the card with a good offering."

"The students of the Danish-Norwegian Seminary collected \$175.50 as a result of a day's work in the interests of the Harvest Ingathering campaign."

"Sister Inga Forsvick, of Grandy, used fifty Swedish Harvest Ingathering papers and twenty-five English. She sent in \$20.55 to be credited to foreign missions."

"Mrs. Chas. Pelmulder, of Auburn, writes: 'I have been doing what I could in the ingathering work. I have distributed fifty papers and collected \$10. One morning I thought it best not to go out that day, as I had worked hard the day before and had received only 25 cents; but I finally went, and at the first place I stopped, the man, who was out working, gave me \$1. This gave me fresh courage and I went on my way rejoicing. The weather being almost

too cold to go out in the auto, I decided to try something else; so I wrote two letters telling of this work, and sent papers.' In a few days I received returns from both, each letter containing \$2. Do you think I did not rejoice and thank God? We were at Sac City one day, and in forty-five minutes I received \$3.14 for fifteen papers. We are going to a town twenty-five miles from here as soon as the weather will permit.'"

"Mrs. Stella Renk, of Dubuque, writes: 'I am receiving wonderful blessing in the Harvest Ingathering work, although it is quite hard to solicit donations now, as all churches are doing the same, and many say they have given to the limit; but that does not keep us from working. I have \$7.80, and have not distributed many papers; but I shall not be through yet for a good while. I have never taken part in the campaign until this year, and it is all new, but God surely is helping me. We are all of good courage.'"

"A brief letter with a copy of the Ingathering *Review* was sent to the president of a large concern with whom we do business, and the writer received a letter from him by return mail, inclosing \$5. I sent him the church treasurer's receipt for the money and a note of thanks, and the next day received another letter from him, with another \$5, and this explanation: 'I have yours of October 14. Will say that I had planned to send you \$10 instead of \$5, but I felt a little poor when I closed your letter, as an urgent call had just taken another \$10 out of my pocket, and so I sent you only \$5. I think I shall carry out my first impulse by inclosing another \$5.'"

"Sister Hawkins writes from Fairbury: 'Our Harvest Ingathering is now the order of the day. Our little company of new Sabbath keepers have \$30 in hand, which we shall send next month with what we can add by earnest effort this month. On account of an epidemic of diphtheria, our public work in Fairbury is greatly hindered. Just at a time when the interest had reached its height, both in our Sabbath school and in the evening service, one of our Sabbath school tots took the diphtheria during a Sabbath school session. The news spread like wildfire, and the enemy has taken advantage of the unfortunate circumstance to hinder for a time our work, which was so encouraging.'"

"Sister Hamblin, being unable to walk much, has ridden around in her buggy in the Harvest Ingathering work, and in this way has collected about \$20. This certainly is a good example, and should stir others to activity."

"Elder F. E. Brown reports that one of the members of the Armona church who is past seventy years of age set his goal for the Harvest Ingathering at \$20. After some faithful work, he reached a little over that sum; then decided he would not stop with less than \$25, which called for more faithful work, and a little more than \$25 was counted up. This stimulated him to reach \$30. Then some more faithful work and the reward came, \$32.50 being the sum. As this was not an even number, he decided to try for \$35. Not being afraid of hard, faithful work, he went back to his territory, and when the \$35 was reached, he was so interested in his work that he could not stop. He worked until night, and the total sum reached was \$43. He says now he should like to make it \$45."

"As I am a busy housewife, it has not been my privilege to spend much time with the Ingathering *Review*. Have made one or two calls an afternoon, mostly on my friends, as opportunity presented, nearly always receiving a donation. Have distributed about twenty-five papers, and have received \$2.60 with promises of more. This work has been a pleasure to me, and I am grateful that God has given me strength and an opportunity to work for him."

"God depends upon the church for the forwarding of his work; he expects that his professed followers will do their duty as intelligent beings."

The Goal

The goal set for the Harvest Ingathering is again \$100,000. Last year over fifty-seven thousand dollars was collected, rather more than half the goal; but this year we want to reach the goal. Why not? The gold and the silver are the Lord's. Those who have gone out in faith in him have returned with evidence that God will influence men and women to give to those who will go to them for the money.

The total goal being \$100,000, what does that mean to the individual? An average of \$1.50 from each member in the North American Division would make up the entire amount. But as there are among us some who cannot do their share, because of sickness or because of old age with its accompanying feebleness and other disabilities, we are advising each member to set his personal goal at \$5, and aim for that. To some this may seem high, but it seems to be a fact that most of those who have engaged in the work in earnest have easily reached this amount. The reason we raised only a little over half the goal last year was not because those who worked got little, but because the majority did not work at all.

We are one year nearer eternity. This year we have seen Sister White laid to rest, and the messenger through whom the Lord has spoken to us so many years is no longer with us. Surely we may see in this an indication that the generation which is to see the end is nearly run out. Should not this arouse us to most earnest efforts? Who can say that we shall have another Harvest Ingathering? Why not reach the goal this year and present to the Lord for this effort a completed work?

The needs should appeal most strongly to us. On every side hands are stretched out in helpless appeal. There are calamities on every hand. In most of Europe almost every family mourns the loss of loved ones. Floods, famines, disasters of various kinds, have claimed thousands of lives in this country, as well as in others. The judgments of God are surely being poured out upon a wicked world.

Therefore, now is our time to work. We can be sure of no future time. How soon the end will come we cannot say, but we have been told that it will come suddenly, when we least expect it.

Let us therefore set ourselves determinedly to reach the full goal of \$100,000 this year. It can be done if all will unitedly work for it, in the name of the Lord.

The Church Missionary Secretary

THE secretary of the tract and missionary department of the church holds a very important office. The individual occupying this position has a wide sphere of usefulness before him, and can be a great blessing to the church with which he is connected. More of the life and prosperity of the churches depends upon the extent to which the missionary secretaries magnify their office, and perform the duties devolving upon them, than many realize.

The work of the missionary secretary may be divided into two general parts, and these subdivided as follows:—

1. Relation to conference tract society.
 - a. Communications to the conference tract and missionary secretary.
 - b. Communications from the conference tract and missionary secretary.
2. Relation to the members.
 - a. Encourage individual effort.
 - b. Promote the interest in missionary meetings.
 - c. Keep the tract and missionary accounts.
 - d. Look after the finances.

Relation to Conference Tract Society

Communications to the Secretary

The church missionary secretary acts as the medium between the church and the tract society department of the conference. Often almost all that the conference tract society secretary knows about the missionary operations of the church is what he learns from the church missionary secretary. This is especially true of the more distant churches. It is, therefore, important that the missionary secretaries keep in close touch with the tract society secre-

retary, acquainting him with every detail of their work. The missionary secretaries who communicate most freely with those at headquarters about the work in their churches, stand in the best position to receive help in the way of instruction and encouragement from the office, as the information furnished him in reference to the condition of the work enables him to give the help that will tend to build up and strengthen the work. We would recommend that each missionary secretary make it a point to write to the tract and missionary secretary of the conference as often as once a month under ordinary circumstances, and oftener when occasion demands.

In addition to this correspondence on missionary lines, it devolves upon the church missionary secretary to conduct a business correspondence with the tract society secretary, which should include all orders for supplies, remittance of money on account, etc. But we would impress upon the missionary secretaries the importance of writing freely to the tract and missionary secretary of the conference in reference to the needs and prosperity of their work.

Communications From the Secretary

The missionary secretary is also a medium through whom the tract society department of the conference communicates with the church, and is also frequently the channel through which the conference itself, the publishing houses, and other organizations communicate important matters to the members. Plans are constantly being developed by our general workers for the benefit of our churches and the advancement of the truth. As these are being sent out from time to time, it is very important that they lose none of their force in passing through the missionary secretary's hands, but rather that they receive a new impetus in his hearty cooperation.

One week there may be a special issue of the *Signs* weekly to circulate; next week it may be to talk up some new tract or pamphlet that should be widely distributed at this time; then there may come along a request to see that every family of our people is supplied with their union conference paper; a few weeks later an urgent appeal for funds for some special enterprise is made, and again a general request for members to engage in the sale of our magazines and smaller publications. As these various plans and suggestions are presented, let the missionary secretary give them all due consideration. Do not become discouraged because there are so many different lines to push, but rather take courage in the thought that our work is so wonderfully arranged and adapted to the capabilities of every one that all can act a part in it.

