

The Church Officers' Gazette

VOL. III

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NO. 1

Church Officers' General Instruction Department

Calendar

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12. Foreign missionary service.
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This calendar is to call attention to helps which are provided for services, and to special appointments, and not to lay down rules. The lessons are suggestive, for the use of busy elders, as a framework on which they may build a helpful study.

The Second Sabbath Readings are sent out to give up-to-date and interesting items with which an inspiring service may be conducted. God is working mightily in foreign lands at the present time, and it will greatly encourage our people to see this. Evidently *now* is the time to press the work forward with the greatest possible rapidity in the regions beyond.

The Home Missionary Programs bring before our people work that needs to be done, in order to enlist their services in the great business of winning souls for Christ and finishing the work he has given us to do.

Nothing, however, can take the place of individual study and effort to make these services a success. The impression they make upon the people will depend very largely upon the prayer and study of the leaders while preparing to present them. We therefore wish to keep continually before our elders and leaders the need of their giving study to these services, so as to make them accomplish God's purposes.

E. M. G.

Lessons to be Used by Church Elders

Lesson 14

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Job 31.
Prayers. Remember the poor and afflicted.
Hymn.

Lesson

God's Poor

Scriptures {
Deut. 15:7-11.
Ps. 34:6.
Matt. 26:11.
Luke 14:12-14.
Gal. 2:10.
James 2:1-7.

Testimonies.

Hymn.
Closing prayer.

Lesson 15

ANNOUNCEMENTS.

Hymn.
Responsive Reading: Revelation 21.
Prayer. Remember the workers.
Hymn.

Lesson

This Inheritance of God's Children

Scriptures {
John 14:1-3.
1 Cor. 2:9, 10.

Rev. 2:7. Eat of the tree of life.
Rev. 2:11. Not hurt of second death.
Rev. 3:5. Clothed in white raiment.

Rev. 3:12, 21.
Revelation 21. The glorious city.
Testimonies.
Hymn.
Closing prayer.

I. H. EVANS.

The Conference Church

A READER has asked in reference to the conference church, and who should become its members.

We understand that the conference church has been organized in various conferences to give the privilege of church membership to those who find it impracticable to belong to any local church because they are so isolated that they are unable to attend its services and share in its blessings and burdens. Most of the conferences have organized a conference church to furnish a home for all these. The conference president acts as the elder, and the secretary as the clerk. At camp meeting and other general gatherings the members of the conference church present usually meet together, and a good spiritual service is held with them. If convenient, the ordinances are celebrated.

So far as possible, however, we feel that believers should have their membership in some regularly organized church, pay their tithe and offerings through it, and contribute to its expenses. But when this can not well be done, let them join the conference church, in which case their tithe and offerings should be sent to the conference treasurer.

The question is further asked in reference to conference workers living near churches. The writer believes that all conference workers residing within reach of a church should belong to the local church, and pay their tithe and offerings to its treasurer, the same as all other members. We think the influence of this is much better in every way. So far as we know, this is the usual custom, and it is the practice of all the general workers here at the headquarters. The field presents varied conditions, and there may be places where exceptions should be made; but let the exceptions be as few as possible.

G. B. THOMPSON.

Church Ordinances—No. 3

"His ministry was nearly completed; he had only a few more lessons to impart. And that they might never forget the humility of the pure and spotless Lamb of God, the great and efficacious Sacrifice for man, humbled himself to wash the feet of his disciples."—*"Testimonies for the Church,"* Vol. IV, page 374.

The words Christ said, "I have given you an example, that ye should do as I have done to you," were not merely to enjoin the practise of hospitality. "More was meant than the washing of the feet of guests to remove the dust of travel. Christ was here instituting a religious service. By the act of our Lord this humiliating ceremony was made a consecrated ordinance. It was to be observed by the disciples, that they might ever keep in mind his lessons of humility and service. This ordinance is Christ's appointed preparation for the sacramental service. While pride, variance, and strife for supremacy are cherished, the heart cannot enter into fellowship with Christ. We are not prepared to receive the communion of his body and his blood. Therefore it was that Jesus appointed the memorial of his humiliation to be first observed. . . .

"The ordinance preceding the Lord's Supper, is to clear away these misunderstandings, to bring man out of his selfishness, down from his stilts of self-exaltation, to the humility of heart that will lead him to serve his brother."—*"The Desire of Ages,"* page 650.

"As the lesson of the preparatory service is thus learned, the desire is kindled for a higher spiritual life. To this desire the divine witness will respond. The soul will be uplifted. We can partake of the communion with a consciousness of sins forgiven. The sunshine of Christ's righteousness will fill the chambers of the mind and the soul temple. We 'behold the Lamb of God, which taketh away the sin of the world.'"—*Id.*, page 651.

"We are to bear in mind that in washing one another's feet, we are in Christ's place. And while we do this service Christ is our witness; angels are watching, and the atmosphere of heaven is surrounding us. When we do just what Christ has charged us to do, we are bringing ourselves in close relation to our Lord, who is present on that occasion. There is One in our midst who has said, 'Lo, I am with you always, even unto the end of the world.' He is present to impress hearts. . . .

"We can better take part in this instituted ordinance when we call to mind his words, 'Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his Lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.'"—*E. G. W.*, in *Review*, July 5, 1898.

"This ordinance is to encourage humility, but it should never be termed humiliating in the sense of being degrading to humanity. It is to make tender our hearts toward one another."—*Id.*, May 31, 1898.

In John, chapter fifteen, when our Saviour was admonishing his disciples that they need not expect favor from the world, he seems to call to mind the lesson of humility as he said, "Remember the word that I said unto you, The servant is not greater than his lord." And in apostolic care of the needy, one qualification for a claim to such care was, "If she have washed the saints' feet." 1 Tim. 5:10. In observing this ordinance of humility no such thing should be allowed as a mixture of the sexes. The brethren and the sisters should occupy separate rooms, or a room divided by improvised curtains, with deacons assisting the brethren, and the deaconesses the sisters. After the ordinance of humility, all should come together to receive the emblems of the Lord's body and blood.

J. N. LOUGHBOROUGH.

Loving Ministry Needed

THE faithful church elder fills an important and trying place. If God has called him to his work, he has not sought the place. The motive is not the gaining of the applause of his brethren, nor is it the securing of an earthly reward, but it is a sincere purpose to be an instrument in the hands of God for helping and encouraging the flock to faithfulness in the service of the Master, and in finishing his work.

As many things demand the attention of the church elder, and trying and perplexing conditions often exist in the church, there may be danger at times of his giving way to discouragement, the task perhaps seeming too great. But this will never do. The perplexity is another call to prayer. In every situation, however trying, no matter how intricate it may be, God has a way out. It may not be your way, or the other brother's, but it will be *his* way; and when found, it will be discerned to be the right way.

One thing is sure, it will be along the way of unselfish, disinterested love and sympathy for others that the solving of every difficulty will be found. We may turn into this pathway safely every time, and with assurance of success. Without divine love, and this in increasing measure, the church elder, or any other officer in the church, cannot succeed. For it we must pray. It comes only through prayer. We cannot but believe that the greatest need in the church today is heavenly love and heavenly sympathy one for another. It is not censure that is needed. Sometimes it is not even instruction that is demanded, but rather the tender, shepherdly love of Jesus to heal the wounds and bind up the

torn places made by some enemy. And usually the shepherd must exercise his compassion and love for the erring, out-of-the-way sheep.

"God wants us to help one another by a manifestation of sympathy and unselfish love. There are those who have inherited peculiar tempers and dispositions. They may be hard to deal with; but are we faultless? They are not to be discouraged. *Their errors are not to be made common property.* Christ pities and helps those who err in judgment. He has suffered death for every man, and because of this, he has a touching and profound interest in every man.

"A man may be trying to serve God; but temptations from within and from without assail him. Satan and his angels urge and coax him to transgress. Perhaps he falls a prey to their temptings. How then do his brethren treat him? Do they speak harsh, cutting words, driving him farther from the Saviour? What a sad sight for Christ and the angels to behold!"—"*Testimonies for the Church*," Vol. IX, page 222.

How often it has been the tender, loving sympathetic word spoken low in the ear of the tempted, discouraged one just at the right time by the church elder, that the Lord has used to prevent a soul from plunging on to ruin. Is it worth while? Is it important that the elder shall through prayer be in attune with his God so as to be able to do this service? Well may we ask, Is there anything that can be compared to it in importance?

God grant that we shall display in our service for him more of this blessed love. How hearts ache because of its lack! How many bitter tears might be wiped away even now from the faces of God's children did we all manifest more of Christ's sympathy and unselfish love in our association one with another! Jesus' tears of sympathy and the expression of his countenance, led a company on one occasion to exclaim in concert, "Behold *how* he loved him!" Such love is not easily offended. It bears long and is *kind*. We all need it in dealing with one another, in and out of our church relationships. Church officers especially need it, for they have so much to try and perplex them. Let us pray for it, for ourselves and for one another. Truly this is the larger prayer.

"At first I prayed for light: could I but see the way,
How gladly, swiftly would I walk to everlasting day!
"And next I prayed for strength: that I might tread the
road
With firm, unfaltering feet and win the heaven's serene
abode.

"And then I asked for faith: could I but trust my God,
I'd live enfolded in his peace, though foes were all abroad.
"But now I pray for love—deep love to God and man;
A living love that will not fail, however dark his plan.
"And light and strength and faith are opening everywhere!
God waited patiently until I prayed the *larger* prayer."

T. E. BOWEN.

Construction of a Sermon

ONE often listens to a sermon that is exceedingly tiresome, even though the speaker may be pleasing in his delivery and his subject contain much that is entertaining and profitable. Why is this?—Simply because the discourse lacks proper construction.

The same principles govern and the same rules apply in the construction of a sermon, especially a doctrinal discourse, as govern and apply in the preparation of a short story. Meritorious sermons filled with good material fail of interesting and impressing the hearers because of poor construction. Many of these, if properly reconstructed, would be pronounced brilliant, and would produce lasting impressions.

A listener will afterwards think of a sermon as it was presented. Even though the argument is a good one and the subject naturally interesting, if the proofs are brought out in a disconnected and illogical manner the speaker is almost certain to fail of impressing his audience with the importance of the truths laid before them.

(Concluded on page 7)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held January 22)

OPENING SONG: "Hymns and Tunes," No. 19; "Christ in Song," No. 451.

Prayer.

Song: "Hymns and Tunes," No. 1056; "Christ in Song," No. 720.

Bible and Testimony study.

Reading: "Some Things We Can Do to Save the Jews."

Reading: "The Yiddish Magazine Ready."

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1244; "Christ in Song," No. 481.

Benediction.

NOTE.—This closing message is to go to every nation, kindred, tongue, and people; therefore it is to go to the Jews. And very evidently now is the time to work for them. Before the meeting, some one should write the table of contents of the Yiddish magazine on the blackboard, so that it may be before the people as the article is read or given as a talk. At the close of the study, slips of paper should be passed around, on which the members may write their orders for the magazine, for the books, and for tracts. The missionary secretary can arrange with the members later in regard to payments for what has been ordered. If agreeable to the church, the offering for the day could be devoted to the purchase of Yiddish tracts for free distribution.

Our Duty to Labor Among the Jews

1. To whom is, the work of the third angel's message to go? Rev. 14:6-12.

Since it is to go to every nation and tongue, it must include the Jewish people.

2. By what term does the New Testament designate the Jews? and how did the Saviour feel toward them? Matt. 10:5, 6; 9:36-38.

The rabbis had such a hold on the people, and had so misinterpreted the Word of God, that the Jews did not know what to believe. They were led about by these rabbis, and tethered, but had no pure provender to feed upon.

3. Because they refused to accept the Saviour when he was here on earth, did God entirely cast them away? Rom. 11:1, 2.

"Even though Israel had rejected his Son, God did not reject them. . . . Israel had stumbled and fallen, but this did not make it impossible for them to rise again. . . . It was God's purpose that his grace should be revealed among the Gentiles as well as among the Israelites."—*"The Acts of the Apostles,"* pages 375, 376.

