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Church Officers' General Instruction Department

Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No. 8

The Duties of Deacons and Deaconesses

THE position of deacon is a responsible one. The deacon stands next to the elder, and in a very special way should share with him in the care of the church. As the elder has the chief burden of the spiritual welfare of the church, so the deacon is responsible for looking after its business affairs. This being the case, much care should be experienced in the selection of deacons. The instruction the Lord has given us in the Bible and the Testimonies on these matters should have more study than it generally receives.

When the apostles advised the church to select persons for this office, they gave the following instruction: "Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business." Acts 6:3. And Paul in writing to Timothy, after delineating the characteristics of the elder, says: "Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre; holding the mystery of the faith in a pure conscience. And let these also first be proved; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their own houses well. For they that have used the office of a deacon well purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." 1 Tim. 3:8-13.

The deacons, as well as the elders, should be ordained. Until this is done they are not properly qualified to attend to all the duties of their office. The same was the case with the Levites in olden time. "Take the Levites from among the children of Israel, and cleanse [consecrate] them. . . . And after that went the Levites in to do their service in the tabernacle of the congregation before Aaron, and before his sons." Num. 8:6, 22.

The deaconess is closely associated with the deacon in looking after the many interests of the church. The work these officers can do is of the greatest importance to the well-being of the church. As a further outline of the duties of the deacons and the deaconesses, I quote from the little book "Church Missionary Work and Duties of Church Officers:"—

"As the elder has the chief burden of the spiritual welfare of the church, so the deacons and deaconesses are responsible for looking after its business affairs. It is their duty to become acquainted with the members, by systematic visiting, and to render them such assistance as may be required. Some may require advice as to the management of their homes; some may need words of encouragement and cheer; some, practical help in the home or sick room; some, food; some, clothing; others, work. The deacons and deaconesses should be ready to do all in their power to relieve these needs. To deal successfully with these matters, sanctified judgment and much tact are required. They should not necessarily do all this themselves, but should solicit such help as they need from the members of the church, thus leading them to

become interested in one another's welfare, and uniting them as brethren indeed.

"The poor fund, or Christian Help fund, should be placed in charge of the deacons and deaconesses, one deacon being appointed to keep the account; and this fund should be used by them to aid those in need. A report of the receipts and expenditures of this fund should be made at each church officers' meeting, and a report should be presented to the church at each quarterly business meeting.

"When the quarterly report is made to the church, the names of those relieved should not be given. It should be stated that so many persons had been supplied with food to the value of so much, so many with cash, and so many with clothing, etc.

"Each deacon and deaconess should keep a small book, with the names and addresses of the members, their occupations, and any other particulars that may be helpful. In a large church it would be well for these officers to divide the members among themselves, each undertaking to keep in touch with a certain number.

"The deaconesses should look after the Dorcas work. The services of some of the young people and children may be secured to collect partly worn and left-off clothing from the wealthier classes, which the deaconesses can make good use of for the poor for whom they may have to care. They should get help from the sisters of the church in repairing and remaking this clothing, either in their homes or by arranging a regular meeting for this purpose at some convenient home.

"The deacons should attend to the detail arrangement of the church; should see that it is kept clean and in order; that any strangers attending the services are provided with seats, and, if possible, with hymn books; and should take the collections.

"At the time of the quarterly meeting they should see that there is a sufficient supply of basins, towels, buckets, and water for the ordinance of humility. The deaconesses should see that a sufficiency of unfermented bread and wine is provided for the Lord's Supper, and that the necessary dishes, decanter, goblets, and linen cloths are provided."

A faithful performance by the deacons and deaconesses of their duties will prove a great blessing to the church, and will go far to insure its permanent growth in both spiritual power and membership. Our deaconesses should be real mothers in Israel. In connection with their other church duties, they will do well to take a special interest in the welfare and salvation of our children and youth, who are exposed to so many snares and temptations in this age of sin and wickedness. We have not done our full duty in this matter in the past. If we had, not so many of our youth would have strayed from the fold. This home mission is of the greatest importance to every church.

O. A. OLSEN.

The Elder

THE office of elder, or bishop, did not originate in the Christian church, but is a part of the plan of organization given to Israel. The office carries with it great responsibilities, such as are not borne by men of the world, but those that require more than mortal wisdom.

The instruction given to Moses was: "Thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them." Ex. 18:21. And Moses said: "I took the chief of your tribes, wise men, and known, and made them

heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's." Deut. 1:15-17.

It is significant that in the passage just quoted there are three titles given to these men who were selected to share some of the responsibility with Moses, and to stand in important positions before the people; namely, captains, officers, and judges. These same men were often spoken of as elders; as, for instance, when Moses was called of the Lord to go up into Mt. Sinai to receive the tables of the law, Moses called seventy of the elders of Israel to accompany him. God talked with Moses in their hearing, and they saw his majesty. These men were evidently the official elders who had been chosen to be leaders of the people under Moses. Thus they were especially prepared and instructed to stand before the people, and make known to them the true God as their deliverer.

At a later period the Lord directed Moses to form a permanent body to share with him the responsibilities. He said: "Gather unto me seventy men of the elders of Israel, whom thou knowest to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation." Num. 11:16. The Lord took of the spirit that was upon Moses and put it upon the seventy, and they prophesied.

This was an *ex officio* body, chosen by the Lord's direction from the men who were already filling the office of elder. The Lord especially endowed these men with the spirit of wisdom, for they were to be called upon to stand between God and the people. They would be called upon to judge between man and man, and if they rendered just judgment, the Lord accepted it as his own judgment. See Deut. 1:17.

The eldership was a very important factor in Israel during all their travels to the Land of Promise. No other class of men, except Aaron and his sons, were so often brought near to Jehovah at the tabernacle. It was their privilege to receive the word of the Lord from Moses, to give it to the people. After Israel were established in the land that God had given them, the elders were regarded as the judges in Israel. Having now the book of the law given by Moses, they so successfully instructed the people that it was repeatedly said: "There was no king in Israel: every man did that which was right in his own eyes." Judges 21:25.

Samuel the prophet had frequent occasion for consulting with the elders of Israel, for through them he had access to the people when he had a message for them from the Lord.

Solomon, when he would bring up the ark of the Lord and the sacred vessels to the temple which he had built, in addition to calling the priests and Levites, "assembled the elders of Israel, and all the heads of the tribes, the chief of the fathers of the children of Israel, unto King Solomon in Jerusalem. . . . And all the elders of Israel came, and the priests took up the ark." 1 Kings 8:1, 3.

Coming down to the New Testament record, we find frequent mention of the priests and elders of Israel. See Matt. 21:23; 26:47, 57; Mark 14:53; etc.

When the day of Pentecost was past, and the number of the disciples of Christ began to multiply, and some semblance of organization began to be manifest among them, then certain men were set apart to the eldership. The church at Jerusalem had ordained elders, who were held in high esteem. Of Paul and Barnabas, when they went to Jerusalem with some difficult questions to be settled, it is said: "And when they were come to Jerusalem, they were received of the church, and of the apostles and elders. . . . And the apostles and elders came together for to

consider of this matter." Acts 15:4-6. Whether the elders here included evangelists we have no way of knowing; but whoever constituted the eldership in the church at Jerusalem occupied a place next to the apostles in importance, and must have been regarded as men of spiritual power and discernment.

In the Christian church the elder was not a novice, but a man of experience, known for his knowledge of the truth and for his love of truth, and was apt to teach. In his personal character he was blameless, vigilant in his oversight of the flock, sober, of good behavior, hospitable, not a wine bibber, not one greedy of filthy lucre; a patient man, governing well his own house; a man of good report of them that were without. In short, he was an example of godliness to the flock.

It appears that the Lord has so tender a regard for his children that he especially endows the men who are to act as elders, or overseers, in the churches. These men are undershepherds. The responsibility of the evangelist largely ceases when a company of believers is gathered out from the world and organized into a church. The work of caring for the weak ones, and building up those who are new in the faith, falls upon the elder. The elder is not the leader of a party in the church; he is the overseer of all the flock. He does not take sides with the strong against the weak, but he enlists the strong in the interests of the weak.

Such work certainly requires that the performer be constantly under the influence of the divine Spirit.

ALLEN MOON.

The Work of the Church

THE work of the church is to publish the gospel. It has no other work. To every sinner the Lord says, "Come." To every converted soul the Master says, "Go ye." The mission of every Christian is to save souls. The Lord has given this work into the hands of his people. And he has made no other plan. The tremendous responsibility which rests with those who claim to be the followers of Jesus has been stated by one writer in the following illustrative way:—

"A friend in my country has supposed the scene that he thinks might have taken place when the Master went back. The last you and I see is the glory cloud that sweeps down out of the blue and conceals his form. And the old earth has not seen him since, though the Book does say that some day he's coming back in just the same way that he went. Some of us are very strongly inclined to believe it will be exactly as the Master said, in that regard, and the time may be not so far off as some think. But have you thought of what took place on the other, the upper side, the glory side, of the cloud? He's been down there a long time, over thirty years away from home, and they're fairly hungry for a look at the blessed face of the Master again. Talking in human language, I have imagined them coming down to where they might catch the first glimpse of face and form.

"The friend I speak of has imagined this: that after the first flush of feeling has spent itself, this is the way we would talk—earth-sort of talk—about such things: The Master is walking down the golden street with Gabriel, talking earnestly, quietly. And Gabriel says, 'Master, you died for the whole world, did you not?' 'Yes.' 'You must have suffered very much.' 'Aye, Gabriel, I cannot talk about that even to you; it goes too deep.' 'And do they all know about it down there?' 'O, no; just a little handful in Palestine know about it thus far.' 'Well, Master, what is your plan? What plan have you made to tell the world that you have died for them? What arrangements have you made?' And the Master is supposed to reply, 'Well, I asked Peter, and James, and John, and some more of them down there just to go and make it the business of their lives to tell the others. And the others are to tell others, and the others yet others, and still others beyond, till the last man in the-

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Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held December 26)

OPENING SONG: "Hymns and Tunes," No. 1192; "Christ in Song," No. 194.

Prayer.

Offering for literature fund.

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

Bible study: "Glorifying God."

Social meeting: Relation of experiences during the year just closing, and consecration of lives for service during the year 1915.

Closing song: "Christ in Song," No. 316.

Benediction.

NOTE.—During the year 1914 we took for our aim the winning of one soul to Christ by each church member. We have now reached the close of the year, and it would be very fitting that we should give thanks to the Lord for what he has enabled us to do, and that we should reconsecrate ourselves for service during the coming year. It might be well to first ask those who have had the joy of knowing that souls had been brought to the truth through their efforts, to tell of this. Then the other members should be asked to tell what they have done to try to save souls. Though they may not know of any results from their efforts, that does not prove there are none. In the kingdom many will meet souls that have been saved by their efforts of whom they never heard in this life. Be sure to keep this before the members, that they may not be discouraged when they do not learn of any accepting the truth through their efforts. It is our privilege to sow the seed bountifully, and the Lord will see to the results. Let us work and pray with a deep burden for souls, and there will surely be results sometime. The meeting may close with a rising vote in regard to the renewal of the aim for each member to work for at least one soul for Christ in 1915.

Glorifying God

1. For what object was man created? Rev. 4:11.
2. In what way can we glorify God? John 15:8.
3. What were the chief objects of Christ's life? Ps. 40:6-8; John 4:34.
4. Did Christ glorify his Father? John 17:4.
5. Why are we under obligation to glorify God? 1 Cor. 6:20.
6. With what were we bought? 1 Peter 1:18, 19.
7. What prompted the Lord to pay such a price for our redemption? John 3:16.
8. What will the Spirit of Christ in us cause us to do? 1 John 4:7.
9. What will this love cause us to do? 2 Cor. 5:20.
10. What is to be the measure of this love? John 13:34.

Suggestions for Missionary Meetings

First Week

OPENING exercises; song; prayer; minutes; song.

Lesson: "Individual Responsibility."

Reports of labor.

Plans for work.

Closing song.

