

The Church Officers' Gazette

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Church Officers' General Instruction Department

How to Have a Revival in the Church

THERE should be an ingathering of souls in every church. Each member should bring at least one soul to Christ each year. The following, taken from a book entitled, "Real Prayer," gives one way in which this can be done:—

"Mr. Moody tells of one of the most memorable hours in his life when unexpectedly he had crossed the ocean and was in England without any intent of holding a religious service. One Saturday at noon he had gone into the meeting in Exeter Hall on the Strand. At the close a minister greeted him and asked him to come and preach for him the next morning. Mr. Moody said: 'I went to the morning service and found a large church filled with people; and when the time came, I began to speak, but it seemed the hardest task of my life. There was no response from the audience. They seemed as though carved out of stone or ice. I was having a struggle all the time and wished myself in some other place, but I had promised to speak also at night. At night it was the same thing—house filled, people outwardly respectful, but no interest or response. When about halfway through my sermon, there came a change. It seemed as though the windows of heaven had opened and a bit of breath blew down. The atmosphere of the building seemed to change; people's faces changed. It impressed me so that when I finished speaking I gave the invitation for those who wanted to be Christians to rise, and to my immense surprise the people got up in groups. I turned to the minister and said, "What does this mean?" He said, "I do not know, I am sure." "Well," I said, "they misunderstood me, and I will explain what I meant." So I announced an aftermeeting in the room below, explaining who were invited,—only those who wanted to be Christians,—and then dismissed the service.'

"They went to the lower room, and the people came crowding, filling all available space,—seats, aisles, and standing room. Mr. Moody talked again a few minutes, and then asked those who would be Christians to rise. This time he knew he had made his meaning clear. They arose again in groups and by scores. Mr. Moody said: 'I turned and said to the minister, "What does this mean?" He said, "I am sure I do not know." Then the minister said to Mr. Moody: 'What'll I do with these people? I do not know what to do with them. This is something new.' Mr. Moody said: 'Well, I'd announce a meeting for tomorrow night and Tuesday night and see what comes of it. I am going across the channel to Dublin.' And he went, but he had hardly stepped off the boat when a cablegram was handed him from the minister, saying: 'Come back at once. The church is packed.'

"So he went back and stayed ten days. The result of those ten days was that four hundred souls were added to that church, and that every church near by felt the impulse of this great revival.

"What was the explanation of that marvelous Sunday and the days following? There was some secret hidden beneath the surface. Mr. Moody discovered it. A member of the church, a woman, had been taken sick some time before; then she grew worse; then the physician told her that she would not recover, but that she would likely be shut in her room for years. She began to think of the deep meaning of this affliction. She thought of her life and said: 'How little I have done for God! Practically nothing, and now what can I do shut in here?' Then she said: 'I can pray; I can pray for my church; I can pray for the manifestation of God's Holy Spirit.' Then after every service she asked those who returned home if there was any special word concerning the work in the church.

One Sunday noon her sister came in from service and asked, 'Who do you think preached today?' 'I do not know. Who?' 'Why, a stranger from America; Moody, I think, was his name.'

"The sick woman's face turned a bit whiter; her eye looked scared; her lip trembled, and she said: 'I know what that means. There is something coming to the old church. Do not bring me any dinner. I must spend this afternoon in prayer.' And so she did. That night in the service the startling change came. Afterwards she told Mr. Moody himself how, nearly two years before, there came into her hands a copy of a paper that told of Mr. Moody and his work. She was led to pray that God would send that man into their church in London, and every day of her life for two years this had been her prayer; and now by a seeming strange coincidence, God had answered, and abundantly answered, in the salvation of hundreds of souls.

"If we could only see behind the curtains, we should be able to trace the streams of power back to their source in the heavens. We should discover that at the very instant the prayer of faith was uttered in the secret silence of the lonely soul, there was something taking place at the other end of the line, and in other lives, and in other parts of the world. The moment the finger of prayer touched the heart's button, the whole system was put in operation. Prayer is the valve or the cord or the spring which sets the great dynamic in motion. Prayer takes hold of God's hand and partakes of his power."

Church officers should bring this before the church. The thrilling incident quoted above might be read to the church, and the need of earnest prayer strongly impressed on all. We can pray, and prayer brings the blessing of God into the soul. Let there be a revival of prayer in every church.

G. B. THOMPSON.

The Mission Offering Clock

In many of the churches various devices have been used to bring and keep before the members the amounts of mission funds that have been raised. These take the form of thermometers, clocks, ladders, trees, etc. They are a great help in keeping continually before the church members just what is being done week by week, and serve as an incentive to keep up to date with their quota.

The clock here illustrated has been designed to show



the standing, throughout the year, on the Twenty-cent-a-week Fund for missions. This is an exact reproduction, with the exception of the figures between the outer circle and the border, of the mission clock, twenty-four inches in diameter, which has been adopted in a number of conferences.

The inner circle of the clock dial is divided into fifty-two parts, each one representing a week. The larger band, containing the figures 1, 2, 3, 4, etc., is marked off by the numbers into twelve equal divisions, or months, also indicated by the names "January," "February," "March," etc.

The space between the outer circle and the border is for figures showing the amount the church should have raised at the close of each month. These figures vary according to the church membership. Some will be larger and some smaller, as the church has more or fewer members. For example: The church which this particular mission clock represents has 120 members. By multiplying 20 cents by 120, we obtain \$24, the amount which a church of that membership should raise each week in order to keep abreast of its quota. For the full 52 weeks in a year, it should raise 52 times \$24, or \$1,248. By dividing \$1,248 by 12, we have \$104, the average monthly quota to be raised by a church of 120 members. At the close of the second month, it should have \$208; at the end of the third, \$312; and so on throughout the year, as indicated in the cut. These figures must be printed in for each church, as they will differ according to the membership.

The Hands

The hour and the minute hands are movable, being fixed at the center of the dial with a Dennison paper fastener pierced through the paper and spread on the underside. The hour hand, marked "Amount Due," should be moved one space of the inner circle each week, beginning with the first Sabbath in January. The position which this "Amount Due" hand occupies each week, taken with the outside figures indicating the amount to be raised, will show, with very little calculation, where the church should stand on any particular date. For example: The church with 120 members, as illustrated here, should have received, by the fourth Sabbath in February, nearly \$200, or, to be more exact, 8 (the number of weeks since January 1) times \$24, or \$192.

The amount actually secured up to that time, if the illustration proves correct, as shown by the larger hand, labeled "Amount Received," is \$312 plus \$24, or \$336. The long second hand remains stationary, always pointing to the final goal at the close of the year.

What Funds to Include

The collections which go to make up the Twenty-cent-a-week Fund are the Sabbath school offerings for missions, the regular Sabbath day offering for foreign missions, the Midsummer Offering, the Harvest Ingathering, the week of prayer or Annual Offering, and any special offerings for foreign missions which are to be used where the work has already been opened up and is receiving support from the General Conference mission treasury. In the Twenty-cent-a-week Fund are also included the amounts that the young people are asked by the General Missionary Volunteer Department to raise for special foreign fields.

In order to have any offering for missions counted on the Twenty-cent-a-week Fund, it is necessary that it be sent through the General Conference treasury instead of direct to the field for which it is designed. The proper way is for all offerings to be paid through the local church treasurer, where due credit can be given on the records for the amount as coming from that church.

To Use the Clock

In order to keep the mission indicator of "Amount Due" and "Amount Received" up to date, it is necessary to have some one specially designated to look after it each week. The most logical person to do this is the church treasurer, as he has the records of all funds received and collections taken. Each week he should add to the amount previously shown, the sum of the Sabbath school offering for the week before, the mission offering, the young people's foreign mission contribution, and any special offerings for the foreign work which individual members may have handed to him during the week. The

clock should be kept in a prominent place on the wall, where it can be seen by all the members, and the hands should be changed so that they will show, each Sabbath morning at the opening of the Sabbath school, the total amount due, and the amount that has been received in the church for missions up to that date. This can be done by placing the hour hand, "Amount Due," one space ahead each week; and the minute hand, "Amount Received," as many spaces ahead as the funds received during the previous week will warrant. To find this, divide the sum of the week's contribution for missions from all sources by the amount which should be raised each week.

The church elder should see that this is faithfully kept up by the treasurer, or by some one else appointed to look after it; or should do it himself, as he should always be familiar with his church's standing on mission funds.

This form of missionary indicator is used in a number of the Western conferences. The clocks are printed on good ledger stock, 28 by 32 inches in size. The hands are in red or black, on heavy cardboard ready for cutting out.

Clocks of this form can be secured from the Pacific Union Conference of Seventh-day Adventists, Box 146, Glendale, Cal., at the price of twenty-five cents, postpaid; or twenty cents each in lots of ten or more.

CLAUDE CONARD.

The Church Board

Who compose the official church board in the local church?

The official church board is composed of the leading officers elected by the church. These are the elders; deacons, deaconesses, clerk, treasurer, missionary secretary, Sabbath school superintendent, and Missionary Volunteer leader. If a missionary leader is appointed who does not hold any other office, he is also a member of the church board. But generally the elder or one of the elders takes this office; it being a responsibility that belongs to the office of elder, it is only in exceptional cases that a special missionary leader is appointed. The board may, if circumstances make it desirable, invite the Sabbath school secretary, Missionary Volunteer secretary, or any other of those holding the less important offices, to meet with the board at special occasions, such as the quarterly meeting, when the reports are considered before being presented to the church.

Duties of Church Religious Liberty Secretaries

The duties of the Church Religious Liberty Secretary are not confined only to the work of the religious liberty phases of the third angel's message, but they take in the legislative side of the great temperance issues now before our country. The North American Division Council at its Fall Session transferred the legislative side of the temperance issues to the Religious Liberty Department. Consequently some of the duties of the church religious liberty secretary are as follows:—

1. The secretary should see that the church members are supplied with tracts upon the subjects of religious liberty and temperance for missionary work. There are many pamphlets and leaflets upon these subjects issued by our publishing houses.

2. The secretary should make an earnest endeavor to get each church member to become a regular subscriber to the *Liberty* magazine, which is devoted to the exploitation of these two important subjects. By securing a club of five or more subscribers, it can be obtained at the exceedingly low rate of 20 cents per year to separate addresses. Or the church should be encouraged to order at least a bundle of 50 copies for each quarter for missionary work. Fifty copies could be secured at 4 cents a copy and sold at 10 cents a copy.

3. The secretary should look after the petitions favoring temperance or opposing religious legislation, which are sent to the churches, and see that each church member signs them, and that they are forwarded to the proper persons in the legislature or Congress.

4. When local issues arise, such as Sunday law crusades, Sunday bills before city councils or the State legislature, or favorable temperance measures, the secretary should endeavor to enlighten the public mind upon these

(Concluded on page seven)

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held March 27)

OPENING Song: "Hymns and Tunes," No. 131; "Christ in Song," No. 453.