4. Had the Old Testament prophesied that Israel would be for a long time without God and without hope? Hosea 3:4.

5. But was there a promise made that if they remained not in unbelief, God would bring them back to himself? Deut. 4:29-31; Rom. 11:11, 12, 23; Hosea 3:5.

"Through unbelief and the rejection of Heaven's purpose for her, Israel as a nation had lost her connection with God. But the branches that had been separated from the parent stock God was able to reunite with the true stock of Israel—the remnant who had remained true to the God of their fathers. . . . Thus Paul shows that God is abundantly able to transform the hearts of Jew and Gentile alike, and to grant to every believer in Christ the blessings promised to Israel. . . . When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah." *Id.,* pages 377-380.

6. When especially does the Scripture and the Testimonies say the Jews will seek the Lord? Hosea 3:5.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects his messengers to take particular interest in the Jewish people whom they find in all parts of the earth."—*Id.,* page 381.

7. What class of people is especially fitted to work for the Jews?

"As his servants labor in faith for those who have long been neglected and despised, his salvation will be revealed."—*Id.*

The servants of God referred to in this Testimony are doubtless the true people of God, the people who have the message of present truth. No other people is so especially prepared to carry the truth of the gospel to the Jews as are the Seventh-day Adventists.

8. Has the time come for the truth to be given to the Jews?

"The time has come when the Jews are to be given light. The Lord wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God."—*From a sermon given at the General Conference, Takoma Park, D. C., and reported in Review and Herald, June 29, 1905.*

9. Have we assurance that the Jews will accept this truth when presented to them in the right light? Rom. 11:4, 5, 22, 23, 12-14.

"As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. . . . Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received him, to them gave he power to become the sons of God, even to them that believe on his name.'"—*"The Acts of the Apostles,"* page 381.

"The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit.

"The Jews are to be a power to labor for the Jews; and we are to see the salvation of God. We are altogether too narrow; we need to be broader-minded."—*Review and Herald, June 29, 1905.*

10. Are there to be learned and prominent Jews who will yet accept the message?

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save."—*"The Acts of the Apostles,"* page 381.

11. In what ways should we labor among the Jews?

"In a most remarkable manner, the Lord wrought upon the heart of —, and directed the course of this young man to —, that he might be brought under the influence of the truth, and be converted; that he might obtain an experience and be united to the office of publication. His education in the Jewish religion would have qualified him to prepare publications. His knowledge of Hebrew would have been a help to the office in the preparation of publications through which access could be gained to a class that otherwise could not be reached."—*"Testimonies for the Church,"* Vol. III, pages 205, 206.

"We can see that a much more decided work is being done in our cities than in the past. We are to preach the gospel to the Jews as well as to the Gentiles." "Our work is to be given as freely to the Jews as to the Gentiles."—*From an unpublished Testimony, February, 1907.*

12. Then what should be our desire and attitude toward the Jews? Rom. 10:1; 9:1-3.

As we pray and labor for these poor lost sheep of Israel, the Lord will hear and answer prayer, and many of the Jews who hear of this truth and people, who read our message, will be impressed by the Holy Spirit to become part of the true Israel of God.

F. C. GILBERT.

Some Things We Can Do to Save the Jews

WE ought to study peoples and countries that we may get the burden that we should have for souls. If we wish to labor for the Jews, we need first to learn something about them, their attitude toward Christianity, the best methods of approaching them, and other helpful points. In obtaining this knowledge the book "From Judaism to Christianity"

is helpful. Every church member should read it, if he has not already done so. This book should be in every church library and in every home library. It tells the story of how Brother Gilbert was brought to a knowledge of this truth, and his experience will show how others may be won to this message. It will also awaken a deeper interest in these people than many of our people have felt.

Many are strongly prejudiced against the Jews; but Seventh-day Adventists should remember that the Jews were the chosen people of God, that through them the promises came, that Jews first gave the gospel to the Gentiles, and that now, for the sake of our Saviour, who was a Jew, we, the spiritual Israel, should do all in our power to give the gospel to the Jews. Why should not the members of every family plan to read "From Judaism to Christianity" together during the winter months, when the long evenings draw the families together in social intercourse? It contains information that creates sympathy.

Then we can circulate literature among our Jewish neighbors. There are tracts printed specially for them, which will interest them if presented in a proper manner. Their confidence should first be gained. A minister, on meeting a Jew, "said to the son of Abraham, 'Shalom alechem' (Peace be to thee). The Jew immediately smiled and responded, 'Alechem shalom' (To thee be also peace). At once there was a kindly feeling aroused, and the Jew felt that in this man he had a friend."

When you work with a Jew, tell him that you keep the seventh-day Sabbath, from sunset on Friday to sunset on Saturday; that you love the law and the writings of Moses; that you do not eat swine's flesh; that you are looking for the coming of the promised Messiah to take his kingdom and reign forever. Tell him that you believe that the prophets show that the Messiah's coming to judge the wicked and reward the righteous must be very near. Then ask him if he still keeps the Sabbath, if he believes the law of Moses, and if he has faith in the prophets. In this way you will very likely arouse an interest in his mind and he will be willing to read some tracts, if you give them to him.

In our work for the Jews we must remember that ever since the days of the apostles these people have been cruelly persecuted by professed Christians. What they have suffered no words can tell. What wonder that they hate and fear Christians! To break down this feeling—to show them that those who have persecuted and do persecute them are not and never were Christians, and that true Christians love them—is both our duty and our privilege. Let us visit the sick among them, help the afflicted, comfort the sorrowing, and show them by our deeds that our love is genuine.

Their confidence and love once won, they will accept the literature. There never was a better time to work for the Jews than now. This war has aroused them, and some are hoping that through it an arrangement may be made to cede Palestine to the Jews, that they may again become a nation. They realize that their young people are fast going into infidelity, and that their religion as now taught is powerless to hold them.

Therefore, now, while their minds are aroused and agitated over many things, is the time when they are most likely to listen to those who not only believe and live the teachings of the Old Testament, but can show the relation of these things to the present time.

The Yiddish Magazine Ready

WE are glad for the interest our people are taking in the work for the Jewish people, and we are sure that God is opening the way for the truth to go to them. A new impetus has recently been given to the Zionist movement in this country. The Jews are planning a campaign, with the object of influencing the nations to cede the land of Palestine to them at the close of the present war, so that they may again become a nation. We know from the Word of God that the idea of the literal return of the Jews is a false one, and like the doctrine of a second probation, it is a false hope. But because of this hope the Jewish people are agitated just now

on the subject of religion, and we are sure that the Lord is giving us an open door that we may gain access to the lost sheep of Israel.

We have just received from the press the first magazine in the Yiddish language. We believe that it will interest many of the Jews. There are nearly two and a half million Jews in this country who read Yiddish, and nearly all the rest of the Jews understand it. Now will not our people do all they can to circulate this magazine? No price has been put on it, but we hope that our people will make the effort to sell it if possible. They may get five or possibly ten cents a copy. The Jews will feel more free to pay something for the papers to a Sabbath-keeping Christian than they would to a Jew. So we hope that all our people who live in the cities and in the larger towns where there are Jews, will order a supply of these magazines, and get them in the hands of their Jewish friends and neighbors.

When you go to them with the magazine, tell them that you are a Sabbath-keeping Christian; that you observe the seventh day of the week, Saturday, from Friday evening to Saturday sunset, as the Sabbath of the Lord, and that you do not eat swine's flesh. This will interest them at once. Tell them that you are handling a magazine in their language, and that you will be glad to let them have one. If you can get a dime, that is good; if not, get what you can. You can soon tell whether or not the Jew is interested; but if he wants a magazine and is too poor to pay for it, be sure to give it to him.

The price of the magazine in quantities, to our people, is three cents a copy, or \$3 a hundred. Address your orders to your tract society, or to the Good Tidings, Concord, Mass. Please give this your early attention, and pray that God will bless the magazines as they are placed in the hands of the Jews.

It must be remembered that they read from right to left, and turn their pages from left to right; just the opposite from the way we read and open our papers. Please be sure to remember this as you show the magazine to your Jewish friends.

The following is the list of contents, in consecutive order:—

Title: The Old Candle on a New Candlestick.

First cover page: A Lost Truth Found (a Bible reading completed on page 3 of cover).

Page 1: A Few Pointed Questions Which Must Be Answered.

Pages 2, 3: The Existence of the Jew a Witness to Light and Truth. (Illustration, page 3, Moses Descending With the Law.)

Pages 4, 5: Did God Work Miraculously for the Jews?

Pages 6-8: A People Who Are Doing a Work for the World the Jews Ought to Do. (This takes up the work of Seventh-day Adventists. Illustration, page 8, A Ghetto.)

Pages 9, 10: Which Is More Important, the Sabbath or the Ceremonial Law?

Pages 11, 12: Why a Daughter of Abraham Should Believe in the Messiah.

Pages 12, 13: Where the Jews Must Seek for Their Help. (This article points them to the Messiah, Jesus, as their only help. Illustration, page 13, David, the Sweet Psalmist of Israel.)

Pages 14, 15: Israel. (This article tells why the Lord called the Jews as a people. It is written by Elder Loughborough.)

Pages 16-18: The Doctrines of the Bible: A Personal God. (Illustration, page 16, A Scribe Reading the Law.)

Pages 18-20: Biblical Evidence that Jesus Is the Messiah.

Pages 21-24: Some of Israel's Great Sons—Moses, Joshua, Daniel, Paul. (The object of this article is to show that each of these characters taught the first or second coming of Christ.)

Pages 24, 25: Why I Have Faith.

Pages 26, 27: Precious Promises to Israel. (How they are all fulfilled in the Messiah.)

Pages 28, 29: How Much of the Bible Is Inspired? (This article shows why the New Testament, as well as the Old, is inspired.)

Pages 30, 31: Israel Losing Her Religion. (This article, which was written by Mr. Isadore Harris, a Jewish rabbi, is taken from the *American Hebrew*.)

Pages 31, 32: The Fall of Israel. (This article considers the causes of Israel's fall, and the remedy for the same in the Messiah.)

F. C. GILBERT.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; season of prayer for those in the valley of decision; minutes; song.

Reports of labor.

Lesson: "Intercessory Prayer."

Plans for work.

Closing song.

NOTE.—The lesson on "Intercessory Prayer" is part of a chapter taken from the book "In Touch With God," by William P. Pearce. It was difficult to decide what to use, as all the book is very helpful. After the lesson has been given, the book should be shown and orders taken for it. A copy for this purpose should be previously ordered. It will be a safe investment, as some member is sure to want it. This is a book that should be in every church library and every Sabbath-school library. The price is \$1 and the book is bound in cloth. Leaders should remember that one of their duties is to encourage members to buy and read literature that will build them up spiritually.

Second Week

OPENING Exercises: Song; prayer; minutes; song.

Lesson: "Diligence."

Reports of labor.

Plans for work.

Closing song.

NOTE.—Careful plans should be laid for systematic and thorough working of the church territory. We are in the very beginning of another year, perhaps the last one in which we shall be able to work with our present freedom. Therefore each leader should strive to have his church do the largest work this year that it has ever done. Special attention should be given to the circulation of our literature—tracts, papers, magazines, and small books—because it is through this agency that much of the closing work is to be done.

Third Week

OPENING Exercises: Song; minutes; season of prayer for efficiency in service; song.

Lesson: "Influence."

Reports of labor.

Plans for work.

Closing song.

NOTE.—This subject of influence is an important one. It might be helpful if, at the close of the study, the leader should ask each member in turn to tell what thought had most impressed him, and as each point is stated, to have it written on the blackboard. It will make the study more interesting if different members are asked to read the extracts from "Christ's Object Lessons."

The leader should see that his church reaches the aim of an average of two copies of the weekly *Signs* to each member, not in order to reach a goal, but because the *Signs* has been proved many times over to be a very efficient instrument for winning souls.