NOTE.—The subject of individual responsibility is a very important one, and the leader should endeavor to impress upon the members that each one of them is directly responsible to God. This lesson should be given as a talk rather than as a reading. The plans for work for the month should be carefully laid, so that each line of work may receive attention, and each member engage in some line of work for souls. The great home missionary campaign calls for the systematic lending of tracts throughout the territory that can be reached by the churches, the distribution in some way of at least an average of two weekly *Signs* a member, and a general circulation, by giving, lending, or selling, of the Berean Library. Our excellent magazines, the *Signs of the Times*, *Watchman*, *Life and Health*, *Liberty*, and *Protestant*, should be widely circulated; for they all deal with live issues, in which the people of the world are interested. Efforts should constantly be made to enlist members in the regular sale of these magazines. There are still two weeks for taking orders for the home workers' books for Christmas presents. This closing month of the year should be one full of earnest effort to bring souls to Jesus, who has cared for us and loved us all through the year. Let us not forget the poor and sick around us, but do what we can to cheer their lives.

Second Week

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

Reports of labor.

Lesson: "Live Religious Liberty Issues."

Closing song.

NOTE.—In all the multitude of literature on the war situation, signs of the times, and other important issues, let us not forget that the dissemination of the principles of religious liberty is part of the work the Lord has given us to do. A wise leader will endeavor to keep his church up on all points connected with this third angel's message. The magazine *Liberty* should be much more widely circulated than it is. It is a magazine that will appeal to thinking men, and every church should have some workers who will make it their business to visit such men each quarter with this magazine. The lesson given for this meeting shows the need of a wider circulation of this magazine and other literature dealing with this subject. If any of the members will order a club of four copies for a year, which will cost one dollar, he will receive a free copy for himself for one year. Regular clubs for sale are the same price as other magazines. It would be well to take orders for the magazine at the close of the lesson. There is a fine article in the number for the fourth quarter of 1914 on "Is This Armageddon?" which would be a strong selling point for that magazine. It is well illustrated with war pictures.

Third Week

Opening exercises: Song; prayer; minutes; recitation of missionary texts from the Sabbath school lesson; song.

Reports of labor.

Bible study: "Our Mission."

Plans for work.

Closing song.

NOTE.—In the Bible study there are some questions to which no answers are given. It would be well to ask some church officer or member to give careful study to these questions, and be prepared to answer them, if the members present are not able to do so. But let the members use their thinking powers first; for the more these lessons can be used in getting them to think things out for themselves, the more good they will do.

Has your church reached its Harvest Ingathering aim? If not, there is still a little time left in which to do so. The experience of many this year has proved that it is quite possible for each member to collect five dollars with perseverance, even if it comes in five, ten, and fifteen cents at a time. How encouraging it would be if each church could close the year with the aim reached of five dollars a member for the Harvest Ingathering.

Fourth Week

Opening exercises: Song; minutes; prayer; song.

Reports of labor.

Lesson: "Go Forward;" "Health Principles From the Testimonies."

Plans for work.

Closing song.

NOTE.—The health principles are God's entering wedge. Every Seventh-day Adventist should have an intelligent knowledge of them. "The work of health reform is the Lord's means for lessening suffering in our world and for purifying his church. Teach the people that they can act as God's helping hand, by cooperating with the Master Worker in restoring physical and spiritual health. This work bears the signature of Heaven, and will open doors for the entrance of other precious truths. There is room for all to labor who will take hold of this work intelligently."—"*Testimonies for the Church*," Vol. IX, pages 112, 113.

We need to make use of everything that will help us to finish our work. Therefore it will be well to give time now and then to studying the health principles in our missionary meetings, that the members may have an intelligent understanding of them. Seventh-day Adventists are to be teachers to the world, but they can teach only that which they know. With these health studies the circulation of the magazine *Life and Health* may well be combined, for it is an excellent entering wedge, and should be far more widely circulated than it is.

Individual Responsibility

"To every man is given his work; not one is excused. Each has a part to act, according to his capacity; and it devolves upon the one who presents the truth to carefully and prayerfully learn the ability of all who accept the truth, and then to instruct them and lead them along, step by step, letting them realize the burden of responsibility resting upon them to do the work that God has for them to do. It should be urged upon them again and again that no one will be able to resist temptation, to answer the purpose of God, and to live the life of a Christian unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. There

is something for all to do besides going to church and listening to the word of God. They must practice the truth heard, carrying its principles into their everyday life. They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of him who made every sacrifice to save them from ruin."—*Testimonies for the Church, Vol. IV, page 397.*

The principle of individual responsibility is very important. If, with thorough organization, loyally upheld, we can have a strong sense of individual responsibility, we shall have a company of men and women who can be mightily used by the Lord.

Let us see how this would work out. The present home missionary campaign may be used as an illustration. The general organization calls for a systematic lending of tracts, the circulating of an average of two *Signs of the Times* weekly a member, and the general circulation of the Berean Library. The individual responsibility calls for each member to so plan his time and money that he may do all that is possible in carrying out the general plan. It calls upon him to devise ways of effectively circulating the literature, and to make openings through it for personal soul-saving work. Our church members are not part of a machine, but they are intelligent men and women, and the Lord calls upon them individually to use their brains in devising the best ways in which they may cooperate with the general plans, and also in laying plans of their own.

We must have general, united, well-organized plans; for in union there is strength, and a strong united effort is irresistible. But we also need individual responsibility to make the united effort the success it ought to be.

In still another sense individual responsibility is needed. This work should not be done through fear of punishment or hope of reward, but through love to the Lord. Each member needs to feel a personal responsibility for maintaining his connection with the Saviour. He needs to watch and pray for himself. No one but ourselves can separate any one of us from the Lord. Each must maintain his own connection with Heaven. Some think they need a pastor to visit them, to preach to them, to encourage them, in order that they may live consecrated lives. It is true that association with a godly minister is a source of strength and encouragement, but it is not upon this that the Lord wishes his people to depend. He desires that each one should have an individual connection with him, and an individual responsibility for doing his part, by holy living, by work for souls, and by tithes and offerings, in warning the world of the coming of the Lord.

E. M. G.

Live Religious Liberty Issues

THE present war in Europe has given a greater stimulus to the church and state movement than anything else which has occurred since the days that the church and state were first separated.

The devil evidently needed this great international war in order to heal the deadly wound of the beast, and to make the image to the beast. The new Pope asserts most emphatically "that the Vatican must now become a political force in a more definite way than in the immediate past." He actually demands that he shall be given the former position of the popes as arbiter in the settlement of national and international disputes, so that lasting peace may be assured.

And Protestant organizations are putting forth the emphatic declaration that the time has come for "the mobilization of all religious forces to supplant the rulers and diplomats of war by Christian men who favor peace." The war has caused a great religious awakening, and the movement is an ecclesiastical encroachment upon the prerogatives of civil rulers, a determination to have "the voice of the church recognized in politics." Scarcely a voice is heard in protest against this, nor does the press, which makes so much of this movement, see any danger in it. But God has given us a remarkable message concerning the result of this great movement to unite church and state, and has made known the meaning and outcome of the real battle of Armageddon.

We as a people need to give prayerful study to the new setting and the new developments the present war is producing among the nations and the immediate influence it will have upon our own work. We need to study the twelfth, thirteenth, fourteenth, seventeenth, and eighteenth chapters of Revelation with new interest. There is

greater light to break forth in the near future upon these prophecies.

Since the war began, one of the six Sunday bills (H. R. 7826) now before Congress has been favorably acted upon by the District of Columbia House Committee, and will be reported for favorable action to the House of Representatives at the opening of the next session. Thus our conflict is transferred from the committee to Congress. The same day that England declared war upon the Turkish Empire the Court of Appeals of the District of Columbia handed down a decision favoring Sunday legislation for the District of Columbia. It reversed the decision of Judge Gould of the Supreme Court of the District, who declared that Congress was the proper authority to enact Sunday laws for the District of Columbia, and that the Commissioners' Sunday-law regulations for the District were void and unconstitutional. The Court of Appeals delegated full power to the Commissioners of the District to make Sunday laws in the future, and gave legal status to ten prohibitory regulations enacted by the Commissioners last summer. The District, which has been without Sunday laws thus far, has now ten prohibitory regulations. The things that Congress refused to legislate upon all these many years, Judge Robb has taken upon himself to enact into law by a judicial decision, and purely upon religious grounds. The next issue of the *Liberty* will contain this important decision, and will show its significance. That two simultaneous movements of such tremendous importance should be launched upon the same day, is, indeed, very significant to the student of prophecy. The train is moving in the direction of its destined goal. The things our fathers in this message had to accept by faith are being fulfilled before our eyes. These new developments bring great responsibilities to God's people.

From the pen of Sister White we read: "A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes. . . . The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us, of giving the people warning of the danger before them?" "The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. . . . If the leading men in our conferences do not now accept the message sent them by God, and fall into line for action, the churches will suffer great loss."—*Testimonies for the Church, Vol. V, pages 711, 715.*

The current number of *Liberty* tells all about these things. It tells the meaning of Armageddon and the bearing the present war has upon a union of church and state. The present is a glorious opportunity to let the people know what these things mean.

C. S. LONGACRE.

Our Mission

1. WHAT was Christ's mission? Luke 19: 10.
2. Did he mingle freely with his fellow men? Matt. 11: 19.
3. What was his object? John 17: 4, 6.
4. What was his attitude to the world? Verse 16.
5. What instruction did he give his disciples when he sent them forth? Matt. 10: 8, 16.
6. What has he given to every man? Mark 13: 34.
7. What is the mission of his followers? John 17: 18.
8. What relation do they sustain to the world? Matt. 5: 14.
9. Where is their light to shine? Verse 16.
10. What is necessary in order that the world may see their light?
11. What sentence will be passed upon those who neglect their work? Matt. 25: 41-45.
12. Is there no danger that this condemnation will rest upon us?
13. Are we doing all that we can to get the truth before our neighbors?
14. Then shall we not be in a measure responsible if they are lost?
15. What standard is set before us? James 1: 27.
16. How may we awaken a desire to become acquainted with our faith?

17. When this desire has been awakened, how careful should we be in presenting the truth?
 18. What models may we study with profit?
 19. In what spirit should we bring the light to others?
 1 Peter 3: 15.
 20. Should care be taken not to urge the truth upon those who will not receive it? Matt. 7: 6.
 21. What subjects may be presented without arousing prejudice?
 22. Of what is there need if we have no time for this work?
 23. What will be said to those who have fulfilled their mission? Matt. 25: 34.

Go Forward

KEEP the work of health reform to the front, is the message I am given to bear. Show so plainly the value of health reform that a widespread need for it will be felt. But never advocate starvation diet. It is possible to have a wholesome, nutritious diet without using flesh meat. Think of placing the flesh of animals on our tables! Abstinence from all hurtful food and drink is the fruit of true religion.

Men and women have many habits that are antagonistic to the principles of the Bible. The victims of strong drink and tobacco are corrupted, body, soul, and spirit. Such ones should not be received into the church until they give evidence that they are truly converted, that they feel the need of the faith that works by love and purifies the soul. The truth of God will purify the true believer. He who is thoroughly converted will abandon every defiling habit and appetite. By total abstinence he will overcome his desire for health-destroying indulgences.

At this stage of the earth's history meat eating is dishonoring to God. It is meat eating and liquor drinking that are making the world as it was in the days of Noah. These things are strengthening the lower passions of human beings, animalizing the race. By giving way to base passions, man is corrupting body, soul, and spirit. The murders committed by men under the influence of strong drink show what a cruel, satanic spirit strong drink inspires in a man. Often the liquor sold is adulterated, poisoned, and those who drink it are made mad. Under its influence they show a satanic ferocity. They place themselves under Satan's control, and he works through them. Liquor drinking encourages the vilest debauchery and strengthens the most satanic propensities. Yet the law legalizes the liquor traffic because it brings the country a revenue.

As we face these things, and see the terrible consequences of liquor drinking, shall we not do all in our power to rally to the help of God in fighting against this great evil? At the foundation of liquor drinking lie wrong habits of eating. Those who believe present truth should refuse to drink tea or coffee, for these excite a desire for stronger stimulants. They should refuse to eat flesh meat, for this, too, excites a desire for strong drink. Wholesome food, prepared with taste and skill, should be our diet now.

