

The Church Officers' Gazette

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Church Officers' General Instruction Department

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Lessons to be Used by Church Elders

Lesson 48

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Hymn.

Lesson: Acquaintance with God.

Acquaintance with God

1. With whom does the Bible invite us to become acquainted? Job 22:21, first part, margin.
2. What is the declared result? Verse 21, last part.
3. What is the great good that will come through an acquaintance with him? 2 Peter 1:2; John 17:3.
4. How do we become acquainted? John 5:39; Ps. 19:1. (Through the books of nature and revelation.)
5. What is the evidence of our acquaintance with him? 1 John 2:3.
6. If to know him is eternal life, and this acquaintance is manifest in keeping the commandments, then has the keeping of the commandments anything to do with our entering into life? Matt. 19:17; Rev. 22:14.
7. If we profess to be acquainted with God, but do not keep the commandments, what are we? 1 John 2:4.
8. Is the world acquainted with God? John 17:25.
9. How does the world regard one who is acquainted with him? John 17:14.
10. As a result of its hatred, what will the child of God experience? 2 Tim. 3:12.
11. To what length will the persecution be carried? Matt. 10:36.
12. What does the Lord declare he will do when our father and mother forsake us? Ps. 27:10; Deut. 31:6.
13. Then can we experience peace in the face of tribulation? John 16:33.
14. What precious promise has the Lord left for those who are persecuted? Matt. 5:10.
15. What further blessing is pronounced upon them? Verses 11, 12.
16. Is the kingdom of heaven sure to all such? Rev. 7:13-15. (Jesus promised it, and John saw it fulfilled.)
17. What, then, should be our determination? 1 Cor. 15:58.

The Principle Underlying the Tithing System

THE Scriptures teach that "the law of the Lord is perfect, converting the soul," that "the statutes of the Lord are right, rejoicing the heart." Ps. 19:7, 8.

The law must be perfect, for it is a transcript of the character of God, who is the sum of all perfections. The statutes of the Lord are right because all his ways are right. All that God does, and all that he requires others to do, is right: it is consistent, reasonable, just. Any and every other way than God's way is altogether wrong.

This is what the Word of God teaches, and what true faith accepts; and in this glorious truth man finds rest and peace.

As the psalmist says, it rejoices the heart. Our weary, troubled, desolate hearts turn from the imperfections that surround us, to God, whose ways are absolutely and eternally right. To his will and his ways we surrender our will and our ways. Then we find true rest, and joy, and peace.

Let us apply this thought to one of God's ways; namely, his plan respecting the tithing:

"The special system of tithing was founded upon a principle which is as enduring as the law of God."—"Testimonies for the Church," Vol. III, p. 404.

The great principle, or fact, upon which the tithing system rests, is God's ownership of all things, and his sovereign right to do with his own what he sees fit.

"The Lord would have every one acknowledge that he is the rightful owner of all the goods which he has lent us to trade upon. He says to us, 'Render back to me the tithes, and gifts, and offerings, as a token of your loyalty to me, and of your dependence upon me.'"—Mrs. E. G. White, in *Home Missionary Extra*, December, 1894, p. 34.

"The system of tithes and offerings was intended to impress the minds of men with a great truth, that God is the source of every blessing to his creatures. . . . Thus the people were constantly reminded that God was the True Proprietor of their fields, their flocks, and their herds; that he sent them sunshine and rain for their seedtime and harvest, and that everything they possessed was of his creation, and he had made them stewards of his goods."—*Review and Herald*, Sept. 10, 1889.

The principle underlying the tithing system is the principle on which Lucifer and our first parents were tested, and which they failed to recognize. This we think can be made plain:

1. Lucifer denied God's right to withhold anything from him. In "The Great Controversy," page 494, we read:

"Coveting the honor which the infinite Father had bestowed upon his Son, this prince of angels aspired to power which it was the prerogative of Christ alone to wield."

Lucifer stood next to Christ in glory and power, but he failed to appreciate the great gifts he had received. He coveted the creative power bestowed upon Christ, and denied the right of the Father to withhold from him the one great gift.

2. Like Lucifer, our first parents questioned God's right to withhold anything from them.

Man was the crowning work of creation. To him was given dominion over all the earth. Gen. 1:26; Ps. 115:16. Only one thing pertaining to the earth was withheld from him; that was the tree of the knowledge of good and evil. Gen. 2:16, 17. Like the angels, man was placed on probation. The tree of knowledge was made the test of his obedience and love to God. The principle upon which the test was based, was the sovereign right of God to do as he saw fit with his own; to bestow or withhold, according to the good pleasure of his will. This was the principle upon which Lucifer was tried, and this right of God he denied.

3. When man sinned, he became the bondservant of Satan, and all his possessions passed into the hands of the conqueror.

At creation the Lord placed the whole earth in subjection to man. "But now we see not yet all things subjected to him." Heb. 2:8, A. R. V. In his fall, man forfeited all his possessions. He lost all that the Lord had given him. He became a slave, and his possessions passed into the hands of his captor. Rom. 6:16; 2 Peter 2:19. Thus Satan became the ruler, the prince, the god, of this world. John 14:30; 2 Cor. 4:4. It was his by right of conquest.

4. The gospel is God's plan to redeem from Satan what Satan obtained by fraud at the fall.

Of Christ's mission to the world, it is said, "The Son of man is come to seek and to save that which was lost." Luke 19:10.

5. In undertaking to redeem what was lost at the fall, the Son of God took the fearful risk of losing his own existence forever.

Inspiration plainly declares that when Christ came to this world, he took upon himself man's fallen nature, with all its liabilities. Rom. 8:3; Heb. 2:16-18; 4:15. In this he accepted the fearful risk of possible failure. Had he failed, he, with man, would have been lost forever. This thought is almost overwhelming. It seems incredible that Heaven would condescend to purchase sinful, ungrateful man at such an infinite price.

6. The victory of Christ was forever assured when he expired on the cross. We read:

"In the Saviour's expiring cry, 'It is finished,' the death knell of Satan was rung. The great controversy which had been so long in progress was then decided, and the final eradication of evil was made certain."—"*The Great Controversy*," p. 503.

7. Christ came forth from the tomb a conqueror, and the sole possessor of all that was lost by the fall.

Satan obtained the whole world by conquest, but now he has been conquered by Christ, and the possessions have passed into the hands of the conqueror. Thus the earth, which Christ gave to Adam at creation, has passed back into Christ's hands. He purchased it with his own precious blood. It is therefore called "the purchased possession." Eph. 1:14. He has not yet restored it to its original state, but he will do so. Micah 4:8; Isa. 51:3.

8. Christ as owner of the world and all that pertains to it, has made man a steward.

It is the intention of Christ to give this earth a second time to man. He has promised to do so. Rom. 4:13; Dan. 7:27.

But the fulfilment of this promise is still future, and until it is accomplished, man holds the position of steward over another man's goods. Christ illustrates this as follows:

"A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and he delivered them ten pounds, and said unto them, Occupy till I come." Luke 19:12, 13.

Christ is the nobleman, this world is the goods, and we are the servants who are to occupy until he returns. Satan disputes, and as servants we often forget, Christ's ownership of this world, but the fact remains unchanged, and we shall be called to give an account of our stewardship.

9. In placing man on a second probation and making him steward of his goods, Christ withholds from man one tenth of all his income.

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof." Lev. 27:30, 31.

10. By withholding the tithe from man the Lord tests him on the same principle on which Lucifer and our first parents failed; namely, God's sovereign right to do as he sees best with his own.

At an infinite cost the Son of God redeemed man and his lost possession from the hand of the enemy. This not only took the life of Christ, but it imperiled his eternal interests. Had he failed, as was possible, he would have perished. At this cost he rescued what was lost, and it is now all his. Says Paul: "Ye are not your own; for ye are bought with a price." 1 Cor. 6:19, 20. And Peter tells us that the price was the precious blood of Christ, as of a lamb without blemish and without spot." 1 Peter 1:18, 19.

Thus the tithing system tests men as to whether they appreciate what has been done for them, and whether they will recognize Christ's ownership and his perfect, unqualified right to withhold from them anything he sees fit. The true response from man is not in words, but in actions. No matter what his professions of faith and love may be, if he knowingly withholds the tithe of his income from Christ, he by his

actions denies Christ's right to claim it. When Lucifer sought the honor and power bestowed alone upon the Son of God, he denied God's right to withhold it from himself. When our first parents took the fruit which God had withheld from them, they questioned his wisdom and goodness in doing so. And when man now appropriates the tithe to his own use, he manifests his ingratitude for what Christ has done, and denies his right to withhold any portion of his goods.

When we were held by Satan in a cruel bondage from which we never could have freed ourselves,—when we were lost, irretrievably lost,—the Son of God, at the risk of losing his own existence, came to this earth and suffered and died to set us free—to save us. He wrenched all things from the grasp of the prince of darkness, and now claims them as his own. In love unspeakable he has lengthened our probation, and made us stewards of his goods. In his wisdom and love he has thought best to withhold one tenth of all things from us. He has directed us to put it in his treasury to be used for the salvation of men. Now how foolish, how ungrateful, how cruelly selfish it is for us to forget what he has done, and lay our hands on what he has chosen to reserve as his!

O brethren, we must not do it! "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Mal. 3:8, 9.

A. G. DANIELLS.

Entering Open Doors

CHRIST, the great Medical Missionary, is our example. Of him it is written that he "went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people." Matt. 4:23. He healed the sick and preached the gospel. In his service, healing and teaching were linked closely together. Today they are not to be separated.

The nurses who are trained in our institutions are to be fitted up to go out as medical missionary evangelists, uniting the ministry of the word with that of physical healing.

We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that he holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness.

All around us are doors open for service. We should become acquainted with our neighbors, and seek to draw them to Christ. As we do this, he will approve and cooperate with us. . . .

There should be companies organized, and educated most thoroughly to work as nurses, as evangelists, as ministers, as canvassers, as gospel students, to perfect a character after the divine similitude. To prepare to receive the higher education in the school above, is now to be our purpose.

From the instruction that the Lord has given me from time to time, I know that there should be workers who make medical evangelistic tours among the towns and villages. Those who do this work will gather a rich harvest of souls, from both the higher and lower classes. The way for this work is best prepared by the efforts of the faithful canvasser. . . .

Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed his disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease.—"*Testimonies for the Church*," Vol. IX, pp. 170-172.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held October 27)

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

Prayer.

Song: "Hymns and Tunes," No. 833; "Christ in Song," No. 716.

Bible Study: Consecration.

Reading: A Suggestion.

Reading: Some Known Results.

Experiences of Members.

Report by Church Missionary Secretary.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1036; or "Christ in Song," No. 795.

Note to the Leaders

The suggestion made in this program is worthy of study. A paper which God has so blessed to the saving of souls cannot be circulated too largely. Can you not arrange to have a good-sized club taken by your church for this purpose?

Consecration

1. WHAT does consecration mean? Ex. 29:9, margin.
2. With what should the hand be filled? Eph. 6:16, 17; Matt. 25:15; Luke 8:5.
3. What acceptable sacrifice can we make to God? Rom. 12:1.
4. Are those who are consecrated to God's service gifted alike? Rom. 12:6-8.
5. In whose service should our members be used? Rom. 6:13.
6. When we have consecrated ourselves, whose are we? 1 Cor. 3:23.

A Suggestion

In our rapidly developing work, how important it is that every worker be pressed into just the very service for which he is particularly qualified! In fact, every believer with a real burden for souls can be used in some way. Is it not possible that time is lost in not placing workers where they can labor to the best advantage?

There is old Brother A; he knows the message from beginning to end,—not exactly a preacher, but he brings souls into the truth. He can "visit," and answer questions.

And there is Brother B; he never could preach, even though he were ordained and all resources were exhausted to help qualify him. Still, in "visiting" he excels.

And Brother and Sister C, who, while hardly qualified for Bible work, feel a burden for souls. They cannot handle the subjects in the most approved way, but when it comes to entering homes and "visiting" with the people, they make excellent workers.

