

The Church Officers' Gazette

VOL. I

NOVEMBER, 1914

No. 11

Church Officers' General Instruction Department

Qualifications, Duties, and Responsibilities of Elders and Deacons of the Local Church — No. 7

The Office of Deacon

THE office and duty of deacons are of Scriptural origin. Elders (or bishops) and deacons are mentioned in Phil. 1:1, also in 1 Tim. 3:2-8. In the sixth chapter of Acts, verses 1-4, we have the reason given for their appointment and ordination.

As the membership of the church at Jerusalem increased, cares and perplexing questions also increased, and the twelve apostles found that if they were to give their time and attention to looking after all these details, they would be prevented from attending properly to the work to which they had been called and ordained.

Then, as now, there were business matters connected with the church affairs. There were widows who were in need of some one to look after them, and we can think of a number of things that would call for both time and careful thought and study; and for the apostles to attend to all these details would deprive them of time for prayer and the ministry of the word, for which they had been ordained. Here is instruction that ought to receive more attention than some of us have given it.

While the elder of the church carries the responsibility of the spiritual care of the church, and at the same time has the general oversight of all its affairs, it is impossible for him to care for all the details. Therefore the Lord has provided the deacon as a helper, to look after certain temporal matters and business affairs connected with the church.

We might go back to the time of Moses and the instruction the Lord gave "the church in the wilderness." Aaron and his sons were appointed to the priest's office in the following words: "And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office: and the stranger that cometh nigh shall be put to death." Num. 3:10. But there was the tabernacle to be cared for and other duties to be attended to, and for this part of the work the Levites were appointed.

Concerning the Levites we have this instruction: "Bring the tribe of Levi near, and present them before Aaron the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle." Num. 3:6-8.

Thus it was arranged for the Levites to look after the service of the tabernacle under the direction of those who had the charge of the whole. "And Eleazar the son of Aaron the priest shall be chief over the chief of the Levites, and have the oversight of them that keep the charge of the sanctuary." Num. 3:32.

We note from these scriptures the perfect order and system in all the arrangements the Lord made for the conduct of his work. It was not left for each one to do just as might please his fancy; all were to be made to realize that the work of the Lord was very sacred, and therefore should be treated with great reverence.

It was further arranged that there should be a headquarters in their worship, where all their tithes and offerings should be taken. Study carefully the following instruction: "But unto the place which the Lord your God shall choose out of all your tribes to put his name

there, even unto his habitation shall ye seek, and thither thou shalt come: and thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, and heave offerings of your hand, and your vows, and your free-will offerings, and the firstlings of your herds and of your flocks: and there shall ye eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee. *Ye shall not do after all the things that we do here this day, every man whatsoever is right in his own eyes.*" Deut. 12:5-8.

This instruction makes it very plain that in the church of God neither its worship nor its secular matters should be left at loose ends, and that it is not for individuals to do just as their notion or fancy might be, but that there should be order and system in all the arrangements of the church. There should be a place of assembly for worship, a treasury to which the people should bring their tithes and offerings, and these should again be distributed in accordance with the instruction the Lord has given.

After they were established in Canaan, and God had chosen Jerusalem as the place for the center of their worship, treasurers were appointed from among the Levites to take charge of the tithes and offerings. See 1 Chron. 26:20, 26, 28.

Whenever Israel apostatized from God, perverted his worship, and withheld the tithe and offerings, general confusion and disorder resulted; then, when they repented and reformed their ways, the worship was reorganized. Study 2 Chronicles 31, noticing especially verses 10, 11, 12; also Neh. 13:10-13.

The instruction that we gather from these scriptures is that while the priests were placed in charge of the worship and ministered in the sacred office to which they had been ordained, the Levites were to have the care of much that pertained to more secular matters connected with the service, such as looking after the general arrangements, receiving the tithe and offerings, and distributing the same according to the instruction given them.

Studying the work as we find it brought to view in the New Testament, we see the same general order and arrangement, with this difference: at the first the Lord called the tribe of Levi to the service of the tabernacle, and the family of Aaron to the priesthood; in the New Testament there are no national or tribal lines recognized; the only condition is that "ye be Christ's." Gal. 3:27-29.

The apostles had been called to preach the word. Matt. 10:1, 7, 8. For this they were ordained, and to this their life was dedicated. When the believers increased in numbers it was found that if the apostles should take care of all the details of various business matters necessarily connected with the church, it would interfere with the work for which they had been called. Hence the instruction we find in Acts 6, the election of seven deacons to take charge of these temporal and secular matters. "But we will give ourselves continually to prayer, and to the ministry of the word."

To the elder or elders of the local church is given the spiritual care of the church. They are to feed the flock of God, taking the oversight thereof. The deacon is to cooperate with the elder in caring for certain parts of the work, such as seeing to the upkeep of the place of worship, and looking after the needs of the poor; and it is also proper, other things being equal, that the deacon, or one of them if there are two or more, should be the church treasurer. There may exist special conditions where this would not be practicable, but otherwise, from the Scriptural standpoint, that is one of the duties of the deacon.

In my next article I shall further consider the duties of the deacon.

O. A. OLSEN.

Two Important Matters

IN the providence of God we are face to face with possibly the greatest missionary movement in the history of the world. Is it not remarkable that, right at a time when the whole world is particularly stirred, plans should be laid by the leaders of this great cause to enlist the fullest sympathy and cooperation of every believer in a great soul-winning campaign? Evidences are multiplying on every hand that God is leading forth his people to victory.

Our great Leader is conducting the affairs of the universe. Our great Commander bids us, "Let the gospel message ring through our churches, summoning them to universal action."—*Testimonies for the Church,* Vol. VII, page 14. There is but one thing for us to do,—put the armor on and go forth to the warfare. We must be willing to do and to dare for God, knowing that his omnipotence will supply our need.

Doubtless every burden bearer is familiar with the plans regarding the Home Missionary *Signs of the Times* weekly. Large clubs are to be secured in every church, reaching a goal of at least two copies a member. About October 1 was the date to begin united and general soul-winning efforts with this truth-laden agency. Two copies a member—that is surely within the reach of every member. Five cents a week—and the paper sells readily for five cents a copy. By taking at least two, you have one copy for yourself and one for your neighbor. He will pay for the two. Now is the time to get this before your churches. Do not delay a moment longer, if you have not already attended to it. The plan is the simplest, and yet it takes in every believer. We are depending on you to lead your church to victory in this effort.

The *Signs* weekly brings people into the message. The goal is set that each member bring at least one soul to Christ. Just as soon as one is rescued, he goes to work for others. Think of the wonderful possibilities before us in this "advance move all along the line."

We are no longer to stand still in impotency, pointing to what we cannot do. "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of *measureless* results."—*Id.*, page 30.

The time has come when God's people are to have increased faith in him. "All God's biddings are enablements." "I can do all things through Christ which strengtheneth me."

The work of God surely needs men of courage and faith. It needs Calebs and Joshuas. There are obstacles and difficulties to be met, but if we will honor the Lord God of Israel, there is no power that can stand against us. See Volume VIII, page 11.

World-wide conditions are favorable to an unprecedented growth for this work. Now is our opportunity. We must embrace it, and see the kingdom of God advance.

With the *Signs* weekly, we must remember the Harvest Ingathering campaign. The heavy demands upon the treasury consequent upon the European war make it imperative that we put forth extraordinary efforts this year. Many conferences have set their goal for at least five dollars per capita. If we take hold of this with enthusiasm, it can be done. One young woman last year brought in over \$700, through persistent efforts. Let us all rally, and with one good, long, strong pull land this great missionary effort and offering at a point higher even than the North American Division goal. What do you say?

The Harvest Ingathering *Review* is fine. It is calculated to bring results. Have you ordered your supplies? Now is the time, and, brethren, the need was never greater. It will mean much in every way to make this effort an overwhelming success.

It has been the privilege of the writer to attend sixteen of the camp meetings this summer, and without an exception the people responded nobly to the call of the hour. Every member an active worker for God. We feel greatly encouraged, and urge that the leaders immediately assign every believer his post of duty.

Trusting we shall hear from you personally in regard to your plans, and always welcoming any items of interest, with a desire to assist in every way possible, we beseech God's blessing upon you.

F. W. PAAP,
Home Missionary Secretary of the N. Am. Div.

A Home Missionary.

"And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." John 4: 39.

Who believed?—The Samaritans of the wicked village of Sychar. And not a few believed, but *many*. A whole company of believers, enough, I judge, to constitute a fair-sized church, were converted and brought into the fold. And it was all done by one woman. She did not have any helpers, any expensive equipment, any advertising matter, tastily gotten up so as to attract and draw. She simply went out and *talked* to her neighbors. She related her experience, and doubtless they saw such a change in her life that they, too, desired to see this great Transformer of human character.

It is wonderful what can be done with simple means when God is with us. Samson slew a thousand Philistines with the jawbone of an ass, and would have delivered Israel if he had maintained his consecration.

Now, brother, sister, cannot you do as much as this woman? If not, why not?

Believed because of the "saying of the woman." What woman?—This woman of Sychar, who had "had five husbands," and was living with a man who was not her husband. Rather unpromising material with which to do missionary work and raise up a company of believers. If we had been searching for some one to bring a revival to Sychar, we should hardly have chosen this woman.

Frequently people excuse their lack of missionary work by saying that they have no talent. But do you not think you have as much talent as this woman of Sychar? Was her opportunity to work for her neighbors better than yours, think you? Who would want to stand up and be counted as claiming that he could not work for the unbelievers in his community as well as this woman could?

The record of what this woman did stops every mouth, and we stand guilty before God for our indolence in not working for our unbelieving neighbors. Think what would happen if all the believers in the North American Division would get out and go to work for their neighbors as this Samaritan woman did. It would take a great deal of the time of the ministers to baptize the believers and organize them into churches. But as there would be no church wrangles to adjust, they would have time enough. I hope the hint which this circumstance in the life of this woman contains will not fall on stony ground.

But how was this poor, sinful woman enabled to do such a great work for lost souls? The secret is this: She first had a face-to-face talk with Jesus. This interview with the Man of Galilee by the well converted her; her whole life was changed; and as soon as she received the light and was converted, she began to work for her neighbors, and with excellent results, it would seem.

The home missionary work means that we shall do as this woman did,—talk with Jesus first, and then visit our neighbors and friends, and tell them about the message of salvation which the Lord is sending to the world. It is the work of church officers to plan such a campaign. Begin now.

G. B. THOMPSON.

A Working Church

"WE are deeply stirred by the present political outlook in Europe and are doing what we can to finish the work. We are doing a house-to-house work with German tracts in an adjoining German settlement, preparatory to a series of meetings there. We have also received 110 copies of the Temperance "*Signs of the Times*" and have ordered 310 copies of the Harvest Ingathering *Review* with which to work our town, and also another town in which we have no church. We are also holding Saturday night meetings, which are attended by outsiders. We find many openings for missionary work, in talking, writing, sending out papers, tracts, magazines, lending books, etc. We intend also to sell the Home Workers' books. We are doing what we can to give the message to the people here. I thought you would like to know this."

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held November 28)

OPENING song: "Hymns and Tunes," No. 842; "Christ in Song," No. 734.

Prayer.

Song: "Hymns and Tunes," No. 1248; "Christ in Song," No. 548.

Bible study: "Signs of Christ's Coming."

First reading: "The Last Crisis."

Second reading: "The Ministry of Love."

Collection for literature fund.

Closing song: "Hymns and Tunes," No. 805; or "Christ in Song," No. 843.

Benediction.

Signs of Christ's Coming

1. WHAT are some of the signs given to show us that the coming of Christ is near? Luke 21: 25-27.

2. How many of these signs have been definitely fulfilled, and how many are now in course of fulfillment?

NOTE.—The signs now fulfilling are seen in the disturbance of the elements, in the commercial world, and in the political world.

