

# The Church Officers' Gazette

VOL. IV

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NO. 5

## Church Officers' General Instruction Department

### Calendar

#### May

5. MISSIONARY Volunteer Day.
12. Foreign Mission Service.
19. Lesson 40.
26. Home Mission Service.

#### June

2. Lesson 41.
9. Foreign Mission Service.
16. Lesson 42.
23. Home Mission Service.
30. Quarterly Meeting.

### Lessons to be Used by Church Elders

#### Lesson 40

#### ANNOUNCEMENTS.

- Hymn.  
Responsive Reading: Matt. 5:1-19.  
Prayer.  
Hymn.  
Lesson: The Believer.

#### The Believer

1. What we are by nature.
  - a. Desperately wicked. Jer. 17:9.
  - b. An unbeliever. Rom. 11:32.
  - c. An enemy of the cross. Phil. 3:18, 19.
  - d. A child of wrath. Eph. 2:3.
  - e. A sinner. Rom. 3:23.
  - f. Without hope. Eph. 2:11, 12.
  - g. Sins like scarlet. Isa. 1:18.
2. What we are by grace.
  - a. A new creature in Christ Jesus. 2 Cor. 5:17.
  - b. Accepted in the Beloved. Eph. 1:6.
  - c. Partakers of the inheritance. Col. 1:12.
  - d. A child of God. Rom. 8:16, 17.
  - e. Cleansed from sin. 1 John 1:9.
  - f. Have hope. 1 Peter 1:3-5.
  - g. Whiter than snow. Ps. 51:7.
  - h. Heir to a crown. 1 Peter 5:4.

NOTE.—“All who consecrate soul, body, and spirit to God, will be constantly receiving a new endowment of physical and mental power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of his own spirit, the life of his own life. The Holy Spirit puts forth its highest energies to work in heart and mind. The grace of God enlarges and multiplies their faculties, and every perfection of the divine nature comes to their assistance in the work of saving souls. Through coöperation with Christ they are complete in him, and in their human weakness they are enabled to do the deeds of Omnipotence.”  
—“*The Desire of Ages*,” p. 327.

### A Decennial Celebration

“*Who Saves the Children, Saves the Church*”

#### Importance of Our Missionary Volunteer Department

In writing of the Sabbath School and Young People's Convention held in Mount Vernon, Ohio, in June, 1907, one of our leading workers said, “In purpose, character, and far-reaching results this convention ranks as a very important meeting in the history of this cause.”

While not all has been accomplished in these ten years which could be desired, as we look back to the Mount Vernon convention, where the Missionary Volunteer Department was organized, we can say with increased emphasis that it was a very important meeting in the history of this denomination.

Four years ago, Elder A. G. Daniells, president of the General Conference, in speaking of the Missionary Volunteer Department, said: “I go about to the church schools and colleges, and to camp meetings. I am coming in closest touch with this great mass of people, and I know that there is some mighty influence down underneath lifting up. The work is being done, and I believe that we are nearing the time when our young people, as a rule, will be reached by the love of Christ, and will be a converted body throughout our ranks. That is the aim that is possible, and we must never stop until it is realized.”

Let us thank God for the results of the Missionary Volunteer work as seen by Elder Daniells and others, and earnestly pray for the speedy realization of our Goal—the salvation of all our young people, and their enlistment in the Lord's service.

#### Co-operation Needed

The work for our young people needs the active coöperation of every church and conference worker and of all the parents. In the Testimonies the “overseers of the church” are admonished to “devise plans whereby the young men and women may be trained to put to use their entrusted talents;” the older members are urged to work earnestly for the children and youth; and ministers have been told “to use all their ingenuity in devising plans whereby the younger members of the church may be led to coöperate with them in missionary work.”

Elder Daniells has said: “The Missionary Volunteer Department has been created for the purpose of aiding in the work of saving our children and pressing them into the Master's service. But this work must not be left with the Missionary Volunteer Department; it must not be left with the secretary of the department and his assistants; it must not be left with the young people. It must have the earnest coöperation of all our ministers, conference officers, and our leading brethren and sisters in all the churches.”

Especially should our church elders give earnest heed to these admonitions. It is impossible, dear brethren, to carry forward this Missionary Volunteer work without your help.

#### What Church Elders Can Do

What can you do?—Much, every way. First, you must love the young people. Nobody was ever yet scolded into the kingdom of heaven. You must love them so much that you are willing to sacrifice for them and to study earnestly how to help them.

Then you must pray,—pray for those who are straying; but above all, pray for those who are still with you, that they may not stray. When church elders are willing to agonize with God for the salvation of the young people of the church, we shall see a new order of things.

Then you must work for the young people. A shepherd, when asked the secret of his success in raising such a fine flock of sheep, said, “I take care of the lambs.” The Missionary Volunteer Department, or the Missionary Volunteer Society, does not relieve you of your responsibility; it adds to your responsibility to help make that work a success, and to see to it that the young people are not only saved, but that the Missionary Volunteer Society shall be the

avenue through which these younger members of the Lord's family shall be trained to work for other souls.

Then you must *cooperate*.

"We are not divided,  
All one body we."

This denomination, thank God, is united under the Lord Jesus Christ, our Head, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Every part or department has its place, and surely there is no more important work than that which pertains to the salvation and training of our young people. All the year round it should be the constant effort of the church elder to cooperate with the plans of the Missionary Volunteer Department, and to encourage the young people in their work.

#### A Special Opportunity

Once a year the church elder has a special opportunity to cooperate with the North American Division and the General Conference in this great effort for our youth. For several years the first Sabbath in May has been set aside as Missionary Volunteer Day. It is expected that the regular church service will be devoted to the instruction of our people in regard to this phase of our work. It should be a day of study, prayer, and consecration. For the sake of our children and young people, we should sanctify ourselves anew. Readings are prepared, and much study is given to the program for the day, all of which is of no benefit to the church whose elder disregards these plans.

This special opportunity comes every year, which is none too often to stir the whole church on this vital question.

But this year we have a *very special opportunity*. This is the tenth anniversary of the organization of the Missionary Volunteer Department, and it is proposed to have a decennial celebration on Missionary Volunteer Day, May 5. Let us make the most of it.

As we see the young men of the whole world in training for Armageddon, let us work and pray as we never have before for the Adventist youth, that they may enlist in the Lord's army; for we have had the assurance that "with such an army of workers as our youth, rightly trained, might furnish," the message of a crucified, risen, and soon-coming Saviour might quickly be carried to the whole world.

M. E. KERN.

#### What Each Member Should Bring into the Church

THE church is to be a living body, and its life is not simply in its head, but pulsing in every part or member. We frequently hear persons criticize and complain because of the lack of life and spirituality in the church, and condemn the elder or pastor for such a state of things. It is sometimes said, "I don't go to church any more, because the service is nothing but a cold, dead form." A brother recently complained, "There can be no life or growth in our church so long as Brother A remains our elder."

The elder is not the life of the church, though he must supply his part in common with each member. A member needs first of all to take account of his own condition when he becomes concerned about the lack of spiritual life in the church, for the church's life is proportionate to that possessed by the individual members. Each one must supply his part: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:4, 5. It usually occurs that those who are failing to supply their part as living stones in this living temple, are the first to complain of the spiritual lack in the church and the leaders.

The following verse should be studied very carefully by every church member: "From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure

of every part, maketh increase of the body unto the edifying of itself in love." Eph 4:16. When a church is falling apart, when there is dissension and lack of cooperation, it is evident that some of its members are failing to supply their share of life and love. It is that which every joint supplieth that makes it possible for them to be fitly joined together. An elder cannot supply that which the members should furnish, nor can he secure or maintain union and cooperation in a church in which members are failing to supply their part. The same is true of the growth of the church. It is through the "effectual working in the measure of every part" that the "increase of the body" is accomplished.

It is for you, dear brother, sister, to bring into the church your share of light, life, love, and power; and if each member will live up to his privilege in this, the church is sure to be a united, living, growing body in the community, the result being to the glory of God and the salvation of many souls.

E. K. SLADE.

#### The Tenth Is the Lord's

"ALL the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30.

"He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy." Verse 33.

The tithe is therefore holy, not because of the amount, nor because of the value in man's estimation, but because it is the tithe and belongs to God. If more is given, it is not the tithe. The tithe is the tenth—no more, no less; and that is holy because it is the Lord's. God never gave it to man as his own. It was placed in his hands to see if he would acknowledge his Creator in the trust committed to him. This recognition has an influence on the character of man, making him honest with God and with his fellow men.

Christ commanded, "Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's." Matt. 22:21. "If ye love me, keep my commandments." John 14:15.

The most precious gift that Heaven could bestow was the Son of God, and by this gift he has connected heaven and earth. "He gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John 3:16.

"Honor the Lord with thy substance, and with the first fruits of all thine increase." Prov. 3:9.

"Them that honor me I will honor, and they that despise me shall be lightly esteemed." 1 Sam. 2:30.

To withhold these offerings and the tithe is to rob God, for they were never given to man as his own: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." Mal. 3:8.

The following are some of the promises the Lord has made to those who honor God with their substance, and are conscientious in paying him tithes and offerings: "So shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:10. "Prove me now herewith, saith the Lord of hosts [i. e., in bringing all the tithes into the storehouse], if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground. . . . All nations shall call you blessed." Mal. 3:10-12. This is God's acknowledgment of the honor we render him in returning to him his own.—*Selected*.

#### A Handy Help

HAVE you one of those little five-cent maps showing the route of Paul's three missionary journeys and his trip to Rome? It is only six by four inches in size, but it is plain. You can carry it in your Bible, and, when studying, can consult it without losing your place. Every teacher and every pupil needs one. Suppose you order for yourself and your pupils. Hundreds have done so; why not you?

# Home Missionary Department

## Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held May 26)

OPENING SONG: "Hymns and Tunes," No. 611; "Christ in Song," No. 628.

Prayer.

Bible Study: The Strangers in Our Land.

Song: "Hymns and Tunes," No. 1317; or "Christ in Song," No. 531.

Reading: Foreign Work and Experiences.

Talk: The Foreigners Living Near Our Church, and What We Can Do to Reach Them.

Monthly report of the home missionary work of the church to be given by the secretary.

Experiences of members.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1355; "Christ in Song," No. 922.

Benediction.

### Note to the Leaders

One of the biggest problems confronting us is how to reach the foreigners in the United States with the message. We have many ways of placing it before the English-speaking people, but few whereby we can give the foreigners an intelligent understanding of the truth. The literature is the best and easiest channel of communication, and should be used by all our churches regularly and freely. Much of it can be sold, thereby bringing no financial burden on the church.

In each church there should be a foreign mission band, whose members will make inquiries in regard to the foreigners in the neighborhood where they are, and will plan ways to circulate literature among them. If there is not such a band in your church, why not form one in connection with this meeting?

The member chosen to give the talk should be given plenty of time to prepare, to ascertain facts, and to lay plans.

A price list of all periodicals in the various languages is given in this paper. It would be well to put a list of the papers and magazines, and languages in which they are published, on the blackboard, and show it when this list is read. The members should be told to see the church missionary secretary in regard to orders for the periodicals. This meeting should start a definite work for the foreigners within reach of your church, that will not end until the work is finished.

