

The Church Officers' Gazette

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No. 11

Church Officers' General Instruction Department

Calendar November

- 6. LESSON 11.
- 13. Foreign missionary service.
- 20. Lesson 12.
- 27. Home missionary service — the weekly *Signs*.

December

- 4. Lesson 13.
- 11. Week of prayer.
- 18. Week of prayer — *Annual Offering*.
- 25. Home missionary service — consecration for aggressive work.

It has been suggested that a calendar be given in the GAZETTE each month, in which will be given the appointments for two months. This would enable the elders and leaders to see at a glance the appointments ahead, to lay plans for them, and to announce special offerings early enough for preparation to be made for them. We issue this calendar as an experiment, and should be glad to know if the plan meets with general approval.

We desire it to be very definitely understood, however, that the majority of these lessons and programs are suggestive, and not hard-and-fast rules. The lessons for the use of church elders are intended to help, not to bind about. They need not be used by those who have the experience and ability to prepare their own studies. But for the busy, perhaps already overtaxed elder, they will give an outline to build upon, and so prove a blessing.

One Sabbath a month is surely not too much to devote to a consideration of the foreign work God has given us to do. Inside the North American Division is, approximately, one fifteenth of the population of the world. Outside of it are the other fourteen fifteenths. Here are the headquarters of the work, its base. Therefore one Sabbath a month may well be given to a study of this largest part of our work. The Second Sabbath Readings are designed to form a basis for these services, but they should not often be read. Members should be selected who will study the facts and experiences given, and then tell them in a natural and interesting manner. Properly presented, the matter in these readings may be made intensely interesting and inspiring.

The church of God has been organized for missionary purposes. It is to send some of its members and its money to the regions beyond, and it is to make personal efforts for the souls within its own borders. The work of the members is not done when they have sustained the cause at home and abroad with their money. They are called also to give themselves in active soul-winning service. Therefore one Sabbath each month is not too much to devote to a consideration of their life work.

The fourth Sabbath programs are also suggestive. A general outline is prepared, and some material on the subject is given in the form of readings. As with the foreign matter, so these should not often be read. The matter should be carefully studied, and then given as a talk. The blackboard should be used freely, and many members enlisted in taking part in the meetings. As the best and most healthful food may be provided for a family, and yet be spoiled in the cooking, so that the members are not properly fed; so excellent material may be supplied to help our church officers, and by its misuse the churches be injured, instead of helped. These programs are not given to do away with thought and study, but to guide the study in the direction of the needs. They are intended to unite the labors of the believers, so that strong efforts may be made by all our

churches for the different phases of work at the times of year when they are likely to accomplish the most good.

We therefore urge our elders and leaders to make good use of all these lessons and programs, not to ignore them and turn entirely to other matters, nor to read the churches to sleep with them, but to use them as a basis and a guide to their efforts to build up strong, working churches.

E. M. G.

Lessons to Be Used by Church Elders

Lesson 11

ANNOUNCEMENTS.

Hymn
Responsive Reading: John 3.
Prayers. Remember our workers in mission fields.
Hymn.

Lesson

Conversion

John 3: 1-10. Ye must be born again.
Eze. 36: 25-27. Who does the work?
2 Cor. 5: 17. A new creature.
Gal. 5: 22, 23. The fruits of the Spirit.
Testimonies. Call for testimonies on Christian experiences.
Song.
Closing prayer

Lesson 12

Announcements.

Hymn.
Responsive Reading: Romans 3.
Prayers. Pray for personal victory over sin.
Hymn.

Lesson

Righteousness by Faith

Scriptures { Rom. 5: 1, 2.
Isa. 32: 17.
Rom. 5: 18-21.
Rom. 6: 19-23.
Rom. 6: 1, 2, 11, 12, 14.
Testimonies. Call for testimonies on claiming righteousness by faith.
Hymn.
Closing prayer.

I. H. EVANS.

"Feed My Lambs"

"JESUS saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs." John 21: 15.

"As newborn babes, desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2: 2.

The instructions given by Jesus to Peter were given also to every church elder down through the ages. The food that is to be given is mental food, composed of spiritual elements.

"The elders which are among you I exhort, who am also an elder, . . . Feed the flock of God." 1 Peter 5: 1, 2.

This feeding of the flock refers primarily to the spiritual food which is to be given at the church services, but it undoubtedly has also a broader meaning. If a shepherd saw that his flock had good, nourishing food on one day in the week, and on the other six days turned the flock loose, to get good food, bad food, or no food at all, according to the tastes and experience of the sheep and the lambs, would his work be satisfactory? No master would employ a man who treated his flock in such a manner.

Will the elders be without fault before God if they allow the youth to select their reading matter, without any guidance, interest, and encouragement being given them by the elders?

"As a man thinketh, so is he," may well be changed to read, As a man readeth, so is he. It is universally admitted that the public press is the great mold of public

opinion, and the reason is because almost every one reads it. What a person reads will surely influence his opinions, judgment, and ideals.

How important it is, then, that our young people should be guided in their selection of reading matter. The tastes they form in youth will largely influence their future mental and spiritual developments. By properly guiding and encouraging the youth in their reading, there may be developed in them a love for good literature that will make the poor, the weak, the bad reading matter objectionable and distasteful to them. It will lack the spiritual, elevating flavor to which they have been used, and they will want none of it.

On the other hand, the youth will read something; and left to themselves, they will take that which they see most frequently, and which costs the least. The enemy takes care that his reading matter meets them at every turn, and that it is cheap in price.

We are now nearing the short days of winter, with the long evenings when families can gather in a social way. Why should not the elders make an earnest and persistent effort to get the parents and children to unite in the Missionary Volunteer Reading Course?

For the Senior Course we have "Things as They Are," by Amy Wilson Carmichael. This is a fascinating and inspiring book. No one who begins it will be content to leave it unfinished.

The next book is "History of the Sabbath," by Andrews and Conradi. The time is coming when every one will be tested in regard to the Sabbath. This book is interesting, and will do much to establish its readers on the rock of present truth.

The third book is the "History of William Miller." This book is an inspiration to all who read it. The three books cost \$2.35, postpaid.

The Junior Course also consists of three books. "Livingstone the Pathfinder," by Mathews, is a book of adventure and excitement combined with a life consecrated to God. "Friends and Foes in Field and Forest," by Vesta J. Farnsworth, introduces the children to the wonders of nature in insect life, something which is of deep interest to every child. "Sketches of Bible Child Life," by Mary Alicia Steward, deals with Bible boys and girls, and brings them near to the boys and girls of today. This set costs \$1.75, postpaid.

"Fathers and mothers, obtain all the help you can from the study of our books and publications. . . . Form a home reading circle, in which every member of the family shall lay aside the busy cares of the day, and unite in study. Fathers, mothers, brothers, sisters, take up this work heartily, and see if the home church will not be greatly improved."—"Testimonies for the Church," Vol. VII, page 64.

The elders can do much, by example and precept, to bring about the adoption of these Reading Courses, and a heavy responsibility to do this rests upon them. In hardly any way can they better serve the young people than by developing in them a taste for good literature.

E. M. G.

The Communion

A CORRESPONDENT of the GAZETTE writes:—

"I am requesting you to give through the CHURCH OFFICERS' GAZETTE something on the use of a communion set. Some of the members in this church oppose its use, while others favor it. The argument that is set forth against the use of the communion set is that it is bringing worldliness into the church, and that it is not in harmony with the Bible, which says, 'He took the cup,' and not cups."

The real thought of the communion is that all partake of the same bread, all drink of the same cup—its contents, the wine. The bread represents the Lord's body; the wine, his blood. All are to eat of the same bread, all are to drink of the same wine. The bread is broken. Each member partakes of it, each a little, broken off the same loaf, or unleavened cake. In like manner his blood was spilled, and the wine present on the table represents this. Enough is provided so that each member shall sup a little. It is not expected that each one shall eat from the same loaf.

It is broken, divided, and a little portion passed to each one. In like manner the cup may be divided, each provided with a little of the same common wine.

The little individual cup, therefore, loses for the partaker none of the sacred significance in that by faith he beholds in it the emblem of his Lord's spilled blood for his sins. This is equal, it would seem, to the little broken fragment of the loaf—the bread—held in the communicant's hand, each waiting for the others to eat, as by faith he beholds in that the emblem of his Lord's body on the tree, a sacrifice in his stead because of his sins.

The Lord's direction is, "Take, eat: this is my body" (the bread), and, "Drink ye all of it" (the wine), rather than the exact manner in which this is to be done.

If the flowers on the hats, the indecent worldly fashions of dress, and the worldly ornaments are all expelled from the church by being taken from the apparel of the worshipers, indicating that all are striving for that inward adorning, which, in the sight of God, is of great price, the writer is of the opinion that the Holy Spirit will witness to the communion service in a manner giving evidence that Heaven accepts the worship, even though individual cups are provided for the members.

T. E. BOWEN.

Church Ordinances — No. 1

THE Lord gave ordinances to his church in both Jewish and Christian dispensations. "The first covenant had also ordinances of divine service, and a worldly sanctuary." Heb. 9:1. The Lord, through the prophet Malachi, said to his professed people, "From the days of your fathers ye have gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you." Mal. 3:7. And of the calamities which will at last desolate the earth, the Lord has said, "The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left." Isa. 24:4-6.

The apostle speaks of the ordinances of the past dispensation as "ordinances of divine service," that is, acts performed in connection with the worship of the Lord. Among these ordinances was the Passover. Of this the Lord said, "Ye shall observe this thing for an ordinance to thee and to thy sons forever." Ex. 12:24. The first Passover was indeed a most solemn occasion for Israel. In Egypt on that night it was death to the firstborn in every family that failed to eat the paschal lamb, and sprinkle the blood on the doorposts, as commanded.

In after time the observance of this ordinance not only called to mind God's preserving care for his people on that fatal night in Egypt, but as a type it pointed forward to Christ's offering as our passover, by whose blood and whose sacrifice in our behalf we are saved from eternal death. Paul said to the Corinthians, "Christ our passover is sacrificed for us." 1 Cor. 5:7.

So sacred was that ancient Passover that the elements furnished for its observance might not be used like other food and drink. The people were plainly told, "And ye shall let nothing of it remain until the morning; and that which remaineth of it till the morning ye shall burn with fire." Ex. 12:10. This would certainly show them that these elements were devoted to God, and must not be used separate from the ordinance for which they were provided.

That the Passover was a figure of Christ's blood shed in our behalf, and his whole sacrifice as the "Lamb of God," is made plain by Paul's instruction to the church of Corinth: "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth." 1 Cor. 5:7, 8.

(Concluded on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held November 26)

OPENING Song: "Hymns and Tunes," No. 246; "Christ in Song," No. 386.

Season of prayer.

Scripture Reading: James 2.

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

Reading: "How to Use the *Signs*."

Reading: "The *Signs* as a Soul-Winning Agency."

Testimonies: Personal experiences of the members in the use of the *Signs*, and the results thereof.

Taking the names of new subscribers.

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1169; "Christ in Song," No. 914.

Benediction.

NOTE.—As many of the clubs for the weekly *Signs* expired at the end of September, it is hoped that these were all renewed. This program should be used to obtain subscriptions from the members who have not yet joined in the effort. The evidences that the *Signs* does bring people into the truth will be more interesting if each one is given by a different member. From this the meeting may easily be turned into an experience meeting for the members to tell what they know about work with the weekly *Signs*. When the interest is strong, a call should be made for those who will take some copies of the *Signs*, to stand, while the church missionary secretary takes their names. He can then make all necessary arrangements with them at some suitable time.

How to Use the "Signs"

FROM the very beginning of this great home missionary movement, it has been unmistakably demonstrated that the pleasure of our great Leader was to have publishing houses connected with the heralding of this message, and of course their special work would be to furnish a literature bristling with the sacred, stirring truths of the message. Our literature is to go everywhere. It is to be scattered like the leaves of autumn.

"The Lord gave the word: great was the company ["army," margin] of those that published it." Ps. 68: 11. "The strength of an army is measured largely by the efficiency of the men in the ranks. A wise general instructs his officers to train every soldier for active service. He seeks to develop the highest efficiency on the part of all. If he were to depend on his officers alone, he could never expect to conduct a successful campaign. He counts on loyal and untiring service from every man in his army. The responsibility rests largely upon the men in the ranks.