Let the missionary secretary not only study the plans submitted, but study the members as well, with a view of giving to each one that line of work for which he is best adapted.

ANNA L. HINDSON.

Is Your Church Working on "the Philo System"?

(Concluded from page 2)

stead, the voice of praise for the privilege of laboring together with Christ in the winning of souls, and at frequent intervals there is special rejoicing in the flock, these occasions being when a minister is called,—not to adjust differences between the members of the body of Christ, but to receive by baptism newborn members into the heavenly family. How much better to spend our days in soul-winning work than to waste them in faultfinding!

There may be other remedies to correct "the Philo system" in the church; but if your church has unfortunately adopted it, may I suggest that you give the above cure a fair trial? If the desired results are not obtained, it will be the first failure.

G. W. REASER.

"The Vatican and the War"

ANOTHER new book for use in the home missionary campaign has been issued. Its title is "The Vatican and the War," by Dr. Percy T. Magan. It is a very interesting and timely book. The price is 25 cents, with the same discounts as on the other books of this class.

Missionary Volunteer Department

How to Conduct the Program

THIS is always a live question, and one we need to consider again and again, in order constantly to have better programs, and to teach those who are new in the faith. In the first place, to have any success, leaders must take time to study the best ways of getting the results desired. "Think out your work and work out your think."

Submit your plans for programs and work to the other officers — your executive committee. If the officers all unite in preparing for these weekly meetings, you will doubtless have better programs, and greater unity in carrying them out.

As soon as the new GAZETTE arrives, study the suggestions and material very carefully, and then meet your committee and arrange the programs for the month. Give those to be on the program just as long a time as possible in which to prepare their parts. The more prayer and thought given to these subjects, the better will be your program.

There should be four parts to nearly every program: (1) General exercises, including singing, prayer, reports, etc.; (2) Bible study; (3) mission study; (4) testimony meeting. This order and the method of presentation can, of course, be varied.

When we remember that it is by the word of God that we are begotten (1 Peter 1: 23), and that it is only by following this word that we can live pure lives (Ps. 119: 9), how important, how very important, that every Missionary Volunteer shall enter heartily into these Bible doctrines studies! Many have been destroyed by the enemy for lack of knowledge. Hosea 4: 6. What solemn responsibility therefore rests on the leaders of our Missionary Volunteer Societies at this time, to make the Bible studies so interesting and so thorough that the Word of God shall become more and more interesting and precious to our young people.

How shall you do it? In the first place, pray. Many things have been changed by prayer. Your example will encourage others to pray. The successful minister pleads with God for help before every service. Should our young people who have far less experience do less? Or is his work more important than yours?

There are various ways in which the Bible lesson may be prepared: —

1. Prepare a talk on the subject, using the different sub-heads as an outline. The speaker or other members may read the scriptures, and the speaker then make brief comments on the thought. Avoid topics that may be suggested by certain scriptures, but which do not pertain to the subject in hand.

2. Work up the study into a Bible reading, asking the questions, and having members read the answers from the Bible.

3. Prepare the lesson as a series of propositions or statements, with condensed proofs. These can be written and passed to different members. The proposition may be read by one and the proof by another. The one who conducts the study should always be ready to add to what is given if it does not seem clear, or to restate the matter if it was not read so all could hear.

4. Sometimes the objections to the truth may be stated, and the speaker or other members be prepared to answer these objections.

5. Different from any of these ways is the plan of giving the subdivisions of the lesson to different persons to present.

There are some things for all who have part in giving these studies to always have in mind: —

1. Never read the GAZETTE material to the society; let it be used in preparing the study.

2. There are often more scriptures and material given than can be used. Leave out what does not seem essential to make the subject clear.

3. Study till the truths stand out to the mind clearly.

4. Encourage the memorizing of the leading texts on the different subjects. Use these in the Scripture drill.

5. After the truth is very clear to your own mind, think of some illustrations that will help to make it clear to others.

6. Never think that your way is the only way. Seek counsel, and be glad for suggestions.

And, finally, let leaders remember that to succeed they must make a business of leadership, especially during the week between meetings. M. E. KERN.

Senior Society Program for Sabbath, October 2

1. REVIEW Morning Watch texts.
2. Report of work done.
3. Bible Study: "The Bad Angels and Their Work."
4. Standard of Attainment Quiz: Jude 6; Rev. 12: 7.
5. Mission Talks: "Early History of South India" and "Our Work in South India." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," 1915 edition, page 119. Use your map.

The Bad Angels and Their Work

I. We Wrestle Against Wicked Spirits. Eph. 6: 12 (see margin).

"While Satan is constantly seeking to blind their minds to the fact, let Christians never forget that they 'wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places.' The inspired warning is sounding down the centuries to our time: 'Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour.' 'Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.'" — "The Great Controversy," page 510.

II. Origin of Bad Angels. 2 Peter 2: 4.

"Some of the angels sympathized with Satan in his rebellion, and others strongly contended for the honor and wisdom of God in giving authority to his Son. There was contention among the angels. Satan and his sympathizers were striving to reform the government of God. They wished to look into his unsearchable wisdom, and ascertain his purpose in exalting Jesus and endowing him with such unlimited power and command. They rebelled against the authority of the Son. All the heavenly host were summoned to appear before the Father to have each case decided. It was there determined that Satan should be expelled from heaven, with all the angels who had joined him in the rebellion. Then there was war in heaven. Angels were engaged in the battle; Satan wished to conquer the Son of God, and those who were submissive to his will. But the good and true angels prevailed, and Satan, with his followers, was driven from heaven." — "Early Writings," page 145.

III. The Number of Fallen Angels. Mark 5: 9.

"One of the demons controlling the sufferers declared, 'My name is Legion: for we are many.' In the Roman army a legion consisted of from three to five thousand men. Satan's hosts also are marshaled in companies, and the single company to which these demons belonged numbered no less than a legion." — "The Great Controversy," page 514.

IV. The Chief Work of Satan and His Angels.

1. With Jesus. Mark 1: 13; Matt. 26: 37-42. See "The Desire of Ages," chapter 12, paragraph 15 (quoted in Junior lesson of September 25).

2. With men. 1 Peter 5: 8; 1 Kings 22: 20-22. See "Early Writings," page 90 (quoted in Junior lesson of September 25).

3. *V. Objects of Special Attack.* Acts 7: 52. See "The Great Controversy," page 510 (quoted in Junior lesson of September 25).

"Every appearance was against them [the saints]. Some began to fear that God had at last left them to perish by the hand of the wicked. But if their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible. The angels of God were

causing them to recede, and also causing the evil angels who were pressing around them to fall back."—*Early Writings*, page 283.

VII. *The Final Doom of Satan.* Matt. 25:41.

"Satan rushes into the midst of his followers, and tries to stir up the multitude to action. But fire from God out of heaven is rained upon them, and the great men, and mighty men, the noble, the poor and miserable, are all consumed together. I saw that some were quickly destroyed, while others suffered longer. They were punished according to the deeds done in the body. Some were many days consuming; and just as long as there was a portion of them unconsumed, all the sense of suffering remained."—*Id.*, page 294.

Senior Society Program for Sabbath, October 9

1. REVIEW Morning Watch texts. Have a paper on "Elijah."
2. Reports of working bands.
3. Bible Study: "The Sabbath."
4. Standard of Attainment Quiz: Gen. 2:2, 3; Isa. 58:12-14.
5. Mission Talk: "Our Work in West India." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," 1915 edition, page 120. Use your map.
6. Reading: "An Experience in West India."

The Sabbath

I. *Origin of the Sabbath.* Gen. 2:1, 2; Ex. 20:11; John 1:3.

"The great Jehovah had laid the foundations of the earth; he had dressed the whole world in the garb of beauty, and had filled it with things useful to man; he had created all the wonders of the land and of the sea. In six days, the great work of creation had been accomplished. And God 'rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made.' God looked with satisfaction upon the work of his hands. All was perfect, worthy of its divine Author; and he rested, not as one weary, but as well pleased with the fruits of his wisdom and goodness and the manifestations of his glory.