### The Strangers in Our Land

1. How should we feel toward the strangers, or foreigners, in this country? Lev. 19:34.
2. If they are in trouble, what are we to do? Lev. 25:35.
3. How did Job treat the strangers? Job 31:32.
4. Is his example worthy of imitation? Matt. 25:34,35; 1 Tim. 5:10.
5. In entertaining strangers, whom may we be receiving? Heb. 13:2.
6. Why should we love the strangers? Deut. 10:18, 19.
7. Are we to treat the foreigners as we treat those of our own country? Lev. 24:22.
8. What should we share with the strangers? Deut. 26:11.
9. For what purpose are we to gather the strangers? Deut. 31:12.
10. Why are strangers brought to this country? 1 Kings 8:41-43.
11. Who is responsible for teaching the stranger the way of salvation? Eze. 47:23. Should not the church near which he has settled be God's agent to give him his inheritance?
12. In the gathering day, who will be joined to Israel, the chosen people? Isa. 14:1.
13. Are the strangers responsive? Luke 17:18.
14. What is one thing we are to teach the strangers? Ex. 20:10; Isa. 56:2-7.
15. What promise does the Lord give us concerning them? Isa. 56:8.
16. What should the Lord be able to say to us? 3 John 5.

### Foreign Work and Experiences

AN article entitled, "To Supply the Melting Pot," published in the Los Angeles *Tribune* some months ago, so strikingly sets forth figures concerning our foreign population that we think it will be of interest in connection with this study:—

"One person out of every seven in the United States was born outside our own borders. We have today 13,500,000 people of foreign birth with us, and nearly all of them are from Europe. They constitute a population approximately equal to the combined populations of Belgium and Holland, or of Norway, Sweden, Denmark, and Switzerland.

"We have in this country one sixth as many Canadians as there are in Canada, a half million more Germans than there are in Berlin, enough Irish to populate four cities like Dublin, enough Italians to people three Romes. We have almost as many Russians as there are in Petrograd, and twice as many Austro-Hungarians as there are in Budapest.

"In addition to our foreign-born population we have nearly 19,000,000 children of immigrants in the United States. Counting these, we have as many Germans in the United States as there are in Bavaria and Alsace-Lorraine together; more Russians than there are in the province of Bessarabia; more Irish than there are in Ireland; and more than half as many Italians as there are in Sicily. We could populate a city like Chicago with our English-born and their children, duplicate the city of Vienna with our Austrian-born and their children, and more than duplicate all the cities of Sweden having a population of more than 10,000 with our Swedish-born and their children.

"Approximately 5,250,000 people came to the United States to stay during the decade between 1900 and 1910. History records no other such great migration as this. Compared with it, the Tartar invasion of Russia, the Saracen invasion of Southern Europe, and the exodus of the children of Israel were insignificant in numbers.

"The character of the annual influx of new blood from Europe has undergone a remarkable change in recent decades. During the decade of 1881-1890 the tide of humanity from Europe brought us 1,452,000 Germans and 307,000 Italians. The decade of 1901-1910 brought 341,000 Germans and 2,045,000 Italians. The figures will indicate the falling off of immigration from northwestern Europe and the rise of the tide from southeastern Europe.

"Taking the immigrant population of the United States and their children, we find that their number totals 32,000,000 for 1910, or slightly more than one third of our entire population. If there be included the grandchildren of immigrants, it appears probable that more than half of the people of the United States today are two generations or less removed from alien ancestry. And nearly all of that vast population is of European origin."

Has not the time come for our more than eighty thousand believers in this country to turn their attention very directly to carrying the third angel's message to this vast foreign population? Eight years ago, through some German Adventists in North Dakota, the truth was planted among the Russians in this country. Today there are a number of strong Russian Seventh-day Adventist churches among us, with a membership of more than three hundred. Our school in Harvey, N. Dak., has a Russian department, and young men and women are going out from it trained for service.

Likewise an excellent Bohemian membership has developed in the East. About six or seven years ago four Presbyterian Bohemian families were meeting for study and prayer in a suburb of New York. A colored man belonging to the Church of God passed that way, and incidentally left with these people a German tract on the Sabbath. Guided by its teachings, these families began observing the Sabbath. This was the beginning of the splendid Bohemian church we now have at Irvington, N. J., which later extended its influence into Connecticut and other places. Before these lines are read, the first Seventh-day Adventist Bohemian church in Chicago will have been organized.

The time has come for our churches to reach out with the message of light to these foreigners within our gates.

A faithful German sister, who accepted the truth and left Catholicism two years ago, has been having most interesting experiences in working for the Hungarians in and near Toledo, Ohio. She has already had the joy of seeing at least one baptized as a result of her work, and others are studying. She goes from house to house with tracts and Bibles, and has all kinds of experiences. In a recent letter she wrote:—

"There are two Catholic families who really will accept the truth. They go no more to the Catholic church. Another family is studying. Another Catholic family stay away from their church. These people were reading the Bible before I knew them. They had a book from Pastor Russell, and believed in Spiritualism; but they are seeing the truth. They do not eat pork."

This sister, and many others who have a Hungarian mission field near, will be glad for the help of the new Hungarian quarterly magazine.

Turning our attention for a moment to our great Italian foreign field, you will be interested to know that the Italian church in Chicago is growing. Recently, when the Harvest Ingathering number of the Italian magazine was published, almost every member went out with it, and more than \$150 was gathered in by these Italian believers. There is among them a spirit of sacrifice and loyalty that is truly inspiring. Thousands more of the Italians should be reached with the message of salvation now. The Italian *Signs of the Times* is now published quarterly, in magazine form. It is doing splendid service in helping to reach the Italian people.

The other day we received an order for our Russian paper from the secretary of the Y. M. C. A. in an Eastern city. A few weeks before, a farmer living in the West came into possession of one of the Russian papers, and became so interested in it that he ordered a supply of tracts to distribute. These he sent out to friends and one of them fell into the hands of this Y. M. C. A. secretary. He was very much pleased with it, and sent for the paper and for more than two dollars' worth of tracts. A Russian minister of another denomination, in Pennsylvania, recently got hold of one copy of the Russian *Signs*. He wrote that he had just baptized fifteen persons, and was so glad that such a good religious paper was published in this country—one which he could order to distribute in his church. Since the first of the year, the Russian *Signs of the Times* has been published monthly. It costs \$1 a year in the United States. The Russian people eagerly subscribe for it whenever it is shown to them.

Results from the circulation of our German, Danish-Norwegian, and Swedish literature are constantly coming to our attention. Recently a letter was received from a family in Wisconsin, who had got hold of some old Danish-Norwegian tracts published by the Review and Herald Publishing Association, in Battle Creek. They were so impressed with the tracts that they ordered a copy of "Steps to Christ" and the Danish-Norwegian paper. A few weeks later another letter came, saying that they were deeply interested, and liked the description of "The Great Controversy," which they had seen in an advertisement.

Twenty-one half-yearly subscriptions to the Danish-Norwegian paper, *Evangeliets Sendebud*, were received from a lay member in Canada a few weeks ago. He said he had found this to be the very best way to do missionary work.

"I picked up a copy of the *Hausfreund* in the road," began one letter received recently, "and it seems to be just the paper I have been looking for. As soon as I know your correct address, I will send a subscription for a year."

Recent word from Denmark told of a family who had come into the truth as the result of tracts given out seven years ago. Our faithful ship missionary in New York harbor gave a man on board a steamer several Danish-Norwegian tracts. After reading the tracts, he began to observe the Sabbath; but not knowing where the tracts came from, he did not get any more, nor did he meet with Adventist people. Recently one of our ministers began to

hold meetings in the place where this man and his family live, and the man at once recognized that the literature given out was the same as the tracts that had been given him seven years before. The entire family embraced the truth.

Last summer a Presbyterian young lady in an Eastern city attended a series of our meetings and accepted the truth. She was active in Sunday school work, and especially interested in a class of Chinese boys she was teaching. Since becoming an Adventist she has been having an interesting time explaining why to these Chinese boys. She has not only been active herself in work for these and other Chinese people, but has also interested a number of the church members in circulating literature and working among them.

Surely the time has come for a mighty advance movement on the part of this denomination in behalf of the foreigners who have come to our shores and made their homes in the United States. Many more incidents could be given, showing how receptive these people are, and indicating what can be done with the excellent literature we now have with which to carry the truth to them. That our people may know what is obtainable in periodicals in these various languages, we are giving the following list:—

German: *Christlicher Hausfreund*, a weekly 8-page missionary paper; *Zeichen der Zeit* (Signs of the Times), a quarterly magazine, with two extra summer numbers.

Danish-Norwegian: *Evangeliets Sendebud*, a weekly 8-page missionary paper; *Tidens Tegn* (Signs of the Times), a quarterly magazine.

Swedish: *Tidens Tecken* (Signs of the Times), a monthly 28-page magazine.

Russian: *Signs of the Times*, a monthly 8-page missionary paper.

Bohemian: *Signs of the Times*, a quarterly magazine.

French: *Signs of the Times*, a quarterly magazine.

Hungarian: *Signs of the Times*, a quarterly magazine.

Italian: *Signs of the Times*, a quarterly magazine.

Yiddish: *Messenger*, a quarterly magazine.

Polish: *Signs of the Times*, a magazine published as needed.

Rumanian: *Signs of the Times*, a magazine published as needed.

The magazines are uniform in style and size with the *Signs of the Times Magazine* in English, and sell for the same prices: 5 to 40 copies of one issue, in the United States, 5 cents each; in Canada and foreign countries, 6 cents each; 50 or more copies of one issue, each 4 cents and 5 cents respectively.

J. R. FERREN.

## Suggestions for Missionary Meetings

### First Week

OPENING EXERCISES: Song; Prayer; Minutes; Song.  
Lesson: The Test of Discipleship.  
Reports of Labor.  
Plans for Work.  
Closing Song.

### Note to the Leaders

The test of discipleship is the fruit borne by the life. Are your members engaged in active service for the Master, seeking to lead souls to him? If not, should not you, the undershepherd of Christ, see to it that they are enlisted in some line of work, that they may grow in grace and in the knowledge of the truth? It would be a good plan to ask all who are working for the Lord to stand, and then to pass slips of paper to those who are not working, asking them to put down the kind of work they would prefer to do, with their name and address, promising them such instruction as they may need in order to get started. Proper arrangements should be made to give them the necessary training. Do not leave any means untried to get every member to arouse and do his God-given work.

### The Test of Discipleship

1. WHEN one has experienced a true change of heart, how will this be manifested? Gal. 3:27.

2. If we have put on Christ and abide in him, how will this affect our outward life? 1 John 2:3-6.
3. Will the people we meet observe any change in us? Acts 4:13.
4. Can we be saved merely by faith, while we continue to do as we did before professing Christ? James 2:17.
5. How closely may we be associated with Christ? Rev. 3:20.
6. Will this be only occasionally? John 14:23.
7. What, then, is a true test of discipleship? John 15:4-6.
8. If Christ abides within and keeps us, shall we be inclined to take the glory? John 7:18.
9. To whom will the glory be given? Matt. 5:16.
10. Do your friends and associates say of you, "There is a true disciple of Christ"?

10. What has led to a change of sentiment?
11. What has this led the workmen to do?
12. What have these unions of workmen and combinations of employers led to?
13. Where do we find these conditions outlined in the Bible?
14. Name the third sign given.
15. In what have men lost faith?
16. What has come with this?
17. What is the condition of large numbers of church members?
18. Where do we find these things predicted?
19. What is the fourth sign mentioned?
20. What has happened since this tract was written?
21. What are all nations doing today?
22. In the fifth sign, what conflict is there between what men say and what they do?
23. When men talk peace, what does the Lord say will come?
24. What is the last sign given?
25. Mention some fulfillments of this prophecy.
26. What great lessons should we learn from these signs?