Then there are old Brother D and Sister E. They are neither preachers nor Bible workers, just good, consecrated people, with the love of the truth in their hearts, and a firm grip on the message, but doing little, if anything. They do manage to hand around a few copies of the *Signs of the Times*, and before any one realizes that anything has been done, there is a new Sabbath keeper. But no one now stops to think who or what did the work. It is simply taken as a matter of course, as though Sabbath keepers just grew. But there is a reason for it, and we know it. In many, very many cases, it is the *Signs of the Times* going into the home every week that has taken the truth to these people.

If a few copies are so effectual, what might not several hundred accomplish?

Is Brother A to plod along, or settle down comfortably in some church, when he is so well qualified for more successful work if he were only a little differently equipped?

Is Brother B to continue wasting time, money, and opportunity when he is qualified for some other kind of work?

Why are not Brother A and Brother B each provided with a club of five hundred *Signs of the Times* and stationed in some large place, if possible where there is a church, and allowed to do just the work for which they are so well qualified? Let them set the church to work. They can and will do it. After all, that is what is wanted—a working church. Let them distribute these papers every week, and it will not be long until every member of that church will be called into service to "visit," or to conduct cottage meetings.

And the others mentioned—they cannot conduct tent efforts; but with five hundred copies of the *Signs of the Times* each week, they would be doing better work than if they were trying to hold a tent effort. They would have a regular audience of about a thousand persons, and their salary would be perhaps \$14 a week.

But notice who their evangelists would be: Elders Daniels, Spicer, Evans, Porter, Andross, the Thompsons, and dozens of others,—all proved heralds of the message. Of course you smile; but you would jump at the chance of getting these men to preach for you, at \$14 a week, to a guaranteed interested weekly audience of more than a thousand in each place.

There are people in every church all over the conferences who would now use clubs of the *Signs of the Times*, if set to work. The price is very reasonable. Two hundred a week would cost about \$3.20. Thus the expense of a good, live effort would not exceed \$18 a week.

If a few of the church members were set to work in this way, it would relieve the strong ministers, and would not tie them up in long, tedious preliminary efforts.

The *Signs of the Times* was designed, more than forty years ago, for this very form of coöperation in the advancement of the message. It is proving anew its increased efficiency in this line every day, and no mistake can be made by putting it to work in your field. And the more the better.

Some Known Results

"I HAD never known Christ until five weeks ago. Then I accidentally ran across a copy of the *Signs of the Times*. After reading it, I was converted, and made up my mind to know more of him, and at once subscribed for the paper, and oh, what help I have received from the wonderful truths therein!"

"During a tour of my field last month, I secured the photographs of two Burmese families, which I am inclosing to you. These are additional evidence that your paper will bring people into the truth, even in foreign fields. The first one is of Dr. Ng Hpo Hla and his family, who have come into the truth through reading the *Signs* weekly. Dr. Hpo Hla is well educated in English, and has charge of the government hospital. He has been passing his good paper along to the head of the second family, Mg Po Pwe, judge of the subdivisional court. This family has become interested in the truth, and a number of others are asking for literature, as a result of the placing of this one paper. They live in a beautiful village of ten thousand inhabitants, and are very anxious that we open up work among them."

"In the *Signs* meeting held at a camp meeting, a brother told of having sent the *Signs* to his brother for six years. Not long ago he was made glad to learn that the brother's wife and daughter had recently been baptized into the faith. The brother is interested, and it is earnestly hoped that he may be led to take his stand with his family at the coming camp meeting near his home."

"I am inclosing one dollar, and will ask you to list my name for a short subscription for your paper. Some time ago I received a copy of the *Signs of the Times* containing a comment on Joel 3:9-12 that certainly described conditions as they are and have been for some time. 'The war of all nations' is certainly upon us, and believing you people are up to date on such questions, I should be glad to receive any back numbers of your paper that might give light on this great question, if you are not treating it in current issues. What I want is information on the war and on the attitude

of Christians toward it; on the coming of our Lord, etc. I am a minister in the — church."

"A brother writes that one family to whom he has been sending the *Signs* has begun to keep the Sabbath. This result comes from one of three missionary subscriptions which he has sent, and he feels very much encouraged."

"We have had some good results from our club. Through having the paper sent to her brother, one sister is abundantly rewarded by seeing him live out and spread the truths of this glorious message. Another had it sent to a relative in the old home town. As a result, a little company of believers has been raised up. One sister had sent it to a worldly sister in the East, who at last became so interested in the good paper that she lent it to all the neighbors who came into her home."

MISSIONARY MEETINGS

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Exercise; Song.
Lesson: Harvest Ingathering Campaign.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

October is the special campaign month for the Harvest Ingathering, and every possible effort should be made to reach the church goal before the month closes. For the Scripture exercise for this meeting read Haggai 2:4, and show the members that the latter part of the verse is a special promise for such a work as the ingathering of mission funds: Let some experiences be given, for the purpose of encouraging the members to relate what they have met in the field. See that all have papers, territory, and cards. If any are timid about starting out, get some who have had success to go with such to help them make a beginning. Inexperienced people often have good success when they go out with faith in God.

Harvest Ingathering Experiences

"THEN came the Harvest Ingathering campaign. I said, 'I can sell papers, but to give them away and ask for donations is another thing. I fear I never can do it.' A sister went with me. We began Monday afternoon and worked until Thursday noon. We gathered in ten dollars; and such a blessing came with the work! One dollar was the most we received at any one place, and three cents the least."

"One of our academy students had a rather strange experience in one of the smaller cities. He found that the people had no money, as it lacked a few days of pay day. One woman told him at first that she had no money. Finally she said, 'I have twenty-five cents that I sold carpet rags for.' So she gave him that. He went on, and every one who gave him money, said it was received from the sale of carpet rags. The ragman went ahead of him, and when the student finally caught up with him, he thought, 'Well, I must not pass him by, after he has done such good work for me.' So he solicited the ragman, and received fifty cents from him. This was God's way of helping this young man to get money for missions. God has many other ways in which to help us. He goes before us and prepares the way."

"A sister who lives in the country thought she could do very little for the Harvest Ingathering, but determined to visit her neighbors at least. At every home added blessings and new experiences were hers, until she became so filled with the spirit of service that she raised her goal to fifteen dollars. After reaching this goal she was not content to stop, but planned to visit every family within her reach. Her last report showed one hundred and twenty-five papers used and \$25 collected for missions. She also sent us five yearly subscriptions for the *Signs*. Four of these came from neighbors who had become so interested in the paper that they wanted to subscribe for it. The Lord blesses our faithfulness, and we trust all will continue this good work until the close of the year."

"One brother who last year lacked faith in his ability to solicit, made an effort this year, and in a few hours, to his surprise, received twenty dollars. Another brother, who had been rather fearful about venturing out, received about seven dollars for a few hours' work. Others have had the same experience. Our sisters are doing well also."

"One of our elderly sisters recently sent us the following message: 'I have collected \$40 already, and will try to make it fifty. That is about what I raised last year, and I do not wish to do any less this year. I am more than seventy years old, but I can still do a little for the cause I love so well. A great responsibility rests upon us.'"

"I am glad to say that in regard to the Harvest Ingathering I can give the following report: You sent me five papers, and I have two left; but I have six dollars, and hope to get more."

"This week the Lord has blessed in many ways. One man and his wife gave me \$5.35. I have collected \$17 this week, so now have about \$25. I hope I shall be able to reach \$50. Truly it brings a blessing to go out with the Harvest Ingathering magazine. The Lord promised Moses, 'My presence shall go with thee;' and he will go with us. I believe if we would personally ask our neighbors for donations they would give. The Lord, through Moses, his messenger, wrought mightily in the land of Egypt; and if every one were true to his profession, the Lord would work mightily through us."

"Just a few lines to say that I want more Harvest Ingathering papers. On account of the weather I could not get out for some time after I received the card. But Monday I started, praying that the Lord would send his angel before me, and with his help I disposed of all the papers I had in half a day. I took in eleven dollars, besides selling a few books."

"I have been out all day, and was able to collect \$11. I thank the Lord for prompting the people to give so liberally. I disposed of thirty-eight papers. I have never had such success before. The liveryman where I put up asked me what I was doing, and when he saw the paper, he ordered it for a year. I inclose his subscription. I have now passed my goal, having \$56 in all, and have about fourteen papers left. I appreciate God's great blessings to us. As the Harvest Ingathering paper says, 'There is nothing greater to which a man may relate his life than this foreign mission work.' Here is room for the exercise of all our talents and energies. God help us to arise and do our part. Then he will come."

"Monday, the twenty-third, we worked five hours; Tuesday, five hours; Thursday, four hours. We were in sparsely settled territory, so had considerable walking to do. Friday, the twenty-seventh, we worked nine hours from the time we left the house, as we walked four miles to another mining camp. It seemed like a very long four miles, for the wind was blowing strongly. We went to another camp a mile from this one. From both places we collected \$7.75, and one of the mines was not running. We rode back to Kipp in a freight engine, and then walked two miles back to Coalhurst. We were quite tired Sabbath evening. Monday, the thirtieth, we canvassed while walking to the station, and received \$3.50. That was two hours' work, as the places were so far apart. We had the privilege of holding a number of Bible readings."

"When I received our treasurer's letter, stating the needs of the cause of God and asking me to do what I could in my vicinity, I determined to go often to the secret place of prayer, for to me the soliciting of funds for God's work was a new and strange experience. This led me to lay my plans daily before the Lord for some time before I went out to solicit. The result proved the truthfulness of the promises of God to those who ask. The first man to whom I mentioned the needs of the foreign fields handed me a dollar. Several times this experience was repeated. Only two farmers refused to give. While stopping at one place for three hours, I went to the cafés and solicited donations from the Chinamen, the stores being closed. Of the three I vis-

ted, only one could read English; but I showed them the pictures and told them the kind of work we are doing for their fellow countrymen. Each of these yellow-skinned men gave twenty-five cents for the work. With one of these, who was already converted to Christianity, I had a study on the coming of the Saviour. When I reached home, I had \$21 for foreign missions."

"One person gave me \$5, and my husband received \$5 from a merchant in Travers. I have several other names now on my solicitor's card. I will return the card when I have received all I have time to collect. I have now \$27 promised. I feel that God has blessed me in my effort for missions this fall. I think I can get a few dollars more, for what I have already received has given me a desire to get more. I long for more of Jesus' love to overcome obstacles; but I am glad that Satan cannot make me do his bidding. When he suggested that I could not go out with the papers, I yielded to him at first; but finally went, and at the first place I called received five dollars. This gave me strength. How deep are the plots of the enemy, and what efforts he has put forth to keep me from living the truth! I have had many trials these last two years,—more than ever before,—but my courage is good. Please give me another dozen of the Harvest Ingathering papers."

"One sister, after returning from the harvest field with a \$70 sheaf, said with enthusiasm, 'The money is there just waiting for us.'"

"One of the most inspiring examples was set by the church at Nanaimo. When they first talked over this work, some suggested that as there were so few members there now, they could perhaps take only one hundred copies. One brother then said he wanted one hundred himself. The spirit was catching, and last night a message reported three hundred and fifty papers distributed, \$61.50 collected, and orders for two hundred more papers. One Sunday recently we solicited from the Japanese people. In five hours the Lord helped us to collect \$13. It has been my privilege to continue this work among the Japanese and Chinese people, and to date I have personally received \$29.15 from them."

Suggestive Program for Second Week

Opening Exercises: Song; Season of Prayer for God's Blessing on the Harvest Ingathering; Minutes; Scripture Exercise; Song.

Lesson: Harvest Ingathering Campaign.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

For the Scripture exercise read Joshua 1:9, which is a very encouraging promise for such a time as this. The campaign should be well under way by this time. Mark your thermometer week by week, and encourage the members to relate their experiences, as these will be an inspiration to further work. Find out if any are meeting difficulties, and ask others to tell how they met similar conditions. Organize field days if possible, when a number will go out together.