"And so it is in the army of Prince Immanuel. Our General, who has never lost a battle, expects willing, faithful service from every one who has enlisted under his banner. In the closing controversy now waging between the forces for good and the hosts of evil, he expects all, laymen as well as ministers, to take part. All who have enlisted as his soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them individually.

"Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this.

"The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors. The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—"Testimonies for the Church," Vol. IX, pages 116, 117.

This is quite a lengthy quotation, but every thought is worthy of more than passing notice. We constitute the

Lord's army. Every man, woman, and child is to be trained for service. The battle is on. Thousands long for rest, for home and heaven, but the way of return can be gained only by hard fighting, inch by inch, every hour. All must engage in this warfare for themselves. Individually we are responsible for the issue of the struggle.

To refuse to be a faithful soldier working under Israel's great General, would be to follow the directions of another leader, and to arrange oneself with those who are warring against God. "If we are not active in the service of Christ, we are ranking with those who are in positive hostility against him; for we are in the position of stumbling blocks."—"An Appeal to Our Churches," page 30.

It must be apparent to all that God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time. The simplest plans are being devised and set in operation. Work for our friends and neighbors is the call of the hour. Sometimes we think that if we could only have a preacher in our neighborhood, city, or town, we should get results. But we are told by the servant of the Lord: "Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. . . . By visiting the people, talking, praying, sympathizing with them, *you will win hearts*. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearied patience, and a deep love for souls. Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy."—"Testimonies for the Church," Vol. IX, page 41.

As we give ourselves anew to God for service, as we get a new vision of the magnitude of the work, and learn that Christ and holy angels are waiting to cooperate with us in the work to be done, we shall long to know what are the very best agencies and means of reaching the people with this great message of truth. Second to none we should say the *Signs of the Times* weekly.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Id.*, Vol. IV, page 390. Visit your neighbors, get acquainted with them, let them know absolutely that you are a true follower of Christ. Live a helpful, unselfish Christian life. Win your way by the tender ministry of love; work wisely, considerately. Be all things (that are true) to all men, that you may by all means save some. 1 Cor. 9: 19-23.

As you thus live and labor and pray, it will be a very simple matter to present our good pioneer missionary paper, the *Signs* weekly, and your friends and neighbors will want to read it.

The conditions are such in the earth today that people everywhere are forced to acknowledge that something extraordinary is about to take place, or at least to ask the question, "What do these things mean?" The *Signs* weekly has the answer, as well as a message of healing for every wounded heart. The *Signs* does bring people into the truth. We want to see every soldier well supplied with this, the best brand of spiritual ammunition. Two copies a member is the goal set. This represents but five cents a week — one copy for yourself and one for your neighbor. He will pay five cents for his; this gives you yours free. Now is the time, dear brethren, to take hold as never before. Do not say you cannot. Let us all begin to talk of what, under God, we can do, rather than of what we cannot do. Take right hold and let us all learn to do by doing.

Now is our time to work. There never was a more opportune time. Soon the night cometh when no man can work.

The Lord is calling, "Go work *today* in my vineyard." Let not one of us disappoint him. Shall we not as soldiers of Prince Immanuel show a loyalty and a zeal commensurate with the great object sought? Shall we not evidence a loyalty to our flag and country as great as the soldiers of Europe are showing to theirs? F. W. PAAP.

"In whatever calling a Christian is found, he has his work to do for the Lord in representing Christ to the world."

The "Signs" as a Soul-Winning Agency

"IN a recent camp meeting in the Northwest when the *Signs* weekly was being considered, a sister arose in the meeting and told her experience, which ran something like this: At the time of accepting the truth she was a member of the Campbellite Church. Her parents and their family practically disowned her, would not communicate with her in any way, and refused her admittance to their home, even destroying her letters unopened. Not knowing how else to communicate with them, she ordered the *Signs* weekly for a year. At the end of that year the parents subscribed for the *Signs*, and then wrote to her, 'If that is the kind of stuff in which you believe, it is good enough for us.' When she last heard from them, they were keeping the Sabbath."

"Your weekly paper called the *Signs of the Times* was handed to me a few weeks ago, and after reading it I felt it my duty to send for a few months' subscription, as I am wanting to study the advent doctrine, and may become a member of the church, being more and more convinced that Adventists have the right views on many things concerning the Bible. You will find inclosed one dollar. Please send your paper to a friend, address inclosed, for three months, and to myself three months, and you will greatly oblige me."

"Brother H. Elwell, of Boneita Springs, S. Dak., writes that one family to whom he has been sending the *Signs* has begun to keep the Sabbath. This is one of three missionary subscriptions which he has been sending, and he feels much encouraged."

"I am renewing my subscription for your much-valued paper. I enjoy it so much because I believe you are preaching the truths of the Bible exactly as Christ and his disciples taught, in every respect."

"Last winter the church at — took a club of *Signs* for use in missionary work. Among the names handed in was the name of my father, who is now in the faith. After he had read the paper, he gave it to us to read. Then we sent it to my sister in Colorado. Sister liked the paper so well she subscribed for it, and secured other subscriptions. She was an Adventist, and now her husband and uncle are keeping the Sabbath. A minister is now working in that neighborhood. One of the *Signs* I sent to a schoolmate in North Dakota who was an Adventist, but rather discouraged. She read the *Signs* to the woman with whom she was staying. An interest was created that resulted in another Sabbath keeper, and others became interested. A minister has been sent to carry on the work, with a prospect of a church being established there."

"A tract society secretary writes regarding a young man in his conference. The young man had been converted, and was superintendent of a Sunday school in one of our cities. In some way he became interested in the Sabbath question, and asked his minister which day was the Sabbath. The minister refused to have anything to do with the question. The young man asked him if he could tell him where in the Bible the ten commandments are found, and he could not, but thought they could be found in the New Testament. He asked the same question of the deacon of the church, and he could not tell where they are to be found. Soon afterwards he got hold of a copy of the *Signs*, and he was not long in finding out where he could find the information he desired. He is now rejoicing in the present truth."

"I will send ninety cents for another six months of the good old *Signs of the Times*. Since subscribing for the paper, I am keeping the Sabbath, and am rejoicing in the truth. I ask an interest in your prayers, that I may prove faithful to the end."

"Three years ago several families came from Lovington to Hagerman to pick apples. They camped along a lane not far from some Adventists. Every Sabbath afternoon a little boy took copies of the *Signs* to the campers. Soon another wagon joined the camp, and was given some flower seeds wrapped in the lower half of a copy of the *Signs*, all of which was read, though the upper half was gone. An effort was then made to get the remainder of the paper, but it had been destroyed. When the little boy came with more papers, he found an anxious reader, who continued to

study until she accepted the truth. She is now a member of our church at Roswell, and feels grateful for the torn copy that brought her the first rays of light."

"I had never read or heard any Adventist doctrine except a *Signs* that was sent me. I truly thank God I heard; I thank him I accepted. Through God's blessing on my labor, another dear sister is keeping the Sabbath. I am selling the *Signs*, distributing what literature I can, and giving lectures every Sunday night when the weather permits. I sometimes wonder at the power the blessed Spirit of God has given me. I am not saying this in any boastful or vain spirit, but with a thankful heart to the Giver of every gift worth while, and as a word of encouragement to my fellow workers in Christ. Pray for us here, and may God's blessing rest upon you and your work."

"Since I have been reading your paper, the *Signs of the Times*, I have already begun to keep Saturday, the seventh day, for the Sabbath. I see by the Scriptures it is the right day."

"I have just received a copy of your paper, and wish to see more of those papers. Some one sent me a copy — I know not who. I herewith inclose money order for sixty cents. Please send the paper to my address, and oblige."

"Inclosed find twenty-five cents, for which send me the *Signs of the Times*. I have been reading one I accidentally got hold of, and am much interested in it."

"I am now receiving the *Signs of the Times*. It is a good paper. I see you favor the ten commandments. I am an ordained minister, and believe in God's law. Can you furnish me a chart for the wall containing the ten commandments in large letters? I want it to preach from."

"The *Signs of the Times* weekly is reaching me regularly. Can you please send me the January 5 number, which I did not receive, so as to complete the set? I have been a Bible student for over thirty years, and at last I am getting the true, unvarnished teachings and interpretations of the prophecies of God's Holy Word. Please tell me if you have a work in bound book form, in one or more volumes, in cloth binding, which gives fully the interpretation of all the prophecies in the Bible, with historical facts."

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; prayer; minutes; song.
Reports of labor.
Lesson: "A New Church Band."
Plans for work.
Closing song.

NOTE.—This lesson introduces an important subject. Have some member study it well, and then tell the substance of it, reading the statement by Elder Olsen, and the activities of the proposed band. As the latter are read, they should be written on the board. The lesson should be followed by plans for the formation of such a band in all churches which have any foreigners in their territory, for surely the need is great. Information in regard to what church members can do to help their foreign neighbors will be found in back numbers of the GAZETTE.

Second Week

Opening Exercises: Song; season of prayer for the home missionary work; minutes; song.
Reports of labor.
Lesson: "The Life of Ellen G. White."
Plans for work.
Closing song.

NOTE.—Four young people should be asked to each take a section of the article on the life of Sister White, to learn the substance of it, and then to tell it in meeting. The sections are short, and any bright young person could learn one in a very short time so as to be able to tell it practically word for word. The church missionary secretary should take the last section, and having previously obtained a sample copy of the book, should show it as he tells what it contains, and solicit orders for it. This book should be in every Seventh-day Adventist home. If some of the members cannot afford the book, urge them to plan to get it later. The sale of eight copies of "The World's Crisis," "The Shadow of the Bottle," or "The Vatican and the War," would provide one with the dollar needed to buy this book; or the sale of twenty ten-cent magazines would secure it.

In planning for work, remember that now is the time for systematic, aggressive work. The busy summer season is over; so the way is open for a vigorous home missionary campaign. See that every member is an active worker.

Third Week

Opening Exercises: Song; minutes; prayer; song.

Lesson: "Missionary Workers."

Reports of labor.

Plans for work.

Closing song.

NOTE.—The person who is selected to give the Bible study should be notified the week before, in order that he may have time to study it, so as to bring out the leading thoughts clearly. In planning for work, remember the home workers' books. Now is the time for the members to take orders for Christmas presents from their friends and neighbors.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "Free Men Proclaim Liberty to All."

Plans for work.

Closing song.

NOTE.—In these religious liberty studies important principles are brought out, principles that should be lived by the church members, as well as taught to the world. The lesson should be well studied by the one who presents it; and it would be well for the leader to ask a few pointed questions at the close, to see that the members have grasped the ideas presented.

In planning for work, give attention to religious liberty literature, as religious liberty work is part of our message. Strive always to have your church do a well-balanced work, giving proper attention to every department of the cause.

A New Church Band

As we study statistics concerning the great home foreign missionary field, we are overwhelmed with the conviction that our English-speaking people must take a larger burden of carrying the truth to the foreigners about them. Think of it! forty-six per cent of our population foreign. During the past ten years more than a million immigrants a year have landed and taken up residence in this country. There are more Norwegians in the United States than there are in Norway. The situation is summed up in a statement by Elder O. A. Olsen in his report at the General Conference, as follows:—

"Through immigration the United States is in a unique sense the most foreign country and the greatest mission field on the globe. All people that on the earth do dwell have their representatives there; gathered by a divine ordering within easy reach of the gospel. Through them the world may be reached in turn. Every foreigner converted in America becomes directly or indirectly a missionary agent abroad, spreading the knowledge of the truth among his kindred and tribe. The greatness of the opportunity is the measure of obligation."

Does not such a missionary field emphasize the need of every church's accepting this obligation in real earnest? To strengthen this phase of their home missionary work, what would our missionary leaders think of having a band in each church to foster and promote the work among the foreigners within reach? Such a band might be made up of those interested. Among its activities the band could,—

1. Make a personal study of the community, to learn what nationalities are represented.
2. Become familiar with missionary literature in the languages.
3. Outline to the church the work that should be done.
4. Lead out in the work, getting the support of the church as a whole, and enlisting members to help.
5. Keep the church interested in this special work, through frequent reports.

Possibly these suggestions may help some of our churches to organize for a stronger work among the nationalities within their reach.