"After resting upon the seventh day, God sanctified it, or set it apart, as a day of rest for man. Following the example of the Creator, man was to rest upon this sacred day, that as he should look upon the heavens and the earth, he might reflect upon God's great work of creation; and that as he should behold the evidences of God's wisdom and goodness, his heart might be filled with love and reverence for his Maker."—*Patriarchs and Prophets*, page 47.

II. *Committed to Writing.* Ex. 20:8-11.

"In the very bosom of the decalogue is the fourth commandment, as it was first proclaimed."—*The Great Controversy*, page 434.

"And I saw that if God had changed the Sabbath from the seventh to the first day, he would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark in the most holy place of the temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses on Sinai, 'But the seventh day is the Sabbath of the Lord thy God.' I saw that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question; to unite the hearts of God's dear, waiting saints."—*Early Writings*, page 33.

III. *The Sabbath Is Binding Upon All.* Mark 2:27; Isa. 56:6-8.

It is very clear from Mark 2:27 and from the whole teaching of the Bible, that the Sabbath was made for all mankind.

"These words [in Isaiah 56] apply in the Christian age, as is shown by the context: 'The Lord God which gathereth the outcasts of Israel saith, Yet will I gather others to him, beside those that are gathered unto him.' Here is foreshadowed the gathering in of the Gentiles by the gospel. And upon those who then honor the Sabbath, a blessing is pronounced. Thus the obligation of the fourth commandment extends past the crucifixion, resurrection, and ascen-

sion of Christ, to the time when his servants should preach to all nations the message of glad tidings."—*The Great Controversy*, page 451.

IV. *The Sabbath a Sign.* Eze. 20:12, 20; Ex. 31:13.

"It was to keep this truth ever before the minds of men, that God instituted the Sabbath in Eden; and so long as the fact that he is our Creator continues to be a reason why we should worship him, so long the Sabbath will continue as its sign and memorial. Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God, 'him that made heaven, and earth, and the sea, and the fountains of waters.' It follows that the message which commands men to worship God and keep his commandments, will especially call upon them to keep the fourth commandment."—*Id.*, page 438.

"The Sabbath is a sign of creative and redeeming power; it points to God as the source of life and knowledge; it recalls man's primeval glory, and thus witnesses to God's purpose to re-create us in his own image."—*Education*, page 250.

V. *Jesus Observed the Sabbath.* Luke 4:16.

VI. *Sabbath Observed at the Time of the Crucifixion.* Luke 23:56.

VII. *Paul's Observance of the Sabbath.* Acts 17:2; 28:17.

Any one who realizes how Paul was hated by the Jews can easily understand that he would have been severely censured by them if he had not been a Sabbath keeper. On the other hand, we have his plain statement that he had done nothing against the customs of the fathers.

VIII. *Sabbath Observance in the New Earth.* Isa. 66:22, 23.

"When there shall be a 'restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began,' the creation Sabbath, the day on which Jesus lay at rest in Joseph's tomb, will still be a day of rest and rejoicing. Heaven and earth will unite in praise, as 'from one Sabbath to another' the nations of the saved shall bow in joyful worship to God and the Lamb."—*The Desire of Ages*, pages 923, 924, trade edition.

Senior Society Program for Sabbath, October 16

1. REVIEW Morning Watch texts.
2. Individual reports of work.
3. Bible Study: "Sabbath Observance."
4. Standard of Attainment Quiz: Isa. 66:23; Luke 4:16.
5. Mission Talk: "Our Work in Burma." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," pages 113, 115, 116, 120, 121. (Our Karen mission will be taken up as a separate study next week.) Use your map.
6. Reading: "Our Boys in Burma." Let some one either read or tell in his own words the story of these two boys in our Meiktila school.

Sabbath Observance

I. *Remember the Sabbath.* Ex. 20:8.

II. *How We Are to Keep the Sabbath.* Ex. 20:8.

"No other institution which was committed to the Jews tended so fully to distinguish them from surrounding nations as did the Sabbath. God designed that its observance should designate them as his worshippers. It was to be a token of their separation from idolatry, and their connection with the true God. But in order to keep the Sabbath holy, men must themselves be holy. Through faith they must become partakers of the righteousness of Christ. When the command was given to Israel, 'Remember the Sabbath day, to keep it holy,' the Lord said also to them, 'Ye shall be holy men unto me.' Only thus could the Sabbath distinguish Israel as the worshippers of God."—*The Desire of Ages*, pages 326, 327, trade edition.

III. *When Does the Sabbath Begin and End?* Gen. 1:5; Lev. 23:32; Deut. 16:6.

"Of the first day employed in the work of creation is given the record, 'The evening and the morning were the first day.

And the same in substance is said of each of the first six days of creation week. Each of these periods Inspiration declares to have been a day consisting of evening and morning, like every other day since that time."—*Education*, page 129.

IV. *When Is the Preparation Day?* Luke 23: 54.

V. *What Is True Sabbath Keeping?* Isa. 58: 13, 14.

"God has given men six days wherein to labor, and he requires that their own work be done in the six working days. Acts of necessity and mercy were permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. 'Turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor him, not doing thine own ways, nor finding thine own pleasure.' Nor does the prohibition end here. 'Nor speaking thine own words,' says the prophet. Those who discuss business matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business. To keep the Sabbath holy, we should not even allow our minds to dwell upon things of a worldly character. And the commandment includes all within our gates. The inmates of the house are to lay aside their worldly business during the sacred hours. All should unite to honor God by willing service upon his holy day."—*Patriarchs and Prophets*, page 307.

VI. *How Did Christ Observe the Sabbath?* Luke 4: 16; Matt. 12: 12, 13.

Senior Society Program for Sabbath, October 23

1. REVIEW Morning Watch texts. Have a paper on "Isaiah."
2. One-minute reports from leaders of working bands.
3. Bible Study: "The First Day of the Week."
4. Standard of Attainment Quiz: Luke 23: 56.
5. Mission Study: "Our Work Among the Karens of Burma." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," page 121. Use your map.
6. Reading: "A Visit to the Karen Hill People."

The First Day of the Week

THERE are eight texts in the New Testament which speak of the first day of the week. These show:—

That the disciples kept the Sabbath of the fourth commandment after the crucifixion while Jesus lay in the sepulcher, and then visited the grave the next morning, which was the first day of the week. Luke 23: 54-56; 24: 1.

That Jesus rose from the dead the first day of the week. Mark 16: 9.

That the "first day" is the day immediately following the Sabbath. Matt. 28: 1.

That the Sabbath was past when the women came early in the morning of the first day of the week to anoint the body of Jesus. Mark 16: 2; John 19: 42; 20: 1.

The sixth text speaks of the disciples being together on that first day at evening because they feared the Jews. John 20: 19.

The seventh text describes a meeting Paul held with the church at Troas, beginning on the evening of the first day of the week, or Saturday night. The meeting continued all night, and Paul walked nineteen miles, from Troas to Assos, that first day. Acts 20: 7.

The eighth and last text speaks merely of a fund Paul was collecting for the poor at Jerusalem, and suggests that each member lay by some money every first day so that it would be ready when he came by to receive it. I Cor. 16: 1, 2.

NOTES.—"Here are the eight passages of Scripture which speak of the first day of the week. What do they teach? What is their import?—Simply this, that the first day was not commanded as a Sabbath or holy day; that there is no example that it was regarded as a holy day by either Christ or his apostles."—*Is Sunday the Sabbath?*"

"It is evident, therefore, that the Sabbath of the New Testament is the same as the Sabbath of the Old Testament, and that there is nothing in the New Testament setting aside the seventh-day Sabbath, and putting the first day of the week in its place."—*Bible Readings for the Home Circle*, page 437.

Senior Society Program for Sabbath, October 30

NOTE.—Let each society prepare its own program.

