

The Church Officers' Gazette

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Church Officers' General Instruction Department

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Lessons to be Used by Church Elders

Lesson 46

Announcements.
Hymn.
Prayer.
Hymn.
Lesson: Love in the Home.

Love in the Home

1. Husband and wife one flesh. Gen. 2:23, 24.
2. Should leave all others and be joined together. Mark 10:7, 8; Eph. 5:31.
3. A life union. Rom. 7:2.
4. Love:
 - a. The husband. Eph. 5:25, 28, 33; Col. 3:19.
 - b. The wife. Titus 2:4; Eph. 5:33, last part.
5. First love:
 - a. The heart was won by little acts of kindness continuously bestowed.
 - b. Must return to our first love. Rev. 2:4.
 - c. This calls for repentance and confession of all coldness, all unkind words and acts to the wife, the husband, the children, and a return to the tenderness of our first love. See "Testimonies for the Church," Vol. VIII, pp. 139, 140; Vol. VII, p. 266.

Lesson 47

Announcements.
Hymn.
Prayer.
Hymn.
Lesson: Love.

Love

1. Source of love. 1 John 4:7.
 2. God is love. 1 John 4:8, 16. Note 1.
 3. God's children partakers of his nature. 2 Peter 1:4.
 4. Love shed abroad in the heart. Rom. 5:5.
 5. Above all things. 1 Peter 4:8, first part. Note 2.
- The word here rendered "charity," is translated "love" in the Revised Version.
6. Love covers sins in our brother. 1 Peter 4:8.
 7. Evidence of the change from death unto life. 1 John 3:14.
 8. Evidence of new birth. 1 John 4:7.
 9. Test of our love to God. 1 John 5:1; 4:20, 21.
 10. We are to dwell in love. 1 John 4:16. Note 3.

11. We may comprehend its breadth, and length, and depth, and height. Eph. 3:17-19. Note 4.

12. Perfect love will give boldness in the day of judgment. 1 John 4:17.

13. Its manifestation. James 1:27; 2:15, 16.

Note 1.—"God's love for the fallen race is a peculiar manifestation of love,—a love born of mercy; for human beings are all undeserving. Mercy implies imperfection of the object toward which it is shown. It is because of sin that mercy was brought into active exercise."—*"Testimonies for the Church," Vol. VII, p. 264.*

Note 2.—"Love to God, zeal for his glory, was the controlling power in our Saviour's life. Love beautified and ennobled all his actions. Love is of God. The unconsecrated heart cannot originate or produce it. It is found only in the heart where Jesus reigns. 'We love, because he first loved us.' In the heart renewed by divine grace, love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennobles the affections. This love, cherished in the soul, sweetens the life, and sheds a refining influence on all around."—*"Steps to Christ," p. 64.*

Note 3.—"In the matchless gift of his Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live, and grow up to the stature of men and women in Christ Jesus."—*"Steps to Christ," p. 72.*

Note 4.—"In reference to human beings, the love of God, in its *breadth*, is a girdle that encompasses the globe; its *length* reaches from the eternal purpose of the mission of Christ to the eternity of blessedness which is to be spent in his ineffable glories; its *depth* reaches to the lowest fallen of the sons of Adam and to the deepest depravity of the human heart; and its *height* to the infinite dignities of the throne of Christ."—*A. Clarke.*
E. E. ANDROSS.

Little Foxes

"THE foxes, the little foxes, that spoil the vines." Cant. 2:15. We should never forget the fact that the greater portion of life's work is made up of small deeds, well performed day by day; yet we may make the mistake of allowing the mind to dwell upon questions in themselves not vital to the present or eternal well-being of any one. Ministers and church officers who are called upon to "feed the flock" and to bring to the people the good news of salvation are commanded, "Comfort ye, comfort ye my people, saith your God." Isa. 40:1. We should earnestly seek in our efforts for that wisdom for which Solomon so earnestly sought. It is said of him that "God gave Solomon wisdom and understanding exceeding much, and largeness of heart." 1 Kings 4:29.

We bring unnecessary trouble upon ourselves for lack of wisdom and largeness of heart. We sometimes magnify molehills into mountains, and spend valuable time discussing questions that are more speculative than vital to any one's salvation, and which no one can clearly settle by a "Thus saith the Lord." Such contentions profit no one and result usually in discouraging those we might otherwise have helped. When selecting a subject for study or for a discourse, it is well to consider:

1. Will a study on this subject edify the hearers?
2. Will souls be encouraged to faithfulness?
3. Will those disheartened and cast down be inspired with new faith?
4. Will souls be converted by this message?
5. Will righteousness, hope, joy, and peace be the fruit of this effort?

If on the other hand the fruits of discouragement, doubt, and contention are seen, we may well question the character of the message we have borne.

Some years ago a good woman came to me on a camp ground, in great distress of mind over the question of whether she would be able to live a Christian life during the time of trouble when Christ had left the mediatorial seat in heaven. I asked her if that was all she was troubled about. She thought that was enough; for it was very serious to her. Some one had preached a sermon on that subject, which had caused a state of doubt and perplexity to come over her mind. My answer was that God only asked her, or any one, to live a Christian life *just now*, and *that is all he ever will ask of any one*. "You," I said, "have no assurance of being alive tomorrow or during the time of trouble." The promise of God is, "As thy days, so shall thy strength be." Deut. 33:25. I further stated that the thing she should be anxious about was *to know* that she was *now* accepted by Jesus Christ. We can live only in the *present*, and every one who is alive and doing God's will when the time of sealing is finished, which work will be accomplished prior to the time of trouble spoken of in Dan. 12:1, is absolutely beyond the power of Satan to harm.

A person came to me not long ago very much discouraged, and said: "It is no use for me to try any longer, for if only 144,000 are to be saved under the third angel's message, including those who have died in the faith and those who will be translated at Christ's coming, I might as well give up now as later." My reply to this woman was, "I have been preaching the gospel of Christ's soon coming under the third angel's message for more than forty years, and while I may have an opinion on this subject of the 144,000, yet I have not had the information that would justify me in figuring out just who would make up this 144,000; hence, I have never preached upon that subject in all my ministry. However, there is one thing I do know, and that is that the last message Christ sent to this world, was for the encouragement of just such a poor, discouraged soul as you, and for others similarly tempted." Christ's message, given to his servant John, and recorded in almost the last words of the last chapter in the Bible, has come ringing down through the centuries to us. Listen! "The Spirit and the bride say, Come. And let him that heareth say, Come. . . . And *whosoever will, let him take the water of life freely.*" Rev. 22:17.

Thank God, that takes in every one who wills to come. I am glad I can spend my time preaching a positive instead of a negative message; namely, "Whosoever will, may come." The prophet, recording the words of Christ, says, "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22. These promises are good up to the very last moment of probationary time. Therefore, let no doubt enter the mind of any one concerning lack of room or opportunity for a soul to enter the fold of Christ and secure salvation.

I shall never forget a woman who came to Mrs. E. G. White in my presence, in California, nearly thirty years ago, with the question, "Sister White, will Elder James White [who had then been dead a number of years] be among the 144,000?" I shall never forget the reply Sister White made. She said, "I do not know; but I *do know* that God will take care of James."

It is enough for us to teach the things that are positively revealed, leaving those things that are not so clearly revealed, in the hands of Him who "doeth all things well." We should bear the message of salvation free for all to the ends of the earth. Christ has tasted death for every man (Heb. 2:9); therefore *provision has been made for every one who will accept the conditions of faith and obedience*. These are fundamental truths, applicable at all times and to all classes. We can safely trust our God to use us now where he can best glorify himself, and we need have no fears for the place he has prepared for us in the eternal world.

R. A. UNDERWOOD.

THE soldier who really loves his cause is delighted with the mere approval of his commander. So the Christian worker will find sweet reward when the heavenly Father says, "Well done, good and faithful servant."

Organization

EXTREMES are always pernicious, let their source be what it may, or the object ever so lofty or pure. A man who is completely absorbed in business and the success of its details to the exclusion of all else, is a pitiful failure from the beginning, let the result be ever so remarkable financially.

Man was made in God's image. His construction is such that it is possible that every faculty, every power, every gift, can be and should be equally exercised, and all be interdependent, producing perfect harmony in action. Without this equal exercise and interdependence, man becomes a dangerous creature, as much so in his sphere, as a stationary engine would be without a balance wheel; because the overcultivation of any faculty, power, or gift invites disaster through confusion, and if continued, must terminate in destruction.

Probation being extended to man solely, and only, that he might have time to perfect a character that would stand the test of the judgment, that is, to develop a perfectly and evenly balanced character, like that of the God in whose image he was created and whom he is to represent, then the overdevelopment of any characteristic bars out the necessary harmony in the result, and so spells final failure from the very beginning.

No man liveth to himself. Man has social duties devolving upon him. It is not possible to develop character if these are neglected. It is in ministering to others that man overcomes selfishness and acquires the spirit of heaven. Close, selfish, and exclusive absorption of the mind in any business or pursuit, even in the work of the Lord, chills the conscience and puts duty to others in a false light. As a man thinketh, so is he. Close application to business of any kind will narrow the mind and dwarf the soul, and at the same time widen the field for the growth of selfishness. The man will live within the little narrow circle of his business, will lose all interest in the lives of those about him, and feel no joy in ministering to their necessities.

As in heaven all is harmony, and as all heaven is interested in the work for the redemption of man, it follows that for man to cooperate with angels in the work necessitates their laboring together in perfect harmony. Harmony of action is possible only where all the workers are of one mind and purpose, and such harmony of interest and purpose must have its source in the Fountainhead, with God; and so, united with Christ and he with God, be *all one*. In such an arrangement for mutual labor there can be no provision for selfishness, therefore the collaborators with heavenly agencies must, of necessity, be as one in harmony of character and purpose.

Harmony of action presupposes cooperation among the workers. A given object in view, and all working toward its accomplishment, compels harmony of action in addition to harmony of purpose. Harmony of action necessitates the adoption of a definite plan for labor. The adoption of a plan for labor compels the placing of the workers in specific fields, and assigning them to specific work in those fields. The assignment of workers to definite fields of labor calls for the appointment of a superintendent or leader. Here is organization.

In gospel work there are units—the two or three gathered together in His name; that is, united under a leader as a company. This is organization. The members could labor without organization, but it would always be as units, and in the narrow, restricted sphere of their own environment. Any attempt to extend their field of labor would necessitate the adoption of a definite plan and the providing of means to carry the work forward, which, of course, would be organized effort. Organization, therefore, is a fundamental law in the spiritual as well as in the natural world, and church organization is the highest form of harmonious action known to man because it is the union of heaven with earth for the redemption of man.

W. S. CHAPMAN.

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held September 22)

Opening Song: "Hymns and Tunes," No. 599; "Christ in Song," No. 791.

Prayer.

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

Bible Study: Service.

Reading: Always New Calls for the Advancing Lines.

Song: "Christ in Song," No. 542.

Reading: The Pressing Needs of the Orient.

Reading: Universal Service.

Signing of Goal Cards.

Offering for Literature Fund.

Closing Song: "Hymns and Tunes," No. 1295; "Christ in Song," No. 96.

Note to the Leaders

Careful plans should be made for the effective rendering of this program, that it may be an inspiration to the people. Have the papers and other supplies ready to hand to the people before they leave the church. Encourage all to set their individual goal high, through faith in the Lord. Think and talk nothing but a completed work.