Our workers here at the Pacific Press office at College View, — twenty-five in number, including editors, and the employees in office and factory,—are of good courage. In our chapel exercises each Sunday morning any reports showing increased interest in the circulation of foreign literature are eagerly received. Especially is this true concerning the way the English-speaking people are circulating foreign literature. We firmly believe that this great foreign field at home will soon be taken hold of more definitely by all our people. As declared by Elder Olsen, "the greatness of the opportunity is the measure of obligation." Will not our missionary leaders appreciate the opportunity and accept the obligation?

J. R. FERREN.

The Life of Ellen G. White

"I was born at Gorham, Maine, Nov. 26, 1827. . . . While I was but a child, my parents removed from Gorham to Portland, Maine. Here, at the age of nine years, an accident happened to me which was to affect my whole life. In company with my twin sister and one of our schoolmates, I was crossing a common in the city of Portland, when a girl about thirteen years of age, becoming angry at some trifle, threw a stone that hit me on the nose. I was stunned by the blow, and fell senseless to the ground.

"When consciousness returned, I found myself in a merchant's store. A kind stranger offered to take me home in his carriage, but I, not realizing my weakness, told him that I preferred to walk. Those present were not aware that my injury was so serious, and allowed me to go; but after walking only a few rods, I grew faint and dizzy. My twin sister and my schoolmate carried me home.

"I have no recollection of anything further for some time after the accident. My mother said that I noticed nothing, but lay in a stupor for three weeks. No one but herself thought it possible for me to recover, but for some reason she felt that I would live. . . .

"I gained strength very slowly. As I became able to join in play with my young friends, I was forced to learn the bitter lesson that our personal appearance often makes a difference in the treatment we receive from our companions.

" Education

"My health seemed to be hopelessly impaired. For two years I could not breathe through my nose, and was able to attend school but little. It seemed impossible for me to study and to retain what I learned. . . .

"My nervous system was prostrated, and my hand trembled so that I made but little progress in writing, and could get no farther than the simple copies in coarse hand. As I endeavored to bend my mind to my studies, the letters in the page would run together, great drops of perspiration would stand upon my brow, and a faintness and dizziness would seize me. I had a bad cough, and my whole system seemed debilitated.

"My teachers advised me to leave school, and not pursue my studies further till my health should improve. It was the hardest struggle of my young life to yield to my feebleness, and decide that I must leave my studies, and give up the hope of gaining an education.

" Conversion

"In March, 1840, William Miller visited Portland, Maine, and gave a course of lectures on the second coming of Christ. . . . In company with my friends, I attended these meetings. Mr. Miller traced down the prophecies with an exactness that struck conviction to the hearts of his hearers. . . .

"Special meetings were appointed where sinners might have an opportunity to seek their Saviour and prepare for the fearful events soon to take place. . . .

"When sinners were invited forward to the anxious seat, hundreds responded to the call; and I, among the rest, pressed through the crowd, and took my place with the seekers. But there was in my heart a feeling that I could never become worthy to be called a child of God. . . .

"A lack of confidence in myself, and a conviction that it would be impossible to make any one understand my feelings, prevented me from seeking advice and aid from my Christian friends. Thus I wandered needlessly in darkness and despair, while they, not penetrating my reserve, were entirely ignorant of my true state.

" Righteousness by Faith

"The following summer my parents went to the Methodist camp meeting at Buxton, Maine, taking me with them. . . . I was much encouraged while listening to a discourse from the words, 'So will I go in unto the king, . . . and if I perish, I perish.' Esther 4:16. . . .

"I now began to see my way more clearly, and the darkness began to pass away. I earnestly sought the pardon of my sins, and strove to give myself entirely to the Lord. . . .

"While bowed at the altar with others who were seeking the Lord, all the language of my heart was: 'Help, Jesus;

save me, or I perish. I will never cease to entreat till my prayer is heard and my sins are forgiven.' I felt my needy, helpless condition as never before.

"As I knelt and prayed, suddenly my burden left me, and my heart was light. At first a feeling of alarm came over me, and I tried to resume my load of distress. It seemed to me that I had no right to feel joyous and happy. But Jesus seemed very near to me; I felt able to come to him with all my griefs, misfortunes, and trials, even as the needy ones came to him for relief when he was upon earth. . . .

"Soon after our return from the camp meeting, I, with several others, was taken into the church on probation. My mind was very much exercised on the subject of baptism. Young as I was, I could see but one mode of baptism authorized by the Scriptures, and that was immersion. . . . The Methodist minister consented to immerse the candidates if they conscientiously preferred that method, although he intimated that sprinkling would be equally acceptable with God.

"Finally the time was appointed for us to receive this solemn ordinance. . . . When I arose from the water, my strength was nearly gone, for the power of the Lord rested upon me. I felt that henceforth I was not of this world, but had risen from the watery grave into a newness of life.

"The same day in the afternoon I was received into the church in full membership. . . .

"Spreading the Advent Message

"The Adventists held meetings at this time in Beethoven Hall. My father, with his family, attended them quite regularly. The period of the second advent was thought to be in the year 1843. The time seemed so short in which souls could be saved that I resolved to do all that was in my power to lead sinners into the light of truth.

"I had two sisters at home,—Sarah, who was several years older than myself, and my twin sister, Elizabeth. We talked the matter over among ourselves, and decided to earn what money we could, and spend it in buying books and tracts to be distributed gratuitously. This was the best we could do, and we did this little gladly. . . .

"The Passing of the Time [in 1844]

"The waiting people of God approached the hour when they fondly hoped their joys would be complete in the coming of the Saviour. But the time again passed unmarked by the advent of Jesus. It was a bitter disappointment that fell upon the little flock whose faith had been so strong and whose hope had been so high. But we were surprised that we felt so free in the Lord, and were so strongly sustained by his strength and grace. . . .

"We were disappointed, but not disheartened. We resolved to refrain from mourning at the trying ordeal by which the Lord was purging us from the dross and refining us like gold in the furnace; to submit patiently to the process of purifying that God deemed needful for us; and to wait with patient hope for the Saviour to redeem his tried and faithful ones."

What Followed

This sketch of the early life of Sister White is taken from the new book "Life Sketches of Ellen G. White." It will give an idea of the interesting matter the book contains. There will be found the story of how the Lord called Sister White, a young, delicate, inexperienced girl, and made her his messenger to his people, and of the many trials and difficulties with which she met; of her travels in many lands, and experiences there; of the many direct interventions of God in behalf of his work and workers; of her closing days and funeral. There will also be found many inspiring words of counsel and encouragement that will help us all in these last days. Every Seventh-day Adventist ought to read this book. The price is \$1 in cloth, and \$1.50 in limp leather. Who will order a copy now?

Missionary Workers

1. WHAT does Jesus say he will make of those whom he sends out to labor? Matt. 4:19.

2. What success did the disciples have in fishing when the Saviour was not with them? John 21:3-5.

3. Where did Jesus direct them to cast their nets? What success did they have in following his direction? Verse 6.

4. How much can we do in fishing for men without the Saviour with us? John 15:5.

5. How are we instructed to conduct ourselves toward those whom we try to teach? 2 Tim. 2:24.

6. How are we to instruct them? Verse 25.

7. Whom do they oppose? Verse 25, first clause.

8. Who leads them to acknowledge the truth? Verse 25, last clause.

9. Should you judge from this that success depends wholly upon the unanswerable arguments presented?

10. What is the first thing Paul mentions as fearing he should find among the Corinthians? 2 Cor. 12:20.

11. In connection with what does the apostle mention debates in Rom. 1:29-31?

12. Of what does he say those who do such things are worthy? Verse 32.

13. From such statements, should we not infer that the Lord would have us avoid the spirit of debate?

14. How is the wisdom that cometh from above described? James 3:17 (margin), 18.

15. How should we adapt ourselves to the various classes of men in order to save them? 1 Cor. 9:19-22.

16. What does Paul say we should be to those among whom we labor? 1 Tim. 4:12.

17. How are we to become proficient in our work? Verse 15.

18. Unto whom are we to study to show ourselves approved? 2 Tim. 2:15.

19. If we follow these instructions, what shall we be ready to do? 1 Peter 3:15.

Free Men Proclaim Liberty to All

"And ye were now turned, and had done right in my sight, in proclaiming liberty every man to his neighbor." Jer. 34:15.

1. WHAT are the people of God to be? Mark 10:42-45.

To keep men in ignorance, to hold supposed inferiors in mental tear or subjection, to withhold from them the Bible, to prevent them from learning that which would elevate, ennoble, and give them equal advantages with other men, is a constant violation of the golden rule. In the whole work of bringing men into bondage, there is an incessant and unvarying trampling on the laws of Christ. Not one thing which is done to make and keep the mind in slavery is in accordance with any command of the Bible. Absolutely nothing of this character can be done by those who follow the example and obey the commands of Christ. He came to proclaim liberty to all captives, and those who follow in his steps will engage in the same glorious work.

Before the apostle Paul was converted to the Lord, he gave no rights, or rather, recognized no rights, that were exercised contrary to his own opinions. He was on his way to persecute those in strange cities, when the Lord appeared to him in the way. After his change of heart he told the brethren that he had been foolish, disobedient, living in malice and envy, and hating others. When he became a free man, he loved all men, and labored for them. Instead of remaining the persecutor he had been, he became the servant of all men. Instead of taking upon himself the task of bringing all men into line with his own ideas, he recommended that the strong should bear the infirmities of the weak, that each should please his neighbor for his own edification, and that none should avenge themselves, because that is a matter to be adjusted by the Lord. He was so thoroughly imbued with the spirit of freedom—the spirit of Christianity—that he even urged the brethren to judge no one again.

Peter, who had been so ready to command and dictate before his conversion, became so much like the Master that he wrote to the brethren about putting foolish and ignorant men to silence by well-doing. He had learned to fear God, to honor all men, and to love the brotherhood. Even the beloved disciple wanted to call fire down from heaven to destroy the people who were not worshipping the Lord as he and the other disciples were. What a change came to him! In all that he wrote in after days the spirit of love and good will toward men seemed ever to be uppermost in his

mind. When he saw the wicked, he longed for their conversion instead of their destruction.

James was so thoroughly transformed that he did not believe it was right to have respect to persons, nor that a man with a gold ring should be treated with more respect than should another who was in poverty and needed bread. The gospel has the same power to re-create men today. Whenever a man feels, in his own heart, to domineer over another individual, he may be sure that he needs a deeper conversion.

2. Is it possible for men who are really free to hold other men in bondage in any way? Neh. 5:8; Eze. 18:7, 8; Isa. 58:6.

3. What is the attitude of strong, free men toward the weak? Rom. 15:1-3; Gal. 6:2.

4. In whose steps do they walk? 1 Peter 2:21; Rom. 4:12.

5. Instead of remaining where there is certain to be strife and contention, what have they liberty to do? John 4:1-3; Gen. 13:7-12.

6. When men are made free from bondage, does that freedom require them to make past wrongs right? Luke 19:8.

7. To whom do free men speak of wrongs or hard feelings that may arise between them and other brethren? Matt. 18:15. Bondmen usually tell their grievances to the wrong people.—*Selected.*

The Missionary Committee — No. 1

IN the larger churches it is an advantage to have a missionary committee appointed. The responsibility of getting every member to engage in missionary work of some sort is a heavy burden for the elder who acts as missionary leader and for the church missionary secretary to carry alone in a large church. Therefore it is well to have others appointed to help to carry this load.

This committee may be made up in different ways. The elder who has been appointed to act as missionary leader, the church missionary secretary, the Missionary Volunteer leader, and the Missionary Volunteer secretary should always be members of it, as they are directly connected with the church missionary activities. Others who are suitable members are the Sabbath school superintendent, and the church-school teacher, when there is one. In large churches where the members are divided into bands, the band leaders may appropriately be members of this committee. In cases where there are several elders, one of them, besides the one who is the missionary leader, should serve on the committee. The size of the committee should be determined by the size and circumstances of the church.

Missionary Programs

One duty of the missionary committee is to plan for the missionary meetings. These programs may be made practical, educational, and interesting, or they may be made dry and uninteresting. It all depends on those who plan for them. The programs given in the GAZETTE are suggestive, not arbitrary. Generally speaking, only sufficient matter is supplied with them to give a foundation to the study. This is done in order to allow for the development of individuality and for the working of the Holy Spirit upon the minds of those who present the subjects. The general plans presented are good for all parts of the country, but the way in which they should be placed before the members may differ according to the circumstances and surroundings of the church. If the subjects are carefully and prayerfully studied by the missionary committee and by those appointed to take part in giving them, the way is opened for the Holy Spirit to guide and impress the lessons on the hearts of the hearers. This is the only way by which they may be made effective for good.