Notes on the Mission Studies

South India

Early History

SOUTH INDIA is the oldest field of Christian effort in the Indian Empire. It is not definitely known when Christianity first came to the country. Traditions of the missionary labors of one of the twelve apostles, Thomas, have for centuries existed in India. The most ancient Christian community of India, known as the Syrian Christians, claim that their church originated through his teaching. Among their teachings, however, are sentiments of Nestorianism. The Nestorians spread to other countries from Syria through persecution. Although they are a Christian sect, and followers of Nestorius, a bishop of Constantinople who lived about A. D. 430, they are of an ignorant and superstitious type, without a proper understanding of the nature and work of Christ.

When Vasco da Gama reached India in 1498, he found a flourishing Christian church in existence in South India. These Nestorian Christians were a powerful military caste, and highly respected by the non-Christians. It so happened that they were most numerous in the very province where the Portuguese landed. The sight of Christians possessing their own kings and chiefs seemed like a challenge to the zealous Roman Catholic priests who accompanied the Portuguese. As it was not easy to win them, the priests resorted to force and fraud, and the Christians fell victims to the awful cruelties of the Inquisition at Goa. In 1599, almost forty years after the establishment of the Inquisition, the Nestorian Christians had yielded, and for a time the church ceased to exist. But this enforced obedience did not continue long; for, as the Portuguese grew less powerful in India, the Christian church gradually threw off the Roman yoke, although many of them have remained in subjection until this day. But while they have thus had a continuous existence for fourteen hundred years, this church never has been a very influential factor in the nation's life. We ask ourselves the question, Why has not the Indian Christian church brought India to Christ? Dr. Smith makes plain the reason of their weakness, when he writes: "Because their faith was weak, their message mutilated, their intellect darkened, and their life selfish, it was not possible. Unpurged from the old leaven, it was not for them to leaven the whole lump."

Up to the sixteenth century this Syrian church was a Sabbath-keeping church. Representatives of these early churches still exist. In 1904, when Brother Harry Armstrong entered Ceylon, he was visited by representatives of Sabbath-keeping Tamil people, of South India.

Beginning of Our Work

In the winter of 1907-08 Elder J. S. James paid a visit to these Sabbath keepers at Tinneveli, and remained to work among them. They were found numbering about a thousand, observing the Sabbath, but holding many errors. Many, however, were anxious for instruction.

In 1909 a mission house was erected on two acres given by the specially interested, adjoining the village of Nazareth. A school was started, Nov. 1, 1909, with an enrollment of thirty-four, which increased rapidly. A dispensary was also opened, which was appreciated by the people, and to which thousands came monthly for help.

While Elder Daniells was on his recent trip, he visited the Nazareth mission station. He says:—

"An all-night's ride from Trichinopoly brought us to Tinneveli. Here we changed from the railway train to bullock carts, called bandies in this region. We started at nine in the morning, and reached our mission at six in the evening, taking a twenty-four-mile ride.

"When two or three miles from the mission station, we were met by some of the teachers and students and a nun-

ber of the members of the church. They had come with a native band, to welcome us and escort us to the station.

"I was very much encouraged by what I found at this mission station. Brother James began work here seven years ago. The response made by the people to the message he presented led to the establishment of a permanent station. We have three buildings at this station—the bungalow, the school, and the dormitory. The bungalow is a brick structure well planned and substantially built. It provides a good home for those in charge of the mission. Both the school and the dormitory are too small for the work now being carried on at this mission. At the time of our visit there were 118 students attending the school—87 boys and 31 girls.

"I was greatly pleased with the work being done at this station. For two or three years almost the entire work has been carried on by our Tamil brethren, no European being on the place. Brother E. D. Thomas is in charge, and is assisted by seven teachers, five of whom are our own baptized members. Brother Thomas and his assistants have all embraced the message since Brother James began work in Nazareth, seven years ago. Thirteen of the students have given their hearts to the Lord and united with the church. They are earnest, wide-awake young missionaries.

"The church membership at this station is close to 70, with a Sabbath school of 135. They are faithful in the payment of tithe and offerings for the support of the work."

Tinneveli district, where our mission station is situated, is a fractional part of the Madras Presidency, comprising the extreme southern part of the peninsula. Its area is 5,381 square miles, with a population of over two million, representing three religions: Hindus, 1,800,000; Christians, 150,000; and Mohammedans, 100,000.

The climate of the district is one of the least changeable and one of the hottest and driest in India. The country is an arid plain, in some parts of which grow the palmyra palm, bananas, cotton, rice, and other small grains. In the part of the district where our mission station is, the soil is very sandy, which makes it hard to cultivate without a great deal of water, and difficult to travel about.—*Selected.*

PONDICHERRY is a French possession lying on the sea coast south of Madras. . . . French is the official language, while the language of the natives is Tamil. . . . Catholicism is the prevailing religion; but Hinduism is also strong among the native people. Protestant societies have been able to do but little in the line of missionary endeavor.

More than two years ago Seventh-day Adventist literature began to find its way into this dark center. Some tracts fell into the hands of a Catholic man of good rank. The silent messengers of truth began to illuminate the heart of this brother, and he desired to learn more about the third angel's message. Soon we received an urgent appeal from him, asking us to send some one to teach him and his people more about the truth. Just at that time some of our workers left the field on furlough for America, which made it impossible to answer the call from Pondicherry. However, we continued to encourage this brother by writing to him and by sending literature on different phases of the message.

It was not until March, 1914, that we were able to send a native catechist to Pondicherry. Brother Devasahayam, one of our faithful native workers, who was then working in connection with the Tamil journal, planned to spend every second Sabbath in Pondicherry. He found that he soon had a growing company of people who were hungering for the truth. Later on, after Brother James returned from furlough, the way opened for Mrs. Peugh and me, with our native worker, to settle in Pondicherry and develop the interest that had been awakened. This interest has grown, until a goodly number are now keeping the Sabbath. The message has had its cleansing effect upon their lives, and they have gained victories over tobacco, betel nut, and liquor. The women have taken off their jewels. This was a severe trial to them, but they gladly did it for Him who did so much for them.

One brother, although bent and hoary with years, is strong in faith. He has destroyed his idols, and is rejoicing in the truth. The joy that comes from knowing God beams upon

his countenance. Another man with a family to provide for has given up a splendid position in order that he may keep the Sabbath. Now he is tilling a small plot of ground. Among the number, two are widows. Over one the shadows of a sad life are beginning to lengthen, and to her the gospel is a boon. She is watched and ridiculed by her relatives and friends, but she has tested the power of prayer and has found it an anchor to the soul. The other is an educated girl with all of life's years just opening up before her, but she has been forced to taste of the sorrows of Indian widowhood, and to her the hope of a soon-coming Saviour is sweet indeed.

Brother James spent a few days with us last week, and gave very instructive talks to those who had decided to cast their lot with the people of God. On Sunday afternoon, November 22, our hearts were made glad as we saw seven of these precious souls buried with their Lord in baptism. More than as many others are keeping the Sabbath, and we hope that they, too, will soon be ready for baptism.

Thank God that a few real jewels are being gathered out from among the Tamil people. We are confident that when Jesus comes to number his people, a goodly company will be gathered from among the millions of South India.—*V. E. Peugh, Review and Herald, March 4, 1915.*

West India

[The following are two letters from Brother M. D. Wood, written from Kalyan.]

THE plague broke out in Kalyan about six weeks ago, and from two to twelve have died almost daily ever since, so I'm told. Plague is a terrible thing. The patient has high fever, often is delirious, then several of the glands develop into large bubos. Most of those attacked do not live long. The people greatly fear this disease. It is raging somewhere in India nearly all the year. Now the rats in Kalyan are also dying of plague. It broke out first among the high-caste Hindus, and has continued so far largely among them. Thousands of people have fled from the plague-cursed town and gone to the fields, jungles, and other villages, towns, and cities, thus scattering the germs all along the line of march. Now and then we see a few half-nude Hindus, with a corpse on a bier, as they proceed to the banks of the nearest river to burn the corpse. They all go bareheaded, and constantly repeat, "Ram bolo! Ram bolo!" (Call on Ram! Call on Ram!)

