

The Church Officers' Gazette

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No. 1

Church Officers' General Instruction Department

Church Elders and the Tithe

DEAR CHURCH ELDER: The Lord, as you know, has said that the tithe is holy (Lev. 27: 30, 31); that those who do not pay tithe rob the Lord (Mal. 3: 8).

Do all in your church pay tithe? — Likely not. Now, the great point is this, What is being done about it? There is certainly a responsibility resting upon those who are chosen to lead in the church, to see that the tithe is gathered in. Whose duty is it if not the church officers'? Why should the president of the conference or some minister have to come and present this matter to the church when you are there?

The following instruction from the spirit of prophecy tells in a clear way the duty of church officers in this matter: —

"Let the church appoint pastors or elders who are devoted to the Lord Jesus, and let these men see that officers are chosen who will attend faithfully to the work of gathering in the tithe. If the pastors show that they are not fitted for their charge, if they fail to set before the church the importance of returning to God his own; if they do not see to it that the officers under them are faithful, and that the tithe is brought in, they are in peril. They are neglecting a matter which involves a blessing or a curse to the church. They should be relieved of their responsibility, and other men should be tested and tried."— *Supplement to Review and Herald, Dec. 1, 1896.*

I hope this instruction from the servant of the Lord will not fall on stony ground, but bear fruit. If all the officers in our churches will take up this burden, many thousands of dollars of tithe will be gathered for the work of God. This means greater blessing to those who are faithful, more laborers sent into the field, and more souls saved. Shall not this long-neglected matter receive attention without further delay?

G. B. THOMPSON.

The Value of Planning in Advance

WE are just about to begin another year, and it would be well for us to consider our ways and see if there are not some things in connection with our church work that we may improve. There are evidently so very few years of life in this world left to us that we should want to make the best possible use of them.

When business men begin a year's work, they count the cost first. That is a sound business principle, and no business can succeed if it is not followed. But why should we not use the same good sense and good judgment in the management of the Lord's business that men do in their worldly business? Is not our Lord's work worthy of the best of everything?

The church of God has been called out to be saved and to save others. Soul-saving work calls for money as well as personal service, and both are to be given freely and according to the needs and opportunities.

It would be well for every church board at the beginning of the year to study carefully what will be needed for its church to do its share in supporting the work of God. Every church should want to do its share, and will, if the members really love the Lord.

There are two main divisions of the funds that will be required for 1915,— those needed for the local church work, and those that will be needed for the general work outside of the church.

Local Funds

For the work of the church there will be light, heat, insurance, building repairs (when one is owned), perhaps interest, and other current expenses. The church board should put all these down, and see what the total sum required will be. Then some plan should be agreed on for providing the necessary money.

In some churches the matter is laid before the whole membership, and they are asked to promise to pay a certain amount each week or month to provide the required funds. These amounts are collected regularly, and the money is always in hand to pay the bills. This is an excellent plan, one which does not leave the Lord's work to chance, but which takes it into account just as surely as the other obligations of life.

Another plan is to take up an offering one Sabbath in each month for this purpose, and to announce the week before what the offering is for, and how much will be required. If the necessary amount is not raised, the members are notified, and a second offering is taken. Some churches find this plan succeeds, but the first one is the better plan.

Other needs for which provision must be made are the poor fund and the literature fund. In most churches an offering is taken each fourth Sabbath for the literature fund, and this is used to provide the church members with tracts for free distribution and for systematic lending, and with other literature needed in their work for souls.

Usually an offering is taken once a month for the poor who need help. This should be announced the week before, and a statement should be made of what is needed. It is information that creates sympathy, and the members cannot be expected to provide the money unless they know how much is required and for what it is needed.

These are the regular funds required for the church. There will in some cases be special funds to provide. Careful consideration should be given to them, and plans be laid to meet the needs.

General Funds

The main general fund is that known as the Twenty-cent-a-week Fund. This includes the Sabbath school offerings, Missionary Volunteer offerings for foreign work, Midsummer Offering, Annual Offering, and Harvest Ingathering. To raise the desired amount means an average of \$10.40 for the year from each member.

It would be well for each church board to see how much this would mean for its church for the year, and then divide the amount into as many equal parts as there are weeks in the year; for it is much easier to raise the money week by week than in a large sum at the end of the year. Then if the Harvest Ingathering at the end of the year brings in more than the needed amount, there will be some additional money for advance mission work, to hasten the coming of the Lord.

To illustrate, we shall take a church of one hundred members. Its share would be \$1,040 for the year, or \$20 for each week. Would it not be well for the church to see that its offering each week reaches the required amount? Some can give \$2 each week, others \$1, others 50 cents, others 25 cents, thus supplying the lack of those who cannot reach the 20 cents, and so making sure the raising of the needed amount. It is wonderful what we can do when we plan for it, and how far we can run behind when we do not.

Brethren and sisters who are church officers, do you not think it would please God for you to plan in this careful way for his work? We are soon to meet our Lord face to face, and should we not try to make the last part of our work the most perfect?

Occasional Funds

In addition to the funds that must be provided in some way to meet the regular needs, there will be from time to time calls for special gifts, such as money for meeting tent camp meeting supplies, local conference needs, and other necessary things. The church that plans carefully for its regular local and general funds will have no difficulty in meeting any special calls, provided they are duly announced, and all needed information given concerning them.

The Absent Members

In laying plans for the raising of the regular funds of the church, the members who live at a distance, should not be overlooked. The church clerk should write to them, laying before them the plans that have been adopted, and urging them to shoulder their share of the responsibility. They should be asked to state how much they will send in at the close of each month, as this will be better for them than to remit weekly. A member's obligations to his church are just as strong when he lives at a distance as when he is near it, and to faithfully discharge them will help to bind him to the church.

The Sabbath school secretary should see that every absent member becomes a Home Department member. A Home Department envelope should be sent to each one, with a good personal letter, urging him to study the lesson regularly, and to place his contribution in the envelope week by week. The secretary should see that each absent member is supplied with the lesson pamphlet, and just before the quarter closes, should write another good letter, asking for the prompt return of the envelope with the contributions. In this way the members will be helped spiritually, and much money will be brought into the church that otherwise would not be obtained.

When the aim is reached, the treasurer should write to the absent members who have contributed, telling them the good news, and thanking them for the part they have had in bringing this about.

These things all take time and thought; but if they receive attention, absent members will not drift away from the truth. Oftentimes they do this because they are far from church associations, and nothing comes into their daily lives to remind them that they belong to the church, the body of Christ.

If the church board will plan for it with prayer and faith in God, every church may close the year 1915 with its financial responsibilities to God fully met.

E. M. G.

Election of Sabbath School Officers

THE North American Division Conference Committee at the fall council, held in Washington, Oct. 25 to Nov. 4, 1914, passed the following recommendation:—

"Whereas, Progressive plans for the improvement of our Sabbath schools are often hindered by the frequent changes of officers; therefore,—

"We recommend, That beginning with the year 1915, the term of office in our Sabbath schools be one year, instead of six months as heretofore."

All churches in the North American Division should comply with the recommendation. Sabbath school officers should be elected by the church, at the same time, in the same way, and for the same length of term as the regular church officers. Sabbath school officers elected the last of this year will serve during the entire year of 1915.

Those who are chosen to nominate Sabbath school officers should heed the instruction given in "Testimonies on Sabbath School Work," pages 84, 91, 92, and 94. Note especially the following quotations:—

"The leaders in our schools should be men and women of quick intuitions, who have the Spirit of God to aid them in reading character, who have managing ability, who can understand different phases of character, and display tact and wisdom in dealing with varied minds. There are many who can fill the place of superintendent in name, but what is needed are men who can fill the place in every sense of the word. There are many who can go through the form cleverly

enough; but they fail to impart courage and hope, to inspire thought, to quicken energy, and to impart such life, that the school shall become a living, growing power for good."

"In selecting officers from time to time, be sure that personal preferences do not rule, but place in positions of trust those who you are convinced love and fear God, and who will make God their counselor. Without the love and fear of God, however brilliant the intellect may be, there will be failure. . . . Above everything else, select those who, in the simplicity of their souls, are walking in the truth, who love and fear God, and take their lessons in his school."

May the year 1915 be the best year in the history of the Sabbath school work.

MRS. L. FLORA PLUMMER,
North American Division Sabbath School Secretary.

What Do You Carry in Your Pocket?

ONE thing that ought to be there during all the year of 1915 is the five-cent pocket edition of the book of Matthew. Each member of the Sabbath school should have a copy, as an aid in daily study of the lesson. The senior division greatly enjoyed the pocket edition of the book of Romans, but this time the children, too, may share in the pleasure. Teachers of children may well provide this five-cent gift for their pupils, and encourage its use.

The Place the United States Has in the Last Years of the World's History

EVERY Sabbath keeper who lives in the United States should want to know just what place this country occupies in the last years of this world's history. Otherwise, he will hardly know how to relate himself to the events as they occur, or how to use them as evidences with which to enlighten others.

To assist in acquiring this very necessary knowledge, an important book has been published, "The United States in Prophecy." It takes up the subject in a very comprehensive way, is well illustrated, and is altogether an attractive book. The prices are: Full leather, marbled edges, \$3; fine English cloth, marbled edges, \$2.

The church missionary secretary owes a duty to the members in regard to this book, which is to introduce it to them. A copy should be obtained and shown to them, and orders should be taken for it. The usual discounts given on subscription books are allowed on it.

The members should not only get a copy of the book to study themselves, but they should do their best to get their friends and neighbors to purchase copies, too. If they will do this, they will soon get enough back to pay for their own copies; and who knows but this may be just what that neighbor needs to convince him that this is the truth of God?

If the members will go to their neighbors and say: "I have just bought a new book, which tells what is said about the United States in the Bible. It is intensely interesting. Would not you like to buy a copy, too? The price is only \$2, and it is worth a great deal more than that to learn what God has said about this great country in the Bible, and what his purpose for it is." Something like this, said with enthusiasm, would oftentimes sell a book, and perhaps save a soul. The book can be shown, some of the best pictures pointed out, one or two striking extracts read, but not too much should be said. Get as many of your members as possible to try this plan.

"In the face of what might be done, will the church sleep on, or will they feel the responsibility and the honor that is conferred upon them through the merciful providence of God, and gather up their hereditary trusts and the advantages of present light, and feel the necessity of rising to the urgent emergency that now presents itself before us?"

"THE Sun of Righteousness has risen upon the church, and it is the duty of the church to shine."

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held January 23)

OPENING Song: "Hymns and Tunes," No. 117; "Christ in Song," No. 449.

Prayer.

Song: "Hymns and Tunes," No. 1379; "Christ in Song," No. 510.

Bible Study: "Temperance in the Bible."

Reading: "Signing the Pledge."

Reading: "Personal Responsibility."

Offering for literature fund.

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

Benediction.

NOTE.—Our duty to do a continual work of education in regard to the principles of temperance has been plainly set forth. There is no better way of doing this than by the circulation of temperance literature. A new issue of the *Temperance Instructor* is ready, and should have a wide circulation. Plans should be laid to get as many of the members as possible to sell it. The youth and children can dispose of many copies. One boy of eleven years sold 1,500 copies last year in a few weeks. Other temperance literature will be issued from time to time. It should all have a wide circulation; for one temperance paper appeals to some persons, while another appeals to other persons.

The temperance leaflets should be freely used. Remember that there is no greater evil in the world than intemperance, and no other is the direct cause of so much sin, suffering, and sorrow. It is Satan's masterpiece, and we should carry on a continuous, active fight against it.

The leader should study the program in order to make it interesting and profitable. Good readers should be selected for the readings, who will bring out clearly the leading points.

The program is short, so that the leader may be able to add some items of interest from his own personal experience or from local events. The object of these programs is to place helpful matter in the hands of the leaders for them to use, as many have not time to hunt it up. The programs are not intended to remove the necessity for study and thought. Each leader should stamp his own individuality on the program as he renders it.