Service

1. What is the call of God to his people? Matt. 21:28-30; 20:1-7.

2. How does the Lord regard those who obey him? Matt. 7:24, 25.

3. What kind of service does God require? Matt. 4:10; Eccl. 11:6; Matt. 22:37-39.

4. What will be the final reward for faithful service? Matt. 25:31-40.

Always New Calls for the Advancing Lines

WHATEVER the time or the occasion, one thing is sure, we are met by fresh calls from the mission fields for help to the advancing lines. Hardly a mail comes in to the Mission Board office without repeating the call for reinforcements. Within a few days a letter from Elder W. B. White, of South Africa, has brought a report of the recent meeting of the South African Union Conference. This report reviews Africa's need. Brother White says:

"The fact is, the most crying need with us now is for a larger teaching force." Speaking of the northern part of the Kafirland field, he adds: "You know for some years we have been wanting to get across to Transkei. A year ago the Brethren Tarr went to this field. Both of these brethren came to the Union Conference meeting at East London with the first fruits of their Transkeian labors. Some very intelligent natives have been gathered in, and the Lord seems to be opening the way into that field. Now we shall probably have to build a schoolhouse and open a small training school for native teachers. So we shall have to have more teaching help within another year.

"Then again, Brother C. Robinson, of Nyasaland, is laying before us his need of help in that field. You see, it is like this: At present we have only three men in that field. Brother H. J. Hurlow's people are at Matandani, Brethren Robinson and G. A. Ellingworth are at the main station, and there are about forty-five outschools. Now I think you can see that when one of these brethren has to leave the field for a vacation, and the other has to stay on the mission station, it is very difficult for him to carry on the outschool work; and Brother Robinson puts it to the Union Conference committee very decidedly that they must have a man and his wife who are both teachers to connect with them in their work in that field. The request is altogether a reasonable one, for it is not possible when either Brother Robinson or Brother Ellingworth leaves the field on furlough, that one can carry the work on the mission station and also visit the outschools."

In similar concrete form come the calls from other parts. Summing it up, Elder White says:

"So the needs of our field at present are these: A teacher for Zululand, a teacher for Basutoland, one for the Transkeian region of Kafirland, a teacher for the old Maranatha Mission, Kafirland, and a teacher for Nyasaland. Our Union Conference committee requests the General Conference to send these workers as soon as possible, as their help is greatly needed."

Yet more crying needs await attention in East Africa, where, following the ravages of war, eleven mission stations on Lake Victoria Nyanza, where hundreds upon hundreds of young people were in training, are lying desolate and in ruins. Our brethren of the British Union and of the South African Union have been taking up with the authorities concerned the question of resuming operations in those regions vacated by German missionaries, and the moment the way is clear the General Conference will be expected to supply both men and means for this very large undertaking. It is unthinkable that we should allow the thousands of natives who have been brought under the influence of the truth to be scattered and left without shepherding. Now that mission interests formerly carried by Europe must be in large measure sustained from America, the responsibility of our general Mission Board is greatly increased. We must stand by the British Union Conference in its brave effort to administer practically the whole of our African mission work aside from that of the South African Union.

We must be ready to stand by our brethren in Russia as they take on the task of reorganizing their work. Just as these words are being dictated, a letter from Elder O. E. Reinke, of Russia, has been handed in, opening with these words of courage:

"I am sure you are fully informed of the wonderful changes that have taken place in this land during the last few months. It is remarkable in the extreme, but it is true. The great God of heaven and earth has in mercy visited his people to deliver them from the bondage which held them so long. I cannot help but think of Rev. 18:1. The gospel minister has now an open field to let the light of heaven shine forth. Doors of opportunity are open which we are not equal to."

As these mighty events transpire we must stand ready to help our brethren in all the world to enter in. All the missionary societies in all the denominations recognize this world crisis as bringing heavier responsibilities than ever upon mission boards. Governments recognize the calming, steadying influence of missions in the great heathen fields in these days of unrest. With all courage we may invite our friends to help in this time of need. W. A. SPICER.

The Pressing Needs of the Orient

THE Asiatic Division Conference contains upward of ten hundred million people—two thirds of the human race. It covers an immense territory; from the extreme north to the extreme south of that part of the world, with its western boundary at Persia and its eastern boundary in the Pacific beyond the islands of that ocean. The people are largely heathen, with superstitions inherited from generations of ancestors and consequently very deeply rooted.

The field is not only vast and the population great, but it is an intensely interesting field. It is the cradle of the human race, and of the interesting and important history of mankind during the first two, or three thousand years of time.

If there is anything in the great stretch of territory and the multitudes of people to stimulate foreign mission activity, the Far East ought to appeal to our people. Surely we have a colossal task to give these masses an opportunity even to hear the message before this generation closes.

The opening of these lands to the gospel is certainly a strong challenge to the Christian church to enter them without delay. As Dr. Pierson stated a few years ago, all the lands of the Far East were closed against the Christian religion a century ago. In most of them it meant not only great opposition, but persecution, and in many cases death

to attempt to tell the story of the cross. But a wonderful change has taken place. Now the walls shutting the light of the gospel away from the people and holding the masses in the darkness of heathenism, have been laid as low as were the walls of Jericho; and the time when the great change was effected is significant.

Dr. Pierson says that during a single decade, about the middle of the nineteenth century, the doors of all these nations seemed to open of their own accord. The middle of the century was 1850. It is a significant fact that the treaty opening China to all Christian missionaries was effected in 1842. From that date until 1858, all the principal nations of the Far East were made accessible to the gospel.

We, as a people, can see a great meaning in the time when this change was brought about. In 1844 the hour came for the proclamation of the world-wide message of Revelation 14. Had the nations embracing half of the population of the world remained inaccessible and bitterly opposed to the messengers of the cross as they were at the beginning of the nineteenth century, it would today be practically impossible to give the third angel's message in these lands. This mighty work of God is a trumpet call to his people to enter these open doors, and give his message to the people enshrouded in heathenism.

But the change in the feelings and in the attitudes of these multiplied millions is as truly wonderful as the extraordinary change that has been wrought in the nations. Old superstitions are losing their grip, and the people are facing in another direction. They are looking away from the old religions of the East to the religion of the West. They have an impression that the gods of the Western nations are greater than the gods they have been worshiping. Their minds are open for the evidences the Christian missionary can give them, regarding the superiority of the Christian religion over all other religions. They are easily convinced, and, under all the circumstances, readily accept the message of the missionary.

As a result of the openings in these fields, and the change in the attitude of the people, the gospel is effecting great changes in the lives of the people in these dark lands. Our missionaries meet with as great success in leading the people in these non-Christian countries to embrace our message as attends the efforts of our workers in the homeland. In every part of this great field men and women are daily taking their stand for the truth we are proclaiming among them.

We have not been working in this part of the world so very long. We have had everything to learn, — new languages, new modes of thought and life, — but with all of this the Lord has given us success in our soul-winning endeavors. There are now ten thousand believers in the Asiatic Division, and our members are rapidly increasing. The cause has been permanently planted in every part of the field where we have put forth effort. We meet no serious obstacles, and we see no serious barriers in any direction. Wherever we extend our efforts, we meet with the same encouraging success. The only limit in the progress of our work is the limit of workers and funds to carry it forward. Just as far as we are able to extend our labors, we witness the permanent establishment of our cause.

This is a source of great encouragement to the missionaries, and should be to the church in the homeland. If we were spending our money and our efforts year after year without visible returns, the outlook would be vastly different. We might find it difficult to give, to go, and to wear out in these fields. But when we see precious souls coming out of darkness into light, and then rejoicing in the hope of the gospel, our hearts are greatly encouraged to press the battle to the very gates of the enemy.

Another source of great encouragement to the missionary is the earnest desire which takes possession of these new converts to join the missionaries in the proclamation of the message. Almost universally all these converts become active workers. This is especially true of the young, and

those in middle life. They will endure any sacrifice and hardship in their efforts to give the message to their fellow men. In this way more is being done by the large number of native workers than could possibly be accomplished by the limited number of foreign workers in the field. It is not only a source of great encouragement, but a matter of very great importance that our native workers are raising up excellent churches in the Philippines, Japan, Korea, China, and in other parts of the Far East. Under suitable leadership the converts in these heathen lands will become our main reliance for the extension of the work among these millions.

For these reasons our brethren and sisters in the homeland should do all in their power to supply the workers and the means necessary to hasten the work just now in the foreign fields. We have come to a very serious hour in the world's history. We are in a terrible crisis. We believe that the end is near, and that what is done for the salvation of lost men and women must be done without delay. This should lead to most earnest efforts in the Harvest Ingathering Campaign this fall. May the Lord of the harvest greatly bless his people and stir them to most earnest endeavors.

A. G. DANIELLS.

Universal Service

WE have reached the time when "the gospel message is to ring through our churches, summoning them to universal action." Every true follower of the cross should address his petition to the throne, inquiring, "Lord, what wilt thou have me to do?" "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."

An intensity is taking possession of everything on the earth. No ordinary efforts will avail in stemming the rising tide of doubt and unbelief. We are called to do service for God in ways that are not in harmony with inborn inclination. We are called upon to receive the Holy Spirit, — the spirit of effective ministry — service. We must break with the stupor, the paralysis, that has long prevented the church from understanding the duty of the hour.

For years we have conducted a Harvest Ingathering campaign for missions. Our united efforts have been very fruitful, increasingly so year by year. This was especially true last year. We not only reached our goal, which was a new thing, but we went beyond it nearly \$26,000. This year the task assigned is larger than ever. To accomplish it we shall need to lay definite plans in every church, and all, every member, young and old, take hold with a clear vision of the need, and with a living faith in God.

Everything will be in readiness on or before the first of October, the month chosen for this united effort. Some possibly will begin earlier. Very definite plans have been suggested, and we trust these will be faithfully studied and set in operation throughout the entire field. Supplies will be sent to every church.

We strongly recommend the use of conference, church, and individual goals. There is a satisfaction in the accomplishment of an assigned task. Have faith in God, and set a good goal that you with his help will reach. Remember the promise, "I can do all things through Christ."

The Southern Publishing Association has furnished us with an excellent paper. It will arrest the attention and be read with the profoundest interest. Let us pray God to go before us, to give us a real heart burden for the inhabitants of this poor old earth tottering on the brink of the grave. This great movement surely calls upon every believer this day to purpose and plan to do his duty.

F. W. PAAP.

"WHY is there so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up work for the Master?"

Missionary Meetings

Suggestive Program for First Week

Opening Exercises: Song; Prayer; Minutes; Scripture Exercise; Song.
 Lesson: Tract Study—"Who Changed the Sabbath?"
 Reports of Work Done.
 Plans for Work.
 Closing Song.

Note to the Leaders

A copy of the tract to be studied should be handed to each member the week before the meeting, that all may study it. This is an important tract, as each member should understand how and by whom the Sabbath was changed. Keep up the circulation of tracts in your church. Not long ago a sister gave away a tract, which resulted in the conversion of a woman and her husband, and has, through them, set going a large circulation of literature, running into hundreds of thousands of papers and tracts. Perhaps there is some honest soul in your district waiting for a tract to give him the light of truth, who will become a valuable worker for God.

For the Scripture exercise have all repeat in unison Matt. 23:19, 20; Matt. 24:14.

Tract Study—"Who Changed the Sabbath?"

