

The Church Officers' Gazette

VOL. III

NOVEMBER, 1916

NO. 11

Church Officers' General Instruction Department

Calendar

November

- 4. LESSON 31.
- 11. Foreign Mission Service.
- 18. Work for the Negro Race. Special Offering.
- 25. Home Mission Service.

December

- 2. Lesson 32.
- 9. Week of Prayer.
- 16. Week of Prayer. Annual Offering.
- 23. Home Mission Service.
- 30.

Lessons to Be Used by Church Elders

Lesson 31

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Matthew 24.
Prayer.

Hymn.
Lesson: Signs of the Second Coming of Christ.

NOTE.—Follow this study with a testimony meeting, in which a number can express their joy in believing in the blessed hope of Christ's coming.

Signs of the Second Coming of Christ

There are—

1. Physical signs. Luke 21: 25; Mark 13: 8; Acts 2: 19, 20.
2. Intellectual signs. Dan. 12: 4; 2 Peter 3: 3, 4; Matt. 24: 48.
3. Commercial signs. Luke 17: 28-30; 21: 34, 35; Rev. 18: 11-13.
4. Political signs. Luke 21: 25, 26; Rev. 11: 18.
5. Social signs. 2 Tim. 3: 1-5.
6. Spiritual signs. Luke 18: 8; 2 Thess. 2: 7, 8; Matt. 24: 12; 1 Tim. 4: 1, 2.
7. Evangelical signs. Mark 16: 15; Matt. 24: 14; Rev. 14: 6, 7.

G. B. THOMPSON.

Officers' Meetings for Counsel and Prayer

"YEA, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

The church of God is not only a fold where the sheep and lambs are to be fed, but it is also an army to be trained for conquest.

Much responsibility rests upon the officers of the various congregations, for they have been chosen to act as leaders and burden bearers. Each one should study carefully and prayerfully the character and the extent of the work committed to him, and the nature and value of the opportunities thus afforded him to serve God and his fellow men, and should seek to increase the talents committed to him for use and improvement. And besides this individual study, the officers of each church need to meet together frequently for consultation regarding their work and for prayer.

Officers' meetings should be held as often as once a month in the church where they are least needed, and where

it is most difficult to meet; but in most churches they will be needed more frequently. Once a week is none too often until the matters requiring special attention are all considered, and the work well in hand.

The senior elder is chairman of the meeting, unless another person is requested to preside. When a minister is present, he is by virtue of his position in the conference, a member of the council; and if well acquainted with the affairs of the church, he may properly be asked to preside. The clerk of the church should act as secretary, and a brief record of the decisions of the officers may properly be placed in the Church Record Book, or in a book kept for that purpose.

All useless formality may be laid aside, but let everything be done with that earnestness and solemnity that is fitting to the nature of the work, and with that kind consideration and Christian courtesy that are proper among brethren. The chairman must remember that the time of the council is very precious, and should realize that study and skill will be required on his part to guide the meeting to the consideration of the most important matters, and in the most profitable way. In Rom. 12: 8, where Paul is telling each burden bearer in the church how he shall do his work, he says, "He that ruleth, with diligence." Let the same rules that govern a deliberate assembly be followed in the matter of one speaking at a time, in recognizing the chairman, and in putting actions, that the mind of the meeting may be definitely understood.

Avoid the spirit of controversy. When an important matter is being discussed, it is better to encourage each member to express his mind, before strong argument or criticism is permitted, than to allow two or three persons to monopolize the time.

As far as possible, the subjects to be considered should be announced at a preceding meeting, so that each member may study and pray over the matter before the meeting, and come prepared to state briefly and pointedly his convictions.

Subjects for Consideration

Of necessity the subjects requiring consideration will be different in the several churches, according to the various circumstances in each church; so we shall name only some of the matters most likely to require consideration in all places:—

1. The spiritual condition of the church. Are all firm in the faith and rejoicing in the Lord? Are any discouraged or perplexed, and what is the duty of the officers toward them?

2. The business affairs of the church. What are the monthly receipts and expenditures of the poor fund, of the incidental expense account, and of the missionary society? Are the poor receiving the help and encouragement that the church is able to give? Are the tithes promptly collected and forwarded to the conference treasurer? Are the incidental expenses of the church fully met, and its bills all paid? Is the place of meeting properly cared for? Is the tract and missionary work properly sustained?

3. The missionary work of the church. What is being done? What are the openings for labor? How can we meet the demands of the times? Who should be encouraged to engage more extensively in the work? How may they labor to the best advantage? Have we the literature needed for the work? Have we funds to procure that which is needed?

4. The Sabbath school. Are all in attendance who would be benefited by the school? Arrange for some one to visit each person who may be encouraged to attend—once, or

repeatedly, if necessary to secure his attendance. What can be done by the teachers and officers of the church and the Sabbath school to encourage more diligent and comprehensive daily study of the Bible lessons?

5. The Missionary Volunteer work. Is the society reaching the young people and leading to their conversion? Are the members taking part in the Standard of Attainment and Reading Courses? Are the members of the society active missionary workers?

On first reading this enumeration of important matters that require the attention of the church officers, you may not see how so many matters can be discussed in council, even though there be a weekly meeting. But they can all be thoroughly weighed, and plans laid for each part of the work, if the members of the council will weigh the questions in their minds before coming together, and if the leading workers in each line will carefully prepare to present full information regarding their branch of the work. For example: If it is agreed that on the first Monday evening in the month the officers' meeting will consider the spiritual condition of the church, let the elders prepare their report with care, let them lay before their brethren the plan of the work that they have been following, the work that they see needing attention, and their future plans for work. If they need the assistance of other officers or members, let them lay out clearly what is needed, by whom, and how it may best be bestowed, and name the persons who may take part in carrying forward these plans for church work.

When plans which are new or untried are proposed, do not hasten to accept or reject them, but after laying them before the council, let each have time to study them well before they are brought up for adoption at another meeting.

When the business affairs of the church are to come up for consideration, let the deacons and the treasurer work together beforehand and prepare their reports, accompanied by a statement regarding the standing of each of the several funds, and by such recommendation for future action as they think best. If desired, the treasurer may report the tithe account separately, giving the amount received for the last quarter, and such information as is best. It would be well for our missionary work if the missionary secretary would place in the hands of the senior elder, once each month, a statement of the receipts and the expenditures of the missionary society during the preceding month, with a statement of its present financial standing and of its supply and need of literature. This will enable those leading the meetings to present to the congregation the progress and needs of the missionary work.

When the missionary work is to be the subject under consideration for the evening, let the elder who acts as chairman of the missionary meeting, and the church missionary secretary, prepare the reports to be presented, with financial statement and information regarding the literature on hand, and what is needed. A meeting for the study of this work should be held frequently.

So also with the Sabbath school work. Before it is taken up in officers' meeting, the superintendent and the secretary should meditate upon its needs and growth, and should give their reports and plans briefly, after which others should be encouraged to make suggestions about the work.

When the Missionary Volunteer work is to be considered, the leader and the secretary should together prepare a report of the work of the society, and present its needs.

Sometimes we have seen a most profitable officers' meeting held for the consideration of the first and third subjects mentioned above. On one such occasion the leader of the meeting called attention to the fact that the officers of the church are to act as faithful undershepherds, caring for the flock, following the footsteps of the chief Shepherd, and laboring in his spirit, according to the Saviour's instruction in Matthew 10. He then emphasized the thought that the Master has given to every man a work to do for him, and read Mark 13:34.

As it is the duty of the church officers to do all they can to bring into the fold the sheep that are wandering, and also to help each member to understand that he has a work to do for God, it is well to take the church record and read over the names, with these two questions in mind: Do we owe to this member any duty unperformed—any word of encouragement or advice that will be a blessing, or any act of kindness that will be a help? Is there any work that he can do for the Master that is not being done, and if so what can we do to bring this work to his mind and to encourage him to engage in it? Other questions will come up incidentally, but keep these two questions in the foreground.

We know of one church where the officers studied the list of members in this way each week for many weeks, and each time they found work which had been overlooked in the preceding meetings.

The Spirit of the Meetings

The Scripture quoted at the beginning of this article indicates the spirit that should characterize all meetings of church officers. Beware of the spirit of criticism and self-righteousness. There are weak ones to be encouraged, fallen ones to be lifted up, and wayward ones to be reproved; but in all this we must manifest the tenderness of the Master, or our labors are in vain, or worse than in vain. Let us often study Gal. 6:1-4, and onward.

Discouragement will be the most constant weapon used by the adversary of our souls against the faithful worker. Therefore let us often study Heb. 12:1, 2. When we feel the burden of our ignorance and unfitness for the solemn and sacred work of the church, let us study James 1:5, 6. The spirit of prayer should pervade the whole meeting.

Plan of the Meeting

The program may be varied to suit the business under consideration and the time that can be devoted to it. One plan which is quite economical of time is as follows: When the time to begin the meeting has arrived, sing two or three stanzas of a familiar hymn. Then let the clerk read the record of the preceding meeting, after which the chairman should state briefly the subject for consideration at this meeting, pointing out the need of wisdom from above, that all may be done as God would have it. Let those present then unite in earnest prayer for blessing, guidance, and special light from heaven regarding the questions under consideration. After this, proceed with the business, and close with prayer or another song.

W. C. WHITE.

Tithes and Offerings

THE Scriptural plan of supporting the ministry is: "Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

All that Men Receive Comes from God

The Lord gives us life, breath, and all things. Acts 17:25. "The earth is the Lord's, and the fulness thereof." Ps. 24:1.

"The silver is mine, and the gold is mine, saith the Lord of hosts." Haggai 2:8.

"Every beast of the forest is mine, and the cattle upon a thousand hills." Ps. 50:10.

"Thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth." Deut. 8:18.

"Every good gift and every perfect gift is from above, and cometh down from the Father of lights." James 1:17.

"Ye are not your own, for ye are bought with a price." 1 Cor. 6:19, 20.

God, who has purchased us with his own blood, and has given us all that we possess, has the right to claim not only a part of our possessions, but also our recognition of his love and acknowledgment of his claim by the return to him of that which belongs to him. We thus acknowledge God as our creator, preserver, and continual benefactor, and become coworkers with him in the gospel. 2 Cor. 6:1.

S. N. HASKELL.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held November 25)

OPENING SONG: "Hymns and Tunes," No. 312; "Christ in Song," No. 458.

Prayer.

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

Bible and Testimony Study: Our Work.

Reading: Continued Service for God.

Testimonies and Experiences.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1226; or "Christ in Song," No. 474.

Benediction.

NOTE.—During December, January, and February the members should conduct a vigorous campaign. This program should be used as a means of enlisting in service any members who have not already started work. During the testimony meeting it might be well to ask the members who will unite in these soul-winning efforts to stand. This will help the leader to know how many he can rely on to assist in the work, and how many he needs to labor with. These programs will fail in their purpose if they do not lead to more earnest and zealous efforts to save souls.

