

The Church Officers' Gazette

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Church Officers' General Instruction Department

Church Organization and Discipline

OUR church organization is very simple. We endeavor to follow strictly the Bible outline of church relationship, and to be content when this is done.

According to the New Testament, a church is a responsible factor, and is regarded by the Lord with much respect. We find some of the epistles of the New Testament addressed to the churches. Paul wrote to the churches at Rome, Corinth, Galatia, and Ephesus. An outline of the condition of God's people throughout the gospel age was revealed to John the revelator, under the phase of the seven churches.

A church is really a company of believers united in worship and discipline. As in all organizations, when one enters into a church covenant or relationship, he must surrender some of his former ways of living. A person who is not a church member may do what those who are church members cannot do without being justly criticized. A man who is not a church member, may attend the circus and theater and labor on the Sabbath, and not be censured for it by others. But a church member who would do these things would be subject to severe discipline, and justly so.

Thus we see that when we enter into church relationship, and covenant together to do certain things, we bind ourselves as a body to work together, to live in peace, to surrender all our former ways of living that are out of harmony with God's requirements, and to be governed by the regulations and principles of the gospel.

The church is always at liberty to discipline its members when they have departed from the Bible standard. The Word of God sets forth this responsibility, and no church can be in harmony with that Word without complying with its teachings in regard to church discipline.

Discipline is not to punish members and make them righteous by inflicting some penalty, as parents would punish a child for a misdemeanor, but it is to keep the moral standard of the church where God has placed it, and to help those who have lost their spiritual life and power, to seek God, that they may be saved.

Our people should very closely follow the matter of keeping their church records free from the names of those who have apostatized, or who are living in a way that brings disgrace to the cause of Christ.

The eighteenth chapter of Matthew sets before us very definitely the gospel method of dealing with the erring. We read: "Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican. Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven. Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in heaven."

No church can expect the blessing of God in full measure whose records are loaded down with names of members who have given up the truth or are not living up to the light of the third angel's message. God has ordained that his church shall be a live, active missionary church, and that its members shall be self-sacrificing and commandment keeping.

Church Officers

According to our organization, the head of the church is the church elder. He is the leading officer and should preside both at the Sabbath services and at the business meetings, unless he invites some one to take the lead instead of himself. The church elder is really the pastor of the flock. He is the one who must feed the flock of God from Sabbath to Sabbath, and bestow labor upon the erring, strengthening the weak and encouraging the disheartened.

No one can make a successful leader who does not give thought and prayer to the great work to which he is called. The deacon, clerk, missionary secretary, and treasurer are all officers of the church, each having a distinct and definite line of work to look after; failing in this, the church and the conference must both suffer as a consequence.

The Relation of the Church to the Conference

Seventh-day Adventist churches are related in a very definite way to the conference in which they are located. They have become members of the conference as individuals become members of the church, by direct vote. They are a part of the conference, and hold the same relation to the conference that an individual holds to the church body. The conference is always superior to the church, and the conference officers are superior to the church officers. Generally, whenever an ordained minister or a conference officer is present, the elder, who has been elected to lead the flock, should invite him to take charge of the service, and to make such remarks and conduct such meetings as he thinks best for the good of the work. The church officer is never above the ordained minister in prestige or in standing, according to our organization. As the church is above the individual, so the conference is above the church.

Personal Work

One ideal should continually be before the church officers, and that is to see that every member is doing his full duty in attending services, contributing to the upkeep of the church, and paying tithe and offerings for the support of God's work. These duties are not hardships. They are privileges. The church members should be taught that they are not doing their duty until they have a full share in the activities of the church. The very health and spiritual life of the members of the church are dependent upon the service rendered in behalf of others. The church elder is the responsible leader, and one can generally tell whether a church is in a prosperous condition or otherwise if he can become acquainted with the church elder and know the life he leads. It is an important thing for one to accept the position of shepherd of the sheep, feeding the flock of God.

I trust that the Lord's blessing may be upon the churches and church members in 1915 in a very definite way. Many are praying for a large ingathering of souls the coming year. We hope every officer will use his influence to accomplish this desired end.

I. H. EVANS.

Two Questions Considered Regarding Transfer of Membership

A CONFERENCE secretary raises two questions which have come up in one of the large conferences.

Preferring the Request for Church Letter

1. If a church member goes to a new place and wishes to unite with the church there, who sends, or is supposed to send, for the church letter? I know that in some conferences the letter is not given unless the request comes from the clerk of the church with which the member wishes to unite, while in some conferences the individual himself writes for the letter. Which is considered the better way by our people in general?

As to who should make request for the letter would depend upon circumstances. If the individual or his church clerk can obtain the name and address of the church clerk where he wishes to unite, we can see no objection (nor has it been contrary to our custom in the past, so far as we know) to the granting of a letter *at the time* the member departs, the letter being sent directly by the church clerk where he holds membership to the clerk of the church where he desires to unite: in no case should the letter be given to the departing member. The receiving church then has the recommendation of the church where the member has belonged, and can be free to act upon it an once. And when the return letter is received, and not until then, the clerk issuing the letter drops the name from his book.

If, however, time is negligently allowed to pass,—six months or a year or two going by before a request comes to the church where the member belongs,—the case is an altogether different one. The home church by this time has no means of knowing whether its member has been true to God during his absence or not. He may have become very careless in Sabbath keeping, or have ceased paying tithe, or have brought disgrace upon the church by accumulating debts, and so not now be a member in “good and regular standing.” In such a case it would be better for the church clerk where the individual is living to send for the letter. This request would serve as a sort of recommendation to the home church, which should have done the recommending six months or a year or two previous — in other words, when its member *first left it*.

A church letter deteriorates in value in proportion to the time that is allowed to pass after the member departs; hence the importance of promptness in attending to the issue of a church letter at the time the member leaves to take up residence elsewhere, or as soon thereafter as possible. Church officers should occasionally give instruction upon this important matter; for there is much slackness in this very thing throughout our ranks, and much trouble is caused to those keeping church records, and also to the other officers, especially in these days when the church membership is used as a basis in estimating various funds to be raised. Sentiment should not be allowed to prevail in the matter of severing membership where members may have become much attached, as these ties were broken when the member departed. Instead, it is much better that the member get his church letter and unite with the church nearest him, and form new attachments. A friendly letter to the old home church can be written at any time, and will be appreciated quite as much even though the member's name is no longer upon that church's roll.

In this connection it might be added that no church has the right to grant a church letter to any departing member, and forward the printed form to a church wholly unacquainted with the individual, unless he is “a member of this church in good and regular standing.” This is what the printed church letter *says*. If this cannot truthfully be said, the letter should be withheld and labor bestowed until it can truthfully be said, or the name dropped. It is not fair to vote trouble onto another church by transferring thither an unworthy member. It is not doing as one would be done by.

The Church Voting Members In and Out

2. When an elder is absent, or if there is no elder, can the deacon take members into the church, and can he grant letters?

We see no reason why he should not, unless the church should rule otherwise. The elder and the deacon are both *servants of the church*. We cannot see how the next officer in rank should be debarred from serving the church in a matter of this kind. Should it be some extraordinary case in which it was expected there would be a diversity of opinion, it might be thought best to have the elder, or even some conference official, present. But why should not the vote of the church be as valid when the deacon, in whom the church has confidence (or he would not hold the office), presents the matter as when the elder presents it? In case there is no elder, it would seem clear that this service would fall to the deacon to perform, in the absence of an ordained minister. However, unless the elder is to be away for some time, or there is some special reason why the case should be acted upon

at once, it would be better, as far as possible, to await action until the elder is present. But in either case, as we understand it, it is the *vote of the church itself* that makes the action valid, rather than whether the elder or the deacon presents the request. T. E. BOWEN.

Duties of Church Elders

THE church has been purchased by the Saviour with his own precious blood. It is the one thing on this sin-cursed earth upon which he bestows his supreme regard. Its members are so very dear to him that he that toucheth them toucheth the apple of his eye.

The Lord has assigned to his church a great work, and he desires that work to be carried on “decently and in order;” therefore some must be chosen to fill places of responsibility.

We greatly fear that the responsibility resting upon an officer in the church has not been so fully realized, either by the church or by the persons chosen by the church as officers, as it should be.

The elder is the highest officer in the local church; selected and set apart by prayer and the laying on of hands, he becomes a special servant of the church. It is a noble thing to be called to such service, and his work is a sacred and holy responsibility.

The elder being elected by the membership of the local church, it follows that his ordination and official duties are restricted to the church which elected him, and to no higher office than that to which he was ordained. Where a regularly ordained minister cannot be secured, the local elder is qualified to administer the ordinance of baptism to those desirous of uniting with his local church, but not to those uniting with other churches; for his election and ordination are local, not general. It is his duty to administer the Lord's Supper.

As the selection and ordination of a person to the highest office of service embraces all offices below, so the church elder, in case of necessity, may serve in any of the lower offices.

The apostle Paul in his journey to Jerusalem, stopped at Miletus and held a council with the church elders of that region. And in view of the fact that he knew that trouble would come to the church both from within and from without, he admonished them, “Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.” Acts 20: 28.

We believe that there is much to be learned from a careful study of this scripture, in regard to the duties of church elders. First of all, we feel sure that no one who realizes the responsibility that rests upon the overseer of the flock will seek the office. But when the church, acting in harmony with the Holy Spirit, selects one of its number to act in that capacity, he should esteem it a great privilege.

The office implies service for others. The duty of this servant is to “feed the flock of God,” “taking the oversight thereof, . . . neither as being lords over God's heritage, but being ensamples to the flock.” 1 Peter 5: 2, 3.

This duty of setting a right example is of the utmost importance. From the instruction given us on this point by the servant of the Lord, we quote: “If they follow lax, loose principles, their example is quoted by those who are doing wrong, as a vindication of their course. . . . Take heed lest by your example you place other souls in peril. It is a terrible thing to lose our own soul, but to pursue a course that will cause the loss of other souls is still more terrible. That our influence should be a savor of death unto death is a terrible thought, and yet it is possible.”—*Review and Herald*, Dec. 22, 1904.

So, then, we cannot be too careful that our actions do not contradict our words. A consistent life is the kind that will command the respect of the flock, and gain for a man a “good report of them which are without.” We must conscientiously practice the principles we wish to inculcate in others. In “Testimonies for the Church,” Vol. IX, page 276, we read: “Every soul who becomes a teacher of the truth must bear in his own life the fruit of holiness. Looking to Christ and following him, he will present to the souls under his charge an

(Concluded on page seven)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held February 27)

OPENING Song: "Hymns and Tunes," No. 1147; "Christ in Song," No. 845.

Prayer, especially remembering those engaged in the work of governing the nation.

Song: "Hymns and Tunes," No. 1169; "Christ in Song," No. 914.

Scripture reading: Revelation 13.

Reading: "A Neglected Work."

Talk: "Progress of the Sunday Law Movement in Our Conference," by elder or leader.

Offering for religious liberty literature to be circulated by the church members.

Closing Song: "Hymns and Tunes," No. 1010; or "Christ in Song," No. 863.

Benediction.

NOTE.—The rapid progress of this Sunday law movement is just as striking a sign of the nearness of the end as is the entrance of Turkey into the war; and it is remarkable that the very day that Turkey declared war, the Sunday law supporters gained an important advance position for which they had been struggling for years. The destruction of Turkey and the enactment and enforcement of Sunday laws are the two last signs to precede the coming of Christ, and therefore everything connected with both these events should be closely watched, and every possible use made of it to press forward the warning message.

It would be well to use the regular literature collection this month to provide copies of the magazine *Liberty* and other religious liberty literature for the church to circulate. Let the collection be handed by the treasurer to the church missionary secretary in the usual way, to be used by him in ordering supplies from the conference tract society for the use of the church.

A Neglected Work

THE most striking and eventful year of all past ages since the flood, has just passed into history, and the present year presages still more momentous events than the past, in which the destinies of nations, and even of the world itself, may be decided for eternal weal or woe. The prophecies which we have preached by faith for sixty years, have been fulfilled with unerring accuracy. The foundation pillars of the third angel's message, which have withstood the onslaught of every storm for seventy years, glisten with a new luster. Our courage and confidence in the sure triumph of our faith and message have been manifoldly strengthened. Prophecies are being rapidly fulfilled, and some simultaneously. As an illustration, the same day that Turkey declared war, which may mean her extinction, the United States Appellate Court legalized Sunday laws upon religious grounds for the District of Columbia, which Congress had refused to do since its existence. The next movement on the part of National Reformers and religious organizations will be to get Congress or the Supreme Court of the United States to legalize Sunday laws for the whole nation.