3. What power is Satan permitted to have over the elements as the last days draw near?

"Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields his creatures, and hedges them in from the power of the destroyer. But the Christian world has shown contempt for the law of Jehovah; and the Lord does just what he has declared that he would do, he withdraws his blessings from the earth, and removes his protecting care from those who are rebelling against his law, and teaching and forcing others to do the same. Satan has control of all whom God does not especially guard. He will favor and prosper some in order to further his own designs, and he will bring trouble upon others, and lead men to believe that it is God who is afflicting them.

"While appearing to the children of men as a great physician who can heal all their maladies, he will bring disease and disaster until populous cities are reduced to ruin and desolation. Even now he is at work. In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hail storms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. He sweeps away the ripening harvest, and famine and distress follow. He imparts to the air a deadly taint, and thousands perish by the pestilence. These visitations are to become more and more frequent and disastrous."—*Spirit of Prophecy, Vol. IV, page 407.*

Every one who gives any attention to these matters knows that there has been a great increase of late years in all these calamities. They have indeed become "more frequent and disastrous," and are therefore an evidence that the Spirit of God is being withdrawn from the earth.

4. When, according to prophecy, were men to amass great wealth? James 5: 1-3.

5. How is some of this wealth obtained? Verse 4.

6. How is much of it used? Verse 5.

7. What will be the result? Hah. 2: 6, 7.

"Some men of wealth foresee what is coming. Thus Mr. Rudolph Spreckels, the millionaire fighter of graft in San Francisco, as quoted in the Washington *Herald* of June 2, 1910, says: 'Capital, labor, and politics are all on a basis of corruption throughout the United States today. The beginning of the end is just in sight. There is need of a national house cleaning which will extend to city, State, and federal government. . . . I do not see why the wealthy men of this country wait to realize that some day there will come a fall, and when it comes, they, the wealthy themselves, will be the ones to suffer most.'"

"The miseries that are to come upon the rich will be

from a sudden uprising of an infuriated and outraged populace. The workers, the toilers, the unemployed, the hungry, the desperate, the despairing, and the wretched will come forth together and rise up against the arrogant rich, whose hearts have been hardened with greed for gold."—*The Conflict Between Capital and Labor, page 181.*

Here, again, the situation is plain to all. The ever-increasing number of strikes, increasing in bitterness of feeling, until they become almost civil wars, is a matter of common knowledge.

8. What sign denotes the close of probation, and the taking of the kingdom by Christ? Dan. 11: 45; 12: 1.

It is generally understood by Seventh-day Adventists that this refers to the driving of the Turks out of Europe, and the setting up of their government at Jerusalem. Bit by bit, the Turkish Empire has been losing its territory, until in the war of 1912-13 nearly all the remainder was taken away. The Turkish government may join in the present great European war, and if it does so, warning has been given that it thereby seals its doom. If it does not join in this war, there are still elements in the situation that will inevitably open the way for the driving of the Turks out of Europe.

9. When we see all these things, what are we to know? Matt. 24: 33.

10. For what is the Lord waiting? Matt. 24: 14.

"God 'hath appointed a day, in the which he will judge the world.' Christ tells us when that day shall be ushered in. He does not say that all the world will be converted, but that 'this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' By giving the gospel to the world it is in our power to hasten our Lord's return. We are not only to look for but to hasten the coming of the day of God. (See 2 Peter 3: 12, margin.) Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*The Desire of Ages, pages 633, 634.*

11. Upon whom does much of the responsibility for hastening the coming of the Lord rest?

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church, Vol. IX, page 117.*

NOTE.—We are living in solemn times, and every effort should be made to help our people to realize that the signs of Christ's coming are fast fulfilling. Now is the time for the leaders to sound the warning in no uncertain tones, and to impress upon the people their individual responsibility. "No one will ever enter heaven who is not a laborer together with God"—*A Call to Service, page 11.*

The Last Crisis

WE are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails.

The enemy has succeeded in perverting justice and in filling men's hearts with the desire for selfish gain. "Justice standeth afar off: for truth is fallen in the street,

and equity cannot enter." Isa. 59:14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes. . . .

The world is stirred with the spirit of war. The prophecy of the eleventh chapter of Daniel has nearly reached its complete fulfillment. Soon the scenes of trouble spoken of in the prophecies will take place. . . .

Fearful tests and trials await the people of God. The spirit of war is stirring the nations from one end of the earth to the other. But in the midst of the time of trouble that is coming,—a time of trouble such as has not been since there was a nation,—God's chosen people will stand unmoved. Satan and his host cannot destroy them; for angels that excel in strength will protect them. —"Testimonies for the Church," Vol. IX, pages 11-17.

The Ministry of Love

"THE great work now to be accomplished is to bring up the people of God to engage in the work, and exert a holy influence. . . . With wisdom, caution, and love, they should labor for the salvation of neighbors and friends."—"*Gospel Workers*," page 54.

"When we follow plans of the Lord's devising, we are 'laborers together with God.' Whatever our position, . . . we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth. And one of the principal agencies he has ordained for our use is the printed page. . . . We must learn to make a wise use of this precious agency. With patient diligence, chosen workers must instruct our people how to approach unbelievers in a kindly, winning way, and how to place in their hands literature in which the truth for this time is presented with clearness and power." —"*Testimonies for the Church*," Vol. IX, pages 86, 87.

"God expects personal service from every one to whom he has intrusted a knowledge of the truth for this time." —*Id.*, page 30.

"Wherever there is true conversion, there is a reformation, a consecration to God. Every one who, with genuine faith, believes in Christ, enters into his service. . . . God's people are no longer to sit at their ease, waiting for an opening, when it is their duty to make an opening, and then go to work."—*Review and Herald*, Nov. 12, 1903.

The way to make an opening is to "work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down. . . . When God's people . . . leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches." —"*Testimonies for the Church*," Vol. VII, page 11.

In connection with the preceding precious promises and explicit counsels, I desire to add a few lines. God has, through his servant, given us the plan, and if we faithfully follow it, success is certain. Ours is a great soul-winning campaign. Much depends upon how we relate ourselves to the Lord and how we approach our neighbors. "Work patiently, wisely, considerately, winning your way by the tender ministry of love." O, how much is represented in these few words! "If ye know these things, happy are ye if ye do them." It is not always what we say, but the way we say it, that counts. "Make an opening." How?—"By the tender ministry of love." Not a day passes that does not afford an opening, an opportunity, if we are closely allied with our great Leader. On every hand the world sorrows. The world is dying for a little bit of love. The Christian is in touch with a joy, a power, that is infinite. He can trust God and praise him in the darkness as well as in the light. Think of Paul and Silas in the Philippian jail. A true Christian life is charged with a life-giving power, with faith, courage, and hope. As transformed beings, possessing the

glory of our God and King, we are to give our friends and neighbors an exhibition of the gospel—the power of God in action.

I have had many precious experiences of late, while traveling in the trains, consequent upon handing out our literature to the passengers. With just a word of salutation, and, "Pardon me, but I am sure you would be interested in reading this up-to-date leaflet (periodical or magazine) on the great war; it deals with this question from a Bible standpoint," invariably I get a hearty "Thank you." This many times has led to a conversation lasting all the way from half an hour to three hours, usually ending by affording an opportunity to hand out literature on different points of our faith.

Our sisters, "by the tender ministry of love," can win their way to hearts by taking care of a neighbor's child while the mother goes to town for some necessary supplies. It may be that they can help with the washing or the housework when sickness is in the home. Our brethren in the country can give their neighbor half a day, or even a day, with a team occasionally without making any charge. These little courtesies are never forgotten, and they help us to reach the hearts of these dear people with God's great message of love. Do we do enough of this, brethren?

I had the privilege, while in Australia, of raising up a strong church in the country largely by this considerate ministry of love. I went right into the cow yard and milked from six to twelve cows for the mother, while she got the children ready for the evening meeting, and supper ready for the workmen. By my taking hold thus, everything was in readiness so that all could attend the service. At least five families were helped in this way, and they each took their stand for the truth.

Study the preceding in connection with our great home missionary campaign. May God bless every soul winner with wisdom and grace. Possessed with divine power, we are to go forth and accomplish measureless results.

F. W. P.

Suggestions for Missionary Meetings

First Week

OPENING exercises: Song; season of prayer; minutes; song. Reports of labor. Lesson: "Present Opportunities." Plans for work. Closing song.

NOTE.—There will be a number of lines of work that will need attention. There is the regular tract lending that is recommended in the home missionary campaign, which began October 1. Tracts put up in envelopes and numbered ready for use may be obtained from your conference tract society, one complete set for 25 cents, four sets for \$1, and twenty-five sets for \$5. It will pay our churches to purchase the five-dollar packages, as they have been put up on a liberal basis for this campaign. The publishing houses are showing their interest in this campaign by providing the literature for it at exceptionally low rates.

There are the clubs of the weekly *Signs of the Times* to be worked up to at least an average of two copies a member, if this has not already been done.

There will doubtless be fresh literature in connection with the rapidly developing and changing war situation, which will need to be quickly circulated, either by being sold or by free distribution.

There may be more work needed to be done for your church to reach its aim for the Harvest Ingathering. If every church would reach an average of five dollars a member, many anxious, heavy hearts would be lightened, and the work of God would receive a fresh impetus.

There is the work with the home workers' books to be fostered, so that as many orders as possible may be obtained.

It will require much wisdom and careful planning to keep all these lines of work going properly, and yet not overcrowd the members. Some members may be enthusiastic and inclined to undertake more than they can accomplish; others may be inclined to hold back and do less than they can do. Wise leaders will endeavor to regulate these matters.

Second Week

Opening exercises: Song; minutes; recitation or reading of promises in regard to prayer; season of short prayers. Reports of labor. Lesson: "Testimony Study." Plans for work. Closing song.

NOTE.—For the recitation of Bible promises for prayer, the texts should be noted on slips of paper, and one handed to each of several members the previous week, with a request that they come prepared to recite them the following week.

For the Testimony study the answers should be previously handed to different members, to be read as the leader asks the questions. The leader should briefly call attention to the leading thought in each answer. The Lord has given us these special instructions for our guidance in these last days, and it is very important that we heed them. Only by so doing can God's purpose be fulfilled in us.

Third Week

Opening exercises: Song; minutes; season of prayer for those who have become interested through the efforts of the members, or for relatives and friends of members; song.

Lesson: "Bible Study."

Reports of labor.

Plans for work.

Closing song.

NOTE.—Before the season of prayer, let the leader ask the members for the names of any for whom they feel a burden, and write these names on the blackboard. Then let several pray, each one praying for these individuals by name. Have the missionary secretary record these names in the minutes, and keep them before the church week by week until results are seen. Do not take too many names at a time, but take a few and concentrate the prayers of the church upon them. When the individuals that are being prayed for accept the truth, other names should take the place of theirs on the prayer list. If the conditions of prevailing prayer are met, definite prayer of this kind will bring definite results.

The main thought in the Bible study is to help the members to realize that their prayers, their distribution of literature, their personal work, and their offerings will accomplish little or nothing if their lives are not in harmony with their profession. The leader should endeavor to have all the members clearly understand this.

Fourth Week

Opening exercises: Song; season of prayer; recitation, by six members, of Bible promises to missionary workers, each member to give one text; minutes.

Lesson: "Some Missionary Experiences."

Reports of labor.

Plans for work.

Closing song.

NOTE.—The six members who are to recite the six Bible promises should be selected the previous week, and should be asked to select their promises, and then to compare notes to see that each brings in a different promise.

The missionary experiences given to be told or read should be used to call forth the relation of missionary experiences by the members. If immediately after these experiences in the article in this paper have been given, the leader would be ready to relate some experiences of his own and then would ask the members to tell any they have had, he would get the reports of labor in an easy and natural way. The relation of missionary experiences always brings life into a meeting.