Our Work

1. WHAT are the believers in God to be? Eze. 33:7-9.

2. In what special sense does this apply to Seventh-day Adventists?

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

"The most solemn truths ever intrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them. They are not to engage in speculation, neither are they to enter into business enterprises with unbelievers; for this would hinder them in their God-given work."—*"Testimonies for the Church," Vol. IX, p. 19.*

3. What is our work? Matt. 28:18-20.

"Christ calls upon us to labor patiently and perseveringly for the thousands perishing in their sins, scattered in all lands, like wrecks on a desert shore. Those who share in Christ's glory must share also in his ministry, helping the weak, the wretched, and the despondent."—*Id., p. 31.*

4. What limit should there be to our efforts?

"Human beings have no right to think that there is a limit to the efforts that they are to make in the work of soul-saving. Did Christ ever become weary in his work? Did he ever draw back from sacrifice and hardship? Church members are to put forth the continuous, persevering efforts that he put forth. They are to be ever ready to spring into action in obedience to the Master's commands. Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. If our church members would heed this instruction, hundreds of souls would be won to Jesus. If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—*Id., p. 32.*

5. What example has Christ given us? Matt. 9:35.

6. What is daily becoming more apparent?

"More and more, as the days go by, it is becoming apparent that God's judgments are in the world. In fire and flood and earthquake, he is warning the inhabitants of this earth of his near approach. The time is nearing when the great crisis in the history of the world will have come, when

every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgments of God will follow one another,—fire and flood and earthquake, with war and bloodshed."—*Id., p. 97.*

7. What might and should be done at this time?

"The mercy of God is shown in his long forbearance. He is holding back his judgments, waiting for the message of warning to be sounded to all. O if our people would feel as they should the responsibility resting upon them to give the last message of mercy to the world, what a wonderful work would be done!"—*Id., p. 97.*

Continued Service for God

"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.

"To his servants Christ commits 'his goods,'—something to put to use for him. He gives 'to every man his work.' Each has his place in the eternal plan of heaven. Each is to work in cooperation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*"Christ's Object Lessons," pp. 326, 327.*

The preceding needs no explanation. That man might serve both God and man was the great object of redemption. "The law of service becomes the connecting link which binds us to God and to our fellow men."

Have you found that special place on earth where you are to work for God? Begin at home, in your own household, in your own neighborhood, among your own friends. Here you will find a favorable missionary field. This home missionary work is a test revealing your ability or inability for service in a wider field.

During the past few months opportunities of exceptional advantage have been offered us. The Harvest Ingathering campaign afforded a wonderful opportunity to do service for God. I am sure that your heart was greatly encouraged as you put forth earnest efforts to acquaint your friends and neighbors with this great movement, and to solicit donations with which to extend it. You no doubt met many nice people,—honest, God-fearing men and women for whose salvation your soul was stirred. Possibly you have their names and addresses. What are you doing for their benefit? As we have met so many thousands of interested people, and as there are so many ways of bringing the truth before them, perhaps it would be profitable to make some suggestions as to how this good work might be continued.

Prayer

We cannot do better than present these individual cases before God in the arms of our faith. "He can arouse them, he can awaken their sympathies, he can soften their hearts, he can reveal to their souls the beauty and power of the truth." "The effectual fervent prayer of a righteous man availeth much."

It is when we consecrate ourselves wholly to God, when we bend every energy according to our intrusted ability to the saving of souls, that divine agencies cooperate with us, and results of the greatest magnitude are seen.

Tracts

A very effective method of keeping in touch with interested persons is by the use of tracts. When a favorable impression has been made, and an interest in missions created, it is not at all difficult to introduce a tract. It will be read in the light of the first acquaintance; and that this same kindly feeling may continue, we suggest that great

care be exercised in the selection of the first tracts distributed. Something on the second coming of Christ is always acceptable.

Present Truth Series and "Signs", Weekly

This might be supplemented by sending the Present Truth Series. This missionary periodical is doing an excellent work. And we would not neglect to mention the *Signs* weekly, for this paper certainly does bring people into the truth. We must constantly guard our methods, working patiently, wisely, considerably, winning our way by the tender ministry of love. Too great stress cannot be placed upon the importance of our being all that we wish our neighbors to be. It will give altogether a new complexion to the subject-matter of our books and periodicals if we live Christlike lives.

"The great and wonderful work of the last gospel message is to be carried on now as it has never been before. The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals."—"*Testimonies for the Church*," Vol. IX, p. 61. In this blessed ministry we are to make the most of every opportunity, and use to the limit every agency that God has provided.

Bible Study

During the long winter evenings many can find access to the homes of the people to study the Bible. If this is entered into in the right spirit, the interest will increase. Do not let it degenerate into argument. Let the Bible speak, and let that be an end of all controversy. It is often well to open the study with a short prayer. Generally speaking, if you wish to continue the studies for some weeks, it is a good plan to confine each evening to the consideration of one definite subject. It is best not to study too long. Some may enjoy it, but as a rule you will hold the interest better by limiting the study to about one hour.

We trust these few suggestions will prove helpful to some who are desirous of doing faithful and effective service for God. "To his church God has committed the work of diffusing light and bearing the message of his love. Our work is not to condemn, not to denounce, but to beseech men to be reconciled to God. We are to encourage souls, to attract them, and thus win them to Jesus."

"The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of light, our means of doing good will never be exhausted; for the resources of the power of Jesus Christ are to be at our command. We may draw upon his fulness, and receive of that grace which has no limit."—"*An Appeal to Our Churches*," p. 29.

"Work, for the night is coming,
Work through the morning hours;
Work while the dew is sparkling,
Work 'mid springing flowers.
Work when the day grows brighter,
Work in the glowing sun;
Work, for the night is coming,
When man's work is done."

F. W. PAAP.

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; Season of Short Prayers; Minutes; Song.
Reports of Labor.
Lesson: The Story of a Rural School.
Plans for Work.
Closing Song.

NOTE.—These rural schools are worthy of our help. Our brethren and sisters are doing a noble, self-sacrificing work in laboring for these neglected people. There are many living around our churches who have old schoolbooks, story-books, nature books, and others that their children have outgrown, which they would gladly give for these schools. We trust that every church will make a business of collecting a good supply of books for them. When collected, send a list of the books to either Prof. Leo Thiel, 169 Bryan St., Atlanta, Ga., or to Prof. Lynn H. Wood, 2014 Twenty-third Ave., North, Nashville, Tenn., and ask where they shall be sent.

Second Week

OPENING EXERCISES: Song; Minutes; Prayer; Song.
Reports of Labor.
Lesson: The Worker and His Equipment.
Plans for Work.
Closing Song.

NOTE.—It is important that our members carefully study these principles in soul-winning, in order that they may become more successful in God's work. It would be well to review briefly the previous lessons in order to bring the points already covered before the members. Remember that these missionary meetings are training schools for workers.

Third Week

OPENING EXERCISES: Song; Several Short Prayers; Minutes; Song.

Reports of Labor.
Lesson: For What to Pray.
Season of Prayer.
Plans for Work.
Closing Song.

NOTE.—The missionary meetings should be a school in successful prayer, as well as in methods of work. We should receive answers to the prayers offered in these meetings, and shall, if we pray as we are taught to do in the Bible. How many churches are keeping prayer lists and looking for definite results?

Fourth Week

OPENING EXERCISES: Song; Prayer; Minutes; Song.

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

NOTE.—Reporting is important, that the conference officers may be able to plan intelligently, and that the church may know how its work is progressing. It would be a great help to all our members if they would cultivate the habit of putting down in the Morning Watch Calendar what they do each day for the Lord, and then pray for the work, as part of their daily devotions. We might see much greater results from our work if this were done.

The Story of a Rural School

THE way opened for us to move into a rocky district in the mountains, six miles from Rome. The soil of the place was badly worn out. There were many apple and peach trees, but they needed care. An old four-room cabin was still there, with part of a roof, no windows, and filth beyond description. By fixing up things, we could have the place rent free, except half the fruit. A young man accompanied my husband, and they proceeded to reshingle part of the house, put in windows, build a porch, plow the ground, plant a garden, and put in corn and cotton. They also lined the cabin with building paper after whitewashing, thus making the house more sanitary and comfortable.

While the men worked on our land, I laid plans for a school. We decided that we could spare one of our cabin rooms for a schoolroom. We had become acquainted with some children, and on August 23 we opened school with fourteen pupils, ranging from six to fourteen years of age.

In our home school I wished to make the Bible the principal study; but as I had to be careful to avoid arousing any feelings of prejudice, I said nothing about Bible study. I began the first morning by teaching them the little song, "'Tis Love that Makes Us Happy." I then told them that I knew that they would like a story. I told them first about the earth, and what God made on each day of the week. We then repeated the Lord's Prayer, and started the regular school work. The next day I went a little farther, telling the story of Adam and Eve. Each time I would leave the story at a very interesting point, though many times they would beg me to go a little farther. There was never a morning we did not have our Bible story. I would spend from thirty to forty minutes in this way.

The parents could always tell what the children had had last in their story, so I knew that these lessons were talked over at home.

It was truly surprising how fast we could go, and how much they could learn. In eight months, we had learned the principal stories of the Old Testament, the twenty-third

psalm, the ten commandments, and a few Bible texts. The children often remarked that they had not known that the Bible was such a fine storybook. And sometimes, if any one spoke a rough word, some one of the children would remind him to be careful lest he break the "rules," as they called the commandments. Our school grew to twenty-two in number, and you may be sure it was a crowded proposition. We had to resort to benches without backs, and tables made from our piano box.

Soon the parents began to come to spend the evening, and young people also, until for the last three months between thirty and forty persons have gathered here regularly every Sunday night. My daughter plays, and they sing religious songs until they are tired; then I have some good story ready, either from the *Instructor* or from "Sabbath Readings." I wish I had the whole set of "Sabbath Readings," as they enjoy the stories very much. I have only one book. They always ask for their story before thinking of going home, and usually want more than one.

They have begged us to start a Sunday school; but we have no place in which to hold it.

Others have moved in who want to attend our day school, and we must have a schoolhouse. We have the interest worked up so that we believe every one here will help to the best of his ability. We intend to invite the whole country out to our place to a musicale, and then lay the matter before them, and make the effort to get enough cash to put up a good-sized tent house. We have had chances to move on to better places; but this is the center of the population that is removed from the public schools.

We charge no tuition, and let the people help all they can, or as they wish. They have helped to the extent of about fifteen dollars cash, and a little in other ways.

When the children have finished their "cotton chopping," they will have about two months before cotton picking, and we hope to improve that time with them. School will let out again for four weeks for the cotton picking, then begin for the winter.

My daughter and I used nearly a thousand copies of the *Little Friend* last winter. Friends at the Pacific Press have kept the supply coming. We have given them to the children, showing them how to tie them into books, thus keeping them from being lost. They prize these highly, and parents are also reading them. Some have come to us with questions about the Sabbath and other subjects, their interest being awakened through reading the *Little Friend*. We have also used a good many copies of the *Signs* and *Instructor*. Thus we are trying to sow the seed, trusting God to give the increase.

I wish we had copies of the "Testimonies for the Church." Until now, we have always been where we could get them to read, and so never owned a set. We have "The Desire of Ages," "Patriarchs and Prophets," "Education," and the smaller books. I have been wondering if there are not some shelf-worn copies or copies in cheap binding that we could get. Second-hand copies would do.

As we study the situation, it seems that all we can do is only as a drop in the bucket. O if dozens of our Seventh-day Adventist families would only scatter out and quietly live the truth among these people, caring for their sick, sympathizing with them tenderly, teaching their children, and pointing them to the loving Saviour, who is soon to come, untold good would be done! There is no need to call attention to the bad habits of these people. They quickly contrast their way of living with ours, and take the blame for existing conditions; and they are anxious that their children find a better way than they have.

MRS. W. W. BROWN.