Prayer.

Responsive Scripture Reading: Psalm 145.

Song: "Hymns and Tunes," No. 866; "Christ in Song," No. 679.

Bible and Testimony Study: "What the Printed Page May Do to Assist in Giving the Warning Message."

Reading: "Opportunities for Service."

Reading: "Our Missionary Paper."

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 510, "Christ in Song," No. 651.

Benediction.

NOTE.—At the close of the reading "Our Missionary Paper," the leader might ask if any of the members of the church had accepted the truth through the agency of the *Signs*, or if they knew of any who had been converted because of work they had done with this paper. Personal experiences of this kind will add to the interest of the meeting. Efforts should be made to increase the club of *Signs* taken by the church, for now is the time to work, while probation still lingers.

What the Printed Page May Do to Assist in Giving the Warning Message

1. How is the word of God to be made known to the world? Ps. 68: 11.

2. How is the world to be lightened with great glory? Rev. 18: 1.

"And in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies for the Church*, Vol. VII, page 140.

3. What is the missionary to carry with him? Ps. 126: 6, margin.

4. What is the seed? Luke 8: 11.

The seed baskets must therefore contain the word of God in printed form, such as tracts calling attention to texts bearing on important topics, or periodicals which treat of events from a Bible standpoint, or other printed matter which contains the word of God.

5. When this printed matter is circulated, what promise is given concerning it? Isa. 55: 10, 11.

6. How diligent are we to be in this work? Eccl. 11: 6.

"There are many places in which the voice of the minister cannot be heard, places which can be reached only by publications—books, papers, and tracts—that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth the most readily."—*Encouragement to Workers*, page 4.

7. What is to be circulated everywhere?

"Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere."—*A Call to Service*, page 7.

8. How do many worldly people feel about the events now taking place?

"Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and can give some hint as to its destiny, will have an attentive and even anxious hearing."—*Springfield Republican*.

Opportunities for Service

God expects those who claim to be his children to bring others to him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world—to every nation and kindred and tongue and people—the message is to be proclaimed. If those who have received the light of present truth would have a living faith in Christ, if they would realize that they are to be his workers, wholly consecrated to his service, what a

work might be done! When God's people surrender themselves unreservedly to him, they will use every power of mind and body to his glory, and his work will make rapid advancement.

The things that concern our eternal welfare are now to absorb our attention. We cannot afford to give heavenly things the second place. Christ says, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you."

A Closing Work

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!"

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart, or by his works, "My Lord delayeth his coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ.

Homeward Bound

The Lord is soon to come, and we must be prepared to meet him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for his appearing. O how glorious it will be to see him, and be welcomed as his redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in his beauty, we shall be forever and ever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with power and great glory, to take his ransomed ones to their eternal home.

MRS. E. G. WHITE.

Our Missionary Paper

"Our missionary paper [the *Signs of the Times*] is doing its work everywhere, and is opening the way for the truth to be more fully presented. This paper has been made a blessing to very many souls. . . . Our brethren do not all see and realize the importance of this paper; if they did, they would feel greater personal interest to circulate it everywhere."—*Mrs. E. G. White*.

We are seeing this work continually fulfilled. Very many persons are being led to the truth through reading the *Signs of the Times*. We give a few illustrations of the good work the paper is doing.

Found on the Street

A section foreman on a railroad found a single page of the *Signs* on the street, was impressed with its character, subscribed for it, and as a result gave up a ninety-dollar-a-month position to keep the Sabbath.

In a Reading Rack

At a railway station in Wyoming, a man found a copy of the *Signs* in the reading rack, and was convinced of the Sabbath truth by reading that single copy, and three years later became one of our number.

Sent by a Relative

Recently a certain man had the privilege of attending one of our camp meetings; he had been regularly reading the *Signs*, which was sent him by a relative. He came from the camp meeting a Seventh-day Adventist.

One Soul Saved

"I shall now take time to write a few lines in regard to working with the weekly *Signs*. I gave the *Signs* to five different families, and one dear sister has taken her stand for the truth. Today she was at meeting and offered her first testimony. As soon as I can, I want to take another club of the *Signs*, mine having expired. I know that 'the *Signs* does bring people into the truth.' One man said that he sometimes reads it twice."

Mailed Five "Signs"

"My husband and I have been mailing five *Signs* yearly, and as a result six persons are now keeping the Sabbath. These have not accepted all points of truth, but are doing good missionary work by lending many tracts, and are sending out four *Signs* yearly. I have not ceased to pray daily for them, and I am sure they will yet accept the whole truth.

"Since camp meeting we have decided to send five more *Signs* yearly. One of our readers is a man who used to be a member of the Nebraska Legislature. He bought a 'Daniel and the Revelation' of me one Sunday last October, and I have followed that with other literature. Recently this man and his wife spent the day with us, staying until long after nightfall, and a good share of the time was spent in Bible study together.

"As they were leaving, she put her arm around me and said, 'How much I have enjoyed your study of the Bible, today! I think my husband is just about converted to your doctrines by reading the books, tracts, and papers you have sent us.' I said, 'Praise the Lord! That is good, and may he continue to read and study for himself.' I gave them 'His Glorious Appearing' to take home with them, and shall still look after them. There is another family near me who is reading our literature and seems much interested."

Read and Reread

"After helping Brother Vickers, I made my delivery east of Denver, and found nearly all ready for their books. One family was interested, and we sent the *Signs* to them. When I came with their book, I asked how they enjoyed the paper. They replied: 'We read and reread it, sometimes staying up until midnight. We are saving every copy, and plan to read the papers again. There is no question but that they tell the truth.' The lady said that we were going to make an Adventist out of her husband."

The "Signs" Explains the Bible

"I am much interested in your paper. I got a copy of it through a friend of mine, and I like it so much that I wish you to send it to me for three months. I want the weekly paper, please. When I can spare more money, I will take them both. They explain so much of the Bible, and I want to learn all I can about it. I am a Christian, and I want to learn all about God's Word."

After Many Days

"'The *Signs* does bring people into the truth.' My brother's wife recently began keeping the Sabbath through reading the *Signs*. My brother was brought up in the truth, the same as I, but never has lived up to what he knows is the truth. The girl he married was a good, conscientious Christian, and has lived up to her belief. She was very careful not to do any work on Sunday, and always arranged to attend Sunday school and church. We have tried in the past to give her the truth, but she was very much prejudiced, and did not care to read our literature and books. We were careful not to press the matter too hard lest we should drive her forever from us. At different times we sent her tracts, and sometimes the *Signs*, but not until recently has it had the desired effect. Brother Lloyd came into my office one day last September and wanted to know if I had any names I could suggest to whom he could send the *Signs*, where there were a few weeks still due on the subscription. Among those I gave him was my brother's name. I

thought nothing more about the matter until two weeks ago, when we received a letter from his wife, which read something like this: 'Mother sent us the *Signs* last September [not knowing that I had sent the paper, she thought it was my people who sent it], and after reading the papers and studying my Bible, I found that I was wrong. Yesterday was my first Sabbath, and the children and I attended Sabbath school here in Mitchell.'

A Marine's Story

A young man recently came direct to the *Signs* office from a United States naval prison. Here is his story: Becoming dissatisfied with the moral influence of naval life, he deserted, was captured, court-martialed, and sentenced to one year in prison.

While incarcerated he made the acquaintance of another young man, to whom the *Signs of the Times* was being sent. Together they read the paper and studied the Bible. After reading one paper it was difficult to wait with patience for the next. Although formerly a Catholic, this young marine understood and believed the message, and determined to walk in the light after obtaining his freedom; and so he is with us today. His prison companion is looking forward to the day when the doors will swing open to him also, so he may enjoy his twofold liberty—in Jesus and from prison. Surely the *Signs* does bring people into the truth.

Sent the "Signs"—Six Families Believed

The following shows what results may come from earnest prayerful missionary endeavor: A sister sent to different families in a certain neighborhood a number of *Signs*. These persons, after reading the papers, became convinced of the truth, and six families, not one knowing the decisions of the others, began to keep the Sabbath the same day. The next week, on learning of one another's convictions, a Sabbath school was organized, and later, a church. Now a number of that company are workers in the Lord's cause.

"Signs" Thrown Into the Mud

A farmer was receiving the *Signs*, nicely wrapped, each week in his mail. For a time he opened the papers, but soon tired of them. One day as he was drying home from the post office, he decided to place the unopened *Signs* where it would never disturb him again. The roads were muddy, and he leaned over his wagon, and dropped the paper in a large rut. As the wheels passed over it, the end of the roll was left sticking up from the mud. A neighbor, in passing, saw the package, and concluded some one had lost his mail. He picked up the paper, intending to restore it to the owner, but the address was entirely obliterated, so he thought there would be no harm in taking it home. He read the paper, and began to keep the Sabbath. Certainly the seed fell into good ground.

Where Does the "Signs" Come In?

"I have been in Bible work for seventeen years, and know the value of the paper. I wish to tell you of a talented young German who is coming among us here. This young man began studying with us last November. Through the influence of his pastor, he concluded that in Christ the law of God was made void, and discontinued his studies with me. For three months I saw very little of him, but each week sent him a copy of the *Signs*. I also mailed him a lengthy study on the perpetuity of the law and the prophets. This, with the articles on the sanctuary question, and the prayer that followed our good paper into his office, led him back. He now keeps the Sabbath and is anxious to learn more."

Read the "Signs"—Twelve Rejoicing in the Truth

"Last summer a man came fifteen miles to attend one of our meetings, and on inquiry I found he had been reading the *Signs* sent him by some unknown person. He was in perfect harmony with the truth. He invited us to hold meetings at his place, which we did, and as a result we left twelve rejoicing in the truth."

History of a Copy of the "Signs"

"A man called at the home of one of our sisters, and she handed him a copy of the *Signs*. He read it and came for another. As a result, he and his wife soon accepted present truth. They moved into the country, and before

long had another Sabbath keeper with them. A brother and a sister visited them shortly afterwards, and they studied the truth and accepted it fully. I had the privilege of baptizing them all on Christmas Eve. I am now holding meetings with others who are reading the *Signs* they have lent, and hope to see several others take their stand."

Worth Reading Twice

Here is a letter from a sister who is sending the *Signs* to her relatives: "My brother entered college last September to prepare to study for the priesthood, and I felt crushed over it, but prayed that God would turn him back before it was too late, and God answered my prayer. He had to leave school on account of his eyes, never to take up hard study again. I was turned back from the very convent doors fifteen years ago. Five years later, through a good isolated sister in Montana, I subscribed for the *Signs*, found this blessed truth, and have rejoiced in it ever since. I am praying that God will open the hearts of my relatives to receive the light. They forbade me, years ago, to send any reading matter to them, so I shall have it go from the office, and I know God will take care of it. I have four brothers, and all have been educated in the Catholic colleges. I wish you would pray that God will break down the walls of black prejudice, and let his light shine into the home of my loved ones. I am alone in this message, and long to see my loved ones saved."