What Has Been Done

"THREE automobiles filled with eager, ambitious Seventh-day Adventists made the journey. We took with us every paper we could lay hands on, about two hundred and twenty in number. We separated into groups of twos and threes, and in three hours we were all together again. When the money we had received was counted, we found that we had a grand total of \$40.68. In three hours more than \$40 had been gathered for the Lord's work! The Lord surely kept his promise that the wealth of the Gentiles should come in to his cause."

"Once more I have proved that Sunday is an exceptionally good day in which to do Harvest Ingathering work. This morning was almost like summer, sunny and warm. One could not stay in on such a day as this, especially when God has blessed us with such beautiful weather for the campaign.

"We went to one home, and after we had introduced ourselves, the lady said, 'Are you missionaries?' I said, 'Yes; home missionaries.' She then said: 'Will you please

come in? I have a sick daughter who is suffering terribly with a diseased bone in one of her limbs, and has been in bed for six months. Although in such pain, she bears up wonderfully, and says the Lord hears her prayers.'

"We found this family to be devout Christians, and I assured them that the time is not far distant when all pain and suffering will be over. 'Jesus is soon coming; just hold on a little longer, and then you will meet him face to face,' I said.

"We all knelt around the bedside of the young woman, and prayed to God that he would relieve her of the pain, and that he would bless the mother and family in caring for her. As we arose from our knees, the mother said, 'Thank you; I know God sent you here.'

"At this point, I stepped to the piano and sang, 'I want to see Jesus, don't you?' The Spirit of God came in, and all hearts were touched. We said good-by, thanked them for their gift to missions, and left the house, knowing that God had answered the prayer we offered before starting out with the papers, and that angels had been sent before us to open doors and hearts.

"O my sister, my brother, will you not embrace the opportunity that God is giving you? Will you not go out with the papers which have been so nicely prepared, and get such a blessing as we received that morning? You will be made happy in Jesus, and some day on the golden streets, you will meet some one who will come up to you and say, 'It was you who invited me here.'"

"One sister has received \$15 as a result of her effort with the Ingathering Signs, and one brother has disposed of six papers and received \$12.75. A dear old sister aged eighty-two set her goal at \$25, and has \$14.50 of it already. She will get the rest too."

"Last year without the organized leadership of a missionary secretary and with some opposition, the church collected about \$7.50 in the Ingathering campaign. This year we were fortunate in having a missionary secretary who realized the importance of the work. He devoted thirty minutes every Wednesday night to a missionary program, and also carried out, as often as possible, the fourth Sabbath program given in the GAZETTE.

"Our allotment this year, according to membership, is \$78.54, but we have placed our goal at \$100, believing that we shall be able, with God's help, to raise that amount. Fifty-one members are enrolled. Twenty-four have brought in returns, and papers have been taken by four who have not yet reported any money but have had good experiences. All have set personal goals at \$5. Three have reached their goal; five have nearly reached it; and five others have almost reached the ten-dollar mark. Thus nearly the entire membership has taken part in this grand work, and many precious experiences are related at the weekly missionary meetings. Up to date we have collected \$75.74. We lack only \$2.80 of reaching our allotment of \$78.54, our part according to membership, and we know of quite a sum that has not yet been handed in. We hope to reach the twenty-cent-a-week goal for our church, which is \$384.84.

"As we are a comparatively new church, having been organized less than two years, and made up mostly of those new to the faith, we had little in the way of experience to aid us. But after special prayer in the homes at nine o'clock, we went out the morning of October 5, the day set for the beginning of the work, trusting in the Holy Spirit to guide us. As a result \$27.95 was brought in from the distribution of papers that week.

"A sister has taken one hundred copies of the paper, and is enthusiastic over this work in which she could engage only after much prayer. One brother who mows lawns has taken one hundred papers, and has turned in \$13.50, besides doing his regular work every day. This brother started out last week with twenty-five more papers.

"Another sister, who is afflicted with partial paralysis, and has been unable to help herself for several years, turned in 50 cents for papers she took out. This proved to be an inspiration to others."

"We set our goal at \$200, and asked the Lord to help us raise this amount. We decided to write to all our absent members and let them know what we were planning to do, with the help of God, and ask them to help us. Our church of fifty-four members ordered about six hundred papers, and as soon as they arrived we began work. All the members took part, both young and old. Our elder is almost eighty years old and quite feeble, but he went out from house to house and brought in about \$8. Some of the sisters with small children raised from \$5 to \$20, and some not quite so much; but all did something. What was the result of that united effort? At the close of that campaign we had raised just \$204, and new life had come into the church. Our next meeting was a praise service. All had received a rich blessing."

"I set my goal at \$10, knowing that I should not have very much time. The Lord blessed when I went out with the papers, and my little son and I together secured \$16.50. I had some blessed experiences with the people, and had an opportunity to give them some *Signs*, tracts, and books. I believe the end is near, and I want to do all I can to bring others into this blessed truth."

"It has been my privilege to have a part in this work each year since it started; but I have never had a better experience than this year. On my way from place to place I have watched for and improved opportunities, sometimes in waiting-rooms and sometimes on the train among those sitting near by, and thus I have solicited seventy-two persons, distributed seventy-four papers, and raised \$25."

"I have visited most of the Scandinavian people in my territory, and found them quite willing to give something to our work. One night I stayed with one of the leading men of one of their churches. Here the district school-teacher was staying. When I endeavored to obtain a donation from her, she asked the direct question, 'What denomination do you represent?' 'The Seventh-day Adventist,' I replied. She then refused to contribute, stating that she was a Presbyterian and did not know very much about the Seventh-day Adventists. I told her that we believe in the soon coming of Christ, and in many teachings of her church. She said she knew that the Adventists practiced health reform. This she commended. To enlighten her a little more, I offered her some tracts. She refused them on the grounds that she had no time to read. At this juncture the head of the house, who had been intently listening, came up and said, 'I am not a Seventh-day Adventist, but I am going to give fifty cents, for I see from this paper that these people are doing a wonderful work.'"

"In harmony with the general recommendation that all our people raise \$5 per capita toward the Harvest Ingathering fund, our church set its goal at \$1,000. By November 20, \$1,036 had been collected, and we expect that about \$100 more will be brought in. Nearly every member of the church has had a part in this work, and many interesting and profitable experiences are reported."

"By the help of the Lord I have secured \$32.80 toward the Harvest Ingathering fund, and I am not through yet. I have taken in more money, but I divided what I received with those with whom I went out. I have been out with four different ones, helping them to get a start. Two have reached their goal."

"I have not received large donations, only a few dollar pieces, not many fifty-cent pieces, mostly quarters and ten-cent coins. I have enjoyed the Ingathering this time more than ever before, not because of the large donations, but because we have had many good talks and interesting experiences with different ones. To the Lord be all the praise."

Suggestive Program for Third Week

Opening Exercises: Song; Season of Prayer for the Special Blessing of God on the Work; Minutes; Song.
Lesson: Harvest Ingathering Campaign.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

Much of the success of the campaign will depend on the enthusiasm of the church officers. Think and talk of nothing but a goal reached. The Lord has done so much for his people that they cannot think of failing him in this time of urgent need. There are so many calls for help and so many open doors that a million dollars could be used, hence one hundred and fifty thousand is surely little enough to get. Read Haggai 2:8, and urge the members to go out and gather in some of God's money.

Suggestive Program for Fourth Week

Opening Exercises: Song; Season of Short Prayers; Minutes; Song.
Lesson: Harvest Ingathering Campaign.
Reports of Work Done.
Plans for Work.
Closing Song.

Note to the Leaders

This is the last week of the special campaign. Is your church goal nearly reached? Do all in your power to get in all the money this week, that the members may turn their attention to other needed work. Do not be content to present the Lord with anything less than a completed work. In olden times he commanded that his offerings should be without blemish, and in these days a perfect offering—the full goal reached—would be pleasing to him.

How to Fill in the Report Blanks

MANY members seem to find it difficult to decide just what they should put down on their report blanks; so it may be well to give some consideration to this subject. In the first place, it is necessary to remember that these blanks are for the purpose of ascertaining what our church members are doing, in various ways, to bring a knowledge of the truth to those who do not know it. Therefore literature given or sold to our own people, and work done for them, should not be reported, though it is home missionary work of the highest kind. However, this would not apply to work done for our own unconverted young people, for they need the message as much as others who are not in the fold. It applies to those who are church members.

Individual Reports

Letters Written.—This means letters written to relatives, friends, or strangers who are not members of the church, in which some effort is made to give the truth to them, either by literature sent with the letter or by something written about the truth.

Letters Received.—These are the letters received in reply to the missionary letters sent out; also any that may come from those not of our faith asking about the truth.

Missionary Visits (personal work).—Here should be reported talks on the message and on gospel truths of any kind with people who are not Adventists. It would include talks given when visiting at the homes of the people, talks in one's own home, and talks in cars, etc. Visits to hospitals and to other institutions should be reported here.

Bible Readings or Cottage Meetings Held.—Bible readings should be reported only by those who conduct them. If any members go with a Bible worker to help, they should report it as a missionary visit. The same applies to cottage meetings. These should be reported only by the one who conducts the meeting.

Subscriptions Taken for Periodicals.—This should include subscriptions for weekly and monthly papers and magazines, English and foreign, from those not of our faith.

Papers and Magazines Sold.—This includes Seventh-day Adventist papers and magazines, English and foreign, sold to those who are not Seventh-day Adventists.

Papers and Magazines Mailed, Lent, or Given Away.—This means Seventh-day Adventist papers and magazines mailed, lent, or given to people who are not members of our church.

Books Sold.—This should include all books sold to those not of our faith by church members in their spare time. When a person takes up colporteur work as a regular occu-

patron, he should report his sales to the field missionary secretary.

Books Lent or Given Away.—This means the books lent or given to those not in the truth, and includes birthday or Christmas presents of books to relatives and friends who are not Adventists.

Tracts Sold.—This means the Bible Students' Library, Words of Truth Series, and similar tracts. *Present Truth* is a periodical, not a tract.

Tracts Lent or Given Away.—This includes tracts mailed in letters, and tracts lent or given, to those who are not Adventists.

Hours of Christian Help Work.—Here should be reported the time spent in nursing the sick who are not Adventists, in helping them in their homes, and in holding cooking or nursing classes with those not of our faith. Time spent in reading to the blind could be reported here.

Articles of Clothing Given Away.—This should include articles of clothing collected from our own people and from the public, and given to those not of our faith. It should include clothing sent to the rural schools in the South, for these schools are for the purpose of teaching our message to the general public. Clothing sent to foreign missions should be reported under this heading, for it is generally used for those who are being interested in the gospel. Clothing given to the poor members in the church should not be reported; we are not trying to build up big reports, but to find out what is being done to help those not of our faith.

Number of Meals Provided.—This item will soon be changed to "Approximate value of food given." This will make it easier to report, as food is more often given away in bulk than in meals. Under this heading should be included meals and food given to those not of our faith, in order to help them and to win their confidence, and thus open their hearts to the love of Christ. It should not include the meals served to our ministers, colporteurs, or to other workers. Although this is good work, a work which God approves and rewards, it is outside of the efforts to reach the unsaved. Work done for those not of our faith is what we want reported. It will not be difficult for those who give the meals and food to make a rough estimate of the cost. Until the item is changed, food given in bulk should be averaged into meals.

Treatments Given.—This should include treatments given by the church members to any who are not Adventists; but treatments given by our nurses in our institutions should not be reported here. Nurses may report any treatments they give in their spare time to those outside the institutions.

Signers Obtained to Temperance Pledge.—This covers those not of our faith and the children of Sabbath keepers.