**Suggestions for Missionary Meetings**

**Second Week**

OPENING EXERCISES: Song; Season of Prayer; Scripture Exercise; Minutes; Song.  
 Reports of Labor.  
 Lesson: Tract Study—"Signs of the Times."  
 Plans for Work.  
 Closing Song.

**Note to the Leaders**

For the Scripture exercise ask six persons each to quote a text giving one or more signs of Christ's coming. This will test their memories if no notice is given; but if thought best, they may be asked beforehand to be prepared to do this.

The tract which is to be studied should be given out the previous week, that the members may be prepared to answer the questions. The outline should be placed on the blackboard as the various divisions are made clear by the replies of the members.

Is your church circulating many tracts? Tracts have saved many souls, even raised up whole churches. Sow them bountifully, and you will have results.

**Suggestions for Missionary Meetings**

**Third Week**

OPENING EXERCISES: Song; Several Prayers; Minutes; Song.  
 Lesson: News from the Field.  
 Reports of Labor.  
 Plans for Work.  
 Closing Song.

**Note to the Leaders**

If the church is small, ask every member the week before to come prepared to tell one item of news from the field concerning the progress of the work. These may be gleaned from the *Review*, the Union Conference paper, or from their own experience. If the church is large, select from ten to fifteen persons to do this, each to occupy about two minutes of time, not more. This meeting should stimulate interest in our periodicals. Do all your members read them? If not, here is another duty you owe those under your care.

**Tract Study—"Signs of the Times," Predicted and Fulfilled**

**Analysis**

- |   |   |
|---|---|
| 1. Concentrated and Abounding Wealth                  | { a. Increase of millionaires<br>b. Power of wealth has unbalanced normal conditions  |
| 2. Class Strife, Capital and Labor                    | { a. Increase of strikes and lockouts<br>b. Class hatred and enmity<br>c. Labor unions and capital combinations<br>d. Results         |
| 3. Spiritual Declension                               | { a. Lowering of church discipline<br>b. Growth of disbelief in Bible<br>c. Love of pleasure<br>d. Substituting form for power of God |
| 4. War Preparations                                   | { a. All nations arming for war<br>b. Immense amounts of money spent  |
| 5. Message of Peace                                   | { a. Men preaching peace<br>b. When they say, Peace and safety, sudden destruction comes  |
| 6. The Witness of the Gospel of the Lord Jesus Christ | { a. Increase in Christian missions<br>b. Opening of closed lands<br>c. Gospel going to all the world                                 |

**Questions**

1. What is the first sign spoken of?
2. What have greatly increased during the last generation?
3. What have these millionaires been doing?
4. If the wealth of the United States was equally divided, what would it give to every man, woman, and child?
5. How is it controlled?
6. What has the power of this wealth done?
7. Where do we find this predicted?
8. What is the second sign mentioned?
9. What was the relation between capital and labor a generation ago?

**Suggestions for Missionary Meetings**

**Fourth Week**

OPENING EXERCISES: Song; Prayer; Minutes; Song.  
 Reports of Labor.  
 Lesson: Law and Liberty.  
 Plans for Work.  
 Closing Song.

**Note to the Leaders**

There are important principles in this lesson that will help the members in working for souls. One who has the right conception of religious liberty, will draw, not drive; will win, not force; will not argue, but tactfully suggest. The leader should make these points clear, and hold the members in learning right methods in missionary efforts.

**Law and Liberty**

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

1. What makes us free? Rom. 8:2.

In the study of law and liberty one must inevitably come to the conclusion that no act of a man's life is in any sense separate from law. In fact, there is no work or deed possible that does not touch the law in some way. While there are few men who agree in their ideas of the proper definition of law, all agree that everything in the universe is governed to a greater or less degree by it. Some believe that law should be defined as "natural," "moral," "customary," and "statute."

Any definition of law, either natural or civil, must indicate the positive side, as well as the negative side. For our purpose in this study, law will be considered in two phases,—primary and secondary. All primary laws are those which were in existence before the fall, the violation of which resulted in man's fall from liberty into a state of bondage.

These laws comprehend the rights and proper direction of all created intelligence. They are of universal application. They comprehend the perfect harmony, object, and work of everything created.

All secondary laws are those which became necessary in consequence of sin, and are now seen in various forms of governments among men.

Inasmuch as law is universal in some one phase, it will readily be seen that the real significance of liberty, as known in the world, is the freedom of one force to act in so far as it is not restrained by other forces. This applies to all phenomena, whether physical or social. Montesquieu summed up the whole matter in this forceful sentence: "Liberty is the freedom to do what the law permits." It will be useless to attempt to marshal any objections against this axiom, for if liberty is only intelligible as the freedom from some one particular restraint, it must clearly be only the freedom to act within the restraints imposed. The choice as to whether men will obey primary laws, and thus enjoy the blessings of liberty, peace, and happiness, lies very largely with themselves. These laws are all holding out blessings to the obedient, and curses to those who choose to disobey. Every day this fact is demonstrated in the results which follow the transgression of these primary laws.

2. Who is the source of the laws that govern our being?

"The same power that upholds nature, is working also in man. The same great laws that guide alike the star and the atom, control human life. The laws that govern the heart's action, regulating the flow of the current of life to the body, are the laws of the mighty Intelligence that has the jurisdiction of the soul. From him all life proceeds. Only in harmony with him can be found its true sphere of action. For all the objects of his creation, the condition is the same,—a life sustained by receiving the life of God, a life exercised in harmony with the Creator's will. To transgress his law, physical, mental, or moral, is to place oneself out of harmony with the universe, to introduce discord, anarchy, ruin."—*"Education," pp. 99, 100.*

"The laws that govern our physical organism, God has written upon every nerve, muscle, and fiber of the body."—*Id., p. 196.*

3. What do the laws of God contain?

"God loves his creatures with a love that is both tender and strong. He has established the laws of nature; but his laws are not arbitrary exactions. Every 'Thou shalt not,' whether in physical or moral law, contains or implies a promise. If it is obeyed, blessings will attend our steps, if it is disobeyed, the result is danger and unhappiness."—*"Testimonies for the Church," Vol. V, p. 445.*

4. Why did God give us his holy precepts?

"God has given us his holy precepts, because he loves mankind. To shield us from the results of transgression, he reveals the principles of righteousness. The law is an expression of the thought of God; when received in Christ, it becomes our thought. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. God desires us to be happy, and he gave us the precepts of the law, that in obeying them we might have joy."—*"The Desire of Ages," pp. 307, 308.*

5. What is law?

6. Who is the author of all primary law? Col. 1:16, 17.

7. How universal is law in its operations? Rom. 3:19; Ps. 103:19.

8. What is the relation between law and liberty? Ps. 119:45; James 1:25; 2:12.

9. Are primary laws in their relation to men and all creation ever partial, or respecters of persons?

10. What instruction did God give Israel in the matter of making laws? Num. 15:16.

11. What is the result of obedience to God's laws—moral and natural? Prov. 13:14; 6:23; 29:18; Joshua 1:7; Mal. 2:6; Ps. 119:165.

12. What is the sure result to those who choose to disobey them? Neh. 9:29, 30; Rom. 6:23; Deut. 11:28.

13. How free has God left all men in the matter of choosing to obey or disobey? Rom. 6:16; Joshua 24:15, 16.

14. What is the Lord constantly doing to encourage men to choose to obey, and enjoy the consequent liberty? Rom. 10:18-20; Acts 14:17; John 16:4-11.—*Selected.*

### Price List of Foreign Periodicals

	United States	Canada and Foreign
<b>German</b>		
<i>Christlicher Hausfreund</i>		
Weekly, 8-page missionary paper, single subscription.....	\$1.25	\$1.50
Club of five or more, each.....	.90	1.00
Lists of five or more yearly subscriptions, each.....	1.00	1.25
<i>Deutscher Arbeiter</i>		
Weekly, 8-page church paper, single subscription.....	1.25	1.50
<i>Hausfreund and Arbeiter</i>		
One year to same address.....	2.25	2.75
<i>Zeichen der Zeit (Signs of the Times)</i>		
Quarterly magazine, with two extra summer numbers, yearly.....	.50	.60
5 to 40 copies of one issue, each.....	.05	.06
50 or more copies of one issue, each.....	.04	.05
<b>Danish-Norwegian</b>		
<i>Evangeliets Sendebud</i>		
Weekly, 8-page missionary paper, single subscription.....	1.25	1.50
List of five or more yearly subscriptions, each.....	1.00	1.25
Club of five or more, each.....	.90	1.00
<i>Missionaeren</i>		
Biweekly, 16-page church paper, single subscription.....	1.00	1.25
No club rates.		
<i>Sendebud and Missionaeren</i>		
One year to same address.....	2.00	2.50
<i>Tidens Tegn (Signs of the Times)</i>		
Quarterly magazine, with two extra summer numbers, yearly.....	.50	.60
5 to 40 copies of one issue, each.....	.05	.06
50 or more copies of one issue, each.....	.04	.05
<b>Swedish</b>		
<i>Tidens Tecken (Signs of the Times)</i>		
Monthly, 28-page missionary magazine, yearly.....	1.00	1.25
5 to 40 copies of one issue, each.....	.05	.06
50 or more copies of one issue, each.....	.04	.05
<i>Sions Vaktare (Zion's Watchman)</i>		
Weekly, 8-page church paper, single subscription.....	1.25	1.50
No club rates.		
<i>Tidens Tecken and Sions Vaktare</i>		
One year to same address.....	2.00	2.50
<b>Other Languages</b>		
<i>Russian Signs of the Times</i>		
Monthly, 8-page missionary paper, single subscription.....	1.00	1.10
Clubs of five or more, each.....	.90	1.00
<i>Bohemian Signs of the Times</i>		
Magazine, quarterly.....	.40	.50
<i>French Signs of the Times</i>		
Magazine, quarterly.....	.40	.50
<i>Hungarian Signs of the Times</i>		
Magazine, quarterly.....	.40	.50
<i>Italian Signs of the Times</i>		
Magazine, quarterly.....	.40	.50
<i>Yiddish Messenger</i>		
Magazine, quarterly.....	.40	.50

Quantity prices on these regular foreign magazines:—

5 to 40 copies of one issue, each.....	\$.05	\$.06
50 or more copies of one issue, each....	.04	.05

### Special Editions

As needed, special editions of the *Signs of the Times* magazines, uniform in size and in general appearance with those already published, will be issued in still other languages. Regular subscriptions for these cannot be accepted, but quantities for sale and general circulation can be secured. The retail price is ten cents.

Polish *Signs of the Times*

Magazine (ready May 1)

5 or more copies of one issue, each.....	\$.05	\$.06
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Rumanian *Signs of the Times*

Magazine (now ready)

5 or more copies of one issue, each.....	.05	.06
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### A Foreign Workers' Band

In almost every city and town are to be found some of the foreigners who have come to this country. Nearly all our churches have some of them within their reach. Much has been done, in various ways, to bring the message to the attention of the English-speaking people; but little has as yet been done for other nationalities, aside from the German, Danish-Norwegian, and Swedish. It is therefore time that more attention was paid to this part of our work.

In order to give proper attention to it, every church should have a Foreign Workers' Band, made up of members who have a burden for these people. A leader should be in charge of the band, and it would be well to have one of the members act as secretary, to keep a record of the information concerning the foreigners and of plans laid for reaching them.