The papers will bring people into the truth if they are placed in their hands, but more workers are needed to circulate them. Are there not some who read these lines who will come to the help of the Lord in this work of circulating the *Signs of the Times*?

Suggestions for Missionary Meetings

First Week

OPENING EXERCISES: Song; prayer; minutes; song.

Lesson: "Christian Help Work."—

1. "How to visit the sick."

2. "Hospital Visiting."

3. "What Can the Children Do for the Sick?"

Reports of labor.

Plans for work.

Closing Song.

NOTE.—Every missionary meeting should be made practical. Instructions are useless if they are not carried into effect. In the missionary meetings the members should learn how to work, and during the week they should put into practice what they have learned. All cannot engage in every line of work, but all can do something. It is the responsibility of the leader to see that each one does all he can, for the time to work is rapidly passing.

Second Week

Opening Exercises: Song; season of prayer for the work being done; minutes; song.

Reports of Labor: "They shall . . . talk of thy power."

Ps 145: 11.

Lesson: Bible study, "Love's Ministry."

Plans for work.

Closing song.

NOTE.—The reports of labor should be the most interesting part of the meeting. Help the members to see that they should talk of God's power, which is what they do when they report their missionary work, and tell what God has done through them. The work for the coming week should be carefully planned. If the members love Christ, they will be anxious to minister to the souls for whom he died. They can do persons no greater service than to give them a knowledge of the truth. This may be done in many ways—through tracts, papers, magazines, books, Bible readings, missionary correspondence, acts of service, and personal work. The leader should enlist every member in some line of work.

Third Week

Opening Exercises: Song; prayer; minutes; song

Reports of labor.

Lesson: "Prayer."—

1. "When to Pray."

2. "When You Pray in Public."

3. "How to Pray."

4. "Things to Be Remembered About Prayer."

5. Paul's Matchless Prayer. Eph. 3: 12-21.

Season of prayer.

Plans for work.

Closing song.

NOTE.—Have the blackboard exercise written plainly on the board before the meeting opens, and show it when the time

for the lesson comes, calling attention to the different points brought out. There is no subject more important than prayer, for it takes prayer and work to win souls.

Fourth Week

Opening Exercises: Song; minutes; Scripture exercise; song.

Lesson: Bible study, "The Author of Liberty."

Reports of labor.

Plans for work.

Closing song.

NOTE.—For the Scripture exercise the leader might take the text, "Go work today in my vineyard," and make a very few pointed comments on it, or he might use some other suitable text which appeals to him. The Bible study is an important one. There is danger of our losing sight of the fact that it is upon religious liberty that the very last test comes. Shall we be left free to serve God, or shall efforts be made to compel us to obey man instead of God? Every Sabbath keeper should be able to show from the Bible the true principles of religious liberty, for we know not who among us will soon be called to stand before courts and testify in regard to the position we take. The Holy Spirit cannot bring to our remembrance at such times words we have never studied; but if we study the principles thoroughly now, though we may not seem to remember them all clearly all the time, they will be brought back to us when we need them, and the truth of God will be given clearly before these courts of law. Plans should be laid to give the religious liberty literature a place among that distributed by the church.

Christian Help Work

How to Visit the Sick

MUCH tact should be used in this work. Persons who are seriously ill with any acute disease should not, as a rule, be visited. Flowers may be sent to them with a kindly message, but they should be left in quietness until recovery begins, unless a visit is specially requested by the invalid and permitted by the attendants; in such a case do not stay long. While showing sympathy, speak encouragingly, and direct the thoughts to the love and tender care of Jesus. Try to leave some sweet thoughts upon which the mind of the invalid may rest, but do not say much. Remember that in very severe sickness the brain is not capable of sustained effort, and that a very few minutes' talk will exhaust the patient.

When the invalid is recovering, somewhat longer visits may be paid. Persons who are recovering from severe illness are often irritable and despondent. Therefore let all your talk be cheerful. Be sympathetic, but as far as possible divert the thoughts from the weakness and pain. Do not be so aggressively cheerful that you make the patient feel that it is useless to talk to you, as you know nothing about what it means to be sick.

If the patient is strong enough to read, leave some tracts or papers, not many, as a rule, and never on disputed points unless these are asked for. Select practical subjects, such as "The Privilege of Prayer," "Tempted in All Points," "Way to Christ," "Living by Faith," "Benefits of Bible Study," "Faith and Acceptance," "Sufferings of Christ."

Most sick persons like to receive flowers. Sometimes a little delicacy in food will tempt a flagging appetite. The nurse should always be consulted before offering fruit or other food.

There are some afflicted with maladies which, though often not serious, cause a great deal of suffering, such as colds, influenza, and similar ills. In such cases relief may often be given by simple treatments, and all our people should learn how and when to give these. When such a case is met, some sympathetic inquiries will help in ascertaining the difficulty, and permission should be asked to try the effect of some simple water treatments which have afforded relief in similar cases. If this is given, go to work, offering a silent prayer that the blessing of God will attend the means used, and do the best you can to relieve the patient. Before leaving him, if permitted offer a few words of prayer.

Such a case should be followed up when possible, as relief given in sickness often opens the heart to receive spiritual help. But in all cases begin gently, leading by easy steps from practical subjects to the coming of the Lord, signs of the times, and more advanced doctrines.

There is yet another class, the confirmed invalids, those who are more or less afflicted and crippled. If you are

able by any means to afford any relief to their physical ills, do so. These persons often have a great deal of time on their hands, so they will be glad to receive reading matter. Our good books can be lent to such, Bible readings may be held with them, and much done to cheer their weary lot. Suggestions may be made where it seems desirable, that, though helpless in a degree, they may yet work for others by missionary correspondence and by making articles which can be sold for missionary purposes. Such a thought will sometimes put fresh life and much happiness into a life that has become well-nigh hopeless.

Take Jesus with you wherever you go, show forth his spirit, and you will have the joy of directing some suffering souls to him.

Hospital Visiting

Much that has been said about visiting the sick applies to this work. The same spirit should be manifested, the same tact used.

It is a good plan to make up a number of small bunches of flowers, and attach to each a small card upon which a comforting text is written. As it has been computed that there are thirty thousand promises in the Bible, there is no danger of soon running short of appropriate texts. One of these bunches of flowers can be given to each patient, with a paper or tract on some practical subject. If possible, speak a few words to each, thus showing that you have a personal interest in each one. Pay special attention to those who have no friends or relatives visiting them. Try to get acquainted with them, as their hearts will be especially sad as they see others enjoying the society of loved ones, and themselves alone, and you will have a favorable opportunity to cheer and comfort them.

There may be some to whom you can do a service. They may have children at home whom they would like visited, or may wish a letter written, or perhaps something else. If you can assist in such ways, it will cheer and comfort these sufferers.

Be watchful, tactful, and cheerful. Let your visits carry sunshine with them, and the Lord will bless them to the good of some souls.

What Can the Children Do for the Sick?

The children can make little articles for the sick children. Some can make a number of little bags, of pretty, bright-colored material, and put in each some little toy, a picture cut out from a book or magazine, and a text card. Such trifles will amuse little children a long time.

They can make scrapbooks, large and small. These are an unfailing source of pleasure to the children. They can dress dolls for the little girls, and give the toys they have outgrown, or ceased for any reason to use.

They can visit the better-class houses in their neighborhood, and say they are collecting cast-off toys for the hospitals. Many persons will gladly give them some to use for this purpose. When they do this, they should be furnished with a card, signed by parent, teacher, or some responsible person, saying they are authorized to do this work.

If there are invalids or blind persons who would like to be read to, those children who can read reasonably well can do this, and thus while away some weary hours. They can carry flowers to the sick, visit their sick little friends, and in these and other ways bring cheer to the sufferers.— *Selected.*

Love's Ministry

1. WHAT is one of the first offices of the Holy Spirit? Rom. 5: 5.
2. Because God loves us, what ought we to do? 1 John 4: 11.
3. Should love be shown only toward those who love in return? Matt. 5: 43-46.
4. How will this love be manifested to those about us?
 - a. Feeding the hungry and caring for the stranger. Matt. 25: 35.
 - b. Clothing the naked. Isa. 58: 7.
 - c. Visiting the sick. 2 Kings 8: 29.
 - d. Giving treatments. 2 Kings 20: 7.
 - e. Supporting the weak. 1 Thess. 5: 14.
 - f. Covering the fault of others. Prov. 10: 12; 1 Peter 4: 8.

g. Forgiving injuries. Eph. 4: 32.

h. Sympathizing with the sorrowing. Rom. 12: 15; 1 Cor. 12: 26.

i. Holding Bible Readings. Acts 8: 26-40.

j. Distributing reading matter. Ps. 68: 11.

5. What should prompt all our actions? 2 Cor. 5: 14.

"In my early ministry," says J. Gregory Mantle, "I learned a lesson about loving men to Christ which I am not likely ever to forget. There came under the influence of the mission of which I had charge at that time, one of the worst characters in the city, a man who had spent nearly half his life in the prison. His appearance was almost repugnant, and the hall mark of Satan was stamped on every feature of his countenance. I remember how, when he came into the meeting, I went and knelt by his side, and, putting my arm round his neck, I talked to him of his sins and of his Saviour. His ready response to my appeal surprised me, and when I afterwards asked for an explanation he said: 'Sir, it was your arm round my neck that broke me down. The police have beaten me with their truncheons; they have whipped me; they have cursed me and scolded me; but no one ever loved me, and it was your love that I could not withstand.'"

"A beautiful tribute was once paid to Sir Bartle Frere by his wife. Going to the railway station to meet her husband, she took with her a servant who had never seen him. 'You must go and look for Sir Bartle,' she said. 'But,' said the servant, 'how shall I know him?' 'O,' said his wife, 'look for a tall gentleman helping somebody.' The description was sufficient for the servant. He went and found him helping an old lady. The lesson is very apt. Let us be distinguished, not by what we say or wear, but by what we do for others."— *Selected.*

Prayer

When to Pray

ALWAYS when you arise in the morning.

Always when you retire at night.

Kneel at the bedside, and briefly thank God for his mercies, and ask that he continue them for Jesus' sake.

It is good, at the evening prayer, to present your friends and loved ones by name.

The blessings of God should be asked, and thanks returned, at mealtimes.

Always bow your head and pray when you enter the house of God to worship.

When leaving home on a journey, pray. When tempted not to pray, then be the more sure to do so.