Plans should be laid for each missionary meeting at least two weeks before it is to be held, in order to give time for proper preparation. Efforts should be made to enlist as many as possible in rendering the programs, and the same members should not always take part. Taking part in missionary meetings gives a training for public work. There are men who are now strong conference workers whose first efforts were made at missionary meetings, with shaking

knees and trembling hands, and voices that showed what an undertaking it was. Repeated efforts gradually brought confidence and power, and it was not long before the way opened for a large work. Our churches should be training schools for workers, places where the members are continually gaining in experience and spirituality. All may not be called into conference work, but all can become effective home missionary workers.

The missionary committee should see that some one is appointed to assist and drill the inexperienced members who are for the first time asked to present some subject. They should be given to understand that everything connected with the work of God is worthy of study and should be done in the best possible manner.

Plans should be laid to make the programs work up to some definite point. To merely arouse an interest and then leave it to itself will accomplish very little. The first step is to give the instruction, present the plans, arouse the interest; the second is to put the plans into action. First inspiration, then performance; first to hear, and then to do,—this is the way for our churches to become strong in the Lord.

In planning for these meetings, attention should always be given to any special issues, either local or general. These sometimes spring up suddenly and need to be met by prompt action. The missionary committee should watch for such opportunities for striking a blow at the enemy.

Suppose it is a Sunday law suddenly sprung upon the State governing body. The missionary committee should find out the substance of the proposed bill, and then obtain a supply of the best religious liberty literature to meet it, for the members to circulate. Plans should be laid for meeting the necessary expense. If letters to the representatives are likely to be of value, the members should be enlisted in writing them. They should be told what to write, how to address the letter, and what day to mail it. Sometimes it is best to have some members write one day, some the next, others the next, and so on, so that for a week there is a continual stream of letters reaching the representatives. Very definite instruction should be given, that all may work in unison, for it is this which gives strength to the movement.

A missionary committee that will give this careful study to its missionary programs will do much to build up its church missionary work.

E. M. G.

Church Ordinances — No. 1

(Concluded from page 2)

The Jewish Passover was called a feast (Lev. 23:4), and so the apostle designates the observance of the Lord's Supper in the Christian dispensation. Of this feast, and the proper mode of its observance, it may be well to speak. It should certainly be our desire so to observe it that we may obtain that benefit which the Lord designed we should receive from it, and not be like those whom the apostle mentions, who, though professedly observing the ordinance, had failed to sense its solemn significance, and turned it to a careless service. "For this cause," said he, "many are weak and sickly among you, and many sleep." 1 Cor. 11:30.

J. N. LOUGHBOROUGH.

THIS story is told of Henry Ward Beecher: On one occasion the noted preacher went to a livery stable to secure a horse for a day's drive. When the animal was ready and Mr. Beecher was comfortably seated in the buggy, as a precaution against possible accident he said to the proprietor of the stable, "If this horse has any traits that I ought to understand before starting on my trip, I will be glad to know what they are." The owner of the animal replied promptly: "That horse can be relied upon under all circumstances. He will work anywhere you put him. He will pull you through sand or mud and up the steepest hills. If you wish him to stand still for a time, you will find him there on your return, and he will not shy at anything."

As Mr. Beecher rode away he was heard to remark with much emphasis, "If this horse is as good as his owner affirms, I wish he were a member of my church."

G. W. REASER.

Missionary Volunteer Department

Missionary Volunteer Society Programs for Week Ending November 6

NOTE.—Our Senior and Junior Bible studies are very much alike. So in order to allow more room for notes and mission material, it has been suggested that we try the plan of leaving the adaptation of the Bible Study to those in charge of the local Junior societies. Some notes on the Bible study, especially adapted to the Juniors, will be given, and, as usual, attention will be called to parts of the missions material that are well adapted to the Junior program.

1. REVIEW the Morning Watch texts.
2. Reports of working bands.
3. Bible Study: "Sabbath Keeping in the Early Church." In addition to the notes given here, read "Witnesses for the Seventh-Day Sabbath" in the *Instructor* of October 26.
4. Standard of Attainment Quiz: Acts 28:17.
5. Have a paper or talk on "Our Work in South China." See "Notes on the Mission Studies," "An Outline of Mission Fields," pages 122-130; and "A Flood in China" (*Instructor*, September 28). Use your map of China. See "The New Map," on page 13.
6. Reading. Seniors: "A Chinese Heathen Company's First Prayer to God." Juniors: "A Little Chinese Boy—Lost and Found." See *Instructor* of October 26.

Sabbath Keeping in the Early Church

- I. The Day Fixed. Mark 15:42; Matt. 28:1; Mark 16:1, 2. Note 1.
- II. Jesus' Last Mention of the Sabbath. Matt. 24:20. Notes 2, 3.
- III. Paul Honored the Sabbath, and Both Jews and Gentile Christians Observed It. Acts 13:14, 27, 42-44. Note 4. See also Acts 18:1-4, 11. Note 5.
- IV. Early Christians Worshiped on the Sabbath. Acts 17:1-4. Note 6.
- V. From Paul's Day to Ours. See "Witnesses for the Seventh-Day Sabbath," in "Instructor" of October 26.

Notes

1. The record of Jesus' burial and resurrection "is worthy of special attention: (1) Because it is an express recognition of the fourth commandment after the crucifixion of the Lord Jesus; (2) because it is the most remarkable case of Sabbath observance in the whole Bible,—the Lord of the Sabbath was dead, and preparation was being made for embalming him; but when the Sabbath drew on, it was suspended, and they rested, says the sacred historian, according to the commandment; (3) because it shows that the Sabbath day, according to the commandment, is the day before the first day of the week, thus identifying the seventh day in the commandment with the seventh day of the New Testament; (4) because it is a direct testimony that the knowledge of the true seventh day was preserved as late as the crucifixion."

2. "He who made the Sabbath did not abolish it. . . . Forty years after his crucifixion, it was still to be held sacred. For forty years the disciples were to pray that their flight might not be on the Sabbath day."—*The Desire of Ages*, chap. 60, par. 10.

3. "Indirectly, but in a very practical and emphatic way, it would cause them to remember the Sabbath during all these years between the cross and the destruction of Jerusalem, and teach them a lesson upon true Sabbath keeping; for Christ's instruction here, so far from setting aside the Sabbath, plainly recognized its existence down to that time. Thus the Saviour . . . did, in this his last discourse, once again emphasize his teaching and position respecting the Sabbath."—*History of the Sabbath*, page 159.

4. These texts show, (1) That by the term Sabbath in the book of Acts is meant that day on which the Jewish people assembled in the synagogues to listen to the voice of the prophets; (2) that neither Paul, who preached, nor Luke, who recorded the fact, recognized any change in the day; (3) that the Gentiles had some degree of regard for the Sabbath.—*Abridged from "History of the Sabbath," pages 190, 191.*

5. "Here, then, were seventy-eight Sabbaths on which

Paul preached in one city. The record further says that he worked at his trade, and we may justly infer that Paul worked at tent making just as many Sundays as he preached Sabbaths. If to these seventy-eight Sabbaths we add the three he spent at Thessalonica, the one at Philippi, and the two at Antioch, we have a record of eighty-four Sabbaths on which the apostle held religious services, while, so far as the record shows, he held only one meeting on the first day of the week, and that a night meeting, immediately following the Sabbath. See Acts 20. Evidently Sunday was not the Sabbath in Paul's day."—*Bible Readings*, page 437.

6. "Such was the origin of the Thessalonian church. That it was an assembly of Sabbath keepers at its beginning admits of no doubt; for besides the few Jews who received the gospel through the labors of Paul, there was a great multitude of devout Greeks; that is, of Gentiles who had united themselves with the Jews in the worship of God upon the Sabbath. In the following words of Paul, addressed to them as a church of Christ, we have a strong proof of the fact that they continued to observe the Sabbath after their reception of the gospel: 'For ye, brethren, became followers of the churches of God which in Judea are in Christ Jesus.'"—*History of the Sabbath*, pages 195, 196.

For the Juniors

Boundaries of the Sabbath

"THE Sabbath is bounded on one side by the preparation day, and on the other side by the first day of the week." The preparation day was "the day before the Sabbath" (Mark 15:42); and the first day of the week came "when the Sabbath was past." Mark 16:1. Surely at that time every one knew very well just when the Sabbath came.

Sabbath-Keeping Paul

MISSIONARY tours are not pleasure trips. Paul found this out long ago. Beaten with "many stripes" and cast into prison in Philippi, sent away from Thessalonica under the accusation of turning the world upside down, his message mocked at in Athens, Paul came at length, weary and heart-sick, to Corinth. Here he found Aquila and Priscilla, "lately come from Italy." They were outcasts, like himself; tentmakers, like him; Sabbath keepers, too. It was a happy meeting. They urged Paul to stay with them, and he was glad to accept their invitation. Every week day they made tents; for Paul, the first foreign missionary, was not ashamed to work with his hands.

"Tents he made, the teacher Paul;
Were they large or were they small?
Were they striped or very plain?
Well I know they shed the rain!
Well I know the cloth was stout!
Every stitch was firm no doubt;
And a tent the apostle made
Was a bargain worth the trade.

"How I'd like to see Paul work!
Surely he would never shirk.
Surely all the rafters rang
As the cheerful toilers sang,—
Stitch by stitch, and right along,
Sewing seams compact and strong,
Till he rose at set of sun,
With a day's work finely done."

So much for Paul's observance of the first part of the fourth commandment,— "Six days shalt thou labor, and do all thy work." And though it was many years after the resurrection of Jesus, when some say the Sabbath was changed to Sunday, Paul was just as careful to keep the part that says, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." Every Sabbath day he went to the synagogue, and taught the people,— "persuaded" them, the Bible says.

Paul stayed a long time in Corinth,— a year and six months,— *seventy-eight Sabbaths* in all. Surely this would have been a good time for him to teach those believing Jews and Gentiles all about the change in the Sabbath, if any such change had been made. But no mention is made of any such talk. It is very plain that Paul and the early Christians kept the same Sabbath that Jesus kept — the seventh-day Sabbath

Persecuted for Sabbath Keeping

FROM Paul's day to ours there have always been some who have kept the true Sabbath. They have been despised and ridiculed and persecuted, but they have been faithful to the light. In the seventeenth century many people began to ask why they should keep Sunday, when they could find nothing in the Bible to show that the Sabbath had been changed to that day. One man, John Traske, ventured to try "to bring back again the Jewish Sabbath." For this he was "set on the Pillory at Westminster, and thence whipped to the Fleet, and there put in prison."

Traske finally recanted, and was set free; but his wife, who had been a school-teacher, was more firm than he. "At last, for teaching only five days in the week, and resting upon Saturday, *it being known upon what account she did it*, she was carried to the new prison in Maiden Lane." Here she was kept for fifteen or sixteen years, "a prisoner for her opinion about the Saturday Sabbath."

In 1661 John James, a Sabbath-keeping Baptist, was dragged from his pulpit and cast into prison. False witnesses testified against him, and he was sentenced to be hanged. "So flagrant was the injustice that his wife was advised by her friends to present a petition to the king for his life." This she did, but received only insults and brutality. The next day, "Mr James was dragged on a hurdle, after the manner of traitors, from Newgate to Tyburn, the place of execution. His behavior under those awful circumstances was dignified and Christian. . . . He charged his friends to continue their religious assemblies at all risk. His closing exhortations were remarkably solemn and impressive, reminding the people of the days of the old martyrs. 'This is a happy day,' said one of his friends. 'I bless the Lord,' he replied, 'it is so.' When all was ready, he lifted up his hands, and exclaimed, with a loud voice, 'Father, into thy hands I commit my spirit.' So he died. His quarters were placed over the city gates, and his head was set upon a pole, opposite the meetinghouse in which he had preached the gospel."—*History of the Baptists*, pages 312-315.

Missionary Volunteer Society Programs for Week Ending November 13

1. REVIEW Morning Watch texts. Have a short paper on "Jeremiah."
2. One-minute reports from leaders of working bands.
3. Bible Study: "The Change of the Sabbath."
4. Standard of Attainment Quiz: Lev. 23: 32.
5. Mission Study: "The Central China Field." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," pages 130, 131. Use your map.
6. Reading. Seniors: "Among the Hupeh Outstations." See *Instructor* of November 2. Juniors: "A Seeker for Truth."