Those who are not health reformers treat themselves unfairly and unwisely. By the indulgence of appetite they do themselves fearful injury. Some may think that the question of diet is not important enough to be included in the question of religion. But such make a great mistake. God's Word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The subject of temperance, in all its bearings, has an important place in the working out of our salvation. Because of wrong habits of eating, the world is becoming more and more immoral.

We are deeply pained as we see men and women of talent and influence handling sacred truth and at the same time ruining their digestive organs by eating unwholesome food and by overeating. We ask them to go farther than abstaining from liquor and tobacco.

The work of teaching people how to prepare food that is at once wholesome and appetizing is of the utmost importance. Greater interest should be shown in the education of workers for this line of work, which is far behind because those who ought to be foremost in advocating the need for instruction in the intelligent preparation of wholesome food, are standing back, unwilling to see the reform extend.

I am instructed to say to health reform educators, "Go forward." The world needs every jot of the influence

you can exert to press back the tide of moral woe. Let those who believe the truth stand true to their colors. "I beseech you . . . by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God."

MRS. E. G. WHITE.

Health Principles From the Testimonies

1. WHAT does the diet question deserve?
 "The diet question deserves careful study."—*Healthful Living*, page 76, par. 330.
2. Why?
 "The diet affects both physical and moral health."—*Id.*, page 76, par. 332.
3. What should our diet now be?
 "If ever there was a time when the diet should be of the most simple kind, it is now. . . . Grains and fruits, prepared free from grease, and in as natural a condition as possible, should be the foods for the tables of all who claim to be preparing for translation to heaven."—*Testimonies for the Church*, Vol. II, page 352.
4. What, then, is our duty?
 "It is a duty to know how to preserve the body in the very best condition of health, and it is a sacred duty to live up to the light which God has graciously given. If we close our eyes to the light for fear we shall see our wrongs which we are unwilling to forsake, our sins are not lessened, but increased. If light is turned from in one case, it will be disregarded in another."—*Id.*, page 70.
5. What should we learn?
 "Learn for yourselves what you should eat, what kind of foods best nourish the body, and then follow the dictates of reason and conscience. This is not a matter of trifling importance."—*Healthful Living*, page 76, par. 333.
6. What do some desire?
 "Some of you feel as though you would like to have somebody tell you how much to eat. This is not the way it should be. We are to act from a moral and religious standpoint. We are to be temperate in all things, because an incorruptible crown, a heavenly treasure, is before us. And now I wish to say to my brethren and sisters, I would have moral courage to take my position and to govern myself. I would not want to put that on some one else."—*Testimonies for the Church*, Vol. II, page 374.
7. Can an exact rule be prescribed for each individual?
 "Some wish that an exact rule could be prescribed for their diet. They overeat, and then regret it, and so they keep thinking about what they eat and drink. This is not as it should be. One person cannot lay down an exact rule for another. Every one should exercise reason and self-control, and should act from principle."—*Ministry of Healing*, page 310.
8. What is there in diet reform?
 "There is real common sense in dietetic reform. The subject should be studied broadly and deeply, and no one should criticize others because their practice is not, in all things, in harmony with his own. It is impossible to make an unvarying rule to regulate every one's habits, and no one should think himself a criterion for all. Not all can eat the same things."—*Id.*, page 319.
9. What should govern us?
 "Those who will not eat and drink from principle, will not be governed by principle in other things."—*Healthful Living*, page 76, par. 334.
10. Why has God permitted the light of health reform to shine upon us?
 "God has permitted the light of health reform to shine upon us in these last days that by walking in the light we may escape many dangers to which we shall be exposed. Satan's temptations are powerful upon the human family to lead them to indulge appetite, gratify inclination, and live a life of heedless folly."—*Testimonies for the Church*, Vol. III, page 561.
11. Where is the light to be found?
 "Thy testimonies also are my delight and my counsels." Ps. 119: 24. "As the word of God is walked in by these books and pamphlets, so has God walked you in with reproofs, counsels, warnings, and encouragements. Here you are crying before God, in the anguish of your souls, for more light. I am authorized from God to tell you that not another ray of light through the Testimonies

will shine upon your pathway until you make a practical use of the light already given. The Lord has walled you about with light; but you have not appreciated the light; you have trampled upon it. . . . A few have set their hearts to obey the light that God has been pleased to give them."—*Id.*, Vol. II, page 606.

12. What should we ask the Lord?

"I am thy servant; give me understanding, that I may know thy testimonies." Ps. 119: 125.

A. W. SEMMENS.

The Missionary Leader

THERE is much that may be done by the missionary leader to make the missionary meetings effective for good. Every church should be a training school for workers in the cause of God, and the missionary meetings may be made very useful in developing the latent talent in the churches.

The suggestive programs given for the missionary meetings are very short. They are purposely so, in order to give room for the church officers and members to use their own thinking powers. Take the first one for this month, for an example. A short article is given, on the subject of individual responsibility, but there is much more that might be said on this subject; and if some member would carefully study it, and talk it, bringing out the points given in the article and other points that he has developed in his study, it could be made very helpful to the members. The lack of personal responsibility at the present time is a very serious thing. We meet it at every turn in our work. Church members are elected to offices in the church. If they can attend to their duties as well as not, they will do so; but if it means inconvenience and self-denial to perform them properly, they will neglect them with seemingly no compunction, as if it were not to be expected that they should put themselves out for the work of the Lord. This is only one illustration of the lack of a true sense of personal responsibility; for it is not only in church officers that this lack is to be found, it is everywhere. The people who can be depended upon to do the best they can, and to promptly and faithfully perform every duty, are unfortunately much fewer than they should be. Those who are faithful are precious in the sight of God, and are the strength of this message.

These considerations show that the subject is worthy of study and careful presentation to the members. To simply read the article, and then pass on to other things, will leave no lasting impression on the minds of the hearers.

The same applies to the study for the following week, which is on a most important issue. We know we are near the end, and this article shows the steps that are being taken by the world to fulfill the very last prophecies that have been given to show when the return of the Lord is near. This article should be carefully studied, and a watch kept for any events that may take place between the printing of this paper and the presentation of the program. Events come quickly now. A day brings forth startling changes, and a week may entirely change the state of affairs. Now is the time as never before to watch the events that are taking place around us, and to use them as an inspiration to the church members in their work.

The subject for the last week—health principles—is an important one, and of late it has not received all the attention it should. Every church member should be intelligent on these health principles, not only for his own sake, but in order that through them he may find ways of approaching his neighbors. Large numbers of Seventh-day Adventists testify that they were first interested in this truth through the health reform. When the Lord says this health work is the right arm of the message to open the door for the truth, we may know this is true.

The missionary leader will find that asking questions in regard to these lessons is a valuable means of impressing them on the minds of the members. He can look them over carefully before the meetings, and note down several questions on the leading points to ask after the lessons have been presented.

The missionary leader should endeavor to give as many members a part in the meetings as possible; for in this way he may find some valuable talent. People do not know what they can do until they try. Conventions are excellent for developing the abilities of the members. I have known some persons of seemingly little ability who

wrote surprisingly good papers for conventions, good not only on the technical points they dealt with, but good in showing thought and spirituality. Some successful conference workers began their careers by writing papers for conventions.

These missionary meetings should be a means of enlisting the members in active service. If they are not, they are a failure, for it will not benefit the members to listen to the very best instruction if they do not carry it out. The aim of the missionary leader should be, through the missionary meetings and other church agencies, to develop the members spiritually and mentally, and to get them all to take part in some kind of work which has in view the saving of souls.

E. M. G.

The Church Missionary Secretary

THE office of church missionary secretary is one of almost unlimited possibilities. The greatest care should therefore be taken in the selection of the person who shall fill this office. The first essential qualification is whole-hearted consecration to God. Without this, the work of this officer will surely be a failure. If there is among the church members one who is a true follower of Christ, an active missionary worker, young enough to have strength and energy, and old enough to have influence, and who has some organizing and managing ability, let that person be selected to act as church missionary secretary. If no individual in the church has all these qualifications, select the one who comes nearest to them. The duties and responsibilities of this office are heavy, and the missionary secretary will need the cooperation of all the other church officers and of the members, if the work is to be carried forward in a manner that will please God.

The missionary secretary is the connecting link between the conference and the church. Plans for missionary work are usually communicated from the conference to the church through the conference tract society secretary, who is expected to keep up a regular and frequent correspondence with every church missionary secretary in the conference.

When the missionary secretary receives from the tract society secretary a request for cooperation in some plan of missionary work, such as the circulation of a special number of the *Signs of the Times*, the distribution of tracts on a religious liberty issue, or a campaign with health literature, it is his duty to first place the communication before the other church officers, that they may together study it and become intelligent as to the needs of the situation, so that when the plan is presented to the church, all the officers may be prepared to support it with the enthusiasm that it deserves. If they will do this, it will almost certainly follow that the members will enter heartily into the plan and make it a success. Our people are easily led, but are very hard to drive.

In addition to receiving communications from the conference secretary, the missionary secretary should write regularly to the office, telling of the work of the church, of its successes, and of its failures. This will enable the conference secretary to give intelligent counsel in regard to any difficulties that may arise.

The missionary secretary is the business agent of the church in the literature circulation department. He should understand how to keep the books correctly, and should do everything in an orderly and proper manner. If an individual is appointed to this office who does not understand this part of his duties, he should make it his business to obtain the necessary instruction from the tract society secretary or some other conference worker. A missionary secretary who rightly appreciates the responsibilities of his office will not be satisfied to keep his accounts in a loose, slipshod manner, but will endeavor to do all his work in the most perfect manner possible.

A church missionary secretary should never allow his church to get into debt to the tract society. If close watch is kept over the accounts and the members are encouraged to work on the cash plan, there will be no debts.

Besides giving attention to collecting the accounts, it is the duty of the church missionary secretary to see that collections are taken up and donations solicited from absent members to provide literature for free distribution. Every church should have a fund, replenished as rapidly as used, for use in providing literature for free distribution to meet the live issues that are constantly coming up.

— Selected.

Our Best Workers

How many times it happens that our old people, those dear brethren and sisters who many times think they are too old to aid in the spreading of the message, are among the best and most successful when it comes to results in the circulation and sale of our good papers and magazines. These dear old people feel, as they view the young and active, that they have passed the working age. Many of them are encouraged to think so by those who are younger. Who is it that enlists our sympathy and respect and confidence more than the aged? They are just what is needed in this great work. I now call to mind an old brother, stooped and feeble, but almost every month he calls at the office for a few copies of our magazines and sells them. He is always on hand for the Temperance *Instructor* campaigns and the Ingathering work. You can count on him every time. He does not make any great records in sales, only from ten to twenty copies a month, but he is filling his place, and the Lord will watch the results.

When the "Christ's Object Lessons" campaign was started, there were in one church four sisters, all over seventy years of age. They were the first in that church to respond to the call, and each one sold double the number each member was asked to sell, before any others in the church had sold their quota.

One of the first to report in the present Harvest Ingathering campaign was a lady of seventy-four years, who had set her aim for \$25, which she soon reached, and then raised it to \$30.

There are also many others who are using ten, twenty, or more copies of the *Signs Magazine* each month, and frequently we hear most cheering reports from their work. Let us speak words of courage to these dear old people. They have their place in the Lord's work. They will do a work that those who are younger cannot do. Encourage them to sell a few copies of one of our good magazines each month. They will find interested persons where you are not expecting them. They may be able to spare only a few hours each week, but that will be sufficient. They may be a little fearful or timid in beginning, but that is no sign that they will not develop. Encourage them to try. Many of their pleasant experiences will prove to be their strength. Remember there is a place for every one in the Lord's work. Give the aged a chance, encourage them to try, and they will find their place, and do creditable service in sounding the last warning message to the world. G. C. HOSKIN.

The Work of the Church

(Concluded from page 2)

farthest reach has heard the story, and has been caught, thrilled, and thrilled by the power of it.