Quarterly Reports

The church missionary secretary should fill in the quarterly report blank not later than the tenth day of the first month of a new quarter,—January 10, April 10, July 10, and October 10,—and mail it immediately to the conference home missionary secretary. The number of members in the church should be obtained from the church clerk. The Missionary Record book explains how to report the number of persons reporting, and the average attendance at the missionary meetings. Week by week as the reports are recorded in this book, the blanks handed in should be counted and the number recorded. As the work of the Missionary Volunteer Society is put down in this book week by week, the number who hand in blanks each week should be put down. At the close of the quarter the missionary secretary should pick out the largest number of adults who reported in any week of the quarter and the largest number of youth reporting any week. Add these together, and it will give the number reporting during the quarter. In all probability the largest number will include the people who reported the other weeks.

The average attendance is obtained by adding up the attendance at the missionary meetings, and dividing it by the number of missionary meetings held during the quarter.

The items of work have been explained under "Individual Blanks." The offerings for home missionary work should include offerings taken on fourth Sabbaths, offerings taken at missionary meetings, money paid by our people for literature for missionary work, and any special gifts made by our people for home missionary work, such as money to help the poor, not of our faith. The missionary secretary keeps an account of the supplies obtained from the tract society, and of the offerings for the home missionary work; so can easily make up this item from the account book.

When people are brought into the church by the church members, either entirely so or very largely so, the minister or Bible worker merely rounding up the work, they should be reported under "Number of Conversions." When any of the young people or children of the church are led by the church members, old or young, to take their stand for the Lord, they should also be reported. It is best to report these conversions when the people are baptized, as they then definitely unite with God's people. Conversions that are brought about entirely through the labors of the ministers or other conference workers should not be reported on these home missionary blanks.

If there are any further questions in regard to the correct manner of reporting, please send them in, and an explanation will be given. Faithfulness in filling in the blanks and doing it correctly will be pleasing to God, and will help the conference home missionary secretary very considerably in this important work. Surely every church missionary secretary desires to hear the Lord say, "Well done, thou good and faithful servant: thou hast been faithful over a few things." Here is one way in which to win this divine approval.

E. M. G.

A Plan That Works

OUR church missionary secretaries have much difficulty in securing reports from the members, not so much because the members are not willing to report as because they neglect to fill in the blanks. Different churches have been trying different methods, in order to find a workable plan, and the following has been attended with success wherever it has been tried:

The church missionary secretary hands a blank to each adult member in the interval between the Sabbath school and church service. In large churches the assistant secretary helps to do this. It is done in an orderly and quiet manner, so that no confusion is caused.

When the announcements have been made, the pastor or elder says; "You have received blanks for the reports of the work you have done for the Lord this week, and you will now have two or three minutes to fill them out."

At the close of the time allowed the ushers pass the baskets, in which the filled-in blanks are placed, or they are collected when the offerings are taken. They are later handed to the church missionary secretary. The whole plan takes from two to three minutes.

Church pastors and elders, will you not give this plan a trial? You may think it is a small matter, unworthy of your regular attention, but is this true? How is it possible to maintain a strong, well-organized work without knowing what is done? Can you do your whole duty to your flock without knowing what they are doing for the Lord, when it is their works that show what their faith really is?

The history of this great war shows that, in warfare, there are no little things. As we study the mistakes that have been made, mistakes so costly in precious lives, we see that they grew out of the idea that some things were not important enough to matter much. There are no little things in God's work; everything connected with it is worthy of our best thought and attention. Not without reason does the Bible say, "A faithful man who can find?" Prov. 20:6. Yet it was not the servant who did great things that the Lord commended, but the one who gave the necessary attention to making a success of the small things that had been committed to his care. "Well, thou good servant: because thou hast been faithful in a *very little*, have thou authority over ten cities." Luke 19:17.

Missionary Volunteer Department

Programs for Week Ending October 6

Senior

Subject: The Harvest Ingathering.

1. Recitation: The Morning Watch Texts for the Week.
2. Scripture Reading: Matt. 9: 35-38.
3. Recitation: Our Field Is the World.
4. Map Studies: Prepare large outline maps of the leading mission fields mentioned in the Harvest Ingathering *Watchman*, and have different speakers describe each field briefly. Those preparing these talks will find the best possible help in the *Watchman*. Three minutes each.
5. Talk: How Does the Harvest Ingathering Campaign Really Help? Aids in preparing this talk will be found on pages 6 and 7 of the September GAZETTE; see also pages 4, 5, and 6, of the current number.
6. Readings: Won to Christ; Who Is This Man God? Kalenche's Testimony; A Day Among the Tea Gardens; A Heathen Home in Western China; Jane Nott.
7. Symposium: What Other Young People Have Done. Follow by Personal Experiences.
8. Recitation: Where Hast Thou Gleaned?
9. Study of "talking points," plans for work, assignment of territory, etc.
10. Close by sentence prayers for the special blessing of the Lord of the harvest.

Junior

1. Morning Watch Review.
2. Song Service.
3. Scripture Reading: Matt. 9: 35-38.
4. Talk: The Whitening Harvest Field. For helps see the statistics, etc., given in the Harvest Ingathering *Watchman* on the leading mission fields. Use outline maps.
5. Recitation: Brothers.
6. Readings: The Old Korean Woman's Gift; Led to Jesus by a Little Child; Won to Christ; The Haji. See the Harvest Ingathering *Watchman*.
7. Recitation: Where Hast Thou Gleaned?
8. Experience Meeting: What Others Have Done and What We Have Done.
9. Plans for work, assignment of leaders and territory.

Notes to the Leaders

This should be one of the most interesting and profitable meetings of the whole year. Earnest study, work, and prayer on the part of the leaders will help to make it so. Provide special music if possible. If this cannot be done, give a few minutes to a song service, using well-known mission and harvest-home hymns.

Try to make this program such an inspiration that it will blossom into deeds. Unless it does, it is not a genuine success. And, dear leader, don't forget that *leadership* means everything in the Harvest Ingathering work. Your society will look to you to lay plans and set the pace for them; and if you "go ahead," as a true leader should, you are pretty sure to "cause others to follow." When the day set for the initial effort of the campaign comes, be on hand to join in the little season of prayer with your members before going out with the papers; then with enthusiasm and courage, even though your heart may be quaking, join them in soliciting. And keep at it, not once or twice, but all through the campaign. You will see results.

Some may fear that the collections will be smaller this year than formerly on account of the Red Cross and other patriotic collections. They should be reminded that last year the largest average of returns came from the Eastern Canadian Union, which had been in the war for more than two years, with constant patriotic collections during that time, and an additional handicap of a population largely Catholic. There is plenty of money among the people, but God needs willing messengers to go after it.

The Junior leaders should seek to make the leading talk so interesting that there will not be a moment's inattention. Let the children help, by telling some of the things they know about the different fields. Often children are as successful in collecting money as older persons. But they must be deeply interested in their mission and persevering in their efforts. Last year the children of two small Sabbath schools collected two hundred dollars, a hundred for each school. One boy of eight collected nearly sixty dollars in small amounts.

The recitation, "Brothers," might be given by two little boys, one of them dressed in Japanese costume.

Our Field Is the World

Our field is the world; let us forth to the sowing!
O'er valley and mountain, o'er desert and plain,
Beside the still waters, through cool meadows flowing,
O'er regions unblest by the dews and the rain,
Let us scatter the seed, though in sorrow and weeping.
Though fields should be verdureless, wintry, and bare;
The Lord of the harvest has still in his keeping
Each seed as it falls, and will guard it with care.

Our field is the world; let us forth to the reaping,
The long day is waning, the eve draweth nigh;
Now omens of storm up the heavens are creeping,
The sign of the tempest is heard in the sky;
The work hour is brief, but the rest is forever;
Then stay not for weariness, languor, or pain,
But forth to the reaping with earnest endeavor
And gather with gladness the sheaves that remain.

Our field is the world; whether sowing or reaping,
Or gleaning the handful that others have passed,
Or waiting the growth of the seed, that with weeping
On rocky and desolate plains we have cast.
Each one for his toiling, and each for his mourning,
Shall sometime rejoice when the harvest is won,
And know, in the flush of eternity's morning,
That the toil, the reward, and the glory are one.

—Selected.

Where Hast Thou Gleaned?

"WHERE hast thou gleaned today?"
'Tis a voice of olden time,
Awakening echoes from far away,
To surge in a solemn chime.

"Where hast thou gleaned today?"
Bring the searching question home;
The distant hills are growing gray
In the gathering nightshade's gloom.

"Where hast thou gleaned today?"
Hast thou followed those who reap?
Or do the fields by thy delay
Their scattered stalks still keep?

"Where hast thou gleaned today?"
Hast thou sat with folded hands,
Or idly loitered by the way,
Aloof from the reaper bands?

The fields stretch far and wide,
And before we kneel to pray,
May we ask at each eventide,
"Where have I gleaned today?"

—Selected.

What Other Young People Have Done

"ONE little girl of nine years in our church secured \$7.50 as the result of a few hours' work."

"ANOTHER little girl about five or six years old gave a very encouraging experience. She collected fifty-five cents with four papers."

"A YOUNG sister, who was inexperienced in such work, reported that she received a contribution from every person to whom she presented the papers, and collected in all \$3.50."

"LAST evening, after the Sabbath had passed, our boy, ten years old, went to one of the neighbors with the one remaining paper, for which he received one dollar. The family are quite prejudiced, and he dreaded going, but he felt repaid for the effort."

"A TIMID young girl was given twelve papers. She went to work at once, and in about an hour's time called at the office for more papers. She had disposed of her papers among her neighbors, and received their donations, and having enjoyed the work, wished to continue."

"I AM inclosing \$3.10, which I received for the five copies of the Harvest Ingathering *Signs* sent me from the conference office. I did not intend to try this work, as I had done a good deal of canvassing in my town this year, but God blessed my efforts, and I should like five more copies."

"A LETTER brings a stirring story of the remarkable experience a little eight-year-old lad is having in the Ingathering work. He now has about \$52 in hand. His goal is \$100. Nearly all his contributions are in five- and ten-cent pieces. God is using the children to advance his work in the earth."

"A YOUNG lady was told that it was her duty as well as privilege to have a part in the Harvest Ingathering work, but she said that while she would be willing to do anything to get into the kingdom of heaven, she just could not do that! At last she decided to try. The result was that instead of coming home discouraged, she came home before noon with \$14. Since then she looks at the Harvest Ingathering work in a different way."

"ONE young man was in a meeting where people were setting their goals for the amounts they would try to gather in the Harvest Ingathering. He had never had any great success, but thought he would try, and after others had set some very high goals, he said he would try to raise \$25. The other day he reported that he had received almost \$30, and that he had raised his goal to \$100. 'Others,' he said, 'can do the same if they will.'"

"I AM a poor boy working my way through school. The Lord surely did impress me to make my pledge. I had never engaged in this kind of work before, and I thought it would be a good experience for me. I told the Lord I would go if he would stay by me, and help me to reach my goal. I thought I was sacrificing to give up a day's time, but the experience was worth the time twice over. The next day, after pledging six dollars, I went out with a prayer in my heart. When night came, I had \$5.50, and I added fifty cents of my own, and paid my whole pledge."

"My experience in the Harvest Ingathering work has brought me much blessing and encouragement. Last year I did nothing. This year I was tempted to do nothing, but after much encouraging and prompting from my mother, I began with the neighbors as they came to the house. The first one I asked gave me a dollar, another gave fifty cents, and others less. One promised two dollars, and paid it just before I left for school. On my way to school I had an hour to spare at one town. I went to my acquaintances whom I thought would give, and also met some strangers. One man, who owned a threshing outfit and was very busy, wrote his name on my card and was gone. I received \$8.40 from twenty persons. God is certainly opening the hearts of the people to give freely."

"It is done. Bethel Academy has passed its quota for the Harvest Ingathering by more than thirty-three per cent! The two whole-day campaigns, together with what efforts were made besides, brought our total up to \$165.49, which is \$45.49 in excess of our quota. This is an average of \$2.54 for every person who took part, and of \$2 for the entire school enrolment. The largest amount raised by any one student was \$3.25. The goal was reached by a united effort. More than ninety per cent of the school engaged in the work. Every one was enthusiastic. Considering the average age of our students, we think their work was good. But the real cause for our thankfulness is that there is in this experience a foundation for spiritual service. Even in school we are building up a life service. For the first time in its history Bethel Academy has passed its quota in the Harvest Ingathering."