Present Opportunities

WE are living in intensely interesting times. Almost daily there are fresh developments which show the rapid fulfillment of the signs indicating that the coming of Christ is drawing very near.

These signs of the end, and especially the outbreak of war in Europe, are giving us the best opportunity to give this message to the people that we have ever had. Through our literature and our tent meetings, and in other ways, we have long foretold that the extensive military preparations in Europe would end in war. The people of the world are remembering this, and are coming to Sabbath keepers to learn more about these things that are happening in the earth.

It would seem that the Lord is giving us a brief period during which prejudice will be largely dormant, and people will be not only willing, but anxious to learn what is in this message. Therefore now is the time for us to make the utmost possible use of this opportunity. We cannot look for it to last long. Men and women will soon get accustomed even to this terrible war, and they will close their minds to it as a sign of Christ's coming, and again become scoffers. If we fail to use this opportunity to its fullest extent, we shall have this experience to face: "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or

withheld, must be given under the fiercest opposition from enemies of the faith."—*Testimonies for the Church*, Vol. V, page 463.

In what way can we use this opportunity? There is no better thing to do than to circulate the excellent literature that is being produced. It is in various forms, to meet different needs. For free distribution we have the *Review War Extra*, and tracts on Armageddon and the Eastern Question. While these may be given away freely, they may also be sold, and in many cases they will be more highly prized if they are bought than if they are received without charge. Experience has proved that tracts on a live question can be sold by the thousands. Try it and see for yourselves.

The *Signs of the Times*, weekly and monthly, and the *Watchman* are full of articles on the war and other present issues. They should be sold everywhere. They may also be given away or lent, as openings arise. Have some with you when traveling or when going about your town or city, and watch for opportunities to use them. There is no difficulty in starting a conversation on the war at any time now. From this it is easy to lead the attention of the people to the prophecies, and then sell or give them something on the subject. Some are working in this way, and say it arouses intense interest.

Then there are books which deal with this question. "Thoughts on Daniel" and "Thoughts on Revelation," from the Berean Library, "Heralds of the Morning," and "Coming King" all deal with this phase of the message, and may be sold or lent to neighbors.

"We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, 'Lord, what wilt thou have me to do?' We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon his Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are transpiring around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

"Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to commemorate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer his expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good they could have done, through his grace strengthening them. In the books of heaven they are registered as cumberers of the ground."—*Spirit of Prophecy*, Vol. IV, page 419.

This shows one side of the question,—how the Lord regards those who fail to use the opportunities he gives them,—but there is another side to it:—

"Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. . . . They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in his sufferings, they have been workers together with him in the plan of redemption, and they are partakers with him in the joy of seeing souls saved in the kingdom of God, there to praise God through all eternity."—*Testimonies for the Church*, Vol. IX, page 285.

E. M. G.

Testimony Study

I. WHY have the Testimonies of the spirit of prophecy been given to the people of God?

"The Lord designs to warn you, to reprove, to counsel, through the Testimonies given, and to impress your minds with the importance of the truth of his Word."—*Testimonies for the Church*, Vol. V, page 665.

2. What will be the result if we study and heed these warnings and admonitions?

"Says the great deceiver, . . . 'I will also have unbelieving ones present, who will express doubts in regard to the Lord's messages of warning to his church. Should the people read and believe these admonitions, we could have little hope of overcoming them. But if we can divert their attention from these warnings, they will remain ignorant of our power and cunning, and we shall secure them in our ranks at last.'"—*Spirit of Prophecy*, Vol. IV, pages 337-340.

3. What kind of life may Sabbath keepers live?

"The life that Christ lived in this world men and women can live, through his power and under his instruction. In their conflict with Satan, they may have all the help that he had. They may be more than conquerors through him who loved them and gave himself for them."—*Testimonies for the Church*, Vol. IX, page 22.

4. As what have Seventh-day Adventists been set in the world?

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world."—*Id.*, page 10.

5. What might have been the condition of the work?

"If every Seventh-day Adventist had done the work laid upon him, the number of believers would now be much larger than it is."—*Id.*, page 25.

6. What will the truly converted long to do?

"He who is truly converted will be so filled with the love of God that he will long to impart to others the joy that he himself possesses."—*Id.*, page 30.

7. In what way may lay members do much?

"In many States there are settlements of industrious, well-to-do farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."—*Id.*, page 35.

8. How can many help?

"There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls."—*Id.*, page 63.

9. Of what can we speak?

"In the work of scattering our publications, we can speak of our Saviour's love from a warm and throbbing heart. God alone has the power to forgive sins; if we do not speak this message to the unconverted, our neglect may prove their ruin."—*Id.*

10. What are we to make?

"We are to make openings for the presentation of the truth. We are to improve every opportunity of drawing souls to Christ."—*Id.*

These are some of the messages of counsel and admonition sent to us by the Lord. Shall we not give heed to the wishes of our loving Heavenly Father? "Behold, to obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

Bible Study

1. In view of the times in which we are living, what admonition is given? 2 Peter 3:11.

2. What is one characteristic we should manifest? 1 Peter 5:8; 4:7.

3. What should be put away? Eph. 4:31.

4. What should take the place of these things? Verse 32.

5. How should we guard our speech? Verse 29; James 3:2.

6. How should our daily work be done? Eph. 6:6, 7.

7. What are we told to do when we pray? Mark 11:25, 26.

8. How may the disciples of Jesus be known? John 13:35.

9. What should be the condition of the church? 1 Cor. 1:10.

If every member in your church lived, by the grace of God, in harmony with even these few principles laid down in the Word of God, would not your church be a powerful witness for the Lord and his truth?

NOTE.—If there is time, this Bible study might be followed by a short testimony meeting, in which the members could express themselves on the points brought out.

Some Missionary Experiences

Harvest Ingathering Experience

"LAST year a sister told me her experience. She said:—

"I had grown cold and indifferent, in fact, had almost given up the truth, did not care whether I kept the Sabbath or not, and was staying away from the meetings, when an elder called on me and urged me to take out the Harvest Ingathering Review to solicit funds for missions."

"She said it did her more good spiritually than anything had ever done. She then inquired, 'Cannot I sell some books or magazines? I want to do more for my Saviour, who did so much for me.'"

Results of Home Missionary Work by Lay Members

"The work of the home missionary campaign elicited much interest at the North Dakota camp meeting. There were practical evidences at this meeting of what may be accomplished in this kind of endeavor. One church admitted to the conference had been raised up by the efforts of one of our sisters, without the aid of a preacher. A Scandinavian brother, a layman, brought with him to the meeting six new Sabbath keepers, who had accepted the truth through his efforts. Another brother, a very busy man, brought with him four new converts to this message, as a result of the home work of himself and wife. These were inspiring lessons for the conference, and should be an inspiration to our people everywhere. They are evidences that this united soul-winning movement upon which we have entered will bring to a speedy and triumphant finish this glorious message of salvation."

Sold One Dollar's Worth of Tracts

"We have just learned that one of the young ladies of the Port of Spain church recently sold one dollar's worth of tracts in about an hour."

People Eager to Listen

"Since the war began, we have had some wonderful experiences. People seem eager to listen and ask questions. Last week a man came to the city, obtained my address from the directory, and called for literature. He left the same day, but promised to write. He is an evangelist of another denomination."

"One of our magazine workers found a woman who had been keeping the Sabbath for two years, not knowing she was living three blocks from one of our members."

Could Not Find a Denomination That Taught the Bible as It Reads

"The Lord has blessed us and given us two souls who have decided that the Adventist people have the truth. These are sisters. One belonged to the Methodist Church; the other had never belonged to any church, because she could not find 'a denomination that taught the Bible as it reads.' The Methodist minister here, a few days ago, tried to get her to join his church, but she said, 'No.' He asked why, and she said, 'You are keeping the wrong day. Sunday is the Roman Catholic sabbath, but the seventh day is the Lord's day. If I join any church, I shall connect with the one that keeps the Lord's day.' He tried to convince her that she could not tell which day is the seventh now, but failed. Through literature these sisters became stirred over the Roman Catholic problem, then having gone into the Great Western depot, where we have our rack, took some papers and became interested. By inquiring, they found where we hold our services, and I gave them Bible readings and lent them literature. They are now rejoicing in the third angel's message. Some of their relatives who were Adventists used to send them our papers, and they made a favorable impression. Others, too, are interested, whom we hope will accept the truth. We must have more power and wisdom to become soul winners."

Perseverance Rewarded

"A letter has been received from Brother E. J. Mortley, a leader of the Glamorgan church, Tobago, in which he relates an experience showing how his perseverance

was rewarded. He had on hand a large number of old copies of the *Watchman*, and decided that he would make an effort to sell them. Accordingly he started out, and the first day he sold very few, likewise the second and the third; but he did not lose courage, and on the fourth day God signally rewarded his perseverance, and he sold more than seventy copies of the paper. We trust this experience will be an encouragement to all who hear it."

Was More Than Half an Infidel

"I think it was about 1890 when my mother bought a copy of 'Thoughts on Daniel.' Mother was a member of the Methodist Church, but this book made her a Seventh-day Adventist. Several years later, when I, more than half an infidel, rapidly traversing the road to destruction, carefully read the same book, it took the infidelity out of me, enabling me to step out on the promise of God."

A Package of Tracts and Books Was Sent

"In 1862 I began to study the Bible for light, being a member of the Methodist Church. A package of tracts and books was sent to me by an old neighbor. She had learned of the third angel's message, and wanted me to know it. I was established on all points of faith before I heard a sermon. I love the truth more and more as the years go by."

A Brother Sent a Letter

"About 1892 I was very dissatisfied with my Christian experience. I studied my Bible, and the Lord gave me victory over the tobacco habit, showed me my duty in regard to tithing, and the truth on baptism. I received a letter about the truth from a brother working in the Review Office, which interested me very much. The letter called my attention to what I needed. The *Signs, Review*, and some tracts were sent to me. I purchased quite a number of books, and in due time decided to obey the Lord fully, by walking in the light which came to me. I responded to the call of the Lord, and have been engaged in the canvassing work. We are now an entire family of four united with the remnant church, rejoicing in the truth, and all as the result of being permitted to read the truth. I thank God for moving upon the heart of that brother to write to me."

The Use of the Bible in Missionary Meetings

THE Bible is our rule and guide in life. It should therefore be our guide in our soul-winning work. The Bible is a missionary book, and may be used to excellent advantage in our missionary meetings, to increase the interest in the work, and to better prepare the members for laboring for souls.

Sometimes the entire lesson given for the weekly missionary meeting is from the Bible, but on other occasions a very short Bible exercise might be helpful and profitable. We give a few suggestions for such exercises:—

A Chain of Missionary Verses

A slip of paper containing a reference to some verse in the Bible on missionary work should be given to each member in a small society, or to a few in a larger one, with the request that the following week they come prepared, if possible, to recite it, and if not, to read it. But encourage the recitation of the verses just as far as you can, for the storing of these missionary verses in the minds of the members is likely to result in work.

The Missionary Verses in the Sabbath School Lessons

Ask several members to come the following week prepared to tell which verses in the Sabbath school lesson have a bearing on soul-saving work. This will help the members to look out for the missionary parts of the lesson, and they will be surprised to find how many there are.

Promises to Missionary Workers

Ask the members to each come the following week with a Bible promise to those who try to win souls to Christ.

Conditions for Prevailing Prayer

Give slips of paper bearing references to verses which give Bible instruction in regard to prayer, to some of the members, and ask them to recite these the following week, preferably just before the season of prayer.

Single Texts

Let the leader take a single pointed text and make a

very few comments on it. "Stir up the gift of God, which is in thee;" "Why stand ye here all the day idle?" "Where hast thou gleaned today?" and many others equally suitable may be used.