Analysis

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|-------------------------------------|---|--|
| Generally Admitted Facts | { | <ol style="list-style-type: none"> 1. That the Sabbath was made at creation. 2. That it was contained in the ten commandments 3. That it has been kept by some Christians from Christ until now 4. That notwithstanding this, the majority keep Sunday |
| What the Prophets Say | { | <ol style="list-style-type: none"> 1. Christ not lawgiver 2. Christ would magnify law 3. Christ came to obey law |
| Christ's Teaching an Example | { | <ol style="list-style-type: none"> 1. Came not to give new law 2. Said would not destroy law 3. Kept Sabbath 4. Taught followers to keep it |
| Who Changed the Day? | { | <ol style="list-style-type: none"> 1. Change predicted 2. Power specified 3. Fourth commandment one attacked |
| The Confession of the Guilty | { | <ol style="list-style-type: none"> 1. Eusebius's statement 2. "Doctrinal Catechism" 3. "Abridgment of Christian Doctrine" 4. Letter from Cardinal Gibbons |
| A Gradual Change | { | <ol style="list-style-type: none"> 1. Observance of Sabbath continued after apostolic era 2. Changed as church became worldly |
| Admissions by Protestants | { | <ol style="list-style-type: none"> 1. Sunday not identified with Sabbath until fourth century 2. Constantine's law first Sunday law 3. Founded by authority of church |

Questions

1. State some generally accepted facts in regard to the Sabbath.
2. What has arisen out of this discrepancy?
3. What did the prophets say concerning Christ's relation to the law?
4. What does Christ say in regard to this?
5. How did Christ relate himself to the law when on earth?
6. How did he regard the Sabbath?
7. Who then wrought the change?
8. Where is it predicted?
9. How do you know the predicted change concerns the Sabbath?
10. What power was to do this?
11. What declarations have we concerning this change?
12. How was the change brought about?
13. What have Protestant writers admitted?
14. What two important points are brought out?

Suggestive Program for Second Week

Opening Exercises: Song; Season of Short Prayers; Minutes; Song.
 Reports of Work Done.
 Lesson: God's Plan for Man's Diet.
 Plans for Work.
 Closing Song.

Note to the Leaders

In these days of food economy, Seventh-day Adventists should be the head and not the tail. They should understand God's plans for their diet, proper combinations of food, food elements, etc. A knowledge of these things would be an excellent entering wedge in these days, when people are becoming more interested in such topics. What is your church doing to circulate *Life and Health* in its territory? This magazine has been greatly improved of late, and is a practical journal on the things the people need.

God's Plan for Man's Diet

1. WHAT kind of food did God give man in the beginning? Gen. 1:29; 2:16.

2. Name some of the seeds and fruits that are the best food.

3. When did the Lord first permit flesh to be eaten? *Answer.*—After the flood. Gen. 9:3.

4. Is flesh necessary for health and strength? "After they have reduced their physical strength by a reduced quantity and a poor quality of food, some conclude that their former way of living is the best. The system must be nourished. Yet we do not hesitate to say that flesh meat is not necessary for health or strength. If used, it is because a depraved appetite craves it. Its use excites the animal propensities to increased activity, and strengthens the animal passions. When the animal propensities are increased, the intellectual and moral powers are decreased. The use of the flesh of animals tends to cause a grossness of body, and benumbs the fine sensibilities of the mind.

"Will the people who are preparing to become holy, pure, and refined, that they may be introduced into the society of heavenly angels, continue to take the life of God's creatures and subsist on their flesh and enjoy it as a luxury? From what the Lord has shown me, this order of things will be changed, and God's peculiar people will exercise temperance in all things."—*"Testimonies for the Church," Vol. II, p. 62.*

5. What was the average length of life of the patriarchs before the flood? *Ans.*—About 912 years. Genesis 5.

6. What was the average about one thousand years after the flood? *Ans.*—Seventy years. Ps. 90:10.

7. Why was man's life so rapidly shortened? *Ans.*—Because of the increase of sin. Prov. 10:27; Ps. 55:23; Joshua 23:16.

8. Is it not probable that the use of flesh aided somewhat in shortening man's life? *Ans.*—Prov. 23:20, 21.

"Those who subsist largely upon flesh, cannot avoid eating the meat of animals which are to a greater or less degree diseased. The process of fitting animals for market produces in them disease: and fitted in as healthful manner as they can be, they become heated and diseased by driving before they reach the market. The fluids and flesh of diseased animals are received directly into the blood, and pass into the circulation of the human body, becoming fluids and flesh of the same. Thus humors are introduced into the system. And if the person already has impure blood, it is greatly aggravated by the eating of the flesh of these animals. The liability to take disease is increased tenfold by meat eating. The intellectual, the moral, and the physical powers are depreciated by the habitual use of flesh meats. Meat eating deranges the system, beclouds the intellect, and blunts the moral sensibilities."—*Id., p. 64.*

"You place upon your table food which taxes the digestive organs, excites the animal passions, and weakens the moral and intellectual faculties. Rich food and flesh meats are no benefit to you. Could you know just the nature of the meat you eat, could you see the animals when living from which the flesh is taken when dead, you would turn with loathing from your flesh meats. The very animals whose flesh you eat, are frequently so diseased that if left alone, they would die of themselves; but while the breath of life is in them they are killed and brought to market. You take directly into your system humors and poison of the worst kind, and yet you realize it not. You love to indulge appetite.

You have this lesson to learn: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."—*Id.*, pp. 404, 405.

9. What did God give Israel to eat in the wilderness? *Ans.*—Manna. Exodus 16.
10. Did this food satisfy them? Num. 11:4-6.
11. Did God grant their desire? Ps. 78:27-29.
12. How did this affect them spiritually? Ps. 106:15.
13. Why does God sometimes give people things not good for them? Matt. 19:8; Eze. 20:24, 25.
14. What kind of diet did Daniel and his companions choose? Dan. 1:12.
15. What is pulse? *Ans.*—Legumes, as peas, beans, etc. Dr. Clarke says, "Pulse, hazzeriam, seeds or grain, such as barley, wheat, rye, peas, etc."
16. What was the effect of this kind of diet? Dan. 1:20.

Suggestive Program for Third Week

Opening Exercises: Song; Several Short Prayers; Minutes; Song.
 Reports of Work Done.
 Lesson: Consecration.
 Plans for Work.
 Closing Song.

Note to the Leaders

Consecration is not passive, but active. It leads to soul-seeking work. Impress the thought upon the members that their consecration is not genuine unless it leads them into active service for the Lord.

Consecration

1. WHEN Paul had seen the vision that led to his repentance, what was his question? Acts 9:3-6.
2. How did he afterward express his complete surrender to Christ? Phil. 3:8.
3. Why does God require us to yield up all to him, and esteem him above all else? 2 Cor. 5:21.
4. After the surrender is made, will it seem like a great cross? 2 Cor. 5:17.
5. How complete a surrender does the Lord require? Mark 10:17-21; Matt. 10:37-39.
6. What examples have we of those who were converted and at once showed the true spirit of consecration? Luke 19:8, 9; Acts 2:41-47.
7. When the life is truly consecrated, who only will appear? Gal. 2:20.
8. Will you not insure your eternal success and happiness by saying, "Lord, I consecrate my life and my all to thee today"?

Suggestive Programs for Fourth Week

Opening Exercises: Song; Prayer; Minutes; Song.
 Reports of Work Done.
 Lesson: Harvest Ingathering Campaign.
 Plans for Work.
 Closing Song.

Note to the Leaders

Next week the great Harvest Ingathering campaign begins, with a goal of \$150,000 to be reached. The needs are immense, and the time is almost gone. Now is the time for our people to come up to the help of the Lord. This meeting should be used to instruct the members, seeing they have papers, territory, cards, etc. If any think the collections for the war will hinder this work, remind them that the field that did the best in 1916 was the Eastern Canadian Union, which had been in the war for over two years, with constant war collections and with a large Catholic population. Their per-capita receipts were \$3.75, and the next highest, in the Atlantic Union, was \$2.31. If the people have a mind to work, they will succeed.

Some Forms of Introduction

"GOOD morning! A company of us are visiting the homes of the people in this community [town or city] in the interests of foreign missions. A special magazine has been prepared, giving much detailed information concerning what God is doing in all lands through the efforts of the mission-

aries. I am sure you will be delighted to read the paper through. Our plan is to leave a copy with every family, and receive whatever contribution they may wish to give to extend the work and the knowledge of Christ in all lands."

"Good afternoon! Have you heard of the special campaign that is on throughout the United States in behalf of foreign missions? I have enlisted as one of the workers, and have my credentials [showing the official solicitor's card]. We are deeply interested in foreign missions, and feel that now especially we should lend a helping hand. Many devoted workers have left home and country to preach Christ and him crucified among the heathen. They need and merit our support. Our plan is to leave a copy of this special and instructive magazine in every home, and receive whatever donation you are pleased to give. You will please sign your name and the amount opposite. Thank you. I am sure you will be deeply interested in the magazine. Good-by."

"How do you do? I am one of about 75,000 volunteers visiting the homes of the people in this country at this time in behalf of foreign missions. We have set our goal for \$150,000 this month, and know that with the blessing of God we shall reach it. The field is vast, and the needs are most pressing. This is an annual campaign, and I am sure you will want a copy of the special *Watchman*. It is brimful of interesting experiences from the mission fields. Our plan is to leave the paper in every home and receive an offering. I should like very much to have your name and contribution on my card. How much? Just whatever the dear Lord has made it possible for you to give. Thank you very much. Good-by."

"Good morning, Mr. [or Mrs.]—[and remember it means much as to how you say it]. I am so glad to find you home, because I have something very interesting to tell you. This magazine, the *Watchman*, is just brimful of interesting things from the world-wide mission field. You remember Christ said, 'The field is the world.' We are visiting the homes of the people everywhere in behalf of foreign missions. I am sure you are interested. Did you ever think that Christ was a foreign missionary? You remember Jesus also said, 'Go ye into all the world, and preach the gospel to every creature.' If we cannot go ourselves, we can help make it possible for others to go. I want to leave a copy of the special *Watchman* with you, and at the same time receive your offering. I shall be very glad to have your name on my official solicitor's card, with the amount opposite. Thank you. Good-by."

"Good morning, Mrs.—! I am on my annual visit to the friends in this district in behalf of the Ingathering work for missions. I am sure you will enjoy reading this year's report [handing the paper to the person]. This is an excellent report, considering the many difficulties the missionaries have had to face on account of the dreadful conditions now existing in many parts of the world. The medical mission stations have had greater demands, and the evangelical mission stations have had larger audiences, than ever before. This, of course, means that our friends will be called upon to give more liberally, in order to keep this good work going forward. The Mission Board greatly appreciated the \$126,000 received last year from its friends, and I shall be pleased to receive your offering [bringing out card] this morning. I know you appreciate the needs of the field, and understand that we who are so favored in this country must assist in supporting those who are sacrificing so much by going to these very needy fields and laboring to benefit these poor people."

"Good morning [or afternoon]! I am calling today in the interest of the Harvest Ingathering campaign. This little card will tell you about it [handing him the solicitor's card]. We make a practice of calling on our friends once a year in behalf of this needy work. Here is a number of our Harvest Ingathering paper, which will show you what we are doing to save the lost in the world-wide field. I shall be glad to present you with a copy of this magazine, and to receive whatever offering you wish to give. You will see from this

card what your neighbors have done. Thank you. May God bless you. Good day."

"Good morning [or afternoon]! My name is —. I am out today in behalf of foreign missions. Once a year we make it a practice to call on our friends in the interest of our Harvest Ingathering campaign. This [presenting paper] gives you a glimpse of the work we are doing in the world-wide field. The contents of this number are made up largely of fresh, short letters received from our missionaries in India, China, Japan, Korea, Africa, and the islands of the sea. They are intensely interesting. As I said at first, we make it a practice to call on our friends once a year, and present a copy of this Harvest Ingathering number, and receive whatever offering they have to give us in behalf of this most needy and worthy enterprise. This card tells you that I am authorized to collect, and shows what your neighbors have done. Thank you very much. May God's blessing rest upon you. Good day!"