Since the European war began, there has been a concerted movement, from the Atlantic to the Pacific Ocean, to secure Sunday laws and to enforce the drastic ones now on the statute books. Sunday law crusades are reported from every quarter of the United States. At the instigation of ministers of the gospel, men are fined for selling the bare necessities of life to the needy. In certain parts of the country our own people are being watched, threatened, and prosecuted for doing even necessary household duties on Sunday.

Reports are reaching us that the Methodists, Presbyterians, Baptists, Lutherans, and Catholics, who have recently held their annual conferences, have passed resolutions and drawn up memorials, which they have sent both to the State legislatures and to Congress, asking them to enact more stringent Sunday law regulations in order to save the nation from making a moral wreck. In more than a score of States drastic Sunday bills were framed by religious organizations, and introduced into the State legislatures at their opening sessions. Sunday laws which before exacted minimum fines of from one to twenty-five dollars now exact fines ranging from \$300 to \$500; and prison sentences which before ranged

from one to ten days are changed in the new bills to range from ninety days' to six months' imprisonment. Sunday laws which before exempted those who conscientiously observed another day as the Sabbath are changed in the new bills which have recently been introduced, so that there is no exemption offered to any one.

We are nearing the time spoken of by the servant of the Lord. "A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us. Events which for more than forty years [seventy years now] we have, upon the authority of the prophetic word, declared to be impending, are now taking place before our eyes. . . . The question of enforcing Sunday observance has become one of national interest and importance. We well know what the result of this movement will be. But are we ready for the issue? Have we faithfully discharged the duty which God has committed to us, of giving the people warning of the danger before them? . . .

"We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and that the Lord will shelter his people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. Fervent, effectual prayer should be ascending to heaven that this calamity may be deferred until we can accomplish the work which has so long been neglected. Let there be most earnest prayer; and then let us work in harmony with our prayers. . . .

"The people need to be aroused in regard to the dangers of the present time. The watchmen are asleep. We are years behind. Let the chief watchmen feel the urgent necessity of taking heed to themselves, lest they lose the opportunities given them to see the dangers. . . . God calls upon us to awake, for the end is near. Every passing hour is one of activity in the heavenly courts, to make ready a people upon the earth to act a part in the great scenes that are soon to open upon us. These passing moments, that seem of so little value to us, are weighty with eternal interests. They are molding the destiny of souls for everlasting life or eternal death. The words we utter today in the ears of the people, the works we are doing, the spirit of the message we are bearing, will be a savor of life unto life or of death unto death."—*"Testimonies for the Church," Vol. V, "The Impending Conflict," pages 711-716.*

A resolution was passed at the fall council of the North American Division Conference that no general religious liberty offering was to be taken this year, so that all funds raised might accrue on the twenty-cent-a-week plan for foreign missions. This will in the future cut off our funds to supply the *Liberty* magazine to the State officials and to members of the legislatures, as well as from local religious liberty activities, unless a special collection is taken sometime in the year to meet the local needs.

The *Liberty* magazine is doing a noble work among high State officials. It is bringing some of them into the truth. It is influencing judges to declare Sunday laws unconstitutional and void as they render their decisions in Sunday law prosecution cases. It is causing legislators to risk their political destinies in order to hold back Sunday bills before Congress and the legislatures.

We are receiving numerous testimonials from governors, senators, representatives, judges, mayors, and lawyers, commending us for the noble work we are doing in molding public sentiment in favor of the fundamental principles of civil and religious liberty upon which our government was founded. If each person would subscribe for a club of five *Liberty* magazines for one dollar, retain one subscription for himself, and permit us to send the other four subscriptions to the State officials, judges, and lawyers, it would enable us to place the *Liberty* magazine in the hands of every prominent official and law practitioner in the whole country. Should we not try to give these men the Sabbath truth and last-day message the same as other men? Shall we not do it this year? It may be our last opportunity. We will put a telling message in the magazine and send it to these men if you give us the opportunity. We have the names and addresses of all the lawmakers, judges, and lawyers in every State in

the United States. One dollar invested in this noble enterprise at this time when these issues are coming to the front may mean the salvation of some of these men in the high places of earth. May God's Spirit impress us with our duty.

C. S. LONGACRE.

Suggestions for Missionary Meetings

First Week

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

Reports of labor.

Lesson: Home Missionary Work:—

1. Extent of Territory, and How Much Covered: Talk by leader. (Show map of territory occupied by conference, with churches, companies, and isolated Sabbath keepers marked by stars of different colors, or in some other way. If a map cannot readily be procured, one of the young people can draw an outline map which will answer the purpose.)

2. "For Whom Should We Work?"

Plans for work.

Closing song.

NOTE.—The object of this meeting should be to impress upon the members that the work of warning the people in the territory occupied by the conference is intrusted by God to the Sabbath keepers living in the territory. The leader, in his talk, which should be brief, should keep this in mind, and should use the map to show how much of the territory is being worked. If there are places which are difficult to reach with tent meetings because of their limited and scattered population, plans should be laid to reach them by missionary correspondence.

The selections from the Testimonies should be given to different members to read as they are called for, after the short Bible study has been given. After the lesson, plans should be laid to enlist all in service during the month.

Second Week

Opening Exercises: Song; several short prayers; minutes; song.

Lesson: "Personal Work."

Reports of labor. How many have been doing this personal work?

Plans for work.

Closing song.

NOTE.—In giving this study, emphasize the thought that our love for Jesus is tested by what we do for him. If his Spirit really dwells in our hearts, we shall be constrained to labor for souls. If we have no burden to do all we can to give the message to others, we may know that we are in a dangerous condition, and that we need to seek earnestly for pardon and salvation.

Plan carefully and wisely for engaging every member in some line of work; for it is only by exercising their spiritual faculties in service to others that their love for Jesus and communion with him can be maintained in their full strength.

Third Week

Opening Exercises: Song; minutes; prayer for those who are interested in the truth but have not taken their stand; song.

Lesson: "Magazine Work."

Reports of labor.

Plans for work.

Closing song.

NOTE.—Endeavor to enlist some of the members of the church in the selling of all the magazines regularly, in the church territory. Each magazine has its place in the field, and each will reach some souls that nothing else may interest. Give the members the privilege of selecting the magazines that appeal most to them, but do not be satisfied until all the magazines we publish are being circulated in your church territory. Get samples of each of the new numbers early, to show to your members.

For the reports of labor draw a dove at the top of the blackboard to represent the Holy Spirit. Below it write across the board the different lines of work, and make a ray of light from the dove to each line of work. As the members report their work, put the figures under their respective headings and add them up, and then call their attention to the fact that every item reported is a channel opened for the Holy Spirit to send light into souls.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Scripture Exercises: Six Promises to Workers.

Reports of labor.

Lesson: "News From the Field."

Plans for work.

Closing song.

NOTE.—The six members whom the leader asked the previous week to look up Scripture promises to workers for

souls, should compare notes to see that each brings a different promise to recite or read.

The answers to all the questions given under "News From the Field" will be found in the *Review and Herald* of Dec. 17, 1914. The questions should be given to twelve different persons, who should come prepared to tell the answers if possible, and if not, to read them. The leader should look up the various answers, so as to be prepared to supply the information if any one fails in doing his appointed part. This exercise should be used to get subscriptions for the *Review* from any who are not taking it, for all need it in order to keep pace with the rapidly advancing message. See how much encouragement there is in just this one number of the paper.

For Whom Should We Work?

1. OUR own families. 1 Tim. 5:8; Isa. 58:7.
2. Household of faith. Gal. 6:10.
3. Neighbors and friends. Mark 5:19.
4. Strangers. Rom. 1:14; Matt. 28:19, 20.

Work in the Home. The father. No. 1.

"You must show in your family that kindly consideration, that tenderness, love, gentleness, noble forbearance, and true courtesy that is becoming to the head of a family, before you can make a success of winning souls to Christ."—*"Gospel Workers,"* page 244.

In the Home. The father. No. 2.

"Whatever may be his calling and its perplexities, let the father take into his home the same smiling countenance and pleasant tones with which he has all day greeted visitors and strangers. . . . Let the father seek to lighten the mother's task. In the time that he would devote to selfish enjoyment of leisure, let him seek to become acquainted with his children — associate with them in their sports, in their work. Let him point them to the beautiful flowers, the lofty trees, in whose very leaves they can trace the work and love of God. . . .

"In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life work can never be called a failure."—*"Christian Education,"* pages 172-175.

In the Home. The mother. No. 3.

"Woman in her home, doing the simple duties of life that must be done, can and should exhibit faithfulness, obedience, and love, as sincere as angels in their sphere. . . . Never will woman be degraded by this work. It is the most sacred, elevated office that she can fill."—*"Testimonies for the Church,"* Vol. III, page 80.

In the Home. The wife and mother. No. 4.

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and perplexities and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,—to mold the minds and fashion the characters of her children, to train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honors of men, while the home toiler may receive no earthly credit for her labor. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel writes her name as one of the greatest missionaries in the world."—*Id.*, Vol. V, page 594.

In the Home. The youth. No. 5.

"The highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness, in caring and doing for others."—*Id.*, Vol. III, page 80.

In the Church. No. 1.

"The children of God, the world over, are one great brotherhood. Our Saviour has clearly defined the spirit and principles which should govern the actions of those who, by their consistent, holy lives, distinguish themselves from the world. Love for one another and supreme love to their Heavenly Father, should be exemplified in

their conversation and works. The present condition of many of the children of God is like that of a family of ungrateful and quarrelsome children."—*Id.*, pages 52, 53.

In the Church. No. 2.

"A house divided against itself cannot stand. When Christians contend, Satan comes in to take control. How often has he succeeded in destroying the peace and harmony of churches! What fierce controversies, what bitterness, what hatred, has a very little matter started! What hopes have been blasted, how many families have been rent asunder, by discord and contention! . . .

"Christ declares, 'Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.' Whoever by willful deception or by wrong example misleads a disciple of Christ, is guilty of a great sin. Whoever would make him an object of slander or ridicule is insulting Jesus. Our Saviour marks every wrong done to his followers. . . .

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ.' Here, again, our duty is plainly set before us. How can the professed followers of Christ so lightly regard these inspired injunctions? Not long since I received a letter describing a circumstance in which a brother had manifested indiscretion. Although it occurred years ago, and was a very small matter, hardly worthy of a second thought, the writer stated that it had forever destroyed her confidence in that brother. If that sister's life should show, upon review, no greater errors, it would be indeed a marvel, for human nature is very weak. I have been and am still fellowshiping as brethren and sisters those who have been guilty of grave sins, and who even now do not see their sins as God sees them. But the Lord bears with these persons, and why should not I? He will yet cause his Spirit so to impress their hearts that sin will appear to them as it appeared to Paul, exceedingly sinful. . . .

"We know but little of our own hearts, and have but little sense of our own need of the mercy of God. This is why we cherish so little of that sweet compassion which Jesus manifests toward us, and which we should manifest toward one another. We should remember that our brethren are weak, erring mortals, like ourselves. Suppose a brother has through unwatchfulness been overborne by temptation, and contrary to his general conduct has committed some error, what course shall be pursued toward him? We learn from Bible history that men whom God had used to do a great and good work committed grave sins. The Lord did not pass these by unrebuked, neither did he cast off his servants. When they repented, he graciously forgave them, and revealed to them his presence, and wrought through them. Let poor weak mortals consider how great is their own need of pity and forbearance from God and from their brethren. Let them beware how they judge and condemn others. We should give heed to the instruction of the apostle: 'Ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' We may fall under temptation, and need all the forbearance which we are called to exercise toward the offender. 'With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again.'"—*Id.*, Vol. V, pages 244-247.

Neighbors and Friends. No. 1.

"Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands to take hold of work far off; but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin at home, in their own neighborhood, among their own friends. Here they will find a favorable missionary field. This home missionary work is a test revealing their ability for service in a wider field."—*"Appeal to Our Churches,"* page 17.

Neighbors and Friends. No. 2.

"Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. . . .