When You Pray in Public

Let your voice in its tone be helpful.

Whether you stand or kneel, speak so that all can hear.

Let your petitions be suited to the occasion and to the people.

Be very reverential in your approach unto God.

Trust inwardly for the help of the Holy Spirit, that you may have its unction.

Brevity, with great faith, will add power.

Mingle adoration, thanksgiving, and praise, with the petitions.

If there is disorder or noise in the room, wait until it ceases before you begin.

The length of your prayer should depend largely upon whether others are to follow, or whether yours is to be the only audible petition.

The use of Scripture, both in promise and petition, is most helpful.

Use not vain repetitions, and cease when you are through.

How to Pray

Prayer—O, what a power it is! and yet thousands of Christians do not know how to pray! In the twelfth chapter of Luke we find that the disciples were anxious for Jesus to teach them to pray. They had been listening to him as he pleaded with the Father, and they wanted instruction which they knew he could give, for John the Baptist had taught his disciples. It is never recorded in the Gospels that Christ prayed but immediately following there was some mighty work done by him. If you ever do any great thing for God, it will be after prayer, much prayer. The prayers of John Knox shook Scotland,

and the queen on the throne. Luther talked with God till his soul found strength that shook the Pope from head to toe. Now you can pray as Knox or Luther did, if you try. Go through the Bible and study its record of what has been done. Take Jacob first. There is now and has been a great hue and cry against him. There is no doubt about his character, it was bad; but we find him in prayer. That thirty-second chapter of Genesis is one of the mightiest in the Book. God blessed him as he prayed. Take the prayer of Daniel. In the second chapter of his prophecy you will find that four men held a prayer meeting, — only four, but the result saved all the wise men of that great city. It does not take one hundred to hold a prayer meeting. Get four of you together and you may have a mighty time. Do not ask God for things you do not need, and do not ask him for anything for which you have no faith. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Without prayer there will be no power to win souls. Write the names of unconverted ones down in your Bible, and pray them into the kingdom of God. Pray for your children with them kneeling by your side. Learn to hear your own voice in prayer. The first thing when you wake up in the morning, talk with God. Speak with him before you talk with any one else. And so the last thing at night.

It is often a good thing to make a list of your needs, then find a promise that fits, like Phil. 4:19; then go to God in prayer, and the answer will come. Ask God for both big and little things. Keep in the spirit of prayer. Get so in earnest that distractions will not crowd in upon you. Thank God for what you get. In dealing with inquirers get them to pray. Begin no task without prayer. Have stated seasons for prayer. It is good to have a secret place for prayer. Do not approach God irreverently. There will be times when the Spirit calls you to pray; do it. Do not confine your petitions to yourself, but ask God for his kingdom to cover the whole earth. — *Selected.*

Things to Be Remembered About Prayer

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|----------|---|
| Remember | Delay is not denial. |
| Remember | Faith is essential for fulfillment. |
| Remember | Secret prayer is the secret of power. |
| Remember | You may ask for gold as well as grace. |
| Remember | They pray best who love best. |
| Remember | You may pray for every good thing. |
| Remember | Not to limit the Holy One of Israel. |
| Remember | Always to add, "Not my will, but thine, be done." |
| Remember | Luke 18 is the prevailing prayer chapter. |
| Remember | The secret of answer is found in John 15:7. |
| Remember | Prayer may enter every domain of need. |
| Remember | That they need anointing with the Holy Spirit who pray in public. |
| Remember | Long prayers are not always the most powerful ones. |
| Remember | To begin or end no day without prayer. |
| Remember | To have stated seasons of prayer, and a private place of prayer. |
| Remember | Neglect of prayer is spiritual suicide. |
| Remember | God's willingness and power go together. |
| Remember | To always couple prayer with thanksgiving and praise.— <i>Selected.</i> |

What Prayer Should Consist Of

Blackboard Exercise

Petition
Reverence
Adoration
Yearning
Entreaty
Request

"If we want to get hold of men, we must first get hold of God."

The Author of Liberty

READ Jer. 34:15; Isa. 61:1, 2; John 8:31, 32.

"Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin slavery from the soul. . . . 'The law of the Spirit of life in Christ Jesus' sets us 'free from the law of sin and death.'

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*The Desire of Ages*, page 466.

1. What were the missions of Christ to this world? Luke 4:18; Matt. 1:21.
2. What caused the fall of angels and men? Isa. 14:13, 14; Eze. 28:16-18; Gen. 3:4-6; 2 Thess. 2:3, 4. It was the usurpation of the place, possessions, and rights of others.
3. What is covetousness, or selfishness, and with what sins is it classed? Col. 3:5; Eph. 5:5; Isa. 56:10-12.
4. Can selfish men regard the rights of others? Hab. 2:9, 10; 2 Peter 2:3; Prov. 1:10-19.
5. What will certainly come upon all who continue in selfishness, oppression, and disregard of others' rights? Eph. 5:5, 6; James 5:1-9; Matt. 25:41-46.
6. How should men feel and act toward one another? 1 John 2:8-11; 4:20; Lev. 19:18; Matt. 23:8; Job 29:11-16.
7. How can the heart be cleansed from all sin, and filled with good will toward all men? 1 John 1:7-9; Acts 4:12; Eze. 11:19, 20.
8. If all men were actuated by the spirit of liberty and recognition of individual rights of other men, could there be any tyranny, domineering, or persecution? — *Selected.*

Duties of Church Religious Liberty Secretaries

(Concluded from page two)

questions, by scattering literature, writing articles for local newspapers, delivering lectures or securing some one who can, and sending letters or petitions to the proper persons who have to deal with these questions.

5. The secretary should endeavor to send all interesting news items and facts that might be of value to the religious liberty or the temperance cause to the editor of the *Liberty* magazine, and the secretary of the Religious Liberty Association and Temperance Department of North America, at Takoma Park, D. C.

6. He should send a quarterly report of the work done in these lines by the church to the local and union conference secretaries in charge of these branches of our work.

7. He should see that an annual collection is taken up by the church on the fourth Sabbath of some month for religious liberty and temperance literature, and also for sending the *Liberty* magazine to prominent officials in the home town, and for the members of the State legislature and the governor and his staff.

8. The secretary should make an effort to have the religious liberty and temperance programs which are prepared by the general department to be presented to the church and Missionary Volunteers not overlooked but carried out by the leaders. C. S. LONGACRE.

"LET the church members awake, let every member take up his individual work, and vindicate the name of the Lord, by which he is called."

Missionary Volunteer Department

Senior Society Program for Sabbath, March 6

1. REVIEW Morning Watch texts for the week.
2. Reports of individual members and of the committee on plans.
3. Bible Study: "The Fall of Man."
4. Standard of Attainment Quiz: Gen. 3:6; Ps. 14:1-3. Include in this a review of last week's lesson.
5. Talks: "British Union Conference." See "Outline of Mission Fields," pages 21-25; and the article "Traces of Sabbath Observance in England," in "Notes on the Mission Studies."

The Fall of Man

I. Rebellion on Earth.

Gen. 9:6; James 3:9; Col. 3:10; Gen. 2:19; Heb. 2:7; Gen. 2:15-17: These passages show the original condition of man. Whatever may be our idea of the nature of God, it is clear from these scriptures that the image of God included an intellectual, moral, and spiritual likeness. Like the angels, man was given the power of choice, which seems to be necessary for progressive and happy beings.

Gen. 3:1-6: The steps in the fall have been stated as follows:—

1. Listening to slanders against God.
2. Doubting God's word and his love.
3. Looking at what God had forbidden.
4. Lusting for what God had prohibited.
5. Disobeying God's commandments.

Read "Patriarchs and Prophets," chapter 3. The first paragraph states clearly the purpose of Satan: "No longer free to stir up rebellion in heaven, Satan's enmity against God found a new field in plotting the ruin of the human race. In the happiness and peace of the holy pair in Eden, he beheld a vision of the bliss that to him was forever lost. Moved by envy, he determined to incite them to disobedience, and bring upon them the guilt and penalty of sin. He would change their love to distrust, and their songs of praise to reproaches against their Maker. Thus he would not only plunge these innocent beings into the same misery which he was himself enduring, but would cast dishonor upon God, and cause grief in heaven."—Page 52.

Note that the sin of man embodies the same principles of rebellion as had been developed in heaven, and that man's transgression was in essence the substitution of his own will for the divine will. Compare Isa. 14:14 with Gen. 3:5. "Selfishness took the place of love."—"Steps to Christ," page 19.

"It is helpful to note that the same lines of temptation that were presented to our first parents, were presented to Christ in the wilderness (Matt. 4:1-11), and to men ever since then (1 John 2:15-17). Satan's program is short and shallow, after all."

II. Results of Man's Transgression.

Gen. 3:16-24; Ps. 14:2, 3; Rom. 3:19; Eph. 4:8; Rom. 5:12, 16, 19: On the results of sin Torrey says: "The present standing or condition of men out of Christ as pictured from the Bible is dark and hopeless. One word will express it — *lost*, utterly lost. This is very different from the conception of man that is popular in novels, on the lecture platform, and in many pulpits today. But it is accordant with the facts. The more one has to do with men and women, and the more one comes to know the depths of his own heart, the more convinced he becomes of the truthfulness and accuracy in every line of this hideous and repulsive picture. The nearer one gets to God, the more fully he sees the truth of this picture; the fact that one has an exalted opinion of human nature, and his own nature, does not show that he is living near God, but far from God. Compare Isaiah's, Job's, and the psalmist's conception of self and man when they were brought face to face with God. Isa. 6:1, 5; Job 42:5, 6; Ps. 14:2, 3.

"Evidently those who live nearest God and see things

most nearly from his standpoint have the poorest opinion of self and human nature."

As a result of the fall, man has nothing good in himself; but God specially interposes by putting enmity between man and Satan. The plan of redemption provides for the continual influence of the Holy Spirit on the unregenerate heart until the final rejection of mercy. See "The Great Controversy," page 505; "Steps to Christ," page 31. In view of this work for the whole human race, man is not entirely left without conscience (John 8:9) or moral qualities (Mark 10:21). But he is destitute of that vital principle of the pure love of God which is the foundation of God's law (John 5:42). His mind is enmity against God. He is affected mentally, morally, spiritually, and physically, and is under the dominion of sin, from which he cannot free himself (Rom. 7:18, 23). In other words, the heart, or mainspring of the life, is not pure, and he cannot of himself change it.

Suggestions for Advanced Study

Results of Adam's sin on the race. A statement of the three great theories, the Pelagian, Semi-Pelagian, and Augustinian, would be of interest. These are given in Evans, page 132. They can be found also in almost any work of theology or church history. Any Biblical encyclopedia, such as McClintock and Strong, the Schaff-Herzog, or "The Popular and Critical Bible Encyclopedia," gives something on such subjects.