"Good morning, madam [or sir]! I am visiting this neighborhood this morning in the interest of foreign missions. I have here a report [show paper] of the work accomplished during the last year in such countries as China, Japan, India, Korea, and others. This picture [turn to picture] shows a group of men and women once heathen, now Christians, and their smiling, intelligent faces tell their own story of the great change that has taken place in their lives. This is the work we are endeavoring to do, with God's help. Our report is full of interesting stories from the mission fields. I shall be glad to leave this with you. We do not make any charge for it, but you may like to have a share in this good work for the coming year. Any donation you feel free to give will be gratefully received. There is a special blessing, you know, in giving of our means to carry forward the work of God on the earth."

"Good morning [to colored servant]! May I see the lady of the house? She is busy? My business is urgent, and I will keep her but a moment. [When the lady appears, say:] Good morning, madam! My business this morning is to call your attention to a report I have here of the medical missionary work that has been accomplished throughout the world during the last year. The war which is raging in Europe has given us many new opportunities for carrying forward this work. Truly the field is white to harvest, but the laborers are few.

"We need your help, madam, in carrying on this noble work, and I earnestly invite you to put your name on my solicitor's card [show card]. No, we do not sell our reports. These we leave with the people, in order that they may become intelligent in regard to our work. The reports are free, but we gratefully accept donations of any sum, small or great. Everything around us seems to speak of the rapid passing of time, and of the soon coming of our blessed Saviour; so we have but a short period in which to do a great work, and we are very eager and very anxious to do our best, in order that we may hear the 'Well done,' from the lips of the Master. I feel confident that you also are eager to have a part in this work. Thank you, and pardon me for taking up so much of your time, but I am on the business of my King, and this gives me confidence to go on."

There are many ways in which to solicit funds for missionary work with the Ingathering *Watchman*. The plan I am following is proving very successful, and I thought I should like to pass it on: First, talk it over with the Master. Then start out with a good number of papers because that looks as if you expect to do something. Go to your territory with confidence, knowing that you are engaged in a noble work, and that you are doing humanity a kindness. Ring the bell or knock at the door, greeting the person with all the sunshine and courtesy you can muster, then in a pleasant, frank way, say something like this:

"I am gathering money for missionary work. I have here a missionary paper [showing both sides]. I am not selling it, but simply asking for funds. There is no price on it, but if you feel impressed to give me something toward

this work, it will be appreciated very much. The publishing house has given us one million copies of this paper, and we plan to raise one hundred and fifty thousand dollars to be used in India, China, Africa, and the islands of the sea. I should like you to have a part in this most worthy cause, and you may give me any amount you feel free to give."

These few words said in the right way will get the money. I have spent only a short time soliciting, and now have twenty-four dollars and fifty cents. My goal is one hundred dollars. I have planned my work, and now I am working my plan. Won't you try it? It is easy.

Your talents will increase if you put them out to the exchangers. The Lord will reward you at his coming. He will say: "Inasmuch as you have done it unto one of the least of these my brethren, ye have done it unto me." We have been praying for a long time, "Thy kingdom come," but the Lord says his work will never be finished until the church arouses to her duty and helps finish the work. "Take the plunge before the chill comes."

The Latest Attack on the Bible

THERE is nothing at the present time that is doing so much to undermine faith in the Bible as what is called higher criticism. People are so apt to take as proved facts what is asserted with assurance that the pretensions of the higher critics are having great influence in undermining the faith of people generally in the Bible. We know that the Bible is the one guide in spiritual matters and that faith in it is a vital necessity.

A pamphlet, "The Bible in the Critic's Den," has recently been published, which clearly exposes the fallacies of the claims made by the higher critics. It would be well for every Seventh-day Adventist to read it, so as to be able to talk intelligently on this matter. It would be an excellent book to place in the hands of relatives, friends, and neighbors who have been led to doubt the Bible. We cannot do too much to strengthen the faith of the people in the Bible as the word of God. The price of this little book is thirty cents.

Current Events

THE latest addition to the "Current Event Series" is a revised edition of "His Glorious Appearing," with a most attractive cover. It sells at the same price as the other books of the series,—twenty-five cents in paper covers, and fifty cents in cloth.

The great burden of our message is to tell people that Jesus is soon coming again, and this little book is designed to bring to the attention of the people what Jesus himself said would be signs that his coming was near, even at the door. Now, since the war has solemnized the hearts of the people, and made them realize that events are happening which they do not understand, is the time for the church members to go to them with a book like this, that will give them the warning message. Every church elder should do his best to get his members to give this book a large circulation.

The Bookman Song Sheaf

THE songs people sing have a considerable influence upon their lives. We see calls in the papers for some good war songs for the soldiers to sing, that will be an inspiration to them to fight. The songs that were sung in the beginning of the advent movement had a wonderful effect on the people. We have just received another little songbook, especially for colporteurs and home missionary workers. It contains some original songs which are an inspiration to those engaging in these lines of work. Some of them were sung at the convention held last winter, and with such force and power that all the songbooks in hand were immediately sold. The present book is a new edition with additional songs. It costs only twenty cents a copy, or two copies for thirty-five cents. It would do our churches good to get this book, and sing some of these inspiring songs. Order from your conference tract society.

Missionary Volunteer Department

Loyalty

(These paragraphs may be assigned to timid members to read in the social meeting.)

"To the loyal heart the commands of sinful, finite men will sink into insignificance beside the word of the eternal God. Truth will be obeyed, though the result be imprisonment or exile or death."

"In the history of prophets and apostles, are many noble examples of loyalty to God. Christ's witnesses have endured imprisonment, torture, and death itself, rather than break God's commands. The record left by Peter and John is as heroic as any in the gospel dispensation."—*"The Acts of the Apostles," p. 81.*

"THE church is God's agency for the proclamation of truth, empowered by him to do a special work; and if she is loyal to him, obedient to all his commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honor the Lord God of Israel, there is no power that can stand against her."—*Id., p. 600.*

"LOYALTY to God is alone fundamental. Feelings, words, deeds, must be beads strung on the string of duty. Let the world tell you in a hundred ways what your life is for. Say you ever and only, 'Lo, I come to do thy will, O my God.' Out of that dutiful root grows the beautiful life, the life radically and radiantly true to God—the only life that can be lived in both worlds."—*Maltbie Babcock.*

REFERRING to the Hebrew youth, Sister White says: "At the very outset of their career there came to them a decisive test of character. It was provided that they should eat of the food and drink of the wine that came from the king's table. In this the king thought to give them an expression of his favor and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and one partaking of it would be regarded as offering homage to the gods of Babylon. In such homage, loyalty to Jehovah forbade Daniel and his companions to join. Even a mere pretense of eating the food or drinking the wine would be a denial of their faith."—*"Story of Prophets and Kings," p. 481.*

Ways of Showing Loyalty

The Example of David

"THEN said Abishai to David, God hath delivered thine enemy into thine hand this day: now therefore let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not: for who can stretch forth his hand against the Lord's anointed, and be guiltless? David said furthermore, As the Lord liveth, the Lord shall smite him; or his day shall come to die; or he shall descend into battle, and perish. The Lord forbid that I should stretch forth mine hand against the Lord's anointed."—1 Sam. 26:8-11.

This was genuine loyalty on David's part. Saul had forfeited his right to be king of Israel, and David had been chosen to take his place. But it was for God to say when the change should go into effect; and just as long as God allowed Saul to stand as the representative and head of his work on earth, just so long David intended to be loyal to him, and to respect him as God's anointed.

Here we have an example for Missionary Volunteers. The officers of the societies are God's representative leaders of the Missionary Volunteer work in the churches just as long as God permits them to hold office. The spirit of true loyalty will make every Missionary Volunteer anxious to cooperate in every way with these society officers. To criticize and find fault with them is to show disloyalty to the Lord, who has permitted them to stand as his representatives for the time being. Doubtless they are not perfect; they will surely make some mistakes, for the man who never makes mistakes, never makes anything at all; but in spite of all these things, the officers are entitled to loyal cooperation, and by being loyal to them the members are loyal to God.

The same is true in regard to the church elder and other church officers; and going on up in the organization, to the conference officers. True loyalty to God will respect all

Programs for Week Ending September 1

Senior

Subject: *Loyalty.*

1. Repeat in concert the first eleven verses of Psalm 103. Follow by two-minute talk on God's forgiveness and mercy. For helps see *Instructor* of August 21.
2. Bible Study: *Loyalty.*
3. Talk: *Not Ashamed of Our Faith.* See *Instructor* of August 21.
4. Round Table: *Ways of Showing Loyalty.*
5. Recitation: *Who Will Respond?*
6. Roll Call: *Responses for Our Captain.*
7. Reports, and plans of work.
8. Close by repeating in concert the Motto, the Aim, and the Pledge.

Junior

1. Morning Watch Drill.
2. Bible Study: *What They Did and What They Might Have Done.* Based on Senior study.
3. Exercise: *Loyal to Christ.*
4. Talk: *How We May Show Loyalty to Jesus.*
5. Readings: *What Loyalty Is and What It Does; Bearing the Cross for Jesus; Faithful unto Death.*
6. Social Service: *A Word for Jesus.*
7. Reports, and plans of work.
8. Close by repeating the Motto in concert.

Notes to the Leaders

SENIOR: The Duty of the Missionary Volunteer to be loyal to God is clearly presented in this study, and it surely deserves the most painstaking preparation. It is pointed out that loyalty not only reaches the larger duties of life—it comes right into the local society, and may show its colors brightly and bravely there, or it may retreat in dishonor, trailing them in the dust.

Select appropriate music; two of the songs chosen might be Nos. 484 and 678 in "Christ in Song."

A number may take part in the Bible Study. This week's social meeting is given as a Roll Call. If a spirit of genuine loyalty is felt on the part of the members, all will gladly respond.

JUNIOR: In giving the Bible Study, have a number of Juniors take part, very briefly; one may define loyalty, others give Bible examples, and another repeat, to close, the last clause of Rev. 2:10.

Three children may give the exercise, LOYAL TO CHRIST, each carrying a large card on which the words are written. A better way, if there are twelve who can take part, is to have each child carry one letter, keeping the plain side of the card toward the audience until he is ready to recite. Choose some one to give the recitation, "Just a Word for Jesus," who will give it with sincere expression, and make it an opening for the social meeting to follow.

In all programs, Senior and Junior, emphasize the *working* part of the society. Plan for reports—and that there shall be *something to report.* And remember that the successful society is built on *prayer.* Without prayer, the most elaborate plans and the most earnest effort will fail of the highest results. *With prayer* all things are yours.

Bible Study: Loyalty

Loyal: "Constant and faithful in any relation implying trust or confidence; bearing true allegiance."

Examples of Loyalty

- Joseph. Gen. 39:8, 9, 20.
Moses. Heb. 11:24, 25.
Joshua. Joshua 24:15.
Daniel. Dan. 1:8; 6:10.
Shadrach, Meshach, and Abednego. Dan. 3:15-18.
Peter and John. Acts 4:19, 20; 5:29.

Last-day Tests

- Death Decreed. Rev. 13:15.
Strength for Overcoming. Rev. 12:11.

Reward of Loyalty

- Victory and Eternal Life. Rev. 15:2-4.

officers who hold positions of responsibility in the Lord's cause.

We see this spirit of loyalty manifested by the armies of earth. The soldiers may not like those who are in authority over them; but they look through and beyond these officers to the government of their country, and are loyal to them because of what they represent.

Loyalty Shows Itself in Acts

Loyalty is not mere sentiment; it shows itself in actions. It has been defined as "cheerfully and willingly doing the things we are told to do by one who has a right to command us." This is a good definition. God has a right to command us, because we are his, bought with a price, and all his commands are given in love, and for our good. He lays claim to one seventh of our time, the seventh day of the week, and to one tenth of our income. True loyalty will make every Missionary Volunteer anxious to see that the Lord receives his full due in these matters. He will not use the hours at the beginning and close of the Sabbath for his own pleasure, nor spend the day in attending concerts, even if they are named sacred concerts, or in other ways that do not harmonize with God's instructions. He will pay a full tithe on all his income as soon as he receives it; and if there is any question as to the amount, he will give the Lord the benefit of the doubt.