The Change of the Sabbath

- I. Not Made by Christ. Matt. 5: 17-19. Notes 1, 2, 3, 4, 5.
- II. Not Sanctioned by the Apostles. James 2: 10-12; 1 John 2: 3, 4. Notes 6, 7, 8.
- III. Mentioned in the New Testament. 2 Thess. 2: 3, 4. Note 9.
- IV. Foretold in the Old Testament. Dan. 7: 25. Note 10.
- V. These Predictions Fulfilled. Note 11; Protestant Testimony; Catholic Testimony.

Notes

1. "Jesus did not come to change the law, but he came to explain it, and that very fact shows that it remains; for there is no need to explain that which is abrogated."—C. H. Spurgeon.
2. "The claim so often put forth, that Christ changed the Sabbath, is disproved by his own words."—*The Great Controversy*, page 447.
3. "The mission of Christ on earth was not to destroy the law, but by his grace to bring man back to obedience to its precepts."—*Mount of Blessing*, page 77.
4. "Christ did not come to destroy the law or the prophets, but to fulfill by obedience, both in his own person and in the person of all who believe and obey."—Wm. McLane, Ph. D., D. D.
5. "Those who hold that Christ abolished the law . . .

contradict the testimony of Christ himself, who declared, 'I have kept my Father's commandments, and abide in his love.' Neither the Saviour nor his followers broke the law of the Sabbath."—*The Desire of Ages*, page 287.

6. The apostle James gives strong testimony for the ten commandment law. Writing nearly thirty years after the resurrection of Jesus, he calls it "the royal law" and "the law of liberty." In order that there may be no mistake in regard to which law is meant, he identifies it by quoting two of its precepts. Its binding obligation is enjoined in the solemn reminder that he who shall "offend in one point" will be held "guilty of all."

In the Jerusalem council, called about twenty years after the resurrection of Christ to consider the relation of the Gentile converts to an ordinance of the ceremonial law, nothing was said to intimate that Paul and the Gentile believers were neglecting the Sabbath. Had there been such neglect, it would undoubtedly have received severe rebuke. It is worthy of note that the apostle James, who presided at this council, in pronouncing sentence upon the question at issue, made this reference to the Sabbath: "For Moses of old time hath in every city them that preach him, being read in the synagogues every Sabbath day." This clearly shows that James as well as those in the council with him recognized the Sabbath as the accepted and customary day of worship, not only by the Jews, but by the Gentile Christians as well.

7. The beloved John makes frequent mention of the commandments. Indelibly impressed on his mind were the words of the Master: "If thou wilt enter into life, keep the commandments;" "If ye love me, keep my commandments;" and "If ye keep my commandments, ye shall abide in my love."

8. "Writing . . . under the inspiration of the Holy Spirit, [John] speaks of the law as of perpetual obligation. He says that 'sin is the transgression of the law,' and that 'whosoever committeth sin transgresseth also the law.' He makes it plain that the law to which he refers is 'an old commandment which ye had from the beginning.' He is speaking of the law that existed at the creation, and was reiterated upon Mt. Sinai."—*Thoughts From the Mount of Blessing*, page 77.

9. "The only way for a power to oppose God is to enact laws contrary to God's law, and to demand obedience thereto. The only way in which it could exalt itself above God is to demand that its laws shall be obeyed in preference to God's law. The same law promulgated by two rival powers in the same territory would be an impossibility, and would show no distinction between the adherents of the two powers. There must be a difference in the laws, and therefore this power must seek to change God's law, and this change or difference between the law of God and the law of this usurping power must be the very mark of opposition to God and exaltation above him."—*Who Changed the Sabbath?* page 7.

10. "The 'law' does not refer to human laws, which every human power has a right to change within proper limits, but to a law which this power could not really change, but only think to change. This must be God's law. The Douay Bible reads, 'He shall think himself able' to do this; the Revised Version, 'He shall think to change the times and the law.' Wintle and Spurrell read, 'Shall presume to change the appointed times and the law.' The very first 'time' appointed of God was the day. See Genesis 1. It began at evening and closed at evening. See Lev. 23: 32; Mark 1: 32. The other 'time' appointed of God in the beginning was the week, marked by the Sabbath. A change in the beginning of the day, and a change in the day of the Sabbath, is certainly a change of the appointed 'times,' which would change God's law in its more vital part, namely, the fourth commandment, the only commandment in the law which pertains to time, and which requires the sanctification of the seventh day."—*Id.*, page 8.

11. The change of the law of God, in substituting the first day of the week for the seventh, was made gradually. For a long time, as was shown last week, the two days stood side by side,—*"brethren,"* as Gregory of Nyssa called them.

But gradually "the usurper, warmed and nourished by a spirit of worldly wisdom, coupled with a pretended veneration for Christ," took the preeminence; while "the honored Sabbath was gradually suffered to fall into disrepute, until it was finally placed under the ban of papal anathema." From the great mass of testimony, given from Protestant as well as Catholic sources, acknowledging that no authority for the change of the Sabbath is to be found in the Scriptures, only a little can be given here. For further proof consult our denominational books, especially the "History of the Sabbath," chapters 22-26, and "Bible Readings," pages 439-462.

Protestant Testimony

"Admissions in favor of truth from the ranks of its enemies constitute the highest kind of evidence." This being true, the testimony of the Protestant writers given below should be sufficient to prove that the authority for keeping holy the first day of the week is not found in the Scriptures:—

1. "What then is to be thought of the Lord's Day and the like formalities of public worship? To this it is replied that bishops or ministers have liberty to appoint forms of proceeding, that everything may go on regularly in the church. . . . Because it was requisite to appoint a certain day that the people might know when to assemble together, it appears that the church appointed for this purpose the Lord's Day."—*From the Augsburg Confession, art. 28.*

2. "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them and from the early apostolic church to transfer the laws of the Sabbath to Sunday."—*Rose's Neander, London, 1831.*

3. "The Christian church made no formal but a gradual and almost unconscious transference of the one day to the other."—*"The Voice From Sinai," by Archdeacon F. W. Farrar, page 167.*

4. "The current notion that Christ and his apostles authoritatively substituted the first day of the week for the seventh, is absolutely without any authority in the New Testament."—*Lyman Abbott, D. D., in the Christian Union for Jan. 19, 1882.*

Catholic Testimony

1. "The church has changed the observance of the Sabbath to Sunday, on its own authority, without Scripture, doubtless under the inspiration of the Holy Spirit."—*Dr. J. Eck, Catholic defender of the authority and infallibility of that church in the theological controversy at Leipzig (1519) against Luther and Carlstadt.*

2. Eusebius, one of the eminent "fathers" of the Catholic Church, described as "the contemporary, the apologist, and the deifier of the corrupt Constantine," says: "All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's Day, . . . because it has a precedence and is first in rank, and more honorable than the Jewish Sabbath."

3. "The Sabbath, the most glorious day in the law, has been changed into the Lord's Day. . . . This and other similar matters have not ceased by virtue of Christ's teaching (for he says he came to fulfill the law, not to destroy it), but they have been changed by virtue of the authority of the church."—*Caspar del Fossa, Archbishop of Rheggio, Jan. 18, 1562.*

4. "The Catholic Church of its own infallible authority created Sunday a holy day to take the place of the Sabbath of the old law."—*Kansas City Catholic, Feb. 9, 1893.*

For the Juniors

The Defective Rope

THE next "study evening" has come once more, and as usual it finds Brother Hartman's family and their guests all ready for study. Just as they begin to open their Bibles, little Beth whispers, "Come, papa, I've not forgotten that you promised a story this evening; please tell it."

"Well, now," was the reply, "since I promised a story, I shall begin at once. By it I hope to illustrate the fact that the apostle James tells the truth when he says that if we

break *one*—only one—commandment, we are guilty of breaking the whole; that is, we have *broken the law.*

"When I was a young man, I became acquainted with a steeple climber. This man's precarious business possessed a strange fascination for me, and I loved to listen to the thrilling stories he used to tell of his adventures. At last it was my privilege to watch him make an ascent. The place about the steeple which needed repair was at least two hundred feet from the ground. My friend took the rope that was to sustain his weight in mid-air, and carefully felt every foot of it, as was his custom. The rope bore the test of his examination, and he proceeded to attach it firmly. But by some means his delicate touch had failed to notice one weak point at the very end of the rope. It was perfect except *one* flaw. Very soon I saw my friend swinging in mid-air, with only that little rope between himself and death. Suddenly I saw the slender line sway and part, and my friend shoot downward. O, the horror of it! But by a miracle he caught a projecting timber, and his life was spared. The rope had broken only *once*, but that was enough to have cost him his life.

"Now, my dear children and friends, I have often thought of that incident. God's law is like the rope. The breaking of one strand is dangerous. We may carefully observe to do all the commandments save *one*; but if we deliberately break that one, we separate our souls from God, and run a fearful risk. We have been trying to restore the fourth commandment to its rightful place in the heart of God's law. Who shall tear it thence?"—*Mrs. L. D. Avery-Stuttle.*

Who Changed the Day?

"HAVE you yet found the text that commands a change of the Sabbath?" asked Mr. Hartman, one study evening.

Mrs. Wilbur smiled and shook her head. "I don't believe there is any," she said.

"But," said one of the neighbors who had come over for the study, "the day has certainly been changed by some one; at least the Christian world mostly believe that it has. Now the question is, Who has changed it?"

With a swift prayer to Heaven for help, Brother Hartman said, "Mrs. Jones, will you please read Dan. 7: 25, R. V.?"

"And he shall speak words against the Most High, and shall wear out the saints of the Most High: and he shall think to change the times and the law."

"I think this verse answers your question," said Brother Hartman. Then, turning to Beth, he asked, "Did you remember to borrow the catechism of your friend, my child?"

"Yes, papa; I will fetch it; I left it upstairs." Beth hurried away, and presently returned with a copy of "The Catholic Christian Instructed."

"Now, friends," said Brother Hartman, "having found in the Word that there would surely arise a certain power that would wear out the saints of the Most High, and tamper with his law, we look about to see if any such power has arisen. Walter, do you remember reading of any power that has persecuted Christ's church?"

"I presume you refer to the bloody persecution of the church by the Roman power," said Walter.

"Certainty," replied Brother Hartman. "Well, we find, by a study of Dan. 7: 25, that this very power that wore out the saints of the Most High would also tamper with the holy law of God. Moreover, we find that the Papacy actually boasts of its power to do this very thing. I will read from the little book Beth just brought, page 252, chapter 23:—

"*Question:* What warrant have you for keeping the Sunday, preferable to the ancient Sabbath, which was Saturday?"

"*Answer:* We have for it the authority of the Catholic Church and apostolic tradition.

"*Ques.:* Does the Scripture anywhere command the Sunday to be kept for the Sabbath?"

"*Ans.:* . . . The Scripture does not in particular mention the change of the Sabbath."

"Well, wife," said Mr. Wilbur, "it rather strikes me that this is pretty clear testimony."

"Yes," said John, "I believe that in almost any court of justice such testimony would be admitted."—*Abridged from "Those Bible Readings," pages 64-68.*

Missionary Volunteer Society Programs for Week Ending November 20

1. REVIEW Morning Watch texts.
2. Reports of working bands.
3. Bible Study: "Sabbath Reform in the Last Days."
4. Standard of Attainment Quiz: Eze. 20:12.
5. Mission Study: "East China Notes." See "Notes on the Mission Studies;" and "An Outline of Mission Fields," pages 131-133. Use your map.
6. Reading. Seniors: "In Old Kading." Juniors: "Forty-Three Years Telling It" (see *Instructor* of November 9).

Sabbath Reform in the Last Days

I. God's Commandments Versus Men's Commandments.

Matt. 15:9, 6. Notes 1, 2.

II. God's Sabbath Versus the Sunday Sabbath. Note 3.

III. Mystery of Iniquity. 2 Thess. 2:7; Acts 20:29, 30. Notes 4, 5.

IV. A Call to Reform. Isa. 56:1, 2, 6, 7; Note 6; Isa. 58:1, 12-14. Notes 7, 8.

V. The Sabbath a Seal and a Sign. Eze. 20:12, 20. Notes 9, 10, 11, 12.

VI. The Sabbath in the New Earth. Isa. 66:22, 23. Note 13.

Notes

1. Jesus made it plain that man-made commandments relating to religious service are displeasing to him. The Pharisees taught that if one would dedicate property to the temple service, he would be free from his obligation to honor his parents by providing for their support. Thus the Pharisees, to enrich themselves, set aside the fifth commandment. Jesus rebuked them, declaring that by their course they "made the commandment of God of none effect."