Temperance in the Bible

1. WHO took the first temperance pledge? Judges 13: 13, 14.
2. Name one other person who pledged himself against wine. Dan. 1: 8.
3. Was he healthier and wiser for doing so? Verses 15-17.
4. Ought kings to drink wine? Prov. 31: 4.
5. Ought ministers to drink wine? Lev. 10: 9.
6. Ought we to make companions of drunkards? 1 Cor. 5: 11.
7. Can any drunkard enter heaven? 1 Cor. 6: 9, 10.
8. Does God pronounce any woe upon drunkards? Isa. 5: 11, 22.
9. Why has he pronounced this woe? Isa. 28: 7.
10. What are the consequences of drinking? Prov. 23: 29, 30.
11. How may we avoid this trouble? Verse 31.
12. What will be the result if we disregard this advice? Verse 32.
13. Is it wise to tamper with strong drink? Prov. 20: 1.
14. What should we do for those who have been overcome by this temptation? Gal. 6: 1, 2.
15. How important is it that we should help the fallen and tempted? Eze. 33: 7-9.
16. What promise can we offer to those desirous of help? Rom. 5: 20, last clause.

Signing the Pledge

"I AM not a drunkard." "I can drink or let it alone." "I don't want to bind myself to a pledge." These and other objections temperance workers meet in their efforts to secure signers to the pledge. "It is foolish egotism," says Dr. Crafts, "to say you are too strong to be overcome by that nocker that has conquered such giants as Webster, Pitt, Burns, and Poe." Doubtless all admire Daniel for pledging himself not to defile his body, the Rechabites for their vow of total abstinence from wine, and Paul for putting restraint

upon himself both for his own and for others' sake; yet how easy it is to fail to get from the records of ancient heroes the admonition they contain for modern sinners.

The pledge can save no one from intemperance; but it is a constant reminder of Him who can keep the tempted one from yielding, and the very act of signing strengthens the will for its struggle against temptation. The Belgium public schools celebrate a pledge-taking day. During twenty-three years a certain Sunday school in New York obtained thirteen hundred signers. It is claimed that without a known exception the signers have remained true to their vows, and become pronounced friends of temperance. The pledge was first introduced into the United States in 1789, and thousands are living monuments to its saving influence. It has many friends. "The best savings bank for a young man's money," says T. L. Cuyler, "is the total abstinence pledge."

"The old-fashioned temperance pledge—spread it. . . There are thousands of persons who, having made a promise, will keep it till the day of judgment."—*T. D. Talmage*.

"The man who will not sign a temperance pledge to help a weak brother, though he may not need it himself, is not so much of a man as he thinks himself to be."—*J. Wanamaker*.

"For thirty years I have been a temperance man. Had it not been for my total abstinence principles in the early days of my temptation, I should probably have gone the same way so many of my companions went, who lived drunkards' lives and are filling drunkards' graves."—*Abraham Lincoln*.

"Everywhere they [Christian workers] should present to the people the principles of true temperance, and call for signers to the temperance pledge."—"Ministry of Healing," page 171.

Personal Responsibility

GREAT efforts are made to put down intemperance, but there is much effort that is not directed to the right point. The advocates of temperance reform should be awake to the evils resulting from the use of unwholesome food, condiments, tea, and coffee. We bid all temperance workers Godspeed; but we invite them to look more deeply into the cause of the evil they war against, and to be sure that they are consistent in reform.

It must be kept before the people that the right balance of the mental and moral powers depends in a great degree on the right condition of the physical system. All narcotics and unnatural stimulants that enfeeble and degrade the physical nature tend to lower the tone of the intellect and morals. Intemperance lies at the foundation of the moral depravity of the world. By the indulgence of perverted appetite, man loses his power to resist temptation.

Temperance reformers have a work to do in educating the people in these lines. Teach them that health, character, and even life are endangered by the use of stimulants, which excite the exhausted energies to unnatural, spasmodic action.

In relation to tea, coffee, tobacco, and alcoholic drinks, the only safe course is to touch not, taste not, handle not. The tendency of tea, coffee, and similar drinks is in the same direction as that of alcoholic liquor and tobacco, and in some cases the habit is as difficult to break as it is for the drunkard to give up intoxicants. Those who attempt to leave off these stimulants will for a time feel a loss, and will suffer without them. But by persistence they will overcome the craving, and cease to feel the lack. Nature may require a little time to recover from the abuse she has suffered; but give her a chance, and she will again rally, and perform her work nobly and well.—"Ministry of Healing," page 335.

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; prayer; minutes; song.

Lesson: "Relation of the Church to the Regions Beyond."

Reports of labor.

Plans for work.

Closing Song.

NOTE.—This is the beginning of a new year, possibly the last in which we shall have freedom to work in any and every way. Prophecies are fulfilling so rapidly that we should work constantly to make the best possible use of our time. We cannot say how long the Lord will extend these closing days, but if we work as

though each year that comes may be our last, we shall surely be on the safe side, and we shall not then be taken unawares when the end does come.

The lesson for this week is designed to impress on the members their duty and privilege to support the work in the regions beyond. The Lord cannot come until the work everywhere is done; therefore we each have an interest in, and responsibility for, every part of the world. By careful planning, each church can provide its share of the money that is needed to carry the message to the regions beyond; and if it can go beyond its share, so much the better, as the work will sooner be finished. Let us make a new start with this year 1915, and throw ourselves heart and soul into the work to finish it.

Second Week

Opening Exercises: Song; five short prayers in three minutes; song.

Lesson: "The Call of the Master:"—

1. Bible Study, "What It Means."
2. "The Need of Earnest Effort."

Reports of labor from those who have responded to the Master's call.

Plans for work.

Closing Song.

NOTE.— We have come to the time of the eleventh-hour call to labor in the vineyard, and this makes the call of the utmost importance. The Bible study should be made clear and definite. God calls *those in your church*. How many are responding?

The extracts should be given to good readers, who will make the points stand out clearly. It would be helpful to have some one appointed to write on the blackboard each leading point as it is brought out, and for the leader to call attention to these points at the conclusion of the reading.

In the plans for work, efforts should be made to enlist every Sabbath keeper in some line of missionary work. We have so many ways of working that none need be left out.

Third Week

Opening Exercises: Song; minutes; season of prayer, especially for those for whom the members are working; song.

Reports of labor.

Lesson: "Christian Character."

Plans for work.

Closing Song.

NOTE.— The thought should ever be kept before the members that before they can effectively teach the truth to others, they themselves must live it. The strongest argument in favor of the truth is the godly lives of those who profess it. As the principles are brought out in the Bible study, each member should examine his own heart, to see if he is living a victorious life, in harmony with them. If not, he needs more of the keeping power of God, who alone is "able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." Jude 24. It might be well, at the close of the study, to give the members an opportunity to express themselves in regard to their Christian experience, and to have prayer offered for those who feel their need of special help to overcome on some of the points brought out. We have come to the time when we must make straight paths for our feet, if we are to march to victory with the conquering army of God.

Plans should be laid to keep every member busy in soul-saving work, for in saving others, the strength is given that saves themselves.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Reports of labor.

Lesson: "Health Principles From the Testimonies."

Plans for work.

Closing Song.

NOTE.— The subject for consideration at this meeting is of special importance at this time, when the foot-and-mouth disease among cattle is rapidly spreading. We should watch these things, for the Lord has warned us that we should discard all animal products when the spread of disease makes them unsafe. He does not wish his people to contract these loathsome diseases; but if they do not take his counsel, some will do so. It would be well for the leader to have a few pointed extracts from the daily papers on the spread of disease among cattle, to read in connection with this study.

It would be well to emphasize the need of using judgment, experience, and common sense in regard to our diet and other matters connected with our physical life.

In connection with this study, attention might be given to plans for work by the circulation of health leaflets and the magazine *Life and Health*. The world needs these principles as much as we do, and many will welcome them, and by them be led finally into the whole truth.

Relation of the Church to the Regions Beyond

1. Is there a spirit of unrest and inquiry among the people of other nations concerning the signs of the times?

"Angels of God are moving on the hearts and consciences of the people of other nations, and honest souls are troubled as they witness the signs of the times in the unsettled state

of the nations. The inquiry arises in their hearts, What will be the end of all these things?"—*Testimonies for the Church*, Vol. III, page 202.

2. How far-reaching is the responsibility of those to whom God has revealed the truth concerning this condition of affairs?

"The great work which Jesus announced that he came to do was intrusted to his followers upon the earth. . . . He has given us a world-wide message. This truth must be extended to all nations, tongues, and people."—*Id.*, page 388.

3. How may those who cannot go personally to these people share in the work?

"My soul is stirred within me as the Macedonian cry comes from every direction, from the cities and villages of our own land, from across the Atlantic and the broad Pacific, and from the islands of the sea, 'Come over and help us.' Brethren and sisters, will you answer the cry? saying: 'We will do our best, both in sending you missionaries and money. We will deny ourselves in the embellishment of our houses, in the adornment of our persons, and in the gratification of appetite. We will give the means intrusted to us into the cause of God, and we will devote ourselves also unreservedly to his work.'"—*Id.*, Vol. V, page 732.

"In commissioning his disciples to go 'into all the world, and preach the gospel to every creature,' Christ assigned to men the work of spreading the gospel. But while some go forth to preach, he calls upon others to answer to his claims upon them for tithes and offerings with which to support the ministry, and to spread the printed truth all over the land. This is God's means of exalting man. It is just the work which he needs; for it will stir the deepest sympathies of his heart, and call into exercise the highest capabilities of the mind."—*Id.*, Vol. IV, page 472.

4. How does the value of one soul compare with earthly riches?

"One soul saved in the kingdom of God is of more value than all earthly riches."—*Id.*, Vol. III, page 209.

5. Should expense in any case hinder the carrying of the message to other nations?

"Every opportunity should be improved to extend the truth to other nations. This will be attended with considerable expense, but expense should in no case hinder the performance of this work. Means are of value only as they are used to advance the interest of the kingdom of God. The Lord has lent men means for this very purpose, to use in sending the truth to their fellow men. There is a great amount of surplus means in the ranks of Seventh-day Adventists."—*Id.*, Vol. III, page 208.

6. Where will men always invest their means?

"Men will invest means in that which they value the most, and which they think will bring them the greatest profits."—*Ib.*

7. Is there opportunity to invest in the missionary cause?

"God calls upon those who have possessions . . . to invest the money where it will be supplying the great want in the missionary field. When once they have experienced the real satisfaction that comes from thus doing, they will keep the channel open, and the means the Lord intrusts to them will be constantly flowing into the treasury, that souls may be converted."—*Id.*, Vol. V, page 733.

8. What principles did Christ lay down concerning gifts and offerings?

"The principle laid down by Christ is that the gifts and offerings should be in proportion to the light and blessings enjoyed. He has said, 'For unto whomsoever much is given of him shall be much required.'"—*Id.*, Vol. III, page 392.

9. Why did God design the plan of system in benevolence?

"The Lord designed to bring man into close relationship with himself, and into sympathy and love with his fellow men, by placing upon him responsibilities in deeds that would counteract selfishness, and strengthen his love for God and man. The plan of system in benevolence God designed for the good of man, who is inclined to be selfish, and to close his heart to generous deeds. The Lord requires gifts to be made at stated times, being so arranged that giving will become habit, and benevolence be felt to be a Christian duty. The heart, opened by one gift, is not to have time to become self

ishly cold, and to close, before the next is bestowed. The stream is to be continually flowing, thus keeping open the channel by acts of benevolence."—*Id.*, Vol. III, pages 393, 394.

10. What will be the experience of individuals and churches who give systematically to sustain the cause of God?

"Practical benevolence will give spiritual life to thousands of nominal professors of the truth who now mourn over their darkness. It will transform them from selfish, covetous worshippers of Mammon, to earnest, faithful coworkers with Christ in the salvation of sinners."—*Id.*, Vol. III, page 387.

"Those churches who are the most systematic and liberal in sustaining the cause of God, are the most prosperous spiritually. True liberality in the follower of Christ identifies his interest with that of his Master. . . . God in his providence is calling his people out from their limited sphere of action, to enter upon greater enterprises. Unlimited effort is demanded at this time when moral darkness is covering the world. . . . The spiritual health and prosperity of the church is dependent in a great degree upon her systematic benevolence. It is like the lifeblood which must flow through the whole being, vitalizing every member of the body. . . . The more we invest in the cause of God to aid in the salvation of souls, the closer to our hearts will they be brought. . . . Our labors are not to be confined to our own country. The field is the world; the harvest is ripe. The command given by Christ to the disciples just before he ascended was, 'Go ye into all the world, and preach the gospel to every creature.'"—*Id.*, Vol. III, pages 405, 406.