Fourth Week

OPENING Exercises: Song; prayer; minutes; scripture exercise; song.

Reports of labor.

Lesson: "Hands."

Plans for work.

Closing song.

NOTE.—For the scripture exercise the leader could read the gospel commission given in Mark 16:15, and call attention to the fact that it is spoken to every believer. All are to preach the gospel near and far, to the extent of their opportunities. After the lesson, plan to fill all hands with some kind of soul-winning work. Real consecration means definite work for others.

Intercessory Prayer

Not one thing is more highly commended and blessedly exhibited in the Old and the New Testament than prayer. By it the unworthy soul comes into the presence of the worthy Christ; and self, with all its selfish propensities, sinks into mere nothingness before the great "I AM." Ex. 3: 14.

As there are different elements and attitudes in prayer, so are there different kinds of prayer. Possibly the highest form and noblest kind is the intercessory—the *getting outside* of one's self in the interest of others. It is the *outward* reach of an *inward* grace.

A Law Term

The word "intercession" is a law term, signifying the action of a proxy or an attorney. *Intercessio*, in the Latin, means a going between, the act of interceding with one

party in favor of another. In prayer it is "the divine essence of soul union," as Canon Wilberforce calls it; the most unselfish, most glorious, and mightiest ministry in which all can have a part."

Intercession and Obligation

Intercessory prayer is not merely a privilege, but a necessity, an obligation, from which no Christian is excused. Yet we must not forget that intercessory prayer has its limits. There is a "sin unto death," of which John says, "I do not say that he shall pray for it." 1 John 5: 16. That is ultrablaspemy, of which our Lord declares there shall never be forgiveness. Mark 3: 29.

As to the dead it would be presumption to pray for them, as there can be no change. They are beyond the warrant of the divine will and word.

On the other hand, when certain ones came to Samuel with a request that he pray for them, his answer was, "God forbid that I should sin against the Lord in ceasing to pray for you." 1 Sam. 12: 23. Not thus to pray when impressed by the Holy Spirit is to grieve and frustrate his intentions. It is a sin of omission. Are any of us repeating the history of which Isaiah says, "God wondered that there was no intercessor"? Isa. 59: 16.

Three Intercessors

In the New Testament, we have three intercessors mentioned. The first is Jesus, who "ever liveth to make intercession" to the Father for us. Heb. 7: 25. This is called the *official* and *authoritative* intercession. The second is the Holy Spirit, which "maketh intercession for us with groanings which cannot be uttered." Rom. 8: 26. This is called the *adjutory* or helping intercession, and is made in our hearts. The third is a Christian who—

"Brings the needs of others,
And all things are his own."

This is called the *benevolent* intercession. We are to do on earth what Jesus is doing on the throne. Such praying, according to Coleridge, is the very highest outgoing of energy of which man is capable. "Pray," said James, "one for another." James 5: 16.

The Minister

In intercessory prayer, the minister should receive first consideration. He stands, as Henry Ward Beecher says, "at the highest point of organized humanity." Paul would have us esteem him "very highly" for his work's sake. 1 Thess. 5: 13. Better slap his face than his reputation. Paul pleads with his brethren thus: "I beseech you, brethren, . . . that ye *strive*"—the Greek word is *sunagonizom*, agonize—"I beseech you, brethren, . . . that ye agonize together with me in your prayers to God for me." Rom. 15: 30.

Common and *uncommon* temptations lurk in the minister's path. To be "a faithful minister" of Christ (Col. 4: 7), living a blameless life, "holding fast the faithful word, . . . that he may be able by sound doctrine both to exhort and to convince the gainsayers" (Titus 1: 7, 9) he must have the prayers of his people.

Mr. Finney thought he owed more to the intercessions of Father Nash and Abel Cleary than to his own logic. Charles Haddon Spurgeon, when asked the secret of his power, said, "My people pray for me." And they did. Sometimes as many as three hundred persons would gather in the room beneath the auditorium and pray continuously while he preached.

God be thanked for the memory of a deacon who, when my heart and mind were burdened, used to say, "Well, pastor, let's have a word of prayer." His lips are now silent in death, but his words still echo from an Eastern cemetery: "Pastor, let's have a word of prayer." We need to be Aarons and Hurs, not only praying *for* but praying *with* our ministers.

The Church

In intercessory prayer, the church, which is only another name for God's big family, should be remembered. The church in Scripture is represented as God's husbandry, God's

building, and the bride of Christ. Jesus said, "I pray for them." John 17:9.

Indeed, he interceded for all classes. He prayed for *children*. Matthew tells how mothers brought their little ones to him "that he should put his hands on them, and pray." Matt. 19:13. How I should like to have heard him petition for the children! I am sure it was for the purity of their hearts and the consecration of their lives. Jesus knew that a child won to God was plus a man or woman for the kingdom. As goes the child, so goes humanity and history.

Dr. Guthrie tells how his grandmother used to go into a little barn at a certain hour each day, to pray for him. No wonder he wrote and preached as he did!

Edward Payson Hammond tells how Henry Drummond was converted. He was visiting Peter Drummond, at Stirling, Scotland, in the winter of 1859. Mr. Drummond gathered as many children as possible into his parlor, and had Mr. Hammond speak and sing to them. In one of the front seats sat the little curly-headed nephew of Mr. Drummond, who seemed greatly interested in all that was said. At the close of the meeting, he came up, and putting his hand in the hand of Mr. Hammond, said, "I want to be a Christian and love Jesus."

After telling the boy what Jesus had done for him, Mr. Hammond asked, "How can you help loving him, when he has suffered so much for you, that you might be happy in heaven, and wear a crown of joy?"

Little Drummond answered, "I must love him, and I will give myself to him." They knelt together, and he prayed this prayer after the evangelist: "Dear Jesus, thou hast loved me and died for me, that I might have my sins forgiven; and now, as well as I can, I am going to give myself to thee, and will never be ashamed of thee, who hast done so much for me." And thus began a new life that blessed thousands.

When Moody and Sankey were holding their famous evangelistic meetings in London, they drove into the country and stopped to look at a gypsy camp in the woods. Mr. Sankey was deeply interested in the gypsies, and spent nearly an hour with them. A small boy climbed up on the carriage wheel. The boy wept as Mr. Sankey sang, and begged that he sing again. Touched by the boy's sincerity, Sankey placed his hand on the boy's head, and said, "God, make a preacher of this boy." Is it any wonder the world knows "Gypsy" Smith?

Intercessory prayer for children intimidates and frustrates the machinations of Satan, and silently but gloriously prepares the child for the service of God.

Jesus prayed for his *enemies*. When the inflamed and passionate multitude surrounded the cross, he prayed, "Father, forgive them." Luke 23:34. Furthermore, he has exhorted us, "Pray for them which despitefully use you, and persecute you." Matt. 5:44.

Burkitt remarks, in his journal, that there were those who would never have had a share in his prayers, but for the injuries they did him.

But to return to the subject of the church. I said it is God's big family on earth. The local church is a little circle of brothers and sisters within the big circle of all tongues and peoples. We are called "the body of Christ, and members in *particular*." 1 Cor. 12:27. Did you ever pray for the brethren in particular—for those who labor in the Lord, for the young converts (Eph. 1:15-23), and for the indifferent? Jesus prayed thus for Peter. Luke 22:32. Paul prayed thus for Timothy "night and day." 2 Tim. 1:3.

Horatius Bonar, who wrote "What a Friend we have in Jesus," and "I heard the voice of Jesus say," would so take his people on his heart that he would frequently leave his study, go to his church, and sit in the pew where a certain member sat, and there get into that member's life; and then to another, thus taking their needs to God. His church was a power.

Samuel Martin, who built Westminster Chapel, London,—the church of which G. Campbell Morgan is pastor,—prayed for his brethren in *particular*. He was often known to go to the church on Saturday nights, and for hours go from pew

to pew, pouring out his heart in prayer for this one and the other who sat there. There were members he thought to be in special need. Some were indifferent; and, like Paul, he prayed that their conduct be "as becometh holiness." Titus 2: 3. Some were passing through trials and afflictions, and he prayed that they might "stand perfect and complete in all the will of God," as Epaphras prayed for the brethren in Colosse. Col. 4: 12. Some were troublesome, faultfinding, and annoying, and he prayed that they might be at peace with all men (Heb. 12:14), exemplifying brotherly love (Rom. 12:10), and that strife and vainglory, bitterness and bigotry, be not named among them. (Phil. 2: 3; Eph. 5: 3).

Edward Loring Bradley, of the Second Presbyterian Church, Chicago, was janitor for fifty years. His pastor, Dr. John Balcom Shaw, said, "He was a more important man than the minister himself." Said Mr. Bradley: "Any success that I have attained as a sexton I consider due to the fact that every morning for the last thirty years, on entering the church, I have sought a quiet place, and on my knees have asked God's blessing for the work of the church, the minister, and for the officers and members. And I have asked him to make me a better man, a better Christian, and a better sexton." Would to God all church members had the same prayer spirit!

Not until we realize our relationship to each other, can we fully experience the significance and blessedness of this intercessory prayer—"the church's treasury, the common stock of supplications," as one writer calls it.—"*In Touch With God*," pages 161-169.

Diligence

REQUIRED by God in—

Seeking him	Heb. 6:11.
Obedying him	Deut. 6:17; 11:13.
Hearkening to him	Isa. 55:2.
Cultivating Christian graces	2 Peter 1:5.
Keeping the soul	Deut. 4:9.
Labors of love	Heb. 6:10-12.
Guarding against defilement	Heb. 12:15.
Making our calling sure	2 Pet. 1:10.
Lawful business	Prov. 27:23.
God requires it	Deut. 11:13, 14.

In temporal matters it leads to—

Favor	Prov. 11:27.
Prosperity	Prov. 10:4.
Honor	Prov. 12:24; 22:29.

Bible examples—

Jacob	Gen. 31:40.
Ruth	Ruth 2:17.
Hezekiah	2 Chron. 31:21.
Nehemiah and associates	Neh. 4:6.
Apostles	Acts 5:42.
Apollos	Acts 18:25.
Titus	2 Cor. 8:22.
Paul	1 Thess. 2:9.

NOTE.—In giving this Bible study, the leader should place at the top of the blackboard the subject, "Diligence," and below that the next words in the study, "Required by God in." As the texts are read and thoughts brought out, the things in which God requires diligence should be placed one by one on the board.

Endeavor to impress the thought that the Christian life is not one of indolence and ease, but that every phase of it has to be pursued diligently.

At the close of the study, ask the members to give Bible examples of diligence. They may think of a number. A few are given here, as illustrations, but these should not be mentioned until efforts have been made to get examples from the members.

Influence

1. WHAT is influence?

"Influence is power whose cooperation is unseen, and known chiefly by its results."—*Webster*.

2. What has Christ's influence done?

"The life of Christ was an ever-widening, shoreless influence, an influence that bound him to God and to the whole human family."—"*Christ's Object Lessons*," page 339.

3. With what has God, through Christ, invested man?

"Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations."—*Ib.*

4. What is God's purpose?

"No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness."—*Ib.*

5. What two phases of influence did Christ mention?

Matt. 12: 30.

6. How can we gather or scatter by our influence?

"Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected."—*Ib.*

7. Can we free ourselves from this responsibility?

"This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither."—*Id.*, pages 339, 340.

8. How may we make this chain in human events continue?

"If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed."—*Id.*, page 340.

9. What illustration may be given of this?

"Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing."—*Ib.*

10. What carries an almost irresistible influence?

"Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we cooperate with him in the work of saving souls. It is only by revealing in our life his character that we can cooperate with him. And the wider the sphere of our influence, the more good we may do."—*Ib.*

11. When will the church have power to move the world?

"When those who profess to serve God follow Christ's example, practicing the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbor as themselves, then will the church have power to move the world."—*Ib.*

12. Why is the church so weak?

"But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. . . . Many who profess to gather with Christ are scattering from him. This is why the church is so weak."—*Ib.*

13. How can we yield ourselves to be instruments of Satan?

"Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realize what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ."—*Id.*, pages 340, 341.