When we read this letter from Sister Brown, we wondered if our churches would not help to get some books for this and similar schools. The books needed are:—

(a) Schoolbooks, Bibles, and songbooks to give to the students.

(b) A school library of textbooks that may be consulted in connection with the Sabbath school and general study.

(c) Denominational books to be used as a lending library.

(d) Good storybooks that teachers could use to read to the people.

There are thirty of these free rural schools and thirty colored mission schools; so there is no danger of too many books being collected. Some families may have schoolbooks no longer needed, others may have good storybooks the children have outgrown. Some of the neighbors may have some of these books. Why not appoint a committee in your church to collect all the books that can be spared to help these self-sacrificing brethren and sisters in their school work? When you have collected them, send word to your conference office and ask for instructions as to where to send them.

When soliciting books from your neighbors, you may be able to sell some copies of the book "The Men of the Mountains." Elder W. C. White, who has been collecting books for these schools, says: "I have found that 'Men of the Mountains' sells readily in connection with my canvass for books. Last week I sold about twelve copies, and my work has been from 5 to 9 P. M. for four days." E. M. G.

Principles in Soul-Winning—No. 4

The Worker and His Equipment

INDIVIDUAL work is the hardest work. Why?—Because it is the most effective.

Does it ever become easy?

"If it is so hard even for the trained minister, it is not to be expected that laymen will do it more easily. But if it is our greatest work, and if it is Christ's preferred method because the most effective method, have we the satisfaction and encouragement of knowing that this work will grow easy as we go on in its accomplishment? Will long-continued practice bring ease and facility?

"It is to be hoped not. And judging from the experience of others, we are not likely to be in danger, in this field, from the peril of easy accomplishment, which usually means loss of effectiveness.

"If it 'takes it out' of a man to sell goods, or write life insurance, or solicit advertising, or do anything else that means bringing another across from his position to ours, is there anything we ought to be more sharply watchful against in ourselves than slipping into a superficial 'facility' in soul-winning? We not only must not expect the work to grow easy, but we must realize that if it does so, something is wrong. Anything but the 'facile' man here!

"Dr. Trumbull was often spoken of as being a man of exceptional 'tact.' He practiced pretty constantly at individual soul-winning from the time when he first found his Saviour, at twenty-one, until his death more than fifty years later. People who knew him and his ways, and his lifelong habit, have said of him, 'Oh, it was "second nature" to Dr. Trumbull to speak to a man about his soul! He fairly couldn't help doing it, it was so easy for him. I never could get his ease in the work.' And in so saying they showed how little they knew of him or of the demands of this work upon every man.

"The book on 'Individual Work' was written after its author was seventy years of age. Hear what he had to say as to the 'ease' which his long practice had brought him:—

"From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He [Satan] has more than once, or twice, or thrice, kept me

from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one.'

"Have we not the answer here to the question which was passed over a moment ago, as to why this work is the hardest work in the world? Just because it is the most effective work for Christ, the devil opposes it most bitterly, and always will while he is permitted to oppose anything good. The devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. He devotes his chief energies to those from whom he has most to fear; their sides he never leaves. Therefore the worker who seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the devil for a life-and-death conflict; and that notice will be accepted by the devil as an obligation to swerve the worker from his purpose whenever, by any subtle means in the devil's power, this can be done. Let us write down large in our mental or real notebooks the devil's favorite argument:—

"His favorite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now.'

"This, then, is what we face when we enter upon this work. The greatest and hardest work in the world, it will never grow easy, but it will never grow small. If it always remains the hardest, it always remains also the greatest. There is a character-challenge in continued difficulties that assures this work a quality of success to which easy work could never attain.

"One who was making a study of the incidents in Dr. Trumbull's book started to group together first those cases that seemed to be complicated by some special difficulty, some factor that offered a noticeable obstacle to doing individual work in that case. He put down one incident, and another, and another, and another. And then he gave up that plan of classifying, for he found that he would have to put into that first group practically every case in the book! In the record of fifty years' work by one to whom this work was said to be 'easy' because it had become 'second nature,' there was scarcely a single instance that had not its own peculiar obstacle or reason for holding off!

"Shall we not take encouragement by remembering this the next time we are tempted to discouragement by the peculiar difficulties that beset our path? As it was in that volume, so it will be in life. There will seldom be an opportunity free from some strong reason why we had better 'do it later.' But the devil is back of the reason."—"*Taking Men Alive*," Chap. "*The Work We are Facing*," pp. 43-46.

What is individual work?—The telling others of Christ's love, that they may share in it.

Who should engage in it?

"It is not the most brilliant or the most talented whose work produces the greatest and most lasting results. Who are the most efficient laborers?—Those who will respond to the invitation, 'Take my yoke upon you, and learn of me; for I am meek and lowly in heart.'

"If men to whom God has intrusted talents of intellect refuse to use these gifts to his glory, after test and trial he will leave them to their own imaginings, and will take men who do not appear to be so richly endowed, who have not large self-confidence, and he will make the weak strong because they trust in God to do for them those things which they cannot do for themselves. God will accept the whole-hearted service, and will himself make up the deficiencies."—"*Testimonies for the Church*," Vol. VI, pp. 443, 444.

"The Lord Jesus takes those whom he finds will be molded, and uses them for his name's glory, to meet his own spiritual conception. He uses material that others would pass by, and works all who will be worked. Through very simple means a door is opened in heaven, and the simplicity of the human agent is used by God to reveal God to man."—*Id.*, p. 444.

"The knowledge of the most learned man, if he has not learned in Christ's school, is foolishness so far as leading souls to Christ is concerned. God can work with those only who will accept the invitation, 'Come unto me, all ye that labor and are heavy-laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.' Matt. 11:28-30."—*Id.*, p. 318.

When should we engage in it? 2 Tim. 4:2.

"There is danger in delay. That soul whom you might have found, that soul to whom you might have opened the Scriptures, passes beyond your reach. Satan has prepared some net for his feet, and tomorrow he may be working out the plans of the archenemy of God. Why delay one day? Why not go to work at once?"—*Id.*, p. 443.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own soul and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven: You would weep between the porch and the altar, confessing your spiritual blindness and backsliding."—*Id.*, p. 408.

How shall we engage in it? 2 Tim. 2:24-26; Eph. 6:10-12.

"We are soldiers of Christ; and those who enlist in his army are expected to do difficult work, work which will tax their energies to the utmost. We must understand that a soldier's life is one of aggressive warfare, of perseverance and endurance. For Christ's sake we are to endure trials. We are not engaged in mimic battles. We have to meet the most powerful adversaries; for 'we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.' Eph. 6:12. We are to find our strength just where the early disciples found their strength: 'These all continued with one accord in prayer and supplication.' 'And they were all filled with the Holy Ghost, and they spake the word of God with boldness. And the multitude of them that believed were of one heart and of one soul.' Acts 1:14; 4:31,32."—*Id.*, p. 140.

"Workers for Christ are never to think, much less to speak, of failure in their work. The Lord Jesus is our efficiency in all things; his Spirit is to be our inspiration; and as we place ourselves in his hands, to be channels of light, our means of doing good will never be exhausted. We may draw upon his fulness, and receive of that grace which has no limit."—*Id.*, p. 467.

"The end is near! God calls upon the church to set in order the things that remain. Workers together with God, you are empowered by the Lord to take others with you into the kingdom. You are to be God's living agents, channels of light to the world, and round about you are angels of heaven with their commission from Christ to sustain, strengthen, and uphold you in working for the salvation of souls."—*Id.*, p. 436.

We must learn to work tactfully. Relate incident (or read it) as given in "*Taking Men Alive*," pages 84-88:—

"Army-transport life gave many an opportunity of personal work with souls, as well as did public preaching. Along the Atlantic coast the Civil War demanded frequent and varied use of transports. At one time in North Carolina our division made a raid into the interior of the State, cutting itself off from its base of supplies, and exposing itself to capture by a force of the enemy in its rear. It seemed, both to us and to the enemy, that we were hopelessly hemmed in; but, at the close of the day in which we had accomplished the main object of our raid, we turned directly toward a river, and on reaching its banks found a number of small vessels waiting there to receive us, in accordance with the plan of our commanding general. These transports had been brought up to this point so that we might board them, and quietly slip down the stream during the night, thus flanking the force that had come into our rear.

“Boarding those vessels and getting under way was an exciting movement. If the enemy discovered our position in season to attack us before we were fairly started, there was little hope of escape for us. The skipper of the craft on which our regiment embarked was a character. He felt the responsibilities of the hour; and he gave evidence of this in his superabundant profanity accompanying every order which he issued. I had never heard such abounding and varied oaths as he poured out in the half hour from the time we began to come on board till we were fairly afloat and were moving down the stream. Of course then was no time to begin preaching to him.”

“That was where ordinary common sense needed to be used, and was. If the chaplain had attempted a word of personal appeal just then, the chaplain might have gone overboard. But he was none the less measuring the man, and preparing.

“I could merely watch and study him. But that I did, with real interest.

“When, at last, all was quiet, and the evening had come on, and the old skipper was evidently gratified with the success of the movement so far, I accosted him with complimentary words as to the skill and energy he had shown in his command.”

“The bait was cast. But suppose, instead, that the chaplain, even now in the quiet of the evening, had commenced his conversation with an expression of regret at the skipper's profanity, and had called his attention to the bad example he was setting, and the harmful influence he must be exerting among the other men, if he did not reform. How much farther, and with what profit, do you think that conversation would have gone? The bait of commendation, on the other hand, was readily taken, as it always is.

“This opened up a conversation, in the course of which he told of other exciting experiences he had had in other parts of the world. I listened attentively, and he saw that I was appreciative and sympathetic.”

“To be a good listener is one of the surest ways of winning and holding men. The ‘I can help you’ attitude is fatal in this work; the ‘you are helping, or interesting, me’ spirit is one of the secrets of success.

“Presently he spoke of a particularly perilous time he once had on the coast of Africa.

“‘Ah, Captain! I suppose you had charge of a slaver then,’ I said.

“‘Seeing that he had ‘given himself away,’ he replied, with a quiet chuckle:—

“‘Yes, Chaplain, I’ve been up to purty nigh ev’rythin’, in my time, ‘cept piety.’”

“Is it not remarkable how sure the ‘opening’ is to come when we are looking and praying and planning for it?

“‘Well, Captain,’ I responded, ‘wouldn’t it be worth your while to try your hand at that also before you die, so as to make the whole round?’”

“‘Well, I suppose that would be fair, Chaplain.’”

“The way was now open for a free and kindly talk. As we stood together there, on the vessel's deck, going down the stream by night, we talked pleasantly and earnestly, and I got at the early memories of his boyhood life in New England. Then I knew I was near his heart.”

“There might not have seemed to be much in common, a few hours earlier, between the young Connecticut chaplain and the weather-beaten, profane sea captain. But that the younger man had already succeeded in winning the other to himself personally, as a powerful aid in winning him later to Christ, comes out in what happened that first night.

“By and by, all of us made ready for the night. There was but one berth in the cabin. That was the captain's. Our officers were to sleep on the cabin floor. The captain said to me:—

“‘Chaplain, you turn in in my stateroom. There's a good berth there.’”

“‘No, no, thank you, Captain,’ I said. ‘Let the colonel take that.’”

“‘It isn't the colonel's room; it's mine, and I want you to take it.’”

“‘It would never do,’ I said, ‘for the colonel to sleep on the floor while I slept in a berth. But I thank you just as much for your kindness, Captain.’”