2. "What is true of the fifth commandment is true of every other commandment. If through tradition men may set aside any other of God's commandments, the words of Christ to the Pharisees are equally applicable to them. They are guilty of making void the commandment of God, and of instituting vain worship."

3. There is a power in the world that frankly boasts of a change that it has made in God's law. The Lord says, "The seventh day is the Sabbath." This power acknowledges that the seventh day is the day that God ordained and commanded, but declares (*Catholic Mirror*, Sept. 23, 1893), "The Catholic Church, for over a thousand years before the existence of a Protestant, by virtue of her divine authority changed the day from Saturday to Sunday."

4. Paul said that even in his day the "mystery of iniquity" was at work, and that men would arise who would draw away disciples after them. How this mystery began is thus described in Mosheim's "Ecclesiastical History:"—

"The bishops augmented the number of rites in the Christian worship, by way of accommodation to the infirmities and prejudices, both of Jews and heathen, in order to facilitate their conversion to Christianity. . . . For this purpose they gave the name of *mysteries* to the institutions of the gospel, and decorated particularly the holy sacrament with that solemn title. They used in that sacred institution, as also, in that of baptism, several of the terms employed in the heathen mysteries."

5. The power that thus early began to fall away from the truth of God gathered strength to itself during the ages. About the middle of the second century Justin Martyr, who is described as a "half-converted heathen philosopher," spoke of meetings together for worship "upon the day called Sunday." In A. D. 200 Tertullian applied the term "Lord's Day" to Sunday. In A. D. 321 the famous Sunday law of Constantine — the first in history — was passed. Later the union of church and state, from which the Papacy developed, was more completely formed. The festivals of the church were fixed by the united power, the observance of Sunday was enjoined, and, "Let them be accursed," was decreed of those who should presume to observe the seventh-day Sabbath. The next step — that the civil power should *compel* men to serve God — was soon taken. Augustine declared that "many, like bad servants, must often be reclaimed to their Master by the rod of temporal suffering."

Thus gradually the power spoken of by Daniel in the Old Testament and by Paul in the New was developed. God's law was supplanted, the civil power was invoked to uphold

the decrees of the church, and persecution was added to compel their enforcement. That power, we learn elsewhere, was to receive a deadly wound. For a season its authority would be curtailed, but afterwards its deadly wound would be healed. Moreover, another power would arise, the image of the first, and having "sufficient life and power to enforce her dogmas at will." Prophetic and historic evidence will be given in later studies to show that this image to the beast is being formed at the present time.

6. "It is evident from these scriptures that in the last days, when men are waiting for the Saviour to appear, there will be a call for those who really love the Lord, to separate themselves from the world, to observe the Lord's true Sabbath, and to depart from all evil."—"*Bible Readings*," page 465.

7. "'If thou turn away thy foot from the Sabbath.' This is a strong expression, indicating that many would be trampling upon God's day, and doing their own pleasure upon it, instead of seeking God, and honoring him by keeping the Sabbath holy."—*Ib.*

8. Those who in the last days give the message of Sabbath reform are called "The repairer of the breach, The restorer of paths to dwell in." The law of God is represented as a wall about his people. Its purpose is to keep sin without. "A wall with a breach in it would be an imperfect law." In Eze. 13:10 "one" is spoken of who built up a "slight wall" (margin), "and, lo, others daubed it with untempered mortar." Such a man-made wall, smoothed over with the authority of the teachers and ministers of the people, is hateful to God. He says: "Her priests have violated my law, . . . and have hid their eyes from my Sabbaths, . . . saying, Thus saith the Lord God, when the Lord hath not spoken."

"Untempered mortar is that which is improperly worked, and will not therefore hold together or stand the test. Thus it is with the reasons advanced for keeping Sunday instead of the Bible Sabbath, the seventh day. They are not only unsound and untenable in themselves, but are utterly inconsistent, contradictory, and destructive one of the other, among themselves."—*Id.*, page 466.

9. In order to be of any value, an official document must bear the seal of the person or the power issuing it. In ancient times a ring was used by those in authority to stamp their decrees and laws, and to show the power that would enforce them. Reference to this custom is made in 1 Kings 21:8 and Esther 3:12.

10. "By reading Rom. 4:11 it will be seen that the words *sign* and *seal* are used interchangeably; they mean the same thing. Thus when God says the Sabbath is to be a sign by which his people may know him, it is equivalent to calling it his seal, which serves to identify him to his people as the only source of power and authority."—"*Bible Footlights*," page 230.

11. "The fourth commandment alone reveals the *name*, *authority*, and *dominion* of the Author of this law. In six days, (1) the *Lord* (name); (2) *made* (office, Creator); (3) *heaven and earth* (dominion). This commandment alone, therefore, contains 'the seal of the living God.' By what is revealed in this commandment is shown which God is referred to in the other commandments. By the great truth revealed here all other gods are shown to be false gods. The Sabbath commandment, therefore, contains the seal of God; and the Sabbath itself, the observance of which is enjoined by the commandment, is inseparably connected with this seal; it is to be kept in memory of the fact that God is the Creator of all things; and it is itself called a 'sign' of the knowledge of this great truth. Ex. 31:17; Eze. 20:20."—"*Bible Readings*," page 447.

12. The apostle John saw in vision an angel having the seal of God, and heard him cry with a loud voice "to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." A little later the apostle saw a great company standing on Mount Zion, with the Lamb of God, "having his Father's name written in their foreheads." That it is the same company we know by the reference to its number.

13. "The redeemed of Israel, having come 'out of great tribulation,' 'hunger no more, neither thirst any more,' but the Lamb 'shall feed them, and shall lead them unto living fountains of waters,' and each successive Sabbath they meet to worship God and the Lamb. They thus attest the sacredness of the Sabbath, even in that holy state, and set the seal of the Most High to the perpetuity of his great Edenic memorial."—*History of the Sabbath,* page 815.

For the Juniors Obeying the Call

"It all happened many years ago," began grandma, while her soft blue eyes took on a dreamy look. "We were very young then, your grandpa and I, and lived in a log cabin in the Michigan woods. Four little children had come to gladden our home——"

"Was papa one of them, grandma?" asked Beth.

"Yes, dear, the youngest. We did not belong to any church at the time, though we read our Bible, and tried to persuade ourselves that we were sure of heaven. About this time there came to our neighborhood a young minister and his wife, who gave out word that they would hold a series of meetings in the schoolhouse about a mile from our home, through the woods. This man began to preach that Jesus was soon coming again to the earth, and that those who would be ready to meet him must keep the true Sabbath, the seventh day.

"My husband went to several of these meetings, and one evening when he came home, he said, very earnestly, 'These people are preaching truths that cut me to the very heart.' Then he asked if I would go with him the next evening. Instantly my heart seemed filled with such hatred as I had never felt before, and I answered with bitter words. But when the time came, I went with my husband, not because I wished to hear the truth, but because I had determined to fill my mouth with arguments against him.

"The sermon that night was a revelation. O, how plain the Sabbath truth shone from God's Book! I wondered that all my life I had been so blind. Before the close of that sermon, I fully decided that with God's help I had broken my last Sabbath."

"But how did you fix it up with grandfather?" asked John.

For a moment grandma did not reply. "Well," she finally said, "to tell you the truth, I was sorely ashamed, and I did not have the courage to speak of my newly formed resolution."

"But what did grandpa say to you?" asked Mattie.

"Not a single word, Mattie! not a single word! You see, he was afraid of rousing my wrath; so the journey home was made in silence, he from fear and I from shame, neither daring to venture a word to express to the other the true state of his feelings.

"At last Friday evening came. All day long that Friday had been to me indeed a preparation day. My baking and mending were done, and everything was in readiness for the holy Sabbath, as far as I could make it so. I also noticed that your grandfather was earlier with his chores, and I wondered why. At last I took the baby in my arms, and sat down in the one rocking chair that our cabin could boast.

"I then noticed that my husband was also seated, quietly reading his Bible. I stared at him a moment in silence, and he at me. Finally he spoke,—

"Wife, what are you doing?"

"What are you doing, my husband?" I echoed."

"O grandma! what did he say?" asked Elsie.

"Say? Why of course our secret was out at last, and we could only clasp each other's hands in the gathering twilight, and weep tears of gratitude and thanksgiving to God; and thus we began keeping our first Sabbath—on Christmas Eve."—*Abridged from "Those Bible Readings," pages 82-89.*

SHAMS do not pay in the long run. If you want people to give you real honor, you must give them real worth. The only true and safe way, if you want men to honor you as they honor gold, is to be gold—pure gold—all the way through.—*Amos R. Wells.*

Missionary Volunteer Society Programs for Week Ending November 27

THE special Thanksgiving program will be left for each society to arrange. In addition to the material given in the GAZETTE, a poem entitled "Thanksgiving," by Frances Ridley Havergal, will be found in the *Instructor* of November 16. This is suitable for either reading or recitation by the Seniors. An excellent reading for the Juniors, "The First Thanksgiving Day," is also found in the same number.

Psalms 148 and 150 are appropriate for responsive reading in a Thanksgiving program.

The Christian's Thanksgiving

I. The Duty of Giving Thanks. Note 1.

"It is a good thing to give thanks unto the Lord." Ps. 92: 1.

"Be thankful unto him, and bless his name." Ps. 100: 4.

"Be ye thankful." Col. 3: 15.

"In everything give thanks." 1 Thess. 5: 18.

II. Unto Whom Shall We Give Thanks?

"Unto thee, O God, do we give thanks." Ps. 75: 1.

"Thanks be to God." 1 Cor. 15: 57.

"Giving thanks unto the Father." Col. 1: 12.

"I thank Christ Jesus our Lord." 1 Tim. 1: 12.

III. Acceptable Thanksgiving Offered By—

The redeemed. Ps. 107: 1, 2.

Those who believe the truth. 1 Tim. 4: 3.

IV. What to Thank God For

Jesus. Luke 2: 36-38.

Forgiveness. Ps. 103: 1, 3.

Victory. 1 Cor. 15: 57.

Re-creation. 1 Peter 1: 3.

Answered prayers. John 11: 41. Note 2.

Christian friends. Acts 28: 15.

Conversion of sinners. Rom. 6: 17.

Food, life, all things. Matt. 15: 36; Eph. 5: 20.

V. How to Return Thanks

In the name of Jesus. Rom. 1: 8; Col. 3: 17.

Definitely. Dan. 2: 23; Luke 10: 21; 2 Cor. 9: 15. Note 3.

VI. When to Return Thanks

Morning and night. Ps. 92: 1, 2.

When we eat. 1 Tim. 4: 4, 5.

When we pray. Col. 4: 2.

Always. Eph. 5: 20. Note 4.

Notes

1. Much is said in the Bible about praise and thanksgiving. Look up the texts under such words as thank, bless, and praise.

2. "Every answered prayer should be met by definite thanksgiving to God. We never forget to thank any one but God for granted requests." Ten lepers met Jesus in the way. They had heard of the Healer; and now, a loathsome group, they stood "afar off," and "lifted up their voices, and said, Jesus, Master, have mercy on us." Their prayer was heard, and they were made whole; but, like ungrateful children, they went away to find their friends, and doubtless to tell them of the wonderful thing that had happened to them. All but one! He turned back to find Jesus, and when he had found him, he fell down at his feet, "giving him thanks." Who can forget the Master's sorrowful question, "Where are the nine?" Shall we not thank God for answered prayers?

3. We are told that there is joy in heaven when one sinner repents. This joy of heaven was in Paul's heart. Whenever he saw sinners turn to the Lord, he at once began to give thanks. If we are so happy that we thank God when souls are saved,—those near at hand as well as those across the sea,—surely we shall work and pray for them.

4. "As we are to pray without ceasing, so we are to return thanks always. There cannot, of course, always be the word of thanks upon our lips, but there can always be the heart going up toward God in gratitude and praise. Thanksgiving and prayer should be the atmosphere in which we live, the air we breathe; and just as a man keeps right on breath-

ing while doing a thousand other things, without ever stopping to think how he does it, so we can keep on praying, and thanking, and praising, without stopping to think how we do it."—*Torrey*.