Go to your neighbors one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Keep watching as he who must render an account for the souls of men, and make the most of the privileges that God gives you of laboring with him in his vineyard. Do not neglect speaking to your neighbors, and doing them all the kindness in your power, that you may by all means save some. We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching 'repentance toward God, and faith toward our Lord Jesus Christ.'"—*"Gospel Workers,"* pages 336, 337.

Strangers.

"No district is to be neglected. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labor from the ministers. Let the believers, as far as possible, do the work of the church, and keep up the meetings, leaving the ministers free to labor in new fields. . . .

"Sound an alarm throughout the length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed among barbarians. According to the light we have received above others, we are debtors to impart the same to them. The day-star has arisen upon us; let us flash the light upon the pathway of those in darkness."—*"An Appeal for Missions,"* page 20.

Personal Work

1. WHAT is the attitude of some of the unconverted? Acts 16:9.

2. What may be the result of personal work? James 5:20; Luke 15:7.

3. What will be the result of failure to work for souls? Matt. 25:45.

4. Are ridicule, cold receptions, or rejections worthy of consideration? Acts 21:13.

5. What change of mind may occur when the worker shows a forbearing spirit? Matt. 21:28, 29.

6. What should be the motive for our personal work? 2 Cor. 5:14, first clause.

7. Who is it that works through the personal worker? Acts 14:27.

8. Seeing that God has commanded us to do this work, have we any right to hesitate? Mark 16:15.

9. If we take up this personal work, upon whom may we depend? 1 Cor. 3:9.

10. What promise have we in regard to work done for God? Isa. 55:10, 11.

"Every one who accepts Christ as his personal Saviour will long for the privilege of serving God. Contemplating what Heaven has done for him, his heart is moved with boundless love and adoring gratitude. He is eager to signalize his gratitude by devoting his abilities to God's service. He longs to show his love for Christ and for his purchased possession. He covets toil, hardship, sacrifice.

"The true worker for God will do his best, because in so doing he can glorify his Master. He will do right in order to regard the requirements of God. He will endeavor to improve all his faculties. He will perform every duty as unto God. His one desire will be that Christ may receive homage and perfect service."—*"Ministry of Healing,"* page 502.

Magazine Work

EVERY possible advantage should be taken of the general habit of buying and reading magazines. In the territory surrounding our churches regular magazine rounds should be worked up, where the magazines may be sold month by month. At the present time there are so many events taking place that all our magazines are full of the very topics about which the people are inquiring, and so they are having a ready sale wherever they are being used by the members.

The *Signs* and the *Watchman* are making a specialty of questions connected with the war, and of other signs of the times. The *Protestant* and *Liberty* magazines have no lack of items of unusual interest just now, and peo-

ple are always interested in questions that deal with life and health as found in the magazine of that name. But all these good articles will be wasted unless channels can be found through which they can pass from the tract society offices to the people. Who will become such channels?

Before going out to sell the magazines, it is well to have a brief general introduction in mind, and two or three striking statements from articles. For example, in circulating the *Watchman* for January, some such general statement as this might be made: "Because of the terrible war in Europe, the question is being quite generally raised, Has Christianity broken down? This is an important question, and this magazine [holding it up] throws light on it. There are two articles, 'Enter the Turk, Exit the Turk' and 'The Neutral Attitude of Italy,' which show that the events that are happening just now will have a very definite influence on the future of Christianity." The following statement might be read in this connection: "We are living in an age when history is made rapidly. The sure word of prophecy itself emphasizes this thought, again and again, as it touches the latter days, that events toward the very end will follow one another so swiftly that the unwatchful will be overtaken with the scenes of the end, unawares and unprepared to meet God."—Page 12.

This is merely suggestive. Let each one carefully study the magazine selected, and choose some good points that appeal to him, and make them his selling points.

The following experiences show a little of the good work being done with our magazines:—

"Signs Magazine"

A senior nurse at one of the sanitariums has carried on the magazine work by selling fifty copies of the *Signs of the Times Magazine* in the business part of the city. As a result, much interest has been created. Quite a number of her regular customers have become subscribers to the paper. One afternoon recently she found a business man with his Bible in the office, and when she entered he invited her to be seated. He then made inquiry concerning the Scriptures. She spent from two to four o'clock explaining Bible truths to him. How quickly the work would be finished if all, though as busy with other duties as this sister, would be faithful workers for God.

Last week a Presbyterian woman, of Hastings, called at the Nebraska Bible Supply House and placed a yearly subscription for the *Signs of the Times Magazine*. She has been reading this magazine for several months, and studying her Bible in connection with it. She states that, as a result of this, she has learned more about the Bible than she ever knew before. She said: "I had heard of Seventh-day Adventist people, and thought their teaching of Christ's soon return merely a notion, but now I see it is Bible truth."

"Watchman"

One *Watchman* worker, a woman of middle age, has by perseverance and tact built up a permanent route in one of the larger cities of our union, where she delivers about three hundred of the *Watchman* each month, besides filling in the rest of her time with our other good magazines. She reports a growing interest among her readers, and not a few have accepted the truth. This sister's report gives a new glimpse of the possibilities of paper selling. The recital of her continually unfolding opportunities fills one with inspiration and new zeal.

Another woman in the same union finds Sunday morning an excellent time to work, and frequently disposes of from twenty-five to one hundred copies of the *Watchman* by calling on her neighbors. The people are at home resting, and with their week's salary in their pockets, are simply waiting to purchase something good to read.

Seeing a gospel worker abroad on Sunday morning does not create prejudice among Sunday keepers. We are sure that many of our sisters, who are prevented by home ties from engaging in our regular work, could fit into the plans outlined above.

By means of a few copies of the *Watchman* and some tracts that were sent to her at Fort Worth, Tex., a woman learned of present truth, and accepted it a few months later. About that time the family moved to another part of the State. It was not long, however, until her husband, who at one time was mayor of Fort Worth, and their two children, also accepted the truth and united with the church.

"Life and Health"

A lady agent in Oregon writes: "I use *Life and Health* as an entering wedge, to be followed by *Liberty*, the *Watchman*, and the *Signs*, although I sell more of the *Life and Health* than of all the others. Often the magazine opens the way for a missionary conversation or the giving of some of our tracts. There is at least one person here who is quite interested, and is now reading 'Daniel and the Revelation' as the result of the magazine work. One day I entered the office of a physician and said, 'I've come to bring you *Life and Health*.' 'Life and Health,' said he, 'beaming on his patients, 'wouldn't that make any one feel good! Sure, I'll take it.'"

A sister in Texas writes: "I am selling four different magazines, *Life and Health*, the *Watchman*, the *Temperance Instructor*, and the *Signs of the Times*; have sold over two thousand in the last five weeks. Some of the people came from several blocks away to hunt me up, after seeing the article about the saloon, and to ask for another copy of *Life and Health*. A saloon man came out on the street and bought one, collected a crowd, and as the men were entering the saloon told them to buy a copy, which they did. Another time I walked up to where seven men were standing. Two were policemen, and one said: 'Lady, no use to give these fellows anything like that. They are gamblers. We have just let them out of jail.' But I said, 'It is all right for them to have one.' So each of the gamblers bought one, and also paid for a copy for each of the policemen. I want five hundred *Life and Health* for this month."

A lady agent in Columbus, Ohio, when sending in forty-one yearly subscriptions for *Life and Health*, wrote: "I am doing this to raise money for our new church school building and to help pay the salary of our teacher. Two of us worked up this order." A hint to other churches struggling with church school or other financial problems. There is a profit of forty cents on each one-dollar subscription. Our church members may buy 50 copies at \$2 and sell them for \$5—a profit of \$3 on each package, or of \$6 on each 100 copies sold. A number of church debts have thus been liquidated.

"Liberty" Magazine

The best single day's record of sales of *Liberty* was made by the wife of our field missionary secretary in the California Conference. She sold 332 copies in one day, as follows: 140 in Grass Valley, 150 in Nevada City (in two and one-half hours), and 42 in Colfax. She would have sold more had she not been obliged to travel so much. On four different days she sold 223, 257, 269, and 333 copies, respectively—a total of 1,082 copies. During another period of seven days she sold 1,150 copies, at a net profit of \$64.92, or \$9.27 a day.

Twelve notable testimonials for *Liberty* magazine have recently been received from the president of Cuba, members of Congress, senators, university professors, judges, etc. Each of these means, of course, that some agent or some of our workers reached these persons with a copy of *Liberty*. For instance, the superintendent of our Cuban Mission ordered *Liberty* and *Protestant Magazine* sent to the leading government officials of Cuba. One result thus far obtained is the letter from the president of the Republic of Cuba, a photo reproduction of which appears in *Liberty* for the fourth quarter, 1914.

Who shall say how many votes have been influenced in State legislation, through the circulation of *Liberty*? Members of these legislative bodies have been repeatedly seen with this magazine in their pockets, or reading it on their desks, or even holding it up and quoting from it while making speeches.

"Protestant Magazine"

A sister of Antioch, Cal., writes: "I am a subscriber to the *Protestant Magazine*, and have been for two years. It was the *Protestant Magazine* that brought my husband out from Catholicism. It opened his eyes, and mine, too. We are now bringing up our children as Seventh-day Adventists."

A member of a manufacturing firm in New Haven, Conn., sent in \$2 and three subscriptions for *Protestant Magazine*. Referring to one of these subscribers, he says, "I talked a long time with this man's wife several weeks ago, and promised that I would send her husband this magazine. He is a brakeman on the local freight running from — to —, and is very favorably known."

along the line. She said, 'If you do send him the magazine, all the boys will get to read it.' I believe this number will do much good."

The field missionary agent of the Missouri Conference writes: "While canvassing a woman for 'Great Controversy' recently, I noticed that she was much interested. She said, 'It looked as if others are joining hands with Rome,' and as I knew she was a strong Methodist Episcopalian, I asked her where she got her proof. She then brought out a *Protestant Magazine*, and said that it was one of the best magazines published in the United States. She also stated that she had taken several subscriptions for it. I had no trouble in taking her order for 'Great Controversy' in leather binding. They are well-to-do people, and asked me to come to see them. As a rule, I seldom fail in getting an order where I find the *Protestant Magazine* in the home."

These are just samples of the very many good experiences that might be related. They are sufficient to show that the Lord is using these magazines to enlighten minds. What he needs is more persons to circulate them

E. M. G.

News From the Field

1. What did a colporteur reply when some one said to him, "Bring us cartridges, and we will buy them"?
2. How are soldiers receiving Bibles?
3. Where is a little Chinese boy selling literature, and what success is he having?
4. How many lines of gospel work are being carried on in the Hawaiian Islands, and what success is attending each of them?
5. What are the results of a year's work in Mexico?
6. A worker saw a silken-robed, shaven priest ringing a bell. What did he do for this man?
7. What is there in the work of the New Jersey Conference that does one's heart good?
8. What aim did the Portland (Maine) church set for its Harvest Ingathering, and what did it reach?
9. What advance steps have been taken in the Philippine Islands?
10. What remarkable experience did an Indian missionary on furlough have?
11. What experience did a sister in East Prussia have with the Russians?
12. How have our people fared in Belgium?

Type and Antitype

MANY people wonder why so much space is devoted in the Bible to describing the Jewish tabernacle and sacrificial system. To them this is only interesting as past history, and they see in it no connection with present experience.

Seventh-day Adventists are the only people who have discovered many of the precious jewels of truth there are in this seemingly dark mine. They know that the Jewish ceremonies are all illustrations of the life and work of Christ. But even many of our people do not understand this in its fullness.

A new book has recently been issued, "The Cross and Its Shadow," by Elder S. N. Haskell, which deals with this matter fully and clearly. It is the result of sixty years of close study, and is therefore a book that every Sabbath keeper should buy, read, and circulate. It is a book which may be sold to many who are prejudiced against the Sabbath question and other points of our faith, but who are interested in Bible study. Many ministers of other denominations will gladly buy a copy, when the nature of the book is pointed out to them. Sunday school superintendents and other Christian workers will find it helpful.

Our church missionary secretaries should endeavor to secure orders from the members for this book, and should urge them to try to place some copies among their friends and neighbors. Many of those who are interested in Bible study will be likely to buy if they are shown the list of contents, the type and antitype at the end of each chapter, and some of the illustrations. A few passages read to others may cause them to want a copy of the book. Encourage the members to give everybody living near them the opportunity to buy the book. The price is \$1.50. Order a sample copy.