Will the Missionary Volunteer stop with these requirements?—No; true loyalty will reach farther than this, and will manifest itself in freewill offerings, those love gifts that rejoice God's heart when made by a loyal spirit that longs to do something to please the great Giver of all good gifts. If a pledge has been made, a loyal Missionary Volunteer will never rest until it has been paid.

The Highest Loyalty

Even these things do not exhaust the calls of loyalty; the Lord asks not only for our gifts, but for ourselves. We are called to present ourselves at certain regular meetings; such as, Sabbath school, church service, missionary and prayer meetings. When we enter into church membership, we enter into a covenant with the Lord, and with the other church members, that we will take our part of the church responsibilities. Therefore every Missionary Volunteer is responsible for helping to make every church meeting a success. True loyalty will bring every Missionary Volunteer regularly to his place, unless prevented by something which he cannot help, or unless he has a task to perform which he ought not to neglect.

Then there is a duty to people who do not know the Lord and are drifting to destruction. Loyalty to God will send the Missionary Volunteers out to seek and save the lost, willing to spend and be spent if only they may add subjects to their Master's kingdom.

A Taxing Principle

The fact is, true loyalty is a taxing principle. Christians are an army engaged in a terrific warfare. They are not in camps at ease, but at the battle front; and if any Missionary Volunteer is looking for an easy life, he may make up his mind that he will not find it in the Lord's army. But while he will have a hard, strenuous, wearing time, he will enjoy rewards even in this life that will well repay him; and words cannot express what he will feel when after his life of loyal service on earth is finished, he meets his Saviour, and hears his "Well done."

A loyal Missionary Volunteer has been pictured, but in actual life how few we find! There is among our young people an irresponsibility that is alarming; for it is really disloyalty to God. Some Missionary Volunteers will perform their duties to the Lord and to his church if these duties do not cause inconvenience or if they do not interfere with pleasure; but if they call for self-denial, the duties are neglected. If prayer meeting night is a good skating night, of course these young people must skate; the ice will melt soon, and the prayer meeting does not matter. There is a musical

recital on a Friday evening, and they must go to that; the Lord will not mind, for it is to be sacred music. One is asked to take a part on a Missionary Volunteer program, and promises that he will do so. But before the time comes, an invitation is received to visit a friend; the promise is forgotten, and the leader finds no one prepared to take that part. And so it goes. There are many young people in our churches upon whom no dependence can be placed. They may mean well, but they are weak as water, and do not realize that they are definitely disloyal to their Captain.

Penalty for Disloyalty

A disloyal soldier, one who would obey his officers only when he chose to do so, would soon be severely punished, and dismissed from the army. Disloyalty to the King of kings will also mean dismissal from his army. Only genuine love for the Lord will develop true loyalty to him. Those who are disloyal do not love him; they have failed to meet the test. Every Missionary Volunteer should ask himself the question, Am I loyal to my Captain?

Who Will Respond?

VOLUNTEERS are wanted! Hear the stirring call.
O, be swift to answer, comrades, one and all;
Girding on your armor, haste to march away;
For the Lord is calling, "To the front today!"

Volunteers are wanted! Valiant men and true.
In the ranks, my brother, there is room for you.
Christ is the Commander; let us all obey
When he gives the order, "To the front today!"

Volunteers are wanted! for on land and sea
Satan's starving bondmen clamor to be free;
Hasten to their rescue; if you still delay,
Blood-bought souls must perish. "To the front today!"

Volunteers are wanted! On the battle plain
Soldiers brave are falling, ne'er to fight again;
Who will take their places in the deadly fray?
Who will march with Jesus "to the front today"?

Volunteers are wanted! Let the ranks be filled;
Soon the din of battle will in peace be stilled.
See! the clouds are lifting, soon they'll clear away;
Glory gilds the heights along the front today.

—Selected.

Loyal to Christ

L-OYAL to Jesus,
O-Juniors be;
Y-ou are his children
A-nd him will see.
L-oyal to Jesus,

TO him be true;

C-hrist is your Master,
H-is work you do.
R-oyal his labor
I-n any land;
S-trive e'er to please him,
T-rust his command.

—Selected.

What It Means to be Loyal

What Loyalty Is and What It Does

LOYALTY is faithfulness, fidelity, constancy. It is being true to duty, earnest, always ready. Loyalty leads to action. In earthly warfare it leads men to fight, to work, and to give of their money. Because of it, they count even their lives not their own, but willingly lay them down in loyalty to their country. Loyalty to Christ will also lead to resolute, unselfish action. It will lead to a willingness to suffer anything, even death, rather than offend or deny the Captain of our salvation.

We are now living in a time of war, when the question of loyalty is brought prominently before the people of the country. In times of peace this is not so important, but in times

of war it makes a great difference in the outcome of the struggle whether the people of the country are standing loyally behind the government in all its efforts, or are aiding the enemy.

In the spiritual life there is never a time of peace. Ever since Adam sinned an active warfare for souls has been carried on between Christ and Satan. Therefore the principle of loyalty has always been an important factor in the army of the Lord.

Children have been and may be just as loyal to Jesus as older persons. Let me tell you about two such children, who represent thousands who have been just as true to their Lord as were these.

Bearing the Cross for Jesus

"One beautiful day in June, I was sitting in the front yard of my home enjoying the shade and looking at a bed of pinks, one of my favorite flowers," says a mother, "when three or four small boys, from eight to twelve years of age, came up and called to my little boy, who is nine years old and a member of the Junior Missionary Volunteer Society. The boys told him it was time to go for the cows.

"Russell came around the house and said: 'Mamma, I am going with George after my cows! I will go in the big field and get your cows first, then I will go out to the ridge, and get my other two cows.' He always told me where he was going. 'Good-by, mamma,' and away he went.

"I arose and went to the gate to see if the other boys had waited for him, but they were nearly to the top of the hill, playing among themselves and calling to Russell to hurry up.

"I did not hear anything more of them for an hour or so; but presently, looking up, I saw Russell sitting on the front doorstep crying as if his heart would break.

"'What is the matter?' I asked.

"'George hit me,' he answered, and as he spoke, he stuck out his foot toward me. There were two welts as thick as my finger, on his bare leg, with the blood oozing from them.

"'Did you do anything to him?' I asked.

"'No, mamma,' he replied. 'George said if I would swear, he would not hit me; and if I would not swear, he would give me five licks with his whip.'

"On pushing up his clothing, I found three more welts.

"'Mamma, it hurts so bad.' Then looking at his leg and up into my face, with tears streaming down his cheeks, he said, 'Mamma, is that bearing the cross for Jesus?'

"Upon my telling him it was nobly bearing the cross, he dried his tears, and I never saw a more happy face than his."

Faithful unto Death

A man who was seeking for objects of charity reached the upper room of a tenement house. It was vacant. He saw a ladder pushed through a hole in the ceiling. Thinking that perhaps some poor creature had crept up there, he climbed the ladder, drew himself through the hole, and found himself under the rafters. There was no light but that which came through a bull's-eye, in the place of a tile. Soon he saw a heap of chips and shavings, and on them lay a boy about ten years old.

"My boy, what are you doing?"

"Hush, don't tell anybody, please, sir."

"But what are you doing here?"

"Hush, please don't tell anybody, sir; I'm a-hiding."

"What are you hiding for?"

"Don't tell anybody, please, sir."

"Where's your mother?"

"Please, sir, mother's dead."

"Where's your father?"

"Hush, don't tell him. But, look here."

He turned himself on his face, and through the rags of his jacket and shirt my friend saw that the boy's flesh was terribly bruised, and his skin was broken.

"Why, my boy, who beat you like that?"

"Father did, sir."

"What did he beat you for?"

"Father got drunk, sir, and beat me 'cause I wouldn't steal."

"Did you ever steal?"

"Yes, sir; I was a street thief once."

"And why won't you steal any more?"

"Please, sir, I went to the mission school, and they told me there of God and of heaven and of Jesus, and they taught me, 'Thou shalt not steal,' and I'll never steal again, if my father kills me for it. But, please, sir, don't tell him."

"My boy, you mustn't stay here. You'll die. Now you wait patiently here for a little time. I'm going away to see a lady. We will get a better place for you than this."

"Thank you, sir; but please, sir, would you like to hear me sing my little hymn?"

Bruised, battered, forlorn, friendless, motherless, hiding from an infuriated father, he had a little hymn to sing.

"Yes, I will hear you sing your little song."

Then the child raised himself on his elbow, and sang:

"Gentle Jesus, meek and mild,
Look upon a little child,
Pity my simplicity,
Suffer me to come to thee.

"Fain would I to thee be brought,
Gracious Lord, forbid it not;
In the kingdom of thy grace,
Give thy little child a place."

"That's the little hymn, sir. Good-by."

The gentleman hurried away for help, returning in less than two hours. But when he climbed the ladder the little motherless boy lay with one hand by his side and the other tucked in his bosom—dead.

Loyalty may be shown in many ways; and now that we are living in the very last years of time, it is very important that every one who professes to belong to Jesus should be true to his colors.

The Nameless Seeker

"He went away grieved: for he had great possessions." Mark 10:22.

WE are not told his name—this "rich young ruler"

Who sought the Lord that day;

We only know that he had great possessions

And that—he went away.

He went away— from joy and peace and power;

From love unguessed, untold;

From that eternal life that he was seeking,

Back to his paltry gold;

Back to the weary discontent that brought him

First to the Saviour's side,

With heart that hungered still, and soul that thirsted,

Unblest, unsatisfied;

So deaf he could not hear the call to service

That all the world should bless;

So blind he could not see the great possessions

He bartered for the less.

He went away; he kept his earthly treasure,

But oh, at what a cost!

Afraid to take the cross and lose his riches—

And God and heaven were lost.

So for the tinsel bonds that held and drew him

What honor he let slip,—

Comrade of John and Paul and friend of Jesus—

What glorious fellowship!

For they who left their all to follow Jesus

Have found a deathless fame;

On his immortal scroll of saints and martyrs

God wrote each shining name.

We should have read his there—the rich young ruler's—

If he had stayed that day;

Nameless—though Jesus loved him—ever nameless

Because—he went away.

—Annie Johnson Flint.

AN ounce of loyalty is worth a pound of cleverness.—
Anonymous.

Programs for Week Ending September 8

Senior

Subject: *God's Keeping Power—Help for the Tempted.*

Helpful Thought: *Any temptation will prove too strong for the man who thinks himself too strong for any temptation.*—Spurgeon.

1. Repeat Psalm 103 in concert.
2. Recitation: The Nameless Seeker. Page 10.
3. Bible Study: God's Keeping Power.
4. Recitation: Conquered. See *Instructor* of August 21.
5. Talk: Help for the Tempted. For help in preparing this talk see paragraphs on this page.
6. Reading: A Lesson from the Conies.
7. Heart-to-heart experiences of keeping power and victory.
8. Prayer for special cases.
9. Reports, and plans of work. See *Instructor* of August 21.
10. Close by repeating the Pledge in concert.

Junior

1. Responsive Recitation: Psalm 103.
2. Recitation: Little Foxes.
3. Bible Study: God's Keeping Power. Adapt from Senior Study.
4. Reading: Help for Tempted Children.
5. Reading: The Keys.
6. Reports, and plans of work.
7. Close by repeating the Pledge in concert.