“I lay down with the other officers on the cabin floor. While I was asleep, I felt myself being rolled around, and I found that the captain had pulled his mattress out of his berth, and laid it on the floor, and he was now rolling me on to it. I appreciated the gruff kindness of the old slaver-skipper, and my heart was drawn the closer to this new parishioner of mine. Nor did I lose my hold on him when we were fairly at New Berne, at the close of this trip. I was again with him in the waters of South Carolina, and he came again and again to our regimental chapel tent on St. Helena Island to attend religious services there. I saw that I had a hold on him.”

“The most hopeful indication we can ever have in this work comes when one whom we would win shows an interest in the spiritual welfare of another. How the chaplain's heart must have been gladdened at this sign from his skipper parishioner!

“One week day he called at my tent, having a brother skipper with him, whom he introduced to me, and then fell back, leaving us together. He joined my tent-mate, the adjutant, and stood watching while I talked with the newcomer. He told the adjutant, with a string of oaths, that his foolish friend didn't believe there was a God, so he'd ‘brought him over here for the chaplain to tackle.’ It was fresh evidence that life was stirring in him, and that therefore he wanted another saved.”

“Did it pay to begin by seeking and finding something to commend, honestly and heartily, in a cursing old sea captain, and then to hold lovingly to him in the effort to show him his real Captain? See the end:—

“When the war was over, I heard of that slaver-skipper in his New England seaport home. At more than three-score years of age he had become as a little child to be a disciple of Jesus; he had connected himself with the church, and was living a consistent Christian life. He was honestly trying his hand at ‘piety’ before he died, and so was completing the round of life's occupation. For this I was glad.”

For What to Pray

1. FOR what should we pray for the people of God? John 17:15.
2. What petition should we continually present for ourselves? Matt. 26:41.
3. In what spirit may we pray for the removal of trials? Luke 22:42.
4. For what did Christ instruct us to pray? Matt. 9:37, 38.
5. How may we help to make the work of these laborers effective? Col. 4:2, 3; Eph. 6:18, 19; 2 Thess. 3:1.
6. For what class of people are we specially instructed to pray? 1 Tim. 2:1-3.
7. What are we to do for those who illtreat us? Matt. 5:44.

Reports

1. WHAT kind of report did the ten spies give? Num. 13:32, 33.
2. What effect did it have upon the people? Num. 14:1.
3. How did the Lord show what an evil thing they had done? Verses 36, 37.
4. What report did Caleb and Joshua bring? Verses 6-9.
5. What was the difference between the two reports?—The ten spies left God out of their reports; the two exalted him.
6. In Paul's reports, whom did he exalt? Acts 14:27; 15:4, 12.
7. When the people heard his reports, whom did they glorify? Acts 21:19, 20.
8. Are men the only beings who have made reports? Eze. 9:11.
9. What did the Lord write in his book of remembrance? Mal. 3:16.
10. What great record is kept in heaven? Rev. 20:12. God keeps a record of the works his people do, because that record has a place in his plans. The conference officers desire to have a record of the missionary work the people do, because such a record is of value in laying plans for God's cause. Will not the members follow the example of these Bible characters and give good reports that will glorify God?

Missionary Volunteer Department

Programs for Week Ending November 4

Senior

1. REPEAT the Pledge in concert.
2. Morning Watch drill. Follow by a five-minute talk on the topic, Things Worth While. (For helps see the *Instructor* of October 24.)
3. Mission Review: Early History of Our Work in Europe. (Read carefully the Notes to Leaders for suggestions as to giving this number.)
4. Organization Study: The European Division Conference. (See Notes to Leaders, below.)
5. Reports from the Christian Help Band.

Junior

1. Morning Watch drill. As each text is repeated, let the leader write plainly on the board, under the heading *Things Worth While*, its key words—(1) Kingdom of God; (2) Treasure in heaven; etc. Follow by a five-minute talk on the topic. (For helps see *Instructor* of October 24.)
2. Recitation: Work for Jesus.
3. Bible Study: Helpfulness.
4. Recitation: We Pray for the Heathen.
5. Reading: Chris the Missionary. (See *Instructor* of October 24.)
6. Reports of work.

Notes to Leaders

The Mission Review, on the Early History of Our Work in Europe, may be given by one member or by a number of members. It should not be read but *told*. A large map of the countries mentioned, the speaker pointing to each place as it is spoken of, will add greatly to the interest.

The third study of our organization, The European Division Conference, is taken up this week. It would be a good plan to prepare a series of questions on this article, choosing different members to answer them by telling the facts set forth in the paragraphs. Or one member may lead in giving the study, and call on others to describe the different Unions in the Division. It cannot be too strongly urged that much care and thought be given to this study, that all who take part and all who hear may become intelligent in regard to this great field. By all means use a large map, or an outline map if nothing better can be had, showing the whole field, and the countries in each Union Conference.

The Junior leader has a very practical lesson for her society this week. Try to have all the numbers of the program so presented that they will be seen to have a direct bearing on the Bible study topic—Helpfulness.

A list of questions, such as, Who needs our help? What is the kindest way to help others? What story did Jesus tell that teaches us to help others? How may my speech be helpful? may be printed on cards, and handed out to different members, to be answered in the meeting.

Early History of Our Work in Europe

WHENEVER God has had a work to do in the earth, he has raised up men who were qualified to carry it out. Moses was in training from his birth. God kept him when but a babe, and educated him in the home of his mother. He received his education as a statesman at the royal court of the king of Egypt, and was brought near the heart of God as a shepherd of Midian. Joseph was also raised up by the Lord. God chose these men to save much people.

Our work in Europe was established under the leadership of God, and men were brought to the truth in a remarkable way. Between the years 1864 and 1869 a young man by the name of J. Erzenberger was studying in Krischona, a seminary in Basel, Switzerland. The young men of this school were educated for foreign missions. After they had been in training a few years, they were sent out to little churches, or perchance into the prisons, to learn to preach. It so happened that this young man Erzenberger was placed as chaplain in a prison to teach the prisoners. On a certain Sunday he thought he would expound the ten commandments. He began at the first commandment, and explained it, and so the second and third. When he came to the fourth com-

mandment, one of the men asked him why he and all the rest of the world were keeping a false sabbath.

"If the Bible be true," said the prisoner, "then we must keep the Sabbath, which is not Sunday, but Saturday."

This went home to the heart of the young student preacher. He thought about it, and the more he thought about it and studied, the greater was the conviction in his heart. He made up his mind to keep God's Sabbath. With this new light he went back to the professors in the school, thinking they would receive it as readily as he did, but he was greatly disappointed. He was offered good positions if he would give up that heresy, but nothing could turn the young man. As a consequence, he was dismissed from the school. He knew very little about any people in the world who were keeping the Sabbath. He found a few tracts on the Sabbath question, which he read, and spread their teaching as far as he could. These tracts must have been left by a Polish Catholic converted to Protestantism in America, who learned something about our work, and returned to Europe in 1865. He afterward proved untrue. Nevertheless, he brought the light to Europe. Brother Erzenberger was sent to America in 1869, and stayed at the home of Brother and Sister James White.

At about the same time, 1870, there was a pastor in Rhenish Prussia, by the name of J. H. Linderman, who was studying the Bible, and came to the conclusion that the seventh day is the Sabbath. True to his convictions, he began to keep it. He had left the state church, and was preaching to those who cared to listen to him. A number of his flock took their stand with him. Not only did these people keep the Sabbath, but they observed the ordinance of feet washing as well. They did not know there were other people in the world doing as they did. They were only following the light which they had found.

Our people in Switzerland first learned of the Sabbath keepers in Germany from a beggar who had made his acquaintance with them, and had been given shelter by our Swiss brethren. Brethren J. N. Andrews and J. Erzenberger visited them in 1875, and there they found forty-six Sabbath keepers. I visited them in 1889 and 1890, and saw the aged man who first found the light of the Sabbath truth. He had even composed a number of Sabbath poems, which were printed and bound in a booklet, and sung on the Sabbath days. The church is still existing, although most of the aged persons who joined the church at the time of its organization, have died. Their children and others have filled their places.

Elder J. G. Matteson, who received the truth in America, was the pioneer in opening the work in the Scandinavian countries. He had a great burden for his countrymen, so he learned to set type in Battle Creek, Mich., and prepared tracts in the Danish language. These were distributed among the Danes in America, who, in turn, sent them to their friends and relatives in Europe. Soon calls for the living preacher came from Scandinavia.

In 1877 Elder Matteson was sent as a missionary to Denmark. He found three families keeping the Sabbath. From Denmark the truth spread to Norway. Elder Matteson visited Christiania in 1878. Literature had also been sent from America to Sweden, and in 1880 J. P. Rosqvist began to preach the Sabbath truth. This brother was called into court by the Lutheran priests for teaching heresy, and was sent to prison for eight days.

Elder William Ings entered England in 1878. He was sent from Basel, Switzerland, first beginning his efforts in Southampton. In a few months ten were keeping the Sabbath. From here the truth spread to Scotland, Ireland, and Wales.

Through the labors of Elder L. R. Conradi, then a young man, a good work had been done among the German Russian people in America. In 1883 a member of the Milltown (S. Dak.) church, by the name of Reswig, who was already well along in years, felt a great burden for his people in Russia. He filled his pockets and trunks with literature, all that was

available at that time, and journeyed back to Crimea, Russia. There he would let the people read aloud to him. Groups would gather around and listen to these strange truths. After he had spent a year there, much interest was awakened. In 1886 Elder Conradi went to Russia, and organized, as a result of this work, the first church. While they were celebrating the Lord's Supper, Elder Conradi and his interpreter, G. Perk, were imprisoned in a country prison by the name of Perekop, the charge being "Jewish heresy." After these brethren had spent forty days in a Russian dungeon, the American ambassador succeeded in getting them out. From this little beginning the truth spread over the whole empire.

The work started in France in 1876. Elder D. T. Bourdeau, who had been connected with our work in Switzerland, pioneered the work in southern France. This country being under the rule of the Roman Church, it was very hard to get a footing. Public meetings were prohibited, and no more than twenty persons could meet in a private house. All the literature had to have the approbation of the Archbishop of Paris. Nevertheless in a short time there were seventeen persons baptized at Valance. It is wonderful that in all these countries the message took a foothold about the same time.

Italy was not forgotten. We hear of a Dr. H. P. Ribton, of Naples, who learned the Sabbath truth through Seventh-day Baptist literature, and of the advent message through our literature from Basel, Switzerland. Elder Andrews baptized this brother and his family near Naples. The truth moved on to Alexandria, Egypt, where Dr. Ribton and three of the Italian brethren were slain in a massacre on June 11, 1882. The work in Italy has had a hard time because of the darkness which prevails. Even though it is the home of the Papacy, in no country is there greater liberty to preach the message.

The work in Austria was not begun until 1902. In Prague, the city of John Huss, some were keeping the Sabbath through reading our literature. When I visited this city, I found an organized church holding up the banner of truth.

The first missionary sent to Hungary was J. F. Huenergardt. This was as late as the year 1900. He learned the language very rapidly, and worked with good success for the natives of that country. The people there are open to conviction.

Missionary work in the Levant was begun by a Greek shoemaker who learned the truth in California, and from there returned to Constantinople. A young student, Z. G. Baharian, found the Sabbath truth, and came to Basel in 1890 to learn more about the message. (It is reported that Elder Baharian has been slain in a recent massacre in Turkey.)