It makes me shudder to see and hear them—not alone that they are defiled with plague, but that they are so engrossed in their heathen superstitions that in such a dark hour as this, they, in all their weakness and need, still call upon the name of a dead king, who, according to their belief, has been defied. As we cross the bridge from Kalyan to Sunset Ghat, we often see the pile of smoldering logs and the remainder of bones and old rags thrown about near the water's edge. Then some friend of the deceased goes to the spot, gathers up the ashes, and throws them into the river. Thus they will float on to the ocean and so to the great god. The low-caste people bury their dead instead of cremating. Few Mohammedans in Kalyan have been attacked thus far this year with the plague.

We are told that nearly every year plague makes its appearance in Kalyan. No wonder, for could you see the unkept streets and the green slime and filth about the town wells, you would almost wonder that any one could live in many parts of the town. Not far from our medical dispensary there is a well right near a gutter where all the sewage of the street passes by.

This is India in all its darkness, heathenism, superstition, and need. We are glad to be here with light, love, and Jesus in our hearts. All the schools of the town are closed because of the plague. At night, from my window, I see the small, flickering lights of those who have gone out into the fields and made huts, to run away from this scourge. But then they cannot get away from one who is angry with their sin.

As I pass through the public streets, I often see an intelligent-looking Brahman humbly seated before a small stone painted red. There, daily, with small brass cups and spoons he places rice, rose petals, incense, etc., before his god, and

worships. No wonder the great God of the universe yearly smites a few of these men to call the attention of the nation to their false systems.

I wish the people at home could more fully realize what an awful pit the heathen have dug and into which they are sunken. Mrs. Wood is away today, as usual, in the mountains, looking after the sick.

Sept. 1, 1913.

Our first year in Kalyan was a good year; and as we look back over it, we can see that a great deal was accomplished. During the year we established a most successful medical dispensary, which has reached thousands of people with truth, treatments, medicine, relief, and also opened over fifty villages about us, where we are welcomed by the people. O that we had a company of real Seventh-day Adventist workers to visit these villages, to teach their children, visit more of their sick, scatter our precious literature, and preach this warning message! My wife and I have called on a few sick persons, and we are always heartily welcomed into their straw-thatched mud huts. They give us their best; and although we usually have to sit on cots "alive," and among dogs, cattle, and chickens, the people cling to us as if they loved us and had real confidence in us. Of course, only those who can converse with them in their language have any real influence among them. Miss Moss, Miss Reid, and Brother and Sister Kelsey all speak a little now. That greatly encourages us.

Aside from the establishment of medical work, which has assumed large proportions at present, we also have a few village schools where many bright boys and girls are taught their A B C's and also truths from God's Word. Were it not for the fears and superstitions of the people and the hatred of the Mohammedans, I am sure our school work would flourish more rapidly.

Then we have purchased nine and one-fourth acres of splendid land in a charming spot just out of the town and a little above it, so that we are quite safe from contamination, and also get delightful sea breezes all the year round. A good well has been partly dug, and will be completed as soon as funds come. It is filled with good water at present, but not deep enough to last many months. A private well is like a mine at home.

The contractor for our buildings failed in his contract, and so put us to no end of trouble and inconvenience; but I took up the job eight months ago, and today we have "Rustic Lodge," a dormitory large enough to accommodate fifty boys and girls in a boarding school. Then we have worked hard and nearly completed "Stone Hall," the regular bungalow for the missionaries. Although we have no plaster on the walls and only sand floor, yet we are making ourselves quite comfortable under the circumstances, and are not allowing any of these things to hinder us in our work for the Lord.

We have also built a large stone barn, affording room for three carriages, two horses, plenty of hay for a year, a harness room, and a room for the hostler. While we have material for a roof, we have no cash to have it put on.

Mrs. Wood has a class of six men and women in training for medical work; and with the oversight of our little church now organized, and regular prayer meeting Tuesday afternoon, Bible study Thursday afternoon, vespers at the beginning of the Sabbath, Sabbath school at 9 A. M., and preaching at 4 P. M., you see we are not at all idle. Our correspondence is naturally and necessarily large. We are translating Bible readings into Marathi, and hope to get out a suitable Marathi songbook with Bible theology in it. I have arranged about a dozen Marathi Bible leaflets, and have about sixty thousand to scatter broadcast in all our district.

We also distribute much English literature. But, O how I long to have a few young Marathi preachers to go with me through the length and breadth of the land, telling the story of truth! This must be done, and we are looking for the right kind of men to train. I have one in view. He came to see me this week. But before a man can be taken in, he must furnish the best of certificates, and this sometimes stirs up things of the past most unsatisfactorily. But we

have learned that we cannot afford to be at all careless in any case.

The faculty has assigned me to teach Bible and two medical subjects in Marathi to the class this year, but how to swing into so much is the question. Last Sunday we all went to Bombay to assist Elder Pettit in a baptismal service. He baptized nine. And last month we had a two days' meeting at Panvel, where Elder Pettit baptized two. I recently baptized one in Kalyan. We are all busy in the Lord's work.

Our monsoons have been unusually heavy this year, and they have made our home very damp indeed. Shoes blue with mold, beds rusty and damp, not a ray of sunshine for weeks at a time—I confess we felt rather seedy. But the hot baths, a few quinine pills, and then a bit of sunshine, toned us up. It seems there is so much to do on all sides that we cannot afford to be sick for even a day. Then laboring men are so few, too! It will be some time before we can train workers who will shoulder responsibility. My policy is to do our best, and wait till we do train men rather than hire from other missions.

It gladdens all our hearts when we learn of large accessions to our church in different fields, but the conditions are not the same in every field; caste prejudice is our greatest barrier in India.

Mrs. Wood is at Igatpuri today, looking after Dispensary No. 2. She also supplies the pulpit every two weeks at Lonavla. Please pray for us and the work.

Aug. 12, 1914.

An Experience in West India

ONE of our recent recruits sent out to India as a Bible worker, Sister Rose E. Boose, tells this interesting experience that has already come to her as fruitage of her labors:—

"We have had two baptisms recently. Fourteen were baptized. I had the joy of seeing my first reader buried with the Lord in baptism.

"Then I have another family of whom I wish to tell you. Their name is Johns. There are three children in the family, and the five of them are ready for baptism as soon as God opens the way for the father to keep the Sabbath. We are praying earnestly that this may be soon. He has been a Christian for some time, but the mother has not. I have studied with them since March [this letter was written in September], and it has been a great joy to see them develop into beautiful Christians, wholly given over to God.

"The last Sabbath in August we celebrated the ordinances of the Lord's supper. Mrs. Johns had prayed all the week that she might be able to attend. Her health is not the best. Friday noon she was taken suddenly with severe dysentery. She took medicine which had been used on other occasions, but found no relief, and was ill all night and Sabbath morning. About ten o'clock Sabbath she became unconscious, and lay in that condition until about 3 P. M., when she aroused just enough to realize that it was Sabbath and that she would not be able to attend the services. The thought came to her that if she would ask God to heal her, perhaps she would be able to go. On her bed she prayed for this, and God answered her prayer. She was given strength to get up and dress, and at five o'clock was in our meeting hall for Sabbath school. I need not add that she enjoyed the service.

"Such a happy, humble family! On Monday when I was there, we had a real praise service. Her healing certainly was nothing short of a miracle. Mr. Johns told me that he himself was once ill just as she was, and that he was unconscious for fifteen days.

"The week following, their son, seventeen years of age, was converted, and became anxious about his Sabbaths. He works in a motor cycle shop. We made it the subject of special prayer, and God granted our request. The next Sabbath, when I arrived at the hall, Mrs. Johns came to me, her eyes sparkling with joy. She said, 'Miss Boose, our prayers are answered. John can keep the Sabbath.'

"That day in the Sabbath school collection was found a paper with these words, 'A thank offering,' inside of which was a ring. I learned later that it was from her. She said that was the dearest thing she had, and that she had given it for John."—*Monthly Missionary Reading, Feb. 13, 1915.*

Burma

FROM a private letter we take the following account of Dr. Ollie Oberholtzer's experience in Burma:—

"Last July I had the measles. The rainfall at that time of year is very heavy; and before I recovered from the measles, I had such severe bronchial trouble that I feared tuberculosis. Later an acute attack of one of the serious tropical diseases made me realize it was time for me to leave the low, damp plains, and go to the hills. Therefore, as soon as I could take solid food, I started.