Duties of Church Elders

(Concluded from page two)

example of what a living, learning Christian will be. Let God teach you his way. Inquire of him daily to know his will. He will give unerring counsel to all who seek him with a sincere heart. Walk worthy of the vocation wherewith you are called, praising God in your daily conversation as well as in your prayers. Thus, holding forth the Word of life, you will constrain other souls to become followers of Christ."

It will be observed that the church is called a flock, of which the elder is called the shepherd. The duty of a shepherd is to provide food for the sheep, and to have special care for the weak; so likewise the elder is to furnish spiritual food for the church, and to exercise a tender watch care over those who are spiritually weak. Having himself found the peace, strength, and consolation there are in Jesus, he should be able to "comfort them which are in any trouble."

Paul says a bishop must be "given to hospitality." We believe this applies not only to the practice of hospitality in the home, but more particularly in the house of God.

When strangers enter the church, let them know that they are welcome; let them feel that the Lord's house is indeed "a house of prayer for all people."

We believe we speak in harmony with the teaching of the Word when we say that the church elder should not only be a follower of Christ himself, but that, like Abraham, he should "command his children and his household after him," that they may keep the way of the Lord; for reproach has often fallen upon the cause of Christ because church elders have failed in this respect.

And the apostle Paul has well said, "For if a man know not how to rule his own house, how shall he take care of the church of God?"

Our church elders in their sacred and heavy responsibility should have our deepest sympathy. As they stand each Sabbath day before the flock among whom they live, to do the work they have been chosen to do, they need the prayers of God's people. And when we feel inclined to criticize them because there is not more time spent in visiting the church members, and in doing personal work among those not of our faith, let us consider that while the elder recognizes this as a duty, and would be pleased to spend his entire time in this good work, yet he is often perplexed to find time for this duty and also to provide for those of his own house. Let the elders be glad, however, that when they feel their lack of wisdom they may "ask of God, that giveth to all men liberally." And when discouragements come, as they sometimes do, let them encourage their hearts with the precious promises left on record for their benefit.

The Master himself pronounced a blessing upon those faithful and wise stewards who have given to his household "their portion of meat in due season." And the apostle Peter exhorts the undershepherds to perseverance and faithfulness, in the following words:—

"Feed the flock of God, . . . and when the chief Shepherd shall appear, ye shall receive a Crown of glory that fadeth not away." 1 Peter 5: 2, 4.

H. G. THOMPSON.

OUR people can keep our printing presses busy printing present truth if they will all work. The tracts, the pamphlets, the journals, the books,—all are needed by the people. But they do not know that we have them. Workers are needed to carry them to their doors. We must have our diffidence burned out by the fire of love for souls.

It is the enemy that fills the mind with fear and trembling. Jesus will go with you and strengthen you to meet strangers, and to speak kind and earnest words to them.

Small publications lent or sold will awaken a desire for more reading on the same subjects, and you will be gaining an education on the small publications that will enable you to present the larger ones.

G. B. STARR

"THERE is now a favorable opportunity to sow gospel seed into good soil that will bear a rich harvest of souls. Now is the opportune time to sow."

Missionary Volunteer Department

Note to Senior Society Leaders

It has been said that a leader is one who knows the way, can keep ahead, and cause others to follow. This is surely true of Missionary Volunteer leaders. The success of these programs, and the success of your society, depend very largely on your leadership. You cannot "know the way" unless you study. Just as soon as your GAZETTE is received, study the outlined programs carefully. If any literature is referred to which you do not have, send for it at once. With your program committee, work out your month's plans. The longer your assignments can be made before the program is to be given, the better. We admire a speaker who is well prepared and seems to understand all phases of his subject,—knows much more than he has time to give. One way to beget confidence in your programs is to have each part well prepared.

Remember that the plan for 1915 is not to suggest a full program in the GAZETTE, but only the principal things. The leader should carefully arrange his program, putting in music and any other items desired. The order given in our outlines need not be followed. Be sure to arrange the time for each exercise. Remember that the Bible study holds first place in these programs, and the mission studies the second place. All other topics should be subordinate to these. We are often admonished to "call a spade a spade." Let our slogan be, "A talk is a talk." Do not kill your program by readings, or anything else that is prosy.

Read again the article in the January GAZETTE, "The Lessons on Bible Doctrines." It may be worth while for you to clip this and other suggestions and paste them in your notebook for study. It will be no easy task to make these Bible studies interesting. Largely you must depend on young people to give the studies. Besides, many of our young people, I fear, are not accustomed to real hard Bible study. But this condition, if it does exist, should arouse us to the most determined efforts to make these studies a success; for "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." Remember that you cannot interest the young people by exhortation or scolding. You must make the studies attract. We are trying to do our part at the general office, and if our leaders do theirs, I am sure we shall succeed.

The "Outline of Mission Fields," which has been sent to all society leaders whose addresses we could obtain, is the foundation for all missionary talks. Each month we shall give in addition, in the GAZETTE, incidents of our mission history which will furnish enough detail to make these studies interesting, and will give our young people concrete examples of the wonderful providences of God in our missionary advance. These "Notes on the Mission Studies" will all be given together for the month, and are to be drawn upon by both Senior and Junior societies. If any items seem too elementary for the Seniors, do not use them. On the fourth Sabbath of each month we shall have a review of the month's missionary items. Appoint some person or persons long before to work up these exercises. They should study the *Review*, *Instructor*, *Monthly Missionary Reading*, *Signs*, *Watchman*, and any other helps available. (The *Monthly Missionary Reading*, which is sent to all church elders, will be sent regularly to all Missionary Volunteer leaders who will write us for it.) Do not try to give too much, but get the facts in mind, tell them in as interesting a way as possible, and point out the places on a map. If your society has not ordered the set of seven Outline Maps which are being prepared, do so at once. As soon as they are out, we shall arrange our mission studies with them in mind, and give special directions concerning their use. The set is sent postpaid in a mailing tube for 75 cents. Order of the *Review* and *Herald* or of your tract society.

Remember that you will have to make a business of your leadership if you succeed. A Sunday-school teacher

asked a little boy if his papa was a Christian. "Y-e-s," said Johnny, "but he doesn't work at it much." I have seen some "leaders" who did not seem to work at the job very much. The Lord has pronounced a curse on those who neglect his work (Jer. 48:10, margin). Let us be faithful. M. E. KERN.

Senior Society Program for Sabbath, February 6

1. REVIEW of Morning Watch texts.
2. Reports and plans of work.
3. Bible Study: "Government of God in the Physical Universe."
4. Talk: "The Russian Field." See "Outline of Mission Fields," second edition, pages 14, 16; "Notes on the Mission Studies," in this GAZETTE; and the articles "A Meeting With Dignitaries of the Russian Church" and "How the Work Started in Russia," in the *Instructor* of January 26.
5. Testimony Meeting: Theme, Faithfulness to God Under Persecution. Few of our English young people have really suffered persecution, but such mission stories as those given this week should cause us to determine that we will be faithful under little trials. Otherwise we can never stand under the persecutions sure to come. Let the leader give other incidents of faithfulness under trials.

Government of God in the Physical Universe

I. Dependence of All Things Upon God.

Neh. 9:6; Acts 17:24; Rev. 4:11; 14:7: In the very nature of things, the infinite God, the Creator, is the supreme sovereign of the universe. The relation of all created things to him is that of complete dependence, and intelligent beings should acknowledge this dependence and his infinite love by worship. In the prayer of the Levites recorded in Neh. 9:6 the inanimate universe is pictured as humbly bowing to his sway. Young's translation gives this as follows: "Thou art he, O Jehovah, thyself; . . . thou hast made the heavens, the heavens of the heavens, and all their host, the earth and all that are on it, the seas and all that are in them, and thou art keeping all of them alive, and the host of the heavens to thee are bowing themselves."

II. The Laws of Nature.

Ps. 119:91; Jer. 33:25; Isa. 40:26: "The harmony of creation depends upon the perfect conformity of all beings, of everything, animate and inanimate, to the law of the Creator. God has ordained laws for the government not only of living beings, but of all the operations of nature. Everything is under fixed laws, which cannot be disregarded. But while everything in nature is governed by natural laws, man alone, of all that inhabits the earth, is amenable to moral law."—"*Patriarchs and Prophets*," page 52.

Much is said these days about the laws of nature and their uniformity. A law of nature is a statement of the orderly way in which God works. The law of cause and effect, or the uniformity of nature, is an expression of the power and wisdom of God, and constitutes the strength and beauty of nature. The operations of all nature are according to God's ordinances, and do not in any sense have an independent existence, as the writings of some scientists would lead us to conclude. As has been said, "It is the Father's hand that pushes a train of cars across the country." In the steam engine, man has simply made use of God's law of the expansion of liquids into gases under heat. "The laws of nature are the habits of God."

III. Importance of the Study of Nature.

Ps. 19:1-6; Rom. 1:20: Many things God has revealed in the book of nature. What great truths are there revealed? What is revealed in the Bible that could not be revealed in nature? How may the truths of nature be used in the study and teaching of the Bible?

"THE BIBLE AND NATURE.—As divine truth is revealed in Holy Writ, so it is reflected, as from a mirror, in the face of nature; and through his creation we become acquainted with the Creator. And so the book of nature becomes a great lesson book, which instructors who are wise can use in connection with the Scriptures, to guide lost sheep back to the fold of God"—"*Special Testimonies on Education*," page 59.

"God has, in the natural world, placed in the hands of the children of men the key to unlock the treasure

house of his Word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws."—*Id.*, page 61.

"The whole natural world is designed to be an interpreter of the things of God. To Adam and Eve in their Eden home, nature was full of the knowledge of God, teeming with divine instruction. It was vocal with the voice of wisdom to their attentive ears. Wisdom spoke to the eye and was received into the heart; for they communed with God in his created works."—*Id.*, page 59.

"All nature will bear testimony, as designed, for the illustration of the Word of God. The natural and spiritual are to be combined in the studies of our schools. The operations of agriculture illustrate the Bible lessons. The laws obeyed by the earth reveal the fact that it is under the masterly power of an infinite God. The same principles run through the spiritual and the natural world."—*Id.*, page 215.

"There is a refining, subduing influence in nature that should be taken into account in selecting the locality for a school. God has regarded this principle in training men for his work."—*Id.*, page 46.

"And as we behold the beautiful and grand in nature, our affections go out after God; while the spirit is awed, the soul is invigorated by coming in contact with the Infinite through his created works."—*Id.*, page 159.

"There is need of a close study of nature, under the guidance of the Holy Spirit."—*Youth's Instructor*, May 6, 1897.

Matt. 6:28, 29: This and many other passages show how familiar Jesus was with nature and with all the details of human experience.

Suggestions for Advanced Study

In connection with Topic II, it would be well for those who can do so to pursue further the subject of the so-called "conflict between science and religion." This conflict is largely over the question of uniformity in nature versus miracles. Every theological library will have books on this subject. There is a good article in "The Fundamentals," Vol. IV, by Prof. James Orr, on "Science and Christian Faith." Mullins, referred to in a former lesson, has something on this subject in chapter 12; also Turton, "The Truth of Christianity," chapter 7, G. P. Putnam's Sons, New York, 1908. The following quotation from Strong's "Systematic Theology," page 273, carefully studied, will throw light on this question: "The phrase 'law of nature' involves a self-contradiction when used to denote a mode of action or an order of sequence behind which there is conceived to be no intelligent and ordaining will. Physics derives the term 'law' from jurisprudence, instead of jurisprudence deriving it from physics. It is first used of the relations of voluntary agents. Causation in our own wills enables us to see something besides mere antecedents and consequence in the world about us. Physical science, in her very use of the word law, implicitly confesses that a supreme will has set general rules which control the processes of the universe." M. E. KERN.

government, and there can be no government without law. God might have created man without the power to transgress his law; he might have withheld the hand of Adam from touching the forbidden fruit; but in that case man would have been, not a free moral agent, but a mere automaton. Without freedom of choice, his obedience would not have been voluntary, but forced. There could have been no development of character. Such a course would have been contrary to God's plan in dealing with the inhabitants of other worlds. It would have been unworthy of man as an intelligent being, and would have sustained Satan's charge of God's arbitrary rule."—*"Patriarchs and Prophets,"* page 49.