Syria and Palestine were entered in 1898, when Elder H. P. Holser visited this field. Missionaries were sent there in 1900.

The message started with mighty power, and encircled as it were the whole world. It began in America, and went back to Palestine.

J. T. BOETTCHER.

The European Division Conference

ALL the organizations in our work have sprung naturally out of the needs of the growing, expanding cause of God, until now the entire field—the whole earth—is included within the organized lines of effort. Nearly all the earth is comprehended within the great Division Conferences now formed.

Naturally these Divisions follow the great geographical continental divisions—North America, Europe, Asia, South America. If Africa were settled and developed as the other continents, there would be, of course, an African Division. But as yet most of Africa is in the wild, and its vast and widely separated parts in general are more closely in communication with Europe than with one another.

Next to the North American Division Conference, in membership and resources, comes the European Division.

It was to Europe that the message we love took its first over-sea flight, after its rise in North America. Really not so many years ago, there was but one organization in Europe, the Central European Mission, with its headquarters in Switzerland. Now the European Division is formed by the joining together of nine Union Conferences and a Union mission field, with twenty-one missions in the adjoining regions of Asia and Africa.

In the Union Conferences there are seventy-three conferences and missions, which, with the twenty-one Division mission fields outside of Europe, make up a total of nearly one hundred field organizations. These are not merely on paper, but represent active, soul-winning work constantly going forward among many tongues and nations and races. Thus has the vine of truth taken root and spread its branches over Europe, that populous mother country of so many of us in the new Western and Southern worlds.

The Unions

NORTH.—To the north is the Scandinavian Union Conference, with five conferences and three mission fields, stretching from the Iceland Mission over the northlands of Europe, across Finland. The Union headquarters (Elder J. C. Raft, president) is in Copenhagen; the publishing center in Christiania; and the Union school and sanitarium and nurses' training center are in Skodsborg, by the sea, north of Copenhagen. The new Northland Conference covers the Land of the Midnight Sun. Away in the north central part of the Scandinavian peninsula, where Sweden and Norway meet, is Lapland and the Lapland Mission, where reindeer sledges, like those pictured in the geographies, will be drawing believers over crackling snows this winter. With various nationalities to reach in six or eight tongues, the Scandinavian Union Conference is a field of busy and interesting activity.

SOUTH.—To the south is the Latin Union, covering the nations of Latin speech—Portugal, Spain, France, Italy, and the French- and Italian-speaking portions of Switzerland. To the Latin Union, also, falls the care of the French, Spanish, and Italian colonies in northern Africa—Morocco, Algeria, and Tripoli, though the latter country is still beyond us. Southern Europe shut out the Reformation in the sixteenth century; hence the Latin Union is working amid Catholic superstition and the unbelief and stark infidelity that grow out of it. Paris is the headquarters of the Union (Elder L. P. Tieche, president); the Union publishing, school, and sanitarium center is Gland, Switzerland; while a Spanish publishing work is operated in Barcelona, Spain. The farthest outpost of the Latin Union missions is the French-speaking island of Mauritius, in the Indian Ocean, which, it is hoped, may be the stepping-stone into Madagascar ere long.

WEST.—To the west is the British Union Conference, with its six conferences and the Irish Mission. The Union headquarters (Elder W. J. Fitzgerald, president) is in London; while the school and publishing center is on a country estate at Watford. There are two Union sanitarium institutions,—at Watford, twenty-five miles north of London, and at Caterham, to the south. The large British colonial interests in Africa assign to this Union the care of the missions in West Africa and British East Africa, as well as in Egypt.

EAST.—The two Russian Union Conferences cover European Russia from the Arctic Ocean to the Black Sea and the Caspian Sea, and stretch eastward across the steppes, or Siberian plains of northern Asia, to the far Pacific. The headquarters of the West Russian Union Conference, before the war, was Riga, on the Baltic (J. T. Boettcher, president); that of the East Russian, the capital city, Petrograd (O. E. Reinke, president). In these Unions are six conferences and seven missions, one of the latter being the White Sea Mission, which surely savors of the north polar regions.

We may count the Levant Union Mission as part of the eastern boundary of the European Division. Its head-

quarters is Constantinople (E. E. Frauchiger, superintendent); and its field is Greece, Bulgaria, Syria, Asia Minor, and, of course, the Arabian borders.

CENTRAL.—In the center of the Division, where the largest membership is, are the four Union Conferences,—the Central European (G. W. Schubert, president); the East German (H. F. Schuberth, president); the West German (J. G. Oblaender, president); and the Danube Union (J. F. Huepergardt, president).

The Division Executive

The executive committee of the European Division Conference is made up of the presidents of all the Unions, with a few representatives of departmental lines of work, and the officers of the Division. Necessarily, on the outbreak of the war, communication between countries in opposition ceased entirely. The executive officers were citizens of a neutral country,—citizens of the United States, in fact,—L. R. Conradi, president; J. T. Boettcher (who was in Russia), vice president; G. Dail, secretary. The office of the secretary is in The Hague (Holland), that city of international arbitration and peace conference fame. It is as neutral a center as could have been found. But necessarily, the different portions of the field have had to carry on their work without the helpful counsels and conferences of peace times.

The European Division, with its vast populations and its rapid increase of membership, has brought joy and inspiration to us all. Grown into strength, this first of the over-sea divisions has stood shoulder to shoulder with the North American Division to carry the heavier burdens of evangelizing the world with the third angel's message.

In every part, the strain and trouble and dislocations of the great war have necessarily made the work hard. Contending armies have fought over regions where we have churches and hundreds of believers. Some of these have suffered the loss of all things earthly, and companies have been scattered here and there, with little likelihood of ever getting together again. But from all parts come reports of the winning of souls by the preaching of the word and the labors of the members. Thousands of new believers have been baptized, and over all, the Lord's hand has been guiding for the advancement of the message.

W. A. SPICER.

We Pray for the Heathen

FIRST VOICE:

In Africa's dark, deep forest, millions of souls today
Are without the blessed gospel; for them we ought to pray.

SECOND VOICE:

We will pray for souls in China, who can never know the
right
Till we tell them of the Saviour and the blessed gospel light.

THIRD VOICE:

For India in darkness, our prayers to God ascend;
We'll tell them of our Jesus, who will save them in the end.

FOURTH VOICE:

Macedonia has our prayers, that the light of God may shine
In the hearts of all her people with the rays of love divine.

FIFTH VOICE:

In the islands of the ocean, many thousand people live,
Whom we must pray for daily that God his light may give.

ALL:

The whole wide world for Jesus! So our prayers arise today.
The whole wide world for Jesus! God speed that happy day.

—Selected.

Junior Bible Study

Helpfulness

God is Our Helper. Heb. 13:6.

A Present Help. Ps. 46:1.

A Helper to the Fatherless. Ps. 10:14.

The Giver of All Our Blessings. James 1:17.

We Must Help Others. Gal. 6:2.

How We May Minister to Jesus. Matt. 25:40.

Whom We Should Help. James 1:27; Prov. 19:17.

A Promise to Helpers. Luke 6:38.

Work for Jesus

ARE you winning souls for Jesus?
Are you working day by day
To point some weary wanderer
To the straight and narrow way?

Is your love now growing warmer
From the study of his Word?
Do you find the strength and sweetness
Of abiding in the Lord?

Has your heart grown warm and tender
From beholding others' woe,
And to lift their heavy burdens
Do most willingly you go?

If you have not found this sweetness,
If you do not love the lost,
If you do not stop to tell them
What their souls to Christ have cost,

Are you following the Master?
Do you think he will approve?
Do you think that he will welcome
All your spoken words of love?

No! ah, no! the Lord can never
From his shining throne look down
And award you life eternal,
For he has no starless crown.

—Selected.

Programs for Week Ending November 11

Senior

1. REPEAT the Morning Watch texts. Have a five-minute talk on Things Worth While. (For helps see *Instructor* of October 31.)
2. Responsive Reading: Isaiah 35.
3. Bible Study: The Home of the Saved.
4. Readings: Through a Glass Darkly, and the Goodly Land.
5. Current Missions. (To be based on recent numbers of the *Review* and other periodicals.)
6. Reports of the Periodical Band.
7. Close by repeating the Pledge in concert.

Junior

1. Morning Watch review, by seven Juniors.
2. Recitation: The Shepherd and the Children.
3. Talk by the Leader: The Resurrection.
4. Responsive Reading: Isaiah 35.
5. Bible Study: The New Earth.
6. Special Music.
7. Reports of work.
8. Close by repeating the Pledge in concert.

Notes to the Leaders

The Senior program calls for a report from the Periodical Band. This band should be active all the year, and especially so when the season of long evenings and reading has come. These are golden days of opportunity, and every Missionary Volunteer should improve them to the utmost.

For a few weeks, in order to carry to completion other lines of study, the mission programs have been omitted. The number on Current Missions should be a feature of this meeting. The Junior leader may also find items in the current papers that will add a missionary flavor to the meeting. The reading of a short missionary story by one of the members may be added to the program if desired.

The Bible Study for the Junior program may be adapted from that prepared for the Senior societies, and given by five Juniors.

Appropriate songs for these programs are Nos. 859, 862, 879, and 898 in "Christ in Song."

The Home of the Saved

1. A New Earth Promised. Isa. 65:17; John 14:2.
2. A Better Country. Heb. 11:13-16, 39, 40.
3. A Literal Inheritance. Isa. 65:21-25; 66:23.
4. A Capital City. Rev. 21:1, 2, 10-26; 22:1-3.
5. The Happy Inhabitants. Isa. 35:5-10; Rev. 21:4; 7:16, 17.

NOTE.—In connection with this study read "Thoughts on Daniel and the Revelation," chapters 21, 22; also the last fifteen paragraphs of chapter 42 of "The Great Controversy."

Through a Glass Darkly

THE human eye has beheld some wonderful things. There are dazzling sunsets and rosy sunrises, mountain glories and ocean marvels, so beautiful that, once seen, their impression clings to memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but we have never correctly pictured the golden streets, the pearly gates, the broad river of life, or the glorious tree of life. When we shall at last view their splendor, we shall exclaim, "The half has never been told!" Thank God that he has revealed them unto us by his Spirit, "for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10.

In meditating upon the delightful garden of God, we array it in imagination with the highest degree of beauty we have observed in this world. We clothe it with golden sunlight, bright flowing streams, graceful hills, verdant plains, sparkling lakes, balmy air, blooming flowers, and singing birds. But in our highest ideal, we only see through "a glass darkly." 1 Cor. 13:12. When viewing the sun through a darkened glass, we may obtain a correct outline of its disk, but its glory is veiled. By giving heed to what God has revealed through his Spirit and Word, we may get a clearer view of what the kingdom shall be when fully established, and yet obtain but little comprehension of the glory that is better experienced than explained. At most, the beauties of this world are only faint glimmerings of the glory which shall be revealed in the world to come.—"Our Paradise Home," pp. 107, 108.

The Goodly Land

I SEE there a land which stands in a wonderful contrast to this. As the hymn says,—

"O, how unlike the present world
Will be the one to come!"

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost, or the pale hand of decay. I see no foot-prints of the curse, no scars of sin; no pestilence walking in darkness, nor destruction wasting at noonday. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, telling that a friend, a brother, a fellow laborer, has fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But on the other hand, I see a glorious company who bear bright palms of victory over death and the grave.