Senior Society Program for Sabbath, March 13

1. TALK: "Lessons I Have Learned From Joseph's Life." This should be based on the Morning Watch Calendar for the past four weeks.
2. Reports of work done.
3. Bible Study: "The Plan of Redemption."
4. Standard of Attainment Quiz: Gen. 3:15; Col. 1:25-27. Review last week's lesson and texts.
5. Talks: "The Latin Union Conference." See "Outline of Mission Fields," pages 26-31; also the article "The Latin Union Field," under "Notes on the Mission Studies." Use a map and a pointer.

Suggestions for Presenting This Lesson

Place the four divisions of this lesson on a blackboard or on a large sheet of paper, as follows:—

PLAN OF REDEMPTION

- Plan of Redemption Necessary—
 1. God's photograph of the sinner
 2. The sinner powerless to heal himself
- The Plan—
 1. God communicates the plan to man
 2. The parties concerned—God, Jesus, man
 3. Requirements of the plan
- A Struggle for God to Yield Up Christ—
 1. What was involved
- Plan Unfolded—
 1. Prophets and angels desired to study the plan
 2. Mystery hid from generations
 3. Revealed by revelation
 4. The generation that understands
 5. What the generations from Adam to John the Baptist saw in the plan

Refer to the outline as the texts are read. Slips of paper marked I, I₂, II, etc., can be passed out, containing the text on the item referred to in the outline. A question should precede the reading of the text; for instance, item II: What photograph does God's Word give of the sinner? The answer will be found in Isa. 1:4-6; Eph. 2:1-3; Rom. 7:14, 15, 18, 19, 21, 23, 24; Jer. 13:23. Each one after reading his reference should sum up the main points; for instance, the one reading Isa. 1:4-6, after reading the scripture should name the main points: (1) A sinful nation; (2) they have forsaken the Lord; (3) they are a stricken people; (4) they are discouraged; (5) from head to foot they are full of loathsome sores.

Encourage each one to secure a notebook, and to take down the outline and texts each time.

The text underscored can be committed as a Standard of Attainment text.

The Standard of Attainment texts should be announced to the society the week before, and committed to memory by all the members.

Each week briefly review the lesson of the previous week, using the blackboard or paper outline.

Each part of the program should be assigned at least a week or two before the program is given.

The Plan of Redemption

I. Plan of Redemption Necessary.

Isa. 1:4-6; Eph. 2:1-3; Rom. 7:14, 15, 18, 19, 21, 23, 24; Jer. 13:23; Rom. 3:10, 12, 23; Acts 4:12; John 3:3, 5; Rom. 5:12-14: "God was to be manifest in Christ, reconciling the world unto himself." *Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power, to unite with human effort. Thus by repentance toward God and faith in Christ, the fallen children of Adam might once more become 'sons of God.'*—"Patriarchs and Prophets," page 64, par. 1.

II. The Plan.

Gen. 3:15; John 1:14; Rom. 8:3; John 3:16; 2 Cor. 5:18, 19, 21; Rom. 10:13; Isa. 53:5, 6; Heb. 7:25; 1 John 1:9.

Requirements of the plan—

1. The holiness of God demanded punishment of sin.
 2. Christ, God the lawmaker, made flesh and subject to law. Gal. 4:4.
 3. Christ would meet the law penalty and die for sinners. 1 Tim. 2:6.
 4. Christ would vindicate the character of God. See "Patriarchs and Prophets," chapter 4, page 68.
 5. Christ would reconcile God and man. Rom. 3:25, 26.
 6. Example of disinterested love to secure our deliverance. Gal. 1:4.
 7. Sinner pardoned on condition that he repent of his sins, and cease transgressing God's law. 1 John 1:9.
- "Divine love had conceived a plan whereby man might be redeemed. The broken law of God demanded the life of the sinner. In all the universe there was but one who could, in behalf of man, satisfy its claims. Since the divine law is as sacred as God himself, only one equal with God could make atonement for its transgression. None but Christ could redeem fallen man from the curse of the law, and bring him again into harmony with Heaven. Christ would take upon himself the guilt and shame of sin,—sin so offensive to a holy God that it must separate the Father and his Son. Christ would reach to the depths of misery to rescue the ruined race."—"Patriarchs and Prophets," page 63. See "The Desire of Ages," page 25, par. 3.

III. A Struggle for God to Yield Up Christ.

What was involved—

1. God gave his *only*-begotten Son.
2. Thirty-four years' separation.
3. Christ to become a man of no reputation.
4. Christ would be misunderstood and unappreciated.
5. Christ would be insulted, betrayed, whipped, and crucified.

6. Christ might be overcome and all be lost.
7. If successful, Christ would always retain his human nature.

"Before the Father he pleaded in the sinner's behalf, while the host of heaven awaited the result with an intensity of interest that words cannot express. Long continued was that mysterious communing,—'the counsel of peace' for the fallen sons of men. The plan of salvation had been laid before the creation of the earth; for Christ is 'the Lamb slain from the foundation of the world; yet it was a struggle, even with the King of the universe, to yield up his Son to die for the guilty race.'—"Patriarchs and Prophets," page 63, par. 3.

"He [Satan] declared that his plans had thus far been successful upon the earth, and that when Christ should take upon himself human nature, he also *might be overcome*, and thus the redemption of the fallen race might be prevented."—*Id.*, page 66, par. 1.

"As Christ felt his unity with the Father broken up, he feared that in his human nature he would be unable to endure the coming conflict with the powers of darkness."—"The Desire of Ages," page 687, par. 1.

IV. Plan Unfolded.

1 Peter 1:10-12; Col. 1:25-27; Eph. 3:3-6; "The Great Controversy," chapter 19.

Prophecies concerning Christ—

"Adam will tell you, It is the seed of the woman that shall bruise the serpent's head.

"Ask Abraham, he will tell you, It is 'Melchizedek, King of Salem,' King of Peace.

"Jacob will tell you, He is Shiloh of the tribe of Judah.

"Isaiah will tell you, 'Immanuel,' 'Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.'

"Jeremiah will tell you, The Branch of David, 'the Lord our Righteousness.'

"Daniel will tell you, He is the Messiah.

"Hosea will tell you, He is 'the Lord God of hosts; the Lord is his memorial.'

"John the Baptist will tell you, He is 'the lamb of God, which taketh away the sin of the world.'

"The great Jehovah has proclaimed from his throne, 'This is my beloved Son.'

"We, his disciples, declare, This is Jesus, the Messiah, the Prince of life, the Redeemer of the world.

"And the prince of the powers of darkness acknowledges him, saying, 'I know thee who thou art, the Holy One of God.'"—"The Desire of Ages," chap. 63, last pars.

Suggestions for Advanced Study

1. What each of the following understood of Christ and his plan to redeem men: Adam, Abraham, Jacob, Isaiah, Jeremiah, Daniel, Hosea, John the Baptist. See the Bible, "Patriarchs and Prophets," and a good concordance.
2. Preparation of the world for Christ's first advent. See Bible; "The Desire of Ages," chapter 3; Strong's "Systematic Theology," pages 358, 360.
3. The Egyptians', Babylonians', Assyrians', Greeks', and Romans' ideas of salvation, and the evidence that each was a counterfeit of God's plan. See histories dealing with the religions of these peoples.

C. L. BENSON.

Senior Society Program for Sabbath, March 20

1. REVIEW Morning Watch texts for the week.
2. Report of the personal work band.
3. Bible Study: "The Earthly Sanctuary."
4. Quiz on Standard of Attainment Texts: Ex. 25:8; Heb. 8:1-5. Review last lesson and previous texts.
5. Talks: "From the United States to Switzerland," and "Spain." See "Notes on the Mission Studies."

Suggestions for Presenting This Lesson

The main headings of this outline can be placed on the blackboard or on a large sheet of paper. The one who conducts the reading calls for the texts, which he has arranged in order and assigned at least a week before. The one giving the reading points to the blackboard and states to the society the subject of the reading for the day. He then asks, "What was the purpose of having an earthly sanctuary?" and calls immediately for text No. 1. The person having slip No. 1, should stand and distinctly read Ex. 25:8. The leader then asks the one holding slip No. 1, "What was the purpose of having an earthly sanctuary?" The answer is given so all can hear. The leader then asks the one who just read to state what shall be placed on the blackboard as 1. He responds, "The purpose." The leader writes it down. Text No. 2, or Heb. 8:5, is read in answer to the question, "What was the model, or pattern, for building the sanctuary?" In reply to the leader's question, No. 2 answers, "The earthly sanctuary was made after the pattern showed Moses in the mount," or "Moses built the earthly sanctuary after the heavenly sanctuary." The leader then asks what he shall put down for 2 of the outline, and No. 2 responds, "The pattern." By following this plan the interest is held throughout, as all watch the outline grow.

When the study has been completed, the leader should quickly run through the outline in this manner: pointing to 1, "What was the purpose of the sanctuary?" The person called by name, responds. The leader, pointing to 2, says, "What was the pattern?" Thus throughout the outline.

In presenting this subject, have a large drawing of the sanctuary and court on the blackboard to refer to as the lesson is being given.

THE EARTHLY SANCTUARY

1. The Sanctuary—
 1. The purpose
 2. The pattern
 3. The apartments
 - a. Holy
 - b. Most Holy
 4. Furniture of the first apartment—
 - a. Table

- b. Candlestick
- c. Altar of incense
- 5. Furniture of the second apartment—
Ark
- 6. The court and furniture—
 - a. Altar of burnt offering
 - b. The brazen laver
- II. Sanctuary Services—
 - 1. The priests—
 - a. Common priests
 - b. High priest
 - 2. The priests' dress—
 - a. Common priest
 - b. High priest
 - 3. Daily service—
 - a. Morning and evening burnt offerings
 - b. Sweet incense
 - c. Shewbread

The Earthly Sanctuary

I. The Sanctuary.

1. Purpose. Ex. 25:8; Heb. 8:5.
"God commanded Moses for Israel, 'Let them make me a sanctuary, that I may dwell among them,' and he abode in the sanctuary, in the midst of his people. Through all their weary wandering in the desert, the symbol of his presence was with them. So Christ set up his tabernacle in the midst of our human encampment. He pitched his tent by the side of the tents of men, that he might dwell among us, and make us familiar with his divine character and life."—*"The Desire of Ages," chap. 1, page 23.*
2. Apartments. Ex. 26:33; Heb. 9:1-4.
"The building was divided into two apartments by a rich and beautiful curtain, or veil, suspended from gold-plated pillars; and a similar veil closed the entrance of the first apartment."—*"Patriarchs and Prophets," page 347.*
3. Furniture of the first apartment. Ex. 25:23-39; 30:1-10; Heb. 9:2; Ex. 40:21-26.
"In the first apartment, or holy place, were the table of shewbread, the candlestick, or lamp stand, and the altar of incense. The table of shewbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense."—*Id., page 348.*
4. Furniture of the second apartment. Heb. 9:3-5; Ex. 40:21; Ex. 25:10-22; Deut. 10:4, 5.
"The law of God, enshrined within the ark, was the great rule of righteousness and judgment. That law pronounced death upon the transgressor; but above the law was the mercy seat, upon which the presence of God was revealed, and from which, by virtue of the atonement, pardon was granted to the repentant sinner."—*Id., page 349.*
5. The court and furniture. Ex. 27:1-18; 38:1-20; "Patriarchs and Prophets," page 347. (Draw a diagram of the sanctuary, court, and furnishings.)