14. What really causes some to fall?

"Meanwhile the workers for Satan look complacently upon those whom they have driven to skepticism, and who are now hardened against reproof and entreaty. They flatter themselves that in comparison with these souls they are virtuous and righteous. They do not realize that these sad wrecks of character are the work of their own unbridled tongues and rebellious hearts. It is through their influence that these tempted ones have fallen."—*Ib.*, page 341.

15. Where will each one meet the results of his influence?

"So frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence."—*Ib.*

16. Since our influence is so important, how can we make a right use of it? Is there more than one way?

"It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of our-

selves by which we can influence others for good. If we realize our helplessness and our need of divine power, we shall not trust to ourselves."—*Ib.*

17. In order to secure personal safety, what should we never do?

"We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us; and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand."—*Ib.*

18. When we are in his care, who will influence us?

"When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world."—*Id.*, pages 341, 342.

Hands

1. WHAT is consecration? Ex. 28:41, margin; 32:29.
2. Whose hands were faithful? Gen. 39:4, 6.
3. What does the diligent hand do? Prov. 10:4; 12:24.
4. What does the virtuous woman do? Prov. 31:13.
5. How did the apostle Paul use his hands? Acts 20:34; 1 Cor. 4:12.
6. What shall he that hath clean hands be? Job 17:9.
7. Where shall he go? Ps. 24:3, 4.
8. What will charitable hands do? Prov. 31:20.
9. What should hands not be? 2 Chron. 15:7.
10. What should we do in a good work? Neh. 2:18.
11. What does consecration mean to each of us? 1 Chron. 29:5, margin.

Construction of a Sermon

(Concluded from page 2)

In story writing this principle is always kept in mind. Often it is not so much the subject chosen as it is the manner in which the subject is presented that wins success. In the successful fiction of today a large proportion of the plots are of trifling importance, but the writers handle the situations so skillfully that, once induced to begin, the reader is carried along irresistibly, anxious to learn the finish.

This sustentation of the interest is often neglected in religious matters, yet it is of vital importance. The sermon should be so constructed that it is cumulative in proof and interest. This is the only way that the interest can be sustained to the end. It is in this that so many preachers fail. The interest, once aroused, must be not only persistently sustained, but increased in force as the sermon advances. To accomplish this, requires a skillful handling of the texts used as proof.

Of no less importance in the delivery of a sermon is it that each sentence spoken should, in some form, be a statement of a fact or facts; that is, that it should tell the audience something. Here is the secret of the power of the daily press; it tells the people new things, gives them news. No sermon can be wholly successful that fails so to educate the audience as it is built up before them.

Begin with one of the weakest, least important texts, yet one connected closely enough with the subject for the audience to tell what you are about to talk of, and lay this as the foundation. Use the next best text to prove the assertion of the first one, following it with a third to strengthen the position, and so on, using more and more positive proof, making your position stronger and more convincing, until finally, with your strongest and most convincing proof, you place the matter beyond all cavil. Then stop. Just as soon as you have proved your point, do not add a word; leave the subject clean and fresh in the minds of your hearers. That is the way they will then always remember the matter—just as you presented the proof.

This is what story writers call building a climax. All good fiction is so constructed, and all sermons should follow this cumulative method.

W. S. CHAPMAN.

Missionary Volunteer Department

Missionary Volunteer Society Programs for Week Ending January 1

1. REVIEW the Morning Watch texts.
2. Reports of working bands.
3. Bible Study: "Character and Perpetuity of God's Law." Arrange an exercise, in which several may take part, showing that God's law is a revelation of his character, using the texts given, and others on the same subject.
4. Standard of Attainment Quiz: Mal. 3:6; Matt. 5:17-19.
5. Have a talk on "The Sunrise Kingdom." See "Our Work in Japan," in the *Instructor* of December 21; also "Saved From Buddhism" and "Youthful Witnesses," in this number of the GAZETTE. See "An Outline of Mission Fields," pages 134-140. Use the map.
6. Juniors: Repeat in concert the little prayer on this page. Let some child tell how God's law is a blessing—to children, to homes, to towns, to every one. Another may give illustrations of well-known natural laws—fire burns, heat expands, etc. Learn the first four commandments. Mission Readings: "How I Was Saved," page 12, and "Youthful Witnesses," page 10.

Character and Perpetuity of God's Law

1. **The Lawgiver.** James 4:12.
Perfect. Matt. 5:48.
Unchangeable. Mal. 3:6.
Enduring. Ps. 90:2.
The Judge of all. Gen. 18:25.
2. **The Law.** Ex. 20:1-17; Deut. 4:13.
Perfect. Ps. 19:7.
Unchangeable. Matt. 5:17-19.
Enduring. Ps. 111:7, 8.
The Rule of Judgment. Eccl. 12:13, 14.

The Lawgiver

"Since the law is a transcript of the holiness of God, its demands as a moral rule are unchanging."—*Strong*.

"God is kind, but within the limits of inexorable law. He is good, but you can take no liberties with him; for back of his pity and kindness is a righteousness that is so exact that it must be satisfied to the uttermost farthing."—*J. R. Paxton*.

"There is in God no selfish anger. The penalties he inflicts upon transgression are not vindictive but vindicative. They express the revulsion of God's nature from moral evil, the judicial indignation of purity against impurity, the self-assertion of infinite holiness against its antagonist and would-be destroyer."—*Strong*.

The Law

The following comparisons still further show that the law of God is a revelation of his character:—

God	His Law
God is righteous. Ps. 145:17.	All his commandments are righteousness. Ps. 119:172.
God is love. 1 John 4:8.	His law is based on love. Matt. 22:36-40.
God is holy. Lev. 11:44.	His law is holy. Rom. 7:12.
A God of truth. Ps. 31:5.	His law is truth. Mal. 2:6.
A God of peace. Rom. 16:20.	His law brings peace. Ps. 119:165.
God is a spirit. John 4:24.	His law is spiritual. Rom. 7:14.

"To let down the standard would be to misrepresent God."

"Every transgression of the law is a stab at the heart of God."

"Law without is only an echo of God's heart-beat within."

"The precepts of the decalogue are as immutable as the throne of God."—*Mrs. E. G. White*.

Man needs law—"just as railway cars need a track to guide them. To leap the track is to find, not freedom, but ruin."

"The law of God is not the conflict of will with will, but of wisdom with folly, knowledge with ignorance, right with wrong."—*Thompson*.

"The law leads to Christ. He who is the *Ideal* is also the *Way* to attain the ideal. He who is himself the Word and the Law embodied is also the spirit of life that makes obedience possible."

"If I attempt to resist even physical laws, I am crushed. I can use nature only by obeying her laws. So in the moral realm. We cannot buy off nor escape the moral law of God. God will not, and God cannot, change his law by one hair's breadth."—*Martineau*.

"The wisdom of ages, the wisdom and philosophy of the schools, has never discovered a single defect in that code. Not a virtue which is not there inculcated. Not a vice in its most doubtful and shadowy form which is not there prohibited."—*Chief Justice Hornblower*.

"The 'law is a mirror, which reveals derangement, but does not remove it.' With its demand of absolute perfection, up to the measure of man's original endowments and possibilities, it drives us, in despair of ourselves, to Christ as our only righteousness and our only Saviour."

"When a man defrauds you in weight, he sins against you, not against the scales, which are only the instruments of determining true and false weight. When men sin it is against God, and not against his law, which is but the indicator of right and wrong. . . . Every sin that you commit is personal to God, and not merely an infraction of his law. It is casting javelins and arrows of base desire into his loving bosom. . . . Sinning is always a personal offence against a personal God."—*Henry Ward Beecher*.

The Law of God Is

"Not arbitrary, or the product of arbitrary will.

"Not temporary, or ordained simply to meet an exigency. The law is a manifestation of the essential nature of God.

"Not merely negative, since positive conformity to God is the inmost requisition of law.

"Not limited in its scope by men's consciousness of it. Like the laws of our physical being, the law of God exists whether we recognize it or not.

"Not local, or confined to place, since no moral creature can escape from God.

"Not changeable, or capable of modification. Since law represents the unchangeable nature of God, it is not a sliding scale of requirements, which adapts itself to the ability of its subjects. God himself cannot change it without ceasing to be God."—*Strong*.

For the Juniors

A Prayer

To Be Repeated in Concert

ALMIGHTY God! direct us
To keep thy perfect law!
O blessed Saviour, help us
Nearer to thee to draw!
Let Sinai's thunders find us
To guard our feet from sin,
And Calvary's light inspire us
The love of God to win.

—*John Hay*.

GOD'S law is compared to a wall, which keeps out sin. It is a hedge to shut out evil. It is a chain to draw us toward heaven. It is a just balance, a true measure, a perfect mirror, an armor, a schoolmaster. It shows us when we have done wrong, and points us to Jesus, who kept the law, and whose blood cleanses from all sin.

Laws

EVERY person in this world has to obey. If he does not obey the laws that are made for people who walk the streets, and work in offices and fields, and live in homes, then he must obey the harder laws made for persons who are shut up in prisons and reform schools and houses of correction.

A father was explaining this to his little boy, who did not like to obey. "I must obey God, first of all," said the father, "and then this in here [he touched his chest] that says, 'You must,' or, 'You must not.'" The little boy knew what this meant. "And mother and you," said the father. "Me?" said the little boy, and the father repeated, "Take me up, favyer." The little boy remembered many things he had asked of his father, and his cheeks grew red. "And the head of the firm, and the chairman,—" "Vat's enough, favyer," said the child.

Things as well as persons are subject to law. Some plants live on land, others in the water. Some flowers blos-

som almost in a snow bank, like the arbutus and the little Alpine edelweiss; others must have the burning sun and abundant moisture of the tropics to bring them to perfection.

There are laws, too, in the animal kingdom. Some members of this kingdom fly in the air, some walk on the earth, some swim in the sea. In order to live and thrive, each kind must conform to the natural, unchangeable laws which govern it.

If we enter, by study, even a little way into what some one has called "the fairy land of science," we see nature's laws—which are God's laws, too—at work. Whether we look up at the stars, which move so steadily in their courses, or study the flowers from seed to blossom, or watch the clouds driving across the sky, we are seeing God's created works following the laws he has made for their control.

"There is a law and a purpose in everything in the universe. Study light, and learn how all color, beauty, and life depend on the sun's rays; note the winds and currents of the air, regular even in their apparent irregularity, as they carry heat and moisture all over the world. Watch the water flowing in deep, quiet streams, or forming the vast ocean; and then reflect that every drop is guided by invisible forces working according to fixed laws. See plants springing up under the sunlight, learn the secrets of plant life, and how their scents and colors attract the insects. Read how insects cannot live without plants, nor plants without the flitting butterfly or the busy bee." Then you will begin to see how everything in the world is governed by fixed laws, and to realize a little—O such a very little!—of the Infinite Wisdom that made them.

One day when Jesus was talking to the people, he spoke of some of these laws, though he did not call them by that name. He had showed them a group of the lovely lilies that grow in Palestine, and called their attention to their color and beauty. "If God so clothe the grass of the field," he said,—if he gives it life, and color, and fragrance,—"shall he not much more clothe you?"

The same loving Father, whose laws control all life, gave his law of ten commandments to men. This law reflects the character of the one who gave it, the Lawgiver. It is holy, just, and good. As God is always the same, and will never change, so his law will endure forever, unchanging and unchangeable.