"And you know Gabriel knows us folks pretty well. We are no strangers to him. He has made more than one journey to the earth, and knows the kind of stuff that is in us folk down here. His brow knits a bit, and he looks a bit troubled, as if he could see difficulty in the Master's plan. And he says, 'Yes, but, Master, suppose, after a while, Peter forgets. Suppose John, after a bit, loses his enthusiasm and simply doesn't tell the others. Suppose their successors away down there in the twentieth century get so busy about things,—some of them good things, church things maybe; some of them may not be quite so proper things,—suppose they get so busy that they do not tell the others, what then?' And his eyes are big with their eagerness, for he is thinking of the suffering; and he is thinking, too, of the difference to the man who doesn't know about the suffering and the dying. 'What then?'

"And back comes that quiet voice of the Lord Jesus. No one ever talked so quietly as he. He says, 'Gabriel, I haven't made any other plans. I am counting on them.'"

May the thought that the Master has made *no other plan* sink down into our hearts. He is depending on us, on you and me, to publish this message to the whole world. Are we discharging the responsibility? Are we faithfully doing the work given us? How is it in your church, brother church officer? Are you organized for a campaign? Have you enlisted every member in the work of saving your neighbors, as well as those who are afar

off? It might be well at some meeting of the church to read this article, and then pray that God will give you a greater burden for souls than ever before.

G. B. THOMPSON.

Bibles

EVERY Seventh-day Adventist should have a good Bible, and every missionary secretary should do his best to see that the members are supplied with Bibles having strong binding and good print. The following particulars will be helpful to the members in selecting their Bibles:—

For convenience in describing various styles of Bibles, the following terms are used: Text, reference, concordance, and teachers' Bibles.

Text Bibles do not contain marginal references nor have teachers' helps.

Reference Bibles contain marginal references and concordance, together with pronouncing dictionary of proper names, and subject index.

A teacher's Bible is a concordance Bible with such additional helps as tables of distances, money values, weights, parables of Old and New Testaments, Paul's missionary journeys, prayers of Old Testament, miracles of Bible, series of full-page illustrations of Bible scenes.

The term "divinity circuit" denotes the overlapping edges, in which nearly all Bibles are bound.

The letter x after a Bible descriptive number always means thin paper. Thus, 03028 is ordinary paper, while 03028x is thin India paper.

Bindings

The trade term French morocco is used to denote sheepskin.

Arabian morocco is thick sheepskin.

Persian Levant is a serviceable leather at a moderate price.

Alaska or Alaska seal is the trade term for cowhide, a strong durable leather that will give good service.

Levant morocco is the strongest and most durable leather made. Books in this binding will last a lifetime, provided they are given ordinary usage.

Sealskin is a handsome and costly leather, the skins of sea dogs being largely used in its production.

THE Sabbath School Department has left a limited supply of the series of lessons for children's meetings which was used during the camp meeting season. The series is in typewritten manuscript form, neatly bound, and contains fifteen lessons with suggested illustrations, suitable for children's meetings. The set would be of value to any teacher of children. Price, 10 cents. Order of the Sabbath School Department, Takoma Park, Washington, D. C., sending money with the order, as we open no accounts.

Correction

THE price of the book "The Ministry of the Spirit" was given in the November GAZETTE as \$1. It should have been 75 cents. This helpful book should be read by every church member.

More Ammunition

THE book "The Coming King" has been added to the Berean Library, and is retailed at fifty cents, with the usual discount. The chapters at the end on "Wars and Rumors of Wars," "The Coming Conflict," "The Nations' Airy Navies," will be strong selling points. Will not every missionary secretary do all that is possible to get the members to circulate this new volume among their friends and neighbors, either by selling, lending, or giving it? Now is the time to place literature in their hands which deals with these questions.

The Missionary Tract Packages are now ready. The 25-cent package contains thirty tracts, carefully selected and grouped, so as to cover the leading points of the message. These are placed in ten envelopes, making one complete set, so are ready for use.

The \$1 package contains four complete sets, put up in envelopes ready for use, and the \$5 package contains twenty-five sets, also ready for use. Our churches should purchase the \$5 package, as they get a retail value of \$7.75 for \$5.

Missionary Volunteer Department

Senior Society Study for Sabbath, December 5

Suggestive Program

1. OPENING exercises (ten minutes): Song; prayer; review of Morning Watch texts; reports; offering; secretary's report.
2. Bible study (fifteen minutes): What a blessing is sight! what a calamity its loss! Deut. 27:18; Lev. 19:14. How does the Lord look upon those who have the misfortune to be blind? What attitude does he expect his people to sustain toward them? Matt. 20:30-34. How were God's feelings toward the blind exemplified in the life of Job? Job 29:15. What will the spirit that gave Job this experience lead us to do today? Think about this question all through this meeting. Perhaps at its close you will answer it.
3. Quiz on Standard of Attainment (five minutes): Church organization. Heb. 13:7, 17; Acts 13:1-3.
4. "The Blind and Their Education" (ten minutes): Talk.
5. "Religious Work for the Blind" (ten minutes): Paper or talk.
6. "What Can We Do?" (five minutes): By the leader.
7. Closing exercises (five minutes).

The Blind and Their Education

THE number of blind in the United States, according to the census of 1900, was 64,763. This is recognized by prominent educators of the blind to be a very conservative estimate. According to a report which I read in an embossed magazine, the census for 1910 gives a smaller number than that of 1900, and consequently its report is believed to be even more incorrect.

I cannot give the number of blind in the world. I have read that in many of the European countries the number of blind, according to the population, is greater than in this country.

An article entitled "A Word to the Thoughtless in Behalf of the Heathen Blind," which appeared in the winter number of *Outlook for the Blind*, a quarterly journal in ink print devoted to the interests of the blind in the United States, gives the following: "There are hundreds of thousands of blind men, women, and children, helpless and hopeless, suffering not only from their terrible affliction, but from all the added horrors of heathenism."

The writer says further that very incomplete figures show that the Indian Empire has over six hundred thousand blind persons; China has "many more than five hundred thousand, more men and boys than women and girls, because blind girls are, with rare exceptions, cast out to die;" Japan has "at least one hundred thousand;" and Egypt has over one hundred and fifty thousand.

All but nine of the States of the United States have one or more schools for the blind. These nine States send their sightless students to schools in neighboring States. Some of the Southern States have one school for their colored blind and another for their white students. In other States in the South there is a separate department on the same school grounds for the colored.

I can speak of these schools only in a general way. The literary course given in a school for the blind is practically the same as that given in the public schools of the same State, and includes the high school work. When we consider the instruction that is being given in music, and the various industries that are being taught, we find that the schools differ very widely.

In some of the schools, able superintendents and capable teachers are doing most excellent work. Other State schools for the blind are serving as political footballs, and those in charge care more for their politics and good salaries than they do for the welfare of the students under their control. In some States the superintendent is changed as often as there is a new governor, and this generally means a change of teachers also. Many of these superintendents and teachers know very little about the blind and their ability to learn, their knowledge, in some cases, being limited to a few blind beggars who have been seen playing on the streets. You can readily understand how incapable such men and women would be of giving the sightless that musical and industrial training which would fit them to take their places in the world side by side with the seeing.

Considerable attention is given in these schools to music. Courses are given in the study of the organ, the piano, small instruments, and in singing. Generally, deep interest is shown in band and orchestra work, and at times these bands and orchestras are asked to play in other parts of the States. In the advanced chorus work selections from the great masters are often rendered.

In the industrial departments, the boys are taught piano tuning and repairing; weaving of hammocks, carpets, rugs, and curtains; mattress making; cane seating; and cobbling. They learn to make brooms, whisks, fly nets, and hammocks, and also to do willow, wicker, and raffia work.

In addition to learning some of the handicrafts already mentioned, the girls are taught to do plain sewing by hand and with a machine, and a large variety of fancy work, such as beadwork, knitting, crocheting, and tatting. A few of the schools are now giving to their high schools a course in domestic economy, and to the boys a short business course.

The three most notable tendencies in the education of the blind were thus summarized at the International Conference on the Blind, which met in London last June, by Olin H. Burritt, superintendent of the Pennsylvania Institution for the Blind, one of the oldest schools for the blind in the United States: First, the coeducation of blind with seeing children in the public schools; second, the effort which is being revived and emphasized to enable the pupils in schools for the blind to take a larger part in the domestic arrangements of the schools, not so much with any idea of diminishing the expense of maintenance as of impressing upon the pupils themselves more effectively the fact that they must learn to do their part in life exactly as do the other members of their family who live at home; and third, the finding of employment for and following up of graduates. Mrs. A. O. Wilson,

Office Editor and Manager of Christian Record.

Religious Work for the Blind

MRS. MATILDA ZIEGLER, a wealthy widow of New York City, gives twenty thousand dollars a year for the publication of the *Matilda Ziegler Magazine for the Blind*, a monthly high-class newspaper. This magazine is sent free to the blind. Containing no religious matter, it does not meet with the opposition which must be met by religious publications.

A recent writer says: "Nothing has had so great an influence among the blind as the founding, by Mrs. Matilda Ziegler, of the magazine which bears her name. Every month for the past seven years a message of cheer, of information, and inspiration has gone into the homes of upward of ten thousand blind men and women. Walter G. Holmes, the editor, is a man with a heart so large that he has made the *Ziegler Magazine* one of the most important factors in bringing new hope into the lives of the blind in America."

The *Weekly Review for the Blind* is a Catholic newspaper published in Milwaukee, Wis. Its issue of September 24 is marked "No. 768." There are at least three religious periodicals published by the Catholics.

The *Messenger to the Sightless* is a small monthly paper published by the Society for the Aid of the Sightless, in Provo, Utah, and seems to be a Mormon publication.

The *Gospel Trumpet for the Blind* is a large monthly paper published by the Gospel Trumpet Company, Anderson, Ind. It contains articles transcribed from the ink print *Gospel Trumpet*, which is published in the same place. The first number was issued in March, 1913.

The Sunday School Quarterly, which contains the International Lessons, is published by the Society for Providing Evangelical Religious Literature for the Blind, of New York City. A number of religious books have also been published by this society.

In April, 1904, a law was passed providing that libraries could send their embossed books to their readers and have them returned without the payment of postage. Prior to this time, practically all the embossed books were kept in libraries of schools for the blind. These schools, as a rule, were willing to lend some of their books to their former students and other blind residents of the States, but very few of these persons were financially able to pay the express charges on the books which could be borrowed. "When we remember that such works may be so bulky that it would have cost over ten

dollars to send one of them (of several volumes) from a library to a reader and return, then indeed the importance of this privilege on the part of the government is more readily appreciated."

Since 1904, free lending libraries for the blind have been established in many of the States. Some of these are in schools for the blind and in employment institutions for the blind. Others are in public libraries, and are spoken of as departments for the blind of such libraries. In addition to these, there are several libraries owned and controlled by religious organizations. I shall mention two of this class:—

The Free Gospel Library, now located in Anderson, Ind., has been for several years under the direction of the Gospel Trumpet Company. Until about two years ago, all the articles, tracts, and pamphlets sent out by this library were in manuscript form. In other words, single copies were made on paper with a slate and stylus or with a writing machine. As already mentioned, this company now has a printing plant, and is publishing the *Gospel Trumpet for the Blind*.

The Gould Free Library for the Blind is located in South Boston, Mass., and is under the direction of the Millennial Dawn people. This library contains a long list of articles, sermons, tracts, pamphlets, and books, including Pastor Russell's "Divine Plan of the Ages." Wide-awake, energetic efforts are being put forth by these people, and their literature is being widely scattered.

When I think of the great variety of errors that are being published by the Catholics, the Mormons, the Millennial Dawn people, the Gospel Trumpet (or "no sect") people, and other denominations, for the use of the blind; and when I consider the energetic efforts that are being put forth by these people to see to it that their literature is being read, it seems to me that the little which we have been able to accomplish is but a small fraction of the great work that needs to be done.