II. Sanctuary Services.

- I. The priests. Ex. 28:1. See "Patriarchs and Prophets," page 350.
 - a. The priests represented the nation as a holy nation before Jehovah.
 - b. They stood as a holy order between Jehovah and the congregation in its approach to God.
 - c. Theirs was a service of atonement.
 - d. They were also teachers and interpreters of the law.
2. Their dress. Ex. 28:2, 4-43. See "Patriarchs and Prophets," pages 350, 351.
3. Daily services—
 - a. Morning and evening burnt offerings. Heb. 9:6; Ex. 29:38-42.
"The daily service consisted of the morning and evening burnt offering, the offering of sweet incense on the golden altar, and the special offerings for individual sins. And there were also offerings for sabbaths, new moons, and special feasts.
"Every morning and evening a lamb of a year old was burned upon the altar, with its appropriate meat offering, thus symbolizing the daily consecration of the nation to Jehovah, and their constant dependence upon the atoning blood of Christ."—*"Patriarchs and Prophets," page 352.*
 - b. Sweet incense. 2 Chron. 2:4; Ex. 30:1, 7, 8.
"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his per-

fect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God."—*Id., page 353.*

c. Shewbread. Ex. 25:30; John 6:48-51.

"The shewbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shewbread, or 'bread of the presence,' because it was ever before the face of the Lord. It was an acknowledgment of man's dependence upon God for both temporal and spiritual food, and that it is received only through the mediation of Christ."—*Id., page 354.*

Suggestions for Advanced Study

1. Show clearly the difference between the tabernacle service of Jehovah and the religious service of the Greeks or Romans. See Bible, "Patriarchs and Prophets," and any reliable history dealing with the religion of these people.
2. Contrast the influence of the temple service upon the Israelites with that of the idolatrous service of the Greeks or Romans. See Bible, "Patriarchs and Prophets," and any reliable history dealing with the religions of these peoples.
C. L. BENSON.

Senior Society Program for Sabbath, March 27

1. REVIEW Morning Watch texts by calling the roll, each member responding with some thought gained from the week's study.
2. Report of work.
3. Bible Study: "The Atonement."
4. Standard of Attainment Quiz: Lev. 16:29, 30; 23:28, 29. Review last lesson.
5. Mission Review: Facts gleaned the past month from missionary reports.

Suggestions for This Week's Lesson

Page 238 of the new, revised, and enlarged edition of "Bible Readings for the Home Circle;" page 420 of the revised edition of "The Great Controversy;" and the frontispiece and page 344 of "Patriarchs and Prophets" show splendid illustrations of the sanctuary and day of atonement. A large drawing of the sanctuary and court on the blackboard will add interest to this study. Refer to this drawing, together with the following outline, in giving the Bible reading. Use either of the two preceding methods to present this study.

THE ATONEMENT

- I. Individual Sin Offerings—
 1. Confession
 2. Offering brought and slain
 3. Forgiveness, and sins deposited
- II. Day of Atonement—
 1. The time
 2. The steps
 - a. The offerings
 - b. High priest's offering
 - c. The Lord's goat selected
 - d. The holy place cleansed
 - e. The scapegoat
 3. The penalty to unrepentant

The Atonement

I. Individual Sin Offerings.

1. Confession. Lev. 5:5; 4:27, 28.
"The most important part of the daily ministration was the service performed in behalf of individuals. The repentant sinner brought his offering to the door of the tabernacle, and placing his hand upon the victim's head, confessed his sins, thus in figure transferring them from himself to the innocent sacrifice."—*"Patriarchs and Prophets," page 354.*
2. Offering brought and slain. Lev. 4:2-4, 29; 5:6.
3. Atonement, forgiveness, sins deposited. Lev. 4:5-7, 30, 31.
"By his own hand the animal was then slain, and the blood was carried by the priest into the holy place and sprinkled before the veil, behind which was the ark containing the law that the sinner had transgressed. By this ceremony the sin was, through the blood, transferred in figure to the sanctuary. In some cases the blood was not taken into the holy place; but the flesh was then to be eaten by the priest, as Moses directed the sons of Aaron, saying, 'God hath given it you to bear the iniquity of the congregation.' Both ceremonies alike symbolized the transfer of the sin from the penitent to the sanctuary."—*Id., pages 354, 355.*

II. Day of Atonement.

1. The time. Lev. 16: 29, 30, 33; 23: 27-31.
 "Once a year, on the great day of atonement, the priest entered the most holy place for the cleansing of the sanctuary. The work there performed, completed the yearly round of ministration."—*Id.*, page 355.

2. The steps.

a. The offerings. Lev. 16: 5, 6.

b. High priest's offering. Lev. 16: 6, 11-14.

c. The Lord's goat selected. Lev. 16: 7, 8.

d. Holy place cleansed. Lev. 16: 15-19; 17: 11.

"Important truths concerning the atonement were taught the people by this yearly service. In the sin offerings presented during the year, a substitute had been accepted in the sinner's stead; but the blood of the victim had not made full atonement for the sin. It had only provided a means by which the sin was transferred to the sanctuary. By the offering of blood, the sinner acknowledged the authority of the law, confessed the guilt of his transgression, and expressed his faith in Him who was to take away the sin of the world; but he was not entirely released from the condemnation of the law. On the day of atonement the high priest having taken an offering for the congregation, went into the most holy place with the blood, and sprinkled it upon the mercy seat, above the tables of the law. Thus the claims of the law, which demanded the life of the sinner, were satisfied. Then in his character of mediator the priest took the sins upon himself, and leaving the sanctuary, he bore with him the burden of Israel's guilt. At the door of the tabernacle he laid his hands upon the head of the scapegoat, and confessed over him 'all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat.' And as the goat, bearing these sins, was sent away, they were with him regarded as forever separated from the people. Such was the service performed 'unto the example and shadow of heavenly things.'—*Id.*, pages 355, 356.

e. The scapegoat. Lev. 16: 20-22.

"Not until the goat had been thus sent away, did the people regard themselves as freed from the burden of their sins. Every man was to afflict his soul while the work of atonement was going forward. All business was laid aside, and the whole congregation of Israel spent the day in solemn humiliation before God, with prayer, fasting, and deep searching of heart."—*Id.*, page 355.

f. The penalty to the unrepentant. Lev. 23: 29.

Suggestions for Advanced Study

1. The atonement system as perverted by the Egyptians, Babylonians, Assyrians, Medes and Persians, Greeks, and Romans. See histories dealing with the religions of these peoples.

2. Why Satan today especially desires to abolish the Bible atonement plan.

3. How evolution, New Thought, Christian Science, and Unitarianism are each antagonistic to God's plan of salvation. C. L. BENSON.

Notes on the Mission Studies

Traces of Sabbath Observance in England

THERE were Sabbath-keeping Baptists who kept the light of Sabbath truth glowing in England in the centuries following the Reformation. Elder W. A. Spicer, in an article which appeared in the *Instructor* some time ago, gave the following information in regard to some who endeavored to hold up the light:—

"About the time the Pilgrim Fathers were landing in New England to find religious freedom, John Trask was stirring up the church authorities by preaching the Sabbath in London. Standing on a platform, with head and hands through holes in the boards of the pillory set upright before him, he was made a spectacle to the crowds. Afterwards he was publicly whipped to Fleet Prison, near the Ludgate Castle. It is now only a short penny ride on a bus, down through Fleet Street and the Strand, by way of Charing Cross; but it was doubtless a long road to Trask that day, whipped at the tail of a cart, followed by the curious crowd, and cursed by the clergy. After keeping him imprisoned for one year, they broke him down, and he gave up the Bible Sabbath.

"His wife was made of sterner stuff. A mild little

woman, the Lord showed in her case how, out of weakness, the child of faith is made strong.

"Amid the struggles that her husband had as a preacher of the Sabbath, she helped to keep the home going by teaching school. She had no school on Sabbath, of course, and none on Sunday. Any Sunday keeper might have done the same thing without occasioning remark; but it was different with a Sabbath keeper. An old writer, Pagitt, who lived at that time, says that 'for teaching only five days in the week, and resting upon Saturday, it being known upon what account she did it,' Mrs. Trask was sent to prison.

"No doubt those who broke her husband down, thought soon to quench her little light. Old Pagitt writes that she was noted for her kindness to the poor, and 'endued with many particular virtues, well worthy the imitation of all good Christians,' but he adds that a strange 'obstinacy in her private conceits spoiled her.' She would be true to the Sabbath of the Lord her God, though all the world were against her. For nearly sixteen years she was kept a prisoner, loving not her life unto the death; for death only released her at last.

"One October Sabbath, about the year 1661, a congregation of Sabbath-keeping Baptists were meeting in their house of worship in Bull-stake Alley. John James was preaching that Sabbath afternoon, when officers and soldiers rushed in and dragged him to prison. He was tried for treason, sentenced to be hanged, and his body cut up and exposed on the city gates."

Others suffered a similar fate, but all down the years there have been loyal Sabbath keepers in old England.

The Latin Union Field

IN the cemetery outside of the city of Basel, Switzerland, may be found the grave of that devoted warrior, Brother J. N. Andrews, who was first to cross the seas to labor in the Latin Union, and who was the first to fall in the fight. The seed sown and the beginning made by his noble efforts in the Latin lands were not so advantageously followed as might have been, so that at the time of my arrival, July 4, 1901, the entire number of Sabbath keepers in that field was 451. The Latin Union was definitely organized July, 1902, the number of Sabbath keepers being 531. During the General Conference period just past, the membership has risen from 575 to 683, an increase of 108. If such a gain was made in the last two years, with small beginnings and few workers, what a golden appearance would that field now present if work equally aggressive had been carried on since the death of Brother Andrews! Sister White in 1885 wrote: "We must have books and pamphlets in the French and Italian languages. We are moving altogether too slowly in this respect. Time is passing. Workers who are willing to enter these foreign fields, either as evangelists or as translators, should be selected at once."—*Mission Sketches*, page 249.