Notes to the Leaders

SENIOR: This program should bring comfort and courage to any who are in discouragement, and stimulate the courage of all. Aim to adapt it to the individual needs of the members of your society, and open the way for a free expression of personal experience. Have special prayer for any who are discouraged or sick.

JUNIOR: In adapting the Bible study, make prominent the relation of the shepherd to the sheep, and emphasize the truth that Christ regards the children as lambs of his flock. Make very plain how the "keys" are found through the Morning Watch texts, Sabbath school lessons, etc.

Bible Study: God's Keeping Power

Power Is Adequate. 2 Tim. 1:12; 1 Peter 4:19.

Power Is Constant. Isa. 27:3; Ps. 121:3-8.

God Keeps Us under Close Observation—

As "apple of the eye." Ps. 17:8.

As a shepherd keeps his flock. Jer. 31:10.

Keeps *heart and mind.* Phil. 4:7.

Keeps *door of lips.* Ps. 141:3.

Keeps *hands.* Isa. 42:6.

Keeps *feet.* Prov. 3:26; Ps. 17:5.

Keeps in—

Perfect peace. Isa. 26:3.

Keeps from—

Evil. John 17:15.

Strife of tongues. Ps. 31:20.

Snares. Ps. 141:9.

Temptation. Rev. 3:10.

Falling. Jude 24.

Help for the Tempted

"WHY comes temptation but for man to meet
And master, and make crouch beneath his feet?"

"SATAN is most to be feared when we fear him not, and most to be avoided when he withdraws from us."

"IT is God that shields his creatures, and hedges them in from the power of the destroyer."—*The Great Controversy*, p. 589.

"Because thou hast kept the word of my patience, I also will keep thee," is the Saviour's promise. He would sooner send every angel out of heaven to protect his people, than leave one soul that trusts in him to be overcome by Satan."—*Id.*, p. 560.

"TEMPTATIONS are derelicts; they are dismantled wrecks of pirate ships, floating on the ocean of life. They have been met and fought and overcome, but they are as dangerous thus adrift as they ever were when the crew was aboard, and all sails were set. We are likely to run into them at any time."

"GOD is attracted by our need more than by our appearance. Every shepherd will tell you that it is the weak and weary, the lame and halt sheep that he cares for. Every mother will tell you that there is fascination to her in the wee child who is sicklier and more exacting, because less healthy, than the others. So it is with God."

"No sparrow falls without His care,
No soul bows low but Jesus knows;
For he is with us everywhere,
And marks each bitter tear that flows.
And he will never, never, never
Forsake the soul that trusts him ever."

PRAYER helps the tempted soul. Do you reply that you are helpless, hopeless? "Your very temptation, the very storm and peril of your soul, is an invitation to prayer. Your very helplessness, your hopelessness, is an invitation to prayer. The mute terror with which you sink among the waves is an invitation to prayer. For underneath are the everlasting arms."

"CHRIST will give strength to all who seek it. No man without his own consent can be overcome by Satan. The tempter has no power to control the will or to force the soul to sin. He may distress, but he cannot contaminate. He can cause agony, but not dejection. The fact that Christ has conquered should inspire his followers with courage to fight manfully the battle against sin and Satan."

Temptation is not sin, but it is the yielding to temptation which mars the soul. The Christian will never get beyond the range of temptation this side of the transition from corruption to incorruption. "Not once for all did Christ, those forty days in the wilderness, conquer Satan. The adversary left him only 'for a season.' Many and many a time Christ had to cry, 'Get thee behind me, Satan!'" It was only the *resurrected* Christ whom Satan could not assail with temptations.

"THERE are some things that the devil hates worse than good health, but not many things. It is our duty to provide a vigorous body against his attacks. If you have constant headaches, toothaches, backaches, eyeaches, if you are always morbidly tired and never happily tired, if your digestion goes wrong and your circulation is poor and your liver out of order, Satan has a holiday so far as you are concerned. Why tempt a man who carries a battery of temptations around with him?"—*Selected.*

"TEMPTATION is enticement to sin, and this does not proceed from God, but from Satan, and from the evil of our own hearts. . . . Satan seeks to bring us into temptation, that the evil of our characters may be revealed before men and angels, that he may claim us as his own. . . . The enemy leads us into sin, and then he accuses us before the heavenly universe as unworthy of the love of God. But 'the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?'—*Thoughts from the Mount of Blessing*, p. 170.

A Lesson from the Conies

EVERY temptation is a call to prayer,—and to immediate prayer. Do not first try to meet the enemy in your own strength; and then call on Christ afterward. Some argue thus: "God helps those who help themselves. Do the best you can, and then call on the Lord when you have failed." A beautiful lesson comes to us from Prov. 30:26, concerning the danger of such a course: "The conies are but a feeble folk, yet make they their houses in the rocks." The cony is a weak, timid little animal, like our rabbit or hare. He has no means of defense in himself; so when his foes, the vulture or the eagle, come in sight, the cony does not turn at bay and do all he can to defend himself ere he flees. If he did, he would be torn to pieces in an instant by his fierce enemies of the air. Nay, the cony has learned a wiser course than this. He knows he is a "feeble folk." So he rushes straight to the rocks. He lets the rock defend him without attempting any defense whatever in his own strength, which is but weakness. Likewise it is with us. We are a feeble folk. We are no match against the triple alliance of the World, the Flesh, and the Devil, in temptation. If we seek to do "the best we can" in our own strength, we shall soon go down in shameful defeat. Our only course is to learn the cony lesson—to fly straight to our Rock, Christ Jesus, in prayer, and trust the Rock to keep us.—*Selected.*

Little Foxes

"Take us the foxes, the little foxes, that spoil the vines: for our vines have tender grapes."

AMONG my tender vines I spy
A little fox named—"By-and-By."

Then set upon him quick, I say,
The swift young hunter—"Right-Away."

Around each tender vine I plant
I find the little fox—"I Can't."

Then, fast as ever hunter ran,
Chase him with bold and brave—"I Can!"

"No Use in Trying"—lags and whines
This fox among my tender vines.

Then drive him low and drive him high
With this young hunter named—"I'll Try."

Among the vines in my small lot
Creeps in the sly fox—"I Forgot!"

Then hunt him out, and to his den,
With—"I Will Not Forget Again!"

A little fox is hidden there
Among my vines, named—"I Don't Care!"

Then let "I'm Sorry"—hunter true—
Chase him afar from vines and you!

—Selected.

[The above may be used as a dialogue, one speaker using the stanzas referring to By-and-by, I Can't, etc., and the other taking the contrasting stanzas.]

Help for Tempted Children

BESSIE and Ben were ready to fight the battles of their Master; but they surely did not know when they went to school that morning that the schoolroom was to be a battle ground, and that they had a struggle—or, rather, several struggles—before them.

Bessie was the first to be attacked. There came up to her a little imp called Mischief. He urged her to play a trick on the girl in front of her, but Bessie made a vigorous dive into her books, and that scared him away.

Next at Ben there came the big giant Laziness, and tried to draw his book away from him, but Ben set his teeth firmly together, and made a plunge,—not at the giant, but at his slate and book,—and that drove the giant away.

It was Bessie's turn next, and she was upset by Carelessness, who tried to get her to lay aside her geography before she had half mastered the lesson. Bessie, however, went back over the pages, and reviewed the lesson diligently, and that was the end of that skirmish.

Ben, in the meantime had gone up to the recitation benches, and there he met Impudence, who tried to urge him on to be saucy to his teacher; but with the single thought of his teacher's kindness Ben drove Impudence away.

At recess time Bess came very near failing in a sharp fight with an ugly little sprite called Selfishness, who tried to get her to run away and have fun with a jolly group of playmates. Bess saw through his designs, however, and got the better of him by linking arms with a poor little girl who was unpopular because her clothes were ragged and her shoes out at the toes. She went off with her and had a delightful recess.

While this was going on, Ben was having a tussle in another corner of the playground with Disobedience, who got behind him and tried to push him over the fence into Farmer Johnson's orchard, where he had no business to be; but Ben turned and walked away, and Disobedience was defeated.

And so it was that Bessie and Ben came off victorious from this school battle field. What was the secret? It was that they had Christ in their hearts to help them fight their foes.—*Amos R. Wells.*

Programs for Week Ending September 15

Senior

Subject: *The Great Slave Maker.*

Motto: "Do All to the Glory of God."

1. Morning Watch Review.
2. Prayer and Praise. Fifteen minutes.
3. Responsive Reading: No. 982 in "Christ in Song."
4. Talk: The Cigarette Evil. (It Wastes Money. It Undermines Health, and Makes Men Unfit. It Deadens Conscience. It Leads to Alcohol and Other Evils.) For helps in preparing this talk see the *Instructor* of August 28.
5. Reading: Rights of the Home Invaded.
6. Round Table: Why I Am Against the Cigarette. To be given by eight or ten members, from facts learned from the *Instructor* of August 28.
7. Reports. Plans for circulating the Anti-Tobacco number of the *Instructor*.
8. Signing the Pledge.
9. Close by repeating the Anti-Cigarette Pledge in concert.

Junior

1. Morning Watch Drill.
2. Responsive Reading: No. 982 in "Christ in Song."
3. Talk: Why Cigarettes Are Harmful. Based on facts presented in the *Instructor* of August 28.
4. Recitation: Danger Signals.
5. Reading: A Physician's Advice to Boys.
6. Exercise: If the Use of Tobacco Is Not Injurious. See notes.
7. Symposium: Why We Will Not Smoke Cigarettes. See note.
8. Reading: Signing the Pledge. Follow by pledge signing.
9. Reports. Plans for selling the Anti-Tobacco number of the *Instructor*.
10. Close by repeating the Anti-Cigarette Pledge in concert.

Notes to the Leaders

TEAM WORK: The Senior and Junior executive committees should get together on this program, and plan to make a rousing success of the Anti-Tobacco *Instructor* campaign. Last year nearly 35,000 copies of this special *Instructor* were circulated; this year we ought by all means to raise the number to 100,000. If we all take hold of the matter in earnest, we can easily place this valuable paper in a hundred thousand homes.

PROGRAM NOTES: This number of the *Instructor* is a veritable mine of information concerning the evils of the cigarette. The one chosen to give the leading talk should study the paper carefully, and note the points he intends to cover, talking the matter over with those who take part in the Round Table. There is much more in the paper than could be given in any program; therefore it would be unfortunate to duplicate the material given.

In the exercise, "If the Use of Tobacco Is Not Injurious," have these words printed on a long scroll, each end of which is securely fastened to a round pole (old broomsticks or curtain poles wrapped with colored paper would do nicely). A number of boys could give this exercise, two of them holding the scroll, and the others asking the "Why's" found in the Anti-Tobacco *Instructor*.

The leader should help in the selection of the items to be given in the Junior Round Table. The best of the reasons presented in the different articles in the *Instructor* may be given very briefly here.

PLEDGE SIGNING: There may be some in your society who have not signed the pledge against the use of cigarettes. If so, these should be given the opportunity to sign now. "To sign the pledge helps us, helps others, and puts us on the right side of a great question."

DISTRIBUTING THE ANTI-TOBACCO NUMBER: Copies of this number of the *Instructor* may be obtained in clubs of from 5 to 40 copies for 5 cents each; 50 or more copies, to one address, for 4 cents each. They sell for 10 cents each. Those taking part in this campaign may not only do a good work in getting this paper into as many homes as possible, but the money so earned will help greatly in reaching the financial goal.

Cigarette Missionaries

The agencies of evil are working day and night to increase the sale of the cigarette, and with wonderful success. Mr. Ng Poon Chew, Chinese scholar and editor, who has been trying for years to interest the citizens and legislators of the United States in suppressing the introduction and sale of cigarettes in China, says:

"A number of young Americans are now in China, employed by the American Tobacco Trust, doing their utmost to introduce cigarettes into those parts of China that have not already the article. When I was in Tientsin in the winter of 1910, I was staying in the same hotel with several of these young men. Through conversations I had with them, I obtained some knowledge of the activities of the American Tobacco Trust which I had not known before.