Only a short time can be devoted to these Bible exercises, but they all help to increase the interest in Bible study and to give the members a fuller knowledge of what it contains. These Bible exercises should not be used every week, but should be frequently introduced into the programs.

E. M. G.

Relation of the Missionary Secretary to the Missionary Meeting

THE missionary secretary has an important part to bear in relation to the missionary meeting. Usually a leader is appointed for this meeting, who is known as president, chairman, or leader. With him is associated the missionary secretary, and on them falls the burden of planning for this meeting, unless a committee is appointed to act with them, as is sometimes the case in a large church.

Much of the success of the missionary meeting will depend upon the preparation of the programs. They should be planned so as to allow several to take part in them. Here is where the missionary secretary has a work to do. In every one of our churches there is latent ability that needs to be developed. Taking part in these programs is one way of doing this. In some cases parts of the program will be in the form of readings. Those who are appointed to read them will need instruction, and if they can be drilled beforehand until they can make themselves heard in any part of the church or room, it is an advantage.

Though readings are occasionally necessary and good in missionary meeting, as in the case of extracts from the Testimonies, as a general rule the subject matter of the lesson should be studied until it can be told instead of being read. This will make it more interesting to the hearers and more educational to the speakers. But unfortunately most people are mentally indolent, and the missionary secretary will find it will take considerable time and effort to get the members to give the necessary study to the lessons to be able to talk them intelligently. This should not lead to the effort's being abandoned, for with perseverance and tact the desired result can be accomplished, and it is well worth all its cost. It is well to enlist the younger members for these parts, as their minds are more retentive, and therefore the study is not so difficult for them. In this way a foundation for public speaking can be laid.

E. M. G.

Something Good

Two new books have come to our office. One is "The Ministry of the Spirit," by G. B. Thompson. What we as a people need today is the power of the Holy Spirit to work in and through us. We have reached the time for the latter rain, when the Holy Spirit should be poured out in large measure on the people of God. This book is written simply and clearly, and makes plain how the Holy Spirit may be received, what he will do, and what the results of his work will be. It should be read by every Seventh-day Adventist. The price is \$1.

The church missionary secretary should get a copy of the book, read it, and select two or three good passages to read to the members, and then take orders for the book. If it is rightly presented, some orders will surely be obtained. Let the missionary secretary ever remember that it is one of his duties to supply the members with literature that will help them to attain to the spiritual blessings which the Lord has for them.

The other book is "Friends and Foes in Field and Forest," by Mrs. Vesta J. Farnsworth. The name of the author is sufficient to insure that the contents will be interesting and profitable. We are nearing Christmas, when parents are in the habit of giving their children presents. Hardly a better present could be given than this book, for through learning of God's works the children may be drawn to him. Let the missionary secretary order a copy, and with it obtain orders from the parents for their children. Orders may also be readily obtained from friends and neighbors. The price is \$1.

Missionary Volunteer Department

Senior Society Study for Sabbath, November 7

Suggestive Program

1. OPENING exercises (ten minutes): Music; prayer; brief review of Morning Watch texts; collection of reports and offering; secretary's report.
2. Bible study (fifteen minutes). Suggestions: It was never God's plan that the Gentiles should be excluded from the provisions of the gospel (Isa. 56:6, 7), but the people of Israel were chosen as his special representatives and missionaries in the world. When they rejected Christ, they ceased to be God's special people: Matt. 23:37, 38; Acts 13:46. In Christ no race, as such, has preeminence over others (Gal. 3:28), but all who accept him become the spiritual children of Abraham (Gal. 3:29). If, as Gentiles, we feel that God has specially favored us and excluded the Jews, and fail to labor for the "lost sheep of the house of Israel," we make the same mistake that the Jews made. Rom. 11:19-24.
3. Quiz on the Standard of Attainment (five minutes): Origin of evil. John 8:44; Isa. 14:12-14.
4. Christian Work Among the Jews (fifteen minutes): Three short talks: (a) "Conditions in the Jewish Communities Throughout the World;" (b) "Difficulties in Jewish Mission Work;" and (c) "Jewish Missions Abroad."
5. Experiences in the missionary campaign (ten minutes).
6. Closing exercises (five minutes).

Conditions in the Jewish Communities Throughout the World

Of the twelve million Jews in the world about three quarters are in Europe; and of the European Jews, Russia contains more than half. Austria-Hungary contains two millions, Germany over half a million, Roumania and the British Isles each about a quarter of a million, Turkey, Holland, France, and the other European states smaller numbers. Less than half a million are found in Asia or in Africa, while approximately one and a quarter millions have made their home in the United States. From these figures it is seen that the Jews are widely, though unevenly, scattered throughout the world. Their distribution has been determined largely by persecution and, less frequently, by the favor of governments. Thus as early as 1619, when the Jew was drinking his cup of bitterness in almost every country of Europe, Holland granted to him the right of citizenship. Immediately there was an influx of Jews; Amsterdam became known as the New Jerusalem; and today the country shelters over one hundred thousand of them.

In Russia they are legally permitted to reside only in certain western provinces, sixteen in number, known as the "Pale," where the law restricts the number of Jewish male students to ten per cent of the whole number of students. Here also persecution and oppression were for years so severe as to preserve among the Jews a certain unity of ideal; the fellowship of suffering gave rise to a common longing, and kept alive the embers of a patriotic nationalism. It seemed to these oppressed people, as Zangwill said, that possibly "Pale may be only Providence's way of spelling Palestine."

In Italy the Jews suffered oppression under the Papacy for many years. Pope Paul IV instituted the ghetto in Rome. This was a small quarter of the city, separated from the rest by walls and gates. The narrow and dirty streets ran down to the margin of the Tiber. Here all the Jews of Rome were forced to live, nor were they permitted outside after nightfall. In 1848 the gates were removed; and in 1870, at the time of the overthrow of the Papacy, the Jews were freed from their civil disabilities and made citizens of the kingdom. More recently the segregation of the Jews has been discontinued.

In Austria-Hungary as early as 1867, nominal rights of citizenship were granted to the Jews, but in reality the lot of the Jew there, up to the present time, has been, as in most papal countries, a most unhappy one. In Roumania the laws exclude them from schools, from the higher walks of life, and from citizenship. A recent law promising full and free citizenship is simply a covert scheme for getting their money. They are in a worse condition than aliens, since they are forced to bear the

burdens of citizenship, such as service in the army, without enjoying any of its privileges.

In Germany, where the Jews have been less oppressed than in most other European countries, many have attained high positions in professional and public life. Scarcely a university in Germany that does not have one or more of its faculty members from this race. In Berlin there are more than a thousand Jewish lawyers and doctors, and the Jewish students in the universities proportionately outnumber the Germans. England and the United States have long been regarded by the Jews as countries of refuge, though even here they have been exposed to petty persecution and social ostracism.—*"The Conquering Christ,"* pages 239, 240.

Difficulties in Jewish Mission Work

Work for the evangelization of the Jews is beset with certain peculiar difficulties. In the first place, since Judaism preceded Christianity, its adherents take a natural as well as a national pride in their loyalty to it. The native ability of the Jewish race, which the hardest oppression could not destroy, has produced a proud and sometimes arrogant spirit. Moreover, centuries of oppression under so-called Christian governments have made the Jew intensely hostile to all that goes by the name of Christian. He has learned from experience that the brotherhood which he finds within his own race is more real than any Christian brotherhood it has been his lot to know. When, therefore, he drifts away from his own faith, he is more likely to become indifferent to all religion than friendly to Christianity.

A second class of difficulties are those which pertain to the Christian church and the Christian individual. How many Christians are interested in the conversion of the Jew? Are you? Are any of your Christian associates? Is the Gentile more kindly disposed to the Jew than the Jew is to the Gentile? Has not the anti-Semitic feeling in Europe been too often aroused by the mere success of the wealthy or brilliant Jew, and has it not with peculiar inconsistency vented itself upon the poor Jew? One of the greatest hindrances to the conversion of Israel is the fact that the profession of love with which the missionary greets the Jew is not borne out by the attitude of the professed Christian church.

A third class of difficulties are those which arise from civil prohibitions. In Russia the state church practically controls the religious situation, and strenuously opposes any efforts at religious work by bodies other than itself. Missionary work in behalf of the Jew is therefore strictly forbidden. In Austria-Hungary Protestant mission work of any kind is carried on with great difficulty, owing to the opposition of the Papacy. Even in this country similar difficulties have been encountered. In 1819 the Society for the Evangelization of the Jews was formed in New York City, and application for a charter of incorporation was presented to the legislature. The charter was refused, on the ground that "the proselytizing of citizens is prohibited by the constitution." A charter was finally obtained, however, when the society changed its name to the American Society for Ameliorating the Condition of the Jews. When the Jew gets a truer understanding of Christianity, and the Christian learns to practice it; when the civil governments grant him equal rights with other citizens, and when his social standing is determined by merit rather than by nationality, then Christian missions on his behalf will be more fruitful.—*"The Conquering Christ,"* pages 240, 241.

Jewish Missions Abroad

GREAT BRITAIN leads the world in the conduct of Christian missions for Jews. Though she has but twenty-eight societies, as compared with the forty-five in the United States, these societies carry on work at 135 stations, and employ almost seven hundred laborers, one fourth of whom are Hebrew Christians. Of the sixteen European societies, four are in Russia, and three each in Germany, the Netherlands, and Scandinavia. Their work is comparatively small, limited chiefly to their respective countries. Several of the British societies, however, carry on work throughout the world. Only a small per cent of Jewish missions are denominational, though worthy exceptions to denominational indifference are the Presbyterian churches of Ireland and Scotland, the Lutheran churches of Germany and America, the Episcopal Church

of England, and the Presbyterian Church (North) of this country.

The work of several of the British societies may be briefly mentioned. Ridley H. Herschell, a Polish Jew, driven into skepticism in the University of Berlin, drifted to England, where he was converted by the message from a leaf of the New Testament, which a grocer had used as wrapping paper. This Hebrew convert became zealous for the conversion of his fellow Jews, toured the Continent, and preached to the Jews of London. He established a home for the Jews in Woolwich and another in London. In 1842 he became one of the founders of the British Society for the Propagation of the Gospel among the Jews, which is today occupying ten European cities and six English cities, together with Tunis and Palestine. The London Society for Promoting Christianity amongst the Jews, founded in 1809, mainly through the efforts of the Rev. Lewis Way, is in close affiliation with the Church of England, by the membership of which it is supported. It carries on work in nine English cities, eleven European, seven Asiatic, four African fields, and in Montreal and Ottawa. The Mildmay Mission to the Jews, founded in 1876, supports itinerating missionaries in Great Britain, Europe, and Africa. A large part of its work has been the free distribution of the New Testament among Jews in all countries where it works. In Russia it supports six Bible depots, and in London maintains the most complete Jewish mission building in the world.

In Germany, Christian missions to Jews are noted for the prominence of their leaders, a number of whom have been university professors. The Berlin Society for the Promotion of Christianity among the Jews, which reports more than six hundred baptized converts, was founded in 1822, largely through the efforts of the eminent and devoted Prof. Friedrich Tholuck of the University of Berlin. Another professor of the same institution, Dr. Hermann Strack, has for years been prominent as editor of Hebrew-Christian publications; as, for instance, *Nathanael*, the organ of the Berlin Society, and the Yearbook of the Evangelical Missions among the Jews. The impulse for Jewish missions in the Lutheran Church of Germany was first encouraged and then organized by Prof. Franc Delitzsch, of the University of Leipzig. After founding what is known as the Central Organization of Saxony, in 1871, he translated the New Testament into almost faultless Hebrew, in order that a good translation might be available for his kinsmen in Germany and other parts of the world.

In Russia, restrictive legislation makes colportage and Bible depots the only feasible means of mission work. The Mildmay Mission Bible depots, however, have obtained permission "to explain the nature of the book," and this practically gives the colporteur the opportunity to preach the gospel.