A. B. E.

Notes on the Mission Studies

Saved From Buddhism

[In the summer of 1914, Brethren H. F. Benson and B. P. Hoffman, with their wives, a Japanese evangelist and his family, and a young student to act as tent master, went to the centrally located country town of Yoka in the mountainous province of Tajima, to conduct a series of tent meetings. In the *Instructor* of November 10, 1914, Brother Hoffman thus describes the people and their surroundings: This is "the realest of real Japan. . . . The people here are much more quiet, peace-loving, and genuine-hearted, and far better representatives of the spirit of Japan, than are their brothers and sisters in the large port cities. . . . In this place the houses are left open all night, something that is never seen in the larger towns. . . . This is a beautiful spot tucked in between green mountains and refreshed by mountain streams. Many times I have compared in my mind this people and their homes with the Waldenses; and it seems that we surely must have a company of believers brought out here, to be a light to the many, many little villages situated in the surrounding hills and valleys." The following later report from Brother Hoffman shows some of the results of the work carried on at that time. — ED.]

MANY may remember the account in the *Instructor* of our experiences connected with opening a new station at Yoka a year ago. Surely some have prayed for this new work, and perhaps are wondering how it is developing. We are thankful that we can tell you that God has given us some souls there. The tent meetings were continued two months through the heat of the summer, with the result that several of those who had lived so long in their country homes without knowing of Christ, had their interest sufficiently awakened to be willing to study the Word of God. As we had to return to our other work, we left behind us the Japanese evangelist and his wife. This man has done faithful work in teaching

these interested ones, and I have made frequent trips out there to visit and hold meetings with them.

In the development of the seed sown we have seen some of each of the classes mentioned in the parable of the sower.

Some who received the word willingly, out of varied motives, have allowed the enemy to snatch it away. There are also those who, because of opposition, persecution, the cares of this world, and the lust of other things, have apparently forsaken what they received. But the last time I visited the little company, I had the joy of baptizing two persons who represent the seed received in good ground. They have endured the temptations of the evil one and the opposition of man, and now give promise of bearing fruit. One more has requested baptism, and we believe others will take this step soon.

A Mighty Victory

Two baptized may sound like a small report for a year from one station, but these two represent a great victory, won only by prayer and a living faith in God. It is impossible for those at home to conceive what it means for these people to break away from their former lives, their circle of friends and relatives, and the customs in which they have been trained, to step out alone and profess belief in a foreign religion. It is hardest in these small country towns and villages, where the same families have lived for generations, until most of the inhabitants are related. When one member of such an intimately connected community shows signs of being infected by the "poisonous teaching," all the rest unite, and by entreaty and threats endeavor to prevent his accepting it. If he disregards their united efforts, he is looked upon as highly disrespectful to his dead ancestors, pointed to as an example of filial unpiety and unfaithfulness, and considered an offender in the community. The hatred shown him makes each day a cross, and almost necessitates his departure to begin life over anew in some other place. Just such experiences are what have come to the two who for the joy that was set before them gladly accepted the salvation and cross of Christ, and followed him into the watery grave to rise again to a new life in him.

Both these believers came directly out of Buddhism. One, a young man, earnest in his belief, had been taking a series of studies at the village temple when he heard of the work of our evangelist. He felt impressed to learn also about Christ's teachings, and was soon having two Bible readings a day. Faith came from the hearing of the word, a faith that could not be concealed, and he soon began to be opposed. The efforts of his family being in vain, a priest was called to come and preach to him each day, and relatives and friends, even from other villages, visited him to try to change his mind. He remained firm and witnessed faithfully to the truth till they gave up hope, and his own father drove him from his home. He had taken a course in electricity and had bright worldly prospects; but he has left all for the work of God, beginning by canvassing for the little gospel paper and other literature.

The other believer is an intelligent woman who has found Christ and is enjoying a real experience in him; but she has been strongly opposed by her unbelieving husband, who even threatens to expel her from the home. She hopes to be able to stay in her home and witness by a consecrated life, at least till her boy is old enough to understand, and if possible to win her husband, too.

Because of the intense feeling among the relatives and neighbors, and in order to avert a crisis in the last mentioned home, I had hesitated in administering baptism. But this time it seemed I could refuse no longer, as they were clear and decided in their stand, and earnestly desired to go forward in this duty, even if they could not do so openly. Accordingly, after a good Sabbath day together in studying God's Word, and praying for his special guidance, our little company of seven, believers and interested ones, met by moonlight on the bank of the river; and a feeling of solemnity and great joy filled our hearts as these two rose from the dark waters to be witnesses of the salvation of Jesus.

B. P. HOFFMAN.

Youthful Witnesses

A RECENT visit of a few weeks to Kagoshima, at the southern extremity of the island of Kiusiu, showed us plainly what God can do for the unconverted. One or two experiences will perhaps be of interest. Our tent was pitched in a favorable part of the city, in view of destructive old Sakura-shima, the volcano that has twice put the people of that province to flight. All will remember its eruption of last January. Our attendance was quite good, and some were much interested. Among those who have recently accepted the Sabbath are two young sisters, both of whom are well-educated and capable. They are suffering bitter persecution from Buddhist parents and friends, but have decided fully to obey the commands of Jehovah. They will make valuable workers for their own people.

Two Japanese lads have given their hearts to the Lord. One, Mida-San, though but fourteen years of age, loves the Saviour, and knows what it is to suffer persecution for righteousness' sake. He is opposed by every member of his family. An older brother has beaten him twice, but still he holds firmly to his convictions. The other lad, Imura-San, is the oldest son of a widowed mother. Recently, in the absence of the young people's leader, he took the leader's place, teaching the little heathen children the songs of Zion, offering prayer, and telling the simple Bible stories, closing the meeting with song and benediction. And this was done by a boy only thirteen years of age, and recently from heathenism. We remember that in the last days God will pour out his Spirit upon the children, and they will teach his word.

—P. A. Webber, in the Review for Nov. 19, 1914.

Missionary Volunteer Society Programs for Week Ending January 8

1. REVIEW the Morning Watch texts.
2. Reports of working bands.
3. Bible Study: "The Law in the Old and the New Testament."
4. Standard of Attainment Quiz: Rom. 4:15; Rom. 5:20; Isa. 42:21.
5. Have a paper or a talk on "Progress of Our Work in Japan." Read "A Sheaf of Incidents From Japan," in the *Instructor* of December 28, also "Dedication of the Kuji Church, Japan," "How I Was Saved," and "A Vow Redeemed," in this number of the GAZETTE. Use your map.
6. Juniors: Repeat commandments five to ten. Let some child repeat Jesus' summary of the law. Reading: "A Boy Who Would Not Steal an M." (Stories illustrating two of the commandments are given in this number of the GAZETTE. Others may be found illustrating other commandments, and some of these could be introduced into the program.) Mission Reading: "She Had Poor Marks." This and other incidents suitable for the Juniors' program will be found in the article, "A Sheaf of Incidents From Japan," in the *Instructor* of December 28.

The Law in the Old and the New Testament

1. Known from the Beginning—

No law, no transgression. Rom. 4:15.
Sin existed before Sinai. Rom. 5:13.
Instances. 1 John 3:12; Gen. 6:11; Gen. 13:13; Ex. 18:16.

2. Given at Sinai—

By whom given. Neh. 9:13, 14.
To whom given. Rom. 3:1, 2.
Why given. Rom. 5:20.

3. Kept, Honored, Magnified, by Christ. Matt. 5:17-19; John 15:10; 19:18, 30; Isa. 42:21.

Known from the Beginning

"The fact that sin was imputed before the law was given at Sinai is conclusive proof that the law existed before that event."

We are told that Cain's "works were evil, and his brother's righteous." Therefore we know that there must have been a "standard at that time by which the characters of men were weighed. That standard must have defined the difference between right and wrong, and pointed out man's duty. But this is the province of the law of God. Hence the law of God must have existed at that time." Again, we read that the men of Sodom, who were "sinners before

the Lord exceedingly," vexed Lot by their "unlawful deeds." Since unlawful means "contrary to law," we know that had there been no law, their deeds could not have been called unlawful.

Given at Sinai

By whom given. "And now the thunders ceased; the trumpet was no longer heard; the earth was still. There was a period of solemn silence, and then the voice of God was heard. Speaking out of the thick darkness that enshrouded him, as he stood upon the mount surrounded by a retinue of angels, the Lord made known his law. . . . God accompanied the proclamation of his law with exhibitions of his power and glory, that his people might never forget the scene, and that they might be impressed with profound veneration for the Author of the law, the Creator of heaven and earth. He would also show to all men the sacredness, the importance, and the permanence of his law."—"*Patriarchs and Prophets*," pages 304-309.

To whom given. "The law was not spoken at this time exclusively for the benefit of the Hebrews. God honored them by making them the guardians and keepers of his law, but it was to be held as a sacred trust for the whole world. The precepts of the decalogue are adapted to all mankind, and they were given for the instruction and government of all. Ten precepts, brief, comprehensive, and authoritative, cover the duty of man to God and to his fellow man; and all based upon the great fundamental principle of love: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself.'"—*Id.*, page 305.

Why given. "By the giving of the law at Sinai, then, God designed, not to increase or multiply sin, but that men might, through a new revelation of him and of his character and will, as expressed in a plainly spoken and plainly written law, the better see the awful sinfulness of sin, and thus their utter helplessness and undone condition. While in Egypt, surrounded as they were with idolatry and sin, and as the result of their long bondage and hard servitude, Israel even, the special people of God, had largely forgotten God and lost sight of his requirements. Until one realizes that he is a sinner, he cannot see his need of a Saviour from sin. Hence the entering, or republication, of the law to the world through Israel at Sinai."—"*Bible Readings*," page 381.

Kept, Honored, Magnified, by Christ

Jesus kept the law. "The Saviour's life of obedience maintained the claims of the law." "Christ was a living representative of the law. No violation of its holy precepts was found in his life."—*Mrs. E. G. White*.

Jesus honored the law by paying its penalty. "Our Lord Jesus Christ gave a greater vindication to the law, by dying, because it had been broken, than all the lost can ever give by their miseries. He has borne all that was due from his people, and the law is defrauded of nothing. By his death he has vindicated the honor of God's moral government, and made it just for him to be merciful. When the Law-giver himself submits to the law, when the Sovereign himself bears the extreme penalty of that law, then is the justice of God set upon such a glorious high throne that all admiring worlds must wonder at it."—*Spurgeon*.

Jesus magnified the law. He interpreted its spiritual character, "showing that to hate was to commit murder, to think impurely was to commit adultery, to covet was to be an idolater." As the microscope is used to bring within the range of vision things too small for the unaided eye to see, so Jesus brought to view "principles and applications which the unaided mind does not easily grasp." What a revelation is given in his words and his life of the principles of his divine law! "How they shone with luster and brilliancy as he portrayed them in their greatness and magnificence!" He rescued the law from the dishonor into which it had fallen, and reaffirmed its validity as long as time should last. He showed "that the breaking of the least commandment, and teaching others to do so, is sufficient to debar a man from the kingdom of heaven."

The Young Man Who Kept

"Thy commandment is exceeding broad," says the psalmist. The young ruler who came to Jesus,—came *running*, such was his haste,—asking, "What shall I do that I may inherit eternal life?" received a revelation of this truth. Jesus referred him to the law—"Keep the commandments." The young man was well taught; from his youth up he had been familiar with the law, and had obeyed it; yet as he stood before Jesus and looked into his face, he felt a lack in his soul. He was not satisfied.

"He was a young man of wealth and leisure. He had been honored by the community. His was a pure character, and he cherished noble ideals. Jesus, who knew what was in men, loved him when he saw him.

"He would seem to have had everything that could make a man happy, things material and things spiritual; and yet, when he left Jesus, he went away sorrowing.

"Ah, Jesus is the great touchstone! There are no dubious results, when one meets him. Happy or humiliated, rejoicing or saddened, one comes from that revealing Presence.

"He could answer questions readily, this well-instructed young man. He had mastered the theory of living. Doubtless, if pressed, he could have given the condensation of the law in two commandments: Love God with all your being, love your neighbor as yourself. But he did not love his neighbor as himself, so he could not love God with all his being, since God is love."

With all his knowledge, even with all his deep desire for eternal life, "the rich young man went away from Jesus. Whether he ever came back again, no one knows. The probability would seem to be that he did not, or the fact would have been stated." His life of outward conformity to the law failed to measure up to its "exceeding broad" requirement of unselfish love.