The preservation of the physical universe depends on its conformity to law. If the planets should not move in their appointed order, the equilibrium of the planetary system would be lost, and chaos would result. Man was created a free moral agent, and as a consequence certain relations came into existence which must be subject to regulation by moral law. These relations are between the Creator and the intelligent beings he has created, and between these intelligent beings themselves. It is the duty of man, for the honor of God, the good of his fellow men, and for his own preservation, to obey the laws of these relationships.

II. Constitution of God's Moral Government.

Ex. 20:3-17 (memorize); Matt. 22:37-40: God has given a law covering both these relationships — the ten commandments. This is the constitution of his moral government. He dignified this law by speaking it in the hearing of Israel and writing it on tables of stone. Deut. 4:12, 13. As long as the Creator and intelligent beings exist, these relationships will exist, and this fundamental law governing them must necessarily exist. Luke 16:17.

God and Christ were united in creation (Heb. 1:1, 2; John 1:1-3), and consequently in the establishment of these relationships and this law.

The ten commandments should be committed to memory. Deut. 6:6. A special drill might be arranged for the society, both in repeating the commandments and in stating briefly what they enjoin.

Ps. 7:9; 1 John 4:8; Rom. 13:10; 2:18: God is righteous, and all his relationships are manifestations of love. His law is the expression of his will, and must therefore be an expression of his own moral character. Any law is an expression of its author's highest conception of right and wrong in regard to the things with which it deals, supposing its author to be honest.

That the character of God is revealed in his law will be seen from the following comparisons:—

Attributes of God		Attributes of the Law
Ps. 116:5	(Righteous)	Ps. 119:172
1 John 4:8, 16	(Love)	Matt. 22:37-40
2 Cor. 3:17	(Liberty)	James 1:25
Ps. 31:5	(Truth)	Ps. 119:151
Ps. 22:3	(Holy)	Rom. 7:12
Ps. 18:30	(Perfect)	Ps. 19:7
Mal. 3:6	(Unchangeable)	Matt. 5:18
1 Tim. 1:17	(Eternal)	Ps. 119:44, 89

James 2:11, 12; Rom. 2:11: All men will be judged by God's law, without respect to persons.

III. The Kingdom of God.

The following outline will help to review the thoughts in the preceding topics and to give a general view of God's kingdom:—

1. Extent of the dominion. Ex 19:5; Rev. 12:12; Ps. 103:19.
2. Subjects. Gen. 1:26, 27; Job 38:4, 7; Ps. 103:20.
3. Character of the government. Ps. 89:14; 97:2.
4. Constitution. Ex. 20:1-17; 24:12.
5. Location of the throne. 2 Cor. 12:2-4; Rev. 2:7; 22:1, 2.
6. Endurance of the kingdom and those who choose to obey. Dan. 7:14; Isa. 9:6, 7.
7. Fate of those who do not obey. Deut. 27:26; Eze. 18:4.
8. Ultimate harmony throughout the kingdom. Rev. 5:13.

Suggestions for Advanced Study

1. Perpetuity of the Law. See "Bible Readings for the Home Circle," a tract on this topic, and other literature on the subject. The following statements from an eminent authority are to the point: "Law is an expression of the nature of the lawgiver, and sets forth the condi-

**Senior Society Program for Sabbath,
February 13**

1. Reports and plans of work.
2. Bible Study: "God's Moral Government."
3. Talk: "Our Work in Scandinavia." See "Outline of Mission Fields," second edition, pages 16-20. Material from "Notes on the Mission Studies" may be used as a part of this talk, or may be given separately.
4. Talk: The Help of the God of Jacob. Ps. 146:5. Make this a short, earnest talk, based on the Morning Watch texts on Jacob. Follow with a season of prayer.

NOTE.—Next week we will have a temperance program. The society should appoint a representative committee to lay plans for a campaign with the Temperance *Instructor*, to order papers, and to lay out territory and assign it. This committee should give its report of plans for work at the meeting next week.

God's Moral Government

I. Fundamental Relations.

Gen. 17:1; Eccl. 12:13; Rom. 6:23; Prov. 12:28: "God placed man under law, as an indispensable condition of his very existence. He was a subject of the divine

tion or conduct in the subjects which is requisite for harmony with that nature. Any so-called law which fails to represent the nature of the governing power soon becomes obsolete. All law that is permanent is a transcript of the facts of being, a discovery of what is and must be, in order to harmony between the governing and the governed."—*Systematic Theology*, by Strong, page 274.

"The law of God is,—

"a. Not arbitrary, or the product of arbitrary will. Since the will from which the law springs is a revelation of God's nature, there can be no rashness or unwisdom in the law itself.

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

"c. Not merely negative, or a law of mere prohibition; since positive conformity to God is the inmost requisition of law.

"d. Not partial, or addressed to only one part of man's being; since likeness to God requires purity of substance in man's soul and body, as well as purity in all the thoughts and acts that proceed therefrom. As law proceeds from the nature of God, so it requires conformity to that nature in the nature of man.

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

"f. Not local, or confined to place; since no moral creature can escape from God, from his own being, or from the natural necessity that unlikeness to God should involve misery and ruin.

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

"The law, then, has a deeper foundation than that God merely said so.' God's word and God's will are revelations of his inmost being; every transgression of the law is a stab at the heart of God."—*Id.*, pages 277, 278.

2. Morality of the Fourth Commandment. Some people object to the Sabbath commandment that it is ceremonial and not moral. This will make an excellent theme for discussion if thoroughly studied. The following thoughts are suggestive:—

a. All our duties to God grow out of the relationship which exists between the Creator and his creatures. The Sabbath is a memorial of creation, and as long as properly observed would cause men to realize their obligations. For instance, how could men ever have become idolaters while observing the Sabbath? The Sabbath, therefore, has for its object the greatest of all moral principles,—the preservation of the knowledge and worship of the true God. The Sabbath commandment becomes, then, the very keystone of the arch.

b. The Sabbath, like the other commandments, rests on eternal and unalterable facts.—God's six days of work and his Sabbath of rest. See Eze. 46:1; Isa. 66:22, 23.

c. Moral duties have been defined as those resting on primary principles, or those which existed before the fall of man. This is true of the Sabbath commandment. Ceremonial precepts came in consequence of man's fall, and have to do largely with typifying or commemorating the atonement made for sin.

d. Some have said that the Sabbath idea is moral, but that the question of which day to observe is ceremonial; and that inasmuch as there is nothing in nature to distinguish the seventh day from the others, it does not matter which we keep. The attempt to find God's moral law in nature or in our consciences would leave us adrift without a compass. See paragraph e in the above quotation from Strong. Could we learn from nature that we should not make images of God? The fact that the Sabbath seems to be an arbitrary appointment makes it all the more a test of loyalty and obedience.

e. The fact that God put the Sabbath commandment in his moral law is conclusive proof of its moral nature. No other part of God's revelation was given in such a solemn manner as were the ten commandments. This is his eternal law in written form. This law must in the very nature of things endure as long as God is God and man is man.

M. E. KERN.

Senior Society Program for Sabbath, February 20

1. SPECIAL temperance songs.
2. Bible Study: Let this be given in two five-minute talks: (1) "Fundamental Principles of True Temperance," using Rom. 12:1; 1 Cor. 3:16, 17; 10:31; Prov. 20:1; Hab. 2:15; (2) "Sin of Nadab and Abihu Caused by Intemperance," Lev. 10:1-9; "Patriarchs and Prophets," chapter 31, "Sin of Nadab and Abihu."
3. Have three five-minute talks on various phases of the temperance question, "Liquor," "Tobacco," and "Other Phases of Intemperance." Secure data from the excellent 1915 Temperance Instructor.
4. Have two canvasses given for the Temperance Instructor: (1) To a business man; (2) to a farmer.
5. Have the report of the committee appointed last week. Discuss and adopt the report. Ask each to keep a diary of his experiences to relate at the next meeting.

The 1915 "Instructor" Temperance Annual

THE Temperance Instructor is no longer an experiment. It is an established success in battling against intemperance and in the liberal remuneration of those who circulate it. The future of the Temperance Annual is bright. It is gaining strong friends among temperance workers at home and abroad. The common, sober people work for and with it. They say "it has the message."

While the 1915 Temperance Instructor is strong in contents and illustrations, and in some ways different from other Temperance issues, our workers have become so accustomed to presenting these Temperance numbers they will not need extended suggestive canvasses this year. For the inexperienced, however, we offer two short canvasses. The plan of canvassing by illustrations rather than by the contents seems to have met with favor last year. The people seem to be impressed better and quicker by what a picture reveals than by words revealing the same thing. All canvasses should be short, pointed, and spirited. Those who will buy at all will do so quickly if our work is properly done.

A Child's Canvass

(Offering a copy of the Instructor, holding it at the top with the front cover to the customer, say):—

"The Instructor Temperance Annual—the story of the liquor traffic. Will you please buy a copy? Only ten cents.

"It tells why we have to pay so much for everything, why there is so much sickness, and why so many children die every year. I am sure its story is true, and it ought to be read by everybody. Will you please buy a copy and read it? Thank you!"

A Short Canvass

(Holding the paper at the top with front cover right side out to customer, say):—

"Good morning! I have brought you the Temperance Annual: a once happy mother and her three children; the father is forming the drink habit, and the family are anxiously awaiting his return. Distress and poverty follow. Inside is the whole story of this, the world's greatest evil, with the way of relief made plain. It is only ten cents. Thanks!"

Senior Society Program for Sabbath, February 27

1. Review of Morning Watch texts by seven members, each repeating the memory text for one day.
2. Reports and plans of work.
3. Bible Study: "Origin of Evil."
4. Review of Missions: A month's gleanings from our missionary reports. See the Review, Instructor, Signs, Watchman, and Monthly Missionary Reading.

Origin of Evil

1. Rebellion in Heaven.

Acts 26:18; Col. 1:13; 1 John 3:8; John 8:44; Jude 6; 2 Peter 2:4; Matt. 25:41; Rev. 12:7-9: That there is a terrible reign of evil in this world every one knows. The Bible reveals the fact that there is an organized kingdom of darkness under the leadership of Satan, who is the author of sin. Since whatever exists was created by God, it is clear that these beings are his creatures and that they were created good. This suggests a probation in which they failed. It is evident from the Saviour's

words that Satan was once in the truth. We read of angels which were cast down from their first estate, and in Revelation 12 we have the story of the rebellion and defeat of Satan and his host.

II. The Cause of Lucifer's Fall.

Eze. 28: 12-19; Isa. 14: 12-15; Col. 1: 18: These scriptures present a remarkable story of the rebellion in heaven and its cause. Some may be perplexed in their study of Ezekiel 28 and Isaiah 14 because it seems clear that it is the prince of Tyre and the king of Babylon which are under discussion. The fall of Satan and a host of angels from heaven is made plain in the scriptures referred to in the first paragraph, and in many others, without the use of these scriptures.

The origin of sin and the work of Satan has been a fearful but necessary theme for consideration by the men of God of all times. The evil in this world against which they have struggled has been the reenacting over and over again, as it were, of that original rebellion. We frequently find in prophecy that the prophet is carried on from the actual event with which he is dealing to some future event of which the event under consideration is, in a certain sense, a type. Sometimes, also, the persons or powers under consideration are seen to be symbols or embodiments of other beings or powers. Thus "Jezebel" and "Babylon" are used symbolically. In these scriptures it is evident that the names of these wicked persons, so strongly resembling their father, the devil, are used in the descriptions of the fall of Satan. In these passages that apply to Satan and others there are doubtless some things that apply to these earthly types.

It is evident that in seeking a higher place and to be like the Most High, Satan was jealous of the preeminence of Christ. Study carefully "Patriarchs and Prophets," chapter 1, and "The Great Controversy," chapter 29, and try to present a clear statement of, (1) the freedom of choice given to all intelligent beings, and the reason; (2) the position of Lucifer; (3) the cause of sin. No reason for sin can be given; it is essentially unreason; it is a mystery; (4) the nature of sin. "Sin originated in self-seeking."—"The Desire of Ages," page 22. It was a violation of the law of God (1 John 3:4), which is based on the fundamental relationships between God and his creatures; (5) why Satan and his angels were not destroyed.

The following quotations from the chapters mentioned above give important points: "The law of love being the foundation of the government of God, the happiness of all created beings depended upon their perfect accord with its great principles of righteousness. God desires from all his creatures the service of love,—homage that springs from an intelligent appreciation of his character. He takes no pleasure in a forced allegiance, and to all he grants freedom of will, that they may render him voluntary service.