The first duty of this band will be to find out what foreigners are in their territory, and where they live. The next step is to become acquainted with them. Our literature will be the best means of introduction. Suppose there are some Italians and Bohemians in the district. The band should order a club of the magazine in each language, and go out with these, offering them for sale. Practically all foreigners will understand what is meant if the magazine is shown to them, and the seller says "Ten cents." Some tracts in the same language should be taken, and one given to each person who will not buy, but will accept a tract. Many of them are Catholics, and will not at first be willing to take any literature, but they will appreciate a friendly interest. The children usually speak fair English, and the work may begin with them. If they have no church, start a Sunday school for them, and teach them the simple truths of the Bible, and some gospel songs.

Many of these people are anxious to learn English. The older band members could start an evening class for them. Teach them how to write their names and addresses; the names of the days of the week, months, and seasons; the time of day; names of parts of the body and their functions; names of groceries, fruits, and vegetables; and such everyday matters. Other reading can be added later. They are very grateful for this instruction and it helps to win their confidence.

Cooking, nursing, and sewing meetings can also be held among the mothers and other women. A few of them may be invited to a home where these are being conducted. Have a few of the church members present, so as to make the strangers feel that others are interested in these matters. The instruction should be of the simplest, the words used being the shortest and plainest possible. Otherwise they will not grasp what is being said. Many of them have had few opportunities for obtaining information in regard to the preparation of food, care of children, home sanitation, and simple treatments. Yet they are anxious to learn from

those who have gained their confidence, and shown that they love them.

Tracts in their languages may be lent or given to them, and books sold and lent, in addition to using the magazines and missionary papers.

When the Foreign Mission Band has gathered the necessary information concerning the foreigners in their territory and has laid plans for placing the truth before them, they should be given opportunity to present these things to the church, and thus secure the cooperation of other members. This band should study the countries from which these people came, so that they may better understand them and may be able to sympathize intelligently with them. It should be one of the most interesting bands in the church.

Will you not organize such a band in your church in connection with the fourth Sabbath service this month?

E. M. G.

### Missionary Experiences

"FOR some time I have been receiving the *Signs of the Times* but did not know to whom to give the credit for sending me this most excellent periodical. I have enjoyed reading it very much, and will, I am sure, continue to do so."

"I sent the *Signs of the Times* to a Catholic man last year. He would not read it at first. I got a letter from him a few days ago asking for reading matter, just anything that I wanted to send him. He says he is now one of us and expects to be baptized into our faith."

"How I wish the people all understood how valuable the *Signs of the Times* really is. I have always felt grateful to the person who sent me the first copies I ever saw. I have received more comfort and satisfaction from it than from any other paper I ever read, and never like to let my subscription run out. It has of necessity done so lately, but I hope it may never do so again."

"When in Pittsburgh about nine years ago, I attended a series of tent meetings then going on under the auspices of the Seventh-day Adventist Church.

"I obtained some literature, among it being a magazine entitled, *Signs of the Times*. I have tried hard to find it since but have been unable to find any of your literature here."

### "Alone with God"

"SOCIALITY is good, but there may be too much of it. The instinct of gregariousness oftentimes leads us away from the solitude that is needed. Solitude is woven into every character truly strong. Not solitude with oneself alone. That may be in part profitable, but solely it is a source of weakness. All that it may yield us is no better, stronger, higher than ourselves. Let the solitary moments be with God; for 'God doth talk in solitude.' Converse with him connects us with the great Fountain of life and power, a source—supply inexhaustible, and makes the soul a spring of crystal sweetness, 'whose waters fail not.'"

This is from the introduction of a new book by Matilda Erickson. It is a book on prayer and meditation, and is both helpful and inspiring. Some chapters are, "Alone with God's Word," "Jesus and I Are Friends," "Essentials to Successful Prayer Life," "The Life That Counts."

It is a book for young people, but is equally helpful to all and should be read by all. The price is 50 cents. Order from your church missionary secretary.

### "Soul-Winning"

THE chief object in the lives of Seventh-day Adventists should be the winning of souls. That is what they are saved for. When all the honest souls have been won, the end of this world of sin will come quickly. How much depends upon our soul-winning efforts!

A book entitled "Soul-Winning" has just come to hand and should be read and studied by every one who has a burden for souls. The price is 75 cents. Order a copy and learn from its pages how you may win more souls.

## Missionary Volunteer Department

### Programs for Week Ending May 5

*Subject: A Decennial of Progress*

The first week in May might be called Missionary Volunteer Week, for a special Missionary Volunteer program has been prepared for use in all the churches on May 5, in addition to the regular program for the societies, in their weekly meeting. Of course all the Volunteers, Senior and Junior, will attend this Sabbath meeting, and do their part in every way possible to make it the most special of all the special days that come in the year.

But while this is done, the leaders of every society should give to the weekly meeting the time and thought that its importance demands. This is the tenth year of our organization as a department, and the present celebration should give—

*A Review of the Past,  
A Survey of the Present,  
A Look Ahead.*

The *Instructor* of April 24 is a Missionary Volunteer number, and is filled from the first page to the last with valuable material pertaining to the various phases of this work—its purpose, its history, its accomplishments, and its plans.

Every leader should read this number of the *Instructor* very carefully, and then outline a program for the weekly meeting in such a way as to include the most vital matters. The following program is merely suggestive, such details as special music, local work, etc., to be filled in as desired:—

1. Talk: The Real Purpose of the Missionary Volunteer Movement. (Emphasize: Aim, Motto, Personal Evangelism.)
2. Recitation: My Chum.
3. Map Talk: Our Missionary Volunteers in Other Lands.
4. Talk: History of the *Youth's Instructor*.
5. Talk: Our Father's Business.
6. Symposium: What the Missionary Volunteer Movement Has Done for Me. (Use material from *Instructor*, and also personal testimonies from members.)
7. Talk: Our Missionary Volunteer Offerings for 1917. (Information to be supplied by Conference Missionary Volunteer Secretary.)
8. Birthday Offering.

There will be a natural temptation on the part of those to whom these topics are assigned, to read the articles printed in the *Instructor* in the meeting. Leaders should urge the young people to read these, master their thoughts, and then give them in their own words. This is not only usually of more interest to those who hear, but it is a better training for those who are taking part.

Care should be taken to keep the program within the time set for it. The talks should be brief. This does not mean that their preparation may be slighted. The person who can crowd a few minutes full of *information* and *inspiration* is the one who has spent hours in *preparation*.

By the talk, "Our Father's Business," endeavor to set before the young people the many lines of missionary work open to them, and to stir them to renewed activity. Why not, at this time, lay definite plans for the summer's work of your society? Do not attempt too many things, but by all means carry through what you do attempt, and avoid the "summer slump."

Make a special feature of the Birthday Offering. Set a mark to be reached—ten dimes for each member, perhaps, or ten dollars for the whole society. Of course the collection should be applied on the Goal. If your society has not adopted the budget plan, as outlined in Leaflet 54, by all means do it now. Lay definite plans to reach your goal for 1917, and make a liberal contribution to it at this time.

The Junior leader may think at first that this material is too difficult for her society; but with a little time it can be adapted to it. It might be well to feature such topics as the Map Talk, —Our Missionary Volunteers in Other Lands, using an outline map, and pointing out the places mentioned.

One Junior could repeat the Aim, another the Motto, and a third the New Year's Resolve.

Short talks on the Junior Reading Course, the Morning Watch, the Junior Bible Year, and the Goal could be given by different members.

The Juniors will take a special interest in making their Birthday Offering a large one.

All this means work for the Junior leader, but it is work that pays. "Stay—and Pray" is a good motto for the Junior leaders and in fact, for all Missionary Volunteer leaders.

### My Chum

He stood at the crossroads all alone,  
With the sunrise in his face;  
He had no fears for the path unknown,  
He was set for a manly race.  
But the road stretched east, and the road stretched west;  
There was no one to tell him which way was the best;  
So my chum turned wrong, and went down, down, down,  
Till he lost the race and the victor's crown,  
And fell at last in an ugly snare,  
Because none stood at the crossroads there.

Another chum on another day,  
At the selfsame crossroads stood;  
He paused a moment to choose the way  
That would lead to the greater good.  
And the road stretched east, and the road stretched west;  
But I was there to show him the best;  
So my chum turned right, and went on and on,  
Till he won the race and the victor's crown;  
He came at last to the mansions fair,  
Because I stood at the crossroads there.

Since then I have raised a daily prayer  
That I be kept faithfully standing there,  
To warn the runners as they come,  
And save my own or another's chum.

—Laura Soper.

### Programs for Week Ending May 12

#### Senior

*Subject: What to Do with Doubt*

1. Our Refuge. For help, see *Instructor* of May 1. Repeat the Morning Watch texts.
2. Reports, and plans of work.
3. Scripture Exercise, with brief remarks. Luke 12: 29-31; Matt. 21: 20-22; 14: 28-31; Mark 11: 23, 24.
4. Special Music.
5. Lesson for the Day: What to Do with Doubt.
6. Recitation: The Rest of Faith.
7. Social Service.

#### Junior

*Subject: The Faith of a Child*

1. Morning Watch Drill.
2. Talk by the Leader: Our Refuge.
3. Reports, and plans of work.
4. Scripture Reading: Mark 10: 13-16.
5. Recitation: A Hymn of Trust.
6. Lesson for the Day: As a Little Child.
7. Reading: What Did the Arab Mean? See *Instructor* of May 1.
8. Reading: Seeing and Knowing God. See *Instructor* of May 1.
9. Social Meeting.

#### Note to the Leaders

While we would gladly ignore the subject of doubt altogether if we could, it is a very real problem with some, and is one of the most successful weapons of Satan; therefore the lesson should be presented in as thorough and positive a manner as possible.

The Senior Scripture Exercise is designed to emphasize the thoughts: Do not worry; trust God; doubt means failure; faith means success.

Study the chapter on the subject in "Steps to Christ," and also other Testimonies. With the keynote given in the Junior lessons, the leader may adapt material from the Senior lesson.

THE Missionary Volunteer Society is a great training school for young Christians. Here many have learned to take part in public prayer, to speak in meeting, and to do missionary work. A little girl in one society asked the leader to give her some part on the program each week for a month, in order that she might get over being afraid to speak in meeting. She is learning the Morning Watch texts and reading her Bible through. We shall expect to hear from this girl again some day.



## What to Do with Doubt

### The Nature of One's Doubting

The Word of God.  
Our Interpretation of the Word.  
One's Personal Experience.

### Causes of Doubt

Ignorance: Lack of instruction or study; associates.  
Spiritual Condition: Unregenerate; clinging to sin; depending upon feeling or visible signs.  
Physical and Mental Condition: Sickness, discouragement, hereditary tendencies, circumstances.

### Remedy for Doubt

Study the Word; emphasize the prophecies.  
Renounce sin; obey God; pray.  
Care for health; cultivate Christian optimism; choose right companions.

### The Rest of Faith

I HAVE a life in Christ to live,  
I have a death in Christ to die:  
And must I wait till science give  
All doubts a full reply?

Nay, rather, while the sea of doubt  
Is raging wildly round about,  
Questioning of life and death and sin,  
Let me but creep within  
Thy fold, O Christ, and at thy feet  
Take but the lowest seat,  
And hear thine awful voice repeat,  
In gentlest accents, heavenly sweet,  
"Come unto me and rest;  
Believe me, and be blest."

—John Sharp.

### Diagnosing the Disease

THE very first essential in dealing with sickness is to determine what disease has attacked the patient. If there is a raging fever, the physician must ascertain whether it is typhoid, or malaria, or pneumonia, or some other malady, before he can prescribe the proper treatment.

Sin manifests many characteristics in the moral and spiritual life very similar to those of sickness in the physical body. We are accustomed to think of some ailments, such as a cold or a headache, as not being dangerous, even though for a time they are painful and annoying, and when neglected may prove serious. On the other hand, some diseases are often if not always fatal, and we fear and dread them accordingly.