For the Juniors

Love Makes Obedience Easy

"THERE are two motives for keeping commandments—one because they are commanded, and one because we love him who commands. The one is slavery, the other is liberty. The one is like the arctic regions, cold and barren; the other is like tropical lands, full of warmth and sunshine."—*Dr. Alexander MacLaren*.

A Good Heredity

"OH, yes, my folks are all religious, all the family way back," said a young man in a hospital. "I don't take much stock in that sort of thing myself."

"But you have inherited stock in it, and very valuable stock," gravely answered the surgeon who was attending him. "Do you know why you are recovering so rapidly from your accident,—why the bones knit and the wounds heal so readily? It is because those ancestors of yours have bequeathed to you good, clean blood, and a sound constitution,—the physical make-up of those who have kept God's laws. The heritage of those who fear his name is a precious one in many ways. I shouldn't speak lightly of such a birthright."—*Forward*.

A Boy Who Would Not Steal an M

DICK had been going to school a month. Each day Miss Margaret, the teacher, wrote a new word on the blackboard, and the children copied it. But one morning, instead of writing a word as usual, Miss Margaret gave each child a sheet of paper. "Now, little folks," she said, "I am going to see who can write what we learned yesterday without having a copy to help. Do your very best. I am going to put a bright golden star on the best-written papers, and you may take them home."

But Dick sat still. He knew that the word was—*mother!* But he couldn't remember how to make an *M!* He knew just how the other letters looked, and after a while he slowly began to make them—"o-t-h-e-r." Over and over he wrote the letters. "I can put the *M* in afterwards, if I think of it," whispered Dick to himself.

All at once Dick's eyes fell on some words on a blackboard at the other side of the room. There at the very beginning, was a big *M!* Dick remembered, now! He had thought it looked like two *v*'s joined together. The new yellow pencil began to work very fast. All at once Dick stopped, sighed, swallowed a lump in his throat, and began very slowly to rub out the two *M*'s he had made. Before he had quite finished, Miss Margaret stood by his desk, waiting for his paper.

"Why, Dick, you mustn't rub out your *M*'s, little boy! See, you haven't any all the way down the page! Why are you rubbing out the only ones you have made?"

"I—I couldn't remember how to make *M*'s, Miss Margaret, an'—an' you said we mustn't have anything to go by;—but I couldn't help seeing that one on the blackboard over there. An' I started to make some, an' then I thought it would be like—like stealing *M*'s, so I was rubbing them out."

Miss Margaret went over to her table, and worked busily for a minute. Then she came back to Dick's desk.

"Children," she said, and Dick raised his head, winking hard to stop the tears from running out of his eyes, "I want you all to see what I have put on Dick's paper."

Then Dick forgot his tears, for there, right where everybody could see it, was a beautiful golden star.

"Listen to what I have written by the star, boys and girls," said Miss Margaret. "This star is given Dick Hastings, the boy who would not steal an *M!*"

Dick has a good many star papers now, and his mother keeps them in a special corner in her desk. But she says the first star is the most precious one of all.—*E. T. Crittenden, in the Sunday School Times.*

Notes on the Mission Studies

Dedication of the Kuji Church, Japan

ABOUT one hundred and fifty miles north of Tokio, or about five hours' ride on the slow Japanese trains, out in the country and surrounded by the small, carefully kept and intensely cultivated fields, stands the little Kuji church. Numbering only about thirty members, all farmers with slender incomes and taxed to the very limit of endurance, they have been worshiping in the home of one of the members, in one of those tiny Japanese houses with the floors of straw mats—each person must sit on the floor—and with the sliding paper partitions which throw the whole house into one room, which is the rule in Japan.

Last winter the members began to plan for a real church building, and all began to give, and to solicit from their friends, the necessary funds. One gave the land from the corner of his field, and in the early summer they began to build as the money came in, and by the beginning of December they had erected a modest little twenty-by-thirty foot foreign-style house, painted, and furnished with seats, desk, stove, and lights, all ready for services. The Japanese houses being small, and the families usually large, it is embarrassing to them to entertain, especially foreigners, whose habits and training are so very different from theirs. Therefore in planning the church building, they provided a guest room on the second floor, which can also be used for the children in Sabbath school.

On the sixth of December a party of our foreign and Japanese workers left Tokio in the morning to assist in the dedication of this church. When we reached the station where we must leave the train, we found a party of our brethren awaiting us with *negurimas*, or little carts, for our baggage. After a walk of nearly three miles on the narrow, winding roads through the rice fields, we reached the little church by the wayside, and the home of our Japanese evangelist, who lives close by.

From sundown Friday evening an almost continuous service was held until bedtime, and then upon *futon*s, or heavy quilts, laid on the floor in the guest room of the church, we slept soundly until morning.

The dedicatory services were held on Sabbath morning after the regular Sabbath school, all the workers present taking part. The building was well filled, many not of our faith

being present, and showing interest in the exercises. We rejoiced with this little company that their church by the roadside in the rice fields was dedicated free from debt. This was made possible by their own self-sacrifice, helped out by some contributions which had come from friends in America.

In all we held four services with the church, besides the Sabbath school. This is one of the very few Christian churches in Japan, organized among the farmers. As a rule the farmers are slow to change,—very conservative in taking up any new idea, or in adopting any custom contrary to the old order,—but they are about the most stable class in the country when they once embrace Christianity. This church has been organized for several years, at first very small, but active and growing, and all well established in the faith. The success of the building enterprise has been a great encouragement to them as they see what determined effort can accomplish under the blessing of God. There is still a good interest among their neighbors, and meetings are being held several times a week by the local worker. We are confident that what has been accomplished is only a beginning of what will be done here.—*F. H. De Vinney.*

How I Was Saved

WHEN the volcanic eruption occurred on Sakurajima (Cherry) Island, near Kagoshima, Japan, about a year ago, I was teaching a grammar school. Where I lived, the land was fertile, producing fruits and vegetables of all kinds. The scenery was beautiful. The island being out in the bay from the city, many tourists visited it, also people from the city came there for their vacations.

The school and village where I was teaching were entombed by masses of lava and ashes over one hundred feet deep. The gods of the ancestors, the temples and their idols, as well as the property of the rich and the poor alike, were buried. Only by the providence of God were a few lives spared. I was among some who jumped into *sampans*, and were saved. Had we delayed a few minutes, we should have been buried by hot ashes and rock. I saw the explosion from the water as our boat left the shore.

After this dreadful experience, in which I lost my dear mother and sister, I was reminded of the true God, whom I had heard a little about at meetings held by a missionary in a tent. My heart began to travail after the true God. I went to certain pastors to study the Bible, but could find no satisfaction. One day a colporteur came to my house. What I bought brought light to my heart, as I found truth in God's word.

For my past sinful life I have deep sorrow, but am happy in God's promise of forgiveness through Jesus, and the life to come. As soon as I am prepared to do so, I shall tell this good news to our Japanese women who sit in darkness.—*Sumi Sasaki, 1915.*

A Vow Redeemed

By far the majority of those joining the Christian ranks in Japan are won from the rising generation. It is a different problem to try to win the older people, for they are much slower to give up their long-cherished beliefs. We find some aged ones whose faces beam with the joy of new-found peace, which tells of victory in a mighty struggle for freedom in Christ.

We have recently witnessed such a victory here in Kobe. A daughter in a large family of a *samurai* (the pre-restoration military class) had previously learned the true way in the home of one of our missionaries, and joined the church. Her younger brother and her mother thus had their interest awakened, and followed the example of the daughter. Efforts to win the gray-haired father seemed in vain.

After the exceptional heat of last summer, he was taken ill. In spite of their care, he grew worse until very serious complications arose, and the family saw that extraordinary means must be taken. They decided to have him brought to our sanitarium here. To that suggestion the father refused to listen. Then the family resorted to prayer. Kneeling

around the bed, they prayed to God that the sick father might be made willing to be taken to the sanitarium for medical attention. At last he consented. His illness was serious, but after a while he began to improve, and was led to feel thankful to God for sparing his life. When we called on him, he showed evidence of a changed heart, and although still weak, tried to testify to God's love. When we had prayed for him, he raised his feeble voice in prayer, promising that if God would restore him to health, he would be his child and turn his feet to the house of prayer. God heard that prayer and that promise. On receiving his health and strength again, this redeemed one remembered his vow, and began at once a faithful attendance at the services of the Lord's house.—*B. P. Hoffman, June, 1915.*

Missionary Volunteer Society Programs for Week Ending January 15

1. REVIEW the Morning Watch texts.
2. Reports of working bands.
3. Bible Study: "The Two Laws."
4. Standard of Attainment Quiz: Ps. 111:7, 8; Col. 2:14.
5. Have a talk on "The Third Angel's Message in the Land of the Morning Calm." Read "Gleanings From Korea," in the *Instructor* of January 4; also "Camp Meeting in Korea," and pages 136-140 in "An Outline of Mission Fields."
6. Juniors: Repeat the ten commandments. (See "An Object Lesson," page 13.) Reading: "The Little Lad Who Gave." Several of the children may take part in an exercise telling about the opening and progress of our work in Korea. Facts for this exercise may be found in the articles already cited.

The Two Laws

1. The Moral Law.

Spoken by God. Deut. 4:12.
Written by him on tables of stone. Verse 13.
Existed from the beginning. Rom. 5:12, 13.
Will stand fast forever. Ps. 111:7, 8.

2. The Ceremonial Law.

Given through Moses. 2 Kings 21:8.
Written by Moses. Ex. 24:4; 2 Chron. 35:12.
Related to typical ordinances. Heb. 10:1.
Abolished by Christ. Eph. 2:15.

The Two Laws Contrasted

The Moral Law	The Ceremonial Law
Is called the "royal law."	Is called "the law . . . contained in ordinances."
Was written "with the finger of God."	Was "the handwriting of ordinances."
Is called "the law of God."	Is called "the law of Moses."
Was placed in the ark.	Was placed in the side of the ark.
Is "perfect."	"Made nothing perfect."
Was not destroyed by Christ.	Was nailed to his cross.
Gives knowledge of sin.	Instituted in consequence of sin.
Is the standard of judgment.	Was taken out of the way by Christ.

"The law of God is as immutable as his throne. It will maintain its claims upon mankind in all ages."—*Mrs. E. G. White.*

"Sin entered into the world by Adam; but since 'sin is not imputed when there is no law,' we know that God's great moral law existed from the beginning. The test of obedience given to man in Eden is comprehended in the first great precept of God's moral law, 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.'

"The moral law contained in the ten commandments, and enforced by the prophets, He did not take away. It was not the design of his coming to revoke any part of this. . . . Every part of this law must remain in force upon all mankind and in all ages, as not depending either on time or place, or any other circumstance liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other."—*John Wesley, in his "Sermons," Vol. I, No. 25, pages 221, 222.*

"The law of the ten commandments grew out of original relations,—relations that came into existence by virtue of creation,—and hence this law is as eternal and universal as are these relations, and therefore binding upon all mankind

in all ages." In consequence of the fall and the plan of salvation, new relations came into existence; and as a result of these, certain ordinances, or commandments, were given that were "typical in their nature, such as related to different kinds of offerings, the worldly sanctuary with its attendant rites and ceremonies, the yearly feasts, yearly sabbaths, etc., all of which ceased when the antitype, Christ, appeared on earth."

"The ceremonial law was given to Moses, and by him written in a book. But the law of ten commandments spoken from Sinai had been written by God himself on the tables of stone, and was sacredly preserved in the ark. There are many who try to blend these two systems, using the texts that speak of the ceremonial law to prove that the moral law has been abolished; but this is a perversion of the Scriptures. The distinction between the two systems is broad and clear. The ceremonial system was made up of symbols pointing to Christ, to his sacrifice and his priesthood. This ritual law, with its sacrifices and ordinances, was to be performed by the Hebrews until type met antitype in the death of Christ, the Lamb of God that taketh away the sin of the world. Then all the sacrificial offerings were to cease. It is this law that Christ took 'out of the way, nailing it to his cross.' But . . . while the Saviour's death brought to an end the law of types and shadows, it did not in the least detract from the obligation of the moral law. On the contrary, the very fact that it was necessary for Christ to die in order to atone for the transgression of that law, proves it to be immutable."—"Patriarchs and Prophets," page 365.