I see every eye sparkling with the fulness of the joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long-parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment and life, that it is called "the river of life." I see a tree overarching all, so healing in its leaves, so vivifying in its fruits, that it is called "the tree of life." I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, "This is your rest forever, and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away." And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature a joyous anthem, like the sound of many waters, going up to God;

and they say, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever."—*U. Smith.*

The Shepherd and the Children

DARK fell the night, and stormy; sharp was the sleet and cold,
And the timid sheep came flocking into the sheltering fold.
Outside the wolves were howling, outside the storm beat sore,
But all was warmth and comfort within the sheepfold's door.

The door was shut and bolted against the raging night,
But the smile of the Master Shepherd made all the sheepfold bright.
"Where are my lambs?" he questioned, "the lambs who need me so?"
Then the hireling slowly answered, "They are out in the sleet and snow,

"Where the ravening wolves are howling in the midnight wild and cold;
For the lambs are all too little to enter the sheltering fold."
Then out in the cold and the tempest straightway the Master went,
And through the sleet and darkness his loving call he sent.

And when all drenched and bleeding he reached again that door,
Safe in his tender bosom the weakest lamb he bore.
Long stood he at the portal, watching the wee ones come,
Till every lamb was sheltered safe in the sheepfold home.

"Go feed my lambs," said the Master; "forbid them not to come;"
And the hireling undershepherd was stricken, shamed, and dumb.

—Selected.

The Resurrection

AFTER Jesus was crucified, they took his body and put it in a tomb, a little room that had been cut in the rock, to put dead bodies in. Then they fastened the stone door of the tomb and came away. They thought that was the end of Jesus. But it wasn't. Three days after, a woman named Mary Magdalene went out to see the tomb. Whenever you see a good woman going to the grave of some one she loves, think of this Mary long ago, who went out there to see the tomb of Jesus that Sunday morning. When she reached there, the tomb was open, and the body of Jesus was gone. She thought at first that some one had come and stolen it. When she turned around, a man was standing there. She thought it was the gardener, and began to ask him some questions. Then he spoke to her, and she knew that it was Jesus. He had risen from the dead, and come out of the tomb, and was alive once more.

Almost all of us have had some one, whom we loved very much, who has died, and we had to take the body and put it in the cemetery. We have been very sad, because we have thought that we should never see him any more. But we shall see him again. Just as Jesus died and rose again, so those we love are going to rise by and by, too.

When you lie down to sleep at night, you do not know anything for a few hours. Then you wake up, and it is morning, and you are all ready to begin the day. Jesus says that death is like that. When people die, they go to sleep for a little while. We lay them away, just as your mother tucks you in bed when you are asleep, and then by and by when the Lord is ready, he calls to them to get up, as your father calls you in the morning.

Some boy says to me, "How is God going to make the body come together again?" We do not know how he is going to do it, but God can do a great many things that we cannot do, and that we do not know anything about. Men can do wonderful things that we do not understand, and God is much more powerful than any man.

Some one was telling me of a workman who was one day working with a beautiful silver cup, when it slipped out of his hand and fell into a very strong acid and was dissolved.

There was not a thing left of it. The acid had eaten it up. Then he took another liquid and threw it in, and the silver all appeared again, and he took it out and made a silver cup of it again.

In the same way we believe that when the body has disappeared, God is able to gather it all together again and make it live once more.

Another boy says, "What kind of body are we going to have when we rise again? Is it going to be just like the body that we have now?" No, God says that it isn't. He told us about the wheat. If you plant a seed in the ground, by and by it comes up. It is not the same seed that comes up, but it is very much like it. So the body that God gives us after the resurrection, will not be the same one, but very much like it.

We should not want a body in heaven just like the one we have on the earth. You do not wear the same clothes to play in and to go to church in. So the soul will have different clothes when it gets to heaven, because it is a very different place.

Is it not wonderful to think that if we are faithful and true, we shall sometime have a new body, that will never grow old or be sick, and that we shall live in the glorious new earth, more beautiful than anything we can even imagine now?—Adapted from "The Soul of a Child."

Programs for Week Ending November 18

Senior

1. MORNING Watch drill.
2. Responsive Reading: Selections from Psalm 119. (See *Instructor* of November 7.)
3. Historical Sketch: The Formation of the American Bible Society.
4. Recitation: The Bible.
5. Symposium: "Great Men on the Greatest Book." (For material see note, "Special Helps for This Program.")
6. Talk: The Bible Among the Nations. (For material see note, "Special Helps for This Program," also the *Sabbath School Worker* for October.)
7. Exercise: A Path of Light Around the World. (This Exercise is found in the *Instructor* of November 7. For directions see note below.)
8. Readings: Spreading a Great Light; Our Priceless Heritage.
9. Special reports of work.
10. Closing Hymn: How Firm a Foundation. (No. 664 of "Christ in Song.")

Junior

1. Morning Watch drill.
2. Responsive Reading: Selections from Psalm 119. (See *Instructor* of November 7.)
3. Exercise: Holy Bible. (To be given by nine Juniors, each carrying a white card with a large letter. These will all be held at the same height, so the words, "HOLY BIBLE," will be plainly seen while the texts are repeated.)
4. Talk by the Leader: The American Bible Society. (To be based on "The Formation of the American Bible Society.")
5. Recitation: The Book of Books. (To be given by one of the youngest Juniors.)
6. Reading: What a Little Girl Did.
7. Exercise: A Path of Light. (This Exercise is found in the *Instructor* of November 7. For directions see note below.)
8. Antiphonal Songs: Tell Me the Old, Old Story, and I Love to Tell the Story. (Nos. 311 and 476 of "Christ in Song." For directions see note below.)
9. Recitation: The Word of God.
10. Reports of work.

Notes to the Leaders

This is a very full program. In some cases it may be thought best to omit one or more features. But however much is given, be very sure that thorough preparation is made. Time spent in preparation beforehand will save time in the meeting. Each one to take part should know just what he is to do, and have at least a week in which to get ready.

The Morning Watch texts reviewed at this meeting are on the subject of Jesus' second coming. Call attention to the fact that we believe that the work of all the Bible societies is, in the providence of God, a preparation of the hearts of men to receive the message of His soon coming.

The songs chosen should be in keeping with the spirit of the program. The following from "Christ in Song" are appropriate: "Holy Bible! Book Divine!" (No. 768), "O Word of God Incarnate" (No. 322), "Give Me the Bible" (No. 498), and "How Firm a Foundation" (No. 664).

A Path of Light Around the World

It is recommended that if possible each paragraph in this Exercise shall be assigned to a different member, who shall learn it and repeat it, the paragraph in italics being given as an introduction by the leader.

Secure a large world map—one such as railroads or steamship lines issue for advertisements would do; or there may be in your church library one of the world mission maps. If such a map is not available, a large outline world map, containing the continents, chief countries, and the cities named, should be drawn either on heavy paper or on the blackboard. Fasten hooks or pins at the twenty-one Agency centers named. Have on hand the necessary yards of narrow yellow ribbon or gilt cord. As the Exercise is repeated by those taking part in it, have some one, ribbon in hand (one end securely fastened at "New York"), follow the journey described, and attach the ribbon to the hooks at the centers successively named, finally ending again at New York. It will contribute much to the effectiveness of this Exercise if the activities of the Bible Society are thus pictured to the eye.

Antiphonal Songs

If possible, have ten Juniors who can sing take part in this Exercise. Provide five of them with flags of heathen nations, and five with flags of Christian lands. (These may be bought cheaply in cities; but where they cannot be had, paper flags colored with chalk will do very well.) Let the children stand in two groups, the representatives of the non-Christian countries singing the first verse of "Tell Me the Old, Old Story," and the representatives of the Christian nations responding by singing the first verse of "I Love to Tell the Story." Two stanzas of each song may be sung in this way.

Special Helps for This Program

The American Bible Society, Astor Place, New York City, will send one copy of the following leaflets and small pamphlets to leaders requesting them:—

A Bible Alphabet for Bible Lovers
Bread on the Waters
The Angry Mob Quelled
Centennial Year, 1916
A Century of the American Bible Society
What It Does
The Bible Among the Nations
The Bible and the City
The Bible and New Americans
Great Men on the Greatest Book

We hope many of the leaders of Missionary Volunteer Societies will avail themselves of the opportunity to secure this literature, and will read it carefully. Of course it would be impossible to use it all in the program; but the knowledge it gives will be a great help to those who conduct the meeting.

The following pamphlets will be sent postpaid for five cents each:—

Spiritual Victories in Latin America
Light after Dark Centuries in the Philippines
The Bible in the Land of the White Elephant
The Bible in Korea
The American Bible Society in China
The Bible in Brazil
The Bible in the Life of the Indians of the United States

The Formation of the American Bible Society

In May, 1816, representatives of thirty-five local Bible societies from ten States met in New York City and organized the American Bible Society. We are gathered to celebrate the centennial of this event. A brief sketch of what the Society has stood for and accomplished will be appropriate.

The Servant of All

For one hundred years, now, the American Bible Society has shown to the world that a society which belongs to no single denomination may yet do the common task of all with great efficiency and a saving of money, time, and labor. The support of the Bible Society is obtained by contributions from individuals and churches of every shade of belief. In turn, the Society freely renders Bible service to all. When

grants in aid are requested, no discrimination is made on account of religious affiliation. The one question is, *What is the need?*

The Whole Bible for the Whole World

The Society's endeavor is, with the help of others, to give the whole world the whole Bible. For savage tribes that have no written language it invents an alphabet and makes a written language, so that they may have the Bible in their own tongues. For those possessing a written language, the Scriptures are translated into that tongue. Translations are revised, some of them many times, and new editions are constantly published. By the coöperation of all Bible societies and various other Agencies, the Bible has been translated and printed, in whole or in part, in more than seven hundred languages and dialects. It is now available for three fourths of the people of the world in their own tongues.

Making the Bible Ubiquitous

In all its history the Society has held to the plan of publishing the Scriptures without note or comment, furnishing Bibles to people at cost, and to the poor as a gift. From its inception, its ideal has been to carry the Bible to the neglected of our own country and to the unsupplied parts of the world. Four nation-wide efforts have been made by the Society to put a Bible by sale or gift into every family destitute of the Scriptures in the United States. The first was in 1829, the next in 1856, another in 1866, and the last in 1882. Today the plan in operation is to furnish a constant supply through the Bible House, at New York, assisted by nine domestic Agencies, located at strategic centers. Through twelve Foreign Agencies the Society is also reaching all the Western Hemisphere lying to the south of the United States, and most of the great mission fields of the Eastern Hemisphere.

The Noble Company of Colporteurs

The distributing force of the Bible Society in 1914 consisted of 575 colporteurs and Bible missionaries in the homeland, and 1,367 in the foreign fields. These faithful workers have traveled by train and automobile; by steamship and canoe; by bicycle and jinrikisha; on camel and on horseback; in caravan and afoot; in companies and alone, traversing all continents and visiting the islands of the Seven Seas, scattering the "Leaves of Healing," which are the Holy Scriptures. They have suffered persecution, been carried often to imprisonment, and sometimes to death; endured heat and cold, hunger and thirst, and have received many insults and rebuffs. But they have patiently endured all, that they might give the world the gospel.