Our efforts have been confined almost entirely to the publication of our little monthly magazine, the *Christian Record*. Owing to the fact that there are several systems of tactile print in use among the blind of this country, our magazine is published in the two leading systems, the American Braille and the New York point. This means that two sets of plates must be stereotyped for each issue of the *Record*. Our mailing lists show that our Braille edition is read by over one thousand, while the New York point edition has more than two thousand readers. The point is the older system, and therefore has a larger number of readers. A point copy of the *Record* contains thirty-four pages, while the same material requires thirty-eight pages in the Braille.

The *Christian Record* has two general departments, the religious and the news. The former usually contains a poem or two, a Bible study dealing with some line of present truth, a question box in which many questions concerning points of Bible truth are answered, and articles selected from our periodicals.

One of the aims of the new department is to attract and hold the attention of readers while an interest in religious subjects is being awakened. We endeavor to select for it a variety of interesting and instructive material which is not found in other embossed magazines. Frequently, short articles and stories are selected from the *Youth's Instructor*.

We also have a little library known as The Christian Record Free Circulating Library for the Blind. When the library was organized, it was hoped that enough money could be raised to meet the expense of a new press, and the publication of many of our tracts and pamphlets, and some of our small books. As those in charge of this work have been unable to carry out this plan, we are still printing the *Record* on the old press, and but little attention has been given to the publication of tracts.

Since our library was organized in harmony with the postal law passed in 1904, our tracts have been sent out and returned post free. At present we have on hand a good supply of each of seventeen tracts which deal with leading points of our faith; but we are in need of more tracts, and hope to add at least a few to our list in the near future.

Within the past two years, our library has received from the Bible Training School, of South Lancaster, Mass., the following books, one copy of each: In Braille,

"Steps to Christ;" and in point, "Steps to Christ," "Our Paradise Home," "Gospel Primer No. 2," and "Old Testament History" in four volumes.

Mrs. A. O. WILSON.

What Can We Do?

SEARCH out all the blind persons in your community and try to bring some cheer into their lives. Offer to read to them. That will give you an opportunity to do them good. Secure, if possible, their subscription to the *Christian Record*. Write to Mrs. Wilson, at College View, Nebr., for a sample copy to use in obtaining subscriptions. If some who would appreciate it are unable to subscribe, raise a fund to pay for a year's subscription for them. It is \$2 a year. They can get the *Ziegler Magazine* free, but it does not contain the third angel's message. I have talked with blind people not of our faith, who appreciate the *Record* very much. Our efforts for the blind surely should be more zealous than are those of the organizations mentioned by Mrs. Wilson.

Perhaps you can arrange with the Christian Record Free Circulating Library for the loan of some tracts for your blind acquaintances. You might interest some persons in the purchase of a new press for the *Christian Record*. There are many not of our faith who would give for a philanthropic object like this when they would not give to our regular work. If interested in this last suggestion, write to the Christian Record Publishing Company, College View, Nebr.

If all our Missionary Volunteer Societies would follow these suggestions, what great good would result in spreading the truth to those who literally as well as spiritually walk in darkness! and what joy it would bring to our faithful workers in the office of the *Christian Record*!

M. E. KERN.

Senior Society Study for Sabbath, December 12

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; secretary's report; review of Morning Watch texts; reports; offering.

2. Quiz on Standard of Attainment (five minutes): Tithes and offerings. Matt. 23:23; Mal. 3:8; 2 Cor. 9:5.

3. "A Covenant With God" (twenty minutes): If a minister is with you for the week of prayer, you should invite him to give a study on this or some other subject as a preparation for the week's services. Let whoever takes this theme study and pray over it much. This meeting may be the turning point in some one's life. It might be well, after presenting the four declarations of the covenant, to reread them slowly while the audience bow their heads in prayer, and let all who make these declarations their own say Amen at the close of each one. If possible, have this covenant duplicated so that each member can have a copy.

4. Social meeting (twenty minutes): Led by the one who gives the study, or by one who can follow without a break. Very much depends on our preparedness for the week of prayer, and on what we really expect from it. Encourage all to speak, and to open their hearts to receive the blessings of God.

5. Closing exercises (five minutes).

NOTE.—For the next meeting, endeavor to have on hand copies of the Morning Watch to supply your members, copies of Missionary Volunteer Leaflet No. 40, "The Morning Watch," which is furnished free, and the new Missionary Volunteer Post Card "The Morning Watch." This last costs 10 cents a dozen. These will all be used in the program.

A Covenant With God

"GATHER my saints together unto me; those that have made a covenant with me." Ps. 50:5.

We do not usually enter into a covenant with a person with whom we are not well acquainted. There is a wonderfully interesting and romantic story of love and devotion and heroism of two young men which begins in the eighteenth chapter of First Samuel. "And it came to pass, when he had made an end of speaking unto Saul, that the soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul. And Saul took him that day, and would let him go no more home to his father's house. Then Jonathan and David made a covenant, because he loved him as his own soul. And Jonathan stripped himself of the robe that was upon him, and gave

it to David, and his garments, even to his sword, and to his bow, and to his girdle."

Jonathan was the son of the king, while David was only a shepherd boy, yet one is thrilled in following the story to witness the result of this covenant. When David challenged Jonathan's loyalty, he immediately risked his life to prove the constancy of his love. How much of happiness and strength and true nobility each young man drew from this covenant of affection! But why did Jonathan give David his robe and his garments, even to his sword, bow, and girdle?—That David might be constantly reminded of the covenant. And if the girdle was a costly one, studded with jewels, and the sword a royal gift or a prize won from a giant enemy, all the more David would be impressed with the depth and sincerity of Jonathan's love. This may make the meaning of our text a little plainer. "Gather my saints together unto me; those that have made a covenant with me by sacrifice." It was as if Jonathan said: "David, I love you more than my own soul. Here, take my princely robe and wear it for my sake, take my garment and let me buckle my girdle about you to remember me by, and take my sword that you may think of me as you use it."

My dear friends, have you ever made a covenant like that with Jesus Christ? If not, you are not having a satisfactory Christian experience. Many have come up to the week of prayer again and again longing for something deeper and higher and more satisfying in the Christian life, and have just as often been disappointed. Many are even now almost too discouraged to try again, and yet in our hearts we all feel that some way we really must get our feet on the solid rock without further delay.

So I am going to suggest that we make a covenant with God that will remove all the barriers, and bind us together, in love and confidence, like David and Jonathan. Let us thoughtfully and prayerfully consider this matter, beginning at the foundation of our experience:—

1. I do here and now solemnly renew my vows to turn from all my sins unto God. I do deeply repent of every sin of omission and commission, beseeching the Lord to forgive all my transgressions and my neglect and indifference, for Jesus' sake.

2. I do here and now solemnly renounce every known idol in my heart, and every wrong habit I have practiced, and every association displeasing to God; and, knowing my helplessness to overcome alone, I surrender all these things to him, and promise by his grace not to take them back.

3. Knowing that what I need is a more intimate, loving, personal acquaintance with Christ, and knowing also that he is longing to reveal himself thus to me and make me an extraordinary Christian, I do here and now surrender as far as I know how, every faculty of mind and body to the Spirit of God, and I pray that he may fill me with a love for God and for his Word.

4. Knowing also that time is short and that God has a work for me to do, I do here and now reconsecrate my life, with all my talents, means, education, and strength, to his service; and I shall endeavor at once, and in a definite, systematic way, to win my unconverted friends and others to Jesus.

MEADE MACGUIRE.

Senior Society Study for Sabbath, December 19

Suggestive Program

1. OPENING exercises (ten minutes): Song; prayer; secretary's report; review of Morning Watch texts; reports; offering.

2. Quiz on Standard of Attainment (five minutes): Righteousness by faith. Rom. 7: 14, 15; 8: 3, 4.

3. "Shall I Be Saved?" (five minutes): Talk.

4. "A Moment in the Morning" (five minutes): Recitation from the 1915 Morning Watch Calendar.

5. "The Morning Watch" (five minutes): For this exercise supply all members with the new Missionary Volunteer post card "The Morning Watch." Let the leader read the topics, "Our Master's Invitation," etc., and the audience respond in concert with the scriptures.

6. Testimony of others (ten minutes): Let different members read the testimonies given in the article "What Great Men Have Said About the Bible," also some selections from Missionary Volunteer Leaflet No. 40, "The Morning Watch."

7. Consecration and praise service (fifteen minutes): Let every heart overflow with praise for the week's blessings, and in consecration to God for the year to come. Let all

who will, express their determination (with a bit of iron in the will) to keep the Morning Watch for 1915, and to begin today, whether or not they have the 1914 calendar.

8. Closing exercises (five minutes): "My New Year's Resolve," to be read in concert, from the 1915 Morning Watch Calendar. Let all commit this before the next meeting.

Shall I Be Saved?

THIS is a question that often perplexes young people. If we could only *know* that we should be saved, how glad we should be! Perhaps no one can say, "I know absolutely that I shall be saved." When Sister White was given a view of heaven, she asked that she might eat of the fruit of the tree of life. But the angel said, "Not now. . . . But in a little while, *if faithful*, you shall both eat of the fruit of the tree of life and drink of the water of the fountain."

"If faithful"—that is the question. Can we know that we shall be faithful? The best assurance—in fact, the only assurance that we shall be faithful to the end—is our faithfulness *now*.

And if we are really anxious to be saved, shall we not *now* make those decisions which put us in touch with the only power that can save us? Shall we not by God's help form those habits which constitute the life of a successful Christian?

We all know that the habit of daily Bible study and prayer is absolutely essential to Christian living. Have we formed the habit? The morning watch has been suggested as a plan for the formation of this habit. The Morning Watch Calendar has been printed now for eight successive years, as an aid to the plan. Have you succeeded or been defeated? We now stand on the threshold of a new year. What shall be its record?

Remember that "the darkness of the evil one incloses those who neglect to pray;" also that "prayer is the golden key in the hand of faith to unlock heaven's storehouse, where is treasured the boundless resources of Omnipotence."

Which shall you take, "the darkness of the evil one" or "the boundless resources of Omnipotence"?

Do we realize that the eternal salvation of hundreds of our young people depends on their formation of the habit of keeping the morning watch this year? Let every one ask, "Lord, is it I?"

M. E. KERN.

The Morning Watch

OUR MASTER'S INVITATION.—"Come ye yourselves apart."

OUR MASTER'S COMMAND.—"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret."

OUR MASTER'S EXAMPLE.—"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed."

OUR MASTER'S PROMISES.—"Lo, I am with you alway." "And thy Father which seeth in secret himself shall reward thee openly."

THE SERVANT'S RESPONSE.—"O God, thou art my God; early will I seek thee: my soul thirsteth for thee." "My voice shall thou hear in the morning, O Lord; in the morning will I direct my prayer unto thee, and will look up."

RESULTS.—"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned."

What Great Men Have Said About the Bible

Abraham Lincoln

IN the Lincoln Museum in the capital city of the nation is an old, well-thumbed Bible. Inside the cover appear these words written by the famous man who owned it: "A. Lincoln, his own book."

Throughout his life, Abraham Lincoln was a devout student of the Bible. He quoted, in his speeches, more from the Bible than from any other book. About a year before his tragic death, he wrote to a friend: "I am profitably engaged in reading the Bible. Take all of this book upon reason that you can, and the balance on faith, and you will live and die a better man."

After the Emancipation Proclamation the colored people of Baltimore presented Mr. Lincoln with a beautiful copy of the Scriptures. He responded in these words:

"In regard to the Great Book, I have only to say that it is the best gift which God has given to man. All the good from the Saviour of the world is communicated through this book."

Samuel Finley Breese Morse

"What hath God wrought!"—taken from the twenty-third verse of the twenty-third chapter of the book of Numbers—was the first message ever sent over the telegraph wire. These words give us the key to the life of Samuel F. B. Morse, the famous inventor of our modern telegraph system.

After the dispatch was sent and received, Morse said, "It baptized the American telegraph with the name of its author—God."

Pointing one day to an insect's wing, he said: "There, that is enough of itself to satisfy any reasonable mind of God's being, wisdom, and power. It is in these things which we call small that I am finding every day fresh proofs of God's direct and positive agency. I see in all these things God's finger, and I am glad through them to get hold of God's hand."