For the Juniors

Margie's Thanksgiving

"WITH salt, and potatoes, and meal for bread,
We needn't be hungry today," she said.
"Though I cannot stir from this queer old chair,
I look at the cupboard, and know they're there;
And mother has left this lunch by me,—
How thankful I am for it all!" said she.

"With coals for the stove, and a quilt for the bed,
We needn't be chilly today," she said.
"For as long as my arms and back don't tire,
I can reach very well to feed the fire.
And mother'll be home to an early tea,—
How thankful I am for it all!" said she.

"There's only one thing that I really dread,
And that is the pain in my back," she said;
"But it's better, a great deal better, I know,
Than it was at the first, three months ago:
And the doctor is ever so kind to me,—
How thankful I am for it all!" said she.

"And by and by, when the winter is dead,
He thinks I'll be almost well," she said;
"And I'll have some crutches, and walk, and then
I can get the dinners for mother again;
And oh! how glad and happy we'll be!
How thankful I am for it all!" said she.

—*Eudora S. Bumstead.*

All Our Blessings Come From God

ON Thanksgiving Day it is the custom — and a very good custom it is — to think of our blessings. Sometimes boys and girls say, "I guess I *earn* my living," "I do enough to pay my way," "I don't owe my parents anything," etc. Older persons who hear such speeches know that those who make them do not realize the daily blessings that are heaped upon them,—blessings for which no labor, or money, or obedience, even, could ever pay.

But sometimes older persons fall into the same error. They work very hard for a living. They feel that they have gained their daily bread by their own efforts, and that it is a credit to them to work so busily, forgetting that —

"We plow the fields, and scatter the good seed in the land,
But it is fed and watered by God's own loving hand.
He sends the snow in winter, the warmth to swell the grain,
The breezes, and the sunshine, and the soft, refreshing rain."

"Think and Thank"

These words were once used to head an appeal for offerings for missions. But they are good to think of at Thanksgiving time, when we *think* of God's love and goodness and his special mercies to us, and *thank* him for them. Praise from thankful hearts is very acceptable to God; but praise that acknowledges benefits received, yet brings no gift of love, lacks something. Can you tell what it is? The poor widow had it when she dropped her two small coins into the box "over against the treasury." Mary had it when she broke the precious alabaster box for Jesus at Simon's feast. David had it when he inquired, "What shall I render unto the Lord for all his benefits toward me?"

Our daily blessings — home, and food, and clothes, and schools — cost something. The bread of life, our hope of heaven, cost something, too. Jesus said, "I am the bread of life;" and in order that we might eat this life-giving bread, and have a hope of heaven, he laid down his life.

As we *think*, and *thank*, shall we not follow Jesus' example, and *give*? Let us look around us, and share our blessings with those who have less than we, remembering that in this way we are really dividing our good things with Jesus.

ONE time when a company of natives in India had been holding a prayer meeting, they said, "We have been praying; now we must give."

The missionary replied, "You have come a long way, and need what you have."

But the native Christians answered, "We cannot pray and not give."—*Selected.*

Notes on the Mission Studies

NOTE.—The history of missions has a recognized and honored place in our Missionary Volunteer Department. The work of Robert Morrison and J. Hudson Taylor in China, of Carey in India, Judson in Burma, Moffat and Livingstone in Africa, and of many others who pioneered in difficult fields, is an inspiration today to those who would follow the paths they entered. The story of their conflicts, their temptations, their sorrows, their courage and faith, and their triumphant victories, can never grow old.

The record of these experiences—in the days when they were being *lived*—was *news from the front*; in our own day, and no less valuable because it is "old," the record is *history*.

So it is with the reports presented for consideration week by week in our mission studies. We could easily fill these pages with fresh material, much that has never been printed,—yes, fill them many times over,—but what we wish to do is to present a picture, in miniature, of the work in each field under consideration. In order to do this, we must tell of its beginnings as well as of conditions at the present time. Of course, from the material at hand, it would be easy to present a connected story of the work in each field; but such a recital would lack the vital, personal touch that is best given by those who have been on the ground, and have labored and suffered to plant the standard of the truth we love in new territory.

The New Map

It has been said that geography is the handmaid of history. It is truly the handmaid of missions also. The outline wall maps of the various mission countries, which have been published, are proving to be a great help in the mission studies. This month we have the greatest and one of the most interesting mission fields in the world — China. Again the Missionary Volunteer Department has worked up the outline map, and a picture of it will be found in the *Inspector* of October 26. A revised list of the missionaries is again published, that our societies may have the very latest information in working up the map.

Baptism in South China

IN September, 1914, Brother R. C. Porter visited Kityang, where Elder J. P. Anderson and several Chinese brethren had called a general meeting of the native believers. Of the results of this meeting, Brother Porter says:—

"At the close of the meeting, out of fifty candidates examined, twenty-three, all but one of whom were from heathenism, followed their Lord in baptism. A high stone wall protected the river front, with stone steps leading down to the water. In front of this wall, in water from knee to waist deep, stood a hundred Chinese children. On top of the wall eight hundred people, in the most primitive attire, satisfied their curiosity in seeing how Seventh-day Adventists administer baptism. Another hundred, grouped in the tops of majestic trees, the largest I have seen in China, formed the right and left wings of the assembly.

"Fully a thousand people, with little conception of the solemn rite of baptism, chattered and laughed while they waited. Many laughed as the first candidate arose from the water; but as the service continued, and one after another was buried in the watery grave, and arose with a countenance expressive of the joy and peace that reigned within, the spirit of peace and quietness so constrained the audience that order and quiet prevailed.

"Of those baptized, one was a village headman in the prime of life. Others were well-to-do farmers and laboring men. Thus a good beginning has been made by the outstation work in the Swatow field. Many others are interested, but not sufficiently instructed to be baptized and enter church relationship."

Itinerating in Fukien

BROTHER B. L. ANDERSON gives a cheering picture of work for the country people in this province early in the summer of 1914. The report shows that the Chinese brethren love the message and are willing to work for its advancement:—

"About two weeks before our general meeting, I spent eleven days out in the country, assisted by two brethren all the time and an evangelist part of the time, preaching to the people in their villages in the afternoon and evening of each day. Wherever the place was favorable, we pitched a small tent, hung up a lantern or two, then invited the people to provide a table, which served as a pulpit, and benches for

the audience. The table was always forthcoming, and each listener brought his own bench or stool, unless he chose to take a free seat on the ground. The interest was good, and scores of persons came to listen, and appeared eager to have us come to their village again and preach the gospel. This kind of work has been carried on in other parts of this field with good results. The brethren have assisted the evangelist in preaching to the people. When the brethren are willing to leave their work, and without remuneration go out and spend days and nights urging the people to accept the gospel, it is evident that it has taken firm root in their own hearts."

Through the Flood in Wu-Chau, Kwang-Si Province

THE following from Dr. Law Keem, in charge of the work in this province, shows some of the difficulties under which our missionaries labor:—

"The work is progressing nicely here in Wu-chau. For the last ten days we have been in the midst of the worst flood Wu-chau has ever seen. The water began to rise a week ago last Sabbath, and by Tuesday it entered our court, though our house is considerably higher than the surrounding houses. In the afternoon we watched it rise until it entered the lower floor used for the chapel, home of our evangelist and family, and two rooms used for servants and a storeroom. These people had to come upstairs with us, bringing most of their belongings. Everything else was put up high enough to be safe, as we supposed. During the night we were made to realize how high the water was by hearing the things downstairs go splashing into the water.

"In the morning our court was a dismal sight, with bed boards, chairs, doors, boxes, books, wood, tubs, etc., all floating together on the water. We made a raft of doors and gathered up most of the things and put them on the roof. Our Bibles, songbooks, tracts, and papers were in a box cupboard, very high, but they went with the rest. They were supposed to be ruined, but my nephew found them first, and as he handed them up to us, we found most of them perfectly dry. 'Well, well!' said he, 'God took care of his Word, and not one Bible is spoiled.'

"The water continued to rise slowly until Friday, when it reached a depth of ten feet in the court, coming up to within less than one foot of the second floor. We then began to think we should have to take shelter in sampans, as our neighbors were doing; but the Lord was good to us, and the water began to go down on Sunday. Today the water has lowered sufficiently so that we can see a part of our front door. We are completely shut in, having no door by which we can go out, and the only way out is over our court wall or the roof. Boats come and go in our street, the water being so high that persons in them can look into our upper rooms as they pass. The rivers on each side of us rose at least eighty feet higher than their natural depth. The city is a pitiable sight. Our landlord and many others have lost hundreds of dollars in properties. The poor are the most to be pitied, for many have lost the little they possessed. We witnessed many sorrowful sights from our upper windows. Food is scarce and high, and even our own supply is too low to be very pleasant.

"We picked up wood and sticks and boards floating around our house, sufficient to keep our stove going, otherwise I do not know what we should have done, as we cannot buy wood anywhere. We have to drink the river water pulled up in buckets and boiled. It is pretty bad water, and our filter is at the bottom of the court, busy filtering down there.

"We are all in good spirits, and have been, even at the worst, for we believed the Lord would stay the waters in time to save us."

Brother Wilbur's Last Report

MAY 1, 1914, Brother E. H. Wilbur, long a faithful worker in South China, died in Pakhoi, one of the most undesirable stations in all that field. His last report, published in the *Asiatic Division Mission News* for June, 1914, breathes the spirit of courage that characterized all his work:—

"It has been over two months since we moved to Pakhoi. It has taken us some time to get acquainted with the people and the work, but we are now beginning to feel quite at home here.

"On April 14 my family and I, with one evangelist, went by wheelbarrow to Limchow, twenty-seven miles inland. Besides the company of believers there, we have an evangelist and his family and a Bible woman. We held three meetings daily with them. Between meetings Mrs. Wilbur and the Bible woman visited the women in their homes, while I gave our evangelist instruction in methods of labor, Sabbath school work, canvassing work, etc. On April 16 I had the privilege of baptizing a woman of sixty-nine years and a man of twenty-two. As the back door of the chapel is on the bank of the river, it is very convenient for baptism.

"We believe the Lord has precious souls in this field, and we are glad to have a part in bringing to them the precious truths of this message."

A Chinese Heathen Company's First Prayer to God

I JUST returned from the interior, where I had the most profitable time I have had since I came to China. At this place, Ang Swatow Chi, we have just opened a new station. Sixty-five have signed the covenant to walk in the light as fast as it comes to them. They seem the most earnest of any new company we have in this mission field. They had sent representatives several times to ask us to go to their village, but we were so busy, and the calls so many, that we passed theirs by for a time. However, they were in earnest; and when the head man of the village came, I promised that we would go as soon as we could get the time. Then they sent one of our colporteurs to urge us to come, so we went. I shall always thank God for what I saw there. They had torn their idols, etc., out of their places and broken them up. There they were in baskets to be used for firewood, and the building was all seated nicely, with a rostrum and pulpit, ready for us. Not satisfied with this, they had fitted up a building with beds and other furniture, for us to live in while there, and to be used later by our evangelist when he located in the place.

They have their children in a heathen school, but said they wanted them in a Christian school, and offered to rent a building for the school, and also one for the teacher to live in. Then as an additional inducement they raised seventy-five dollars toward paying the teacher's salary the first year. I cannot tell you how hard it was for us to tell them that we had no teacher for them this year, that they must wait another year. The building which they hold ready for us to open a school in, will nicely accommodate fifty students. We feel now that we must add more earnestness to our efforts and our prayers for more good teachers. Surely the Lord will answer our prayers in their behalf, as he has in so many instances the past year.

Pastor and Mrs. Ang and my wife were with me the last time I went to visit this company, and we found that their old temple where they had worshiped the devil so long was much too small to hold the people who now assemble to worship God. They have made arrangements to build on an addition at their own expense. This is the first chapel we have opened free of any cost to the mission. They sent our colporteur to Swatow for a big supply of Bibles, songbooks, and tracts, and last Sabbath handed us quite a list of subscriptions to the *Signs of the Times*.