Teeming with one hundred and ten million inhabitants, the Latin Union is the second largest of the union conferences. Though seemingly bound in the chains of Rome, the nations of this field have been, in the last four years, turning toward the light. The Spirit of God has been breathing upon the dead bones, and they are awakening. France, with its forty million inhabitants, has stepped forward into the first rank. She has been casting off, one by one, the ties which linked her to the Papacy. In many parts of the country the people are throwing off their allegiance to the Church of Rome, and are calling for Protestant ministers. "Do you see this smiling valley beneath our feet?" asked a citizen of a prominent city of France of me one day. "Those people have all turned away from Rome, and as yet no Protestant minister has spoken to them. Won't you come and preach to us?" Our first two converts in Paris were converted directly from Roman Catholicism.

In fact, the distribution of our literature throughout the whole extent of the Latin field is a matter over which consecrated souls should seriously ponder. The vast republic of France ought to be bristling all over with the arrows of our literature, shot in by faithful canvassers and colporteurs; and the kingdom of Italy should receive the same treatment. Outside help will be required at the beginning, but such expenditures will be repaid tenfold by the devotion of converted souls. The retail value of publishing sales in 1903, was \$5,785.16; in 1904, \$3,322.28; a total for the two years of \$9,107.44. This was an en-

couraging feature of the work, but we are confident that with more agents for our publications, and with careful management, the amount of sales can be materially increased.

The Educational Work

The educational work in this field is second to none in its encouraging outlook. From the moment of my arrival, the young people took courage, basing their hopes upon the fact that I had formerly been connected with the educational work. Two short schools were held in Geneva, and also in Paris. From these schools, seven young persons went out under conference employ, in work other than canvassing. Nearly all these are being blessed in their labors. But the time having come for a permanent school to be established, diligent search was made throughout France and Switzerland for a suitable location. A desirable place presented itself at Gland, upon the banks of Lake Geneva, about twenty-five miles northeast of the city of Geneva. Lying near the beautiful estate of Prince Napoleon, the spot chosen is without rival in beauty and adaptability. This, in connection with the excellent arrangements worked out for securing the property, shows the hand of God in this step. One hundred acres, with about forty acres of oak timber, overlook the beautiful blue sheet of water known as Lake Geneva. Four large buildings, with a number of smaller ones, are on the place. A school, a handsome sanitarium, and a health food factory are located here. The school has been carried on this year with twelve or fifteen students in attendance. Thus the educational plant has taken root in the soil of the Latin Union. We earnestly pray that our Heavenly Father will guard it from all dangers, that he will water it, and cause it to grow so rapidly that its branches will bend over and let fall their rich fruit upon all fields.

Medical Work

The medical work has an older history. Hitherto the medical center of the Latin Union has been in Basel, a German city. God has blessed the work in the past, both in the number accepting the truth and in financial growth. With the exchange of the Basel property for the property at Gland, however, the medical work removes its seat to a French-speaking center. This work has one need, which has been repeatedly recognized, but which still remains to be met. That is the need of a legally qualified physician for the growing French work. Four years ago, upon my arrival in that field, the general European conference passed a resolution asking for a medical worker who would legally qualify as a doctor to work in France. This resolution was repassed the following year, and its justice recognized by the brethren in America. Nothing has been done, so this crying need still exists. There are in France many noble souls suffering from maladies who would gratefully receive our treatments; but the idea of going to Switzerland they do not entertain. What is the Jordan in comparison to the rivers of Damascus? They need a cheerful face and a skillful hand which can lead them to God by gaining their confidence through the restoration of their health. There are forty million people, constituting a great nation, without a single medical worker,—such is France. Dr. De Forest is in Switzerland; but Switzerland is a charge large enough to swallow up all his effort. Moreover, occupied since his arrival in acquiring the languages, and in developing the present work, he has not received the legal qualifications as yet. And so France is still waiting.

An Appeal

In closing, let me lay once more upon your hearts the burden of these great fields. Not only in themselves do the dense areas of drooping grain, with but few husbandmen to gather in the harvest, piteously speak to our souls, but vast colonial extensions silently wait unnoticed and unseen, for sympathetic helpers to hasten to their rescue. Spain has sent out her thousands of colonists, and Italy as many more. From the islands of the sea a repeated and urgent message has been sent in to mission headquarters for a French teacher. Argentina appeals for a French evangelist. Canada needs French workers. Madagascar, that great island of French dominion, with its four millions of souls, has heard nothing of a returning Saviour. Outside of France lies the great

colonial empire of the French itself, with over forty million inhabitants. "Destroyed for lack of knowledge" must be the sad decision pronounced upon the fate of these peoples, unless soon they are blessed by receiving shepherds to lead them to the fold. May God's power overshadow and fill the lives of his workers, until the abundant fruits of the various countries shall proclaim, across the separating frontiers, that the time has come for God to arise and finish his work in the earth.

B. G. WILKINSON.

From the United States to Switzerland

ONE would think that the pioneers in our work would have chosen some English-speaking country for their first missionary endeavor outside of the homeland, but God in his infinite wisdom chose the land of the Swiss people, with its mixture of German, French, and Italian tongues, as the cradle of the message among the millions of Europe.

A Polish Catholic converted to Protestantism, while visiting America, learned something of present truth. He afterward returned to Europe in 1864, and taught the Sabbath truth in a number of places. One of the largest companies that began the observance of the Sabbath through his preaching was at Tramelan, a village in northwestern Switzerland. Although this Polish teacher proved untrue to the truth he taught, there are yet faithful families of the church in Tramelan who first heard the message from him.

Learning accidentally, or, perhaps, more truly speaking, providentially, the address of our office at Battle Creek, these Swiss believers became acquainted with our work here, and the Macedonian cry for help came across the Atlantic. No one was then sent to them. In 1869 Brother James Erzberger was chosen to come from them to this country to become more fully acquainted with the belief of Seventh-day Adventists. This young man (now an ordained minister in the German-Swiss Conference), wholly ignorant of the English language, and not knowing how he was to communicate with those to whom he was sent, trusted the Lord for guidance, and sailed for America. He remained here sixteen months, and returned to his native land feeling that his stay here had been one of rich blessing to him. Another brother was later sent here from Switzerland. He remained two years, working in the office, studying the truth, the language, and the manner of working among the American brethren.

It was not until 1874 that our first missionary was sent out from this country. Elder J. N. Andrews, one of the pioneers in the advent message, was selected for this important work. His son and daughter accompanied him, the party arriving at Neuchâtel, Oct. 16, 1874.

Elder Andrews began to visit the little companies of Sabbath keepers, speaking to them through an interpreter. With a view of ascertaining if there were others of whom he had no knowledge who were observing the Sabbath, he advertised in the leading periodicals of Switzerland, Germany, and Holland. In these notices he invited correspondence from any one observing the Sabbath or desirous of investigating its obligations. Many persons responded to this effort, and the need of printed matter in the various languages became extremely urgent.

Elder D. T. Bourdeau and his family arrived from America on Christmas Day, 1875, and very soon Basel was chosen as headquarters for the publishing work. So, in the old city which printed the Reformation truths of the sixteenth century, a nineteenth-century press printed *Les Signes des Temps*, the first paper advocating the third angel's message in the Old World, in July, 1876.

Space will not permit the tracing of each step in the development of the work in Switzerland, fascinating as the details are.

Elder Andrews continued his connection with the work in central Europe until his death, which occurred in Basel in 1883. Three hours before he died, with a trembling hand he assigned to the mission the last five hundred dollars of his earthly possessions. Other laborers took up the standard as it fell from the hands of this faithful pioneer, and the work has gone steadily forward year by year.

There are now two organized conferences in Switzerland,—the German-Swiss and the Roman-Swiss, the latter comprising the French- and Italian-speaking portions of the field. The latest reports show the organization of

twenty-three churches, with nearly nine hundred members. Counting ministers, Bible workers, and canvassers, there are now thirty-eight laborers, nearly all of them having been developed in that field. Jer. 16:16 (last part) is certainly in the process of literal fulfillment in that most mountainous country in Europe. L. E. P.

Delivered From a Fanatical Mob

HERE is a story from Spain, told by Elder Walter Bond at the Latin Union meeting last summer, which shows anew how the intervening providence of God guards his children in service in difficult places.

Good work has been done in Spain by some of our Spanish sisters who have gone out with our publications to bring the precious truth to others. Two of these sisters were working in a fanatically Catholic region in the province of Lerida. Elder Bond said:—

"They came in their work to a village built at the summit of a high hill. They went from house to house offering for sale their tracts and papers. Soon they were being followed by a woman, under the influence of one of the priests, who would take her stand behind them at every door, and by gestures, if not by words, warn the villagers not to buy the tracts. This opposition was so persistent that very few publications were sold in the place.

"Our sisters went over the village, however, determined not to miss any opening to sow some seeds of truth. They then started for the next town. As they passed along the road, on the way down the hill, they both became suddenly conscious of being very thirsty. They had not felt the thirst before that moment; but now it was so insistent that they stopped to look about for a place to get a drink.

"Just at the moment, a man called to them from his garden, down the hillside, and motioned to them to come down. They turned from the road and made their way down a rocky path to the peasant's home. There the man asked them courteously if they would not like a drink from his well. Thankful for this kindly hospitality, they quenched their thirst, and sat for a time resting, before going onward down another path leading them by a shorter way into the valley.

"Later they learned that the special providence of God was in that sudden sense of thirst and the call from the stranger, which led them from the highway. While sitting by the peasant's well, they were entirely hidden from the road above by a high wall. At that same time a mob of ruffians, stirred up by fanaticism, was hurrying along the road, armed with stones, expecting at every turn to overtake our sisters. The mob followed the road for some distance, and searched in vain for the distributors of the heretical tracts. No women were visible, and yet they had but a moment before passed along the road. The superstitious villagers concluded that either their visitors had been evil spirits, or else the ground had opened and swallowed them.

"Our sisters knew nothing of it—hidden as they were behind the high wall—until the next day, when one of the same neighborhood saw them in another town, and told them how the whole village was talking about it.

"Several months afterwards one of the sisters visited the village again. The people had learned that our workers had not been swallowed up that day, and many felt that truly their deliverance was of God, and that he had hidden them behind that wall to save them."—*W. A. Spicer, in Review and Herald, April 27, 1911.*

The Truth Winning Its Way in Spain

BROTHER FRANK BOND, who is laboring in Valencia, writes:—

"Sabbath morning, about ten o'clock, we assembled upon the shore of the beautiful Mediterranean. To add to the beauty of the occasion, the weather was perfect.

"There were perhaps seventy-five or one hundred present, who for the first time in their lives witnessed a gospel baptism. . . .

"One of those baptized is a man seventy-eight years of age. As I think of this brother, the words in Jer. 23:29 come to mind: 'Is not my word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' Although so advanced in years, this man has decided that there is power in God's word to deliver him from all his bad habits, including the use of wine and tobacco.