Among the spiritual diseases, certainly not one is more to be feared and shunned than doubt. It appeared at the very introduction of sin into our world. Eve must have entertained some doubt as to the plain words of God, or she would not have followed the falsehood of the serpent.

That is one form of the terrible disease of doubt which has come down through all the generations from the beginning. Cain refused to believe that God meant what he said. So also did the antediluvians, and they were destroyed. We should not forget that the whole history of this world's darkness and degradation and suffering is the result of doubting God and his Word. And we should certainly miss the mark if we looked upon doubt as an abstract theory rather than an insidious spirit seeking to weave into our characters day by day little acts that are careless, words that are irreverent, thoughts that are selfish and leave God out. These are some of the things which lead to—

### Doubting God's Word

There are many things in the Bible which we can never understand in this life. Our finite minds cannot grasp them. Sometimes they seem contradictory and confusing. Some of the world's eminent scientists deny their truth. Some who have gained fame as scholars and even as theologians do not believe that the whole Bible is written by inspiration of God.

There is therefore room for doubt for one who chooses to doubt. On the other hand, God has given abundant evidence on which to base absolute faith. It is our duty to examine the evidences and build our faith firmly upon them, accepting without question those portions of the Bible which we do not clearly understand. This attitude is well illustrated by a story told of Abraham Lincoln.

It is said that while he was by nature religiously inclined, Abraham Lincoln struggled for years against doubt and disbelief. One of his oldest and most intimate friends was Joshua F. Speed. A few months before he died, the President asked Mr. Speed to spend a night with him at the soldiers' home. The guest arrived just after sunset, and, as was his wont, ran up to the President's room. There was the President reading a book. As he came nearer in the twilight, the visitor was surprised to see his old friend reading the Bible. With the freedom that long intimacy gives, Mr. Speed said, "I am glad to see that you are so profitably engaged."

"Yes," answered Lincoln, looking up seriously, "I am profitably engaged."

"Well," said Speed, somewhat sadly, "if you have recovered from your skepticism, I am sorry to say that I have not."

The President for a moment looked him earnestly in the face, then placing his hand gently on the doubter's shoulder, said, with unusual solemnity: "You are wrong, Speed; take all of this Book upon reason that you can, and the rest on faith, and you will, I am sure, live and die a happier and a better man."

God does not condemn the honest, sincere question, and thoughtful investigation, but he does disapprove of indifference and carelessness in this matter, which is likened to building a house upon the sand. The longer one maintains this attitude of implicit faith in the Word of God, the more deeply he understands, and the more unbounded his confidence becomes.

The Manhattan Liberal Club of New York City sent an invitation to Mr. Moody to meet one they should name in debate on the relative merits of Christianity and infidelity. Mr. Moody made this characteristic reply: "Somebody once asked Charles Sumner to hear the other side of slavery. 'Hear the other side!' he replied, 'there is no other side.' I would as soon discuss the relative merits of Christianity and infidelity. Nobody who studies history need hesitate in answering the question, and I know what Jesus Christ has done for me during the last forty years since I have trusted him. Let the members of your club accept Christ as their personal Saviour, and they need not waste time in discussing such a question. If I had a remedy that never failed to cure disease for forty years, I should not stop to compare its merits with another remedy."

Some may not be especially tempted to doubt the Bible, but are assailed on the point of—

### Our Interpretation

of the Word. Some hear the message presented in a course of lectures, and immediately join the church without studying these precious lines of truth for themselves. It is not to be wondered at if the enemy comes to them with suggestions of error, and seeks to draw them away. No one is safe from doubt until he has fixed his anchor in the rock of eternal truth by earnest, persevering, personal study of God's Word.

Another very successful point of attack for the enemy is—

### Our Personal Experience

Probably there are some who are seldom if ever troubled with doubt, and they should certainly be thankful to the Lord for such a blessing. Many are tempted to doubt their acceptance with God, or the pardon of their sins, or that God hears their prayers, or that they can have power to overcome. Like the children of Israel, all the evidence of the past does not reassure them for the present. It is sad that

we should grieve and dishonor the Lord by doubting his ability and determination to carry out the plan which has cost him the price of his only begotten Son.

The sinner, deeply conscious of his helplessness, often turns to Christ with a lingering doubt. Is he able to save? If he prays, it is in the words of the father of the epileptic boy, "If thou canst do anything, have compassion." To the doubting penitent, as to the anxious father, comes the answer of pained surprise: "If thou canst! All things are possible to him that believeth." (R. V.) M. M.

### Causes of Doubt

WHEN I was a youth, I once had a heated discussion with the farmer for whom I worked, over the question of the shape of the earth. He declared it to be flat, and all my arguments did not convince him that it is round. His unbelief was simply the result of ignorance. Many hear certain Bible doctrines or theories and profess to be unable to believe, when as a matter of fact they do not know enough about the subjects to believe. Intelligent faith is based upon real knowledge. "Faith cometh by hearing, and hearing by the word of God."

How often people say they do not believe that the seventh day is the Sabbath, or that the dead are unconscious, when they really do not know what they believe. They have opinions and preconceived notions, but if they can be persuaded to take the Bible and study faithfully and fully what God says on the subject, they will believe the truth, even though they may not practice it.

Some are apparently led to doubt and question because of association with unconverted or skeptical companions.

Others express doubt because of their own spiritual condition. When one refuses to give up sin, his spiritual perceptions are blunted, and he is unable to discern the truth clearly.

Still others depend too much upon feeling, especially concerning their personal experience. This is one of the enemy's most successful means of working. The feelings are subject to many and varied influences over which the enemy may have control. Sickness, exhaustion, overtaxing the nerves, or misfortune and adversity are often attended by feelings of depression and discouragement. Some seem to have hereditary tendencies to periods of darkness and despair. The enemy is always ready to take advantage of these conditions, and insinuate doubts, which, if cherished, soon separate one from God.

It is really our attitude toward God and his Word which makes effective his work for us. The sun is about three million miles nearer us in winter than in summer. Its rays have the same enlivening power the year round. But the inclination of the earth's axis to the plane of the sun's orbit makes the difference between winter and summer. This inclination is but  $23\frac{1}{2}$  degrees, but the freezing and death in winter and the heat and life of summer are the difference in results.

The earth's *dip* changes our attitude toward the sun, and we get the rays at such a slant that they cannot warm us; hence clouds, fog, snow, and the long months of winter.

Judas for three years was as near Christ as was John, but Judas's attitude was the cause of his winter bleakness, while John had the life of a fruitful summer.

Doubt and unbelief is that inclination away from God which results in the coldness and death of spiritual winter.

M. M.

### The Remedy

OBVIOUSLY the first thing to do in dealing with doubt is to ascertain its nature and its cause, and then proceed intelligently to apply the remedy.

If one is tempted to doubt the Bible, and the cause is ignorance, then there is only one remedy; that is, prayerful, reverent study of the Word. It must be difficult indeed for one to doubt after having made a careful study of the proph-

ecies and their fulfillment to the minutest detail through all the centuries. Often our inactivity in the service of Christ is the most serious cause of doubt.

"There is a quaint legend which tells how, some years after the event, Thomas was again troubled with agonizing doubts as to our Lord's resurrection. He sought the apostles, and began to pour his soul's troubles into their ears. But first one, then the other, looked at him in astonishment, and told the unhappy doubter that he was sorry for him, but really he had so much to do he had no time to listen to his tale. Then he was fain to impart his woes to some devout women. But they, as busy as Dorcas, and in like employment, soon made him understand that they had no leisure for such thoughts as these. At last it dawned upon him that perhaps it was because they *were* so busy that they were free from the doubts by which he was tortured. He took the hint; he went to Parthia, occupied himself in preaching Christ's gospel, and was never troubled with doubts any more."

Where the temptation to yield to doubt is a result of one's spiritual condition, the way is equally simple and plain. He must renounce sin, the last cherished idol, and determine by God's grace to obey every ray of light he has; this will bring faith and confidence.

In the Electric Building at the Panama Exposition were exhibited what were termed electric doors. They were hung like ordinary doors, but without knobs or fastenings. As a visitor approached, he stepped on a rubber mat that extended through the opening a few feet on either side. The instant he stepped on this mat, the door swung open of itself in the opposite direction, and remained open till he passed through beyond the reach of the door. Then as he stepped from the mat, the door swung shut again. So long as the weight rested wholly upon the mat, the door remained wide open, but as soon as the weight was removed, it swung shut. So it is with the door that opens into God's great storehouse of gifts and blessings. As long as we stand with the full weight of our obedient faith upon the promises of God, the door is open, and his blessings—saving grace, mercy, pardon, temporal gifts—are ours. But as soon as we, failing to believe, step from the promises, the current is broken, the door swings shut, and the blessings conditioned by promise are withheld.

Where the cause is one's physical condition, which is often the case, it is a sacred duty to conform to the laws of health as far as they are known. We are told that we should guard the health as sacredly as we do the character. Many indulge in harmful, intemperate habits which tax the nervous energy and exhaust the body. As a result they yield to their feelings of depression and discouragement, and open the door to darkness and doubt.

In summing it all up, it is evident that temptation to doubt must be overcome by action. Thomas Carlyle has well said:—

"Most true it is, as a wise man teaches us, that 'doubt of any sort cannot be removed except by action.' On which ground, too, let him who gropes painfully in darkness or uncertain light, and prays vehemently that the dawn may ripen into day, lay this other precept well to heart, which to me was of invaluable service: '*Do the duty which lies nearest thee, which thou knowest to be a duty!* Thy second duty will already have become clearer.'" M. M.

THE Missionary Volunteer leader is in a special sense the shepherd of the young people. The successful shepherd must know his flock—as a whole, and individually. And the more intimate the acquaintance, the more intelligent and efficient his sympathy and help can be. Dear leaders, what will your answer be when the Lord asks you, "Where is the flock that was given thee, thy beautiful flock?" (See Jer. 13:20.)

## A Hymn of Trust

THE child leans on its parent's breast,  
Leaves there its cares, and is at rest.  
The bird sits singing by its nest,  
And tells aloud  
His trust in God, and so is blest  
'Neath every cloud.

He hath no store; he sows no seed,  
Yet sings aloud, and doth not need;  
By flowing streams or grassy mead  
He sings to shame  
Men who forget, in fear of need,  
A Father's name.

The heart that trusts forever sings,  
And feels as light as it had wings;  
A well of peace within it springs;  
Come good or ill,  
Whate'er today, tomorrow, brings,  
It is his will.

—The Shadow of the Rock.

## As a Little Child

Do you know what Jesus meant when he said, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein"? That is what we are to study about today. This was not the only time that Jesus used a little child to teach his people an important lesson. In the eighteenth chapter of Matthew we read: "Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."

I think the chief thing Jesus meant was that children are ready to believe just what is told them, while older people sometimes doubt and question. It was the simple faith of the child Samuel, which went with him all through life, that made him such a mighty prophet.

It was the same faith in David's heart which made him fearless to go out and fight the lion and the bear and afterward the giant Goliath. If Shadrach, Meshach, and Abednego had doubted the Lord, they never would have had courage to face the wrath of the king or the awful fiery furnace. It was the same faith in Isaac's heart which enabled him calmly to submit to be bound and laid on the altar where he expected to die.

The little Hebrew girl who was a captive in Damascus believed the Lord could heal even the terrible leprosy, and her faith resulted in Naaman's restoration. This is the kind of faith the Lord wants you and me to have. But some people are always doubting what God says.