"In Tientsin, north China, five young men were employed by this concern to do principally 'missionary work' in taking boxes of cigarettes and going from one section of the city to another and distributing these cigarettes freely to the people in the shops and streets, to advertise this produce to the people.

"I was given to understand that cigarettes worth one million dollars were thus given away, and cigarettes worth more than five million dollars were sold during the year in north China.

"When I was in the city of Kiu-kiang, on the Yangtze, I was surprised beyond measure, while walking on the streets, by seeing a crowd of natives following two foreigners, and so much commotion was made that I thought a riot was taking place; but the faces of the young Americans did not indicate any fear or annoyance, but were lighted with a broad smile. Then I found that they were giving away cigarettes to the people on the streets. They were throwing their goods right and left, and the crowd was surging along with great eagerness to catch the cigarettes.

"Upon inquiry I found that this is the common method employed by the Tobacco Trust in introducing their products into China, that the cigarettes are taking the place of opium in many places, and that they are getting to be just as ruinous to the health of the young as opium."

If further evidence were needed on this point, it is found in the experience of I. H. Evans, of Washington, D. C. In the winter of 1910 Mr. Evans found himself alone, after midnight, in a small, dark railway town in Manchuria. Hotel runners at the station clamored for his baggage, and finally he agreed with one of them to go for a certain price to the hostelry he represented. On arriving, however, the stranger found the accommodations of so mean a nature, and the surroundings so questionable, that he decided at once to go to another hotel, whose coolies had followed him in the hope of this very thing. A great clamor arose among the men when he announced his decision; but at last he succeeded in getting himself and his luggage transferred to the place where he wished to stay.

Straightway a new difficulty presented itself. The clerk in charge, hearing the altercation, and fearing the displeasure of his rival, in some practical way, declared the hotel to be full. There was no room to be had, not even a bed. Here was a predicament; Mr. Evans feared to trust himself among the excited coolies outside, and he was refused the privilege of staying where he was.

When the argument was at its height, an American entered the room. He was half drunk, but seeing the trouble, he offered his room to the stranger. "You are a missionary," he said; "I'm a missionary, too. You're a missionary of the gospel; I'm a missionary for the cigarette. I'm traveling through China for the American Tobacco Company; and it's my business to teach these people to smoke. I give away thousands of cigarettes. Soon they will buy them."

Again urging his room upon the stranger, and saying that he would spend the night with American friends, he went away, leaving Mr. Evans grateful indeed for the room thus unexpectedly provided, but reflecting sadly on the terrible harvest to result from such "missionary" sowing.

Surely, in the face of such testimony as this, our Missionary Volunteers should take up the work against the cigarette, and carry it on vigorously.

Programs for Week Ending September 22

Senior

Subject: *Mission Work in Modern Babel.*

1. Recitation: "Follow—Thou—Me."
2. Testimony Study: A Work to be Done.
3. Bible Study: The Strangers in Our Land.
4. Talk: The Lure of the Great City. See "Modern Babel," in the *Instructor* of September 11.
5. Symposium: Our Foreign Neighbors. See *The Foreign Problem*, p. 14.
6. Talk: What Can We Do to Solve the Foreign Problem? See *Instructor* of September 11.
7. Recitation: Only His in Name.
8. Social Meeting: How Does this Question Affect Me?
9. Reports, and plans of work.
10. Repeat the Morning Watch Texts.

Junior

1. Morning Watch Drill.
2. Bible Study: The Strangers in Our Land. Adapt from Senior Bible Study.
3. Talk: Why the Foreign People Come to Our Land. See "Modern Babel," in the *Instructor* of September 11.
4. Recitation: Me, Not Another. See *Instructor* of September 11.
5. Reading: Children from Many Countries.
6. Round Table Discussion: What We Can Do to Help the "Strangers." See *Instructor* of September 11.
7. Reports, and plans of work.
8. Close by repeating the Pledge in concert.

Notes to the Leaders

SENIOR: The foreign population in our cities is increasing every year; and with each one who comes, an added responsibility rests upon those to whom has been committed the message for this hour. The consideration of the problems of Modern Babel in this study should crystallize our interest in these strangers within our gates into active, helpful service for them.

JUNIOR: In every land it seems to be customary for children to ridicule and mock at the stranger. In Japan the street urchins make a popping sound with their lips, which to them indicates that the foreigners talk with their lips; in China one quickly becomes accustomed to the derisive call that the brown-skinned youngsters set up as soon as the foreigner comes in sight. In Mexico the peons have their own term of opprobrium for those who cross the border into their territory; and in our own enlightened land the foreign children among us have had their young lives embittered by such names as Wop, Greaser, Chink, Dago, Polack, etc., and often by petty persecutions as well. The other day I saw two little boys hide behind a hedge and throw chipped rocks at an Italian girl who had a number of small brothers and sisters out for a walk. All this shows us the necessity for taking time to study what the Lord has told us about the way we should regard the "strangers," and not only so, but to plan ways to be a real help to them. The problem of Modern Babel is a problem that the children of this age will have to meet. They should learn that the first step toward meeting it rightly is *kindness*.

Bible Study: 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. Why should we love the strangers? Deut. 10:18, 19. (We were strangers in spiritual Egypt, the land of sin. Eph. 2:12.)
4. Are we to treat the foreigners as we treat those of our own country? Lev. 24:22.
5. What should we share with the strangers? Deut. 26:11.
6. For what purpose are we to gather the strangers? Deut. 31:12.
7. Why are strangers brought to this country? 1 Kings 8:41-43.
8. Who is responsible for teaching the stranger the way of salvation. Eze. 47:23. (This shows that God's people who live in the place where the stranger settles, should make known to him the eternal inheritance he may have.)
9. What should the Lord be able to say to us? 3 John 5.

Only His in Name

"A NAME that I live, and yet I am dead?"
But, Master, thou canst not mean me!
For the moment I heard thee call, I came,
And e'er since have been loving thee.

Loving? I called thee to suffer, child;
Thou hast chosen but pleasant ways.
I call thee to work in my vineyard;
To pleasure thou givest thy days.

I called you to pray, and bade you to watch,
But found you sleeping instead;
While the soul of thy brother to ruin went,
His blood dripping down on thy head.

Ah, unless thou repent, while I stand and knock
At the door of thy selfish heart,
And puttest away the love of the world,
With mine thou shalt have no part.

It is only for those who overcome,
To be clothed in garments white;
And only for those who suffer with me,
To reign in the kingdom of light.

—Mrs. M. S. Beers.

"Follow—Thou—Me"

FOLLOW—not go ahead at thine own pleasure,
Nor turn aside at thine own wayward will,
Nor stray afar in search of other treasure,
But close at hand, where I can aid thee still;
Across the sea and through the desert spaces,
Onward and upward by the one sure way,
Till thou shalt sit with Me in heavenly places,
Amid the splendors of eternal day.

And—follow thou; for thee my call is sounded,
All that I suffered—was it not for thee?
For thee my soul was bruised, my body wounded;
I died, from sin and death to set thee free;
No other's hand can write thine own life story,
No other make thy choice of gain or loss,
No other win and wear thy crown of glory,
No other lift and bear thy destined cross.

Follow thou me—though stranger voices hail thee,
I am the way, and there is none beside;
There is no other staff that shall not fail thee,
There is no other eye than mine to guide;
There is no other shepherd that can fold thee—
By such still waters, in such pastures fair;
There is no other that can safely hold thee
In doubt and danger, darkness and despair.

Trust me to lead thee home to God and heaven;
What others do or say is naught to thee;
No other light, no other truth, is given;
Follow—follow thou—follow me.

—Annie Johnson Flint.

Testimony Study: A Work to be Done

1. Who are brought to our very doors?

"The salvation of the heathen has long been deemed a matter that should engage the interest of Christians, and it is not more than justice to bring light to their dark borders. But home missionary work is just as much needed. The heathen are brought to our very doors."—*Testimonies for the Church*, Vol. VIII, p. 60.

2. To whom must the message be given?

"The message must be given to the thousands of foreigners living in these cities in the home field. . . . Among these millions are the representatives of many nations, many of whom are prepared to receive the message. Much remains to be done within the shadow of our doors,—in the cities of California, New York, and many other States. There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to his church."—*Id.*, pp. 34-36.

3. What help will such work bring us?

"There are among us those who, without the toil and delay of learning a foreign language, might qualify themselves to proclaim the truth to other nations."—*Id.*, Vol. V, p. 391.

4. When reached with the message, what will the foreigners do?

"Here are foreigners of various nationalities in our cities, and they are to be reached with the message of present truth. When they accept the message, they will begin working at once, and many will return to the places from which they came, that they may win their people to the truth. We are to search out these people, and teach them the way of life."—*From an address to the workers assembled at the Pacific Union Conference, Mountain View, Cal., Jan. 28, 1910.*

5. Where is a great work to be done?

"There is a great work to be done for the people of all nations in the large cities of America, and such rallying points as this may be a great help in the matter of gaining the attention of the people, and in the training of workers. In every large city in America there are people of different nationalities, who must hear the message for this time. I long to see evidence that the lines of work which the Lord has marked out are being disinterestedly taken up."—*Review and Herald*, Feb. 9, 1905.

6. How much more should be done than is being done for these people?

"Even in our own country there are thousands of all nations, and tongues, and peoples who are ignorant and superstitious, having no knowledge of the Bible or its sacred teachings. God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in his Word, and become partakers of his

saving faith. How many have felt any interest for these strangers? How many have been stirred with the spirit of the Master to act as missionaries to those brought, as it were, to our very doors? What will arouse our churches to their true condition of sleepiness and inactivity while souls are perishing within their reach? Where there is one laborer there ought to be hundreds receiving every word that proceeds out of the mouth of God and giving it to the people as they can bear it. A hundredfold more might have been done than has been done."—*Id.*, March 1, 1887.

The Foreign Problem

IN one respect the United States is entirely different from any other country,—its population is made up of peoples from many different countries, speaking different languages, forming states within states, and while becoming Americanized to some extent, in many cases remaining distinctly foreign. In 1910 there were 13,791,841 persons in the United States who were born in other countries—more than one eighth of the population. In addition, there were 12,916,311 born in this country whose parents were foreigners, and 5,981,526 who had one foreign parent. All told, nearly one third of the population of this country is either foreign born or one generation removed.

This is a great problem for the country; but we look at it from the standpoint of the message. Where do these people come from? The large majority come from the different countries of Europe. The earlier immigrants were from the sturdy stock in the northern parts, but the later ones are from the more illiterate southern countries. In four years' residence from eighty-four to ninety-eight per cent of the Scandinavians learn English, and seventy-nine per cent of the Germans, but only ten to thirty per cent of other nationalities. This shows that we must reach the large majority of these people through their native tongue. This is therefore a problem we ought to study.

Some Difficulties

One of the things we need to understand is the difficulties which confront us in this work, not that they may discourage us, but that we may plan how to meet them.

One thing that makes these people difficult of approach is their present religion. Many of them are from Catholic countries, and the priests know that if they learn English, and mix freely with Americans, their knowledge of life will be broadened and liberalized, and these teachers will lose their hold on them. Therefore the foreigners are encouraged to settle in communities, with their own schools, if they are able to have any. The priests discourage the attendance of the children at the public schools, and do all in their power to keep the people in their ignorant condition.