In papal and Mohammedan countries, Jewish missions are conducted with great difficulty and in face of active hostility. Nevertheless, the work of the Free Church of Scotland established in Austria-Hungary approximately seventy-five years ago has produced a worthy list of converts, of whom are the noted commentator Adolph Saphir, whose family was the first fruits of the mission; Dr. Alfred Edersheim, the celebrated author; and G. R. Lederer, a well-known figure in American missions to the Jews by reason of his fruitful service in New York City. In Italy the Papacy, prior to its downfall, attempted to convert the Jew by force, demanding of the ghetto residents that they provide a Jew each year for public baptism—"an indignity which the Jews shrewdly sought to minimize by presenting the same Jew on several occasions." The impression created upon the Jewish mind by papal Christianity has been very unfavorable to Protestant missions for Jews in Catholic countries.—*The Conquering Christ*, pages 241-243.

Senior Society Study for Sabbath.

November 14

Suggestive Program

1. OPENING exercises (ten minutes): Music; sentence prayers; review of Morning Watch texts; collection of reports and offering; secretary's report.
2. Bible reading, with comments (ten minutes): Rom. 9: 2-8; 10: 1. Emphasize the great burden of Paul for the Jews,

and the fact that we should have this same interest in this people.

3. Quiz on Standard of Attainment (five minutes): The atonement. Isa. 53:6; 1 Tim. 2:5.

4. Work for the Jews in the United States (twenty-five minutes):—

- a. "Work of Other Denominations" (talk).
 - b. "Report of Our Jewish Department" (talk).
 - c. "Pray for the Jews" (recitation).
 - d. "Distribution of Literature Among the Jews" (talk).
 - e. "What We Can Do" (by the leader).
5. Closing exercises (ten minutes).

Work of Other Denominations

THE forty-five societies in the United States maintain work at forty-eight stations, and use 147 laborers, of whom one third are Hebrew Christians. It will be seen from these figures that the societies are generally small, and limit their work to one mission station. Nine of them are in New York City, which with its 350,000 Hebrews is the greatest Jewish center of the world; and four of them are located in Chicago. No larger movement in behalf of the evangelization of the Jews has been set on foot, and, though many organizations have been at work, the results have been meager as compared with the British work. Apart from one station in Russia, maintained by a Lutheran organization, no foreign work is attempted by the American societies, though some of the work both of the foreign and of the home mission societies of the various denominations is for Jews. The task as presented in New York is too vast for the forces engaged in it. In Brooklyn, one ward having a population of twenty thousand Jews has not a single Protestant church or mission; while in one Jewish section of Manhattan, where there are 221,000 Jews, there is an average of but one Protestant church to each 22,000 Jews.—*The Conquering Christ*, page 243.

Report of Our Jewish Department

IN the year 1911, at the spring council of the General Conference Committee, the work for the Jewish people was taken under the care of the Foreign Department of the General Conference, and became one of the departments of the foreign work. To those who have studied the problem among the Jewish people, and their relation and attitude toward the Christian religion, the work among these sons of Abraham is a very difficult one. Nevertheless, we believe, yes, we are certain, that many from among this people will be gathered out; for the Scripture says that this message must go to every nation, kindred, tongue, and people.

According to the last Jewish Yearbook published by the Jewish Publication Society of the United States, there are about two and a half million Jews in this country. These Jews for decades have been located mostly in the cities; therefore the problem among them is a city problem. They have been coming to our shores by the tens of thousands for many years, because they felt that they could have a greater degree of freedom than they have been accustomed to enjoy in European countries.

For centuries the Jewish people have been very bitter toward the Christian religion and no doubt there have been honest reasons for their feeling thus. . . . But we are glad to say that a change is coming over the Jewish people, a radical one. From what we glean, there has never been a time when there was a greater revolution among the Hebrew people than is going on at the present time. True, it is a bloodless one, but nevertheless a real revolution. In this country the masses of the Jewish people are breaking away from the traditions and customs of their ancestors. As a result of having come in contact with Christian influences and with Christian civilization, the Jews have had their eyes opened, and they see wherein their teachers have led them astray. Having been taught that their religion was the true religion, because founded upon the Word of God, when they cast aside the Jewish religion they really throw away all religion. As a result, there is a large infidel and atheistic element among the Jewish people.

Still it has been found that this condition is not altogether hopeless; for while the Jew says he does not believe, he cannot be separated from belief. When the Jew learns about our people and this denomination, his interest is immediately aroused, and usually he is anxious to learn more about us and our work. So it was found that one

feature in the work among the Jews must be to create a publicity campaign, and to bring prominently before them the people and work of the Seventh-day Adventists. Those who have been in this work have done this for several years past, more especially since the General Conference created this Jewish Department. Many of our people in different parts of the land have cooperated in this plan. As a result, thousands of Jews in this country who knew very little about our people a few years ago, today know a great deal about us. This has meant much for our work, and this educational work has had a strong tendency to break down some of the prejudice which has existed in the minds of the Jews. Our literature has been called for by them, and from all parts of the land have come requests from the Jews to learn more about the people known as Seventh-day Adventists. . . .

When our people learn better methods of reaching the Jews in all parts of the land, they will find many opportunities and open doors to bring the message to the Hebrew people in every union conference.

The believers among the Jews are few; still, a beginning has been made, and today there are believers in several of the States of America.—*F. C. Gilbert, superintendent of Jewish Department, in General Conference Bulletin, 1913.*

Pray for the Jews

SCATTERED by God's avenging hand,
Afflicted, and forlorn,
Sad wanderers from their pleasant land,
Do Judah's children mourn;
And even in Christian countries few
Breathe thoughts of pity toward the Jew.

Yet listen, children! Do you love
The Bible's precious page?
Then let your hearts with kindness move
To Israel's heritage—
Who traced those lines of love for you!
Each sacred writer was a Jew.

And then as years and ages passed,
And nations rose and fell,
Though clouds and darkness oft were cast
O'er captive Israel,
The oracles of God for you
Were kept in safety by the Jew.

And when the Redeemer came
For guilty man to bleed,
He did not take an angel's name.
No; born of Abraham's seed,
Jesus, who gave his life for you,
The gentle Saviour, was a Jew.

And though his own received him not,
And turned in pride away,
Whence is the Gentile's happier lot!
Are you more just than they?
No; God in pity turned to you:
Have you no pity for the Jew?

Go, then, and bend the knee to pray
For Israel's ancient race;
Ask the dear Saviour every day
To call them by his grace;
Go, for a wealth of love is due
From Christian children to the Jew.

—Selected.

Distribution of Literature Among the Jews

BY A JEWISH CHRISTIAN YOUNG MAN

SEVERAL months ago, to fulfill the Saviour's commission recorded in Matt. 10:6, "But go rather to the lost sheep of the house of Israel," I started out for the first time to distribute literature among the Jewish brethren. The reception I received was rather surprising. Having been a bitter opponent of Christianity before I was converted, I expected to be treated in the same way that I had treated others. But my expectations proved to be without foundation; for some even treated me cordially.

The first man to whom I gave a tract entered into a conversation with me, lasting from two to two and a half hours. During our conversation he acknowledged that Jesus is the promised Messiah, the Holy One of Israel. Of course I met those who mocked and scoffed at what was brought to them. But this is to be expected, especially in these last days. See 2 Peter 3:3.

When I went out the next time, in the course of distributing the tracts, I handed one to an old man who had the appearance of a Jewish rabbi. He immediately laid it aside, giving as his reason for doing so the fact that the *Gemorrhah*, the Jewish rabbinical traditions, forbids any heretical reading to be kept in the house. His wife, however, noticing the Hebrew inscription on the top of the page of the cover of the tract, the reference being Isa. 59:20, asked me the price of the tract. When the old man noticed her keen interest in the literature that I had, he became enraged, and demanded that she throw the reading matter away. On her refusing to comply with his demand, he wrested the tracts from her hand, and threw them into the street. She started after the tracts; and when I left her, she insisted upon my taking three cents from her, all the money she had at the time, to help the work along.

Some weeks ago, on entering a Jewish tenement house, I was asked by the proprietor what I desired in his building. When I told him that I wanted to distribute literature to the Jews in their own language, and at the same time showed him one of the pamphlets, he said: "Go ahead and distribute as much as you wish. It is perfectly proper to distribute Sabbath tracts among our people. They need them."

A few minutes after this experience I entered into a conversation with a Jewish baker who seemed surprised to learn that there are Gentile Christians who believe in the Old Testament, and observe the law of God as it was given to the Israelites. While he thought that the Jews ought not to believe in Jesus as the Messiah, he was very favorably impressed with the work that we as a Christian people are carrying forward. He promised to read the tract I left him, and carefully consider its contents. Experiences of this character illustrate the truthfulness of the statement found in the "Acts of the Apostles," that "when this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah."

These are but a few of the experiences I had in working among the Jewish people, and from these as well as many other experiences I am convinced that the Holy Spirit is at work among these children of Abraham, softening their prejudices and hatred, and preparing their hearts for the reception of the gospel of Christ.—*Good Tidings.*

What We Can Do

OUR people would be helped much if they would read the *Good Tidings of the Messiah*, which is published to help them reach the Jews. Send for sample copies to Good Tidings, Concord, Mass., or to your tract society. A year's subscription is only 25 cents. Get some Jewish literature, and give it to the Jews. They will read it, and some will find their way back to their own Messiah.

May the Lord help us all to remember these poor lost sheep of Israel, and bring many back into the fold of Christ.—*F. C. Gilbert, in Review and Herald, April 23, 1914.*

Senior Society Study for Sabbath, November 21

(This program may exchange with the one for November 28 if desired.)

Suggestive Program

1. OPENING exercises (ten minutes): Song ("Christ in Song," No. 475); sentence prayers; special music; review of Morning Watch texts; collection of individual reports and offering; secretary's report.

2. Bible reading (ten minutes): "Praise and Thanksgiving." Ask the questions and have different ones read the answers. Have all read in concert the answer to the last question.

3. Recitation (five minutes): "An Optimist's Thanksgiving."

4. What I Am Thankful For (ten minutes): Have four or five two-minute talks, each emphasizing a different thing; as, (a) For my Christian experience; (b) that I have learned the Christian religion rather than Buddhism, Mohammedanism, Confucianism, Hinduism, or paganism; (c) that our country is not harassed by war; (d) for the third angel's message; (e) for the so-called "common" blessings of life; (f) for the privilege of doing something for the salvation of souls; (g) for the great missionary campaign now on. This may be made a very interesting exercise if each speaker will

study much, and talk short. The article "Thankful for Small Favors," in the *Instructor* of November 10, is very suggestive on (e). Other material can be easily found if desired.

5. The Spirit of Praise and Thanksgiving (ten minutes): Let the leader read "Christ's Object Lessons," beginning with the paragraph at the bottom of page 298, and ending at the close of the paragraph beginning at the top of page 300.

6. Thanksgiving testimony meeting (ten minutes): Conducted by the leader. Encourage every one to follow the example of those who gave the two-minute talks, by telling why they are thankful. If any are too timid to speak, they can read a verse of Scripture. A little thoughtfulness in speaking to such beforehand may add much to the meeting.

7. Closing exercises.

Praise and Thanksgiving

1. WHEN did the psalmist say he would bless the Lord? Ps. 34: 1; 145: 2.
2. What do those do who offer praise? Ps. 50: 23.
3. Where does David say he will praise God? Ps. 22: 25.
4. What does he exhort all to do? Ps. 34: 3.
5. What personal experience does he say he will declare in the hearing of all who fear God? Ps. 66: 16.
6. What effect do such testimonies have upon the humble? Ps. 34: 2.
7. Into what condition did those lapse anciently who failed to glorify God and to be thankful? Rom. 1: 21.
8. What element should enter into all our worship? Phil. 4: 6. See Col. 4: 2.
9. In how many things should we give thanks? 1 Thess. 5: 18.
10. How often, and for how much, should we render thanks? Eph. 5: 20.
11. With what exhortation does the psalmist close his songs of praise? Psalm 150.—"Bible Readings for the Home Circle" (new edition), pages 623, 624.