A Stupendous Record

Despite the war, and despite financial and industrial conditions, the circulation of the Scriptures by the Society in 1914 exceeded all past records, surpassing that of the previous year by 1,155,147 volumes. Every five seconds of every minute of the year one volume of the Scriptures was given to the world by the American Bible Society, making 6,406,323 volumes during 1914. These Scriptures were in 150 different languages and dialects. The total issues of the Society in its first century amount, in round numbers, to 115,000,000 volumes.

The Golden Opportunity

New doors are constantly opening in foreign lands, and heathen peoples are hungry for the Word of God. To them we are sending an ever-increasing supply. And a great responsibility is upon us in America in supplying Scriptures to those who have come to us from every land and clime. Some of these will remain here; but many will return to their native land. We have this golden opportunity to evangelize, through the Word, those who come, so that they, having learned the gospel story here, in turn may tell it to their friends and neighbors in their homes across the seas.

A Hungry World

The whole world was never so open and hungry for the Bible as it is now. The proof of this is that in 1914 the combined output by the Bible societies and publishing houses amounted to 32,000,000 copies of the Scriptures—or more than one volume for every second of every minute, day and night, of the 365 days of the year!

Surely the prophet's prediction is even now breaking into fulfillment:—

"God is working his purpose out,
As year succeeds to year.
God is working his purpose out,
And the time is drawing near,—
Nearer and nearer comes the time,
The time that shall surely be,
When the earth shall be full of the
knowledge of God,
As the waters cover the sea."

The Bible

UPON thy holy Word, O Lord,
The weary ages rest;
Upon their aching heart is poured
This balm of Gilead blest.

Upon this firm foundation set
Thy church doth stand, O Lord;
Its sword, its crown, its life, is yet
Thine everlasting Word.

O heart of Christ, thy boundless love
In this thy Word doth beat;
Still o'er thy head appears the dove,
The nail prints in thy feet.

Thou fount of living waters free,
Thou voice of Holy Ghost,
Still daily let me live with thee,
Until I join heaven's host.

—Selected.

Spreading a Great Light

To my mind the colporteurs, the agents of the Bible Society, the men who, tramping through countrysides or traveling by every sort of conveyance in every sort of land, carry with them little cargoes of books containing the Word of God and spreading them, seem like the shuttles in a great loom that is weaving the spirits of men together. A hundred years cannot accomplish that miracle, a hundred years cannot realize that vision; but if the weaving goes on, if the light continues to be spread, if men do not lose heart in this great ideal enterprise, it will some day be accomplished, and a light will shine upon the earth in which men cannot go astray.—
Woodrow Wilson, Sunday, May 7, 1916.

Our Priceless Heritage

WE will let the so-called wise men of this day prove to their own satisfaction that the Bible is worthless; but so long as it works,—redeeming, elevating mankind, causing the moral desert to blossom as the rose,—we will stand by it. It has had attacks before, and has survived them. At the close of the last century there were those who after demonstrating, as they said, that it was antiquated and defective and effete, prophesied that before the middle of this century it would be found only on the shelves of the antiquarian; but yet it works. And while your existence and your names, O enemies of the Bible, are fading from the remembrance of mankind,—verifying the prophecy contained in that Word, that "the memory of the wicked shall rot,"—that Bible that you despised, translated since your day into 150 more languages, is running through the world, conquering and to conquer, till all the earth shall be subject to its sway.

Brothers, sisters, friends, we have this Bible! It is our priceless heritage. Let us read it more. Let us study it more. Let us love it more. Let us live it more. And let us join hands with the Bible Society in giving it to all the world, to every creature.—*Dr. Jacob Chamberlain.*

The Book of Books

(Hold Bible in hand, and at the last line hold it up for all to see.)

MEN'S books with heaps of chaff are stored;
God's Book doth golden grains afford;
Then leave the chaff, and spend your pains
In gathering up the golden grains.
Yea, were the sun one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all.

—Selected.

The Holy Bible

HEAVEN and earth shall pass away, but my words shall not pass away.

O how love I thy law! it is my meditation all the day.

Open thou mine eyes, that I may behold wondrous things out of thy law.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Yea, in the way of thy judgments, O Lord, have we waited for thee; the desire of our soul is to thy name, and to the remembrance of thee.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep his testimonies, and that seek him with the whole heart.

In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, and dwelt among us, full of grace and truth.

Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.

Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God: yea, thy law is within my heart.

Every word of God is pure: he is a shield unto them that put their trust in him.

What a Little Girl Did

To a little girl of little Wales belongs the great honor of planting the little mustard seed which has grown and waxed into a great tree.

Little Mary Jones, daughter of poor Welsh weavers, longed for a Bible, and when only ten years of age began to save her pennies to buy one. Bibles were very scarce and very expensive. After six years of persistent labor and economy she had the price of the cheapest Bible. But to get it she tramped twenty-five miles, across the valleys and mountains, to a minister at Bala, who was said to have a few copies. On arrival she was told that all had been taken. The effort of six years, and the longing of her life, seemed futile, and she burst into tears.

Mr. Charles, the minister, was so touched by her great desire and deep grief that he finally arranged to let her have a Bible. This story of the six years' saving and fifty-mile walk, by a girl who wanted a Bible, he later told to a group of Christian workers in London. It became the seed that brought forth the great British and Foreign Bible Society, which, in turn, stimulated the organization of other national Bible societies throughout Protestant countries. Thus again is it true that, "A little child shall lead them."

The Word of God

THY Word is like a garden, Lord, with flowers bright and fair,
And every one who seeks may pluck, and weave a garland rare.

Thy Word is like a deep, deep mine; and jewels rich and rare
Are hidden in its mighty depths for every searcher there.

O, may I love thy precious Word, may I explore that mine,
May I the fragrant flowers glean, thy graces all divine!

—Selected.

Programs for Week Ending November 25

Notes for the Senior Leader

HAVE the platform decorated with plants and flowers. The gifts brought to be shared with others, the fruit, vegetables, etc., may be arranged to have a decorative as well as a practical value. Canned fruits, jellies, etc., should be neatly arranged, every jar and glass clean and shining. Package gifts, such as oatmeal, sugar, and breakfast foods, should be neatly wrapped in smooth paper.

The songs chosen should be of a joyous nature. Nos. 229, 302, 330, 331, 347, 396, and others in "Christ in Song," are appropriate. Provide special music suited to the day when possible.

Psalm 100, known as the Thanksgiving Psalm, may be read responsively.

Some one should be appointed to give a brief sketch of the first Thanksgiving Day, introducing "The First Thanksgiving Proclamation" (see *Instructor* of November 14) and concluding by reading President Wilson's Thanksgiving Proclamation for 1916. Ten minutes. (The material for the first part of this talk may be drawn from histories, encyclopedias, etc., and the President's Thanksgiving Proclamation will be found in the current papers.)

The leader's talk should emphasize the following points: (1) The intent of Thanksgiving Day—acknowledging God as the Great Giver; (2) the duty of giving thanks; (3) special reasons for thanks-giving in 1916; (4) duty of making the giving of thanks a habit,—thanks-giving should become "thanks-living;" (5) thanksgiving in action.

After the recitation, "Thanksgiving for Thanksgiving" (see *Instructor* of November 14), the paragraphs under "Thanksgiving Thoughts" are to be given by different members in their own words. (Each one taking part in this Exercise should read and *think about* the paragraph allotted to him before coming to the meeting.)

Why I Am Thankful may be the theme of the short social meeting.

While this Thanksgiving service is and should be a joyful occasion, do not lose sight of the regular activities of the society.

Notes for the Junior Leader

In general, the suggestions for the Senior program may be carried out in the Junior meeting. Encourage the spirit of *sharing*—and impress the thought that this is a privilege. To give, and not be puffed up by giving, is a hard lesson for older persons to learn. This is what Jesus meant when he said, "Let not thy left hand know what thy right hand doeth." To give without ostentation should be often impressed on the children. *Cheerful, willing, quiet* giving is the kind that pleases the great Giver.

A recitation, "Thanksgiving," is provided for one of the Juniors. (See *Instructor* of November 14.) The "Thanksgiving Exercise" should be given by two members, and the concluding stanza recited by the whole society in concert.

"The Little Round Cake," a Thanksgiving story in the *Instructor* of November 14, may be read in the meeting, taking the place of "Thanksgiving Thoughts" in the Senior program.

Give a little time to the regular reports of work, repeating the Morning Watch texts, etc.

Thanksgiving Thoughts

"GRATITUDE is one of the simplest and most spontaneous and beautiful of human emotions. Even dumb animals are not free from it, but man is peculiarly capable of it and enabled by it. Let us be grateful to our friends, grateful to God. We may well cultivate within our lives that appreciation of blessings which shall make us toward God and man more simply, constantly grateful."

"WE forget what to be thankful for. It was unusual to hear a Christian woman in prayer recently thanking God that we have the privilege of greeting one another by the cordial handshake. She had been a missionary to lepers. Some of her friends have no hands. Others dare not touch the hand of one that is free from leprosy. Missionaries to the lepers have a keen sense of things to be thankful for. In many ways God is trying to teach us what he means when he tells his children to give thanks *in everything*."—*Sunday School Times*.

"A NIGHT'S sleep, what a miracle of mercy it is! and a new day and the waking up with health to face it; ay, even a pleasant meal with one's household, is not that worth thanksgiving? Or an interesting book, an hour with an old friend, a Sabbath's quiet resting after a strained and weary week, or some new light of interest or meaning in one's fa-

vorite line of study,—it is such things as these, far more than great special blessings, which make up the sum of the happy life; and it is such things, if one would but think of them more, and not be always taking them as a matter of course, that would fill our days with thanksgiving."—*Selected.*

"THERE is a verse in the Psalms which is translated, 'He giveth his beloved sleep.' Sleep, according to this translation, is a gift of God. And so it is, and a blessed gift. But that is not precisely what the verse means. 'He giveth his beloved sleeping.' That is, he giveth to his beloved many blessings while they sleep. The remainder of the psalm shows this to be the meaning. It is in vain that we rise up early and so late take rest, wearing ourselves out in feverish effort, as if all creation depended upon us. When we have done our best or worst, still there is a large overplus of benediction which comes as the free gift of God, in no way dependent on our effort. He giveth to his beloved innumerable blessings while they sleep."—*Barton.*

"BECAUSE 'God so loved the world,' we enjoy temporal as well as eternal benefit. All our happy days, our beautiful homes, our cherished friendships, our moments of beatitude and peace, and our blessed hope of heaven,—all, all were purchased for us by the lifeblood of the Lamb of Calvary. He might have left us to die an eternal death in our darkness and sin and misery and gloom and wretchedness. This was but the legitimate wages that we have earned. But his sinless life was given for our guilt-stained life, his home in glory yielded up that we might become partakers with him in his joy. He volunteers to become our Surety, our loving Benefactor, our beloved Redeemer, our kind Elder Brother, our Friend, our Saviour. O, while we give sincere thanks for the earthly benefits he bestows so lovingly, we will not forget the one gift above all others!"—*Selected.*

"WE are to have a thankful heart 'always in all things.' Have we sinned? Let us be thankful for the 'forgiveness of sins.' Eph. 1:7. Have we been sorely tempted? Let us be thankful for the 'way to escape.' 1 Cor. 10:13. Have we been ill? Let us be thankful that this is among the 'all things' that 'work together for good.' Rom. 8:28. Have we been in the furnace of affliction? Let us be thankful that if we are partakers of his sufferings, we shall also be partakers of his glory. 1 Peter 4:12, 13. Have dear ones been torn from us? Let us be thankful for the reunion in the clouds. 1 Thess. 4:16, 17.