"ONE day, the coldest of the season, about twenty of the boys and girls of the Oakwood School, some on foot, some in automobiles and carriages that were provided, went into the surrounding country, loaded with Ingathering *Signs*. The young people were filled with an energy and enthusiasm that was good to see and feel. That evening they gathered for an experience meeting, to relate the happenings of the day, and it was with shining eyes and eager voices that they told what great things God had done for them. All had been successful in a greater or less degree in getting donations. Many had found opportunities to point sin-sick souls to Jesus, some had given help to suffering ones whom they met, and all had learned lessons of the need of the great harvest field. Many expressed their determination to redouble their efforts to get a preparation, that they might soon be ready to go out with the message of love and mercy."

"OUR Missionary Volunteer Society, which has a membership of twenty, decided to make its goal \$100. That would mean that every member would have to raise \$5, which we believe is a very reasonable average for our young people. It was further recommended that every member should try to raise at least one dollar during every week that passed until the goal was reached. A week later an experience meeting was held. It was a meeting with stirring and ringing testimonies, reports just fresh from the battle field. All seemed to have enjoyed the work, and most of them had reached their dollar goal for the week. One member had even worked until one hour before the meeting, when he finally succeeded in reaching and even passing his goal. Eleven of the sixteen members present had raised one dollar or more, and of the remaining five, the sums collected varied from twenty to ninety cents. All went out with enthusiasm for their next week's work."

"A CHURCH school decided to have a part in the Harvest Ingathering. A day was set and all went out. They were instructed to say: 'I have a lovely paper here that I am selling to help the work of missions. I get nothing for my work; all the money goes to help to teach the heathen how to live better. The price of the paper is ten cents, but it is worth a great deal more than that, and if you want to give me more, it will all go for that work.' They came home at the close of the forenoon's work with every one reporting some success. Some got as much as fifty cents for some of their papers. This is the way to train up the children to have an interest in the great world-wide mission field."

"I MET a young lady who works every day except Sabbath, from morning until night, for the support of her home and invalid mother. She has worked in the same shop for about twelve years. The only time she has to do missionary work is at night when she returns from work. She lives in a country neighborhood of about one hundred and fifty homes. During the Harvest Ingathering campaign she has visited these homes with the *Signs*, and received in offerings the sum of \$25. The Lord is richly blessing her in this work among her neighbors, and many are becoming much interested. If she in her circumstances can work so earnestly for others, why cannot many who are situated more favorably?"

Suggestions for Programs for Week Ending October 13

NATURALLY many of the societies will wish to devote this week's meeting to a further consideration of the Harvest Ingathering campaign, and to special prayer and planning for carrying it forward and completing what has been undertaken. "The light that shines the farthest shines the brightest nearest home." So also the society that is most deeply concerned over the welfare of the heathen in distant lands will be the most earnest and active in scattering abroad in the home field the papers prepared with so much care to awaken an interest in this last closing message.

This open program also furnishes a good opportunity for a study of your own local work. Have some one report on opportunities at home. Such a report might include the recital of various cases interested in Bible readings or cottage meetings or receiving literature; it might call attention to special cases that are in need of a sunshine ministry, or of others that need practical help in the way of food and clothing. The Saviour reminded his disciples on one occasion that the poor are always with us, and that whenever we will, we may minister to their needs. And whatever we do for them, in the spirit of love, he counts as done to himself:

Do not forget the *prayer and praise* part of your meeting. Let some one recite the poem, "Just a Word for Jesus," and give all an opportunity to speak for him.

Just a Word for Jesus

JUST a word for Jesus, who has loved you so;
Just a word that others, too, his love may know!
Will you not then speak it? Will you still be dumb,
When one word might help some other soul to come?

How you love to talk of friends beloved on earth.
Do you, then, account this friend of lesser worth?
How will those who're strangers learn to love him, too,
If you never mention what he's done for you?

Should you see a person in some danger grave,
And you had the knowledge which his life would save,
How your heart at once would be with pity stirred!
Never would you pass without a helping word.

Yes, 'tis more than life,—it is a soul at stake
Might be helped by just a word for Jesus' sake.
Have you then no courage? Is your love so weak
That for him, your best Friend, you're afraid to speak?

Children of the King, ambassadors on earth,
Are you speaking that which shows your royal birth?
By your conversation have your neighbors guessed
Whose you are, whom you serve, whom you love the best?

Just a word for Jesus! Lo, the angelic throng
Wait to see you show on whose side you belong.
With earth's transient baubles are you so engrossed
You forget to follow him who seeks the lost?

Just a word for Jesus! 'Tis so small a thing,
Yet its echoes through eternity will ring;
But 'twill be continued on the heavenly shore,
In the song of one it helped,—saved forevermore.

PEARL WAGGONER-HOWARD.

Programs for Week Ending October 20

Senior

Subject: The Antitypical Day of Atonement.

1. Roll Call : Gems from the Law Psalm.
2. Recitation : With Jesus.
3. Bible Study : The Antitypical Day of Atonement.
4. Talk : The Cleansing of the Heavenly Sanctuary. For helps see the *Instructor* of October 9.
5. Reading : The Advent Movement.
6. Talk : (What the Judgment Means to Me) and Consecration Service.
7. Special Harvest Ingathering reports. Plans for closing this campaign.

Junior

1. Sentence Prayers.
2. Recitation : Jesus Knows It.
3. Bible Study : Cleansing the Heavenly Sanctuary. Adapt from Senior Bible Study.
4. Talk by Leader : What This Cleansing Means to Each One of Us.
5. Reading : The Disappointment.
6. A Word for Jesus.
7. Special Harvest Ingathering reports.
8. Close by repeating as many as possible of the Gems from the Law Psalm, studied this month in the Morning Watch.

Notes to the Leaders

The day of atonement was a solemn time in Israel. It was a day of judgment, when some might be cut off forever from God's chosen people. How much more solemn the judgment of which that was a type! Let the officers of the society prepare this program with a due sense of their responsibility. Endeavor to make the consecration service the leading feature of the meeting, even if something else must be omitted. It is feared that our societies are not meeting the Lord's mind in giving sufficient prominence to witnessing.

While the Juniors cannot perhaps understand all the details of this great question, if the leader gives earnest thought to it the essentials can be made very clear. Our children should understand that we are in the time of the judgment, and that while God cannot excuse sin, he is, oh, so anxious to have each one confess and put it away! "God is love."

Bible Study: The Antitypical Day of Atonement

1. WHAT was to be done for the people of God on the typical day of atonement? Lev. 16 : 29, 30.
2. What was to be the result to those who did not take part in this service? Lev. 23 : 28-30.
3. When was the antitypical day of atonement to begin? Dan. 8 : 14. (Make a diagram on the blackboard showing when this was.)
4. In the typical day of atonement, the people showed whether they were accepted or rejected by the part they took in the service. How will this separation be made in the antitypical day of atonement? Dan. 7 : 9, 10; Rev. 22 : 12, 13.
5. With whom will this investigative judgment begin? Rev. 11 : 18.
6. With whom will it close?
7. How many years has it been going on?
8. On what condition will names be permitted to remain in the book of life? Rev. 3 : 5.
9. In these solemn times, how should we live? 2 Peter 3 : 14.

With Jesus

THE day dawns fair with sun and shade ;
It holdeth care, has joy displayed.
But oh, how sweet each day to me
With Jesus, with Jesus !

The night is long, the night of strife ;
But soon the song of endless life.
And oh, how sweet that song will be
With Jesus, with Jesus !

The path is steep, the feet are sore,
The eyes lack sleep, no rest in store.
But oh, how blest that path can be
With Jesus, with Jesus !

—John R. Clements.

Jesus Knows It

LITTLE child, when you're at play,
Do you know that Jesus sees you?
He it is who made the day,
Sunshine, birds, and flowers, to please you.
Oh, then, thank him much, and pray
To be grateful every day !

Little child, when you're afraid,
Do you know that Christ is by you?
Seek his care, then ; he said,
Ask, and I will not deny you.
And he never fails to hear ;
He will keep you, never fear.

Little child, when you are bad,
Do you think that Jesus knows it?
Yes ; and oh, it makes him glad
When you're sorry and disclose it.
Oh, then, tell him quick, and pray
To grow better every day !

—Good News.

The Advent Movement

WHEN the time comes for any message of truth to be given, the Holy Spirit influences people to deliver it. If it is limited in application, it will be given where it is due; but if general, the call to deliver it will come to many people.

This has been true of the message of the nearness of the return of Christ. As the time arrived when the generation which was to be the last in this world was coming on the scene, men in many parts of the world had their attention called to the return of Jesus, and were impelled to preach it. In countries where men were not permitted to preach it, the Holy Spirit spoke through children.

In the United States a man was prepared by God to be a leader in this work. At one time an unbeliever, he was led to begin a careful reading of the Bible, going no faster than the statements appeared clear to him, and making the Bible its own interpreter. When he found a symbol that was not clear, he would hunt up all references to it, and in this way one statement would explain another.

In the course of his study he became interested in the prophetic periods of time, and made a special study of them. It gradually became clear to him that the 2300 days and the 1335 days would end about 1843, and that no prophetic periods extended beyond this time.

He saw that the cleansing of the sanctuary must be a work of judgment, but following the general belief of the times, he connected it with the coming of Jesus to execute the judgment, overlooking the fact that there must be a trial and sentence before the execution of the sentence.

Mr. Miller at once began to talk to his neighbors in regard to the second advent of Christ, but was surprised to find they manifested little or no interest in it. For about six years he resisted the conviction that he should publicly tell the people of the nearness of the Lord's return, but in 1831 the impression became so strong that he told the Lord he would go if he received an invitation to speak publicly in any place. He had never had such an invitation, and did not expect to receive one. To his astonishment, an invitation to preach came in less than half an hour. At first he rebelled against going, but soon the victory came, and from that time he was committed to the work of proclaiming the coming of the Lord.

Until 1840 he stood almost alone in this country as a public speaker on the near advent of Christ. Elder J. V. Himes then joined him, and soon a number of other men began to teach that the Lord would soon return.

The work was attended with mighty power. Revivals and hundreds of conversions followed the preaching of the advent doctrine. This was true not only in this country, but wherever the message was given.

In 1841 a young man entered the ranks of the workers who was later to be a leader in the third angel's message. James White's attention was called to the advent teaching by his mother, and his respect for her led him to examine what he

had before believed to be fanaticism. As this led him back to the Lord, it was with a strong conviction that he should give up his worldly plans and devote himself to warning the people. From that time his life was given to this work.

William Miller had calculated that the end would come in 1843, as he had not noticed that the decree to rebuild and restore Jerusalem had not gone forth until the autumn of 457 B. C., which would bring the close of the two thousand three hundred years in the autumn of 1844. As the year 1843 passed, the conversions increased and the opposition of others grew. Ministers of different churches, who had been friendly, began to turn against the doctrine. Members were dismissed because they believed Christ would soon come.

The year passed, and the Lord had not come, and all were thrown into perplexity. The figures were studied, but all seemed clear. The parable of the ten virgins helped them to see that there was a tarrying time. As time passed, with no certainty of the reason for the delay, some grew cold. Their devotion to God waned. They were slumbering while they were waiting. But light came, and they saw that the decree did not go forth until late in the year, so that the close of the period would be late in 1844. Their minds were called to the cleansing of the earthly sanctuary, which took place on the tenth day of the seventh month. Remembering that Christ died on the day of the Passover, and that the Holy Spirit was poured out on the day of Pentecost, they reasoned that the cleansing of the sanctuary would take place on the day specified for the day of atonement, or on Oct. 22, 1844.

The discovery of this mistake in calculating the time brought renewed hope and confidence, and again the message went with irresistible power. It produced deep heart searching and consecration to God. Sins were put away, wrongs righted, and hearts drawn together in the bonds of love.