The Call of the Master

What It Means

1. WHAT message was brought to Mary? John 11:28.
2. How did she respond? John 11:29.
3. Who else obeyed quickly when the call came? Ps. 149:60.
4. What does the Master want of us when he calls? Matt. 21:28.
5. What question is he now asking? Matt. 20:6.
6. What command does he still give? Verse 7.
7. When should this command be heeded? Luke 14:21.
8. Why heed at once? 1 Sam. 21:8, last clause.
9. Why this haste? Rev. 22:10-12.

The Need of Earnest Effort

"Very much more might be done for Christ if all who have the light of truth would practice the truth. There are whole families who might be missionaries, engaging in personal labor, toiling for the Master with busy hands and active brains, devising new methods for the success of his work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to him, and seeking him with the whole heart.

"My brethren and sisters, take an active part in the work of soul saving. This work will give life and vigor to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in his light you will see light. Consecrate yourselves wholly to the work of God. He is your strength, and he will be at your right hand, helping you to carry on his merciful designs. By personal labor reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls.

"Find access to the people in whose neighborhood you live. As you tell them of the truth, use words of Christlike sympathy. Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith,

trust in God,—these will bring peace and joy. Work disinterestedly, lovingly, patiently, for all with whom you are brought into contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips.

"It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness, of those who profess to be sons and daughters of God. In the truth there is a living power. Go forth in faith, and proclaim the truth as if you believed it. Let those for whom you labor see that to you it is indeed a living reality. . . .

"In the power of the Spirit, the delegated servants of Christ are to bear witness for their Leader. The yearning desire of the Saviour for the salvation of sinners is to mark all their efforts. The gracious invitation, first given by Christ, is to be taken up by human voices, and sounded throughout the world, 'Whosoever will, let him take the water of life freely.' Rev. 22:17. The church is to say, 'Come.' Every power in the church is to be actively engaged on the side of Christ. The followers of Christ are to combine in a strong effort to call the attention of the world to the fast-fulfilling prophecies of the Word of God. Infidelity and Spiritualism are gaining a strong hold in the world. Shall those to whom great light has been given be cold and faithless now?

"We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us. A power from beneath is leading men to war against Heaven. Human beings have confederated with satanic agencies to make void the law of God. The inhabitants of the world are fast becoming as the inhabitants of the world in Noah's day, who were swept away by the flood, and as the inhabitants of Sodom, who were consumed by fire from heaven. The powers of Satan are at work to keep minds diverted from eternal realities. The enemy has arranged matters to suit his own purposes. Worldly business, sports, the fashions of the day,—these things occupy the minds of men and women. Amusements and unprofitable reading spoil the judgment. In the broad road that leads to eternal ruin there walks a long procession. The world, filled with violence, reveling, and drunkenness, is converting the church. The law of God, the divine standard of righteousness, is declared to be of no effect.

"At this time — a time of overwhelming iniquity — a new life, coming from the source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. They are to put forth earnest, untiring efforts to save souls. Their example is to be such that it will have a telling influence for good on those around them. They are to count all things but loss for the excellency of the knowledge of Christ Jesus our Lord.

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field, clearing the King's highway, and gaining victories in new places. My brother, my sister, is it nothing to you to know that every day souls are going down into the grave unwarned and unsaved, ignorant of their need of eternal life and of the atonement made for them by the Saviour? Is it nothing to you that soon the world is to meet Jehovah over his broken law? Heavenly angels marvel that those who for so many years have had the light, have not carried the torch of truth into the dark places of the earth.

"The infinite value of the sacrifice required for our redemption reveals the fact that sin is a tremendous evil. God might have wiped out this foul blot upon creation by sweeping the sinner from the face of the earth. But he 'so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John 3:16. Then why are we not more in earnest? Why are so large a number idle? Why are not all who profess to love God, seeking to enlighten their neighbors and their associates, that they may no longer neglect so great salvation?"—"Testimonies for the Church," Vol. IX, pages 40-45.

Christian Character

1. IN what should the Christian be an example? 1 Tim. 4: 12.
2. How much attention should be given to these things? Verse 15.
3. What does Christ say his people are? Matt. 5: 14.
4. How should we let our light shine? Verse 16.
5. How is God glorified? John 15: 8.
6. What question is decided by the kind of fruit we bear? Matt. 7: 18.
7. What must we do in order to bear fruit? John 15: 4, 5.
8. What kind of fruit shall we bear if we abide in Christ? Gal. 5: 22, 23.
9. How should we manage our business affairs with the world? 1 Thess. 4: 11, 12.
10. Who are we to follow? Eph. 5: 1.
11. How are we to walk? Verse 2.
12. To what extent are we to be kind and forgiving? Eph. 4: 32.
13. What will this lead us to do? Gal. 6: 2.
14. To whom does this text apply? Rom. 15: 2.
15. If we are all led by the same Spirit, to what shall we come? Eph. 4: 13.
16. How shall we appear before the world then? Phil. 2: 15.
17. What shall we speak? 1 Cor. 1: 10.
18. What will the world say of us? Ps. 133: 1.

Health Principles From the Testimonies Foods and Their Use

1. IN the use of foods, what should we exercise?
"In the use of foods, we should exercise good, sound, common sense. When we find that a certain food does not agree with us, . . . change the diet; use less of some foods; try other preparations. Soon we shall know the effect that certain combinations have on us. As intelligent human beings, let us individually study the principles, and use our experience and judgment in deciding what foods are best for us."—*"Testimonies for the Church," Vol. VII, pages 133, 134.*
2. To what should the foods be suited?
"The foods used should be suited to the occupation in which we are engaged, and the climate in which we live. Some foods that are suitable in one country will not do in another."—*Id., page 134.*
3. What foods are often used unwisely?
"I have been instructed that the nut foods are often used unwisely, that too large a proportion of nuts is used; that some nuts are not as wholesome as others."—*Ib.*
4. What nuts are preferable?
"Almonds are preferable to peanuts; but peanuts, in limited quantities, may be used in connection with grains to make nourishing and digestible food."—*Ib.*
5. What other foods are good?
"Olives may be so prepared as to be eaten with good results at every meal. The advantages sought by the use of butter may be obtained by the eating of properly prepared olives."—*Ib.*
6. What are the advantages to be derived by the use of the olive?
"The oil in the olives relieves constipation, and for consumptives and for those who have inflamed, irritated stomachs it is better than any drug. As a food it is better than any oil coming secondhand from animals."—*Ib.*
The olive contains thirty-five per cent nutritive value. Twelve olives at a meal, or, if you discard all other fats, twenty olives at a meal, will give you, if three meals are taken, the number of food units required each day,—namely, six hundred,—as there are ten units of fat in one olive.
7. When is butter the least harmful?
"Butter is less harmful when eaten on cold bread than when used in cooking; but as a rule it is better to dispense with it altogether."—*"Ministry of Healing," page 302.*
8. What should we tell the people?
"Tell them that the time will soon come when there will be no safety in using eggs, milk, cream, or butter, because disease in animals is increasing in proportion to the increase of wickedness among men. The time is near when, because

of the iniquity of the fallen race, the whole animal creation will groan under the diseases that curse the earth."—*"Testimonies for the Church," Vol. VII, page 135.*

9. What should we, by precept and example, make plain?
"By precept and example make it plain that the food which God gave Adam in his sinless state is the best for man's use as he seeks to regain that sinless state."—*Ib.*

10. Against what should we bear clear testimony?
"We should bear a clear testimony against the use of tea and coffee."—*Ib.*

"We bear positive testimony against tobacco, spirituous liquors, snuff, tea, coffee, flesh meats, butter, spices, rich cakes, mince pies, a large amount of salt, and all exciting substances used as articles of food."—*Id., Vol. III, page 21.*

11. On these points, how fast must we move?
"We must go no faster than we can take those with us whose consciences and intellects are convinced of the truths we advocate. We must meet the people where they are. Some of us have been many years in arriving at our present position in health reform. It is slow work to obtain a reform in diet. We have powerful appetites to meet; for the world is given to gluttony. . . . But we should be very cautious not to advance too fast, lest we be obliged to retrace our steps. In reforms, we would better come one step short of the mark than to go one step beyond it. And if there is error at all, let it be on the side next to the people."—*Id., pages 20, 21.*

12. What have some failed to do?

"Some, in abstaining from milk, eggs, and butter, have failed to supply the system with proper nourishment, and as a consequence have become weak and unable to work. Thus health reform is brought into disrepute. The work that we have tried to build up solidly is confused with strange things that God has not required, and the energies of the church are crippled. But God will interfere to prevent the results of these too strenuous ideas. The gospel is to harmonize the sinful race. It is to bring the rich and poor together at the feet of Jesus."—*Id., Vol. IX, page 162.*

13. What is said in regard to the use of eggs?

"While warnings have been given regarding the dangers of disease through butter, and the evil of the free use of eggs by small children, yet we should not consider it a violation of principle to use eggs from hens that are well cared for and suitably fed. Eggs contain properties that are remedial agencies in counteracting certain poisons."—*Ib.*

14. What is it not necessary to do?

"The time will come when we may have to discard some of the articles of diet we now use, such as milk and cream and eggs; but it is not necessary to bring upon ourselves perplexity by premature and extreme restrictions. Wait until the circumstances demand it, and the Lord prepares the way for it."—*Ib.*

15. What must be recognized?

"While working against gluttony and intemperance, we must recognize the condition to which the human family is subjected. God has made provision for those who live in the different countries of the world. Those who desire to be coworkers with God must consider carefully before they specify just what foods should and should not be eaten. We are to be brought into connection with the masses. Should health reform in its most extreme form be taught to those whose circumstances forbid its adoption, more harm than good would be done. As I preach the gospel to the poor, I am instructed to tell them to eat that food which is most nourishing. I cannot say to them: 'You must not eat eggs, or milk, or cream. You must use no butter in the preparation of food.' The gospel must be preached to the poor, but the time has not yet come to prescribe the strictest diet."—*Id., page 163.*

16. How should we present the principles of health reform 'near the close of time'?

"As we near the close of time, we must rise higher and still higher upon the question of health reform and Christian temperance, presenting it in a more positive and decided manner."—*Id., Vol. VI, page 112.*

17. What are the effects of tea and coffee?

"Tea, coffee, and tobacco are all stimulating and contain poisons."—*"Healthful Living," page 108, par. 491.*

"Light has been given showing the injurious effects of tea, coffee, and flesh meats; but this light has been disregarded, even by some who profess to believe the Testimonies."— *Id.*, par. 492.

18. What are they sowing who indulge in these things?

"Those who indulge in meat eating, tea drinking, and gluttony are sowing seeds for a harvest of pain and death."— *Review and Herald*, May 27, 1902.

How to Increase the Attendance at the Missionary Meetings

THE following suggestions for increasing the attendance at the missionary meetings, and for getting the members to report, are taken from a letter from one of our church missionary secretaries. We shall be glad to receive reports of any plans which have been found to be helpful in building up the missionary work in any of its parts:—

"Few were attending, compared with the membership of this large church. First, we planned for something interesting each time, aside from the wrapping of the papers and the individual reports. We took the book of Daniel and appointed some one to conduct a study each time until the entire book was covered. This was good from two standpoints, — instructing the people in doctrinal points, and giving them experience in Bible work.

"Then I had some cards printed and given out at the Sabbath service, and found this increased the attendance very materially. On the cards were the following words: 'You are cordially invited to become a regular attendant at the missionary meeting. We miss you. The meeting needs you, and you need it. The benefits are mutual. The meetings are interesting just now, and of immense importance to you. We shall look for you next Sunday evening at 7:45 P. M. Don't disappoint us.'