"But there was one that chose to pervert this freedom. Sin originated with him, who, next to Christ, had been most honored of God, and who stood highest in power and glory among the inhabitants of heaven. Before his fall, Lucifer was first of the covering cherubs, holy and undefiled."—"The Great Controversy," page 493.

"Though all his glory was from God, this mighty angel came to regard it as pertaining to himself. Not content with his position, though honored above the heavenly host he ventured to covet homage due alone to the Creator. Instead of seeking to make God supreme in the affections and allegiance of all created beings, it was his endeavor to secure their service and loyalty to himself."—"Patriarchs and Prophets," page 35.

"Satan had been so highly honored, and all his acts were so clothed with mystery, that it was difficult to disclose to the angels the true nature of his work. Until fully developed, sin would not appear the evil thing it was.

"The discord which his own course had caused in heaven, Satan charged upon the law and government of God. All evil he declared to be the result of the divine administration. He claimed that it was his own object to improve upon the statutes of Jehovah. Therefore it was necessary that he should demonstrate the nature of his claims, and show the working out of his proposed changes in the divine law. His own work must condemn him. Satan had claimed from the first that he was not in rebellion. The whole universe must see the deceiver unmasked."—"The Great Controversy," pages 497, 498.

Suggestions for Advanced Study

1. We often meet those who do not believe in a personal devil. This would make an interesting topic. Evans (referred to in previous lessons) has, on pages 226, 227, some very good thoughts. He cites the following scriptures: John 8:44; 1 John 3:8; Heb. 2:14; John 14:30; Job 1, 2; Zech. 3:1, 2; 1 Chron. 21:1; Ps. 109:6; Matt. 4:1-11, and closes the discussion with the following paragraph:—

"There can scarcely be any doubt as to the fact that Christ taught the existence of a personality of evil. There can be but three explanations as to the meaning of his teaching: first, that he accommodated his language to a gross superstition, knowing it to be such; (if this be true, then what becomes of his sincerity?) second, that he shared the superstition, not knowing it to be such; (then what becomes of his omniscience, of his reliability as a teacher from God?) third, that the doctrine is not a superstition, but actual truth (this position completely vindicates Christ as to his sincerity, omniscience, and infallibility as the teacher sent from God)."

2. Why sin was permitted. This is a subject which many do not understand, and in which everybody is interested. I suggest that several be asked to write a brief statement on this question, and that a committee be chosen to judge which is the best. Such a statement would doubtless be acceptable as an article in a college or conference paper, or even a local secular paper. For the latter, there would need to be a special introduction prepared for it, and perhaps some phrases changed.

M. E. KERN.

Notes on the Mission Studies

Difficulties in Russia

"RUSSIA is still one of the most difficult fields. But how courageously our brethren are pressing on! You have heard how this year one brother in the Middle Russian Mission was beaten to death, and the houses of our people in the place burned to the ground. Men, women, and children fled over two hundred miles to find refuge with another community of believers. But is the work stopping?—Not a bit of it. At our general meeting in Friedensau a minister was present from the Middle Russian Mission who within three months had baptized one hundred and seventy-three persons. I heard one of our workers from southern Russia tell the German brethren, in ringing tones of conviction, that he would rather have the bonds and the hardness in Russia, which make for spiritual liberty among the believers, than to have the liberty and ease of other lands, which make for spiritual bondage and apathy."—*Union Conference Record, June 1, 1905.*

The liberty granted by the czar's edict in 1906 did not last long. Other regulations have been made which make it hard for all except the state church. Elder Boettcher wrote in 1910:—

"The work is onward in Russia, but the outlook for religious liberty is not very bright. Of late new laws governing sects have been made. Under these new laws we are restricted in so many ways that it will not be best to hold any more annual conference or union conference meetings at present. We are not to be allowed to hold these meetings in any other halls than our own; the names of all delegates must first be sent to St. Petersburg for ratification; no collection is allowed; no mention of missionary work outside of European Russia is allowed (our work in Russia we do not dare to mention either, for that would be propaganda); no foreigner not living in Russia is allowed to speak or take part in the meetings. So you see it is of no use for us to have the meetings. None of the visiting brethren can take part in our conference meetings now. This year they could speak freely of the work in other lands—now that is past.

"There are other restrictions which I have not mentioned: we are not allowed to hold a business meeting and a religious meeting at the same time and place, etc., and new laws have been made regarding where and how often we can hold them.

"In short, with one of our ministers in prison, another awaiting trial, Russia is greatly in need of the prayers of God's people. We are not discouraged; we know

God's work will go forward, but it looks as if the way would lead through many difficulties in Russia.

"Our minister in prison writes us an encouraging letter. He is being dragged from one prison to another, but in spite of the terrible treatment and filth and poor food, he is well, and is preaching the message to other prisoners wherever he goes. He writes that they hear the word gladly.

"We feel that we are remembered in your prayers, and that you will pray often for the work in dark Russia."

Nothing Against the Truth

THE experience of some of the believers in Russia remind one very much of the trials of the early apostles. As in those days every effort against the truth served only to establish it, so in these later-day imprisonments, exiles, and persecutions the message makes continual advancement. Read 2 Cor. 11:23-33.

But a few years ago a brother began to preach in Russia near the Baltic Sea. The authorities fined him five dollars. This he refused to pay, and he was imprisoned for two days. He preached again; this time the prison sentence was three days; the third time, four days. The jail was a small room, and eight or ten criminals were crowded into it. Only five cents a day was allowed for food. The other prisoners asked our brother what crime he had committed. His reply, "I am here for preaching the gospel," caused a laugh. In the room was an old Bible, part of the leaves of which had been torn out for cigarette papers. To afford entertainment one of the men handed him the book, saying, "You stand up here now and preach to us." He quietly began to talk to them, and in a very short time the merriment gave way to seriousness; when the fourth day brought him freedom, he was not yet through answering their questions. Referring to his experience, this brother remarked: "The time seemed so short to me! I did not know that the air was bad, and that I was having so little food, or suffering any inconvenience."

A Catholic Russian was converted to Protestantism, and began talking of the gospel to his neighbors, for which he was exiled from the western part of Russia to the Caucasus. He left a large family, and tried very hard to find work, that he might send back some money for their support. The people all knew he was an exile, and called him a "heretic." Finally a German Baptist in the village gave him employment in his store. A little later one of our ministers called and began to talk to the German storekeeper about our message. As he read from the Bible, the Russian Protestant said, "I, too, should like to know these good things; tell me." So they were both told of the soon-coming Saviour, the Sabbath, and kindred truths. Then the Russian spoke up quickly to the German,—his partner now,—"Let us keep the next Sabbath." "But," the other said, "how about our business? We cannot do it so quickly." "Well," said the Russian, "after I have left my home for my faith, and the Lord sends me this additional truth, I must not stop short; I cannot." He was true to his convictions, and kept the next Sabbath. He then began to preach, and in a little while there were twenty-five Sabbath keepers.

The Russian Church then endeavored to stop the work by banishing all these men to the other side of the Caucasus Mountains, near the Persian border. In describing this an eye witness says: "There were the brethren in chains, ready to be taken away across the mountains. On one side of the soldiers were the men, and on the other side their wives and children. The soldiers passed up and down between them, and they could say no word of farewell to one another. It was a hard thing. In the midst of the winter they were to cross the mountains."

The priests felt satisfied that they had effectually stopped the dissemination of the doctrines so hateful to them. There were only women and a few children left as representatives of the faith. A little later Elder Conradi visited them. He asked the daughter of one of the exiled men if she did not feel discouraged now that her father and the elders of the church were gone, with no hope of return. She replied: "No, we are not discouraged. God still lives. If we who are left are ever going to do any missionary work, we want to do it now. The worst they can do to us is to send us where our fathers have gone." They went to work, and it was not long until there were twice as many believers in that place as there

were before. More than that, as the exiled brethren dragged slowly over the mountains and down toward Persia, they preached the truth by the way, and left witnesses for God all along the path they traveled.

One brother under sentence of banishment to Siberia, was taken to one of the prisons to await the execution of his sentence. For a few days there were two criminals in the prison. He told them something of the truth, and they professed to believe it. He and his wife were then sent to a distributing prison, where there were several thousands of prisoners waiting to be sent into different parts of Siberia. One day after he had finished speaking to a crowd of them, a man rushed to him and embraced him, weeping. He said: "Do you know me? God has surely answered my prayers." It was one of the men who had been with him a short time in the former prison. The poor fellow was overjoyed at again meeting the one who had given him a knowledge of God. He said: "Since hearing you I have found no one to teach me. This very moment I was praying in my cell for God to send some one to give me food for my soul. As I stepped out of my cell, there you stood preaching, sent as an angel from God."

These are but a few of the known experiences of our brethren. Many will never be written. In each place where believers were raised up as witnesses for the truth, they were sent farther and farther, penetrating to the very heart of Siberia. Some doubtless have given their lives for their faith, but those who have endeavored to stop the progress of the message have themselves sent it farther and deeper into that country than it could possibly have gone in any other way. The judgment alone will reveal the harvest from the seed sown amid such perils.

MRS. L. FLORA PLUMMER.

Scandinavia

FROM the conference at Linköping, Sweden, in 1910, Elder W. A. Spicer wrote:—

"Go where you will, and wherever believers in this third angel's message are devoting themselves to the work you will hear testimonies that show that the Lord makes bare his holy arm in behalf of those who trust him and go forth in his service.

"The good Swedish conference session is just closing, as I write. From first to last, the manifest influence of the Holy Spirit has been with these Swedish brethren and sisters, about two hundred assembled. It is blessed to find this everywhere, and to know that God is preparing the hearts of his people as one, for the finishing of the work

"There is a great work to be done in this northern land. Eight hundred believers in a country with six million people have a great responsibility. Three tents are to be put into the field this season, and our general workers in Europe are cheered to see the tokens of a revival of yet more aggressive work in Sweden.

"It is my first visit; and this I see, that our brethren and sisters here love the Lord and the message. I hear testimonies of confidence and joy and penitence, and of courage and determination. Here are believers grown gray in this faith, thanking God for the hope of soon seeing the triumph; young people, and students from the school, giving voice to their devotion as they go out into the field; and, in fact, just the same coming into line for the finishing of the work that we hear of in all lands.

"The book work has gone with special strength in Sweden. This morning the committee on credentials and licenses read the names of forty-six colporteurs, mostly sisters. And as I hear the experiences of these pioneer workers, I thank God that everywhere he is sending his angels before the faithful laborers.

"Why should we not place on record some of these special providences? Some might call them fortunate experiences; but the workers who go out for the love of Christ to meet experiences that no other motive could constrain them to encounter, believe that the Lord Jesus does fulfill his promise, 'Lo, I am with you alway.'

"The Bible tells of deliverances and overshadowings of divine care, and says, 'Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord.' Ps. 107:43. The same divine watch care and the same angels of God's providence are with the workers today.

"During the conference, Brother E. Lind, of the Swed-

ish publishing department, has told me several incidents of the book work in Sweden.

"Our sisters have done loyal service even on the wild frontiers in this land. They have taken orders away beyond the railway lines, carrying books on their backs, and placing the truth before those who have few religious privileges.

"In the northern part of Sweden, a sister had a delivery of 'The Great Controversy' to make fourteen miles from the railway, far back in the mountains. She carried about fifteen books on her back. The Swedish 'Great Controversy' is a large book, and fifteen of these volumes is a heavy burden for a long mountain journey. But she said she seemed to make that fourteen miles, with her burden of message-filled books, scarcely feeling weary under the load. So marked was the strength she received that she said she felt sure that an angel must have helped her to carry the books up into the mountains; and in the simplicity of her faith, she praised God for sending her special help.

"Why should it be thought a thing incredible that God should send an angel to strengthen a struggling child of his to carry a burden? 'Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?'

"When this sister reached the mountain district with her books, the people joyfully received them, and declared that the Lord had surely sent her up there with the truth that their souls needed. Weary paths these are over the mountains; but, as it is written, 'How beautiful upon the mountains are the feet of him that bringeth good tidings!'"