Rufus Choate

Rufus Choate, one of America's greatest lawyers, was an earnest Bible student. During his early years the Bible was read and reread. Early in the War of 1812, he made what he thought was a great discovery of an undoubted prophecy of Napoleon Bonaparte in the book of Daniel.

After leaving college, he spent a year in the office of Mr. Wirt, then Attorney-General of the United States. Writing to an old college chum during that year, he said, "I read every day some chapters in the English Bible."

During a trip to Europe, in 1830, he writes, while on shipboard: "I have come away without a book but the Bible, and Prayer Book, and Daily Food." Later he writes down this resolution: "I will commit one morsel in the Daily Food daily, and have today."

In laying out a plan for his daily conduct, he said, "I read every day a passage in the Bible, a passage in the Old and in the New Testament."

John Quincy Adams

Throughout Mr. John Quincy Adams's long life, he was a daily and devout reader of both the Old and the New Testament.

William McKinley

Mr. William McKinley read his Bible every day at twilight.

Daniel Webster

The first textbook of Daniel Webster was the Bible, and he read it from childhood. He said: "If there be anything in my style or thoughts to be commended, it is due to my kind parents' instilling into my mind an early love for the Bible."

Mary Lyon

Mary Lyon's great influence can be traced to her regular study and teaching of the Bible.

Samuel Taylor Coleridge

Coleridge said, "Study of the Bible will save any man from a vulgar style."

Denis Diderot

Diderot, the French skeptic and philosopher said, "No better lessons than these of the Bible can I teach my child."

Thomas Jefferson

Thomas Jefferson said, "I have always said the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands."

Stonewall Jackson

A friend once asked Stonewall Jackson his understanding of the Bible command to be "instant in prayer" and to "pray without ceasing." He replied: "I can give you my idea of it by illustration, if you will allow it, and will not think I am setting myself up as a model for others. I have so fixed the habit in my own mind that I never raise a glass of water to my lips without lifting my heart to God in thanks and prayer for the water of life. Then, when we take our meals, there is grace. Whenever I drop a letter in the post office, I send a petition along with it for God's blessing upon its mission and the person

to whom it is sent. When I break the seal of a letter just received, I stop to ask God to prepare me for its contents and make it a messenger of good. When I go to my classroom and await the arrangement of the cadets in their places, that is my time to intercede with God for them. And so in every act of the day I have made the practice habitual." C. L. BENSON.

Senior Society Study for Sabbath, December 26

Suggestive Program

1. OPENING exercises (ten minutes): Song; sentence prayers; secretary's report; review of Morning Watch texts; reports; offering.
2. Quiz on Standard of Attainment (five minutes): Righteousness by faith. John 1:12; Rom. 6:16.
3. Holiday Opportunities (ten minutes): Talk. Have some one prepare this along such lines as Opportunities for the student at home on vacation; opportunities for our society; opportunities in the winter's missionary campaign; opportunities for better lives.
4. New Year's Resolutions (ten minutes): Make the article "One's Resolution Is One's Prophecy," given under the Junior Society lesson of December 26, the basis of this talk, suggesting definite resolutions that your young people should make, emphasizing especially "My New Year's Resolve," from the Morning Watch Calendar. Ask for Volunteers to repeat this from memory. Repeat it in concert. Do not let this part of the meeting drag.
5. "A Psalm for New Year's Eve" (five minutes): Recitation.
6. Consecration and resolution service (twenty minutes): Encourage every one to take part. An excellent resolution to start with would be the pledge of the Christian Endeavorers,—to "take some part in each meeting, aside from singing, if opportunity is given" Surely those who are truly Missionary Volunteers will not fall below this standard. The leader might also present "The Three Daily Essentials" as a subject for resolution. To resolve to carry out these essentials for Christian living is to resolve to keep the morning watch, and to work for souls—its inevitable result.
7. Closing exercises (five minutes).

A Psalm for New Year's Eve

A FRIEND stands at the door,
In either tight-closed hand
Hiding rich gifts, three hundred and threescore;
Waiting to strew them daily o'er the land,
Even as seed the sower.
Each drops he, treads it in, and passes by:
It cannot be made fruitful till it die.

O good New Year, we clasp
This warm shut hand of thine!
Loosing forever, with half sigh, half grasp,
That which from ours falls like dead fingers' twine:
Ay, whether fierce its grasp
Has been, or gentle, having been, we know
That it was blessed: let the old year go.

O New Year, teach us faith!
The road of life is hard:
When our feet bleed and scourging winds us scathe,
Point thou to Him whose visage was more marred
Than any man's; who saith,
"Make straight paths for your feet," and to the oppressed,
"Come ye to me, and I will give you rest."

Yet hang some lamp-like hope
Above this unknown way,
Kind Year, to give our spirits freer scope
And our hands strength to work while it is day.
But if that way must slope
Tombward, O, bring before our fading eyes
The lamp of life, the hope that never dies!

Comfort our souls with love,—
Love of all human kind;
Love, special, close, in which, like sheltered dove,
Each weary heart its own safe nest may find;
And love that turns above
Adoringly, contented to resign
All loves, if need be, for the love divine.

Friend, come thou like a friend,
And whether bright thy face
Or dim with clouds we cannot comprehend,
We'll hold out patient hands, each in his place,
And trust thee to the end,
Knowing thou ledest onward to those spheres
Where there are neither days nor months nor years.
—The author of "John Halifax Gentleman."

Junior Society Study for Week Ending December 5

Suggestive Program

1. **OPENING** exercises (twenty minutes): Singing; prayer; secretary's report; report of work done; Morning Watch texts; solo or duet, with chorus, "Christ in Song," No. 56.
2. "Ruth" (ten minutes): Appoint a Junior to give a talk or paper on this Bible character. The GAZETTE contains a good article, but the one having this part of the program should be encouraged to study also the Bible, "Easy Steps in the Bible Story," etc.
3. "Little Gleaners" (five minutes): Let this recitation be given by three of the smaller children, each carrying a small sheaf of grain.
4. Social meeting (fifteen minutes): Give the children an opportunity to tell what lessons they have drawn from the life of Ruth that will be helpful to them in their daily lives.
5. Closing exercises (five minutes): Announce band meetings. Repeat together the membership pledge.

Ruth

A TERRIBLE famine was raging in Palestine, where famines had been of frequent occurrence since the days when Abraham, Isaac, and Jacob migrated to Egypt to avoid the horrors of slow starvation. During this fearful scourge, when bread was almost exhausted in Bethlehem, "the house of bread," a well-to-do family consisting of father, mother, and two sons left their Judean home of brazen sky and parched field, to wend their way into Moab, whose inviting blue mountains could be seen from the Judean plateaus.

Moab, though a country of fertile fields and an abundance of bread, was an idolatrous land, full of spiritual peril to young men like Mahlon and Chilion.

The father soon died. The Jewish widow and her boys remained in Moab and after a few years her sons, fascinated by the worldly, idolatrous women with whom they associated, married, against God's direct command, two Moabite girls.

Shortly Mahlon and Chilion died. Poor old Naomi was left with her two daughters-in-law. Three widows in one home! With a famine in her heart, Naomi told the women that she was determined to return to her old home in Bethlehem.

It was a sad hour for all. The young women would not listen to her going alone. The three set out together along the old pathway over which only a few years ago Naomi had come. Naomi darkly portrayed the hardships of the journey, the poverty and privations, the social restrictions, and a strange God to worship in a strange land. Orpah, becoming tired of the journey and the prospects, slackened her pace, then fell behind, and finally told the other two that she was going back. The three widows wept long, kissed for the last time, and Orpah started back for idolatrous Moab.

Seeing Orpah go, Naomi entreated Ruth to follow her departing sister. The aged woman frankly spoke of Ruth's blood kindred and Moab's gods, which she must leave behind if she shared the unknown lot of the old Jewess. Ruth stood at the parting of the way. Silently she weighed the proposition, then with the battle fought and won, she nobly said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God." It was the turning point in her destiny. She, like Moses, chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures" of Moab.

Arm in arm, with gladness in their hearts, they trudged along the dusty, dreary way, until they arrived at Bethlehem. They walked the streets once familiar to Naomi, in search of some humble place to call home. Interest, sympathy, and curiosity stirred the village.

How were they to live? A crisis was on. It was Ruth who heroically met the emergency. Barley harvest was just beginning. In every direction could be seen the waving, golden grain. Reapers were merrily swinging their hooks, closely followed by the gleaners. She, too, would be a gleaner. What if it did mean long hours of toiling, plodding, back-breaking work in the broiling sun, among strange people? No matter what her previous condition of comfort and ease, with dear ones to protect her from the world and want, things were changed now.

Trusting her new-found God, like Abraham of old, Ruth went she knew not where. Providence directed her way. Modestly, yet unhesitatingly, she approached the steward who had the oversight of Boaz's field. Ruth was a foreigner, but her request to glean in his field was granted.

As the noon hour drew on, the proprietor came to the field. He saw the stranger, so different from the women of Israel; but her industry and womanly bearing challenged his attention. He learned her story, then tactfully invited her to glean his fields throughout the harvest.

Boaz was a man of principle and action. Ruth's life of self-denial, and her loyalty, both to her convictions and to Naomi, made him covet the acquaintance, and later the companionship, of the Moabite convert.

At the close of the harvest season, Boaz openly and legally made Ruth his wife. Naomi was now provided with a happy home. Orpah returned to Moab, and was heard of no more. Ruth, the gleaner, cleaved to Naomi, and is canonized among the Old Testament saints and numbered among our Lord's ancestors.

C. L. BENSON.

Little Gleaners

We are only little gleaners,
As our little sheaves will tell;
But we followed near the reapers,
And we gathered all that fell.

We are only little gleaners;
Stronger arms have gone before,
Carrying in the golden harvest
To enrich the Master's store.

We are only little gleaners,
But our Saviour, good and kind,
Always smiles when children serve Him
With the best that they can find.

— Selected.

Junior Society Study for Week Ending December 12

Suggestive Program

1. **OPENING** exercises (fifteen minutes): Singing; prayer; secretary's report; reports of work done; offering taken; Morning Watch texts.
2. "How a Japanese Soldier Became a Seventh-day Adventist Minister" (ten minutes): Let one of the Juniors study this article carefully, and then in his own words tell the story of Brother Kuniya's experience.
3. "A Japanese Heroine" (ten minutes): Have this story well read by one of the older Juniors.
4. "Experiences From Our Workers in Japan" (ten minutes): Let this be given by three Juniors, each relating one of the interesting experiences.
5. Question Box (ten minutes): Ask each Junior to come with a written question on Japan that he is prepared to answer. Then as the leader reads the question, let the one who passed it in rise in his seat and give his answer. This exercise will help to rivet some of the important points we have learned about Japan.
6. Closing exercises (five minutes): Song; repeat in concert the membership pledge; a moment of silent prayer before dismissing.

How a Japanese Soldier Became a Seventh-Day Adventist Minister

ABOUT seventeen years ago an army physician introduced Mr. Kuniya to Elder Grainger, our pioneer missionary in Japan. The personal work of our faithful missionary resulted in Brother Kuniya's conversion, and he began to observe the Sabbath, resigned his position, and enlisted in our work.

One evening shortly after his conversion, Brother Kuniya went out on the principal business streets of Tokio to hold a public meeting but his mind became a blank, and he says his legs shook so that he could hardly stand. This happened night after night, until at length he was discouraged, and returned home thinking that he should have to do something else than preach. But the conviction that he must preach would not leave him, and finally he succeeded in controlling himself so that he was able to talk. After this his words came freely.

Brother Kuniya then sold portions of the Bible from house to house, and preached the message wherever he went, whether on the boat, on the train, or in the street,

and at one time he preached from a Buddhist temple, the stronghold of idolatry. None were able to withstand him. Even the Buddhist priests were attracted, and helped to pay his expenses. At one time they gave him several dollars, and paid his hotel bill, thus enabling him to continue in the work. After Elder Grainger's death, Brother Kuniya was employed by our mission directly.