Large numbers of these people are Jews, driven from their native lands by persecution. Here, again, the religious question comes in. They have been bitterly persecuted by so-called Christians, and are filled with hatred for them, and are suspicious of every approach they make. They want to be left alone to live their own lives, and they shun all contact with the despised Gentile, aside from what may bring them money.

Another difficulty comes from the ignorance and poverty of these people. They land in this country with just about enough money to secure their admittance. Unscrupulous men are on the watch for them, and they secure their services at small pay for long hours of work, and grind the life out of them for a mere pittance. What opportunity have they to improve their condition, when working from early morning till late at night, amid debasing surroundings, and earning only enough barely to keep life in their bodies?

Not only are the men and women pressed into service which is practically slavery, but the children are worked in the same cruel way, thus keeping them in ignorance and ruining their health.

As a result of these conditions, these people are crowded into close quarters, a large family living in one small room, and sometimes more than one family occupying a room. The

conditions under which they live are almost unbelievable, — unclean, insanitary, unhealthful to what would seem the last extreme. What wonder that, instead of bettering their condition, they degenerate and become a menace to the country?

The majority of these people crowd into the big cities. The more crowded a city, the more wicked it will be. Laws may be made to control conditions; but in these congested centers it is almost impossible to enforce them, and in general little vigorous effort is made to do this. Men prefer to make money out of these people, and to exploit them for political power, rather than to uplift them.

Brighter Prospects

While the majority of these foreigners live under the sad conditions we have pictured, there are others who go into the country, who settle in farming communities, and engage in less taxing and more healthful occupations. These are more easily reached, and their minds are more open to new impressions. Their children go to the public schools, and become a connecting link between the parents and their new country.

Here, then, is the problem: About one fourth of the population to be reached with the message through some foreign tongue. It is a problem to be faced and solved; for until these people are warned, our God-given work is not done.

Children from Many Countries

For many years great ocean liners have been coming from Europe, bringing hundreds of thousands of men and women from different countries, and many of these have children with them, children big and little, and babies. The larger number of these newcomers have found their way into the large cities. Because of this the cities have become terribly crowded, and the more crowded they are, the more it costs to live in them. Most of these people who have come from these foreign countries, used to live in the country, where they had plenty of sunshine and grass and flowers, but in these big cities they have to crowd into small, dark rooms, into many of which the sun never shines, and where there is little, if any, fresh air.

The poor children have no place to play except the narrow, gloomy streets. Often they have no time to play, because they have to work hard all day to help earn enough money to pay the high rent and buy the food that costs so much. I wonder how you would like to live in that way. The dark, close rooms and hard work make the children tired and weak, so their lives are very miserable.

The children soon learn English, and they do the reading, writing, interpreting, and accounting in English for their parents, and they are bright and quick at it. Many of them are anxious to go to school, that they may get an education and be able to do things in the world.

Here is the story of one little girl, and there are hundreds like her:

Concetta was a little girl twelve years old, who lived in Italy. Her father went to America because he had heard he could earn more there. In three years he saved enough to send for his wife and Concetta. A letter came from him with the money, and Concetta was all excitement to be off.

After they had packed their clothes and other belongings, off they went to the port where they were to take the steamer. They found about two thousand other persons ready to go on the same boat, from many countries. As they went onto the boat, they were handed an old gray blanket, with a tin plate and cup, and a knife, fork, and spoon rolled in it. When they reached the crowded deck, a friend who knew something about boats, said to Concetta's mother, "Come with me, and we will find sleeping places." They found a large room near the end of the boat, with bunks all along the side, and down the middle, three tiers of them. As they were early, they secured bunks which were near a ventilator, so they could get some air. They stowed their bundles on their bunks, and went on deck.

Next thing the dinner bell rang, and there was a rush to dip the tin cups in the great iron pots full of meat and macaroni cooked together. Some bread and potatoes were given them as well, and the people sat around on the deck, to eat, and soon it was strewn with crumbs, potato parings, and other refuse. Some ate their food in their bunks, and the sleeping-room was soon as untidy as the deck.

By the time dinner was eaten, the boat had reached the open sea. Concetta began to feel hot and cold, and her head began to swim. Soon she felt worse, and wondered what was the matter, and if she were going to die. It was not long before she knew what seasickness was, and she was glad to creep into her bunk, and stay there for two days. Then she began to feel better. Soon she got up and went on deck to enjoy the sunshine and fresh air.

The days went by, one like another, until the word went around that land would soon be sighted. Presently a gray line that looked like a cloud along the horizon appeared. All watched it intently, for it was the new land they were going to, and soon it became clearer. In a few hours they were in New York harbor, waiting to be examined by the doctor.

By and by Concetta and her mother reached him. He looked at their eyes, made them take off their hats, looked at their hands, and then passed them on. After some more officials had looked them over, they were allowed to go; and now all Concetta could think of was, Where is father? They looked eagerly at the crowd, and—yes, there he was, and soon Concetta was in his arms.

Home they all went, but Concetta was disappointed when she found home was a dark, close room so high up. How those stairs did make her legs ache. Next day she wanted to play, and wandered down to the street, where she found a number of Italian children. They told her there was no place to play but the street. It was a rather dark street, narrow, with high walls. But the children played about, except when the policeman drove them onto the narrow sidewalk, and then they watched till he was gone when they were soon all over the street again.

Concetta's days of play did not last long. Three days later her father told her he had found a place where she and her mother could work, making flowers. Concetta thought that sounded like nice work, but how tired she did get of it. She would spend hours and hours winding green tape around wires, until her hands ached and ached. She would work for ten and twelve hours and earn only twenty to twenty-five cents a day. But she and her mother had to work, for it cost much to pay the high rent and buy the food.

Concetta grew pale and thin, and when her work was done, she was too tired to play. But she became somewhat used to the work, and her father and mother loved her, so they were not unhappy. They are still working and saving a little money, and some day they hope to have a better home in the country.

All children do not have even so good a time as Concetta. Some become ill, and some die. Sometimes the fathers get drunk, and are cruel to them. Few of them know much, if anything, of the love of Jesus and the way of salvation. Their hard lives here would not be so bad if they had the life in the new earth to look forward to. Should we not do all we can to lead them to Jesus?

Suggestions for Programs for Week Ending September 29

ACCORDING to our regular printed schedule this is an "open" program—each society being left to arrange its own program. In many cases there may be some special plans already held over for this meeting. Where this is not so, we suggest a review of current missions, based on recent reports in our papers.

This meeting marks the close of the third quarter of 1917. A general survey of the work of the society, and a bringing together of its forces to reach its Goals, may very profitably be considered at this time. Do not drift; plan something special, and then work your plan so earnestly that the meeting may mean something definite in your year's work.

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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 Missionary Volunteer secretary for the West Indies writes: "In former years we used only about four hundred Morning Watch Calendars. This year we used over eight hundred."

REPORTS from the camp meetings indicate that the Holy Spirit is being poured out on our young people. Here is a sample of letters received from conference Missionary Volunteer secretaries:

"We had a good camp meeting. The Lord was surely there. Last Sabbath about two hundred young people and children went forward in the morning meeting. It was a beautiful sight to see the platform crowded with the very best that we have to offer to the Lord, and I know that heaven rejoiced that day, as we did. There were forty-six of these who gave in their names for baptism, aside from the ten young persons who were baptized on the previous Sunday."

Missionary Volunteer Programs for the Fourth Quarter of 1917

- OCTOBER 6: Harvest Ingathering.
- October 13: Local Society Work.
- October 20: Antitypical Day of Atonement.
- October 27: Luther Quadricentennial.
- November 3: Christian Friendship.
- November 10: Whatsoever Things Are Pure.
- November 17: The Joy of Giving.
- November 24: Unoccupied Mission Fields.
- December 1: Obedience the Test of Love.
- December 8: Receiving the Holy Spirit.
- December 15: Consecration with a New Meaning.
- December 22: Open.
- December 29: A New Leaf—What Shall the Record Be?

Advanced Schools Programs for 1917-18

FOR two years the Missionary Volunteer Department has furnished special lessons for the societies in our advanced schools. These lessons have been well received and highly appreciated. It is of great value to our students—future Missionary Volunteer leaders—that they should become accustomed to the use of the GAZETTE. Besides, there is strength in the unity which this Missionary Volunteer Inter-Collegiate movement brings. An effort is made by means of these lessons to keep our students in close touch with our denominational ideals, and to encourage all to use the laboratory method in preparation for the Lord's work.

Following is a list of the subjects of these lessons for the remainder of 1917:

- September 22: Summer's Sowing.
- September 29: News from the Mission Field. Importance of Mission Study.
- October 6: The Harvest Ingathering.
- October 13: Open.
- October 20: Antitypical Day of Atonement. Missions Survey.
- October 27: Luther Quadricentennial.
- November 3: Christian Friendship.
- November 10: Simplicity and Economy.
- November 17: Unoccupied Mission Fields. Missions Survey.

- November 24: Open.
- December 1: Reaching the Missionary Volunteer Goal.
- December 8: Receiving the Holy Spirit.
- December 15: Consecration with a New Meaning. Missions Survey.
- December 22: Open.
- December 29: A New Leaf—What Shall the Record Be?

A Plait

JUST the same old meeting,
" " " " way;
" " " " singing;
" " " ones pray.
" " " verse reading;
" " " long pause;
" " " announcements,
" " " —because

Not a single member tries to add a mite
To make *our* meeting helpful, thoughtful, and bright.
—Selected.

Missionary Volunteer Programs for Advanced Schools

For Week Ending September 22

Subject: *Summer's Sowing.*

THE summer has been an eventful one. For the Christian student it has not been a vacation from the Master's service. Some of the students have spent their first summer in selling literature. Wonderful and varied have been their experiences; but no three months in school could teach more valuable and practical lessons. Some have been in the same work for the second, third, or fourth summer, but the new interest awakened in the minds of the people by world conditions has made this their most remarkable summer's work. Others have been in the ministry and Bible work, and have experienced the great joy of evangelistic endeavor. Still others have worked in the factory or on the farm, many no doubt just as much in the line of duty as those engaged in the work mentioned above. They have gained physical vigor, comforted and helped father and mother, put new life into the home Missionary Volunteer Society, and inspired other young people with noble purposes and ambitions.

Some of the results of this summer's sowing are already apparent, others will appear later, and some in the morning of eternity. But we may all rejoice for some small part in the sowing, which, watered by faith, will surely bring forth fruit.

With some such thoughts as these to lead out, let every student have the opportunity to speak briefly of the summer's experiences. Let it be a time of joy and thanksgiving, for help in God's service and for providential openings making it possible to enter school. Let it be a time of reconsecration to the Lord's service, and for determination to make this the very best school year in our experiences and in the history of our school.

For Week Ending September 29

Subject: *News from the Mission Field. Importance of Mission Study.*

"Facts are the fingers of God. To know the facts of modern missions is the necessary condition of intelligent interest."

Through the Spirit of prophecy we have been admonished to study "the present daily-unfolding history of missionary effort."

Wonderful events are taking place today, not only in the political world but in the religious world. Wonderful things are happening in the onward progress of the advent message. It should be the ambition of the Missionary Volunteer Society, and especially the Foreign Mission Band, to create in the minds of the students a deeper interest in the progress of the gospel and the finishing of the work of God in the earth than they have in the progress of the world war. To this end the keeping of a missions bulletin board would be a worthy enterprise. It should also be planned for the Foreign Mission Band to give a brief monthly Survey of Missions at each third meeting in the month.

For this program let there be a summing up of the mission history of the last three months. The situation of some has prevented them from keeping up with the progress of events. The files of the *Review*, *Missionary Readings*, and other periodicals will furnish material.

This program might very properly be prepared by the Foreign Mission Band. It furnishes an excellent opportunity to set before the students the importance of mission study, and to solicit members for the mission study groups.