An Optimist's Thanksgiving

An' so you don't think, Neighbor Gray,
I need be givin' thanks today?
You say the season's been so bad
There ain't much left to make us glad.
Well, p'r'aps you're right; but seems to me
Our ways of reckonin' don't agree;
'Tain't fair to count the things that's wrong,
An' skip the blessin's all along.

I can't say much for oats and wheat;
But then my corn was hard to beat,
An' where could finer hay be found?
Fruit failed, for certain, all around;
I'd not much left, but you jest ought
To hear the price that little brought!
Potatoes? I must say they're poor;
But cel'ry did its best, fer sure!

The lightnin' struck the barn, you said?
Jest s'pose the house hed gone instead!
'Twas years sence that old barn was new —
It needed paint, an' shingles, too;
An' then it burnt the very day
I started haulin' in the hay;
It might er bin chock full — an' so
If that wa'n't luck, I'd like to know!

'Twas hard when poor Bay Beauty died,
Marier an' I've jest cried and cried;
The colt's not old enough to break —
But what a horse it's goin' to make!
My sheep are mighty fat and fine —
You heard the dogs killed twenty-nine?
'Twas only nine. Now, don't that show
The way bad news is sure to grow?

It's been a powerful tryin' year,
With skimpin' there an' pinchin' here;
But, thank the Lord! I've got a wife
That always makes the best of life.
Marier's like sunshine all day long,
An' cheeriest jest when things goes wrong.
There's nothin' worries her, sez she,
So long es she hez Joe an' me.

I'm feelin' poor I don't deny,
But I've got some things gold can't buy;
Fer sickness hezn't come our way —
We're well an' strong, all three, today.
There's many a lonesome man I know
Would envy me my little Joe;
There isn't much I couldn't stand
While holdin' fast his little hand.

An' so we're goin' to church today
With thanks thet's more 'an we can say;
But Him thet knows, though words is few,
Kin tell we're thankful through an' through,
When standin' up with all the rest,
We sing our heartiest an' our best,
"Praise God from whom all blessings flow" —
Marier an' me an' little Joe!

—Ellen Manly.

Senior Society Study for Sabbath, November 28

Suggestive Program

1. OPENING exercises (ten minutes): Song, "Forward, Youthful Workers" (*Instructor* of November 17); prayer; music; review of Morning Watch texts; collection of reports and offering; secretary's report.
2. Bible study (ten minutes): "The Message of Elijah"
3. Quiz on Standard of Attainment (five minutes): The Atonement, Heb. 2: 9; 7: 25.
4. "The Missionary Volunteer Work in South America" (twenty-five minutes): Three talks: (a) "Organization and Progress;" (b) "Our Morning Watch and the Reading Courses;" (c) "Report of Missionary Effort."
5. Closing exercises (ten minutes).

The Message of Elijah

MALACHI 4: 5, 6

Questions and Suggestions

(Pass out the scriptures and extracts referred to for different ones to read.)

HAS this message been given, or is it yet to come? Elijah lived and was translated about four hundred years before this prophecy was written. Is he to return, or is his name used as a symbol of a message similar to his? What feature of the message is here emphasized?

"The great and terrible day" is Christ's second coming. Joel 2: 31; Rev. 6: 14-17. John the Baptist was a fulfillment of this prophecy in a secondary sense. John 1: 21; Matt. 11: 14; Luke 1: 17. So John, like Elijah, became a type of the advent message. See "Early Writings," page 155 (old edition, second part, page 26).

That which especially attracted the prophet's attention was the spiritual reformation which melted together in love the hearts of parents and children. This prophecy doubtless has its fulfillment in the special work for our children and young people. By the blessing of God, our youth are having an important part to act in the work of the Lord for this time. "The Lord has appointed the youth to be his helping hand."—"Testimonies for the Church," Vol. VII, page 64.

The Missionary Volunteer Work in South America Organization and Progress

THE young people's problem is one of the first that presents itself in the foreign field. When the message of the soon return of our Saviour is proclaimed and the people decide to unite with the true church, the parents are at once concerned about their children. While the former are leaving the society of the world, the question arises, How may we keep our dear ones from the blighting influences of infidelity and immorality of today? The fathers and mothers realize now as never before that the associates and friends of their children will not aid them in the formation of Christian character; neither is the public school a help in that. They see but one course to pursue, and that is to look to our denomination for help.

The youth in the mission field receive their first fostering care in the Sabbath school, where they breathe in the atmosphere of true faith and reverence. But this is not enough, as the ever-yearning mind needs a large field of action suited to its development and aims in life. The school becomes the next factor by which the lambs of the fold may be kept from the pernicious teaching of the world and receive a Christian training. But even the school is not sufficient to solve the problem of the youth. Many cannot attend for lack of means; others cannot be spared from home; while in some cases the parents do not realize the importance of education, and fail to see that this would be the best and greatest inheritance which they could bequeath to their children. There must be some way of uniting our youth in the study of the Word, in prayer, and in doing missionary work; for to them we must look

for workers to help finish the work of God in this generation. They are the hope of the church. It is here where the work of the Missionary Volunteer Department is of so great importance.

In our training schools in Argentina and Chile we have had young people's meetings for more than six years. We felt well repaid for the efforts made, in seeing the success of uniting with the studies practical missionary work. Soon we had a number of young men in the field, selling our literature during vacation. Three years ago our young people's societies were organized, in harmony with the plans of the Missionary Volunteer Department of the General Conference, accepting only members of our churches as members of the society, and putting them under the direct care of the church. Our South American youth have adopted the same aim and motto as our Missionary Volunteers in other parts of the world, and we are endeavoring to train them for a life of service in the cause of God.

Since our reorganization, the number of societies has increased to eight in our union conference. Three of these are located in Argentina, three in Chile, one in Uruguay, and one in the Indian Mission of Lake Titicaca. Approximately the membership in all is 140. The society programs consist of Bible studies, field studies, the lives of reformers and missionaries, the different branches of our work, and practical lessons in the Christian life. These outlines are sent to the society leaders every quarter.

Our Morning Watch

One of the greatest needs of our young people, to keep up the interest in the message, is prayer and the study of God's Word. We realize, too, that there is a necessity of some aid to study, meditation, and prayer, which will help our youth to adhere to this custom day by day. This need is now filled by our Morning Watch Calendar, which, in our field is in the Spanish language. The first ones we wrote by hand; in 1913 we published 500; the following year we needed more than 750; and for the coming year we are putting out an edition of 1,500, this time expecting also to supply Mexico, Cuba, the West Indies, Central America, the Philippine Islands, and Spain.

The Reading Courses

Many of our young people are in small churches, and a large number have no church privileges. Thus they little realize what the message has in store for them, but here our Reading Courses come to our rescue. The reading of the lives, the character, and the work of the most eminent and conscientious men and women of the past and present, draws out the desire to be like them and to act a noble part in life. The horizon of the mind opens in every direction. In the Reading Courses the youth are preparing themselves for a more complete course in school, or if deprived of this privilege, they find them delightful courses of instruction by the fireside. Our first course consisted of "Pilgrim's Progress" and "Steps to Christ," and this year we are reading the books "Duty" and "The Coming King." During 1915 we shall read "Great Controversy," which has just recently been published in Spanish. Its Spirit-filled contents will certainly inspire our young people with a deeper consecration and a firmer determination in the things of God.

Fifty per cent of our youth in Argentina, Uruguay, and Paraguay are German, so we conduct the courses also in that language. Aside from these, we have some who speak French, Italian, Armenian, and English. Several of our Aymara Indian youth speak and read Spanish now. The lesson outlines and notes are given each month in our union church paper, and the reviews are required each quarter. For this purpose we send out question blanks which are to be filled out and returned, and at the close of the year the faithful ones receive a certificate of merit. About two hundred are reading the books now, many of them as systematically as desired.

The full benefit of this effort to interest all the young people, not only in the South American Union Conference but in all the Spanish countries, in these home studies, may never be known, yet we see omens of direct blessings now. One young woman lived under very adverse environment for her spiritual development. Her parents were against her new faith, and her brothers made constant warfare upon her convictions, in their infidel and socialistic conversation. At the time of her visit to our headquarters

she was not the cheerful, happy Christian that she once was. After outlining to her the Missionary Volunteer work, which can be carried on in the home, she gladly improved the opportunity of following the Morning Watch and the Reading Course, and in five months she had regained, by the help of the Lord, her joyful experience. A short time afterward she entered one of our institutions, and is now preparing herself for the work of the Master. This is not an isolated instance. The Missionary Volunteer work has helped our young people to live heroic Christian lives, even in the homes where the influence was much against them. We certainly have every reason to thank the Lord for the rapid growth of this work, and for the ready mind with which our youth have taken part in it.

Report of Missionary Effort

The missionary work is a very important phase of the Missionary Volunteer work. In fact, this activity is necessary for the proper development and the ultimate bearing of the fruit. Our youth have been encouraged to write missionary letters, to circulate literature, and to do Christian Help work. Hospitals, jails, immigrant homes, and ships have been visited, the students have canvassed the towns near the school, and many young people have led out in the campaigns to canvass the cities where we have held camp meetings. This last has been the means of making the annual meeting a most blessed season to them.

The report for six months is as follows: Letters written, 29; received, 10; visits, 51; Bible studies, 39; subscriptions to periodicals, 76; single copies sold and given away, 699; tracts, 85; books sold and lent, 82; food or clothing given away, 24; Christian Help work, 18 hours; persons brought to meetings, 71; offerings for missions, \$92.80; for the society, \$45.70. This speaks for itself. The isolated, who are organized in conference or mission societies, are written to each month, and report blanks are coming in from quite a number.

We have been pleased to see how eagerly our youth are contributing to the missionary enterprises. For some time quite a number gave ten cents gold a week. Later we sold shares for the Indian work amounting to two dollars each, and a goodly number have taken from two to five of these. The aim was to support the teacher in our Lake Titicaca Mission. To this fund Argentina alone gave \$336 in one year. Realizing that there are about 5,000,000 Indians within the borders of our union conference who can be reached with the message only as their youth are educated to be the missionaries, so as to give the truth in their own tongue, entire families of children take hold with a will to raise their shares; and, in turn, the Indian young people are very happy and appreciative to know that their more fortunate brethren in Christ are doing so much to bring the last message of grace to them. We also plan to pay the fare of two students from Peru to our training school in Argentina.

And now with the celebrating of Young People's Day in our field, with the publishing of leaflets to give the Missionary Volunteer work a wider influence, and the uniting of all the Spanish fields in the interests of the youth, we shall certainly, under the blessings of our Heavenly Father, see great things done for God.

M. TRUMMER.

Junior Society Study for Week Ending

November 7

Suggestive Program

1. OPENING exercises (fifteen minutes): Song; review of Morning Watch texts; sentence prayers; secretary's report; offering.
2. "The Little Jewish Maid" (ten minutes): Have the story read or told by one who has studied it thoroughly.
3. "His Helping Hand" (ten minutes): This can be given by the leader or one of the children.
4. "Do a Kindness" (five minutes): Recitation. This may be given by one child, or nine children may recite it, each of the nine taking a couplet, and all joining in the last stanza. If you wish, you may give each child a letter of the words "A Kindness," to show in the proper order.
5. Echoes from the great missionary campaign (ten minutes): Have each child tell something he has endeavored to do for the Lord.
6. Closing exercises (five minutes): Song, "Christ in Song," No. 501. Repeat together the membership pledge.