Do you remember any one in the Bible who stopped to question what God said? (See Luke 1:5-20; Matt. 14:25-31.) When children really love their parents and believe in them, they obey them instantly, without stopping to ask questions. That is just the way God wants us to do. This little story shows the spirit the Lord wants his children to have.

In a home where want was staring a family in the face, the father prayed very earnestly, one morning at family worship, that God would provide them with food for the day. A few minutes after prayers, there was a knock at the door; and when it was opened, a man stood there with a large basket filled with provisions. The address on the basket showed clearly that this was the house, but the father said promptly that there was surely a mistake. The messenger who brought it was confident he was right, but despite all he could say, the man who had just prayed for these very things ordered the messenger to take them away. At this moment the little boy said: "Papa, I'm afraid God will be dreadfully disappointed if you don't take those things, 'cause you said once that he liked to give us things you asked for, and you just asked for bread and butter, and other things, and here they are."

This was too much for the father, and he accepted the basket and its contents.

M. M.

## Programs for Week Ending May 19

## Senior

Subject: *Courtesy*

1. Repeat the Morning Watch Texts.
2. Recitation, with Music: My Mother's Hymns.
3. Bible Study: Christian Courtesy.
4. Talk: Our Standard of Conduct as Missionary Volunteers.
5. Round Table: Politeness at Home; Proper Conduct at Social Gatherings; Good Manners in Public Places; Correct and Reverent Behavior in the House of God.
6. Social Meeting.
7. Reports, and plans of work.
8. Close by repeating the Pledge in concert.

## Junior

1. Morning Watch Drill.
2. Recitation: The Master Has Come. (See *Instructor* May 8.)
3. Bible Study: Christian Courtesy. Adapt from Senior study.
4. Reading: Politeness at Home. See *Instructor* of May 8.
5. Recitation: The White Flower. (To be given by one of the younger members.)
6. Round Table: Good Manners at School. See note below.
7. Reports, and plans of work.
8. Close by repeating the Pledge in concert.

## Note to the Leaders

GENERAL.—The artful enemy to all-the-year-round Missionary Volunteer efficiency, Summer Slump, is now ready to present his seductive arguments to your society. What are your counterarguments? Are you prepared to resist his attack?

The topic for the week is one whose importance can hardly be overestimated. One vital reason for our existence as a society is to give this truth to others; yet we are told that if those who believe this truth had "purified their minds by obeying it, had they felt the importance of knowledge and refinement of manners in Christ's work, where one soul has been saved there might have been twenty." How important it is that we not only possess for company wear, but keep bright by daily use, the golden keys of politeness which will open the doors to so many hearts!

The second Sunday in May is now generally observed as Mothers' Day. While we have prepared no special program on this topic for March 12, appropriate recitations are included in both the Senior and the Junior program.

SENIOR.—Help in preparing the talk, Our Standard of Conduct as Missionary Volunteers, will be found in the *introduction* of an article of the same title in the *Instructor* of May 8. See also "The Value of Courtesy" in this number of the GAZETTE.

The four persons to whom are assigned the topics for the Round Table will find helpful material under the subheads in the article, "Our Standard of Conduct as Missionary Volunteers," in the *Instructor* of May 8. The person taking the fourth topic should also read carefully "Church Etiquette."

JUNIOR.—The Bible Study is rather long this week. It may be well to assign the texts to three Juniors, who will be prepared to read them clearly, at the same time placing the outline on the board. Perhaps the second topic in the study will be a little hard for some of the Juniors to understand. Explain what the solar spectrum is. "If we allow a beam of sunlight to come into a dark room through a small aperture, and let it fall on a white screen, there will appear a round spot of white light, which is an image of the sun. If now we intercept the beam of light with a prism placed with the edge downward, there will appear on the screen a band of colors, one above the other. They will appear in the following order, beginning at the bottom: Red, orange, yellow, green, blue, indigo, violet. The whole is called the solar spectrum."

The white ray of light is composed of all these colors; so courtesy is made up of Humility, Appreciation, etc. It will add to the interest to have the seven colors of the solar spectrum placed on the board, so that reference may be made to it during the study.

Ask the Juniors to have a "listening party" while the reading, "Politeness at Home," is being given; then call on one or more to name a number of ways in which one may be courteous at home.

Seven Juniors may take part in the Round Table,—Good Manners at School,—but no talk should exceed two minutes in length. The following topics are suggested:—

The Proper Way to Address My Teacher and Other Older Persons.

Interrupting.  
When Mistakes are Made.  
The New Pupil.

When Sickness Comes,  
Five Things I Must Always Do.  
Five Things I May Never Do.

The material for this Round Table is found in the *Instructor* of February 13, pages 6, 7, and of February 20, page 7. The Missionary Volunteer library will have these papers; but this will be a good time to urge the Juniors to keep the *Instructor* on file. A piece of heavy cardboard the size of the paper, and a pair of short shoe laces, will be an inexpensive aid in preserving this valuable paper for reference.

### Christian Courtesy

#### The Basis of Christian Courtesy

Love. 1 Cor. 13:4, 5.  
Kindness. Prov. 31:26.

#### The Spectrum of Christian Courtesy

Humility. Phil. 2:3.  
Appreciation. Heb. 6:10.  
Desire to Please Others. Rom. 15:2.  
Solicitude for Others' Welfare. Heb. 12:13; Phil. 2:4.  
Patience. 2 Tim. 2:24, 25.  
Modesty. Titus 3:1, 2; 1 Thess. 4:11.  
Meekness. 1 Cor. 4:12, 13.

#### Objects of Courtesy

Parents. Ex. 20:12; Prov. 30:17.  
The Aged and Elders. Lev. 19:32; 1 Tim. 5:17.  
Brethren and Sisters. 1 Tim. 5:1, 2.  
Strangers. Heb. 13:2.  
Servants. Philemon 13, 14.

NOTE.—The foundation principle of Christian culture, or courtesy, is love,—love for one's neighbor, "in honor preferring one another." Love cannot behave itself unseemly. It cannot crowd or jostle in the street. It cannot be loud; neither can it pass unnoticed and unremedied anything that will likely injure another who may follow. It cannot fail to extend small courtesies, if opportunity offers, to the overburdened or unfortunate.

FANNIE D. CHASE.

### Motto

"Love as brethren, be pitiful, be courteous." 1 Peter 3:8.

### Thoughts for the Social Meeting

(These paragraphs are not to be read in the meeting. Study them at home, and give them in the meeting in your own words.)

THERE is always time for courtesy.

"If you would win some, be winsome."

Courtesy scatters frowns and makes smiles.

"Be courteous, and you will never want for friends."

"There are no really good manners without Christian souls."

"Courtesy is the lubricant which makes the wheels of life run smoothly."

"Christ was courteous even to his persecutors; and his true followers will manifest the same spirit."

"Courtesy is power. Pleasantness and tact, refinement and courtesy, will do what argument alone will fail to accomplish."

"The courtesies of life are the garments of character. They clothe it appropriately, and gain recognition for the individual."

"True courtesy is kind. It exhibits itself in the disposition to contribute to the happiness of others, and in refrain from all that may annoy them."

"From a business point of view, courtesy is worth its weight in gold. Though sometimes spoken of as a little thing, the results that follow it are sometimes very great."

"Home is the natural school of courtesy. The politeness which is not practiced in the family circle is an artificial thing, no more a part of the character than an overcoat is a part of the man who wears it."

"A thoroughgoing Christian draws his motives of action from his deep heart-love for his Master. Up through the roots of his affection for Christ springs an unselfish interest

in his brethren. Love imparts to its possessor grace, propriety, and comeliness of deportment."

"The right culture and use of the power of speech has to do with every line of Christian work; it enters into the home life, and into all our intercourse with one another. We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous."

### Church Etiquette

IF possible, be on time. You need ten minutes to get your breath, get warm or cool, compose your body and mind, and whisper a prayer before the first notes of the organ are heard.

Never pass up the aisle during prayer or Scripture reading. If you do, your presence will distract the minds of the entire audience.

Be devout in every attitude. Find the hymns given out, and share your book with your neighbor. Sing if you can.

If the sermon has begun, take a seat near the door, no matter if you are at your home church.

Take the inside end of the pew, if you are the first to enter, and leave the vacant space at the aisle end.

Don't rush for the door after the benediction is pronounced. Linger a moment. We should be loath to depart from the sacred temple.

Leave quietly and reverently. There should be no loud talking or visiting or laughing after the service is concluded.

—Selected.

### The Value of Courtesy

THE value of courtesy is too little appreciated. Many who are kind at heart lack kindness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the uncourteous. . . .

True courtesy is not learned by the mere practice of rules of etiquette. Propriety of deportment is at all times to be observed; wherever principle is not compromised, consideration of others will lead to compliance with accepted customs; but true courtesy requires no sacrifice of principle to conventionality. It ignores caste. It teaches self-respect, respect for the dignity of man as man, a regard for every member of the great human brotherhood. . . .

The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness. That so-called culture which does not make a youth deferential toward his parents, appreciative of their excellencies, forbearing toward their defects, and helpful to their necessities; which does not make him considerate and tender, generous and helpful, toward the young, the old, and the unfortunate, and courteous toward all, is a failure.

Real refinement of thought and manner is better learned in the school of the divine Teacher than by any observance of set rules. His love pervading the heart gives to the character those refining touches that fashion it in the semblance of his own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner that can never be equaled by the superficial polish of fashionable society.

The Bible enjoins courtesy, and it presents many illustrations of the unselfish spirit, the gentle grace, the winsome temper, that characterize true politeness. These are but reflections of the character of Christ. All the real tenderness and courtesy in the world, even among those who do not acknowledge his name, is from him. And he desires these characteristics to be perfectly reflected in his children. It is his purpose that in us men shall behold his beauty.

—Mrs. E. G. White.

## My Mother's Hymns

(Unless the one who reads or recites is also a singer, the stanzas of the hymns, as reached, should be softly sung by one or more voices near at hand. The singers may be out of sight if desired, but should be ready with the melody the moment it is reached, that the exercise may go through without a break.)

THE mother's faith held through whatever might come,  
She believed in a love that safeguarded the home,  
In a heavenly Father's care.  
When burdens were heavy and griefs prevailed,  
She had a refuge that never failed,  
For our mother believed in prayer.  
Her hands were busied the whole day long,  
But in and out ran the thread of song  
That made her soul rejoice;  
And nevermore, till our latest year,  
Shall those strong old words fall on our ear  
And not bring our mother's voice.

"How firm a foundation, ye saints of the Lord,  
Is laid for your faith in his excellent word!  
What more can he say than to you he hath said,  
Who unto the Saviour for refuge have fled?"

The days were dark or the days were light,  
As time wove its sadder threads or bright  
In the life of that old-time home.  
The mother's heart might be glad with cheer,  
Or quail when disaster and peril drew near;  
But never a day could come  
When her trusting heart and lifted eye  
Sought not its comfort and strength on high,  
While her steps moved to and fro.  
She did her best with a brave, sweet will,  
And when the hours brought stress or ill,  
Her voice grew soft and low.

"Jesus, Lover of my soul,  
Let me to thy bosom fly,  
While the billows near me roll,  
While the tempest still is high;  
Hide me, O my Saviour, hide!  
Till the storm of life is past;  
Safe into the haven guide,  
O receive my soul at last!"

Sweet hymns breathed in soft lullaby  
Over cots where little children lie  
When evening time brings rest;  
Brave hymns of faith that brighten the way,  
And speed the work of the busy day,  
They form a memory blest.  
They hold us still with their sweet old strain,  
And childhood's trust comes back again  
When we hear their music ring.  
And we wonder still, as long ago,  
If white-robed angels hovered low  
To hear our mother sing.