It was a solemn, yet inspiring time. The believers lived in the confident expectation of release from this world of sin. The time passed swiftly, and the day drew on. "Those who sincerely love Jesus can appreciate the feelings of those who watched with the most intense interest for the coming of their Saviour. We approached this hour with a calm solemnity. The true believers rested in a sweet communion with God, an earnest of the peace that was to be theirs in the bright hereafter. Those who experienced this hope and trust can never forget those precious hours of waiting."

The day passed, but Jesus did not come, and again the believers were thrown into perplexity. It was hard to face the scoffs and jeers of the unbelievers, but worse still was the seeming failure of the prophecies of the Bible. The power of God had undoubtedly attended the message; the figures were beyond dispute. What was wrong? From the figures, their minds were led to a more careful study of the event that was to take place, and soon they discovered what the cleansing of the sanctuary really was. That which was to begin on the tenth day of the seventh month of 1844 had undoubtedly begun, and the word of the Lord stood sure.

There was still another message to be given, and the little company of believers girded on their armor, to give the warning that the day of God's judgment had come, which was to continue until "this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24: 14.

What the Judgment Means to Me

WE have heard of the judgment of God almost from the time we can remember anything in regard to religious teaching. We know that there is a time when the Lord will decide who shall be saved and who shall be lost. We realize in a general way that it is a solemn and important matter. But do we ask ourselves the question, "What does the judgment mean to me?" That is the vital point for each of us.

What does it mean? For one thing, it means that our lives are to be judged by a tribunal that is absolutely just. No motives will be misjudged, no words misapplied. As I

have lived, my words and actions have day by day been recorded in heaven with perfect accuracy. These will all be carefully considered.

But what hope have I, a sinner, from the most perfect justice? This can only condemn me, for I am indeed guilty of many things contrary to the law of God by which my actions are to be tested.

An advocate has been provided to plead for me, if I will accept him. There is not only justice in this tribunal, but mercy. The Advocate is also the One who has made atonement for all sin, for he has suffered its penalty. He forces his pleading on no one, but he stands ready to be the Advocate for all who desire him to plead their cases.

The great question for me, then, is, Have I engaged the Advocate to plead for me? He will lose no case that is committed to him, for he will substitute for the sinner's record his pure and holy life. If I am lost, I alone shall be responsible. Every provision has been made for my passing the ordeal successfully; but of what avail to me is all this if I refuse the conditions on which it is offered to me?

The judgment has been in progress for seventy-three years. It cannot continue much longer. When the cases of the living will come up for judgment no one can say. Judgment on them may already have begun. We are living in the most solemn time of the world's history.

The judgment means to me entrance into life eternal or my final destruction. It means that to you. *Now is the time to make our calling and election sure.*

The Disappointment

THE last day! What a sound it has! No doubt, children, you have used that phrase many times, and it always meant a great deal to you. Perhaps it was the last day of school, and you looked out on the sunny fields and on the deep, cool woods or the river, and you twitched in your seat for joy at the thought of the free days coming. Perhaps it was the last day of vacation, and you braced your mind, after its long rest from books, to take up a new year of study and accomplishment, and you rejoiced at the thought that you would be farther along by the end of another year.

The last day! How you turned to take a last look at the familiar things,—the teacher's desk, with its books and its globe and its strings of beads; the cabinet on the north wall, filled with insects and rocks and polished woods; and the peg where your cap always hung; or else, that autumn day, at the orchard playhouse under the apple tree; or the swimming-hole by the tall old elms; the wild strawberry glades and the clumps of wild plum, with fruit long ago gone, but still sweet in memory. And in whichever place you were, you said with a sigh, half of gladness and half of regret, "It's the last day."

But can you think what the last day meant in that long-ago time, to the people who said, as they watched the sun go down? "Tomorrow is the last day. We shall never see the sun set red again. We shall not see the smoke curling over the tree tops another time. Nor shall we have to bear the curses of the drunken and the scoffing tomorrow night. We have eaten our last supper on earth; the next we shall take with Jesus and the millions of the saved, in the light of the New Jerusalem. Tomorrow will see those blue skies rent, and our Saviour coming in glory. Tomorrow will stop the mocking mouth. Tomorrow will see the earth heaved up, mountains sinking, the ground opening, the sea rushing in, the cities in ruins, the earth reeling. Tomorrow we shall see Jesus. It is the last day!"

And as the farm boy did the milking, he thought, "This is the last time." As the ditch digger put up his spade, he said, "I have no more use for you." As the merchant shut the door of his shop, he said, "This is the last time I shall turn the key."

And they had to think, "There's my neighbor, who does not believe Jesus is coming. I shall never see him after tomorrow. But I have done my duty in warning him." And there might have been an Aunt Eliza and an Uncle John;

there might have been a Cousin Amy, and a Phil, and a little Josie. Oh, why would they not hear? And the tears fell fast.

"Tomorrow is the last day. And we shall see Abraham and Moses and Elijah in the kingdom of heaven. And we shall see Jesus. We shall walk on the streets of gold. We shall soon see the beautiful green fields of earth restored as in Eden. No more of this fair earth—this dark earth. Tomorrow is the last day."

And the sun came up that twenty-second day of October, 1844. The children were all up, with their fathers and mothers; for who could tell whether the coming would be at dawn or at evening? And the house was swept, and the furniture in order. There was nothing to do but wait.

Where there were a number of Adventists together, they gathered in their meetinghouse; or, out in the country, in the woods. Where they were alone, they stayed in their houses; for they feared to go out where the unbelievers could find them.

And those unbelievers trembled. For all they shouted and made merry, yet in their hearts they trembled; for they said, "Suppose it should be! Suppose it *should be!*" But toward the trusting ones they acted angrily. If they met one, he was pushed and jostled and jeered at. And in some places the wicked gathered in companies to mock and make fun of those who looked for Jesus. What shrieks of terror they would have sent up had the dreadful event they mocked at come upon them!

The sun mounted higher and higher in the sky; but still the faithful watched. They watched and prayed. Sometimes, softly, they sang an advent hymn. For the last time they confessed their sins against one another. Their hearts must be made pure.

But they were not left quietly alone. In some places mobs gathered around their places of worship, and mocked them, calling out to them, as the wicked children of Bethel had to Elisha, "Go up! Go up! why don't you go up?" And they sang rude songs, and pounded on the houses with clubs and stones.

In one place, Paris, Maine, where the believers were assembled in their meetinghouse, rough men and boys gathered around, singing mocking songs and shouting insulting things. Two of them put on long white robes and climbed up by ladders upon the top of the meetinghouse, and sitting there they pretended to pray, and to do as the people in the house were doing. Those who saw them and who hated God's waiting people, went away and told how the Adventists had put on ascension robes to be ready for Christ's coming. But they knew they were not Adventists who did it, but rowdies who were mocking the waiting ones. Yet all over the country this story went.

The Adventist believers in the house made their ears deaf to all these things. What did it matter, they thought; it would be only a little while, a few hours at the most, when all this would be changed; those who mocked now would shriek with terror when they should see the King, sitting upon the great white cloud, come to judge the world. And they looked longingly through the windows for the sign of his coming.

The sun passed the noon; it kept evenly on its way down, down the sky. At last it neared the horizon. Yet still there was time. The day was not quite done. Jesus would yet come; he would not disappoint his people. So all over the land this cry of their hope went up from the hearts of men, women, and children who were looking for Jesus.

But slowly, slowly, the sun went down. Its lower rim touched the hills, and quickly it sank out of sight. The day was gone, the great tenth day of the seventh month. Jesus had not come. Into one another's blank faces the brethren and sisters looked. The children clung to the hands of father and mother. No one could speak a word; no one could explain. Silently, their hearts crushed within them, they slipped out of doors, and by dark ways, to keep out of sight of the mob, they went sadly to their homes. They groped their ways into the dark rooms, they felt around to find their

seats; they dared not light their lamps. Outside somewhere the roughs of the town would be celebrating the failure, drinking, singing, joking.

And the fathers and mothers gathered their children within their arms, and sat silent, choking back their grief.

"Why didn't he come, father?" How the words of the little child struck into the heart!

"We can't tell, my children. We shall have to wait, wait and see." And spent with grief, they slept.

Jesus did not fail. That day, Oct. 22, 1844, was the tenth day of the seventh month, and on that day, according to the prophecy, Jesus began to cleanse the sanctuary. Great things were going on in heaven that day; for the great High Priest, Jesus, was being escorted by angels and redeemed men into the holiest place of the sanctuary. And there, on that day, he began his work, which is still going on, but it is now almost finished.

And he did not forget his waiting people on earth. He had taught them, he had guided them, his hand had covered the error they made, that neither they nor the world might see. Do you think that if his people had simply had to say to the world, "On this day, the twenty-second day of October, Jesus starts to cleanse the sanctuary which is in heaven," it would have received much attention?—No; men would not have seen much in that, but Jesus wanted their attention drawn to the closing work he was then beginning. So the great stirring message went out, "On this day Jesus will come." For that is what they believed the cleansing of the sanctuary meant.

And though they were disappointed, cast down, though they knew not what to think, that night Jesus looked down with great love upon them, and strong angels were sent to watch over them and keep them; and if they would be patient, they should soon see what mistake they had made, they should understand in what glorious work they had been engaged, and from their disappointment they should gain new courage.

It is a day much to be remembered, Oct. 22, 1844. On that day Jesus began the closing work, which you and I know is now almost finished. And when he has finished it, he will shortly come to earth, even as the tried and faithful ones then looked to see him come. Then he will reap the harvest of the earth.

Is it not a good day for us to remember? Can we not, on that day, have a great festival? Our harvests have been gathered in, and then we may thank the Lord for them. Jesus' harvest will soon be gathered in; and, children, may you and I be gathered in that harvest. So on this day we may rejoice at what we have and what is promised, recounting the stories of what has happened to God's people since this message began, and looking forward to the time when it shall all be finished.

ARTHUR W. SPAULDING.

Take Courage

WORKMAN of God, O lose not heart,
But learn what God is like;
And on the darkest battle field
Thou shalt know where to strike.

Thrice blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible.

Blest, too, is he who can divine
Where truth and justice lie,
And dares to take the side that seems
Wrong to man's blinded eye.

Then learn to scorn the praise of men,
And learn to lose with God;
For Jesus won the world through shame,
And beckons thee his road.

For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

—Selected.

Programs for Week Ending October 27

Senior

Subject: Luther Quadracentennial.

Blackboard Motto: "It matters not what happens to me. But for Christ's truth I will stand with cheerful heart and courage and without fear of any one in the world—*Martin Luther.*"

1. Special Music.
2. Responsive Reading: Psalm 46.
3. Recitation: Luther.
4. Bible Study: Courage.
5. A Reformation Catechism.
6. Round Table: Luther and the Reformation. For helps see the *Instructor* of October 16; "Luther the Leader;" "Martin of Mansfeld;" etc.
7. Exercise: Torchbearers.
8. Reports, and plans of work.
9. Close by repeating the Pledge.

Junior

1. Morning Watch Review.
2. Responsive Reading: Psalm 46.
3. Reformation Catechism.
4. A Reformation Tableau.
5. The Story of Martin Luther. See "Luther at Home," in the *Instructor* of October 16.
6. Reading: A Letter from Luther to his Son Hans.
7. Sentence Testimonies: What I Have Learned About Martin Luther.
8. Reports, and plans of work.

Notes to the Leaders

SENIOR: So much material is supplied for this program, and so much more is available, that there will be a temptation to place the work of this Quadracentennial Celebration in the hands of one or two persons, while the others sit back and listen to an interesting talk. But we believe that a more lasting impression will be made, and more good will result, if a large number of the members of every society have a part in this program, and *study* the life and work of this man.

No doubt some features of the program will be omitted by some societies; but we urge that the Bible Study be given, and its lesson for the present hour be emphasized. In connection with this study the poem "Take Courage" (p. 12) should be clearly recited.