For the Juniors

The Little Lad Who Gave

THE rich young ruler who came to Jesus failed to stand the test of love, and he went away very sorrowful. (See "The Young Man Who Kept," in last week's Bible study.) He had decided to keep his money and his houses and his lands; he felt it was too much that he should sell them, and give the money to the poor, in spite of the promise, "Thou shalt have treasure in heaven." He was a poor rich man, and a sad rich man; for all his great possessions could not make him happy. Jesus, who loved him, was sad to see him go, and to know that he might never come again.

Up in the Galilee country lived a little lad who was poor. Day after day he saw the people leave their homes in the village where he lived, and go out to hear the words of a new Teacher. One day he went too, and his mother, knowing the needs of little boys who run barefoot all day through the fields and by the seashore, wrapped up a lunch of five flat barley cakes and two small fishes for her son, that he might eat when he was hungry.

That was a wonderful day. The people, and the little boy with the rest, were so interested in listening to the words of Jesus, and seeing the pictures he brought to their minds, that they forgot to eat. They were not hungry. And presently it was late, and time for them to go away, and they had no bread. The child heard them talk about it. Now that he remembered, he was hungry,—oh, so hungry! He could easily have stolen away, and eaten every crumb—there was only enough for one. But—the men with Jesus were looking at his little basket, with its loaves and fishes. Perhaps the Teacher was hungry! Quickly, without stopping to think that he had nothing left, the child gave the food to one of the men for the Master.

The little Galilean lad gave all. He forgot himself, and gave willingly, freely, happily. Jesus blessed that gift, and increased it, so that the multitude were fed, and the child had all that he needed to eat. Besides, he had in his heart a happiness and joy that the young ruler, who kept all, never knew.

A. B. E.

The Law That Was Taken Away

THE law that God gave to Moses, and that was repeated by Moses to Israel, and afterwards written by him in a book, is sometimes called the ceremonial law. This is because it dealt with ceremonies. It related to the services that were carried on day by day in the sanctuary, and was given to point the minds of the people to Jesus. As the lamb was slain, and its blood shed, so Jesus, the Lamb of God, would shed his blood, and pay the penalty for God's

broken law, that sin might be forgiven, and every one who would believe on him might be saved. The offerings and the services pointed forward to Christ, reminding the people that he was coming. But when he came, and lived among men, and gave up his life on the cross, these offerings and typical services were no longer needed. They ceased, and all the laws that had been made concerning them, ceased too. They were "blotted out" by Jesus' death, "nailed to his cross," "abolished," "taken out of the way."

But the moral law, the law of ten commandments, shines forth as bright and clear as ever. It is the foundation of God's government, and the very fact that Jesus died to pay its penalty shows that it must endure forever.

An Object Lesson

EMPHASIZE the character and permanence of God's great moral law. Some of the leaders may find it helpful to follow the plan suggested by Amos R. Wells, and given, in adapted form, below:—

"Write or print in plain letters the ten commandments on two large sheets of paper, or on two tablets drawn on the blackboard. Over each commandment place an appropriate symbol. For the commandment against covetousness, a dollar, a purse, or a money bag; adultery, a lily, symbolizing purity; the honoring of parents, a bit of evergreen, typifying long life; falsehood, a rule, symbolizing exactness; murder, a golden chain, representing the love that should bind all hearts together; Sabbath keeping, the picture of an oak tree, standing for the strength of body and soul that comes as a result of properly observing God's day of rest; the second commandment, the word God printed in a circle from which radiate rays of light, explaining to the children how far short of the reality any image would come; the first commandment, the picture of a straight road with a golden sun at the end, and rays shining from it, telling the children that it represents the straight road that leads to heaven, and that the only way to reach that happy country is to look to God and the things of heaven alone, not turning to the right hand or the left to follow other gods; swearing, the picture of an ear, with some words about the offense that swearing is to the ear of God and men alike; stealing, the picture of steps leading upward, with a few words about the value of honesty, and how dishonesty leads down to destruction. A helpful exercise may be conducted by removing or erasing the written commandments, and then holding up the symbols, one by one, and having the children tell what command each represents, and repeat it."

Notes on the Mission Studies

Camp Meeting in Korea

IT may seem strange to some to hear of a Seventh-day Adventist camp meeting in Korea; but such took place June 20-30 of this year. The meeting was held at a railway station about twenty miles from Chinnampo, that being a central location for our churches in northern Korea.

Previous arrangements had been made to hold the meeting on a grassy elevation overlooking a large valley filled with rice fields; but when we came with the tents, the owner had decided that we could not use the land. He said there was a grave on one side of the place, and the spirit of the dead person permeated the whole plot, and he could not think of allowing us to camp there on the spirit of his ancestor.

There was no other location to be had, as grassy plots are very scarce in Korea; so after much talking and working through a middleman, we at last succeeded in getting him reconciled to our using the land, but we had to give him another five yen (\$2.50).

Although it was a very busy time of the year, our meetings were well attended by our own people. It being a country place, the outside attendance was small. It was pleasing to see so many young people at this meeting, about all the students from our school being present. It is difficult for young people in the United States to appreciate what Christianity really means to the young people of heathen countries. Girls are usually married between the ages of twelve

and fifteen, and that without their consent or ever having seen their future husbands. After marriage they become the property of their husbands' parents, and the next few years are spent either in the kitchen or in the fields. Their lot is anything but pleasant. But at this meeting there were young girls from fifteen to twenty years of age who are not married, and who are preparing to enter some branch of the Lord's work.

These young people love the truth. It is everything to them. It makes of them a separate people, for they must lay off many of the customs and traditions of their race, and walk in the light shining from the Word of God. Many times in the prayer and social meeting, which is well attended by the young, I have heard girls and boys, with broken voices and with tears flowing down their cheeks, pleading with God for the salvation of their unconverted loved ones.

At this time when Satan is doing all in his power to engross the minds of the young in the pleasures of the world and so cause them to be carried away, it is refreshing to meet with those who, though young in years, show by the daily life that they, like Abraham of old, look "for a city which hath foundations, whose builder and maker is God."

Pray for the young people of Korea. Upon them God has laid the great work of giving the message of the soon-coming Saviour to their own people. They have temptations and trials. Many of them have not been brought up in Christian homes; they have not lived in a Christian community, but are living where devil worship has held full sway for thousands of years; therefore they have much to learn, and need much of the Spirit of God.

During the past two years more than two hundred and fifty have been baptized in Korea, and many of these have been from among the young. Glorious the day when the faithful of all lands shall meet, and together sing the song of Moses, the servant of God, and the song of the Lamb, saying, "Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints."—*C. L. Butterfield, in Youth's Instructor of Dec. 3, 1912.*

Missionary Volunteer Society Programs for Week Ending January 22

1. REVIEW the Morning Watch texts.
2. Reports of working bands.
3. Bible Study: "A New Commandment." Readings: "Greater Love Hath No Man Than This," and "He Did the One Thing He Could."
4. Standard of Attainment Quiz: John 13:34; 1 John 3:18; Eph. 2:4; Gal. 5:13.
5. Continue the study of Korea. Read "With Korea's Women and Children," in the *Instructor* of January 11; also "A Korean's Experience" and "His Greatest Desire."
6. Juniors: Ten commandment drill. Quiz: How we may keep the new commandment. Reading: "Loving Our Neighbor." Mission talks: Encourage several of the children to give short talks or repeat incidents found in the articles cited for this week's study of Korea.

A New Commandment

I. Whom Shall We Love?

Love one another. John 13:34.
Love the brethren. 1 Peter 2:17; Eph. 1:15.
Love our neighbors. Matt. 22:39.
Love our enemies. Matt. 5:44.
Love all men. 1 Thess. 3:12.

2. How Shall We Love?

In Christ Jesus. 1 Cor. 16:24.
In deed and in truth. 1 John 3:18.
From the heart, fervently. 1 Peter 1:22, R. V.
As Christ loved us. Eph. 2:4; Gal. 2:20.

3. Love Will Be Manifested—

By being kind. Eph. 4:32.
By doing good. Gal. 6:10.
By serving others. Gal. 5:13.
By bearing others' burdens and infirmities. Gal. 6:2; Rom. 15:1-3.

Whom Shall We Love?

"One may deal with things without love; one may cut down trees, make bricks, hammer iron, without love; but one cannot deal with men without love."—*Tolstoi.*

"He who has not the love of God and man filling his heart is like an empty wagon coming violently downhill; it makes a great noise, because there is nothing in it."

Love one another! "This was a lesson that God would not trust to any other teacher than himself, and so he came into the world, and lived and died for us, to make sure that we should learn it."

"Learn the new commandment of the Son of God. Not to love merely, but to love *as he loved*. Go forth in this spirit to your life-duties; go forth, children of the cross, to carry everything before you, and win victories for God by the conquering power of a love like his."—*F. W. Robertson.*

"The word neighbor means 'nigh-dweller.' The only neighbors of people who are not Christians are the near-dwellers; their thoughts do not go out in sympathy to the far dwellers. To the Romans a stranger was an enemy; they used the same word for both. It was Christ who taught the world what a neighbor is, and how one proves himself a neighbor to another."—*Tarbell.*

"It is hard for us not to meet hate with hate and scorn with scorn. It is hard for us to keep the narrow line that separates legitimate pain and sorrow at an enemy's enmity, from nonlegitimate enmity and wrath. But Jesus Christ has bidden us—and there is no wriggling out of the duty, hard as it may be—to meet enmity with love, and wrong with patient endurance."—*Alexander Maclaren.*

How Shall We Love

"From friend to friend the choicest gift
That ever love can give
Is that which comes the heart to lift,
Or help the soul to live.
Of all fair bounties ever sought,
Of gems or jewels rare,
What treasure like a lovely thought
Or love's far-reaching prayer!"

—*Mary Mapes Dodge.*

"Do I expect others to 'take the will for the deed,' to understand that I care for them without my telling them so? There may come a time when it will be too late to tell them all that is in my heart. Today is the only time of which I may be reasonably sure. Today comes filled with opportunities for giving expression to my love. I will not keep from others my words of appreciation till it is too late to voice them."

"Kindness is contagious. The spirit of harmony trickles down by a thousand secret channels into the inmost recesses of the household life. One truly affectionate soul in a family will exert a sweetening and harmonizing influence upon all its members. It is hard to be angry in the presence of imperturbable good nature. It is well-nigh impossible to be morose in the face of a cheerful and generous helpfulness."—*Henry Van Dyke.*

Greater Love Hath No Man Than This

Dr. Sven Hedin, the great explorer of Central Asia, had a most difficult time crossing the desert. His Oriental guides had assured him that they knew the way perfectly, and the journey would take but four days. But after ten days the supplies were exhausted, and the guides admitted that they were lost. The doctor told every man to save himself as best he could, and he went on with two of his servants. Their strength soon became exhausted, and they could advance only by crawling. At last they saw on the horizon a dark spot which meant a grove of trees and water. But the sun had risen, and they could not travel till night because of the intense heat. One of his servants died, and the other went mad from thirst. Dr. Hedin crawled to that dark spot on the horizon and looked upon the river bottom. It was dry! But he managed to get across and find a pool of water. He drank, and his life was saved. After resting only an hour or two, he took off his shoes and filled them with water and turned back into the desert again. Miles back into the desert he went to find that servant who was crazed by thirst. He succeeded in reaching him and in leading him back to civilization.