"My faith looks up to thee,  
Thou Lamb of Calvary,  
Saviour divine!  
Now hear me while I pray,  
Take all my guilt away,  
O, let me from this day  
Be wholly thine!"

—Kate W. Hamilton.

## The White Flower

(For the Youngest Junior)

GRANDFATHER and I are the very best friends.  
We came to church together today  
With two carnations just alike,  
Pinned on us each in the very same way.  
My white flower means "Mother," and grandpa's does, too,  
Though I am so little, and his hair is gray.

A mother's the very best thing on earth,  
Grandfather says so, and I know it's true;  
She's love and blessing, and comfort and home;  
And, oh, the things that mothers can do!  
So good and gentle! I almost think  
Their hearts are the windows that heaven shines through.

—Kate W. Hamilton.

Has the *Review* campaign reached its climax in your church? Or was it an anticlimax? The Lord is blessing the efforts in behalf of the *Review*. Its subscription list, 18,822, is the largest it has ever been. If the *Review* is not going to every Seventh-day Adventist family in your church, let some enthusiastic Missionary Volunteers take it up and reach this goal.

## Programs for Week Ending May 26

## Senior

Subject: *Missionary Labors and Adventures of Joseph Wolff*

1. Morning Watch Texts.
2. Five-minute Talk: Reasons for Trusting God. For helps, see *Instructor* of May 15.
3. Talk: A Man of One Purpose and One Book.
4. Round Table: Map Talk, showing the countries visited by Wolff; His Publicity Methods; Adventures and Escapes; etc.
5. Social Service.
6. Reports, and plans for work.

## Junior

1. Seven Reasons for Trusting God (Morning Watch Drill.)
2. Quiz: Joseph Wolff and His Work.
3. Travel Talk: Places Visited by Joseph Wolff.
4. Story-Telling: Met by a Band of Robbers; Cast Into a Dungeon; The "Justice" of the Khan; "I Will Not Tell a Lie;" A Warning; Brave in the Face of Danger; Saved from Death.
5. Social Meeting.
6. Missionary gardens, and other plans, with reports of work.

## Note to the Leaders

For help in preparing the Round Table, in addition to that given in the GAZETTE, see "A Jewish Boy Who Became a Christian Missionary," in the *Instructor* of May 15. Urge all to do their best in every program in which they are asked to take part.

Five months of 1917 are nearly completed. What is their record in your society? Are you planning and working to reach every item called for in your Goal? Will you be half through in thirty more days? What about your isolated members? Do you visit them? Are any sick or in trouble? How has the Missionary Volunteer Society of your church helped them? What is its influence on those who need encouragement and personal work?

In California one society is memorizing the Morning Watch texts every day. How is it with your society? Variety is one means of keeping up the interest in the Morning Watch drill. One child or seven children may repeat the texts for the week, and the leader, as each is repeated, may write the list on the board under the heading *Seven Reasons*. Let those who are not repeating the texts have a part in naming the reasons as the texts are given.

In assigning the questions for the Quiz, the Junior Leader should explain that the answers are to be short. As they are given, it will be a good plan to have them written on the board, so all may see as well as hear.

The Travel Talk should be very brief. A few of the countries visited may be pointed out, and their most prominent characteristics mentioned. Or a short talk might be given on Bokhara.

The stories for No. 3 in the Junior program will be found in "A Jewish Boy Who Became a Christian Missionary," in the *Instructor* of May 15. Encourage the children to tell these stories in their own words. Emphasize the thought that when the time comes for God's messages to be given, he will raise up messengers.

## Joseph Wolff and His Work

## Quiz

1. REPEAT the first angel's message, and tell where it is found.
2. When was this message given?
3. Who gave this message in the United States? How was it given in other lands?
4. Who was Joseph Wolff? How old was he when he left home? How did he earn his living?
5. To what place did he ask to be sent as a missionary?
6. What languages had he learned?
7. Through what lands did he travel?
8. What are the "ten lost tribes"? What did Joseph Wolff hope to do?
9. While he traveled through those Eastern lands, what message did he give?
10. How was his work a fulfilment of prophecy?

## Joseph Wolff—A Man of One Purpose and One Book

AMONG those who, before 1844, proclaimed the second coming of Christ was Joseph Wolff. He was one of those characters that, consumed with a holy purpose, went forth with unconquerable zeal and indefatigable courage to preach

the gospel of Christ. Man could not stop him, and God would not.

Joseph Wolff was born in Germany more than one hundred years ago; his father was a Jewish rabbi. From his youth he was especially interested in religious subjects. His attention was first called to Christ by listening to conversations that took place at his father's house, as devout Hebrews "assembled to recount the hopes and anticipations of their people, the glory of the coming Messiah, and the restoration of Israel."

When only eleven years of age, he left home, and went into the world to secure an education and find his life work. He traveled from place to place, studying diligently, and maintaining himself by teaching Hebrew.

Through the influence of a Catholic instructor, he accepted the Catholic religion, and later went to the college of the Propaganda at Rome to prepare himself as a missionary to his own people. Having a liberal mind and a desire to investigate, he soon came into direct conflict with the hard-and-fast dogmas of the Papacy. As a result, he was sent to a monastery in Switzerland, but was soon expelled from that institution for the same reason. Not long afterward he joined the Church of England, and was ordained a priest. He requested to be sent as a missionary to the peoples of the Himalayas, but was refused this appointment.

Undaunted by discouragements and disappointments, he persisted in carrying out his plans. "It was my earnest desire," he says, "to make known to my brethren of the Jewish nation, Jesus Christ, the Son of God and rightful heir to David's throne; whose kingdom shall extend itself from the rising of the sun to the going down thereof; and, encouraged by the example of St. Paul (Rom. 15:20), to preach the tidings of salvation in those places where the pure light of the gospel does not shine."

Adhering to this purpose, he traveled all through the wild and uncivilized countries of Asia. For years he labored in Palestine, Egypt, Mesopotamia, Persia, Crimea, Turkey, Turkestan, Bokhara, Afghanistan, Kashmir, Hindustan, Abyssinia, India, Cyprus, Greek islands, and other places. The cruel character of many of those whom Wolff had to meet is illustrated by the following acts related of Daftar Dar Bey, son-in-law of Mohammed Ali, ruler of Egypt:—

"When he returned ten years ago from the Sanaar, he brought a lion with him; and his delight was to see flesh thrown to this animal, and afterward drawn out of the lion's mouth by some poor Arab, at the imminent risk of his destruction.

"One day, when mounting his favorite horse, he observed it to be lame, and examining into the cause, it appeared that one of the shoe nails had wounded his foot; whereupon he sent for his chief groom, and asked him how many years he had been in his service. The groom replied, 'Twenty years.' Daftar Dar Bey rejoined, 'And in so many years you have not learned to shoe a horse? now I will teach you.' Upon this, he ordered two horse shoes to be nailed onto the poor man's feet."

It is not surprising, however, that Wolff made journey after journey through those dark and cruel lands. The love of God was in his soul, and like Paul he had a yearning desire for his people. "Oh, what a blessed hour it is, which is passed in speaking of our Lord Jesus Christ," he records in his diary after conversing with some Turks in Asia Minor. Again he said: "I rode thirty-nine miles and arrived at Karasheesh. My mind was greatly refreshed and supported with thoughts of my Saviour. Wretched is the missionary who does not feel every day and every hour the necessity of imploring the support of his Saviour and Redeemer, the Lord Jesus Christ; he may for a while carry on his work among Jews and Gentiles with apparent holy zeal, but if not invigorated and upheld by continual supplies of divine grace, he must certainly fail."

Writing in 1839, he states that he "has traversed the most barbarous countries for eighteen years, without protection of any European authority whatsoever, and having

been sold as a slave, thrice condemned to death, attacked with cholera and typhus fever, and almost every Asiatic fever in existence, and bastinadoed and starved."

Once after having been robbed and stripped of his clothing, in Afghanistan, he says: "I prayed to Jesus Christ, my Saviour, who never left a prayer of mine unheard, to assist me in my present trouble; when suddenly on the first of May [the next day] my servant appeared, with a horse from Lieutenant Barnes, and with clothes from Nawaub Jabr Khan."

One of his notes is especially interesting to us because of its bearing upon the Eastern Question. He says: "I observed at Constantinople the steps taken by the sultan for bringing about the accomplishment of these prophecies, which predict the downfall of the Turkish Empire, under the emblem of the drying up of the river Euphrates."

He found numerous copies of the Bible, especially of the Old Testament. In Asia Minor he met "many Greeks with Testaments in the Greek language, which had written in them the name of Benjamin Barker of the Bible society. At one point in his travels he writes, "The archbishop desired me to send him fifty Greco-Turkish Testaments." Again he says the Jews throughout Persia "are in possession of all the books of the Old Testament." He examined scores of copies of the Pentateuch and the Old Testament, found in Jewish synagogues and in the hands of individuals, which agreed exactly with those possessed by Europeans.

Some interpretations of Scripture texts are amusing. "The Jews in Persia and Kurdistan, who have turned to the Mohammedan religion, say that Mohammed is mentioned in Gen. 17:20: 'I . . . will multiply him exceedingly.' This they prove by adding the numerical value of the letters of the Hebrew words "exceedingly" and "Mohammed," each of which makes the sum of ninety-two.

An experience in Persia, which Wolff relates, is similar to some which our own missionaries have noted. It shows how God works to bring people to a knowledge of the truth:—

Khosroe Khan asked, "What ought one to do, after one has sinned, in order to be reconciled with God?" and Wolff replied, "The blood of Christ cleanseth from all sin; believe in him, and thou shalt be saved." Wolff says: "I translated to him Isaiah 53, and after this I spoke to him of the judgments which were coming upon the powers of Europe and Asia. I then spoke of the second coming of Jesus Christ upon earth, in glory and majesty, and of his millennial kingdom.

"Khosroe Khan, who was sitting opposite me, said: 'I dreamt a few nights ago that I was riding upon my horse, whose name is Firmaun, when I suddenly found myself upon a high wall; the sea was on my right hand below the wall, and there was a beautiful field on my left; when suddenly my horse leaped down with me into the beautiful meadow, and I found myself situated in a room like this in which we are now, sitting at the table, opposite to my friend Joseph Wolff.'"

Mr. Wolff's journals contain many references to the near approach of the second advent of Christ. While he was camping near Cairo, Egypt, some Bedouins approached, and entered into conversation with him.

"When will Christ come?" they inquired.

"In a very few years," Wolff replied. "The signs of the times indicate the speedy coming of our Lord. . . . Signs of the perilous times of the last days (2 Tim. 3:2-5) show that the restitution of all things cannot be very far off."—*Journal of the Rev. Joseph Wolff*, p. 34.

Not far from Ashdod, where the ark of the Lord was taken by the Philistines, Wolff lodged at an Armenian convent. "The Greek superior came to visit us, with two or three priests," he records in his diary, "and listened with attention when I spoke to them on the second advent of our Lord."—*Id.*, p. 202.

In the matter of dates Mr. Wolff did not point to the same year as William Miller. Wolff looked for the return of Christ about 1847 or 1848. He arrived at this conclusion

by beginning the 2300 years in 453 B. C., instead of 457, as taught by Miller. His interpretation of this prophetic period is found in a letter, which is given in his *Researches*. This communication was sent him by a prominent native of Lucknow, India, as an answer to a letter written him by Wolff. It says:—

"You say that it is mentioned in the eighth chapter of Daniel that Christ would descend upon earth after two thousand three hundred years from the time of Daniel, which was 453 years before Christ; that having deducted 453 from 2300, there remained 1847; and the present year is 1833, from which the latter sum having been deducted, there remained 14 years, which is the period of Christ's coming." — *Researches and Missionary Labors*, pp. 258, 259.