Those taking part in the Round Table should study the material referred to, and each one tell what he has to say in one minute. In smaller societies, where not so many take part, a little longer time may be taken by each.

Six persons may be chosen to take part in the exercise "Torchbearers," one of these acting as leader, and each of the others bearing large cardboard torches, colored to represent flame. If the meeting is held in the evening, wooden torches, with lighted candles, might be used. At the close of the exercise sing "Faith of our Fathers."

JUNIOR: The children who have read "Martin of Mansfeld" will be ready to enter with enthusiasm upon this further study of the hero of that book. Those who have not yet obtained it, may be encouraged to do so now. It may not be possible to use all the material given; but care should be taken to have the children learn the essential facts so thoroughly that they will never forget them. Be sure that at some time during the week the children read "Before the Great Council," in the *Instructor* of October 16.

Bible Study: Courage

THIS is a day of rapidly shifting opinions. All sorts of creeds and isms are prevalent and are being advocated with varying degrees of enthusiasm. *Just now* there is need of courage to stand unflinchingly for truth; to be immune to ridicule, censure, and intolerance; and to be able to say, as did Martin Luther, "It matters not what happens to me. But for Christ's truth I will stand with cheerful heart and courage and without fear of any one in the world."

1. Courage is a necessary qualification for God's workers. Deut. 31:7; Joshua 1:6, 7, 9; 2 Chron. 19:11 (last part); Ps. 31:24.

2. Lay members may assist leaders in a crisis. Ezra 10:4; Isa. 41:6.

3. A practical demonstration of the right kind of encouragement. Isa. 41:7.

4. Is dread, or fear, a necessary experience? 1 Chron. 22:13. (The fact that the command to "fear not" occurs over sixty times in the Bible, would seem to indicate that the Christian is afforded relief from this emotion.)

5. What is the Scriptural antidote for fear, and the consequent inspiration to courage? 1 John 4:18.

Luther

NOT his the dreamer's lot, idly to dwell
In pleasant fields, far from the strifes of men
Who vex their souls with triflings why and when,
And in the marts of Fame their conscience sell.
Nay, he had drunk from life's pure, sparkling well,
And felt the rapture of the life divine,
And with his eyes anointed held the shrine
Of God's great glory, which he fain must tell.

Long years he labored in the realm of right,—
The deathless right,—and fought for conscience free
From priestly bondage, while blind error's night
He flamed with heavenly truth, that all might see
The way to God, and, like him, fearless stand,
A freeman in God's faithful band.

—George E. Tack.

Torchbearers

LEADER: The celebration of the Reformation of the sixteenth century serves to inspire a holy purpose to hasten the transformation of the twentieth century. It is interesting to glance back over the centuries and see how the Bible was restored to the church four hundred years ago, and how the gospel story has been carried to the ends of the earth. Let us start in Wittenberg on Oct. 31, 1517.

SIXTEENTH CENTURY: I come to you from out of the darkness and gloom of the early days of the sixteenth century. "It was not only the destruction of civilization in the overthrow of the Roman Empire that made the Dark Ages. Ignorance went hand in hand with superstition. Priests and monks had become corrupt and licentious; the churches were full of images to which the common people offered homage scarcely differing from idolatry. Penance had taken the place of penitence, and indulgence from sin was bought with a price. The Bible, in a dead language, was a sealed book to the people. The Word of the Lord was scarce in those days; there was no open vision. And where there was no vision, as it always happens, the souls of the people perished, groping in the dark." When the darkness was deepest, there rang out the clear hammer strokes of Martin Luther as he nailed his ninety-five theses to the door of the Castle Church at Wittenberg. Convinced, through his study of God's Word, that salvation comes through faith alone, he protested against the abuses and indulgences of the Church of Rome; attacked by cardinals and scholars, he stood firm on the Word of God; excommunicated by the church, he publicly burned the Pope's decree; summoned at last to appear before the Diet of Worms, he firmly refused to recant, declaring, "Here I stand; I cannot do otherwise. God help me. Amen."

A wonderful, many-sided man of God was Martin Luther. We see him at one time stopping his busy work to sing his tender lullaby to a little child.

(Chorus by children: Luther's Cradle Hymn. See *Instructor* of October 16.)

Again we see him, the strong, heroic leader furnishing the battle hymn for the Protestant Church.

(Chorus by all: "A Mighty Fortress Is Our God." See "Christ in Song," No. 681.)

The greatest gift Martin Luther gave to the world was the open Bible in the language of the people. It meant the open Bible, not for the people of Germany alone, but for the whole world. In Wartburg, "the Castle of Waiting," was the beginning of the modern missionary movement. Without the Bible in the language of the people, the missionary would have had no message to carry. Luther was concerned that the Bible should be carried beyond the borders of Germany. When some of his friends opposed the introduction of the study of foreign languages, Luther pleaded that the students should be taught the speech of other peoples, so that God could make use of them to carry the gospel to foreign lands. The sixteenth century, however, shows few men who were fired with missionary zeal. The foundation work of an open Bible was laid by Luther, but torchbearers who could carry that Word of Light were few. A few bearers of the torch there were who bore the light of God's Word into dark-

ness, but the sixteenth century closed with the consciences of the masses of the church not yet awakened to a realization of their responsibility to carry the gospel to the heathen.

SEVENTEENTH CENTURY: I can unfold to you few records of courageous missionary zeal in carrying into all the world the Word of God, which the sixteenth century gave to the people of northern Europe. Those who had the light were for the most part indifferent to the darkness of non-Christian lands. In one of the seventeenth-century hymn books is this verse, which was sung in comfortable contentment by congregations of that day:

“Go into all the world,
The Lord of old did say:
But now where God hath placed thee,
There he would have thee stay.”

Denmark bought a fishing village in India, and sent pastors out to that land to care for the Danes who had settled there; but for eighty years they seemed to have no thought of giving the gospel to the millions who sat in dense darkness. Yet out of the indifference flames the missionary torchlight, borne aloft to darkest Africa by Peter Heiling, the first missionary to reach the shores of the Dark Continent. A few years later a torchlight of noble birth, Justinian von Welz, an Austrian baron, illumined the pages of my history, with his impassioned earnestness.

In 1664 he issued the first call of Protestantism for the organization of a foreign missionary society. His call, ringing with holy zeal, met only ridicule and opposition. One of the leaders of the church actually rebuked Von Welz for his “dream” of carrying the gospel to heathen lands, and prayed, “Protect us from it, dear Lord God.”

The young nobleman pleaded with the court preachers and the university professors to send out missionaries. Meeting no response save ridicule, he turned to the artisans and laborers. Failing to arouse any one else to go, he gave himself. Selling his possessions, and directing that the money should go to found a school for the training of missionaries, he sailed to South America, where he founded a mission on the Sorinam River. There he labored faithfully for a few months, and there he was laid to rest.

In the days of Paul many Christians became torchbearers to other lands as they were scattered abroad because of persecution; so, in the seventeenth century, the persecuted Christians of northern Europe came to America seeking freedom to worship God. These pilgrims found the religious liberty they sought, and they also carried the light of the gospel to the Indians. The first Bible printed in America was in the language of the North American Indians. The first missionary to the Indians was John Campanius.

EIGHTEENTH CENTURY: I record the date of the first organized Protestant mission. Two names which all the world should know are Bartholomew Ziegenbalg and Henry Pluetschau, and a date not to be forgotten is Nov. 29, 1705, the date on which they sailed for India. Good King Frederick IV of Denmark became concerned about the people of India around the fishing villages Denmark had purchased. He searched throughout his land for missionaries who would go to them. Finding no one, he sent his court chaplain to continue the search in Germany. The two students, Ziegenbalg and Pluetschau, heard the call and heroically bore the torch of light to India. They were followed by that foremost of India's early missionaries, Christian Frederick Swartz. The eighteenth century witnessed the beginning of the great missionary work of the Moravian Church, and again a nobleman, Count von Zinzendorf, set the missionary fires aglow. Hans Egede with unquenchable zeal bore the torch into Greenland. The closing years of my century witnessed the sending out of William Carey, the great English missionary.

NINETEENTH CENTURY: I unfold before you the glorious pages of the nineteenth century. What records of heroism, of fidelity, and of Christian conquest are mine! In my early years Henry Martyn sailed for India. Morrison and Gutzlaff gave their lives to China with superb devotion; that memorable five, the first American college student volunteers,

went out from the Haystack Prayer Meeting full of missionary determination; and since that day more than six thousand student volunteers have sailed for foreign lands; Rhenius added another torch of light to those shining in India's night; Moffat lifted the torch high in darkest Africa; and John Williams carried it to the islands of the South Sea. A path of light follows in the wake of Judson, of Duff, of Titus Coan, of Krapf, of Calvert, and of Selwyn. I witnessed the opening of the first Christian hospitals for women in heathen countries and the establishment of work for the lepers. At the close of the eighteenth century less than two hundred missionaries had gone to heathen lands and the Bible had been translated into only sixty-four tongues. As the nineteenth century closed, the two hundred missionaries had grown to about twenty thousand and the people of about five hundred different languages and dialects had the Bible in their own tongue.

TWENTIETH CENTURY: The youngest of all the centuries am I, yet I am reaping where all the others have sown. Of torchbearers in every land I tell. More than twenty-four thousand men and women, who have gone out in obedience to the command of Christ, are carrying the blessed light into the dark places of the earth. One hundred and twelve thousand native pastors and Christian workers are torchbearers by their sides. Over a million students are in mission schools, and over a million patients are treated annually in mission hospitals. The light of the third angel's message is rapidly illuminating the earth, and my great plea is for men and means with which to enter the rapidly opening doors for the gospel. The sixteenth century released the Word of life and light. To the twentieth century is given the opportunity of carrying that Word to the ends of the earth. To us has the light come, and with its coming the responsibility to be torchbearers of the light. There are great stretches of country in many lands in the deepest darkness of heathendom without a single missionary. The torchbearers are so far apart that not a glimmer of light reaches from one to the other. O, will you not step into the ranks and lift the light which you possess, that its beams may brighten some dark corner, until the whole earth shall be lightened with the glory of the Lord as the waters cover the sea, and the Prince of Peace shall come to dwell with his loyal subjects?—*Adapted.*

A Reformation Tableau

(NOTE.—Each child should carry a large letter representing his subject, and be taught a uniform position in which to hold the letter, when reciting. The children using the letters of Martin should stand in one group, and those using the letters of Luther should stand in another. As the child who has the letter R in Luther, recites that letter's sentence, another should enter, bearing an open Bible held aloft. As this pupil takes a position in front of the other children, the sentence indicated for all should be recited in unison. Upon the completion of this sentence by those in the tableau, all the Juniors may sing one of Luther's hymns.)

M stands for the MINER, of Mansfeld, whose son Martin entered a monastery to become a monk.

A stands for AUGSBURG, where the great confession was signed which is called the Magna Charta of religious liberty.

R stands for ROME, whose power Luther defied at Worms and said: “Here I stand; I cannot do otherwise. God help me! Amen!”

T stands for TETZEL, the monk who told the people that “as the money chinked in the chest, their sins were forgiven.”

I stands for INDIGNATION, which Luther felt as he nailed the famous theses to the church door, Oct. 31, 1517, now called the birthday of Protestantism.

N stands for NUN. This was Katharina von Bora, who escaped from the convent, and later became the wife of the great Reformer.

L stands for LEO X, the wicked pope who wrote a “bull” expelling Luther from the church. Luther burned the letter and founded the Protestant Christian church.

U stands for URSULA COTTA, the good woman who heard Luther when a schoolboy singing for bread, and took him into her home. Through her kindness to the schoolboy, her name lives in the history of the founding of the Protestant church.

T stands for TRANSLATING the Word of God, the great work which Luther began while a prisoner in

Wartburg Castle. Giving the people the Bible was the greatest work he did.

H stands for **HYMNS**, which Luther introduced into public worship, he himself writing some of the best hymns known.