The Little Jewish Maid

A LONG time ago, in the days of the prophet Elisha, there lived a man called Naaman. Naaman was a great soldier, and because of his bravery was made captain of the thousands of Syrian warriors. He drew a large salary, was a special friend of the king, and was known throughout the country. But the captain had an incurable disease called leprosy. He had tried all the noted doctors in Syria, but not one could cure him.

There was a Physician, who had an office in the land of Israel, that could heal him; but Naaman was not acquainted with him. Therefore, it seemed that he would die. The leprosy, unless it was cured, would eat off his fingers and toes and presently kill him. But the Lord did not want Naaman always to be a heathen and bow down to idols. Therefore, the Lord brought it about so that Naaman could learn that there was a God in heaven who could heal every disease, including leprosy.

One day some Syrian soldiers marched into the land where the Israelites lived, and before the children of Israel realized that enemies were near they were attacked. Among the plunder taken was a little Jewish maid. She had been raised in a God-fearing home, and was a little Christian.

This young girl was taken a long way from her home, away from her father and mother and all her friends. But the Lord knew where she was, and influenced the soldiers to sell her to Naaman's wife. You can imagine how lonesome the little slave girl became, surrounded as she was by strangers and idolaters. But she made the most of her hard lot, and God helped her to become a real foreign missionary in Naaman's home.

Mr. Naaman and his wife felt grieved over his terrible sickness, but did not know what to do. The little girl knew what wonders God had wrought through Elijah, and knowing that Elisha was now prophet in Israel, she felt that God would heal Naaman if he would go down and see the prophet.

Mrs. Naaman may have been weeping one day when the Jewish maid went to Mrs. Naaman's room to assist with the work. The girl's heart went out to her mistress in her sorrow, and the child's faith revealed itself when she said, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." That was faith that few men or women in Israel had. The only person that we know anything about who was healed of leprosy before this time was Miriam, the sister of Moses. She was healed by the Lord. But the maid may have been a playmate of the Shunammite woman's little boy, who died, and was brought to life by Elisha. This would have given her great confidence in Elisha.

Naaman was deeply interested in all that the little slave girl said, because he was willing to go anywhere and to pay a large sum to any doctor who would cure him.

Presently the king of Syria heard what the Jewish captive said. Immediately he called Naaman and said, "Go to, go, and I will send a letter unto the king of Israel." The king thought so much of Naaman that he was willing to do everything in his power to assist his captain to get well.

Naaman completed his arrangements, and taking the letter of introduction from the king of Syria to the king of Israel, also a large amount of gold, silver, and rich clothing, he started for Israel and the king's capital city. A large number of soldiers accompanied him to protect him. Naaman took the letter to the king of Israel, and this is what the king read: "Now when this letter is come unto thee, behold, I have therewith sent Naaman my servant to thee, that thou mayest recover him of his leprosy."

The king of Israel knew he never could heal leprosy, and just as soon as he read the letter he was greatly distressed. "He rent his clothes, and said, Am I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy?" The king thought Syria was only seeking some excuse to fight him. He knew that only God could cure leprosy.

But "Elisha, the man of God, had heard that the king of Israel had rent his clothes," and was in deep trouble. Elisha then sent to the king of Israel and told him to send Naaman to him, and the captain would learn that there was a prophet in Israel.

"Naaman," as soon as he received Elisha's message, "came with his horses and with his chariot." Doubtless all Israel heard about the famous Syrian and his strange errand. Many saw him drive up to the little house where Elisha lived.

The rich man in his beautiful chariot stopped in front of the aged prophet's house, but Elisha did not come out to see the great man. Instead his servant came out of the door, and greeting Naaman, said, "Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean."

Naaman was angry at this treatment, and turning his chariot around started for home. He was not accustomed to being shown so little attention. Naaman had his mind all made up just how he was to be healed. He said, I thought he would surely come out to me, and I thought he would stand, and I thought he would call on the name of the Lord his God, and I thought he would strike his hand over the place, and then I thought he would recover me of my leprosy.

Naaman felt very angry, and as he rode away, he said, "Are not Abana and Pharpar, rivers of Damascus, better than all the waters of Israel? May I not wash in them, and be clean?" In Syria the Jordan was regarded as a muddy little ditch. Naaman did not propose to make any spectacle of himself by bathing in the dirty Jordan.

But "his servants came near, and spake unto him, and said, My father, if the prophet had bid thee do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash, and be clean?" Naaman would gladly have given all his wealth, or have undergone a severe surgical operation, or have walked back to Syria on his hands and knees, but none of these things would do any good. His part was just to surrender and bathe as the Lord told him, and God would be responsible for the results.

Then Naaman went down into the Jordan and bathed once. He looked at his hands, and he saw just as much leprosy as he had at first. Then he bathed the second, the third, the fourth, the fifth, the sixth, and the seventh time. And as he came up out of the water, imagine his surprise to see that he was cured, because "his flesh came again like unto the flesh of a little child, and he was clean."

Naaman was not only cured of his physical leprosy, but he was a converted man. Returning to Elisha he said, "Now I know that there is no God in all the earth, but in Israel."

Doubtless the news of Naaman's healing and conversion was heralded over all Syria, and Israel, too. Every one heard of the little Jewish maid who had the courage of her conviction; and because she was a Christian of principle God used her in such a marked manner.

C. L. BENSON.

"His Helping Hand"

"It is said that once the great musical conductor, Sir Michael Costa, was leading a rehearsal. There was a multitude of players, and off in a far corner, a man with a piccolo. Said the man to himself: 'With all this tumult of organs and drums and trumpets and cymbals, it makes no difference what I do,' so he stopped. Immediately Costa threw up his hands and ordered silence. 'Where is the piccolo?' he cried."

As children we may have only a small part in the great world orchestra, but we surely have a part, and it is considered by the great Conductor as important, and his quick ear misses our note when it is not sounded.

Not only did Joseph, Daniel, and the little Jewish maid have important work to do for the Lord, not only did the children who sang Hosanna in the temple have some part to act in the Lord's work, but we who are living right now have an important work to do in leading others to give themselves to Jesus, and in telling them about his coming.

Twenty-one years ago the Lord sent this message to us: "We have an army of youth today who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honoring God in any branch of the work where they are qualified to labor."

Of course, children cannot do all kinds of work, but many things they can do. There is much that we can do

in our homes, just like the little Jewish maid, although most of us are living in our own homes, and none of us are slaves as she was. There are many things that we can do to help other children to think about God and do right. And the best way of all is always to do right ourselves, and not get angry nor say mean things, as many children do. We can have a good influence by being kind and obedient at school. We can carry flowers to the sick, take care of some tired mother's baby, give food or clothing to the poor, give papers and tracts to those we think would read them, and do many other things, if, like Jesus, we desire to be about our Father's business.

In the United States Senate and House of Representatives there are always a number of boys who usually sit on the steps around the Speaker's great desk, and run errands for the senators and representatives, such as carrying resolutions to the Speaker's desk to be read, or getting something for them. I have often wondered if these boys do not feel that they are especially favored in being able to run errands for such great men of the nation. That work is important, but it is *not to be compared* with the privilege which we all have of running errands for Jesus. In Volume VII of the Testimonies, page 64, we are told that "the Lord has appointed the youth to be his helping hand." May all our boys and girls be willing to help the Lord in his great work of making known his love to all his other children. M. E. KERN.

Do a Kindness

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness; though no story
It may grace, 'twill ring in glory.

Do a kindness; though 'tis small,
Angel voices sing it all.

Do a kindness; never mind!
What you lose the angels find.

Do a kindness, small or great;
'Twill come back in double weight.

Do a kindness; never fret!
No good deed has been lost yet.

Do a kindness, do it now;
Angels know it all somehow.

Do a kindness any time;
Angels weave it into rhyme.

Kindly deeds and thoughts and words
Bless the world like songs of birds.

—Helen Chace.

Junior Society Study for Week Ending November 14 Suggestive Program

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

2. A general introduction (five minutes): Today we go to Japan in our missionary tour. Appoint a Junior to give a few interesting geographical and historical facts about the country. Speak of its size, chief cities, mountains, and rivers. Mention any historical facts you may be able to find.

3. "Topsyturvydom" (five minutes): Make the article on this subject the basis of a talk on Japanese customs. Glean material from other sources, also.

4. "What Would You Do?" (two minutes): Recitation.

5. "Child Life in Japan" (ten minutes): This may be read by a Junior, or given as a talk.

6. "My First Impressions of Japan" (ten minutes): Have this excellent article from Brother Anderson read by a Junior. See *Instructor* of November 3.

7. Closing exercises (ten minutes): One-minute reports from band leaders of experiences during the week. Close by repeating together:—

"Take my life, and let it be
Consecrated, Lord, to thee;
Take my moments and my days,
Let them flow in endless praise;
Take my hands and let them move
At the impulse of thy love."

"Topsyturvydom"

ONE of the most striking facts in connection with Japanese customs is that many of them are exactly opposed to those which prevail in the West. Occidentals, who have been accustomed to doing certain things one way all their lives, are shocked to find them done in precisely the opposite way. This is true to such an extent that Japan has been called "Topsyturvydom." But to those who are acquainted with the customs of both East and West it is a question which one is topsyturvy. After one has become used to them, many of the customs appear just as sensible and convenient as those of Europe and America. . . .

An Occidental has an idea that something inherent in things necessitates that a book begin at the left side, and the idea of beginning at the other side appears ridiculous to him. But in reality it is every whit as convenient, fitting, and sensible to begin at one side as the other; and all Japanese books begin at what the people of the West call the end; that is, at the right side, and read toward the left. While English books are printed across the page in lines from left to right, Japanese books are printed from right to left in columns. An Occidental generally turns the leaves of his book from the top with his right hand; an Oriental turns them from the bottom with his left hand. . . .

The manner of addressing letters in Japan is exactly opposed to ours. We write:—

Mr. Frank Jones,
110 Gay Street,
Knoxville,
Tennessee.

A Japanese would write it:—

Tennessee,
Knoxville,
Gay Street, 110,
Jones, Frank, Mr.

(Substitute some well-known person present, perhaps writing the name on the blackboard.)

The latter is certainly the most sensible method, because what the postmaster needs to see is not the name of the man to whom the letter is addressed, but the place to which it is to go.

In matters of dress there are some customs quite opposed to our own. The American lady goes to a social gathering with her neck and arms bare, but would be shocked at the very mention of having her feet exposed. The Japanese lady covers her neck and arms, but does not at all mind being seen with bare feet and ankles. Many of the ladies do not wear footgear at all in the house, but they could hardly be induced to expose their arms and necks as Western women do.

Many Western women are anxious to have thin, narrow waists; their Japanese sisters want broad ones. In the West, curly hair is prized; in the East it is considered an abomination. If a little Japanese girl is told that her hair is curly, she considers it a disgrace and cries bitterly. The most striking difference in dress, however, is in regard to mourning. Whereas in the West it is always black, in Japan it is always white.

Another remarkable contrast is found in the relation of the sexes. In America the woman is given the precedence in everything. Her husband and all other men who come within her influence, must serve and honor her. In Japan the man takes precedence everywhere, and the woman must serve him. At meals the woman must first wait on her husband, and then she herself may eat. When guests come, the husband is the chief entertainer, and the wife takes a back seat. When walking together on the street, she does not walk by his side, but comes along behind. The men do not intend to mistreat the women; they simply take what they regard their due as head of the family.

Among the customs most peculiar in the eyes of the Westerner and most squarely opposed to their own, are those relating to marriage. In Japan the young people have nothing whatever to do with the matchmaking, except to give their consent to the arrangements of their parents, and frequently even this is not asked. Thus it often happens that the man has never seen his bride until the wedding day. The young people, however, seldom object, and marriages made in this way seem to work well.