Wolff trusted absolutely in the Word of God. He was preëminently a man of one Book. It was his inspiration and guide. In traversing the heathen countries, "meeting alternately with success and disappointment, observing the different characters of those people," he says: "It is very evident how futile the prudential resolutions of men are. Not by might, nor by power, but by my Spirit saith the Lord." O that this were the motto of all missionaries and missionary societies! But in the present day, one trusts frequently in splendid firmans, or in the inquiring spirit of some curious investigating Persian; another upon the success of the Russian arms; others upon the arrival of some consul or envoy, or upon the patronage of some great personage. . . . Where the Spirit of the Lord is wanting, no human power can effect the conversion of one soul."

The Word was his shelter. Sometimes it provided only the canopy of heaven for a roof. And, like Jacob, he often slept under the starry sky in a strange land, with no earthly friend near.

The Word was also his protector. It preserved him as he traveled among the wild Arabs and fanatical Mohammedans and among the dangerous thugs and brigands so plentiful in the countries he visited. An interesting conversation regarding this matter is recorded. A part of it is here given.

Ibraheem Pasha, commander in chief of Muhamed Ali's troops in Yemen, inquired: "Where do you intend to go after you have been at Sana?"

"Wolff: To Abyssinia and the interior of Africa.

"Pasha: Pray, do not go there, for there is great danger.

"Wolff: For a good cause one must not shun danger, and God is great.

"Pasha: It is true, God is great; but God does not say, 'Cast thyself into the sea, and I will assist thee.'

"Wolff: For a great object one may expect the assistance of God in the time of danger. Your Highness exposes your life among the wild Arabs, with the object of bringing them to order, and subduing them to a more civilized government.

"Pasha: Yes, but I am provided with arms.

"Wolff: And I am equally provided with arms.

"Pasha: What kind of arms?

"Wolff: With prayer, zeal for Christ, confidence in his help, love of God and my neighbor in my heart, and the Bible and gospel in my hand.

"Pasha: I have no answer to that."

In many respects Wolff carried on his work in ways similar to ours. He established schools; distributed Bibles, Testaments, and tracts; gave Bible studies, sometimes sitting up all night asking and answering questions; wrote letters to men in high and low positions; preached to kings, sultans, generals, brigands, priests, ambassadors, peasants, soldiers, sailors, in temples, synagogues, tents, colleges, monasteries, on horseback, bound hand and foot; prayed for the sick, and they recovered; erected signs calling attention to the gospel; placed notices on the sides of buildings, quoting texts of Scripture for the benefit of the Jews. In fact, Wolff preached the gospel in every legitimate manner, in season and out of season.

Many of his lectures and sermons, if we are to judge

from his own statements, were upon the near approach of the second advent of Christ. So he not only preached the prophecies, but became a part of the prophecy himself. He surely was a voice crying in the wilderness, "Prepare ye the way of the Lord!" and thus helped to fulfil the word of God, written centuries before. We can scarcely compute the value of such a life and labor in the great work of warning the world of its impending destruction. No doubt our missionaries today, in those countries consecrated to God by the pioneer explorations of Wolff, still feel the influence of his godly life.

C. E. HOLMES.

### Publicity Methods in the Time of the First Angel's Message

THE speed with which the truth of the first angel's message was carried to the four corners of the earth in the years previous to 1844 is marvelous to contemplate. It is a revelation of God's resourcefulness when a quick work is demanded, and facilities (from man's viewpoint) are few and crude.

One of the greatest preachers of that time was Joseph Wolff. He was a modern Paul. With a fortitude born of strong conviction, he traveled the wilds of Asia. Like Paul, he was time and again beaten and robbed, stripped of his clothing, and sentenced to death. Yet he never faltered. He carried the message in spite of everything.

It is wonderful to note the network of influences which were wrapped around him, and which advertised him all through the darkened lands of the Orient. By passports, letters, friends, and in other ways, he was looked after, watched, and protected in those lands where even today, after seventy years of advancement, it is so difficult to proclaim the gospel.

He lectured in tents, palaces, dwelling houses, halls, temples, synagogues, under trees, on the prairie. He preached as he rode on horseback, and as he lay under condemnation to death, bound hand and foot. He explained the prophecies to soldiers, sailors, sheiks, mullahs, officers, beys, sultans, kings, and princesses. He sat up all night to read and study with interested hearers.

He also had some interesting ways of communicating his message in a more public manner. In some places he adopted the method of what we should call billboard advertising. He addressed the people by posting proclamations where they were accustomed to gather. Speaking of this work, he says:—

"The proclamations which I issued at Meshhed and at Lahore, calling on the people to turn to Christ, and which I fixed up in the streets, the latter of which was sent officially to the governor-general of India, may encourage a missionary in working boldly in Christ's vineyard."—*Journals*, p. 336.

Again he says: "Mirza Baker, one of the secretaries of Abbas Mirza, assisted me in composing addresses in the Persian language, directed to the Jews of Meshhed, which were stuck up on the walls of several shops at Meshhed. In these I cited several prophecies respecting our Lord Jesus Christ, and exhorted the Jews to turn to him as their Saviour."—*Id.*, p. 106.

Wolff mentions in his diary that in 1837, while in Washington, D. C., "on a motion brought forward by the ex-President, John Quincy Adams, in one of the houses of Congress, the House unanimously granted to me the use of the Congress Hall for a lecture, which I delivered on a Saturday, honored with the presence of all the members of Congress, and also of the Bishop of Virginia, and of the clergy and citizens of Washington." In the records of our national Congress for 1837 may be found a paragraph referring to the action of Mr. Adams.

C. E. HOLMES.

"ONE advantage gained in being a member of the Missionary Volunteer society is that after taking part in the program two or three times you get over what is commonly known as stage fright."

# The Church Officers' Gazette

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MISSIONARY VOLUNTEER DEPARTMENT

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

## The North American Division Missionary Volunteer Goal for 1917

2,000 to read the Bible through.  
1,000 Standard of Attainment certificates.  
3,000 Reading Course certificates.  
2,500 young people converted and added to the church.  
15,000 reporting members by Dec. 31, 1917.  
\$35,000 for missions.

DID your society reach its 1916 Goal? If so, how? If not, why not? Like causes will probably produce like results in 1917. Have the officers made the 1917 Goal a subject of prayer?

MISSIONARY VOLUNTEER officers have a duty to perform in helping to develop in the young people the habit of systematic giving. How is the budget plan working in your society? Having once entered upon the plan, do not rest until it is a fine success. If you have not made definite plans for reaching your financial Goal, do so at once. "Plan your work, and work your plan." If you do not have Leaflet 54, "The 1917 Goal and How to Reach It," which explains the plan, send to your conference Missionary Volunteer secretary for it at once. One third of the year has already passed.

HAS your society an educational secretary? If so, is he active? If not, who is looking after the Standard of Attainment, Bible Year, and Reading Courses? Things do not usually run themselves unless they run downhill. Have all those in your church who began the Reading Courses finished? Now is the time when some of the readers will need special help. A worker recently wrote, "I just felt sick the other evening when I listened to some young people tell about the books they were reading, and thought, 'O, what can I do to persuade them to read our Reading Course books?'" Who has this burden in your church?

WE see many evidences of the wonderful results that can be accomplished by consecrated, efficient leadership. A conference Missionary Volunteer secretary wrote concerning his visit to a certain church: "Brother and Sister — are here, and are certainly accomplishing wonders with the young people. In the past a large number of the young people have drifted out of this church, but there is still quite a large company of children, besides some of these young people who do not attend regularly. These workers have succeeded in rounding these up until every young people's meeting on Friday evening has an attendance of from thirty to forty. Brother — has been the leader, but just recently a young married woman has accepted the leadership."

EVERY Senior Missionary Volunteer should be a regular reader of the *Review*. It is very doubtful if a person can develop into a good Seventh-day Adventist and not read the church paper.

## Missionary Volunteer Programs for Advanced Schools

For Week Ending May 5

*Subject: Missionary Volunteer Leadership. Missions Survey*

ON Sabbath, May 5, the attention of all our people will be directed toward the Missionary Volunteer work. The greatest need of this work is efficient, Spirit-filled leaders. Where shall we look for leaders, if not to our schools?

Let the Missionary Volunteer Training Band (if there is one) and the Missionary Volunteer Society do everything possible to cooperate with the church officers in making the Sabbath morning service a success. This decennial celebration of the organization of the Missionary Volunteer Department should be a high day in all our churches.

Also prepare a strong program on leadership. Endeavor to lay upon all the Christian students the burden of assisting the Missionary Volunteer Societies in the churches where they may be, and to encourage some of the students to prepare for the Missionary Volunteer secretaryship.

The following outline is suggested:—

1. The Real Purpose of the Missionary Volunteer Movement.
2. Achievements of the Past Ten Years.
3. Responsibility of Students to Prepare for Society and Conference Leadership.
4. Monthly Survey of Missions.

For helps, see the Missionary Volunteer Decennial number of the *Instructor*, dated April 24; Missionary Volunteer Leaflet Series, Nos. 3, 19, 36, 38, 48, 51; "Council Proceedings," pp. 251-261, etc. (published by Review and Herald, at 50 cents); and "Report of the Mount Vernon Convention," (Review and Herald, 10 cents).

For Week Ending May 12

*Subject: The Holy Spirit and the Latter Rain*

This extremely important subject deserves the most careful and painstaking study. Those who prepare and present the program may well pray for exceptional help from above. The doctrine of the Holy Spirit may be presented historically (by periods), topically, or experimentally. We give three brief suggestive outlines:—

### By Periods

Creation to Christ.  
Birth of Christ to Pentecost.  
Pentecost to the End (early and latter rain).

### Topically

Divinity.  
Personality.  
Office—Christ's Representative.  
Ministry.

### Experimentally (Work of the Spirit in Regeneration)

Office of the Spirit in the Believer.  
Grieving and Sinning Against the Spirit.  
Conditions Necessary to the Fulness of the Spirit.

It is significant that while there are in the Old Testament some eighty-eight references to the Holy Spirit, the New Testament has two hundred and sixty-two. The Gospels contain fifty-six passages; the Acts, fifty-seven; Paul's epistles, one hundred and thirteen; and the other books, thirty-six.

Special study should be given to the chapters found in the Testimonies, Vol. VII, p. 29; and Vol. VIII, pp. 19, 61. See also "The Desire of Ages," chapter 73. Excellent help may be found in "Ministry of the Spirit," by G. B. Thompson, published by the Review and Herald, at 75 cents; also in the following books, all published by the Fleming H. Revell Company: "Through the Eternal Spirit," by J. E. Cumming, 50 cents; "Ministry of the Spirit," by A. J. Gordon, 50 cents; "Help to the Study of the Holy Spirit," by W. E. Biederwolf, 75 cents; "How to Obtain Fulness of Power," by R. A. Torrey, 60 cents; "Person and Work of the Holy Spirit," R. A. Torrey, \$1; also "The Threefold Secret of the Holy Spirit," by J. H. McConkey, free (published by Fred. Kelker, P. O. Box 216, Harrisburg, Pa.).

MANY have said that this year's Morning Watch is the best we ever had. It surely is a wonderful blessing to those who use it. Are your officers examples to the flock in this? Are you wrestling with God for the spiritual uplift of your members? Are you keeping the Morning Watch before them?