"Before leaving, I tried to see what had been accomplished by my work here. I could see nothing. The enemy made me feel that I might as well be at home. The greater part of one night I was oppressed with the feeling that nothing could be seen as a result of my labors.

"In the morning it began to be rumored around that I was going to leave for a while. All day there were people coming, bringing me plates of fruit, and expressing their sorrow at my leaving. One boy of about seventeen, who had been coming to Bible study, said, 'This is Burmese sabbath, but I did not go with my mother and sister to worship.' I asked him why. He said, 'I don't believe that way any more, and will never worship those gods any more.' Different ones of my readers came in and expressed their appreciation of the truth. One who was keeping the Sabbath said, 'I am so glad I ever met you here!'

"Later in the day, a man who had not heard of my illness, but who had attended my Bible readings, came, and requested me to begin the readings, saying he had two other men who wanted very much to attend. He is the head master of the Buddhist school.

"So the day closed, having been filled to the utmost with evidences that I was getting a hold upon the hearts of these people. I felt that I had had such a reproof for my lack of faith and courage as only God was able to give. It was with regret that I turned my back upon my work, and I longed for the time to come when I might return. After a journey of ten days, I reached our beautiful rest home, up at Mussoorie. The change from the low, hot, damp plains to the cool, invigorating atmosphere of the mountains, has to be experienced before it can be realized. Here the tonic influence of the atmosphere and beautiful scenery, and the pleasant association of friends, soon gave me the old-time vigor and energy.

"I spent one month at our sanitarium at Mussoorie, enjoying every moment of the time. I stopped in Lucknow for our conference meeting, but was very much disappointed to find that the help promised me did not materialize, and that I should be compelled to go back to my field alone. For a while I thought I could not do it. After being with friends for the past four months, to go where I had not one to counsel with or talk to, seemed almost more than I could stand. I had looked and waited patiently for two years. But just as soon as I could leave my duties at Lucknow, I started for home, wondering how I should find things, as I had left everything in the hands of my Burmese friends. Leaving things here and leaving things at home is altogether different. During the rainy season one must be continually putting pots of charcoal in the cases of books, and unpacking boxes, or everything will be ruined. It was with just a little anxiety I neared my home, after an absence of five months. But I never was more greatly surprised than I was to find my house all cleaned, the bed made up, bouquets of flowers in every room, and dinner cooked for me. Soon the neighbors began coming in, bearing plates of fruit, welcoming me home. Again I felt a little ashamed, after having had such feelings about returning alone, and concluded I could work alone, if I had to. I am doing the best I can, picking up the work, and doing what medical work I can, also holding readings. We are just entering our hot season, and during the intense heat we have to shield ourselves."—*Monthly Missionary Reading, May 8, 1909.*

A LETTER written by this same worker in 1912 says:—

"Of late I have been doing considerable traveling in the lower part of Burma, and have never before realized the extent of the work as I do today. I have been having some

good experiences with people who never heard the gospel story. I am now on the eastern side of Burma, not far from the Siamese border, and wherever I go the great need of workers is ever before me. About ten days ago I was in a village where none had ever heard the gospel story, though only eleven miles from Moulmein, one of the oldest mission stations in Burma.

"One day I did not feel very well, and wanted to be by myself, a privilege one seldom enjoys when near a Burmese village. One after another kept coming, examining my clothes and asking questions as only these people can; and as I was not feeling in a mood to talk, it was uncomfortable for me. At last one woman looked up into my eyes and asked what god I worshiped, whether the Thaton god or the Zeingyik god,—two noted places of Burmese worship. I at once threw off the feeling I had; and if ever I enjoyed the privilege of being taught what to say, I did that day. I told them of the eternal God, the Creator of heaven and earth, and how he watches over and cares for us even more than a mother her children.

"Then in describing their gods, I said: 'Your gods are made of brick, stones, and lime. Some of them have a coating of gold, but what can they do? They have eyes, but cannot see. They have mouths, but can neither eat nor talk. You people are poor, often not having enough to eat, yet you take food to these piles of brick and lime which are called gods, only to see the crows come and eat it up.'

"That is so,' they said. 'Our gods have no power. How can they when men make them? But how can we pray to a God we cannot see? We cannot see your God.'

"All Burmese houses are built high off the ground. I then said, 'Your little children play under the house. The mother is up in the house; and though the children cannot see her, she sees them, and hears every cry for help. So it is with God. We are the children, and all we have to do is to cry to God, and he hears every cry and sigh.' Although this was a homely illustration, yet it was just what they needed; and I realized it was not my own, but that the Great Teacher was present. My own heart was touched, and I knew my listeners were touched, too. They afterwards often referred to the God who watches us just as a mother watches the children when danger is near.

"A few days ago I had to spend the entire day on board a steam launch. While in conversation with a superior Burman, I handed him one of the tracts with which I was well supplied. He began reading, and I at once saw that he was a Christian. Soon others came for something to read. I had Gospels and two kinds of tracts with me. Toward the close of the day, a bright-faced young man came and said he had been reading another man's tract, and asked if I would not please give him some. He had heard a little about the Christian religion, and he wanted to know more. He said he did not worship the Buddhist gods any more. I gave him a copy of each tract and a Gospel of Matthew. He then said he would not only study them, but show them to others. I gave him a few extra, and bade him good-by, offering up a silent prayer that God would water the seed, as I probably should never see him again."

Our Boys in Burma

YES, they are *our* boys, and we never loved those of our own race any better. Nung Thein is a little fellow who came to us from another town. His father is a cotton mill owner, a Buddhist, and has insured the boy's life for a good sum. But Nung is anxious to work with his hands; so he sweeps the schoolroom, cuts brush, and withal is so cheerful about it. If you knew the attitude of the Burmese rich boys toward "coolie work," as they call it, you would look upon this as remarkable. He recited the memory verse, John 3:16, last Sabbath with a facility and understanding that show the truth is making some progress in his young heart.

Ngwe Zin is another as true and steadfast as the most faithful. Before he was taken into the church, he saw us take part in the ordinance of humility, and cried silently, the tears running down his cheeks, because he felt that he had no part in it. He earns about one dollar a month by extra work; and when the tithe was brought to his attention,

he could not give his tenth quickly enough. Then he wanted to give the other nine tenths to buy Burmese songbooks for his schoolmates to use. He said they didn't know Jesus, and wouldn't buy them themselves. This, too, when he needs the money for clothes, and has no other way of getting any.—*R. B. Thurber, Monthly Missionary Reading, May 11, 1912.*

Our Work Among the Karens of Burma

I ARRIVED home this morning from the Karen country to the north of Moulmein. The trip was one of the most enjoyable that I have ever made in Burma, and that is saying a great deal. I found that the man whom I baptized last year had remained firm through the whole year all alone, and that he now had another man keeping the Sabbath. This second man I baptized. In some ways he is the most progressive Karen that I have ever met in the jungle. His house is the nicest and cleanest, and his compound gives the most evidence of thrift and order of any that I have ever seen. He gave me two rupees as I started away, as an offering, and says he will pay his tithe when his crops come this year.

There is a good interest there now, and Brethren Hpo Hla and Chit Hla are remaining for a week or so to follow it up. I fully expect that others will accept the truth. The wife of the man who was baptized last week is much interested. She seems to be a very superior woman. I think she will be ready for baptism soon. Some of the members of her family are also interested. We hope to get a Karen boy or two of sound Christian experience to attend our school in Meiktila.

I found an interest among Buddhist Karens in the villages where we were. We went out and gave treatment to two or three, who were very appreciative. I feel sure that not only will Christians join us when we begin to work there, but that many Buddhists will come also.—*II. II. Volaw, Monthly Missionary Reading, July 27, 1912,*

WORD came last week to tell us that the land we have been trying to get for over a year for a mission station has been granted, and I am to go tomorrow night and sign up for it. This is at Kyankkyi. We are also applying for a piece of land up the Salwin River, at a place called Kawkayet. We have good prospect of securing it in the next few weeks. This will give us two good stations, both in the Karen country, about one hundred and twenty-five miles apart. . . .