"One thing which has always seemed so hard to overcome is the slackness in reporting. We have talked, urged, and begged the people to report, trying so hard to impress the lay members with the thought that it is impossible for the church missionary secretary or the State secretary to make bricks without straw. The largest number of reports I had ever received at the weekly meeting was sixteen, and the average was not more than nine. At our fourth Sabbath meeting held in September, I had our soloist sing to the tune of Ortonville — number 120 — just the one word 'Report.' The tune and the word go well together, and you have no idea how much expression can be got into it by a good singer. It made such an impression that I have already had far more reports in this short time than in any given quarter before. Each week brings an increase. I have adopted the plan of having the boys in my Sabbath school class (about twelve years of age) give out the blanks as the people come in, and gather them up before the meeting closes. This plan works two ways: the boys feel they have a share in the missionary meeting, and it puts the people on their mettle to do something so that they will have use for the blank." E. M. G.

The Home Missionary Campaign

THE home missionary campaign is a continuous one, which will end only when probation closes, and there are no more souls to be saved. The campaign becomes more intense as the months pass by, for men and women are deciding against the truth, and the Spirit of God is being withdrawn from the earth.

Should these things dishearten or discourage us? — No; they should give us courage, for they show that our work is coming to an end, and the reward is just beyond. What does it matter if the fight is fierce now, the sacrifice and self-denial great? What does it matter if the Lord's calls on our time and our money are constantly increasing? Soon our time will be measured by eternity, and we shall have all things we need for happiness and enjoyment. We can well afford to wait for these blessings, and to make the best possible use of the little time we have left in which to sacrifice for and serve the Lord, who loves us so much.

What is the standing of your church in this campaign? Has it subscribed for its average of two copies of the weekly *Signs of the Times*? If not, why not? Have you a reason to give for not reaching this average that you would want to state to Jesus, if he personally asked you this question? If you have not, will you not at once lay plans to bring your church up to its share in this plan?

Then there is the plan of systematically lending tracts throughout the districts where we have churches. Is your church doing this? Again the question comes, If not, why not? Is there any real reason why it should not be done?

Is your church making good use of the Berean Library among the neighbors? If not, why not?

All this literature is saving souls where it is being circulated by the church members. But what about the souls which might have been saved had more of this work been done?

Faith without works is dead. We may listen to sermons about the love of God and the sacrifice of Jesus, and our hearts may be touched, and the tears come into our eyes. But it all avails nothing unless the spirit of Jesus is permitted to take possession of our hearts, and to have free course through us in deeds of love to others. Our love is judged by what we do, to help others and to lead them to Jesus.

"Even so every good tree bringeth forth good fruit." "Wherefore by their fruits ye shall know them." Matt. 7: 17, 20.

If your church is not bringing forth good fruits in earnest, self-sacrificing efforts for souls, it is not a good tree. If there are some members who are not showing the good fruit of work for perishing sinners, they are not good trees. Their works condemn them; for they are the outward expression of the inward condition.

Church officers, you are set as watchmen to your church, the flock of God. Will you not do your utmost to enlist every member in active service, in circulating the largest possible quantities of literature, in doing acts of kindly service, in all methods of soul saving, not that they may earn salvation thereby, but that they may have an outlet for their love for the Lord, and so keep it strong and full of power for good? This is the only way in which you can lead your church on to victory E. M. G.

One Year and a Half

FOR a year and a half all divisions of the Sabbath school will study the book of Matthew, beginning January 1.

Valuable helps on the lessons will be found in "The Desire of Ages," "Christ's Object Lessons," and "Ministry of Healing."

An especially good help to kindergarten teachers will be "Bible Object Lessons and Songs for Little Ones." This book contains picture and object illustrations that will fit many of the lessons for the year. Every teacher of small children should have a copy. Price, board, \$1.50; cloth, \$2.

We hope our people everywhere will greatly enjoy this series of lessons, and that the teachers in every school will equip themselves for effective work.

A Striking Cover Design

A PROOF of the cover of the January *Watchman* has come to hand, and the design is a very striking one. On it is the figure of an armed Turk, departing from Europe into Asia, and in the distance is seen a victorious army marching up to take his European territory. In the background is shown the battle ground of Europe, with fighting in progress. At the bottom is the text, "He shall come to his end, and none shall help him."— *Daniel the Prophet*. This cover is enough to sell the magazine, as it tells a story which most people will want to know more about.

Let each missionary secretary be sure to secure a sample copy of each magazine every month with which to secure orders. Remember that a good secretary makes business.

"AWAKE, awake, before it is everlastingly too late!"

Missionary Volunteer Department

Senior Society Study for Sabbath,

January 2

1. TALK, by the leader, on plans for 1915, including society programs and plans for local work. See article "The Lessons on Bible Doctrines."
2. Talk: "The Value of the Morning Watch." See Missionary Volunteer Leaflet No. 40 and the Morning Watch Calendar.
3. Bible Study: "The Godhead."
4. Talk: "The 1915 Mission Studies."
5. Reading: "The Study of Our Mission History." See *Instructor* of December 22.
6. Testimony Meeting: Theme, Personal Reports of Work Done, and Our Outlook for 1915.

Special Note to Leaders

DURING the past year quite full suggestive programs have been given. We hope that all have learned from these the value of always having certain necessary things, and also the advantage of variety in other things and in the manner of arranging the program. We always have singing and prayer, but sometimes the congregation can sing, and at other times special music can be arranged. Sometimes one person can offer prayer, at other times there may be a season of prayer, or the leader may ask for a number of "sentence prayers." As suggested in the article on the Bible doctrines lessons, the program can often be arranged so as to give a large number a part. At other times it may be well to have the program given by only two or three, and at the close have a testimony meeting in which all may have opportunity to speak. Sometimes this testimony meeting may take the form of a praise or consecration service. Again, the members may be asked to give some helpful thought they have obtained from the programs. This year we shall give only the main parts of the program, leaving it to the leaders to arrange definitely how it shall be given.

Plan your programs thoroughly, allotting to each part a certain length of time. Do not run over time. Having everything well in hand before the program begins will insure your success, and often save embarrassment.

Plan your finances; and if your plans include a weekly offering, give it a definite place on the program.

Do not be discouraged if the first few Bible doctrines lessons seem to be difficult. They are upon subjects not so familiar to the young people as the topics to come later. Choose persons who are well qualified to give these first studies.

M. E. KERN.

The Lessons on Bible Doctrines

"OUR only safeguard against the wiles of Satan is to study the Scriptures diligently, to have an intelligent understanding of the reasons of our faith, and faithfully to perform every known duty."—*Review and Herald*, Nov. 19, 1908.

The request has come from all parts of the field that we have lessons on Bible doctrines during 1915. If our "only safeguard" is to have "an intelligent understanding of the reasons of our faith," these lessons surely are timely. Let us plan to make the most of them.

I give below some suggestions for the conduct of these studies, which seem to me to be essential to success:—

1. Let the person or persons who conduct these studies spend not less than one week in earnest intellectual and spiritual preparation.

2. Do not under any circumstances read to the society what is here printed. *It was not written to be read*, but as a guide to you in your preparation. *Never bring these printed lessons before the society*, unless it be to read some quotation; and in that case it is always better to read from the book from which the quotation was made, or from a copy. (When quotations are copied, they can often be passed to some members to read, thus giving a larger number a part in the program.)

3. There are different ways in which the lesson can be prepared:—

a. Prepare a talk on the subject, using the various subdivisions (or a more extended analysis) as your outline. Read the scriptures yourself, or have some one else read them (be careful to have everything well read), and comment upon the thought. Always keep in mind the thing to be proved, and steer straight for the goal.

b. Work it up into a Bible reading, asking questions which can be answered by the references and comments. Endeavor to make all questions and statements clear. Do not confuse the minds of your audience. Be prepared to enlarge upon the points, and to answer questions if necessary.

c. Prepare the lesson as a series of propositions and condensed proofs. These can be written out and passed to different members to read. Have the proposition read by one, and the proof read and explained by another. The leader should have a copy of all, and be prepared to answer questions, and supplement what is given.

4. Do not try to teach what you do not understand. If the bearing of any scripture is not clear to your own mind, and it does not seem absolutely essential to the line of thought, leave it out. (There are often more scriptures given than it would be well to present.) If a comment or quotation given here is not clear, do not try to use it.

5. Study the subject till its main thought and subdivisions stand out before you (with your eyes shut) just as clearly as a bare tree in winter, with its trunk and branches (with your eyes open). It is quite essential that the outline be clothed with the leaves of words, explanations, and illustrations, to make the lesson more beautiful, but you cannot do that unless the trunk and branches are clearly in mind.

6. The main object should always be to teach positive truth, but the importance of truths will sometimes be seen more clearly if you can show how those truths offset popular errors in the world. For variety and interest, it might be well sometimes to present the truth as an answer to certain common errors. The one who conducts the lesson could carry out the study that way right through, or only in part. At times a member might be asked to prepare a statement of how he would meet a certain false teaching with the Bible truth on that point.

7. After the naked truth is perfectly clear to your own mind, think of some common illustrations to use in making it clear to others. Study your illustrations, and be sure that they clarify the subject rather than confuse the minds of your audience.

8. In whatever way the various lessons are presented, it would be well for the leader, or some one appointed for the purpose, to prepare a series of brief propositions with proof texts, and drill the society upon them by way of review from week to week. Let there be a spirited three-minute review each week, on the previous lesson. Encourage the young people to commit to memory the proof texts.

9. Let those who have the burden of this work talk with members about the best way to conduct the programs. Obtain all the suggestions possible, and adopt those which seem to you workable. Remember that there is frequently more than one right way to do a thing. If you have access to a minister or teacher, interview him, and learn all you can about how to do this work. Study your own experience, and seek to make each lesson better.

10. To recapitulate: Study the subject till perfectly clear; pray for personal help and that your audience may be blessed; do not read the lesson; seek variety; prepare illustrations; seek counsel.

If our Missionary Volunteer officers are wide-awake and will study to show themselves approved unto God, workmen that need not to be ashamed, 1915 will truly be our banner year. If these lessons are thoroughly learned, we shall take a long step toward our ideal of having all our members members of Attainment.

There are some Missionary Volunteer Societies (our college societies especially) which are composed of more mature young people, and have access to libraries and Christian teachers as aids in their work. For their benefit we shall make suggestions for advanced study from time to time. These suggestions may be useful in adapting the programs presented to their needs.

M. E. KERN.

The Godhead

I. The Existence of God.

Gen. 1:1; Ex. 3:14; John 5:26: The Scriptures begin with the announcement of the existence of God, "In the beginning God." He is the self-existent One, and the source of all life. "It does not seem to have occurred to any of the writers of either the Old or the New Testament to attempt to prove or to argue for the existence of God. Everywhere and at all times it is a fact taken for granted."—*Evans's "The Great Doctrines of the Bible,"* page 13. Neither do we need to enter into arguments to prove his existence, although it may be helpful to call attention to the many evidences of his existence all about us. Ps. 14:1. Who is it that denies his existence? "What! no God? A watch, and no key for it? A watch with a mainspring broken, and no jeweler to fix it? A watch, and no repair shop? A time card and a train, and nobody to run the train? A star lit, and nobody to pour oil in to keep the wick burning? A garden, and no gardener? Flowers, and no florist? Conditions, and no conditioner?" He that sitteth in the heavens shall laugh at such absurd atheism." Yes, we know there is a God, a great First Cause of everything in the universe. It would seem that any one conscious of his own existence must recognize the power of God in his own life.

Rom. 2:15: All men, however degraded, seem to have some inherent conception of right and wrong. This in itself would seem to indicate an intellectual and moral Being who is lawgiver and judge.

Rom. 1:19, 20: Nature reveals the power and supremacy of God. "The splendor of nature, surpassing all that man can make, and prompting his own best thoughts and works, proclaims that behind and above the material world is a Worker as much above nature as the artist is greater than his picture, and as much above man as the vast and glorious universe is greater than the noblest works of man. The edifice bears witness to the skill and resources of its Architect."—*Beet's "Manual of Theology,"* page 4.