In 1904 Elder Kuniya was called to do service in the Russo-Japanese War. He had seen service in the Chinese-Japanese War, but upon becoming a Seventh-day Adventist had resigned his commission. Convinced that the Bible would not permit him to fight or kill, even though commanded to do so by the emperor, instead of reporting to the barracks upon receiving the summons, Brother Kuniya went to the general staff officer in Tokio. He interviewed several officers; some scoffed and ridiculed him, others sympathized, but none could assist him. Finally he went to the barracks. Arriving three hours late, it was possible for him to be subjected to two months' solitary imprisonment. The commanding officer, however, upon hearing his story, sympathized with his conscientious convictions, and excused his tardiness, but ordered him to report at once for physical examination. After the examination, the officer commanded him to put on the uniform. He refused, and dressed in his civilian clothes. Presently the commanding officer approached and told him he would better go home and care for his health, as his stomach was not in good condition.

Elder Kuniya could only interpret this as a direct answer to prayer, as he was enjoying quite good health, and soldiers were greatly in demand. Out of the three hundred examined that day, some of whom were old and not so well as he, and some even a little crippled, he was the only one excused from service. As he left the room, he could scarcely believe he was a free man.

Outside, his brother was waiting anxiously to learn the outcome. Elder Kuniya immediately telegraphed to his home, and his wife was greatly alarmed on receiving the message. For days before he reported to the barracks, he and his wife had prayed over the matter, and both felt resigned to Heaven's will, but did not expect to meet again on this earth. Mrs. Kuniya had even made thick undergarments for Brother Kuniya, so that he might be more comfortable in prison, while waiting to be shot.

Shortly after returning home a call came from Korea for a preacher, and while the bloody struggle between Russia and Japan was in progress, Elder Kuniya was engaged in preaching the third angel's message to the first interested ones in Korea. C. L. BENSON.

A Japanese Heroine

ATTENDING the workers' institute in Tokio during the winter of 1914 was a young woman aged about thirty years, who has been passing through deep waters for the Master's sake. Quiet, modest, and refined, she impresses one as having a beautiful Christian character, though one would hardly look for such strength of purpose as she has developed, in such a little, timid person.

About two years ago, she and her husband, with two little boys, began to attend the meetings in the tent in the city of Kagoshima. They were both converted, accepted our views, and later united with the church. He was connected with the post office, and was soon compelled to resign his position, when he began to canvass for our little monthly magazine. He stood well for a time; but the ridicule from his former associates and the hardships he was called to endure were more than he had strength of character to resist, and he gave up the truth. The wife stood firm to her convictions of right, and by her influence won back her husband; but last fall he again gave up, and attempted to compel her to follow him. When he saw that he could not tempt her from the right, it seemed as if Satan took complete possession of him, and the former kind husband became a tyrant. He gave her the choice of giving up her faith or of being divorced and having the children taken from her. What a struggle went on in her heart only the God in whom she put her trust knows. What a victory she gained is best understood by those who know what it means here for a wife to be put away under such circumstances, and how hard it is to resist the authority of the husband—for this people have been taught for two thousand years that the wife must be entirely submissive to her husband. The Lord gave this little Japanese woman—only but a little time out of the darkness of heathenism—grace

and strength to stand true to him in her trial. The husband fulfilled his threat, after much personal abuse, and left her, taking her two little boys, and has married again. He remains in the city, but will not let the mother see the children.

A short time ago the boys stole away and returned to her. The father immediately found them and took them away, but before he could do so the oldest boy left these words to comfort her: "Never mind, mamma, we will be good boys; we are growing older all the time, and we shall soon be large enough to get away from him, and then we will come to you and will keep the Sabbath with you again."

This poor mother's heart bleeds for her children. She thinks of them, prays for them, and they are mentioned in her testimonies at social meeting; but the sympathizing Jesus applies the healing balm, and her great desire now is to be able to teach the same truth to others that she has found to be more precious than any earthly happiness.

Surely the Lord will honor her loyalty, and help her to become a winner of souls. F. H. DEVINNEY.

Experiences From Our Workers in Japan

ELDER F. H. DEVINNEY sent this incident from Japan in 1912:—

"Late last fall one of our gospel tents was located at Sasebo, one of Japan's great naval ports. Two young men employed in the navy yard, attracted by the novelty of the tent and the singing, began to attend the meetings. Both became interested in the study of the Bible, and were converted. Just from heathen darkness, but full of love for the truth, these two boys, seventeen and nineteen years of age, left their employment and began to canvass for some small tracts. They went to a neighboring city, but on account of their lack of experience, together with bad weather, their sales were small, and they were reduced to scanty food. With no money to pay for shelter, they spent three nights in the open field, with nothing but the winter's sky for a covering. Yet this trying experience did not discourage them from continuing their efforts to spread the message of a Saviour's love. Are such heathen boys worth trying to save? How much is it worth to you that such shall hear the gospel?"

The following comes from the pen of Mrs. F. H. Devinney:—

"Heathen teachers have the training of our children through the week, while we can have them but one day in which to instruct them in the things of God. In school they are trained to worship the picture of the emperor, and in the case of fire the teacher has in a number of cases given her life in an attempt to save the picture from the flames. Every boy, from the time he enters the first grade until he leaves school, is drilled in military tactics and patriotism, which in its last analysis means the worship of the emperor and the spirits of his ancestors. To give themselves, body and spirit, to the state is constantly held before them as being the highest ideal of manhood."

T. H. Okohira relates this experience:—

"One day I saw our little girl's report card of school standing, and noticing that her marks were all good but in music, I asked her the reason of her poor standing in this. With eyes filled with tears, and lips quivering, she said that the music lesson was always on Saturday, and that as we kept the Sabbath, and she did not attend school upon that day, though the teacher said she could sing as well as any of the rest of the girls, she would mark her low because she did not come to school upon that day. I tried to comfort her by saying, 'Well, the poor mark from the heathen teacher for keeping the Sabbath, is a good mark in the sight of the Lord of the Sabbath.'

"I sometimes think, and pray, How long, O Lord, must we keep our little children under the influences of a heathen school, from lack of money to build and equip schools where God is honored and his truth can be taught to our children?"

"We cannot lead individuals to Christ unless we know the way, and are nearer to him than they are."

"FAITH will never save you unless it is justified by works."

Junior Society Study for Week Ending

December 19

Suggestive Program

1. OPENING exercises (fifteen minutes): Song; review of Morning Watch texts; sentence prayers; secretary's report; offering.

2. "Pressing Toward the Mark" (ten minutes): Have this article by Elder MacGuire read by an older Junior.

3. "What Great Men Have Said About the Bible" (ten minutes): In the Senior society study for December 19 will be found an article under this title. Let the leader select such quotations from the list as he thinks best, giving one to each child.

4. Talk by the leader on the Morning Watch Calendar for 1915 (fifteen minutes): Exhibit new calendar; outline its contents; spend a few minutes in giving the Juniors opportunity to tell what they have received from observing the morning watch the past year; urge each child to secure a copy of the calendar.

5. Closing exercises (ten minutes): Have one-minute reports from the leaders of the working bands. Song: "Christ in Song," No. 498. Repeat the membership pledge.

Pressing Toward the Mark

BACK of all our voluntary endeavor in the home, and the school, and the church, is the ambition to reach a mark or goal. Every boy or girl is forever seeing some prize to win, and much of our life is made up of this effort, or struggle, or sacrifice to gain the prize. Paul said, "I *press toward the mark for the prize.*" It is not alone boys and girls in school, or young men and women entering into the world's work, who are seeking to win a prize. Paul had a master mind. He was educated, a traveler, a missionary, an orator, a statesman, an author, a philosopher, and yet he said, "I *press toward the mark for the prize.*" The best of it was, he reached the mark: though to do it he had to bear one hundred and ninety-five lashes with the whip, and many strokes with rods; to be stoned until he was thought dead; to be shipwrecked three times, and to float about in the sea clinging to a spar for twenty-four hours; to spend years of travel where in frequent danger from wild beasts, from robbers, from barbarians, and from his own countrymen.

It is right for each one to set a mark for himself, to aim at higher things; but all our desires and ambitions and efforts should center on the great prize Paul was speaking of — that is, "the high calling of God in Christ Jesus." Each one *must* reach this mark, or his life will be a poor, miserable failure.

Paul had a very dear young friend in whom he took so great an interest that the boy followed his example and became a splendid preacher and missionary. Doubtless much of his success was due to Paul's counsel and example. One very important thing he urged Timothy to do, and I am going to urge all of you to do, is found in 1 Tim. 4: 15 (first part): "Meditate upon these things." I fear some of you hardly know what it means to meditate, so I shall illustrate. If you will all turn to Matthew 7, we shall read the thirteenth verse: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Now if you will close your eyes and quietly think of the statements in this verse, it will bring before your minds a picture. First you see a broad stretch of country traversed by a road. It is a wide, smooth road, and here in the foreground is a *wide* gate. A great stream of people is passing through the gate, yet they are not crowded — there is room for all. There are old people, young people, children; there are white people, black people, yellow people; rich and poor, sick and well, great and small, educated and ignorant, all passing through the gate. Where are they going? We look down the road and it becomes rougher and more difficult. Persons who were apparently happy and boisterous and having a good time, now seem to be in trouble. They look angry, or sick, or frightened, or desperate. At the end of the road there is a frightful chasm, and they are all plunging over like a mighty waterfall, for the Saviour said, This gate and this way "leadeth to destruction."

Now let us read the fourteenth verse: "Because *strait* is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." As you draw a mental picture of this gate and road, side by side with the other, with one ending in destruction and the other in eternal life, do not these questions come to your mind:

What do these pictures mean? What is it to travel in the broad road? Why are there so many in this and so few in the narrow way? Which road am I traveling? If I am in the broad road, dare I keep on longer in this way, knowing that it gets more slippery, and the end is destruction? If I have entered the strait gate, am I making progress in the narrow way?

We started out in this article to talk about "pressing toward the mark." This is the secret of real, joyful progress in the narrow way. It is setting a high ideal and enthusiastically *pressing* toward it. And we must be systematic about it.

There are two things we can do daily which will be of the greatest benefit and help to us in winning the prize. These are *prayer* and *Bible study*, or observing the morning watch. "When we read the Bible, God talks to us. When we pray, we talk to him." It is the one who *does not know* the Bible who is easily led into temptation. It is the one who does not pray who soon loses interest in spiritual things. There are 1,440 minutes in every day. Out of this will you not promise God and yourself to give every morning *at least* —

Ten minutes to read the Bible,

Ten minutes to meditate on what you read, and

Five minutes for prayer?

This will enable God to give you each day a clearer vision of the great prize. It will strengthen your determination to win, and will make your influence a help and blessing to others.

MEADE MACGUIRE.

Junior Society Study for Week Ending

December 26

Suggestive Program

1. OPENING exercises (twenty minutes): Singing; number of sentence prayers; report of work done; review of Morning Watch texts; "Christ in Song," No. 67.

2. "New Year's Resolutions" (ten minutes): Let this article be well read.

3. "One's Resolution Is One's Prophecy" (ten minutes): These splendid resolutions of Bible heroes may be given by one person; or each character may be given to a different Junior, letting him either read or tell in his own words the resolution of his particular hero.

4. Recitation (five minutes): The leader can supply any poem, story, or special music that he desires for this New Year's program. No doubt all can find something on this subject that they will be glad to use.

5. Talk by the leader (ten minutes): A few words about plans for the new year, faithfulness in reporting, in observing the morning watch, etc. If time permits, the children may also be given opportunity to express their resolves for the new year.

6. Closing exercises (five minutes).

New Year's Resolutions

I ONCE read a story of a boy who had an impressive dream. One day the banker of his town came to him and said: "I am growing old, my hair is white, my hands tremble, and soon I must die. I came to ask if you would take my place."

Then in his dream the most famous lawyer came to him and said, "I am sick and fear that I must soon die, and I came to ask if you would like to take my place."