E stands for **EVANGELICAL**, meaning gospel, which must be preached to all the world in this generation.

R stands for great **REFORMATION**, which succeeded under Martin Luther through the use of God's Word.

All:

Martin Luther stood for the open Bible, and with him we believe that "all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

A Letter from Luther to His Son Hans

GRACE and peace in Christ, my dear little son. I am very glad to know that you learn your lessons well, and love to say your prayers. Keep on doing so, my little boy, and when I come home, I will bring you something pretty from the fair. I know a beautiful garden where there are a great many children in fine little coats, and they go under the trees and gather beautiful apples and pears, cherries and plums; they sing and run about, and are as happy as they can be. Sometimes they ride about on nice little ponies with golden bridles and silver saddles. I asked the man whose garden it is, What little children are these? And he told me, They are little children who love to pray and learn, and are good. Then I said: My dear sir, I have a little boy at home; his name is little Hans Luther. Would you let him come into the garden too, to eat some of these nice apples and pears, and ride on these fine little ponies, and play with these children? The man said: If he loves to say his prayers, and learn his lessons, and is a good boy, he may come. And Philip and Jocelin may come too; and when they are all together, they can play upon the fife and drum and flute and all kinds of instruments, and skip about, and shoot with little crossbows.

He then showed me a beautiful mossy place in the middle of the garden, for them to skip about in, with a great many golden fifes, and drums, and silver crossbows. The children had not yet had their dinner, and I could not wait to see them play, but I said to the man: I will go away and write all about it to my little son, John, and tell him to be fond of saying his prayers, and learn well, and be good, so that he may come into this garden. But he has a cousin Lehne, whom he must bring along with him. The man said, Very well, go write to him. Now, my dear little son, love your lessons and your prayers, and tell Philip and Jocelin to do so, too, that you may all come to the garden. May God bless you. Give Cousin Lehne my love, and kiss her for me.

A Reformation Catechism

Question.—What was the Reformation?

Answer.—The purifying and reforming of the Christian church which had become corrupt in many of her teachings and practices.

Ques.—Who was the chief person and leader in this work of Reformation?

Ans.—Martin Luther.

Ques.—Where and when was he born?

Ans.—At Eisleben in Saxony, on Nov. 10, 1483.

Ques.—Had there been attempts to reform the church before the days of Luther?

Ans.—Yes, by John Wycliffe, in England, 1324-84; John Huss, in Bohemia, 1369-1415, and Savonarola, in Italy, 1452-98.

Ques.—What can be said of the work of Wycliffe?

Ans.—This bold Reformer, who has been called "the morning star of the Reformation," attacked first the practices and then the doctrines of the church. He gave the English people the first translation of the Bible in their own tongue. He was persecuted in life, and in death his bones were not permitted to rest in peace. In 1415 the Council of Constance, having pronounced his doctrines heretical, ordered his body to be taken from the tomb and burned. This was done, and his ashes were thrown into a neighboring stream called the Swift.

Ques.—What can be said of the work of John Huss?

Ans.—John Huss was a professor in the University of Prague. He attacked the abuses of the Roman Catholic Church. For this he was excommunicated by the Pope, and afterward, upon the meeting of the great Council of Constance, he was summoned to appear before it, just as Luther, a century later, was summoned to appear before the Diet of Worms. This council condemned the doctrines of Huss and sentenced the Reformer to the flames. He was also imprisoned and treated very harshly before his conviction, all of which was in direct violation of the safe-conduct which the Emperor Sigismund had given him, relying on which the Reformer had come to the council. The following year Jerome of Prague, another Reformer, was burned at the stake by order of the Council of Constance.

Ques.—What can be said of the work of Savonarola?

Ans.—Savonarola was a Florentine monk who denounced the profligacy of the monks, and prophesied the wrath of God on Italy and the world on account of the degeneracy of the church. Finally he, through the influence of Pope Alexander VI, was executed and his body burned.

Ques.—Who was Luther's chief assistant in the Reformation?

Ans.—Philipp Melancthon, a man of great piety and profound learning, who has been called "the Protestant preceptor of Germany."

Ques.—Was it Luther's intent and purpose to establish a new church, or to inaugurate a movement of such far-reaching effects as have attended the Reformation?

Ans.—No. His thought was to reveal the light of God's Word in its clearness, in the hope of reforming and restoring the church which he loved and believed to have been founded by Christ and his apostles. While a student at Erfurt, he had found a complete copy of the Bible, which he studied with all eagerness, and it brought to him a knowledge of the truth and led him to see how far the church had departed from its teachings.

Ques.—What was Luther's first public act in the Reformation?

Ans.—Nailing the ninety-five theses, or statements, on the church door at Wittenberg.

Ques.—What were these theses about?

Ans.—They protested against the sale of indulgences, and declared that forgiveness can be gained only by true repentance and following Christ.*

Ques.—What was meant by an indulgence?

Ans.—An exemption from certain kinds of punishment for sin.

Ques.—When did he do this?

Ans.—On Oct. 31, 1517.

Ques.—What appropriate name therefore do we give to 1917?

Ans.—The Quadricentennial, or four-hundredth anniversary, of the Reformation.

Ques.—In what spirit should we celebrate this four-hundredth anniversary of the Reformation?

Ans.—With devout thankfulness to God, and an increased appreciation of the work and results of the Reformation.

Ques.—What are some of the most apparent results of the Reformation today?

Ans.—Our public school system is due to Luther's influence. The Reformation made education a public duty, and in every section touched by the Reformation the organizers of the Reformation created flourishing schools. Religious toleration and the right of private judgment, which is enjoyed to such a large extent today, is due to the work of the Reformers in making the Bible and not the church the ultimate authority in matters of faith. Michelet, a French historian, in referring to Luther, says: "It is not incorrect to say that Luther has been the restorer of liberty in modern times. To whom do I owe the power of publishing what I am now inditing except to the liberator of modern thought?" Pages might be written on the wonderful results of the Reformation, but the greatest of all is the liberation of the Word of God and its circulation in all languages, which has prepared the way for the preaching of the gospel in all the world for a witness to all nations, and giving assurance that in this generation earth's history will close.

Ques.—When and where did Luther die?

Ans.—He died at the place of his birth, Eisleben, Germany, Feb. 18, 1546, whither he had gone from Wittenberg to reconcile a dispute between the counts of Mansfeldt. Just before his end he was asked by one of his collaborators, "Do you die in the faith of your Lord Jesus Christ and the doctrine you have preached in his name?" He answered clearly and distinctly, "Yes." With this he fell asleep in Christ and in peace. His remains were conveyed to Wittenberg and buried in front of the chancel of the Castle Church, on whose door his hand had nailed the ninety-five theses.—Selected.

*For copy of "The Theses" see "Protest and Progress," by Carolus P. Harry, published by the Lutheran Publication Society, Philadelphia

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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.

At the Missionary Volunteer Council held at College View, July 26 to August 1, two words were heard more frequently, perhaps, than any others. They were "vitalize," and "spiritualize." Would not these be good words for every local society to adopt, since it is only as our work is filled with spiritual life and vitality that it will meet the need of the hour?

HERE is something that will interest you: It was decided at the council that a leaflet giving definite instruction for the conducting of prayer bands, be provided at an early date. Such a leaflet will fill a need that has long been felt in the field.

"THAT is just what we need," will be on the lips of a large number of our young people when they hear of the special Reading Course which the Council voted to launch immediately. In addition to the regular yearly Reading Course there is to be this special course, consisting of the nine volumes of the Testimonies. Why not begin at once to read Volume 1? To those completing the entire set within two years' time, a gift book chosen from Sister White's works will be presented.

PROFESSOR KERN exhibited to the delegates at the Council a sample of the cover which will be used for the 1918 Morning Watch Calendar. Our Missionary Volunteers will be delighted with it. The scene presented is a charming bit of nature, showing tall trees along the margin of a river whose grassy banks seem to invite one to rest and quiet meditation.

"How are we to know whether or not we have reached our 1917 goal on reporting members?" is a question puzzling many local leaders as well as some conference secretaries. "Must we have the required number of reporting members every quarter, or the last quarter, or for just one quarter of the year, in order to be counted as reaching our goal for 1917?" is what many are asking. It has been decided that since this is the first time that this sixth item of the goal has been required, all who reach, during any quarter of the year, the number of reporting members assigned them may consider that they have attained their yearly goal. Aren't you glad to hear that?

Luther Quadricentennial

IN view of the widespread celebration of the Luther Quadricentennial this year, which marks the four-hundredth anniversary of the beginning of the Reformation, it seems fitting that we too should devote a Sabbath to the special study of the life of Martin Luther and the principles for which he stood. October 27 has therefore been set apart for a special Luther Quadricentennial program, and we hope that every society leader will study and plan to make it a success.

In using the article, "Luther and the Reformation," printed in the *Instructor* of Oct. 16, give special emphasis to the thoughts brought out in the closing paragraphs, on "Why We Are Protestants." We need to know not only why we are Protestants, but also why we are *Seventh-day Adventist Protestants*.

The Spirit of Sacrifice

THE spirit of sacrifice is the spirit of true Christianity. When Christ, who gave himself for the lost, dwells in our hearts, he leads us to give ourselves for the lost. One way of giving ourselves is to give our money,—the fruit of our labor." A conference Missionary Volunteer secretary writes:

"As far as the budget plan for raising funds for missions is concerned, a few of our societies have taken hold of this and are pushing it through. One society of about twenty pledged themselves to raise \$150 this year. Another society has pledged \$25. I was very much impressed with a letter which I received from one young man. He comes from a large family, and helps to support his father and mother. They are poor people, yet in the face of all that he is willing to do something to help out in the Volunteer work. Not only is he willing to help, but he is doing something. When I sent out a special request for him to come to camp meeting, he wrote me that he did not have clothes sufficient to come, but in the same letter he inclosed two dollars for the Missionary Volunteer work."

Missionary Volunteer Programs for Advanced Schools

For Week Ending October 6

Subject: *Harvest Ingathering*

THIS annual campaign is a blessing to our schools. It not only nets good financial results for the cause of missions, but coming early in the school year, it gives students a vision of missionary possibilities while engaged in study. Through the Harvest Ingathering work our students have often found openings for cottage meetings or preaching services which have resulted in converts to the truth. For an outline and further help, see the regular Missionary Volunteer program for this date.

For Week Ending October 13

Each society prepares its own program. This furnishes an opportunity for the officers of the society to present plans for active missionary effort, if that has not already been done. Without missionary activity, you may be a mutual improvement society, but you cannot be a Missionary Volunteer Society. After much study and prayer, let the officers lay before the society practical plans for missionary endeavor; and then keep at it, all at it, and always at it.

For Week Ending October 20

Subject: *The Antitypical Day of Atonement.*

"Court week in heaven." How solemn that we are in the time of the judgment from which there is no appeal! If every student and teacher had a full realization of what it means, do you think this school would be different? In what way? See regular program for this date. Do not forget the Missions Survey, which comes each third Sabbath in the month.

For Week Ending October 27

Subject: *Luther Quadricentennial.*

Four hundred years ago the last day of October, Martin Luther posted his propositions against indulgences, which started the great Reformation. The fundamental principles of the Reformation were:

- a. The sufficiency of the Scriptures.
- b. The sufficiency of the grace of Christ.
- c. The priesthood of all believers.

This year the Protestant world is celebrating the quadricentennial of the Reformation. Yet how far so-called Protestants have drifted from these fundamentals! How sadly many have failed to advance with the light, and to make the Bible their only rule of faith and practice!

In no place in the world should there be more sincere and hearty celebrations of the Luther quadricentennial than in our advanced schools. We believe in the principles of the Reformation, and are Protestants still. Much thought and prayer should be given to this subject, and a special effort made to reach the whole community with this program. See the regular Missionary Volunteer program for this date.

It is further suggested that the music department of the school arrange to give, at this time or later, the cantata, "The City of God," which was prepared especially for this celebration. It is published by G. Schirmer, 3 East Forty-third St., New York City.