Sven Hedin loved his neighbor as did the missionary to China to whom the people gave the beautiful name of "the Always-Ministering One." The ship, in which he was traveling third class so as to talk with the men in the steerage, struck upon a rock in a midnight fog. The officers and crew and all the foreign passengers were saved in the lifeboats. The missionary begged the captain to help save the

steerage passengers, but the captain said he could not stop for "Chinese cattle." The missionary would not leave them. He found a coil of small rope and tied it to a hawser. Then he plunged overboard, and after a long, hard pull succeeded in swimming with it to the shore. There he fastened the rope securely, and then, exhausted as he was, swam back to the ship, for he knew how timid and helpless the frightened Chinese were. One by one he showed them how to use the hawser, encouraged them to start, and showed the way. Not one could swim, but with his help every one came safe to land.—*Tarbell*.

Love's Manifestations

A Chinese once said that he was learning the commandments, and "behaving them." When every one learns the new commandment, and is "behaving it," this world will be a happy place.

"One day when the horse of a good man in Massachusetts happened to stray into the road, a churlish neighbor put the animal into the public pound. Meeting the owner soon after, he told him what he had done, and added, 'If I catch him in the road after this, I'll do just so again.' 'Neighbor,' replied the other, 'a night or two ago I looked out of my window, and saw your cattle in my meadow, and I drove them out and shut them in your yard; and if ever I catch them there at any other time, I'll do it again.' The man was so struck with the reply that he at once took the horse out of the pound, and paid the charges himself."

"Very familiar is the story told by Turgenieff, in one of his parables, of his gift to a beggar, who held out his hands for alms. Turgenieff searched his pockets and then said to the man, 'I am sorry, brother, I have nothing for thee.' But joy came into the beggar's face. 'That is enough,' he said, 'you have given me more than money, for you have called me brother.' The gifts whose value cannot be estimated in dollars and cents are the ones which the world could not get along without—gifts of smiles and of sympathy, of encouragement and of love. 'One must be poor to know the luxury of giving,' says one who knows; certain it is that the gifts more valuable than money every one can give, whether rich or poor in silver and gold."

A Seamstress for Jesus

There was a woman living down by the east coast of the Mediterranean Sea a good while ago. Her heart had been touched by God, and ever after beat warm for others. But what could *she* do? She couldn't make speeches, nor write papers for the missionary society, nor preside over its meetings. She seemed to have one special gift. She could sew. She could do plain sewing and overcast, cross-stitch and hem-stitch. And so she just busied herself finding out poor folks who needed clothing, some women too hard-worked to care for their children's clothing. And she sewed for them. She was a seamstress for Jesus' sake to all the needy folks she could find. I suspect she stuck pretty closely to the plain stitching, though likely as not she would put in some of the fancy, too, to please the people she was winning to her Master. And she sewed the story of Jesus, and the heart of Jesus, into coats and skirts and such. All through Joppa her message went into homes not otherwise open perhaps. And the women read the story of her heart in the stitches, and they found Jesus through her needle. She used what she had.—*S. D. Gordon*.

He Did the One Thing He Could

When the terrible accident was over, and they uncovered his mangled body, so little of life was left in it that they thought him dead. And when the surgeons had finished their work, there remained but the physical wreck of a man.

Both legs were gone; the left arm was missing, and had taken with it the greater part of a collar bone. Of the right hand only a finger and the thumb remained. There was only enough left of the man that had been, to suffer and remember.

But he still possessed a brilliant mind, stored with the rich fruitage of a college training, and enriched by travel in every part of the world. And it was all wasted, wasted!

A sudden thought came to him. To receive letters would be little comfort to him, but why should he not write them? But to whom? Could there be any persons so shut in as he who could be cheered by his letters? Possibly the men in prison were a little more to be pitied; yet even they had hope of release, and he had none. But it was worth trying.

So he wrote to the secretary of the organization for the names of some prisoners. He was informed that his letters could not be answered; the rules of the prison would not permit. But he undertook the one-sided correspondence.

Twice a week he wrote, and the letters taxed his strength to its limit. But into those letters he put his whole soul, all his experience, all his faith, all his bright wit, all his Christian optimism.

It is hard to continue writing when writing costs labor and pain, and especially hard when there is no reply. There were times when he grew discouraged, and was tempted to give it up. But it was his one remaining talent, and he resolved to use it as long as it lasted.

At length he got a letter. It was very short, and written on the stationery of the prison by the officer whose duty it was to read the letters of the convicts. All it said was this: "Please write on as good paper as you can afford, for your letters are passed from cell to cell till they literally drop to pieces."—*Youth's Companion*.

For the Juniors

"SOMEBODY did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long,—
Was that somebody you?"

"I WISH Jesus Christ lived on earth now," said a little lad.

"Why do you wish that?" his mother asked.

"Because I should like to do something for him."

"What could a little boy like you do?"

"I could run errands for him."

"So you could; and you can do them for him now. Take this cup of jelly over to the little sick girl opposite, and you will be doing it for Christ."—*Selected*.

Loving Our Neighbor

POLLY and Ernest had been learning the text, "Thou shalt love thy neighbor as thyself."

"Ho!" said Ernest, "that's easy to do. We haven't a single neighbor we don't love. There are Max and Ruby and Grace and Philip and the rest on this street, and we love them all. That's easy—that text!"

"Perhaps you don't understand just what the word neighbor means," suggested Ernest's mother.

"Neighbor means somebody who lives next door to you or very near you—on the same street, doesn't it?" asked Polly. She and Ernest were starting off to school together as usual, and were stopping just long enough to learn their text for the week. When Polly and Ernest reached school, they found two new pupils there, two little French children who had just come across the ocean to live in America. They were dear little folks, but they looked strange to the American boys and girls. They could not speak English, and their words to each other seemed strange, too. Strange as it may seem, the word neighbor was in the spelling lesson that day. Polly and Ernest were sure they knew what it meant, and said so.

"There is a Bible text that says—can any one repeat it?" asked the teacher, and together Polly and Ernest said, "Thou shalt love thy neighbor as thyself."

"I hope," said the teacher, "that some of you will think of another meaning for that word neighbor before long," and then she smiled over at the little French children as they smiled back although they did not know what she said. Then Ernest and Polly knew that neighbor meant *any one* who needed their kindness. The teacher explained the word neighbor in French, also, and then Jacques and Lili nodded to Polly and Ernest as much as to say, "We are all going to be neighbors, aren't we?"—*Picture Story Paper*.

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EDITORS

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Notes on the Mission Studies

A Korean's Experience

I THOUGHT that heaven, earth, rivers, and mountains came forth of themselves, and that there was no lord over them. For twenty years in my mountain village I lived and believed that the trees and stones were the only gods. My only desire was to have plenty to eat. While searching into the world's knowledge, I did not find a line telling about eternal life. Like a sheep without a shepherd I was when the year 1909 came. Having got some pages of the Gospel of the Kingdom [the Bible], I read them many times, since therein it tells of eternal life. Through sin we shall die; but "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "Rejoice and be glad!" yea, rejoice! Through this Word we now have the hope of the kingdom of heaven. The times of our ignorance God winked at; "but now commandeth all men everywhere to repent."

I went to a place some twenty li [seven miles] from my home. During the meeting which we held, twenty persons—parents, sons, and daughters—repenting of sin rejected the shadowy things of this world, and will seek to become men and women of God. All hope to receive the blessings of eternity.—*Tong Dong Pil.*

What One Korean Tract Did

THE place where I live has from the beginning been a village which has not known the true God and has been given to sinful, unprofitable ways. While I was in this condition, some four or five years ago, a woman passing by this village dropped a small tract. This was found by a crippled man. While reading it many times, he learned the first principles of life. He decided to worship the true God, and believe in Jesus Christ. He bought a songbook, and from the first to the last song memorized it. Then a Bible was purchased. As he studied it day and night, he clearly understood that these are the last days of earth's history. With zeal he preached to all his neighbors and friends, and a company of believers was formed. Ten and more were the result of this cripple's teaching what he had learned from that tract.—*Hong Shin Hoo.*

Wiring For Papers

OLD, slow-moving Korea, as well as her subjects, is feeling a touch of Western civilization, which is evidenced by the way colporteurs make use of the telegraphic facilities and the "C. O. D." system in their work. In a letter received from the native supervising colporteur of the eastern division, he explained that after ordering 300 copies of our paper by letter, he decided that they would run short, so wired for 600 more. He reported two men in four days selling 153 papers. After getting four men started, he writes, "There is no happier work." The increase of Bibles, books, and papers put out during the past year indicates that a rich harvest is about to be gathered in.—*H. A. Oberg.*

His Greatest Desire

ONE of the students in the school at Soonan, Korea, was out canvassing during the winter vacation and came back to the school with typhoid fever. Brother Lee cleared one room in the already overcrowded building, and we kept some one with the boy constantly, but to no avail.

As he was dying, one of his schoolmates asked, "Dear brother, what is your greatest wish?"

Then bending low, he caught this answer, "To have part in the first resurrection."

"But should you live, what is your greatest desire?"

"To see with my eyes the coming of Christ," was the reply.

His father, a splendid man, who accepted the truth two or three years ago, told me that he could find no place in his heart for sorrow because of his son's death.

I had been feeling burdened for days, but when I came in contact with these two men whose faith was so strong, I was greatly cheered, and it filled us all with courage.

God is raising standard bearers in the Orient who will carry the truth to victory.—*Riley Russell, M. D.*

Missionary Volunteer Society Programs for Week Ending January 29

IN accordance with our usual custom this, the fifth Sabbath program, is left to be arranged by the local leaders for both Seniors and Juniors. It is recommended that a study on current missions, gathered from late issues of the *Review* and other papers, be given.

Missionary Volunteer Programs For Advanced Schools

For Week Ending January 1

Subject: This One Thing I Do.

"I presa on toward the goal." Phil. 3:13, 14, A. R. V. The week of prayer, with its consecrations and its blessings, lies just behind. Make this first service of the new year a Resolution service, with Paul's ringing words as its motto.

1. Review the Morning Watch texts for two weeks.
2. Local society work (plans and reports).

For Week Ending January 8

Subject: The Advent Message to All the World.

1. Scripture Reading: Isa. 52:7-12.
2. "The Latin Union Conference." A ten minute talk, with map, noting the countries, languages, religions, populations, territory, etc., included in this field.
3. "Beginnings in Switzerland and France."
4. "A Glimpse at Belgium."
5. "A Start in Portugal." (For helps on topics 2 to 5 see "An Outline of Mission Fields," pages 42-52; the *GAZETTE* for April, 1915; and matter sent to leaders.)
6. Local society work (plans and reports).

For Week Ending January 15

This week's program is left open for each society to prepare. The Morning Watch texts for two weeks should be reviewed, and the local society plans and reports of work given.

For Week Ending January 22

Subject: Temperance.

1. Responsive Scripture Reading:

Leader	Congregation
Prov. 20:1	Prov. 23:20, 21
Prov. 23:29	Verse 30
Prov. 23:31	Verse 32
Gal. 5:22, 23	2 Peter 1:5-7
1 Cor. 9:25	Verse 27
Prov. 31:4, 5	Lev. 10:8-10
Hab. 2:15	1 Cor. 5:11
1 Cor. 6:9, 10	1 Thess. 5:23

2. "Growth of the Temperance Movement."
3. "First Cause of National Decay."
4. "The Overshadowing Curse." (Material for these and other topics will be found in the new *Temperance Instructor*, copies of which will be mailed to the leaders in season for the preparation of this program.)
5. Local society work (plans and reports).

For Week Ending January 29

Subject: The Advent Message to All the World.

Scripture Reading: Selections from Acts 27 and 28:11-31.

1. Review the Morning Watch texts for two weeks.
2. "How Our Work Started in Spain."
3. "The Third Angel's Message in Italy." (For helps on topics 2 and 3 see "An Outline of Mission Fields," pages 42-52; the *GAZETTE* for April, 1915; and matter sent to leaders.)
4. Current missions. (Get material from the January issues of the *Review*, *Signs*, etc.)
5. Local society work (plans and reports).