Then came the minister and then the doctor, each with the same request, and finally a poor old tottering drunkard came, saying: "I must soon die, and be laid in a drunkard's grave, and I must have some boy to fill my place. Will you be the boy?"

The fact is, this dream is really a parable which applies to the life of every boy and girl. The old people pass away, and the young people come up and fill their places. But the important part of it is that these boys and girls decide themselves in a great measure whose place they will fill. Of course, no boy decides that when he grows up he will fill the drunkard's place. He just drifts along without any special aim, without forming high ideals and great resolutions and determinations, and renewing them again and again.

And no girl decides to drift aimlessly through life and be counted a failure. But as a rule, the boys who grow up to fill noble and useful places as lawyers or physicians or ministers, and the girls who fill a splendid, useful place in the home or school or mission field, do so because they have these ambitions as children, and they resolve to reach

the goal. This means that they also struggle to overcome those obstacles in their lives and surroundings which would prevent their succeeding.

One of the greatest English preachers, Mr. C. H. Spurgeon, told this story of his early life:—

"When I was a boy staying with my grandfather, there came to preach in the village Mr. Knill, who had been a missionary to St. Petersburg. He was a great soul winner, and he soon spied out the boy. He said to me, 'Where do you sleep? I want to call you up in the morning.' I showed him my little room. At six o'clock he called me up, and we went into the arbor. There he told me of the love of Jesus, and the blessedness of trusting in him and loving him in our youth. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I might know the Lord and serve him. Three mornings he repeated this, and then before he had to leave, he took me on his knee in the presence of all the family, and said: 'This boy will one day preach the gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where I am now pastor.' He spoke very solemnly, and called upon all present to witness what he said."

This all came true; and Mr. Spurgeon preached for many years to vast multitudes with great success. But I believe God spoke to him as a boy through that minister, whose solemn earnestness and confidence inspired the boy with a great ambition and determination to be a good and great man.

When I was a boy of thirteen, one of our dear old ministers put his arm around me one evening, and said, very solemnly and earnestly: "My boy, God has a work for you to do. He has an important place for you in his cause." I believe the Lord impressed him to say it; for it sent a thrill all through me, and he seemed so certain that I would some day amount to something that it awakened a great longing and ambition in my heart. It was a long, hard struggle for years, but I made new resolutions, and strengthened my determination year by year, and the Lord helped me.

We believe that every young person appreciates such words of confidence and encouragement. If it were possible, we should take every one of you by the hand and tell you that we know God has a place for you in his cause. He is depending upon you, and we also are looking to you, and have confidence that you will help finish the work. But we know that the world also is bidding for you, and the enemy will do all in his power to tempt and allure you.

Do you not think it would help to keep your great possibilities and high and noble aims before you to make some good resolutions for the new year? Resolve to shun the harmful things that bring weakness and failure, and to do the things that will make you strong and noble and successful in God's service.

Let me suggest a few resolutions, and you may wish to add others. Perhaps it would be well to write these things down on the flyleaf of your Morning Watch Calendar, or in some place where you will see them every day.

First, there are the things we want to keep ever before us, which will help us to reach our high aim:—

1. Obedience, patience, and kindness in the home.
2. Daily and frequent prayer and earnest Bible study; observing the morning watch.
3. Other good reading, including the Reading Course, and honest, hard work in school.
4. Definite service for the Lord, including helpfulness at home, faithfulness in attending Sabbath school and church, and doing missionary work.

Let us all resolve to do these things, and to shun or overcome—

1. Impatience and unkindness and all bad habits.
2. Reading of novels and harmful literature.
3. All amusements and associates that do not help us and that we know the Lord would not approve.

MEADE MACGUIRE.

"One's Resolution Is One's Prophecy"

As a man "thinketh in his heart so is he." By one failure of his faith, Elijah cut short his life work. He had stood valiantly for God when all Israel, save seven thousand, had bowed the knee to Baal. Fearlessly he had hurled God's warnings against the idolatrous nation. For three and a half years he had braved every obstacle.

Alone he had stood for God on Mt. Carmel. After scoring his greatest victory, he fled in mortal fear before the threats of Jezebel, and asked that he might die.

Fifteen centuries before Christ, hear that staunch old warrior, Caleb, eighty-five years of age, say, "My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God." Then, steadfast in his confidence in God, he asked for the country of the Anakims, of whom the ten spies had reported, "All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the giants; and we were in our own sight as grasshoppers, and so we were in their sight." Caleb was full of faith, and affirmed, "I shall be able to drive them out, as the Lord said."

Think of Esther's brave resolution, facing the wrath of Ahasuerus and the Medes and the Persians. The decree was signed and circulated condemning the Jews to death on a specified day. Esther alone stood in the breach. Taking her life in her hand, she said, "And so will I go in unto the king, which is not according to the law: and if I perish, I perish."

Ruth, in the face of hardships and privations untold, resolved to become a follower of God, give up her heathen religion, her kindred and home, and follow Naomi. Ruth said: "Intreat me not to leave thee, or to return from following after thee: for whether thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Moses gave up the throne of Egypt, with all its wealth and allurements, and cast in his lot with a despised slave people, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Such was the price he paid for a conviction.

Would you be "a man after God's own heart"? Then purpose with David, "I will bless the Lord at all times: his praise shall continually be in my mouth."

Would you stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings? Then kneel with Daniel three times a day and thank God, "as he did aforetime," even though you can hear the lions roar, and know that in a few hours you will be in the den.

Purpose with Paul,—“the greatest statesman, the wisest legislator, one of the most faithful reformers, and except Him who spake as never man spake, the most illustrious teacher that this world has known,”—I determine “not to know anything among you, save Jesus Christ, and him crucified.”

C. L. BENSON.

The Home Stretch

THERE is power in a purpose. There is great stimulation in a goal, as has often been proved. For the year 1914 the goal set by the North American Division Conference for its Missionary Volunteer Department is as follows:—

1. 1,500 young people added to the church and to our Missionary Volunteer organization.
2. 500 new Members of Attainment.
3. 1,000 Reading Course certificates.
4. \$25,000 for missions from our Missionary Volunteer Societies.

We are happy to report that item 2 has already been passed, and that about 1,800 Reading Course certificates have already been issued, thus nearly doubling item No. 3.

At the General office, we do not yet know just how items 1 and 4 stand, although we do know that some conferences have gone ahead on these items, and others have fallen behind thus far. Your conference Missionary Volunteer secretary can tell you what your conference goal is, and just how your conference stands. The individual financial goal is \$2.50.

Has your society raised \$2.50 for each member? I am sure that we all, from the president of the North American Division — who has often expressed his anxiety over this matter — to the elder of each church and the leader of each society, are deeply interested in the attainment of this, our first general goal.

Surely this is no time to fail, but rather to do more than we plan. Think of the flower of Europe's young manhood withering away under the heat of this terrible war. O, how many go unprepared! And how many do you think ever heard the third angel's message? Think of

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EDITH M. GRAHAM	}	-	-	EDITORS
MATILDA ERICKSON				

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

To Church Elders and Missionary Society Leaders

Please read carefully the articles "The Home Stretch" and "A Forward Look." These are general articles, and contain vital matter for your work just now.

the millions upon millions in heathen lands who have never heard. Think of the awakened interest just now among all people everywhere to know what is the meaning of the events taking place on the earth. Shall their questions be left unanswered by the only people who are able to answer? It must not be!

The leaders in our work in North America have said: "Our young people are becoming a very important factor in the giving of the advent message. For the year 1914 we will apportion to them the handsome sum of \$25,000 to raise for missions. They can do it if they will. *They can do it, and they will.*" Let us not disappoint their expectations.

What does this \$25,000 mean to our foreign work? It means the support of the twenty-one different features of our work in the Asiatic Division which are listed on our goal card. Shall these missions be left without support? The Adventist youth of America will never say Yes. They will, in the spirit of heroism and self-sacrifice, provide this money — if you, dear church elder and Missionary Volunteer leader, do your part; if the leaders take the lead.

One month only remains for the attainment of this goal. Will you not at once plan to pull your society through, and have something extra for those who fail? All moneys raised by the young people which are paid in through the Missionary Volunteer Society to the local church treasurer count on our Missionary Volunteer goal. This includes pledges at camp meeting (when so specified), Harvest Ingathering money or Annual Offering money, when paid in through the Missionary Volunteer Society, or fixed so the church treasurer can mark it "Missionary Volunteer offerings to missions."

Leaders, take this matter up vigorously at once. Study the very best way to do it. Suggest self-denial at this time of year when so much money is wasted on useless indulgence, even by Seventh-day Adventists, I fear. Have ways and means to suggest whereby each individual can raise his share,—the sale of home workers' books or magazines, which will bring a threefold blessing; work in other lines; or gifts.

At this season of year when all Christendom is celebrating the birth of Christ, but usually in a way which does not honor him, shall we not enter into the real spirit of Christ, who said, "It is more blessed to give than to receive"? Shall we not make him a present of some of the means which he has given us, to carry forward his work in the earth? In this solemn hour of earth's history shall we not make a new consecration of ourselves and our all to God?

M. E. KERN.

A Forward Look

"RING out the old, ring in the new." Doubtless as you look back over the year 1914, you see many things that you wish had been different. Do not be discouraged. Some one has said, "If the outlook is not good, try the uplook." And now as the new year is ushered in with

all its possibilities, let us "try the uplook"—the uplook to God for his blessing upon our Missionary Volunteer work.

Importance of the Local Society

The Missionary Volunteer Society is God's chosen agency for enlisting our young people in the Lord's work, and for giving them a training, right where they are, in his service. And the real Missionary Volunteer work, let us remember, is done in the local organization. All conference Missionary Volunteer departments are merely promoting and directing agencies, and all the plans of these departments fall to the ground unless they are acted upon by the local society. So upon you, dear leaders, rests in large measure the responsibility for the success or failure of our movement.

How important, then, is the responsibility of our society leaders! And is it not important that we take up our work for the new year with such earnestness, prayerfulness, courage, and determination as we have never manifested before?

The North American Division Goal

The North American Division Conference Committee in recent session has suggested for the year 1915 the following goal:—

1. 2,000 young people added to the church and to our Missionary Volunteer organization.
2. 1,000 new Members of Attainment.
3. 3,000 Reading Course certificates granted.
4. \$25,000 for missions from our Missionary Volunteer Societies.

5. 2,000 young people to read the Bible through.

This goal will be apportioned to the various union and local conferences, and whether it is reached or not will depend very largely upon the society leaders and church elders. The report of items 2 and 3 in our 1914 goal given in the article "The Home Stretch" is, I am sure, a great encouragement to us all; but our watchword is "Onward," and our attainments for 1915 must be far greater than the present year. Doubtless fields outside of North America will also set definite goals.

Young People Converted

Will you not make the goal of your society the conversion of every young person of Seventh-day Adventist connection? If every member of your society is a personal worker, and if you have "set times to pray together, and ask the Lord to give you his grace, and put forth united action," great results will be seen.

The Standard of Attainment

It has been decided to have a series of lessons on Bible doctrines as a part of the Senior programs, running through the year. This furnishes an opportunity for thousands of our young people to prepare to pass this test for the Standard of Attainment. Let every leader aim to bring his entire membership through on Bible doctrines this year.

Reading Courses

It is not too late to enter the Reading Courses for 1914-15. The back assignments can easily be made up. It may be well to appoint an educational secretary in your society whose specific duty it shall be to work up the Standard of Attainment and Reading Course membership.

Money for Missions

Begin early to plan for raising in your society at least \$2.50 a member for foreign missions. A little boy who was bringing a large offering to Sabbath school each week and was asked how he did it, replied, "Well, I try." There are many ways of saving and raising money. Study, counsel, and pray, and the Lord will give you plans to suggest, and perseverance to keep at it.

Reading the Bible Through

This is a new item. O, how it is needed! "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." But we must read before we can take heed. Watch for further announcements in the *Instructor* about this plan. Talk and plan for a large Bible reading enrollment.

"Ring out the old, ring in the new." Ring out the old failures and mistakes, and ring in new courage and confidence to make 1915 the banner year for our Missionary Volunteer work.

M. E. KERN.