Job 11:7-9; Rom. 11:33; Job 26:14, R. V: Sometimes young people in whom is developing that faculty of the mind called reason, gain the impression that everything can be demonstrated, and are perplexed because they cannot prove the existence of God. Those who study will learn, by and by, that all the great fundamental truths are in a certain sense unknowable, and that the beginning of all reasoning rests on axioms,—assumed or self-evident truths,—and cannot be demonstrated. These great truths are not, however, contrary to reason, but beyond reason. We observe falling bodies, and infer the existence of some force—gravity—to account for this. In the same way we see the order and marks of design in nature, and infer the existence of a Designer. We can no more fully understand or demonstrate the one than the other. But we can know what gravity is to us, and that if we jump from a building we shall fall to the ground; and we can know what God is to us, that he is our creator, and that we are responsible to him. The impotence of man, in his study, to fully understand the works of God, is well expressed in the following quotation: "Science that can catalogue the stars, calculate eclipses, girdle the globe with lightning, and send your messages upon flaming wings, is impotent, with all her vaunted resources, to produce one fiber of a blade of grass, to tell the cause of one vein in the radiant tracery of a flower, or approximate to the most distant definition of what thought may really be." And the things we can see and partly understand are only the "outskirts of his ways." In "Steps to Christ," in the chapter "What to Do With Doubt," second paragraph (latest edition, page 110), are some very good thoughts on this question.

There is an abundance of evidence that the Scriptures are true, and in them God has revealed much concerning himself.

Not only can we see the marvelous works of God in nature and in our own physical and mental lives, but those who accept the gospel know by experience the power of God to do for them what they could not do for themselves. In the same chapter in "Steps to Christ" referred to above, is this: "Do you ask why I believe in Jesus?—Because he is to me

a divine Saviour. Why do I believe the Bible?—Because I have found it to be the voice of God to my soul."

An infidel had given a strong address against the Christian religion. He had, as he thought, answered all the arguments in its favor. A man arose and told how he had been a drunkard, and how he had done his best to reform, and how his friends, the temperance society, and the doctors had tried and failed. He then told how he accepted Christ and was saved from the curse of rum; how his home had been transformed, and his wife and children, who once feared him, were now happy and rejoiced to see him come home; how poverty had given way to plenty. "Now," said he, "will you explain that?" But the infidel could not.

II. The Nature of God.

John 4:24; Heb. 1:3; Col. 1:15; Gen. 1:27: It is very evident from our study of the previous topic that we can only partly understand the nature of God. Not only are we finite while he is infinite, but now our minds are clouded by sin, and we "see through a glass, darkly."

God is an infinite spirit, and is "not subject to limitations in space or capacity of being or of action." But he is also a personal being. "The mighty power that works through all nature and sustains all things is not, as some men of science represent, merely an all-pervading principle, an actuating energy. God is a spirit; yet he is a personal being, for man was made in his image."—*"Testimonies for the Church,"* Vol. VIII, page 263. Personality is characterized by knowledge, reason, feeling, individuality, self-consciousness, and self-determination.

Deut. 6:4; Isa. 45:5; 1 Cor. 8:4: There is one God and no other, and on this unity of God our duty of supreme love and worship is based.

Matt. 28:19; 3:16, 17; John 14:16; Gen. 1:26: The unity of God is not, however, contrary to the idea of the trinity. While we cannot comprehend how there can be three persons but only one God, we can doubtless understand how plurality in unity, like the quality of being everywhere present, may be a unique attribute of God, and that we cannot comprehend it because we cannot enter into it. Just so the animals can understand some of the attributes of man, such as kindness, but cannot, of course, comprehend his mental and spiritual life.

Heb. 1:2, 3, 8; John 1:1-3; 10:30; Col. 2:9; Isa. 9:6: Christ is God, and in him the fullness of the Godhead dwells. He was associated with the Father in creation, and is one with him. "Christ, the Word, the only begotten of God, was one with the eternal Father,—one in nature, in character, in purpose,—the only being that could enter into all the counsels and purposes of God."—*"Patriarchs and Prophets,"* page 34.

Gen. 1:2; John 16:7, 8; Heb. 9:14; Acts 5:3, 4: The Holy Spirit is the agent through whom God and Christ work in creation and redemption. "Sin could be resisted and overcome only through the mighty agency of the third person of the Godhead, who would come with no modified energy, but in the fullness of divine power. It is the Spirit that makes effectual what has been wrought out by the world's Redeemer."—*"The Desire of Ages,"* page 671. The fact that the nature and work of the Holy Spirit is a mystery. (John 3:8; "The Acts of the Apostles," pages 51, 52) does not prevent us from understanding that he is a part of the Godhead, nor from sharing in the fullness of divine power which he brings.

The Godhead has been well described as follows: "The Father is all the fullness of the Godhead invisible (John 1:18); the Son is all the fullness of the Godhead manifested (John 1:14-18); the Spirit is all the fullness of the Godhead acting immediately upon the creature (1 Cor. 2:9, 10)."—*Evans's "The Great Doctrines of the Bible,"* page 28.

Suggestions for Advanced Study

As stated in the lesson, we do not need to prove the existence of God. His existence is self-evident. Yet we live in a world of speculation and doubt, and students may well study and gather the cumulative proofs of his existence. In societies of older and advanced young people, the chief of these arguments might be presented under the following topics:—

(1) Universal belief in the existence of God; (2) cosmological — argument from cause; (3) teleological — argument from design; (4) anthropological — moral argument; (5) argument from Scripture; (6) the evidence of experience. References: Evans's "The Great Doctrines of the Bible," Bible Institute Colportage Association, Chicago, 1912; Mullins's "Why Is Christianity True?" (chap. 6), American Baptist Publication Society, Philadelphia, 1905; and other books or articles on the evidences of Christianity.

For help on the evidence of experience, see article by Mullins in "The Fundamentals," Vol. III. "The Fundamentals" are a series of pamphlets containing articles designed to substantiate orthodox Christianity, which have been widely distributed free to Christian workers and theological students everywhere. Doubtless there are complete sets in all our schools. Eleven numbers have now been published. They can be obtained from the Testimony Publishing Company, 808 La Salle Ave., Chicago, Ill.

The 1915 Mission Studies

It is our purpose this year to study our missions in all the world, but in a little different way than ever before. The Mission Board published a few years ago a pamphlet, "An Outline of Mission Fields," which gives a brief statement of the history of our missionary operations in all the fields we have entered. This little book is now being revised and brought up to date. It will be used as the basis for our mission studies this year, and will be sent out free to all our Missionary Volunteer Societies. Let each society decide how many are wanted, and send its order to its conference Missionary Volunteer secretary. Until this new edition is out, we shall use the old edition, copies of which are being sent to each society leader whose name and address we have. If yours is not received, write your conference Missionary Volunteer secretary at once.

Our purpose in these studies is to give all our young people a clear conception of our missionary operations. The "Outline of Mission Fields" is very condensed, and for that reason may seem uninteresting at first; but if those who give the missionary talks will study their topics thoroughly, with a map of the country at hand, they will be able to present their topics in an interesting manner, I am sure. Those who give these talks should have access to a good atlas. "The World Atlas of Christian Missions," published by the Student Volunteer Movement, 600 Lexington Ave., New York City, at \$4 plus carriage, is the best, but any good atlas will answer the purpose. In fact, some prefer the ordinary atlas.

To add to the interest, we shall give notes on the mission study for each program. These will be incidents in our mission history, details that will make the whole stand out clearly, providences that show the hand of God in our missionary advance. These notes can be woven into the talks, or can be given separately, by one or several persons.

It is also planned that each society shall have a set of outline maps of missionary countries, and that these maps shall be filled in with our conference and mission boundaries, and with stars indicating each mission station. These maps will make our mission work seem much more real to us, and are essential to the plan. The Review and Herald is publishing a set of seven outline wall maps, which will be sent to our Missionary Volunteer Societies in mailing tubes, postpaid, for 75 cents a set.

It is the plan to have a review of current missionary history each month. Appoint some person or persons a month in advance to study the *Review* and other papers for items of missionary progress. By the use of the outline wall maps our missionary operations may thus be seen to grow from month to month, and the review of missions will become one of the most interesting items of the month.

"How few there are who are truly humble, devoted, God-fearing servants in the cause of Christ, whose hearts are full of gratitude and thanksgiving because they are called to act a part in the work of God, being colaborers with Jesus Christ, partakers with Christ of his sufferings."

Senior Society Study for Sabbath, January 9

1. REVIEW of Morning Watch texts for the week.
2. Reports of work.
3. Bible Study: "The Character of God."
4. Talk: "Origin and Progress of Our Mission Work in Europe." See "Outline of Mission Fields," second edition, pages 6-8.
5. Reading: "Reports From Our First Foreign Missionary." Arrangement can be made for several to take part in this.

The Character of God

I. Attributes of God.

Ps. 90: 2; 102: 12, 24-27; James 1: 17: God is eternal, and eternity has no beginning, end, or limit. Therefore in his character and nature he is without change.

Jer. 23: 23, 24; Ps. 139: 7-10; Acts 17: 24-28: God's presence is manifested everywhere. He is not everywhere in the same sense, however. See Isa. 66: 1; Rev. 21: 2; Eph. 1: 20.

Rev. 19: 6; Job 42: 2; Isa. 26: 4; Dan. 4: 35: There is no limit to the power of God in earth or heaven.

Job 37: 16; 1 John 3: 20; Ps. 139: 2-4; Isa. 46: 9, 10: God is perfect in knowledge and knows all things. "There is no past, present, or future with God. Everything is one great living present. We are like a man standing by a river in a low place, who, consequently, can see only that part of the river that passes by him; but he who is aloof in the air may see the whole course of the river, how it rises, and how it runs. Thus is it with God." "We must not confound the foreknowledge of God with his foreordination. The two things are, in a sense, distinct. The fact that God foreknows a thing makes that thing certain, but not necessary. His foreordination is based upon his foreknowledge."—Evans's "The Great Doctrines of the Bible," page 31.

II. God's Character. Ex. 34: 6, 7.

Ps. 99: 9; Isa. 57: 15; 1 Peter 1: 15, 16: God is absolutely free from any wrong, both in himself and in his relations to his creatures. This attribute of holiness is applied to all three persons of the Godhead. See Isa. 41: 14; Acts 3: 14; Eph. 4: 30.

Ps. 89: 14; Ezra 9: 15; 1 John 1: 9; Rev. 15: 3: It follows, if God is holy, that he is righteous and just in all his dealings with his creatures. The Bible affirms over and over again that he is righteous and just in his punishments of the unrighteous and in the forgiveness of sin. The conflict of the ages is over this question of the righteousness of God, and in the end all will admit that his ways are just and true.

James 5: 11; Num. 14: 8; Ps. 103: 8; Eze. 18: 32: Mercy and loving-kindness are seen in his relation to the disobedient as well as to the obedient.

1 John 4: 16; Rom. 5: 8; Jer. 31: 3: The gods of the heathen are angry and hateful beings, and need to be appeased; but the one true God, the Creator, styles himself Love.

"The more we study the divine character in the light of the cross, the more we see mercy, tenderness, and forgiveness blended with equity and justice, and the more clearly we discern innumerable evidences of a love that is infinite, and a tender pity surpassing a mother's yearning sympathy for her wayward child.

"Every human tie may perish,
Friend to friend unfaithful prove,
Mothers cease their own to cherish,
Heaven and earth at last remove;
But no change
Can attend Jehovah's love."

—"Steps to Christ," page 18.

Suggestions for Advanced Study

A very interesting line of topics touching this and the last lesson would be: (a) Knowledge of God Versus Agnosticism; (b) Spirituality of God Versus Materialism; (c) Personality of God Versus Pantheism; (d) Unity of God Versus Polytheism; (e) The Trinity Versus Unitarianism. References: Mullins (referred to last week) has chapters on the first three topics, and Evans touches them all. Those familiar with libraries and having the help of teachers can easily find materials from which to draw.

Reports From Our First Foreign Missionary

ON Sept. 15, 1874, just a little more than forty years ago, our first foreign missionary sailed from Boston on the steamship "Atlas." A few hours before leaving, Elder J. N. Andrews wrote: "It has not been without difficulty that I have been able to close up my matters in this country so that I could without embarrassment give myself to the work of God in Europe. I am grateful to God that I have succeeded in this undertaking. And now, as we set forth, we commit ourselves to the merciful protection of God, and we especially ask the prayers of the people of God that his blessing may attend us in this sacred work. I hope to meet Elder W. M. Jones in London, and perhaps to meet a few other Sabbath keepers in some other parts of England. We shall then make our way directly to Switzerland. My address till further notice will be Neuchâtel, Switzerland."