The Sabbath Truth in Sweden

As in many other places in Europe, the Sabbath truth was first introduced by means of papers and tracts sent by people in America. In 1880 Brother J. P. Rosqvist began to preach present truth in Grythytted, and in a few weeks forty-seven were keeping the Sabbath, and a church was organized. A little later he was formally forbidden to preach any more in Grythytted. As the interest was good, Brother Rosqvist continued his labors. He was first fined fifty kroner (\$13.50), which he refused to pay, and was afterwards sent to prison in Orebro. Of his experience in the prison, Brother Rosqvist has written:—

"I was sentenced for eight days, but was kept twenty-two hours longer. I requested the warden to let me keep my Bible, some writing paper, and a lead pencil, but this was denied me. But I was allowed to have a New Testament to read, a privilege which many before me had not had.

"I was not permitted to keep my own clothes, but had to exchange them for a regular prison suit, consisting of a coarse shirt made from hurds, coarse pants, vest, and jacket, some ragged, patched-up stockings, and a pair of very large shoes. It was very cold in the cell at times, and the bed was shut up in the daytime, so there was no opportunity to rest. In the morning they gave me bread and water for breakfast, and in the evening only water. Prisoners were forbidden to sing or to read aloud. I was much encouraged during my confinement by letters from the dear brethren at Grythytted, who met every evening for prayer during the time I was in prison. . . . When I stepped out of prison, I was met by a merchant who had inquired for me, and who invited me to his house. Here I took breakfast, and spent a few hours pleasantly with his family. I left Orebro rejoicing in my heart, and praising God for his goodness to me, and returning to Grythytted, at once resumed my labors."

In this, as in other similar instances, men could do nothing against the truth. The interest to hear the man who had been imprisoned for preaching Bible truth only gave additional and better opportunities for proclaiming the message. Other laborers entered Sweden, and at the council meeting in 1885 Elder Matteson spoke of Sweden as one of the best fields of labor in northern Europe. There were then seven organized churches, and almost three hundred believers.

The colporteurs had good success. In one year they sold 426,400 pages of reading matter, and took in \$580 on sales and subscriptions.

There are now twenty-nine churches in Sweden, with almost eight hundred Sabbath keepers.

MRS. L. FLORA PLUMMER.

Child Preachers in Sweden

THE following account of children in Sweden proclaiming the first angel's message is taken from a published report by Mrs. E. G. White:—

"In many places where the power of the clergy was exercised to prevent the preaching of the advent truth, the Lord was pleased to send the message through little children. As they were under age, the law of the state could not restrain them, and they were permitted to speak freely and unmolested. Thus the warning of the soon-coming judgment was given to the people. This continued about nine months. After that, the influence upon the children was declared by the authorities to be a disease, and some of them were taken to the hospitals; but their mouths were not stopped, for they preached as long as God chose to use them as witnesses for truth.

"The movement began in the fall of 1842, and continued through the winter of 1843. An eyewitness, speaking of the work accomplished through these children, says: 'The weather was providentially very favorable that winter. There was little snow, but the marshes, lakes, and rivers were frozen over so that they could be used as a high-road, and the people went in masses to the places where these child preachers were, who were mostly poor cottagers. A little girl began preaching but a few miles from the place where I lived; and as the news of the wonderful movement was noised about, I went with my wife to see and hear for myself. When we arrived at the cottage, it was filled with people. The child, who was six or eight years old, moved around among them, and they asked her questions, which she answered as a child usually does. The people flocked together, till the house was surrounded by a great number. When the last had arrived, her manner changed entirely, both in boldness and in movements, clearly indicating that she was moved by an invisible power, and not by her own natural gifts. When she began speaking, her voice also changed. She said, 'Fear God, and give glory to him; for the hour of his judgment is come.' She reproved sins, such as drinking, theft, adultery, swearing, and backbiting, and also reproved churchgoers for attending church with worldly business in view, instead of listening to God's Word and conforming their lives to it. Her voice and words were impressive. Many were weeping and sighing. They were told that time was given them to repent, but they must do it immediately, and not put it off.

"We went home with stricken and trembling hearts. I felt that I must take my Bible, which I thought I had carefully studied, and search it yet deeper. I could hardly work the following week. My thoughts were constantly running on God's Word, and the sharp reproofs and expositions I had heard from that little child, who probably had not even learned to read.

"A great awakening began among the people. Many drunkards became sober men; thieves returned stolen property, and confessed their sins; forgiveness was asked for wrongs done. A work was accomplished such as no preacher with learning and great talent could have effected."

"A girl who resided in Ljung Parish continued also to preach as long as the first angel's message was proclaimed. When that ceased, she was imbued with a spirit of prayer, and often went out into the woods and other solitary places, and there earnestly besought the Lord to have mercy on the fallen race of humanity. She was very quiet and reserved, and showed by her Christian walk and conversation that she loved the Saviour, and was trying to live in obedience to God's holy requirements.

"Years ago the work of the first message in these countries was presented before me, and I was shown circumstances similar to those related above. It was God's will that the tidings of the Saviour's coming should be given in Sweden; and when the voices of his servants were silenced, he put his Spirit upon the children, that the work might be accomplished. When Jesus drew near to Jerusalem, attended by the rejoicing multitudes who with shouts of triumph and the waving of palm branches heralded him as the Son of David, the jealous Pharisees called upon him to silence them; but Jesus answered that all this was the fulfillment of prophecy, and if these should hold their peace the very stones would cry out. The people, intimidated by the threats of the priests and rulers, ceased their joyful proclamation as they entered the gates of Jerusalem; but the children in the temple courts after-

ward took up the refrain, and waving their branches of palm, they cried, 'Hosanna to the Son of David!' When the Pharisees, sorely displeased, said unto him, 'Hearest thou what these say?' Jesus answered, 'Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?' As God wrought through children in Christ's day, so he wrought through them in giving the first message. God's word must be fulfilled, that the proclamation of Christ's advent near should be given to all peoples, tongues, and nations.

"When Elder J. N. Loughborough was telling of some of these Swedish child preachers, at a meeting held in Decatur, Nebraska, in 1890, a man said to him: 'My mother, who now resides in South Dakota, but who lived in Sweden in 1843, heard those children preach the advent doctrine. I have just been canvassing for books among the Swedes in Oakland, Burt County, where I met a number of that nationality who testified that they heard these little children preach the advent doctrine in their own country in 1843. They further stated that hardly a Swede could be found over sixty years of age who would not testify that children thus preached in 1843.'"

Hints to Junior Leaders

Our Junior leaders and officers should endeavor to awaken a feeling of responsibility in every boy and girl attending the society. Give each a hearty welcome, and make him feel that he is missed in case he is absent. Seek to enlist each in the programs and work of the society.

Speak of the 1915 Missionary Volunteer goal, helping each to see that his cooperation is necessary in order for the goal to be reached. If possible, get each member to sign the goal pledge.

Make the programs interesting and spiritual. Assign parts to as many children as possible. The leader should be the general marshaling his forces, not giving the programs nor doing the work himself. See that each member is supplied with a Morning Watch Calendar. Get each boy and girl to read his Bible through during 1915.

Let the program committee meet and assign parts on the program, upon receiving this GAZETTE. Encourage each member to tell his part rather than to read it. But use every Junior, even if some read their assignments.

Encourage the Juniors to commit the Standard of Attainment texts to memory, and to look forward to becoming Attainment members by successfully passing the examination.

C. L. BENSON.

Junior Society Program for Week Ending February 6

1. REVIEW of Morning Watch texts for the week. Let the leader call for volunteers; or let the boys give the texts and the girls quote the verses, or vice versa.

2. Reports of work from the members; also reports from the different committees on work and plans.

3. Bible Study: "God's Government." Have the texts in this study read by different ones.

4. Quiz on Standard of Attainment Texts: Ex 20:4-17; Eccl. 12:13. Let one give the reference and another quote the text, or call for volunteers. Announce texts the week before.

5. Recitation, song, or instrumental music. Make use of all the musical talent in your society.

6. Mission Study: Russia. See "Notes on the Mission Studies;" also "A Military Baptismal Scene," and note under Junior Society program, in *Instructor* of January 26.

God's Government

1. *God's Throne.* About sixty years after Christ was nailed to the cross, John the beloved disciple, then an old man with long white hair and beard, stood on the lonely, rocky isle of Patmos, off the southwest coast of Asia.

He had suffered terribly at the hands of the persecutor, who, according to tradition, had thrown him into a great boiler of boiling oil. But God miraculously delivered him, as he did Daniel from the lions' den, and the three Hebrew worthies from the fiery furnace.

In this place of banishment, separated from friends and loved ones and thrown among criminals, he was visited by the Lord, who gave him the wonderful visions known as the book of Revelation. John saw in vision the church of God as it existed in his day, and the experiences it would pass through in each succeeding genera-

tion until the redeemed from all generations would meet around the great white throne.

In the fourth chapter, verses two to five, John tells us that the throne of God is surrounded by a beautiful rainbow, and before the throne sit twenty-four elders, clothed in white garments, with crowns of gold upon their heads.

Daniel, the beloved Hebrew captive in Babylon, also tells us, in the seventh chapter and ninth and tenth verses of his book, that in vision he saw God, our Father in heaven, sitting on his throne; that his garments and hair are as white as snow; and that thousands of thousands of angels minister unto him.

2. *Angels, God's Ministering Spirits.* Matthew, the tax-gatherer whom the Jews despised but whom Jesus loved and called to follow him, tells us, in the eighteenth chapter and tenth verse of his book, that the guardian angels of the boys and girls always behold the face of our Heavenly Father. When you think of all the boys and girls there are in the world, you can easily imagine how many angels there are.

Not all angels, however, are guardians of boys and girls, men and women; but Heb. 1:14 tells us they are all ministering spirits. In Ps. 34:7 we are told that "the angel of the Lord encampeth round about them that fear him, and delivereth them." A missionary was traveling with his little four-year-old girl through the jungles of Africa. Night overtook them when they were far away from their home, or any house in which to stop. They could hear the lions roaring, and it seemed they would be killed. But the little girl said, "Papa, say me a verse." The anxious father repeated Ps. 34:7; then the little child went to sleep in his arms, trusting in God to keep them. Angels have done many wonderful things for men. Angels talked to Adam and Eve in Eden, cautioning them to beware of Satan. When Hagar was driven from Abraham's tent (Gen. 21:14-19) and Ishmael was about to die of thirst, the angel of God spoke to her and showed her a well of water. As Jacob returned to meet Esau (Gen. 32:1, 2), angels of God met and encompassed him, advancing with his company ("Patriarchs and Prophets," chapter 18). When Balaam was on his way to curse Israel (Num. 22:21-35), God sent an angel, who stood in the way to turn him from his purpose. The ass on which he rode, saw the angel, and crushed Balaam's foot in avoiding the angel's sword, and then spoke to her master. When Daniel was cast into the lions' den for faithfully worshiping God, an angel shut the lions' mouths so they could not hurt him (Daniel 6). Angels (Luke 2) announced to the shepherds the birth of Jesus. After King Herod had killed the apostle James, he cast Peter into prison, expecting to kill him; but the night before he was to be executed, the angel of God loosed his bands, opened the prison doors, and freed him (Acts 12). The angels' part in the closing work is found in Rev. 7:1-4; 10:1-3, 7; Matt. 24:30, 31. Also see "Education," "Patriarchs and Prophets," and "The Desire of Ages."

3. *Basis of God's Government.* The angels and other heavenly beings as they beheld the beautiful character of God, cry, "Holy, holy, holy, Lord God Almighty." Rev. 4:8. John the revelator tells us that "God is love." 1 John 4:8. The Lord described the character of God to Moses, as he stood on Mt. Sinai: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6. The shepherd king, David, who killed the lion and the bear when a boy, and slew Goliath, testified, "Justice and judgment are the habitation of thy throne." Ps. 89:14. The heathen king, Nebuchadnezzar, who destroyed Jerusalem, took the Israelites captive to Babylon, and threw Shadrach, Meshach, and Abed-nego into the fire, said, after he had been insane for seven years, during which he ate grass as the ox, and his hairs grew like eagles' feathers, and his nails like birds' claws, that upon regaining his right mind he "praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation: . . . he doeth according to his will in the army of heaven, and among the inhabitants of the earth: and none can stay his hand, or say unto him, What doest thou?" Dan. 4:34, 35.