Eight villages, some of which are among the larger ones, surround this place, and are near enough so that their inhabitants can attend meetings in this chapel, the farthest being about eight li [2¾ miles] distant. We are the first missionaries to enter this section, and the leading men are urging us to send a worker right away; but already we have to give each of our evangelists two chapels. We shall have to take turn about in visiting this place, in order to keep our work going. One of these men will enter our ministers' training class as soon as we open it. He is a first-class teacher, and says he wants to give the rest of his life to giving the message. He is well-to-do and has a big business. One of the best features perhaps in this new company is that there are forty-two of them who can read the Bible. This is very

unusual indeed, and promises much for the upbuilding of the work.

I wish that I could present you with a life-size picture of the scene last Sabbath, showing Pastor Ang teaching these men how to pray. The majority of them are students, some of them well along in years, and only one man in the company has ever attempted to pray to God. Here is a new company taken right out of heathenism, and O, how beautiful it was to see them take off their hats, close their eyes, fold their hands, and pray the first time to God! I know there was music in heaven, and I am sure that many if not all of those prayers reached the throne. After prayer, we taught them to sing their first song, "Jesus loves me." They learned to sing it quite well, too.

Our average attendance at Sabbath worship has now reached three hundred and thirty. We praise God for all this, and to his worthy name be all the glory.

We appreciate the earnest efforts and the faithful sacrifice of the brethren at home. Tell them that the interest on their investment here is accumulating very fast, and that although they may not see the actual returns in this life, they may have the joy of knowing that soon they will be able to sit at the great table in heaven, where will be gathered jewels from China, just as bright as any which will enter the kingdom.—*Monthly Missionary Reading, June 13, 1914.*

Central China Mission

With the opening of the year 1914, the Hunan mission moved its native headquarters, chapel, and school from the old rented compound on a side street, or alley, to the newly purchased quarters on a lively business street in the center of the city of Changsha. The buildings were repaired and in readiness for the workers' institute that convened at that place the first of March. The chapel, which seats three hundred, was then opened to the public, and from that time to the present has usually been well filled by an attentive audience six nights in each week. A reading room and book depository was also opened in a part of the same building. This has helped to advertise our work and has made numerous friends. The campaign in Changsha is yielding good fruit; a score have already been won from heathenism, a number of whom have been baptized, while others are in waiting.

Several new openings for work have developed recently in southern Hunan. Of peculiar interest is that among the Wang family, or clan. Our first visit to their mountain home was in the month of May. At their own expense they have prepared a building where a church school is now being conducted, and are fitting up another building to serve as chapel. It is reported that over four hundred of this clan have already given up their idols, and are reaching forth for the Light of life.

Of equal encouragement is the work in northern Honan. Three chapels have been opened in that section, and numerous other interests are springing up. The intermediate school at Yen-cheng opens its second year with good prospects.

In Hupeh, too, the third angel's message is winning its way. Early in the year, an evangelist was located at the important river port of I-chang, and later two colporteurs joined him. The Lord has blessed them in the seed sowing, which forecasts the garnering of souls. Companies of Sabbath keepers have also developed in Lodiën, Peng Gia Chang, Chichun, and other places.

Canvassers from Honan have passed north into Shen-si, as a result of which earnest requests have come to us for evangelistic help. In like manner, Hunan colporteurs have crossed the Kiang-si borders and sold considerable literature. Several small companies are reported as keeping the Sabbath.

At each of our annual provincial meetings held this autumn, it was decided to discontinue all subsidy to our canvassers which would be in the nature of salaries, and also to require them to return twenty per cent of their sales to the publishing house. As colporteurs of all other missionary societies work for a regular wage, and religious literature is usually sold at a nominal price or distributed free, it will be seen that our book and paper workers have no easy task. Nevertheless, it is hoped that we can increase this percent-

age year by year until at the end of four years we reach the fifty-per-cent standard.

With the month of November, the Central China Mission began the publication of a monthly native news letter. This is receiving an enthusiastic welcome, and we trust it will be the means of greatly strengthening and unifying the work throughout the entire field.

From numerous outstations comes the cheering report that God is going before us in the work; that idols are being cast down and destroyed, and that men and women reared in superstition are entering the pathway to Zion. May God send forth his Spirit to plead with all flesh, and help each one of us so to pray and work that the end of this pathway may soon be reached, and "the blessed hope" become a glad reality.—*R. F. Cottrell, in Asiatic Division Mission News, January, 1915.*

A Seeker for Truth

FROM his appearance one would not think he was a seeker for truth. But such is the case. This man is a member of a large and wealthy family. He and several of his brothers hold literary degrees. This is only one of many surprises one meets in China. There is much gold which does not glitter, and many diamonds in the rough. I believe this man is one.

He came to us a few months ago, having walked several hundred miles that he might hear more of the truth about which he had heard one of our evangelists speak. He had started to come to us some time before, but when only half-way here, he met a beggar along the roadside. His heart was so touched that he gave all he had to the poor fellow, and had to plod back one hundred miles to get more money with which to come to our place.

For many years he had been seeking light, and God did not disappoint him. For years he sought peace of heart by chanting many prayers alone on the mountain top, by fasting in a dark, cold cell, or perhaps by doing good deeds among the villagers. However, his mind and soul became darker and darker, and his hope of salvation more dim. Despair had settled down upon his heart when he came to hear this truth.

It was hard for the truth to pierce the darkness of his soul. Many and strange were the questions he would ask of the way of salvation by faith. But gradually he understood its meaning. He had been touched once by the healing hand of Christ. He saw, but not clearly.

Often despondency would settle upon him, and I would see him sitting alone in a most dejected way, thinking of what he might do to overcome, and to merit the grace of Christ. But he is growing, and is learning that it is not by works that we are saved. In many ways he only sees "men as trees walking," but he is waiting by faith to receive the second touch of the Master's hand, and he believes he will be made whole.

There are many such men and women in China at this hour. They know the merits of the gospel, they have felt a portion of its power. And now they are anxiously waiting to feel the second touch of the Healer's hand, and to receive the power to go in peace, and sin no more.—*Fred Lee, in Review and Herald, June 24, 1915.*

Training School Dedicated

THE following brief account of the dedication of our China Mission Training School in Shanghai was prepared by Dr. A. C. Selmon, in May, 1914:—

"At the time of the opening of the China Mission Training School last summer, the buildings were in a more or less unfinished state. Because of this, the dedicatory services were postponed for the time, and were held May 3.

"We were grateful that there was a slight let-up in the wet weather, thus enabling the Shanghai church to attend, also our friends of the Seventh-day Baptist Mission.

"It was a cause for rejoicing to those present that the liberality of those of like faith in the homeland made it possible, not only to dedicate a school for the training of young men and women, but also to dedicate buildings that were free from indebtedness.

"The dedicatory address was delivered by Elder R. C.

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Porter, and at the close of the address an appeal was made to those present, that we not only dedicate this building to the Lord's service in China, but that we dedicate ourselves anew to this same service. The appeal was responded to by practically every one in the chapel.

"I am sure that if those who have given so liberally for the erection of this building could be here and see the company of young men and women in attendance, and note their earnestness, they would feel that it was an earnest of what the Lord will accomplish through this school for the giving of the message in China."

Into the Field

The training school closed its first year's work on July 1, 1914. Of the forty-four young men in attendance, ten remained in Shanghai during the summer, one to assist in the dispensary, one to teach Mandarin, one to assist in the translating, and seven to work in the office. A goodly number went out into the field to engage in active work. Of these Dr. A. C. Selmon says:—

"A few days before the close of school Brother Feng, our Manchurian student, made out a list of books and tracts that he wanted to take with him to his home, to sell during the summer. The total, counting both large and small, amounted to over forty thousand copies. Although he was persuaded to reduce this number somewhat, yet the high mark he had set reveals something of the spirit with which the man returns to take up the work among Manchuria's twenty millions.

"At the close of the school two of the Hupeh boys, Brethren Djou Shao Lien and Djang Swen Djen, took with them a package of papers, and, leaving the boat at Wuhu, made a trip through the southern part of Anhwei. In a letter just to hand they report as follows: 'Sunday we took a launch to Ningwuhu, and Monday morning began selling literature. On Monday, in addition to selling single copies of the paper, we took eighteen yearly subscriptions, Tuesday we took twenty-three subscriptions, Wednesday we took twenty-six, and Thursday we secured thirty-six. This made a total of one hundred and three subscriptions for the four days; and in addition we sold two hundred copies of the paper.' The Lord has blessed his servants by enabling them to make each day's work better than the one before."

In Old Kading

BROTHER K. H. WOOD tells, in the *Review* of March 11, 1915, of the work in this ancient city:—

"A three hours' trip on the canal from Naziang takes us to the walled city of Kading, where we conducted meetings soon after the summer's heat was over. This is a very ancient city, and is quite an educational center. There are a great many private schools, and the government has opened several large ones in old, unused temples.

"A pavilion constructed of bamboo poles and reed mats was erected for the meetings. Rough boards, supported by posts driven into the ground, served as seats for several hundred persons daily, and the crowds on the outside formed no small part of our audience.

"In China there is no difficulty about drawing a crowd, but it is often just as easy to lose it. On one occasion the tent was full when a lamb outside began bleating. In a moment a large audience had left us to see what the excitement

was about on the outside. However, there are always some interested ones whose attention is not so easily detracted from the stirring truths for this time, and quite a number are studying daily with our evangelist.

"After the meetings had been in progress for some time, we planned to have a service in the chapel especially for inquirers. We had taken the organ, pulpit, and other articles from the tent to the chapel; but long before the hour for opening the meeting had arrived, the seats were full and a large number were standing, so we were compelled to return to the tent and have the meeting as usual for the company of three or four hundred who had assembled. . . .

"The brethren and sisters who have recently accepted the gospel naturally desire that their children shall attend Christian schools. To supply this need, we have opened schools in connection with our outstations. Most of the common branches are taught, and the evangelist at the station conducts a Bible class one period each day. We believe that the present plan will mean much to the future of our work."

Missionary Volunteer Programs for Advanced Schools

For Week Ending November 6

Subject: The Advent Message to All the World.

1. Brief review of the Morning Watch for October.
2. Bible Study: "The Great Commission."
3. "Value of the Study of Missions." (See "The Study of Our Mission History," in the *Instructor* of Dec. 22, 1914. This topic may include an explanation of the plan of mission studies for the school year, the outline maps, etc. See *GAZETTE*, January, 1915, page 10, and personal letter to society leader from the Missionary Volunteer Department.)
4. "Beginning of Seventh-Day Adventist Foreign Mission Work and the Work in Central Europe." (Including the German Unions, but not the Russian. See "An Outline of Mission Fields," pages 5-23; *GAZETTE*, January, 1915, pages 11, 13, 14. It will be very helpful if the outline map of Europe just published, or a larger one, is filled in to show the conference divisions of Europe, and places of importance in our work.)
5. "Current Missions." (To be gleaned from the *Review*, *Monthly Missionary Readings*, and other periodicals.)
6. Local society work (plans and reports).

For Week Ending November 13

Subject: The Spirit of Prophecy.

1. Bible Study: "The Spirit of Prophecy in the Remnant Church."
2. "The Life and Work of Mrs. E. G. White." (See the new "Life Sketches of Ellen G. White," and other sources.)
3. Symposium: "Personal Experiences With the Spirit of Prophecy." (Search out personal testimonials from books and periodicals. The Missionary Volunteer Department will endeavor to send some unpublished testimonials to the leaders.)
4. "Testimonies From the World on the Work of Mrs. White." (Gather these from any available source. The *Independent* of August 23 spoke of Mrs. White's work. This was quoted in the *Review* of September 2.)
5. Local society work (plans and reports).
6. Testimony meeting. Theme: The Value of the Spirit of Prophecy to Me.

For Week Ending November 20

Subject: The Advent Message to All the World.

1. Review the Morning Watch for the last two weeks.
2. Bible Study: "The Christian Worker's Attitude Toward Persecution."
3. "Our Work in Russia and Scandinavia." (See "An Outline of Mission Fields," pages 23-35; *GAZETTE*, February, pages 11-14.)
4. "Current Missions."
5. Local society work (plans and reports).

For Week Ending November 27

Subject: Thanksgiving.

NOTE.—If a Thanksgiving program is given on Thanksgiving Day and a program on another subject is desired for the Missionary Volunteer Society on Sabbath, let the executive or program committee prepare one. There is an abundance of material for a Thanksgiving program in the Bible and in libraries and periodicals. Some good material will be found in this issue of the *GAZETTE*. We suggest that a praise service be a part of the program. Never neglect to take up reports of work done.