In the *Review* of September 15 announcement of the departure of Elder Andrews was made by both Elder James White and Elder George I. Butler. Elder White said: "Elder J. N. Andrews, who has nobly defended the truth from his very youth, leaves for Europe, probably before these lines shall meet the eyes of the patrons of the *Review*. God bless him." Elder Butler wrote: "Elder J. N. Andrews will probably sail for Europe the fifteenth of this month. He leaves us to go abroad to look after the general interests of the cause in Europe. This sending of one of our leading men as a missionary to the Old World is an event in the progress of the cause of great interest. We can but expect it will open the way for the progress of the work in all directions in Europe."

How wonderfully Elder Butler's expectations have been fulfilled! In the *Review* of November 10, the same year, Elder U. Smith stated that there were 291 Seventh-day Adventist churches, with a membership of 7,500, but that owing to the large number of isolated believers it was estimated that there were from 12,000 to 15,000. Today there are 1,159 churches in Europe alone, with 31,772 members, and there are 114,557 Seventh-day Adventists in the world.

I wish that all our young people could have the privilege which I have had of reading in the old files of the *Review* the reports which Elder Andrews sent back from Europe. His earnestness, his determination to succeed in raising up Sabbath keepers, his ability to adapt himself to new conditions, and his studiousness in the mastery of the French language, that he might be able to produce literature for the people, set a worthy example for our Volunteers. I doubt not that it all meant sacrifice, too. I notice that he traveled third-class on the cars in Europe, and that certain expenses in the beginning of the work he bore himself, doubtless partly because the outlay was on untried plans, and as an example to the few Sabbath keepers there in sacrificing for the support of the work.

I was much interested in the report of his visit to Great Britain. The Elder W. M. Jones mentioned in Elder Andrews's letter quoted above was the pastor of the old Seventh-day Baptist Mill Yard Church in London, the oldest Sabbath-keeping church known. This "church was founded not far from the time when the Pilgrims landed on Plymouth Rock, A. D. 1620." In John James's time, A. D. 1661, the church assembled in Bull Stake Alley, near the present location, where was the "meeting place" in which James was apprehended while preaching on the Sabbath. The old records tell how he was hanged at Tyburn, and "suffered to be dead before he was cut down; the hangman, taking out his heart and burning his members and entrails, returned his head and quarters back to Newgate, put in a basket in a cart, and from thence were disposed of by the king (viz.), his quarters to the gates of the city, and his head first upon (London) Bridge, but afterwards (by appointment) taken down thence, and put upon a pole in Whitechapel over against the passage to the meeting place, where he and his company were apprehended."

Brother Andrews further says: "In company with Brother Jones I visited the spot where Mr. Trask, because of his Sabbatarian principles, was placed in the pillory, and whipped from there to the Fleet prison, a distance of more than two miles. We walked over this route in order to judge of the time that was occupied in whipping Mr. Trask, as he walked

this distance under the lashes of his brutal enemies. Then he was imprisoned in a most wretched prison, to remain for life. What he suffered probably destroyed his mind; for at the end of one year he recanted. His wife, for the same crime as that of her husband, was also imprisoned, but was not placed in the pillory, nor was she whipped. She remained, some fifteen years, till released by death." Brother Jones afterwards wrote, in speaking of how the Sabbath came from England to America and then to Seventh-day Adventists: "You have your prototype in Mrs. Trask, who subsisted in prison fifteen years as a voluntary vegetarian. Doubtless she would have hated the use of tobacco as much as you do had it been in use in her day. Think of it! Fifteen years in prison for the Seventh-day Sabbath! Her last will and testament was, 'Bury me neither in church nor churchyard, but in the fields.' No one knoweth her grave unto this day, but she will not be missing in the bright morning. Noble woman! God grant that her fidelity and sacrifice may be largely imitated."

Elder Andrews, in company with Brother Jones, visited also an old Sabbath-keeping church at Nattou, near Tewkesbury, where only five members remained. "From there," wrote Elder Andrews, "we took a night train for Glasgow in a third-class compartment, which contains simply two wooden seats facing each other and extending across the car, the entrance being by doors in either side of the car. The notice of our meeting was sent to all the known friends of the Sabbath in Ireland and Scotland. It brought together six persons besides ourselves. Those not able to come to this little gathering sent letters, which were read at the meeting. One Sabbath keeper came from the north of Scotland, and one was present who was a native of Ireland, and whose father has begun to observe the Sabbath in Belfast, Ireland. The meeting was organized, and interesting remarks were made by the chairman, and then followed a statement by Brother Jones and myself respecting the work of Sabbath reform, especially in America, and what we hope to be able to do in Great Britain. Those present stated their individual experiences. The occasion was one of great interest. A regular Sabbath meeting was appointed to be kept up by these friends. Our meeting was cheering, for we hope to see a good work follow. The brother from the north of Scotland was baptized, and was much blessed." In a later *Review* there is quoted a letter from one of these Scotland Sabbath keepers to the "vigilant missionary society in New England," which says: "I suppose you have already heard of the Sabbath conference held at our house on the eighth of October. You will doubtless be pleased to hear that we have held prayer meetings here every Sabbath evening since then. These meetings are usually attended by six persons, including my mother and myself. Five of us have decided that the seventh day is the true Sabbath. The sixth, I believe, is convinced, being regular in attending the meetings."

In the *Review* of Feb. 4, 1875, there is quoted an article by this Elder W. M. Jones, printed in his paper, the *Sabbath Memorial*. This was written after Elder Andrews had established himself in Switzerland, and after Elder Jones had attended a Sabbath convention there. He says: "The Seventh-day Adventists appear in the field in strong force. The number of publications in English, Swedish, Danish, French, and German which they send forth is something wonderful; and then their threescore preachers seem to have one very necessary qualification for this our common pioneer work, and that is grit: they take hold of a place and hold on till something is done for the Lord and his Sabbath. Preaching every day, arguing against all sorts of whims and dodges, enduring hardness, and filling their cotton tents with eager, solemn listeners,—such is the order of business. Success, though hard earned, does attend them."

I was much interested in how Elder Andrews began in Switzerland. After meeting the few Sabbath keepers there, and perfecting a simple organization for the prosecution of the work, he began to think of ways for extending the work. He hit upon the plan of advertising in the most widely circulated papers the nature of his mission, and inviting the correspondence of any who hallowed the Sabbath or who were willing to investigate its obligations. He wrote, sent liter-

ature, and in some cases visited those who responded. Some Sabbath keepers were found, and other definite results came from these efforts.

Of the work at this time Elder Andrews wrote: "It is the day of small things with us here at present, but we do not despise them. The providence of God is at work for us, and we mean to keep as near to it as possible."

I was impressed by his early call for young men and by the quality of those desired. "If we have young men of approved piety, and of good understanding in the Scriptures, and of capacity to teach, who understand no language but the English, I believe that this class may furnish valuable laborers in the various nationalities of Europe. I think that if such young men were willing to give themselves to the work, and if they could set out with the approval of those competent to advise, they would speedily become able to speak the language of the country to which they should go. . . . But let none come to Europe for the romance and sight-seeing of the journey. This kind of poetry will speedily turn to sober prose. The comforts and conveniences of common life in Europe do not compare with those of America, at least not to a person of American ideas. We want those men who are willing to labor, even though they do not find their own tastes and preferences met in their surroundings, and who will never think of quitting the field till the time comes for the laborers to cease their toil, and to bring in their sheaves of well-ripened grain."

Senior Society Study for Sabbath, January 16

1. REVIEW of Morning Watch texts.
2. Reports of work and suggestions concerning the work being taken up by the society.
3. Bible Study: "Creation."
4. Talk: "The German Field." See "Outline of Mission Fields," second edition, pages 8-15 (except paragraphs on Russia). "Notes on the Mission Study" can be used as a part of this talk, or may be given separately.
5. Testimony Meeting: Theme, Our Desire to Have a Part in God's Work.

Creation

I. Definition of Creation.

Gen. 1: 1; Ps. 33: 6, 9; Heb. 11: 3; Eph. 1: 4: "By creation we mean that free act of the triune God by which in the beginning for his own glory he made, without the use of pre-existing materials, the whole visible and invisible universe." — *Strong's "Systematic Theology," page 183.* These scriptures and many others bear out this definition. There was a time when the foundation of the world did not exist. If the materials which compose the universe were not brought into existence by God, then they would be coexistent with him. This is unreasonable; for if there were any other substance existing independent of God's will, he would not be absolute sovereign.

It is very easy to see that creation is a subject which science or reason cannot explain. "Physical science can observe and record changes, but it knows nothing of origins." — *Strong.* Hartmann, a German philosopher, said, in speaking of the original elements of the universe, "Science stands petrified before the question of their origin."

Job 37: 5; Heb. 11: 3: Remembering the nature and attributes of God as brought to view in our first lesson, it is not surprising that he does great things which we cannot comprehend. We understand them only by faith. "The work of creation can never be explained by science. What science can explain the mystery of life? The theory that God did not create matter when he brought the world into existence, is without foundation. In the formation of our world, God was not indebted to preexisting matter. On the contrary, all things, material or spiritual, stood up before the Lord Jehovah at his voice, and were created for his own purpose. The heavens and all the host of them, the earth and all things therein, are not only the work of his hand; they came into existence by the breath of his mouth." — *"Testimonies for the Church," Vol. VIII, pages 258, 259.*

II. Creation of the World.

Ex. 20: 11; Gen. 1: 3-25: For ages men have labored hard to explain the universe by their own study, apart from any revelation from God. Philosophers and scientists have endeavored to show how everything has come about by the ordinary processes of nature with which they are more or less familiar, without any direct or sudden act of God. This has led to the theories of evolution and to the effort to stretch out creation week into indefinite periods of time. But "the Bible recognizes no long ages in which the earth was slowly evolved from chaos. Of each successive day of creation, the Sacred Record declares that it consisted of the evening and the morning, like all other days that have followed. At the close of each day is given the result of the Creator's work. The statement is made at the close of the first week's record, 'These are the generations of the heavens and of the earth when they were created.' But this does not convey the idea that the days of creation were other than literal days. Each day was called a generation, because that in it God generated, or produced, some new portion of his work." — *"Patriarchs and Prophets," page 112.*

III. Creation of Man.

Gen. 1: 27, 28; 2: 7, 18, 20-24; 3: 23: "Here is clearly set forth the origin of the human race; and the divine record is so plainly stated that there is no occasion for erroneous conclusions. God created man in his own image. Here is no mystery. There is no ground for the supposition that man was evolved, by slow degrees of development, from the lower forms of animal or vegetable life. Such teaching lowers the great work of the Creator to the level of man's narrow, earthly conceptions. Men are so intent upon excluding God from the sovereignty of the universe that they degrade man, and defraud him of the dignity of his origin. He who set the starry worlds on high, and tinted with delicate skill the flowers of the field, who filled the earth and the heavens with the wonders of his power, when he came to crown his glorious work, to place one in the midst to stand as ruler of the fair earth, did not fail to create a being worthy of the hand that gave him life. The genealogy of our race, as given by inspiration, traces back its origin, not to a line of developing germs, mollusks, and quadrupeds, but to the great Creator. Though formed from the dust, Adam was 'the son of God.'" — *"Patriarchs and Prophets," pages 44, 45.*

Gen. 1: 26, 27; Ps. 8: 5-8; Heb. 2: 7, 8: Here is clearly set forth the position man was to occupy and the authority given him. The very thought of the place man was created to occupy in the plan of God should profoundly impress our hearts with the dignity of humanity, and should make us more earnest in our work for souls.

IV. Character of the Finished Work.

Gen. 1: 31; Eccl. 7: 29: On the perfection of nature, read "Patriarchs and Prophets," chap. 2. From this chapter we read in regard to man: "Christ alone is 'the express image' of the Father; but man was formed in the likeness of God. His nature was in harmony with the will of God. His mind was capable of comprehending divine things. His affections were pure; his appetites and passions were under the control of reason. He was holy and happy in bearing the image of God, and in perfect obedience to his will." — *Id., page 45.*

V. God's Purpose in Creation.

Isa. 45: 18; 43: 7; 60: 21; Rev. 4: 11: In Heb. 6: 13 we read that since God could "swear by no greater, he swore by himself." So we might say that the infinite God could only plan the work of creation for himself and his own glory. But since holiness and love are fundamental attributes of God; he takes delight in manifesting his glory in bringing happiness to his innumerable creatures.