"It has been truthfully said that 'in the dear old Book, we can find a cause for thankfulness for every evil of life. If we dwell upon these causes long enough, they will spread a halo of gratitude over everything we touch. Then life is worth the living.'"—*Ernest Lloyd.*

"A LITTLE girl was made glad by her uncle, who had just presented her with a beautiful new doll. She ran quickly to show it to her mother.

"Did you thank uncle for the lovely doll?" asked her mother, noticing she had come so hastily.

"Yes, mother, I thanked him, but I didn't tell him so!" was the little girl's ingenious confession.

"How like the child are we all! God daily bestows upon us blessings countless and unmerited. We take them, and doubtless at times greatly rejoice in them. But, like the nine lepers whom the Master healed, we too often fail to turn back and give thanks. If God has done anything for you, (how innumerable are his mercies!) then tell him so. It is a good plan to adopt in life, whether with God or with one of our fellows. When you have received favors for which you should be thankful, by all means acknowledge it."—*Service.*

THERE is a pathetic story of a blind girl, told by Ian Maclaren: "If I dinna see"—and she spoke as if this was a matter of doubt, and she were making a concession for argument's sake,—"there's naeboddy in the Glen can hear like me. There's no a footstep of a Drumtochty man comes to the door but I ken his name, and there's no voice oot on the road that I canna tell. The birds sing sweeter to me than to anybody else, and I can hear them cheeping to one another in the bushes before they go to sleep. And the flowers smell sweeter to me,—the roses and the carnations and the bonny moss rose,—and I judge that the oatcake and milk taste the richer because I dinna see them. Na, na, ye're no to think that I've been illtreated by my God, for if he did na gie me ae thing, he gave me mony things instead. And mind ye, it's no as if I'd seen once and lost my sight; that might ha been a trial, and my faith might ha failed. I've lost naething; my life has been all gettinging."

"WE ought to count our blessings a great deal oftener than we do. What is the trouble with so many of us, that we whine and whimper so often and so much, and sing songs of praise so seldom? What is the matter with us? I tell you that if the eternal God were like any of us, he would

weary of bestowing his gifts upon so ungrateful and so unappreciative creatures. And his gifts are so abundant, so free, so unstinted! What if he said to any of us: 'I will allow you just so many cubic feet of pure, sweet air in one day. If you are very careful not to breathe too often and too deeply, this allowance will suffice?' How aggrieved we should feel!

"What if he gave us the beautiful light of the sun in stinted measure? Suppose some morning we woke, gasping for breath, because, during the night, some poisonous element had entered into the air, until the entire atmosphere was unfit for breathing. Just a little less oxygen, a little more carbonic-acid gas, and man and beast must perish from off the face of the earth.

"Ah, humanity at its very best is so frail, so weak, so dependent! Well, since it is so, is it not best for us to be truly grateful as well as very humble?"—*Mrs. L. D. Avery-Stuttle.*

"THE Lord desires us to make mention of his goodness and tell of his power. He is honored by the expression of praise and thanksgiving. He says, 'Whoso offereth praise glorifieth me.' The people of Israel, as they journeyed through the wilderness, praised God in sacred song. The commandments and promises of the Lord were set to music, and all along the journey these were sung by the pilgrim travelers. And in Canaan as they met at their sacred feasts, God's wonderful works were to be recounted, and grateful thanksgiving offered to his name. God desired that the whole life of his people should be a life of praise. Thus his way was to be made 'known upon earth,' his 'saving health among all nations.' . . . The Lord desires us to appreciate the great plan of redemption, to realize our high privilege as the children of God, and to walk before him in obedience, with grateful thanksgiving. He desires us to serve him in newness of life, with gladness every day. He longs to see gratitude welling up in our hearts because our names are written in the Lamb's book of life, because we may cast all our care upon him who cares for us. He bids us rejoice because we are the heritage of the Lord, because the righteousness of Christ is the white robe of his saints, because we have the blessed hope of the soon coming of our Saviour. To praise God in fulness and sincerity of heart is as much a duty as is prayer."—*Mrs. E. G. White.*

Thanksgiving Exercise

QUESTION:

HAVE you cut the wheat in the glowing field,
The barley, the oats, and the rye,
The golden corn and the pearly rice?
For the winter days are nigh.

RESPONSE:

We have reaped them all from shore to shore,
And the grain is safe on the threshing floor.

QUESTION:

HAVE you gathered the berries from the vine,
And the fruit from the orchard trees,
The dew and the scent from the rose and thyme
In the hives of the honeybees?

RESPONSE:

The peach and the plum and the apple are ours,
And the honeycomb from the scented flowers.

QUESTION:

The wealth of the snowy cotton field,
And the gift of the sugar cane,
The savory herb and the nourishing root—
There has nothing been given in vain.

RESPONSE:

We have gathered the harvest from shore to shore,
And the measure is full and brimming o'er.

ALL:

Then lift up the head with a song!
And lift up the hand with a gift!
To the ancient Giver of all
The spirit in gratitude lift!
For the joy and the promise of spring,
For the bay and the clover sweet,
The barley, the rye, and the oats,
The rice and the corn and the wheat,
The cotton and sugar and fruit,
The flowers and the fine honeycomb,
Our country, so fair and so free,
The blessings and glory of home.

—*School Education.*

The Church Officers' Gazette

Issued Monthly by the

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

SUBSCRIPTION RATES

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

EDITED BY - - { HOME MISSIONARY DEPARTMENT
MISSIONARY VOLUNTEER DEPARTMENT

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

Missionary Volunteer Programs for Advanced Schools

For Week Ending November 4

Subject: *Trials and Triumphs of the Bible.*

This is an inexhaustible theme. Select some striking periods in the history of the church where the Word of God was in peril, and where great things were accomplished by means of it. Such subjects as the following are suggested:—

1. Reformation Resulting from a Found Book. 2 Kings 22. 23.
2. The Book of the Law and the Restoration of Jerusalem. Nehemiah 8 to 10.
3. The Triumph of the Bible in the Age of the Early Church.
4. Life and Light from the Forbidden Book During the Dark Ages (Waldenses, Wycliffe, Huss, etc.).
5. The Reformation and the Word of God.
6. The Bible and the French Revolution.

Material will be found on such subjects in every good library. The Bible and history teachers will be able to help. It might be well to assign this program to a Bible or history class. Something good will be found in the following:—

"The Great Controversy;" "History of the Waldenses," Wylie (Review and Herald); "Back to the Bible," Price (just off the Review and Herald Press); "The Influence of the Bible on Civilization," Von Dobschutz (*Scribner's Magazine*); "God in History," Spieer (Review and Herald); *Protestant Magazine*, Vol. V, No. 7.

Include in the program:—

1. Monthly Survey of the Mission Field, and,
2. Society Activities (plans and reports).

NOTE.—"To tell all the Bible has been and done for the world would be to rewrite in large part the history of modern civilization. Without it, in heathen lands, the arm and tongue of the missionary would be paralyzed. With it, even in the absence of the missionary, wondrous results are often effected. In national life the Bible is the source of our highest social and national aspirations. Professor Huxley, though an agnostic, argued for the reading of the Bible in the schools on this very ground. 'By the study of what other book,' he asked, 'could children be so much humanized, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities, and earns the blessings or the curses of all times, according to his effort to do good and to hate evil, even as they are also earning their payment for their work?'" — *The International Standard Bible Encyclopedia*, art. "Bible."

For Week Ending November 11

Subject: *Modern Conflict over the Bible.*

It is hoped that our students may become fairly well informed on the present controversy over the Bible. The whole question cannot, of course, be covered in one program, but a good idea may be obtained from well-prepared talks on the following topics:—

1. The Bible and Tradition.
2. The Bible and Modern Science.
3. The Bible and the Higher Criticism.

The following books and articles will be found helpful (there are many others): "The Bible and Modern Criticism," Sir Robert Anderson (Hodder & Stoughton); "Back to the Bible," Dixon, Griffith, Orr, and others (S. W. Partridge & Co.); "Failure of the Higher Criticism," Emil Reich (James Nesbit & Co.); "Back to the Bible," Price (Review and Herald); "Bible Criticism and the Average Man," Howard Agnew Johnston (Fleming H. Revell Company); "Reasonable Bible Criticism," Willis J. Beecher (Sunday School Times Company); "Criticism," and "Bible," James Orr (articles in "The International Standard Bible Encyclopedia"); "Modification of Old Testament Criticism," W. H. Griffith Thomas, *Protestant Magazine*, Vol. II, No. 1; "A Higher Critic under Fire," *Id.*; "Tradition Supplanting Scripture in the Roman Catholic Church," Karl von Hase, *Id.*; "The Higher Criticism Untenable," etc., *Id.*, Vol. I, No. 3; "A Basic Difference Between Roman Catholicism and Protestantism," *Id.*, Vol. II, No. 4; "Rome and the Bible," *Id.*, Vol. V, No. 1; Leo XIII on reading the Bible, *Id.*, Vol. VI, No. 12; "History of the Higher Criticism," Canon Dyson Hague; "Fundamentals," Vol. I; "Fallacies of the Higher Criticism," Franklin Johnston, *Id.*, Vol. II; "Christ and Criticism," Sir Robert Anderson, *Id.*; "Modern Philosophy," Philip Mauro, *Id.* (also in *Protestant Magazine*, Vol. III, No. 1); "My Experience with Higher Criticism," J. J. Reeve, *Id.*, Vol. III (also in *Protestant Magazine*, Vol. III, No. 3); "Science and Christian Faith," James Orr, *Id.*, Vol. IV; "Old Testament Criticism and New Testament Christianity," W. H. Griffith Thomas, *Id.*, Vol. VIII; "Holy Scriptures and Modern Negations," James Orr, *Id.*, Vol. IX.

If taken up at once, the school might be able to get some of these books.

The bound volumes of the *Protestant Magazine* should be in every school library. Volumes III and IV cannot be obtained from the publishers (Review and Herald), but they might be secured from individuals and bound. Prices: Vols. I and II (bound together in cloth), \$1.50; Vol. V, cloth, \$1.75; Vol. VI, cloth, \$1.75; paper, 90 cents; Vol. VII, cloth, \$1.75; paper, 90 cents.

The "Fundamentals" were distributed very widely when published, and there ought to be a set of the twelve volumes in every library.

"The International Standard Bible Encyclopedia" ought to be in all our school libraries.

Always make room on your program for plans and reports of work; for this is the main object of the organization.

For Week Ending November 18

Subject: *Centenary American Bible Society.*

See regular Society program for this date. Our schools ought to make much of this.

For Week Ending November 25

Subject: *The Ministry of Sacred Song.* (Thanksgiving Program.)

1. Hymns of Thanksgiving.
2. Talk: The Spirit of Thanksgiving.
3. Thanksgiving Praise Service.
4. Rendition of well-known songs by soloists, quartets, and congregation. Precede these by stories of the songs.

There are good histories of well-known songs in almost every library. The Christian Endeavor Society (Boston) publishes a pamphlet by Amos R. Wells, "Twenty-four Memory Hymns and Their Stories;" The American Tract Society (New York) publishes "The Story of the Hymns and Tunes" (Brown & Butterworth); price, \$1.50. The Methodist Book Concern (New York) publishes "Modern Messages from Great Hymns" (Robert E. Smith); price, \$1.25.

The music department may well be called upon to assist in this program.