Now is the time for us to build in mission fields like Burma. Lumber is cheap because shippers cannot get ships to take the teak timber to Europe. We are told that teak is down one fourth from what it was before the war. We are hoping and praying that God will somehow stop this cruel war, and let his work go on. We are of good courage in the Lord.—*G. A. Hamilton, Review and Herald, Feb. 4, 1915.*

A Visit to the Karen Hill People

RECENTLY we made our first real missionary tour to the jungles where the Karens live, so will tell you a few of our first impressions.

The first part of the way is by river steamer up the Salwin, which is so wide and deep that ocean-going vessels come into the Moulmein harbor the year round. The river steamers have two decks for passengers, which were well filled with Burmese and Karen people, with their straw mats spread out and their merchandise piled up beside them. One woman sat near us who had a large stock of cigars and glass earrings. We met a Karen pastor of one of the Baptist missions, who was very friendly, more so than most of the Karens we had met in Rangoon, where they are thoroughly warned against Seventh-day Adventists.

The place where we landed is where Dr. Judson is said to have landed on one of his jungle tours. There was no landing stage of any kind. The steamer came to a stop as near the bank as possible, and ran a plank out to the edge of the water so that we were able to land without wading. This was a concession on our account; where there are only natives to land, they frequently have to wade some distance, carrying their luggage.

We now loaded our luggage onto one bullock cart and ourselves onto another, and started on a six-mile ride over such a road as you probably never saw. The country is very level, and every year during the rainy season is all covered with water, so that boats are the only means of travel. All the land is devoted to raising rice, or paddy, as it is called. To regulate the depth of water, small ridges have been built up everywhere, which mark the fields off into irregular plats. During the dry season these fields are idle, and the cart drivers cross them as they will, with no regard for boundaries or their passengers' feelings. Such a jolting as we had! It would have been more comfortable to walk, but the hot sun and thick dust made it impossible to walk six miles. At last it seemed we had reached the limit of our endurance, so got out to walk in the shade of some trees we were nearing, when the cart driver told us this was our village.

We were near the village well, which stands open, with only a square of logs around the top. Several young men and women were drawing water. Their buckets were very large joints of bamboo, and their well ropes were slender poles of bamboo, with one branch left on so as to form a hook to hold the bucket.

As we neared them, some ran, but most of them stayed to watch us. The news of our arrival flew through the village, so our Brother Saya Koo came at once and took us to his home. He is the Karen man Elder Votaw baptized three years ago; and although so far from our other believers, he has remained faithful and been doing missionary work in his own village. We never received a warmer welcome anywhere than here.

His house, like most of the Karen houses, stood on posts about eight or ten feet high, all open underneath the floor. A bamboo floor has its advantages, as it does not need frequent sweeping (the dirt rolls through), and a new thatch roof affords good shelter from the sun and rain. The only way to get into these houses is by means of ladders, which are drawn up into the house at night. Needless to say, we Westerners found it a bit awkward as well as tiring to do much going in and out of these houses. The furniture is almost nil — a mat for each member of the family, and maybe a small pillow and a blanket. Earthen jars of different sizes for water and for cooking rice and curry, a dipper made of a coconut shell, and the lacquer box for betel nut and pan — the stuff they chew which turns their lips and teeth black — make up the sum of their wants.

Most of the women and children had never seen a white woman before, so everywhere we went a crowd collected at once. They wanted to examine us and our clothes. They could scarcely believe that our bodies, as well as our faces and hands, could be white. One old woman peeped into a pan and saw potatoes cooking. She had never seen any before, so asked if they were good to eat with rice. She could not understand how our oil stove could burn without wood, but touched it and found it hot; she then put her hand under the stool on which it stood to see if that were hot, too.

Soon the sick people began to come, and it made my heart ache to see some of those poor little children as thin as famine-stricken subjects, right there amid plenty, just because they could not digest anything. On account of moving from Rangoon, I had very little medicine with me, but believe I was able to help some of them. Many were suffering with sore eyes. The glare of the sun at this season is very trying to the eyes; dust irritates them, and the people's habits of life are so dirty that their hands literally reek with infectious material.

We had some interesting Bible studies with both Christians and Buddhists, and expect to see others baptized there a little later. The people seemed to appreciate our visit, and were very urgent that we stay longer and promise to come again. When one sees the great need of these people, one loves them and longs to help them.

We need the prayers of the people at home for ourselves, that we may be examples to these new believers, and also for these Karen believers, as they have much bitter opposition to meet. We shall be more or less confined indoors now on account of the rainy season, but are longing to be out among the people.

MARY GIBBS.

May 11, 1915.

Junior Society Program for Week Ending October 2

NOTE.—This week we shall not follow the regular doctrinal "Bible Study" in our lesson. Since the Juniors have been one week ahead of the Seniors in their study, this will enable the Seniors to catch up, and thus both Juniors and Seniors will henceforth study the same subjects each week.

1. Opening exercises and review of Morning Watch texts.
2. Study: "Temptation."
3. Story: "Resisting Temptation."
4. Symposium.
5. Song: "Yield Not to Temptation," "Christ in Song," No. 66.
6. Mission Study: "Our Work in South India." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," 1915 edition, page 119. Use your map.

Temptation

James 1: 12

EVER since the time when the first man and the first woman were created, temptation has come to every one, and many of us have yielded to it, as they did. Sometimes we almost wonder why God allows us to be tempted, and we wish he had made us all so strong and good that it would always be easy to do right.

But when we stop to think about it, we know that if we never had any temptations to resist, and if it were always easy to be good, we should never become strong Christians. The very effort to do right when it is hard to do it, is just what makes us strong. There would be no virtue in being good if we could not help being good — if we were never tempted to do wrong. And so I think God has allowed temptation to come because he wants us to *choose* to do right even when it is hard, because that will make us strong, heroic Christians.

And Jesus has shown us, by his own example, how we may resist temptation; for he was tempted, too, just as we are. If you read once more the story that Matthew has told (Matt. 4: 1-13), you will see that every time he was tempted he turned to the Bible for help, and found strength from God's Word to resist the temptation. "It is written," he said, and that settled the question for him. And for us, too, "it is written;" and when we are tempted, we must remember what God has said to us, and then ask him for strength to obey his words, that we, too, may be able to conquer as Jesus did. Let us all watch and pray, that we enter not into temptation.— *Mrs. P. E. Clark.*

Resisting Temptation

"GRANDMA, what is resisting temptation?" asked five-year-old Maude.

"Why do you ask, dear?"

"Our teacher wants us to tell her next Sabbath."

"Your question reminds me of something I heard when I was a little girl like you," answered grandma.

"Please tell me," pleaded Maude.

"It is of a temptation which came to a little girl, and to which she almost yielded. Her papa gave her a big, round silver dollar, saying, 'Nellie, take this to Bennet's bakery and get it changed into pennies.' Nellie took the dollar to the bakery; and when the man gave her a big roll in exchange, she opened wide her eyes. In those days the cents were much larger than they are now, and a great many of them were in constant use. This little girl was very fond of a candy called 'juba paste,' made at the candy shops in that beautiful old city which was her home. She thought, 'I could take just one cent, and papa would never miss it out of all these.' She knew she could get a nice, large piece for one cent, enough for any child. You see, my dear, there was temptation to take what was not hers, to do wrong," said grandma.

"Oh, did she take it?" exclaimed Maude, with wondering eyes.

"I will tell you. She sat down on the white curb of the pavement and slyly slipped a penny out of the roll. She looked at the shining thing, then slipped it into her pocket — all little girls at that time had pockets in their dresses. She pushed her handkerchief over it and stood up, saying to

herself, 'Nobody will ever know.' Then she repeated, 'Nobody —' She could go no farther, for suddenly the words of her Sabbath-school teacher came to her, saying, 'God sees and knows everything.' She felt ashamed that God knew. At once the little hand went into the pocket, the coin was withdrawn and placed with the others, and Nellie went home glad that she had resisted temptation which had almost overcome her. Do you understand now, Maude?"

"Yes, grandma, and I'm glad she resisted."