In the West a wedding often takes place in a church, and as a rule a minister officiates; in Japan the temples are studiously avoided at such times, and they are very careful to exclude priests. The wedding is to be joyous, and priests are known best as officiators at funerals, so that ideas of sadness and misfortune are associated with them. In the West, if the wedding does not take place in church, it will probably be held in the house of the bride; in the East it is always in the house of the groom. . . . Here the groom must come to get his bride; there she must go to him. Whether she lives in the same city or a distant province, she must go to the groom, not he to her.

Customs in regard to houses are quite different. In America the front rooms of houses are most desirable; in Japan back rooms are preferred. . . . There the kitchen and storerooms are in front, and the parlor and sitting-rooms behind. Here the front yards are kept clean, but the backyards are proverbially dirty; there all sorts of dirt and trash may be lying around in the front yard, while the back yard is a perfect little garden of beauty. . . .

These are some of the customs squarely opposed to our own. The first thought on learning of them will probably be, how ridiculous and inconvenient! And yet they are just as convenient and sensible as our own, and some of them much more so. There is nothing in the nature of things why most customs should be either this way or that.—“*Missionary Readings for Missionary Programs*,” Belle M. Brain.

What Would You Do?

Now, if you should visit a Japanese home,
Where there isn't a sofa or chair,
And your hostess should say, "Take a seat, sir, I pray,"
Now, where would you sit? Tell me, where?
And should they persuade you to stay there and dine,
Where knives, forks, and spoons are unknown,
Do you think that you could eat with chopsticks of wood?
And how might you pick up a bone?
And then should they take you a Japanese drive,
In a neat little 'rikisha of blue,
And you found in Japan that your horse was a man,
Now, what do you think you would do?

—Selected.

Child Life in Japan

THE Japanese baby is greeted on its advent into the world with the same instinctive maternal love and care as is natural to our race,—is washed, wrapped in swaddling clothes, and laid on its *futon*, or quilt, with a little pillow covered with some pink-colored material. . . . The mother holds the infant in her arms, fondles it and applies its little face to her cheek, but does not kiss it; for kissing is not a Japanese custom. The garments in which the little one is clothed are very simple,—all straight and open in front, have the usual large sleeve, and are tied by a band around the waist. No pins, buttons, or tapes are required for fastening.

As in most nations, if the newcomer is a boy he is perhaps more welcome than a girl, as it is he that is to learn the business of the family inherited from previous generations, become the stay and representative of the house, and continue the family name. . . .

Young children are always carried strapped on the back of the nurse, who is generally an older sister or brother, even from the time when it is a few days old. It is not uncommon to see a little one of four or five years carrying a child on its back almost as large as itself. If the child cries, its nurse shakes it up and down, and often, not knowing how to hush it, cries too. Children are never rocked in a cradle. Mothers work with their babies strapped on their backs, their hands and arms being thus left free. . . .

Children live much out of doors, going into the house only to eat and sleep, or for protection from rain. They are not noisy, nor rough in their sports, and seldom quarrel. Boys and girls always play separately; boys with tops, flying kites, etc.; girls with dolls, which, like babies, they carry on their backs, and with battledore and shuttlecock and balls. They have a great variety of toys for babies and older children, too numerous to mention.

A large proportion of children die at an early age. A family of more than three children is not often seen. This may in a measure be accounted for by the mode of carrying them strapped on the back, feet dangling, and the bare, shaven head exposed to the broiling sun. This early

mortality among the little ones is not for want of devotion on the part of the parents, but from insufficient knowledge of how to care for them.

Kissing and hand-shaking are unknown in a family, but bowing and other rules of etiquette are early taught children. It is amusing to see how very young children get down on their hands and knees when told to salute a friend. . . .

When the boy arrives at the age of fifteen, he becomes a man, changes his name, the fashion of his hair, and is thought old enough to marry. The girl is supposed to have a good education when she can read and write the plain Japanese character, do a sum on the abacus, and thoroughly learns the tasks and duties appropriate to her sex. She is taught to play the guitar and sometimes the harp, also to manage domestic affairs and arrange flowers in vases. A girl's training is more for the use of her fingers and hands, such as handling threads, folding paper into shapes of animals and many animate and inanimate objects. . . .

Christianity and Western civilization have doubtless modified many of these old customs. Still, child life in Japan is much the same as it has been for ages past.—“*Child Life in Many Lands*.”

Junior Society Study for Week Ending November 21

Suggestive Program

1. OPENING exercises (twenty minutes): Song; review of Morning Watch texts; sentence prayers; secretary's report; reports of work done; offering; special music.
2. "Joseph Hardy Neesima" (ten minutes): The biography of this missionary may be read or given as a talk by a Junior.
3. "Summer Work in Japan" (ten minutes): Have a Junior read this interesting report from Brother Hoffman. See *Instructor* of November 10.
4. "A Missionary Recitation" (five minutes): To be given by four children.
5. Echoes From the Field (ten minutes): Appoint a Junior to glean missionary items from recent issues of our papers, also from the *Missionary Review of the World* if possible.
6. Closing exercises (five minutes): Announce band meetings. Repeat together the membership pledge.

A Missionary Recitation

FIRST CHILD:

I HAVE heard that little children
In a country far away,
Have never heard of Jesus,
And don't know how to pray;
So I am going to save my pennies,
And give them, every one,
To help to send the message
That Jesus soon will come.

SECOND CHILD:

I know I am so little
There's not much I can do;
But I'll work and save my pennies,
And help some one to go
Across the great wide ocean,
To tell these children dear
How Christ has died to save them,
And that soon he will appear.

THIRD CHILD:

When Jesus was upon the earth,
He said, "Let the children come."
He spoke to every little child;
He wants them, every one,
So I will give my pennies,
And help to send the word
That all must now get ready
For the coming of the Lord.

FOURTH CHILD:

O, yes, God loves the children,
Wherever they may be—
The little dark-skinned children,
The same as you and me,
And when he comes to gather
The jewels for his crown,
He'll find some among the heathen,
And claim them for his own.

The Church Officers' Gazette

Issued Monthly by the

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

SUBSCRIPTION RATES

Yearly Subscription	-	-	-	-	\$.50
Clubs of two or more copies to one address, one year	-	-	-	-	.35

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.

ALL:

O, yes, we'll save our pennies,
And give them every one,
To help to send the message
That Jesus soon will come.

—Selected.

Joseph Hardy Neesima

JOSEPH HARDY NEESIMA was born in Tokio, Japan, Feb. 12, 1843. When this boy was little, he used to think a great deal about religion; but it was not the true religion, for he did not know anything about that. He had been taught from babyhood to pray to the idol gods, and to worship the spirits of his ancestors.

Neesima was ten years old when Commodore Perry sailed into the Bay of Yeddo with a message from our President to the emperor. This greatly stirred the boy's heart, and he wished very earnestly to become a brave soldier and fight for his country. But one day he read the saying of a Chinese writer which showed that one could become a braver man by studying books. Neesima then decided he would stop sword practice and study books. This he did with all his might.

When Neesima was fifteen years old, he had learned to read in the Dutch and Chinese languages. About this time he borrowed some Chinese books to read. He opened one of them and read the first sentence. It was, "In the beginning God created the heaven and the earth." The boy had often wondered about these things, and inquired of his parents regarding them, but they could not satisfy him with their answers. This sentence seemed an answer. He said to himself: "God made all things. I must be thankful to him and obey him; I must pray to him." He often longed to find some missionary or teacher to help him understand more of these things.

At the age of twenty-one Neesima went to Hakodate, and while there made up his mind to go to America and learn more of the Christian's God. In those days if a Japanese was found trying to leave his own country, he was put to death; but a friend rowed Neesima out to a ship at midnight, and he got on board. The ship was owned by a merchant prince named Hon. Alpheus Hardy. To this man the Lord guided the youth that he might find out about God. Mr. Hardy took him into his own home, and for ten years gave him the best education to be had anywhere. Neesima became an earnest Christian, and after he was graduated from Amherst College, he entered Andover Theological Seminary.

After being graduated from the theological seminary, Neesima was made a member of the Japan mission of the American Board. His great desire now was to found a Christian college in Japan. When he made his first speech in behalf of the college, which was less than fifteen minutes long, about \$5,000 was subscribed on the spot.

On going back to Japan in 1874, Neesima found great changes everywhere; newspapers were being printed, an army and a navy had been created, a mint had been established, railways, telegraphs, and other new things were in operation in the country. He was offered a high position by the government, but kept steadfastly to his purpose, to found a Christian college. This was accomplished in Kioto. The college had eight students in the beginning. Of the first 178 who were graduated in seventeen years, all but ten were Christians. In twenty-five years, 4,611 students had entered; and of the 936 graduates, 147 engaged in teaching, and 95 in preaching the gospel.

For the first six years the work was very hard, but

Neesima never wavered. Finally, his health gave way. The doctor said he might live several years if he would rest for two years, but the brave man decided to do what he could while life lasted, and kept on laboring for his beloved college. He died Jan. 23, 1890. A long mourning procession followed him to his last resting place, where, in accordance with his direction, a simple stone, with the words "Joseph Hardy Neesima," marks the spot. "The workman dies, but the work goes on."

RUBY S. DAVIS.

Junior Society Study for Week Ending November 28

Suggestive Program

1. OPENING exercises (ten minutes): Song; Scripture reading, Ps. 117; 65:9-13; prayer; secretary's report; reports of work done; offering; review of the Morning Watch texts.
2. Thanksgiving (five minutes): A talk by the leader. If the history of Thanksgiving is desired, good material can be found in current periodicals or encyclopedias.
3. "The Harvest Time" (five minutes): Recitation. Have four girls, if possible, recite these verses. Let the first three come forward in turn, with arms full of different kinds of autumn fruits and grains, and the fourth with a Bible only.
4. Bible reading (ten minutes): Use the one suggested for the Seniors. One of the older children might lead. Notify those who read the answers so that they can find the texts and read them over. Have each one read loud enough and distinctly.
5. "The Thanksgiving Cloak" (ten minutes). This story in the *Instructor* of November 17 may be read by a Junior.
6. Praise service (fifteen minutes). Endeavor to have every child take some part, if it is only to read a verse of Scripture. The leader may need to help some find suitable verses.
7. Closing exercises (five minutes).

The Harvest Time

THIS is the gathering time of the year,
And merry singing of harvest home,
And the signs of plenty and right good cheer,
Ere the days that are dark and dreary come.
These are the days of a tranquil air,
This is the time of an answered prayer.

Was ever such gold as the golden grain
Heaped in the fields for the needs of man?
Warmed by the sunshine, watered by rain,
It pays for all care as it only can.
It has done its part, and its life it yields
To the harvest song of the clean-swept fields.

Meadows and orchards and rich corn lands
Are wealthy with fruitage of all the year;
And the world seems lifting its thankful hands
For the needed blessings that aye are near;
The year is glad when it gains its prime,
And hearts are merry at harvest time.

Whoever is thankful let him come,
With willing hands and a loyal heart,
And help in another harvest home,
Where the Master calls him to do his part;
For he points to the whitened fields again,
And the harvests he loves are the souls of men.

—Marianne Farningham.

Preparing the Program

IN response to a request for suggestions concerning our programs for 1915, a secretary writes:—

"The chief fault I have had to find is with the way the programs are rendered. Generally some one is chosen to read who does not read distinctly and loud enough to be heard, and of course there is no interest. I have been trying to get them to tell what is in the article instead of reading, for very few enjoy listening to reading unless it is exceptionally good. Many will take no part if they have to talk, so the committees are under the necessity of letting them read or have no program."

Doubtless this very thing is responsible for many dull programs. Let the leaders urge upon those who take part to prepare to give talks instead of readings. Keep this before you as an ideal, even though you do not succeed at first. Let much earnest thought and prayer be devoted to the preparation of the program, always remembering that maps, diagrams, and charts, although ever so rude, are a great help in holding the interest.