That the perfection of creation does not now exist is evident, both from observation and from the testimony of Scripture. Man has fallen far from his original perfection, and is subject to pain and death. Even "the whole creation groaneth" under the burden of sin. Rom. 8: 22. This, however, will be treated in a succeeding lesson.

Suggestions for Advanced Study

The subject of evolution is one that cannot be ignored by the Christian worker today, especially by those who work for the educated classes. It is very unwise, however, for those who have not studied the subject to try to refute evolution on scientific grounds. Far better, with meekness and fear, to give an answer for our faith in the simple Bible record, and to present our personal testimony concerning the power of God to transform human life. The evolutionary theory of creation is, however, very vulnerable; and where there are those who have library facilities and ability to handle the subject, some such topic as "The Unproved Theory of Evolution" would be very interesting in connection with this program. If an extended program is desired, the subject can be subdivided. References: Mullins's "Why Is Christianity True?" chap. 5; Townsend's "Collapse of Evolution" (pamphlet), Bible League, 317 East 118th St., New York City; articles in "The Fundamentals," Vols. VII and VIII; George McCready Price's "God's Two Books," Review and Herald, 1911, and "The Fundamentals of Geology," Pacific Press, 1913; Burr's "Pater Mundi, Evolution," American Tract Society, New York, 1873; Evans's "Great Doctrines of the Bible," pages 128, 129.

Notes on the Mission Study

Just a few scattered items from the story of our work in the territory now included in the German union conferences and in the Danube Union will serve as examples of the details of the work and to illustrate the providences of God in its development.

Beginning in Germany

Elder Andrews's account of his five weeks' visit to those first Prussian Sabbath keepers is very interesting. He did considerable preaching to others there, but the last few days of his stay was devoted wholly to the brethren. He told of preaching three hours one forenoon, and two that afternoon, and as he could hold but one meeting the next day he spoke four hours. He said: "We have had a very important series of meetings the past two days, and I feel certain that lasting good has been done. I do not approve of such long meetings as I have here reported, except upon extraordinary occasions, and then we have the example of Paul in their support." It is evident from his reports that he did faithful work in pointing out their sins and in instructing them on points of faith, including systematic benevolence (the plan of supporting the work our people had before they understood the tithing system), the proper manner of keeping the Sabbath (they were keeping it from six o'clock on Friday), and on the spirit of prophecy. It is interesting, too, to note that these newly found brethren bore the expense of Elder Ertzenberger's meeting which followed, and also of Elder Andrews's visit to them. So the work in Germany started on a self-supporting basis.

A Soldier's Experience

Here is one of many experiences our young men in Germany have had since the beginning of our work there:—

"On the first Friday evening, after asking God to help him, he went to the captain and told him that the next day was the Sabbath of the Lord, which he would have to keep holy, giving the reasons. The captain was astonished, and said that this was impossible; he would have to do service the next day by all means. Sabbath morning arrived. Twelve times he was called to take his place. As he remained steadfast, he was threatened with imprisonment in a fortress. They finally told him that he would be shot if he persisted. His answer was, 'My Saviour has died for me; why should I not be ready to die for him and his commandments?'

"He was brought into a large hall, where thirty officers were assembled as a court-martial, and where he was asked to defend himself. He told them he had one hundred Scripture texts for the Sabbath, and if they could show him one text for Sunday, he would be willing to submit. They called for the chaplain, who spoke with him for some time; but all present saw that this brother was in the right. Often they said, 'The Bible does not say so;' and then he would turn and read

it. They asked him who taught him. His reply was, 'The Bible.' They asked him for publications concerning this doctrine, and took all he had. Some gave their addresses for more. He told them that if they punished him for keeping the Sabbath commandment, they ought to punish all others for keeping the other nine commandments. They were perplexed, and finally wrote in his papers, 'Not fit for military service on account of hallucinations, and therefore entirely dismissed.' To his protests against such a declaration when he was in possession of his senses, they replied by begging him to rest satisfied."

Austria

An interesting incident showing the different ways in which God works comes from Austria: "A worker went to labor in a city of Upper Austria not very long ago, and in distributing German literature, placed some of our good publications in the hands of a lady who had dreamed about thirty years ago that there would be sent her a message from Hamburg that she must accept. Upon reading this literature it so appealed to her that she was deeply impressed by it, and so looked to see where it came from. To her astonishment she saw the Hamburg imprint, and remembered her dream. In a short time she was enrolled among those who keep the commandments of God and the faith of Jesus."

Elder H. F. Schubert gave the following account of a visit he made to the Adriatic Mission field, which is a part of Austria: "I have just completed a five weeks' visit in our Adriatic Mission field. Although the priests again tried all kinds of schemes, they could not hurt us. We answered in the public papers their attacks upon the truth, so now we have public opinion and the police on our side. The time has come for us to push the work in this difficult field. By the grace of the Lord I could myself make a beginning in two places. In Serajevo, Bosnia, I could hold the lectures in German without translation. I left there a young worker, who also knows a little of the Croatian language. We had a very good attendance. The people had never before heard anything except the Catholic teaching.

"At the second place, Spalato, Dalmatia, I myself could not speak, as the hatred against the German language was too great. But I took a young Bible worker along, who could talk the Croatian language pretty fairly. With him I studied the lectures I intended to hold, and he brought them to the people. We had some lantern pictures, so he talked, and I managed the slides. As it was the first time for him to speak before the public, I was sweating for him, but he did very nicely. Spalato being Catholic only, and full of Jesuits, it was quite an undertaking. The young brother being an Austrian, they could do us no harm. We had there also a very good attendance, and many especially bright young men are greatly interested. After five lectures, I had to leave, commending our 'Titus' in 'Dalmatia' (2 Tim. 4: 10) to the grace of the Lord, who will surely help him until I can come again, which will be, perhaps, in the spring after our conferences are over."

Hungary

This remarkable story of how God works even behind prison bars was told by Elder H. F. Schubert:—

"A few weeks ago I visited in Hungary, near Budapest, a man in a prison who wanted to be baptized. He had been keeping the Sabbath in prison for quite a while, being released from work for that day. Perhaps you will wonder how he came to embrace the truth in prison. Two brethren in Canada—a Roumanian and a Servian—sold their farms, and came to Hungary to bring the truth to their relatives. On the Hungarian border the police arrested these brethren, and put them in prison, thinking that they were land agents persuading persons to go to the United States. Being in the prison forty-five days, our brethren preached the truth; and about twelve wanted to begin to keep the Sabbath. The inspector of the prison did not know how to help himself, so he kept transferring the Canadian brethren from one prison to another, thinking in that way to kill this movement. The man I visited was one of those who had thus received the truth; another man has already been baptized, and served

his time. The one I recently baptized is an educated Servian, a fine man, formerly a higher officer of the police, and is thoroughly converted. He will come out of prison in a few months."

Balkan States

Brother Hinter's story of the conversion of a policeman is given in the following report:—

"I have had to labor through an interpreter, as I did not know the Roumanian. Last winter I had a translator who himself did not know the language very well; so I often had to weep because the people could not get the words as I gave them. But the hearers rejoiced that they could get the truth as well as they did; for through the Spirit they could understand more than they heard by the ear. And through this imperfect translating God brought the truth to a man who is a better interpreter; so we have been able to see the hand of the Lord in it all, and the church has increased from thirty-four to sixty-two.

"One night some policemen came, and wanted to compel me to leave the country in twenty-four hours. I did not know just what to say that evening, but the Lord gave me the subject—'Lawlessness in the World.' I showed how it happens that because of this lawlessness, the police must be out night and day, in wind and storm and rain. Although I knew that the men wanted to catch some word on which to expel me, yet I was able to look them in the eye with a pleasant countenance. After the service, one of the officials was so friendly that he came forward and shook hands with me, and offered to teach me Roumanian; and not long after, one of these policemen was baptized, and is now in the Bukharest church. Of all denominations, aside from the state church, we alone now have the right to preach in the Roumanian tongue.

"The papers help us very much, as their articles against our work advertise us so much that we need spend no money for advertising purposes. Sometimes the police warn the people against us, and give not only the place of our meetings, but also the texts that we use. As many as one hundred and ten to one hundred and twenty still come. Not only do we reach the common classes, but one of the court musicians has been baptized, and we expect soon to be able to baptize one of the court dressmakers. The queen of Roumania reads our German paper, and also some of our tracts. I am of good cheer, and rejoice that I can speak to a people in a foreign land, whose language I have had to learn. I hope soon to be able to preach without an interpreter. Remember to pray for the work in Roumania and in all the Balkans."

The difficulties and the determination of the workers are shown in the following: "Not long since every worker in Roumania who was not a native of the country, was expelled. One German worker, however, has planned to enter the field as a commercial traveler, in order to do what he can to aid the Roumanian brethren, and doubtless he is in the field at the present time."

The following from Elder J. F. Huenergardt tells the story of our first Sabbath keepers in Servia: "About a year ago I visited a company of Servian believers near the southern border of Hungary. During one of our Bible studies a Servian from Belgrade, the capital of Servia, was present. The truths presented made a deep impression upon him. As he was an intelligent man, he studied the message, and after he returned home, he decided to obey. About three weeks ago I visited him in Belgrade, when he was baptized with several other Servian converts just across the border, in Hungary. This brother has three daughters who are Servian teachers, also a son in a very responsible position, all of whom are intelligent, and do not oppose the truth. This is our first Seventh-day Adventist in Servia, with its four millions of people, who are still in darkness." In 1911 the following report was made: "Slowly but surely we are getting into Servia. A year ago there was but one believer in Belgrade, the capital. Now there are nine. The one worker in that city has been repeatedly put in jail, and though severely injured by his treatment and sent out of the country, he has gone back. In the capital they seem so fiercely determined to prevent his work that now he will labor elsewhere in Servia, leaving Belgrade for a time."

Senior Society Study for Sabbath, January 23

1. REVIEW of Morning Watch texts, by seven members, each telling the blessings obtained from the study of one day's scripture.
2. Reports and plans of work.
3. Bible Study: "God's Keeping Power and His Memorial."
4. Review of Missions: A review of a month's gleanings from our missionary reports.

God's Keeping Power and His Memorial

I. Preservation of the Universe.

Neh. 9: 6; Acts 17: 28; Ps. 36: 6; Heb. 1: 3: Creation completed (Gen. 2: 2; Heb. 4: 3), God continuously maintains the things he has caused to exist. Not having the cause of being in themselves, their continuance as well as their origin must be due to his divine power.

"As regards this world, God's work of creation is completed. For 'the works were finished from the foundation of the world.' But his energy is still exerted in upholding the objects of his creation. It is not because the mechanism that has once been set in motion continues to act by its own inherent energy, that the pulse beats, and breath follows breath; but every breath, every pulsation of the heart, is an evidence of the all-pervading care of him in whom 'we live, and move, and have our being.' It is not because of inherent power that year by year the earth produces her bounties, and continues her motion around the sun. The hand of God guides the planets, and keeps them in position in their orderly march through the heavens. He 'bringeth out their host by number: he calleth them all by names by the greatness of his might, for that he is strong in power; not one faileth.' It is through his power that vegetation flourishes, that the leaves appear, and the flowers bloom. He 'maketh grass to grow upon the mountains,' and by him the valleys are made fruitful. All the beasts of the forest seek their meat from God, and every living creature, from the smallest insect up to man, is daily dependent upon his providential care. In the beautiful words of the psalmist, 'These wait all upon thee. . . . That thou givest them they gather: thou openest thine hand, they are filled with good.' His word controls the elements, he covers the heavens with clouds, and prepares rain for the earth. 'He giveth snow like wool: he scattereth the hoarfrost like ashes.' 'When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth; he maketh lightnings with rain, and bringeth forth the wind out of his treasures.'"—*"Patriarchs and Prophets," page 115.*

This does not mean that God does not use second causes. The human will, we know, has a certain independence, although "we live, and move, and have our being" in God. So the forces of nature are both independent and dependent. For instance, magnetism has the power of drawing certain substances to itself, but the continuous existence of that force is dependent on the continuous agency of the divine will. We might illustrate thus: Man can perform certain work directly with his hands, or he can construct a machine to do the work, in which case he supplies the power and operates the machine. The man does the work by means of the machine as a second cause. So there is no force in the universe that does not "testify to the will of God which originated it and which continually sustains it."