"Well, you see, dear, there is always a thought sent us showing the right way to resist temptations which come to all of us," replied grandma.— *Child's Gem.*

Symposium

GIVE out the following questions to six Juniors, asking each to come prepared to give an answer to his question: —

1. What is temptation?
2. Why is temptation allowed?
3. What three temptations once came to Jesus, and how did he resist them?
4. What are some of our daily temptations?
5. How can we help our playmates and others to overcome temptations?
6. What promises does God make to those that overcome temptation? — *Selected.*

Junior Society Program for Week Ending October 9

1. REVIEW Morning Watch texts. Have a Junior prepare a paper on "The Life of Elijah."
2. Reports of working bands.
3. Bible Study: "The Sabbath."
4. Standard of Attainment Quiz: Gen. 2: 2, 3; Isa. 58: 12-14.
5. Mission Study: "Our Work in West India." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," 1915 edition, page 120. Use your map.
6. Reading: "An Experience in West India."

The Sabbath

I. When and How the Sabbath Was Made. Gen. 2: 1, 2; Ex. 20: 11. See quotation in Senior lesson for October 9, topic I.

II. The Sabbath Commandment. Ex. 20: 8-11. Memorize. See quotations in Senior lesson for October 9, topic II. Show the importance of the Sabbath commandment, placed as it is right along beside all the other commandments, and how it becomes a test of our love to God.

III. The Sabbath for All Men. Mark 2: 27. Some people say it was only for the Jews. But it was made at the close of creation before there were any Jews (children of Abraham), and Jesus said it was "made for man." To all men in all time the Lord has given this day of worship to cause them to remember him as the Creator of all things.

IV. The Sabbath a Sign. Eze. 20: 12, 20. See quotation in Senior lesson for October 9, topic IV.

V. Jesus Observed the Sabbath. Luke 4: 16.

VI. His Disciples Also Kept It. Luke 23: 56; Acts 17: 2.

VII. Sabbath Keeping in the New Earth. Isa. 66: 22, 23. It was the Lord's plan that the world should be filled with people who would honor him and keep the Sabbath, the memorial of his creative work. This will be true when all the saints live on the earth made new. What blessed Sabbath days when all people come up to worship God!

Junior Society Program for Week Ending October 16

1. REVIEW Morning Watch texts.
2. Individual reports of work.
3. Bible Study: "Sabbath Keeping."
4. Standard of Attainment Quiz: Isa. 66: 23.
5. Mission Study: Have a paper on "Our Work in Burma" See "Notes on the Mission Studies;" and "An Outline of Mission Fields," pages 113, 115, 116, 120, 121. (Our Karen mission will be taken up as a separate study next week.) Use your map.
6. "Our Boys in Burma." Let two Juniors tell the stories of these two boys in our Meiktila School.

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Sabbath Keeping

I. *The First Thing to Do.* Ex. 20: 8. We should "remember the Sabbath day" all through the week, in all our plans.

II. *How We Are to Keep the Sabbath.* Ex. 20: 8. See quotation in Senior lesson of October 16, topic II.

III. *The Beginning and the End of the Sabbath.* Gen. 1: 5; Lev. 23: 32; Deut. 16: 6.

IV. *The Preparation Day.* Luke 23: 54.

V. *True Sabbath Keeping.* Isa. 58: 13, 14. See quotation in Senior lesson for October 16, topic V.

VI. *How Jesus Kept the Sabbath.* Luke 4: 16; Matt. 12: 12, 13.

Junior Society Program for Week Ending October 23

1. REVIEW Morning Watch texts. Have a paper on "Isaiah."
2. One-minute reports from leaders of working bands.
3. Bible Study: "The First Day of the Week."
4. Standard of Attainment Quiz: Luke 23: 56.
5. Mission Study: Have a paper or talk on "Our Work Among the Karens of Burma." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," page 121. Use your map.
6. Recitation: "What Are the Children Saying?"

The First Day of the Week

THIS lesson is an examination of the texts in the New Testament which mention the first day of the week. It is well for the Juniors to know what is said about this. Any child can see that none of the texts have reference to making the first day a holy day. The outline of the Senior lesson can be used for the Juniors.

What Are the Children Saying?

I HEAR the voices of children
Calling from over the seas;
The wail of their pleading accents
Comes borne upon every breeze.

And what are the children saying,
Away in those heathen lands,
As they plaintively lift their voices,
And eagerly stretch their hands?

"Oh, Buddha is cold and distant!
He does not regard our tears;
We pray, but he never answers;
We call, but he never hears.

"Oh, Brahma in all the shastras
No comforting word has given,
No help in our earthly journey,
No promise nor hope for heaven!

"Oh, vain is the Moslem prophet,
And bitter his creed of 'fate!
It lightens no ill to tell us
That Allah only is great.

"We have heard of God whose mercy
Is tenderer far than these;
We are told of a kinder Saviour,
By sahibs from over the seas.

"They tell us that when you offer
Your worship, he always hears;
Our Brahma is deaf to pleadings,
Our Buddha is blind to tears.

"We grope in the midst of darkness,
With none who can guide aright,
Oh, share with us, Christian children,
A spark of your living light!"

This, this, is the plaintive burden
Borne hitherward on the breeze;
These, these are the words they are saying,
Those children beyond the seas.

— Margaret J. Preston.

Junior Society Program for Week Ending October 30

NOTE.—Let each society prepare its own program.

Missionary Volunteer Programs for Advanced Schools

For Week Ending October 2

Duties and Responsibilities of School Life

1. Why Are We Here? — For (a) character building and (b) preparation for service.
2. Elements of Success in Character Building:—
 - a. Prayer. The Morning Watch. (See leaflet, Missionary Volunteer Series No. 40.) Have copies of the Morning Watch calendar at hand, and endeavor to get every student to enter upon the plan. The Missionary Volunteer leaflets can be obtained from your tract society or publishing house.
 - b. Study. Of the Word of God, the Bible; the works of God, science; the providence of God, history. Endeavor to show the relation between study and character building.
 - c. Ministry. The influence of helpful service on the one who serves. This theme considered next week also in relation to a preparation for service.
3. The Harvest Ingathering Campaign.

For Week Ending October 9

Duties and Responsibilities of School Life

1. How Shall We Prepare for the Lord's Work? —
 - a. By getting a vision. From the study of our commission, from the mission classes, from reports from the field. Dwell on the advantages of being at a training school center, and how to get the most from field workers who visit the school.
 - b. By attending the workers' training classes in the school (as they come in the courses).
 - c. By becoming a member of one of the training bands, and doing practical missionary work. For the danger of being absorbed in study for its own sake, and the necessity of doing missionary work while in school, see "Education," pages 16, 265; "Testimonies for the Church," Vol. VI, page 173, and Vol. VII, page 276.
 - d. By being a personal worker. (See Missionary Volunteer Series No. 47.)
2. Consecration Service.

For Week Ending October 16

Sacred Song

1. The Sacred Songs of the Hebrews and Their Use in Modern Times.
2. Special Music — a psalm.
3. "History of Well-Known Songs."
4. Rendition of These Songs by Soloists, Quartets, or the Congregation. It would probably be better to have the singing of a song follow immediately after its history. Thus Nos. 3 and 4 may be divided into several parts. For material and bibliography see articles in *Youth's Instructor* of September 28 and October 5, "History of Well-Known Songs," and "The Influence of Song."

For Week Ending October 23

The Young People's Society of Missionary Volunteers

1. Its Rise and Progress. (See Missionary Volunteer Series No. 3 and report of education and Missionary Volunteer council and conventions. This report can be obtained from your tract society or publishing house for fifty cents. Your school library should have a copy.)
2. The Purpose of the Organization.— (See article in *Youth's Instructor* of October 5, Missionary Volunteer Series Nos. 3, 4, 19, 25, 37, and 38.)
3. The Need of Leaders.— (See report mentioned above, and Missionary Volunteer Series Nos. 36 and 48.)
4. Importance of a Model Missionary Volunteer Society in This School.— (See report mentioned above, and article by Frederick Griggs in *Christian Educator* for October.)

For Week Ending October 30

Let each society prepare its own program.

"We have an army of youth today who can do much if they are properly directed and encouraged."