4. *God's Commandments.* Jehovah not only has a beautiful throne, and multitudes of angels to do his righteous bidings, but he has commandments that his children in

heaven and earth must obey. On Sinai God, surrounded by angels, spoke his law, which reveals his character and the principles of heavenly government. All the rest of the Bible has been written by inspired men, but God, to magnify his law and show how holy and sacred it is, wrote it himself, with his finger, upon tables of stone. Ex. 20:3-17; 31:18. "Moses alone was called up into the mountain to meet with God. He climbed the steep and rugged path, and drew near to the cloud that marked the place of Jehovah's presence." The mountain was enveloped in a thick cloud, black and dense. Lightnings flashed forth, momentarily rending the shroud, while peals of thunder sounded from peak to peak. The whole mountain quaked and trembled. Ex. 19:16-20. All Israel stood fixed to the ground by fear. Presently the thunder ceased. An awful silence followed as God spoke and wrote.

Jesus, as man's Redeemer, kept God's law, the ten commandments, during the thirty-three years that he lived among men (Matt. 5:17, 18), and he told his disciples that it would be easier for heaven and earth to pass away than for the least change to be made in this law, upon which rests God's government in heaven and earth. See "Patriarchs and Prophets," chapter 27.

C. L. BENSON.

Junior Society Program for Week Ending February 13

1. PAPER: What I Have Learned About Jacob From the Morning Watch.
2. Reports of work.
3. Bible Study: "The Origin of Evil." Have these texts read by different boys and girls.
4. Quiz on Standard of Attainment texts. Isa. 14:12-14. Review the previous texts. Announce texts the week before.
5. Mission Study: Scandinavia. See "Notes on the Mission Studies."
6. Testimony meeting.

NOTE — Next week we will have a temperance program. The society should appoint a representative committee to lay plans for a campaign with the Temperance Instructor, to order papers, and to lay out territory and assign it. This committee should give its report of plans for work at the meeting next week.

The Origin of Evil

Two famous prophets in Israelitish history tell us the fascinating story of how Lucifer, an angel of light occupying a position in heaven next to Christ, became Satan, who today as the prince of the power of the air and as a roaring lion, threads his way through humanity, seeking whom he may devour. 1 Peter 5:8.

The prophets' names are Isaiah and Ezekiel. The first man lived in the time of King Hezekiah, whom the Lord miraculously healed in answer to prayer, lengthening his life fifteen years, and as proof causing the sun to go backward in the heavens ten degrees, or forty minutes' distance. 2 Kings 20:1-11.

Ezekiel was taken prisoner to Babylon by the armed forces of King Nebuchadnezzar when Jerusalem was destroyed during the seventy years' captivity. While he was among the captives by the river of Chebar in Babylon, he tells us, "The heavens were opened, and I saw visions of God." Eze. 1:1.

Lucifer and His Position in Heaven

In Isa. 14:12 the question is asked, "How art thou fallen from heaven, O Lucifer, son of the morning!" This verse tells us that Lucifer's home originally was in heaven, where he was "son of the morning." Eze. 28:3, 12-15, informs us that he was "the anointed cherub that covereth," so appointed by God. He was wiser than Daniel, who interpreted Nebuchadnezzar's and Belshazzar's dreams. No secret was hid from Lucifer. Verse 3. This being of unsurpassed wisdom was one of the first players, if not the leader, of the heavenly orchestra and chorus. Verse 13; Isa. 14:11. No fault could be found in him; he was perfect in all his ways from the day he was created until he became jealous of God. Eze. 28:15. Wealth unlimited was his; every precious gem or stone was his covering, the sardius, topaz, diamond, beryl, onyx, jasper, sapphire, emerald, carbuncle, and gold (verse 13) among the rest. In Revelation 21 you will find many of

these stones composing the foundation of the New Jerusalem. Lucifer enjoyed the companionship and confidence of the angels, our Saviour, and of God.

Lucifer's Rebellion

But Lucifer lost sight of the goodness of God in endowing him with such rare wisdom and beauty, and in permitting him to occupy such an exalted position. He became ambitious, thinking that he was a very superior angel, and that he was entitled to more consideration than he was receiving. Why shouldn't he be consulted along with Christ, and be equal, at least, with him? At length, in his bitterness of heart and resentment, he harbored schemes to make himself the god of heaven, saying, "I will ascend into heaven, I will exalt my throne above the stars of God; . . . I will be like the Most High." Isa. 14:13, 14. Ezekiel (chap. 28:9) asks him, "Wilt thou yet say before him, . . . I am God?" This was terrible blasphemy, and very ungrateful after all the goodness of God to him. But every effort to win him back and show him how wrong he was, was misinterpreted. The Lord says, "Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom." Verse 17. "They have filled the midst of thee with violence, and thou hast sinned." Verse 16. Lucifer had originated sin and introduced it into heaven. He had defiled the sanctuaries of heaven by the multitude of his iniquities and schemings. Verse 18. What was to be done? Lucifer was now Satan, and the safety of heaven and the universe could no longer tolerate his presence in heaven.

Satan and His Angels Cast Out

The harmony of heaven demanded that Satan be dispossessed. God said, "I will cast thee to the ground." But it was discovered that not only Satan was disaffected, but he had succeeded in deceiving a large number of angels, who were ready to stand by him and defend him. They thought God was unjust, and that not only Satan but they were being endangered by such an act. It was now a rebellion. One side or the other must yield. God could not, Satan would not. Rev. 12:7 informs us that "there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels." It was a terrible battle. One angel of the Lord in Hezekiah's day slew in one night 185,000 Assyrians. 2 Kings 19:35. Another angel of God caused all the Roman soldiers who were guarding the tomb of Christ, after his crucifixion, to shake and become as dead men. Matt. 28:4.

Christ and his forces gained the victory. "The great dragon was cast out, that old serpent, called the Devil, and Satan, which deceived the whole world: he was cast out into the earth, and his angels were cast out with him." Rev. 12:9; Jude 6; 2 Peter 2:4. Christ told the seventy (Luke 10:18) that he saw "Satan as lightning fall from heaven." Harmony and peace were again restored in heaven, but many of the loyal angels did not yet see clearly that God was justified in casting Satan out of heaven. But our future studies will show how their eyes were opened.

C. L. BENSON.

"Work Where You Are"

PERHAPS you cannot go away
To some far-distant clime,
To preach the glorious truth of God,
The message for this time;
But then your own dear little home
Can be your mission field.
Just work for God where'er you are,
Let love her scepter wield.

Perhaps you cannot preach like Paul,
In language clear and plain;
But you can live the truth of God,
And work in Jesus' name.
Perhaps you cannot do great things,
Nor mighty deeds each day;
But you can speak of Jesus' love,
Or give a tract away.

— Selected.

Junior Society Program for Week Ending February 20

Look for program material under the Senior Society Program for Sabbath, February 20.

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MATILDA ERICKSON }

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Junior Society Program for Week Ending February 27

1. REVIEW of Morning Watch texts.
2. Reports of work.
3. Bible Study: "The Fall of Man." Have different ones read the texts or give sections of the study.
4. Quiz on Standard of Attainment Texts, Gen. 3:6. Review past texts. Let those on one side of the house ask questions, and those on the other side answer.
5. Mission Study: Appoint a Junior to glean missionary items from the February issues of our papers, thus giving a review of missions. Or this exercise can be given by several, each taking a different country.
6. Testimony meeting.

The Fall of Man

1. *Man's Home in Eden.* Satan, when cast out to this earth (Rev. 12:9), was not long in finding something to do. He found his way to the garden of Eden, where man had been placed after God had created him in his own image. Gen. 2:8. Adam's home was much more beautiful than any home in the world today. In the garden of Eden God caused every kind of beautiful shrub and tree to grow. Flowers of all kinds, much more beautiful than we see today, were there. All kinds of fruit trees, orange, banana, apple, peach,—more than any one person can possibly name,—were growing there. Nut trees, too, of all kinds were in the garden. A beautiful, clear, sparkling river wound its way through the garden. Gen. 2:9, 10. Birds of every color and kind filled the air with their songs of praise, while animals, including such as we find caged in the zoological gardens today, roamed around at their pleasure. Gen. 2:19, 20.

Adam and Eve were placed in charge of the beautiful garden to dress and train the vines, and get all the enjoyment possible out of life. Gen. 2:15. Angels from heaven visited them in their home, talked with them, and enjoyed their happiness. No sickness of any kind ever entered Eden. Death was unknown. The flowers never faded, the grass never withered, and the leaves were always fresh and green.

2. *Man Was Deceived and Fell.* Adam and Eve enjoyed absolute freedom in the garden, going and coming to every portion. They could freely eat of every tree, the Lord told them, except of the tree of the knowledge of good and evil, in the midst of the garden. This tree God reserved to himself, and man could not eat its fruit lest he die. Gen. 2:16, 17. Angels told Adam and Eve about the rebellion in heaven, and warned them against Satan, that he would probably try to deceive them with reference to God.

Satan was watching for a chance to see if he could overcome the pair in the garden. One day Eve wandered away from the side of her husband, and presently she found herself gazing upon the tree of knowledge of good and evil. Now was Satan's opportunity. "In order to accomplish his work unperceived, Satan chose to employ as his medium the serpent,—a disguise well adapted for his purpose of deception. The serpent was then one of the wisest and most beautiful creatures on the earth. It had wings, and while flying through the air presented an appearance of dazzling brightness, having the color and brilliancy of burnished gold. Resting in the rich-laden branches of the forbidden tree, and regaling itself with the delicious fruit, it was an object to arrest the attention and delight the eye of the beholder. Thus in the

garden of peace lurked the destroyer, watching for his prey."—"Patriarchs and Prophets," chap. 3.

As if reading Eve's thoughts, the serpent said, "Yea, hath God said, Ye shall not eat of every tree of the garden?" Eve was surprised to hear the serpent speak, but his voice was musical and pleasing, and instead of fleeing, she conversed with him. "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent then discounted God: "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be-as gods." Eve saw how beautiful the tree was, and the fruit looked so good to eat that she really wanted to taste it. Gen. 3:1-6.

"The serpent plucked the fruit of the forbidden tree and placed it in the hands of the half-reluctant Eve."—"Patriarchs and Prophets," page 55. "She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat." Gen. 3:6.

3. *The Fall Discovered.* That evening God walked in the garden and called, "Where art thou?" But Adam and Eve had hid themselves. They responded, but they were afraid and had hid among the trees. Gen. 3:8-10. When asked if they had eaten of the forbidden fruit, they threw the blame on the Lord.

4. *Lost Through the Fall.* Man was now a captive of Satan, his prisoner. No longer could Adam and Eve personally commune with the angels and with God as before. Henceforth sorrow, sickness, and death would be their lot. No longer could they stay in the beautiful Eden home. They were driven out, and angels were stationed at the entrance to prevent their return. They were now dead in trespasses and sins. Unless God devised some plan for their redemption, they would be eternally lost. C. L. BENSON.

The "Outline of Missions" and the Maps

No effort is being spared to make our mission studies interesting. The "Outline of Missions" published by the Mission Board has been brought down to date, making the revised edition twice as large as the old one. The record of our missionary advance during the last seven years makes really a wonderful story. The incidents given in the GAZETTE will add to the interest. The booklet is furnished free to those who will use it. Send at once to your conference Missionary Volunteer secretary for as many as you need.

The Outline Wall Maps, which will soon be ready to mail, will enable your society to see the development of our mission work. It is the plan to mark every mission station with a star, enabling us to see at a glance the extent of our work, and to point out the locations as the monthly reviews are given. The set of seven maps are sent postpaid in a mailing tube for 75 cents. The set for church schools includes three more maps, and the ten are mailed for \$1. Order from your tract society.

You should also procure with each set two boxes of Dennison's gold-colored stars (No. 1), and with the set of 7 maps 2 rolls of gummed tape (*passee partout*), or 3 rolls for the 10 maps, with which to bind the edges to keep them from being torn. These materials can usually be procured from large stationers. If desired, they will be sent with the maps for 10 cents per box for stars and 10 cents per roll for the tape.

"COMPEL your neighbor to say: That is a Seventh-day Adventist woman, but she knows more about Jesus and the Holy Spirit, knows better how to comfort people, and how to help a sin-sick soul than any woman I have ever met before. She is more ready than anybody I ever knew to do whatever a poor soul needs to have done. I wonder if it is her peculiar faith that makes her so different from ordinary professors of religion."

"WHAT manner of entreaty can be brought to bear upon the idlers in market places that will arouse them to go to work in the Master's vineyard?"