Gen. 1: 11, 22, 28: In harmony with his plan of preservation, God arranged a wonderful and beautiful plan by which plants, animals, and man are endowed with properties and powers for their own perpetuation. And the mystery of life and its reproduction are a constant testimony to the power of God.

II. God's Memorial of Creation.

Gen. 2: 1-3; Ex. 20: 8-11: It is very plain from what we have studied of the nature and attributes of God, and his power and purpose in creation, that the well-being of all intelligent beings depends on their grateful acknowledgment of the sovereignty of God, in whom they live and move and have their being, and from whom all blessings come to them.

"In Eden, God set up the memorial of his work of creation,

in placing his blessing upon the seventh day. The Sabbath was committed to Adam, the father and representative of the whole human family. Its observance was to be an act of grateful acknowledgment, on the part of all who should dwell upon the earth, that God was their creator and their rightful sovereign; that they were the work of his hands, and the subjects of his authority. Thus the institution was wholly commemorative, and given to all mankind. There was nothing in it shadowy, or of restricted application to any people."—*"Patriarchs and Prophets," page 48.*

Suggestions for Advanced Study

1. Another interesting supplementary topic would be "Other Worlds." See Johnson's "Bible Doctrines" (lesson 6), College Place, Wash.
2. God's great purpose in the institution of the Sabbath.

Senior Society Study for Sabbath, January 30

This day is left open for the society leader, with his executive committee, to arrange. There may be some worker whom you would like to have speak or conduct a consecration service. A review of the main points in the four Bible studies would be helpful. If the executive committee has some special plans to lay before the society, this is a good time.

Note to Junior Leaders

It is planned for the Junior societies to follow the same lines of thought in their studies this year as the Seniors: The Bible doctrines studies will be simplified and made more concrete. The Junior leaders, however, will doubtless receive help from a personal study of these Senior studies. Read the article "The Bible Doctrines Lessons." Some of the suggestions there may be helpful to you.

In the mission studies you can very largely use the same material as the Seniors, especially the stories. We shall, however, from time to time, present some other mission stories, which will be especially adapted to the Juniors. The Juniors will doubtless take great delight in filling in the outline maps. These mission maps will be helpful to our church schools in their daily work.

Junior Society Study for Week Ending January 2

1. TALK, by the leader, on plans for the Junior work for 1915, including programs and work.
2. Talk: "The Value of Prayer and the Morning Watch." Explain good things to come in the Morning Watch in the study of Bible characters.
3. Bible Study: "Father, Son, and Holy Spirit."
4. Talk: "The 1915 Mission Studies." See Senior lesson.
5. Reports of work.
6. Recitation: "Work for Little Followers." See *Instructor* of December 22.
7. Testimony Meeting: Theme, What Missionary Work Can I Do in 1915?

Father, Son, and Holy Spirit

1. *The Lord Makes Himself Known by His Works:* Isa. 44: 12-19; 45: 5, 12; Rom. 1: 19, 20. In the olden times, as well as now, there were many who worshiped other gods, and all down through the ages the Lord has been trying to make himself known to the people. Tell the story of Isaiah 44. Note that it is God's rain that nourishes the tree, and that part of the same tree from which man makes his god he burns and warms himself. Contrast this with the true God, who created the earth and all that is in it, and all the host of stars which we can see in the sky, and many that we cannot see. Call attention to everything about us that shows God's power. This is what Paul and Barnabas did. Acts 14: 15. No wonder the heathen are without excuse.

2. *Jesus Came to Make God Known and to Save Us:* John 3: 16; 10: 30; 17: 5. These scriptures are clear. Dwell on the thought that Jesus was with the Father before creation, and one with him in all his plans and purposes.

3. *The Holy Spirit Given to Lead Us:* Heb. 9: 14; Gen. 1: 2;

John 16: 7, 8, 13; Rom. 8: 14; Acts 8: 26-39. The Holy Spirit, being the Eternal Spirit, must also have been with the Father before the world was. All three were present at creation, for the Father said to Jesus, "Let us make man in our image" (Gen. 1: 26), and the Spirit of God moved upon the waters. The Spirit is also to tell us when we do wrong, and to lead us in the right way. Show how wonderfully Philip was led in his preaching.

4. *The Work of Father, Son, and Holy Spirit:* Matt. 3: 16, 17; 28: 19. All three were present when Jesus was baptized, — the Father, invisible, speaking from heaven; the Son, being baptized to enter upon his work; and the Holy Spirit, coming down upon him to lead him in his work. And we are baptized in the name of the Father, Son, and Holy Spirit.

Junior Society Study for Week Ending January 9

1. REVIEW of Morning Watch texts for the week.
2. Reports of work.
3. Bible Study: "The Character of God."
4. Exercise: "Seven Thoughts on Love." To be given by seven children.
5. Talk: Our First Foreign Missionary. See Senior article "Reports From Our First Foreign Missionary."

The Character of God

1. *The Greatness of God:* Isa. 66: 1; Ps. 139: 7-10; Acts 17: 24-28; Job 42: 2; Ps. 139: 2-4. God's throne is in heaven, yet his presence is in every part of the universe, and he is near to every one of us. His power is so great that he can do everything, and he knows all things. Dwell on his knowledge of all we do, say, or think.

2. *God's Love and Mercy:* I John 4: 16; Jer. 31: 3; Ps. 103: 13; Eze. 18: 32. Think of the person who loves you most, and would do most for you. Doubtless it is mother. Yet the Lord says that though she should forget you, he will not. Isa. 49: 15. In his tender mercy he pities us, even when we bring trouble on ourselves by our sins.

3. *God's Holiness and Justice:* Ps. 99: 9; 89: 14; I John 1: 9; Ex. 34: 6, 7; Rev. 15: 3. The Lord is holy and cannot do wrong. He is always just in his dealings with his creatures. "He is faithful and just to forgive us our sins," as he has promised. He is also faithful and just in dealing with those who cling to their sins. Unless we get rid of sin, we shall always be unhappy, and it would not be right for God to give us eternal life. When the great conflict between God and evil is over, all will see that God has been just in all his ways.

Seven Thoughts on Love

FIRST CHILD:

"My little children, let us not love in word, neither in tongue; but in deed and in truth."

ALL SING:

"I love thee, I love thee, and that thou dost know;
But how much I love thee my actions will show."

SECOND CHILD:

"I love them that love me; and those that seek me early shall find me."

ALL SING:

"I will early seek the Saviour,
I will learn of him each day;
I will follow in his footsteps,
I will walk the narrow way;

"For he loves me, yes, he loves me,
Jesus loves me, this I know;
Jesus loves me, died to save me,
This is why I love him so."

THIRD CHILD:

"If ye love me, keep my commandments."

ALL SING:

"They shall walk the golden city,
Dwell upon the earth made new,
Who have kept the ten commandments,
Loving the dear Saviour, too.
Blessed are they, blessed are they,
Blessed are they that do his commandments.
Can it be said of you?"

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FOURTH CHILD:

"This is my commandment, That ye love one another, as I have loved you."

ALL SING:

"'Tis love that makes us happy,
'Tis love that smoothes the way;
It helps us 'mind,' it makes us kind
To others every day."

"Angry words! O, let them never
From the tongue unbridled slip;
May the heart's best impulse ever
Check them ere they soil the lip.

"'Love one another,' thus saith the Saviour;
Children, obey the Father's blest command:
'Love one another,' thus saith the Saviour;
Children, obey his blest command."

FIFTH CHILD:

"I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee."

ALL SING:

"I will sing of Jesus' love,
Sing of him who first loved me;
For he left bright worlds above,
And died on Calvary.

"O, the depths of love divine,
Earth or heaven can never know!
Lord, I own my heart is won;
Help me now my love to show."

SIXTH CHILD:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

ALL SING:

"I love to tell the story
Of unseen things above;
Of Jesus and his glory,
Of Jesus and his love;
I love to tell the story,
Because I know 'tis true;
It satisfies my longing
As nothing else can do.

"I love to tell the story;
'Tis pleasant to repeat
What seems each time I tell it
More wonderfully sweet;
I love to tell the story,
For some have never heard
The message of salvation
From God's own Holy Word."

SEVENTH CHILD:

"Love not the world, neither the things that are in the world. If any man love the world the love of the Father is not in him."

ALL SING:

"My Father is rich in houses and lands,
He holdeth the wealth of the world in his hands!
A tent or a cottage, O, why should I care?
They're building a palace for me over there!

"I'm a child of the King, a child of the King!
With Jesus, my Saviour, I'm a child of the King!"
— S. S. Worker.

Junior Society Study for Week Ending January 16

1. REVIEW of Morning Watch texts. Have each of seven members tell the blessing he received from the study of the scripture for one day.

2. Reports of work.
3. Bible Study: "The Creation of All Things."
4. Talk: The German Field. See Senior lesson.
5. Recitation: "Be True, Be Kind." See *Instructor* of January 5.
6. Testimony Meeting: Theme, Let Us Be True to the Lord and Be Missionaries Where We Are.

The Creation of All Things

1. *How Everything Was Made*: Ps. 33: 6, 9; Gen. 1: 1, 3, 6, etc.; Heb. 11: 3; Matt. 8: 8, 9. Illustrate the power of God's word by the word of a king and of the centurion who came to Jesus. There is nothing he cannot do; so he spoke, and the world was. This same power was used by Jesus when he made the water wine (John 2: 1-11) and when he raised the girl to life (Mark 5: 35-42).

2. *Creation Week*: Gen. 1: 1 to 2: 3; Ex. 20: 11; Ps. 8: 5-8. Unless the children already know what was created on each day, drill them on this. Make a list of the days and the things created on each. Name things, and have them tell when they were created. Dwell upon man, the crowning work of creation, who was made only a little lower than the angels, and was to have dominion. We should always remember when we come in contact with people, however low in sin they may be, that man was made in God's image, and that he wants to restore his own image in men. If we remember this, we shall surely never make sport of any one.

3. *Why God Made the World*: Isa. 45: 18; 43: 7; Gen. 1: 31; Job 38: 7. A little girl whose mother was dead lived alone with her father, whom she loved dearly. Before Christmas time she spent many long hours patiently knitting him some slippers. Why did she do it?—O, she did it because she wanted to bring happiness to her father! So the Lord created the earth to be inhabited, and he created man to live upon it and to enjoy God's blessings. And in the beginning it was all good; for man was happy, and all the sons of God shouted for joy when the creation was finished.

Junior Society Study for Week Ending January 23

1. PAPER: What I Have Learned About Abraham From the Morning Watch.
2. Reports of work.
3. Bible Study: "The Lord's Keeping Power and His Memorial."
4. Recitation: "Sabbath Day." See *Instructor* of January 12.
5. Review of Missions: A month's gleanings from the missionary reports. This can be given by several, each taking a country to report upon.

The Lord's Keeping Power and His Memorial

1. *How Everything Is Kept*: Heb. 1: 3; Isa. 40: 26; Acts 17: 28. We think of creation as a wonderful thing, and it is; but it is the same power that upholds all things. God's power makes the planets move in space, causes the plants and animals to live, and gives us life and breath and all things. The sun always comes up at the right time. All these things obey his will, and so should we.

2. *The Lord's Memorial of Creation*: Gen. 2: 1-3; Ex. 20: 8-11; Mark 2: 27. If men had always remembered that the world and everything in it was created and upheld by the power of God, they never could have worshiped other gods. If we remember these things, we shall always love and serve him. So the Lord gave man the Sabbath as a weekly reminder of creation. Picture the first Sabbath and how wonderful everything must have been to Adam and Eve. Tell of the Sabbath in the new earth (Isa. 66: 22, 23), and endeavor to show the benefits and delights of the Sabbath here.

Junior Society Study for Week Ending January 30

No program is given for this week. Let the leader himself, with the help of a committee of members, plan what to have; a prayer and testimony meeting, a talk by the leader or some other worker, or a program. This will be a good time to lay plans for work before the society.