"Another of those baptized is a sister seventy years of age. Some time ago her oldest daughter left home because of the mother's interest in the study of the Bible. She is with relatives only about forty-five miles distant. To add to the mother's suffering when she turned from Romanism and began to obey the truth, the younger daughter decided to don the veil. Acting upon this decision, she entered a convent for nuns, several months ago, and has recently had her head shaved. It means something for a mother to take a step which she knows will turn her daughters from her in this manner."

Brother Walter G. Bond, writing from Barcelona, Spain, March 29, says:—

"Yesterday was 'holy Thursday,' and today is 'holy Friday.' The holy part began yesterday at twelve o'clock. At that time all business was suspended,—even the street cars stopped,—and will remain so until today at noon. During this time great companies of children, armed with hammers and mallets, are running in every direction through the city, pounding on almost everything within their reach. A few minutes ago I met a crowd of about one hundred boys pounding on an old sheet iron fence. I asked one of them what they were doing. He said, 'We are killing the Jews.' On being questioned as to who taught them to do it, he responded, 'The priests tell us to do it, because the Jews have done so many bad things.' Thus, instead of planting seeds of love in the hearts of the children, the same spirit of hatred and murder that persecuted the Jews and Christians in this country in times gone by, is encouraged in their lives from very infancy; and that, too, by those who profess to be teachers of the gospel of Jesus Christ."—*Second Sabbath Reading, June 8, 1907.*

Cheering Messages From Spain

We hear of simple souls who have come, as in Catholic Spain, saying, "Do you preach Jesus in this house?" Another daughter of Spain, now a believer, said when the truth first came to her: "This is what my father waited for. He told me that some day a message would come, having real help and saving power. He longed for it, but died without it, saying it would surely come sometime. I know that this is it."—*W. A. Spicer, in Review and Herald, Nov. 22, 1906.*

Workers from Barcelona have gone to the Balearic Islands, off the Spanish coast, and sold thousands of papers. One islander besought Brother Bond to teach him "how to pray to the living God," and asked, "Can you not send some one to teach us more fully the way of truth?" Is it not too bad that still Spain is left with but two foreign families, and Portugal with but one? While Barcelona was a battle ground in the recent revolutionary outbreak, and blood was flowing in the streets, and hundreds were being slain, our brethren there were holding a canvassers' institute, from which six workers went into the field.—*W. A. Spicer, in Review and Herald, Nov. 18, 1909.*

Brother Walter G. Bond, who but recently returned to Spain from his furlough, after telling of the encouragement the week of prayer brought to the believers there, during which time, at Barcelona, six ex-Catholics requested baptism, relates the following interesting experience in connection with meetings which he is conducting in Tarrasa:—

"A short time ago a young man came to our Thursday evening service. As he passed from the hall, a copy of our missionary paper was given to him. The following Sabbath evening he came again, and after the meeting said that he should like to speak to me alone. After stating that the words of the paper had greatly comforted his heart, he inquired if we did not have some book teaching our whole duty to God, and telling us how to pray. He had never seen the Bible before.

"After a short Bible reading, we knelt down to pray, and he wept. At first his entire family opposed his attending our meetings, but as he read the Bible to his mother day after day, her heart was touched, and now she and her daughter have also decided to obey the truth. But the father has become more bitter than ever. When the mother and children returned home from meeting last Sabbath, he threatened to kill them all should they persist in obeying the truth. The next day he said, 'If you go to that meeting tonight, when you return you

will find the house locked and you cannot enter.' Sure enough, they found the doors locked. Their house has two separate parts. After trying the doors, they knocked at the father's apartments, but he simply said, 'You cannot enter.'

"The young man suggested to his mother that they pray. So there in the stairway they asked God to help them, and he did; for when they again tried the door to the part of the house separated from the father's room, even though the door was locked, it opened right up before them. They believe it was a direct answer to their prayer.

"The next morning the father came in and seemed intent on murder. He tried to choke the son, but the latter cried to the Lord for help, and although the father (a big, strong man) seemed to be making every effort, the son was not hurt in the least. The angel of the Lord still encamps round about those who fear God, and delivers them. These people say they are determined to obey God, come what may. Others are deeply interested.

"We desire the prayers of God's people for them, and also request that our young native Bible worker be remembered, as he has just been called to serve in the army. He says that he is determined to be loyal to the message."—*Second Sabbath Reading, March 14, 1914.*

Junior Society Program for Week Ending March 6

1. REVIEW Morning Watch texts for the week.
2. Reports of work.
3. Bible Study: "The Plan of Redemption." Review last lesson. See suggestions under Senior lesson for March 13.
4. Standard of Attainment Quiz: John 3:16. Announce texts the week before; review past lesson.
5. Mission Talks: "Latin Union Conference." See "Outline of Mission Fields," pages 26-31; and the article "The Latin Union Field," in "Notes on the Mission Studies." Use maps and pointer.

The Plan of Redemption

1. *Effect of the Fall of Man on Heaven.* "The fall of man filled all heaven with sorrow. The world that God had made was blighted with the curse of sin, and inhabited by beings doomed to misery and death. There appeared no escape for those who had transgressed the law. Angels ceased their songs of praise. Throughout the heavenly courts there was mourning for the ruin that sin had wrought." Adam and Eve were under the death penalty. Rom. 6:23. The claims of the broken law of God must be met.

2. *Plan of Redemption Necessary.* Adam and Eve "were dead in trespasses and sins." Eph. 2:1-3. Their whole head was sick, and their whole heart faint. "From the sole of the feet even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores." Isa. 1:5, 6. With Paul they could cry, "For I know that in me . . . dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do." Rom. 7:18, 19. "O wretched man that I am! who shall deliver me from the body of this death?" Verse 24. None but Christ, who was equal with God, could redeem man from the death penalty and restore him to his original purity.

3. *Plan Necessary.* The salvation of man depended upon a plan of redemption. He must be pardoned and reconciled to God, for he was now a rebellious subject. The dominion of the earth, too, had been usurped by Satan, and God's power must be manifested to recover it. But of chief importance, God's character must be vindicated before angels, the inhabitants of other planets, and man, who did not fully understand God until the crucifixion of Christ. Christ was willing to die for man; but would the Father permit him to do it?

4. *A Struggle for God to Yield Up Christ.* What Abraham suffered when he led Isaac out to Mt. Moriah to kill him with his own hand, and burn his body on the altar (Genesis 22), represents in a feeble way the agony God experienced when Christ besought his Father to let him take the sinner's sentence.

God hesitated to lose the companionship of his only begotten Son, in appearance just like his Father, "the

image of the invisible God;" the one by whom the sun, moon, stars, and all the planets were created, and swung out into space. Heaven and earth, together with the angels and man, were all made and upheld by him. Col. 1:15, 16. He alone could enter into all the thoughts and purposes of his Father. It was hard to separate from him.

And how could the Father permit Jesus to make himself of no reputation and be regarded as an impostor, a cheat, a counterfeit, by the majority of mankind? Think of Christ, the God, becoming "a servant," misunderstood by his mother and his associates, unappreciated by the very beings he had created and come to save! How could the God of heaven condescend to let his Son be born in a manger, toil at the carpenter's bench, be insulted, scorned, betrayed, whipped, and crucified?

Then it was unbearable to think of Jesus' taking upon himself the sins of the world, so that the Father could not even look upon his own Son. Matt. 27:45, 46. But, worse yet, Christ might be overcome by Satan, and all be lost. See "Patriarchs and Prophets," page 66. But "God so loved the world, that he gave." John 3:16.

5. *The Plan.* See "Patriarchs and Prophets," chapter 4. The plan agreed upon in the heavenly council was, first, that Christ should be made flesh (John 1:14; Gen. 3:15) and live among men, subject to the law of God and to all infirmities and temptations (Heb. 4:15) just the same as any other man, thus demonstrating that man can keep the law of God by divine help (Rom. 8:3); second, that Christ should die for sinners, thus meeting the penalty of the broken law for all men, provided they accept the provisions of forgiveness (2 Cor. 5:21; Acts 3:19; 4:12); third, that Christ should live the God life in the flesh, showing the love and real character of God to man. 2 Cor. 5:19, 20. C. L. BENSON.

Junior Society Program for Week Ending March 13

1. PAPER: "What I Have Learned About Joseph From the Morning Watch."
2. Reports of work.
3. Bible Study: "The Earthly Sanctuary." Review last lesson. See suggestions under Senior lesson for March 20.
4. Standard of Attainment Quiz: Ex. 25:8. Review previous texts.
5. Mission Talks: "From the United States to Switzerland" and "Delivered From a Fanatical Mob." See "Notes on the Mission Studies."

The Earthly Sanctuary

Purpose of the Earthly Sanctuary: Heb. 8:5; Ex. 25:8.

While the host of Israel was tenting at Sinai, Moses went up in the burning mountain to talk to Jesus. While he was there, the Lord wrote the ten commandments on the stone tablets with his finger, and gave them to Moses. On this visit, the Lord also gave Moses a vision of the beautiful sanctuary, or church, in heaven. Heb. 8:5. Then he told Moses to build a church, there in the desert, just like the one in heaven, and God would come and live in it. Ex. 25:8. God gave Moses the plan of the sanctuary, its size, the material to be used, and named every article of furniture that should go into it. The place where each piece was to be placed was also indicated. Moses wrote down the directions very carefully, so that he could erect God's dwelling as he was instructed.

The Gifts and Givers: Ex. 25:2-7; 35:21-28, 30-35; 28:15-20; 36:1-5, 7. (Place on blackboard a list of the material used.)

Every man, woman, and child in Israel could have a part in preparing God's church. A large amount of expensive blue, purple, and scarlet cloth, besides the skins of rams, badgers, and seals, brass and silver, gold and precious stones, or gems, would be needed. Oil and spices would also be in demand in large quantities. But only freewill offerings would be accepted. No one was compelled to give. Ex. 25:2-7.

When Moses came down from the mountain, he told the people that God wanted to dwell among them, not only while they were wandering around in the hot, sandy desert, but after they reached the land of Canaan. The people were delighted at the prospects of having the

Lord, who had created the world, the sun, moon, and stars, to live with them. Moses tells us in Ex. 35:21, 22, that men and women came from their thousands of tents, bringing bracelets, earrings, rings, tablets, and all sorts of jewels of gold. Others who had blue, purple, and scarlet linen, or goats' hair, rams' and seals' skins, brought them. Some had acacia wood, silver, and brass that they could give. Some women who had nothing to give, spun beautiful blue, purple, and scarlet linen and goats' hair, and gave it. The Jewish rulers were men of wealth, and they made large donations of costly stones, such as the onyx, sardius, topaz, carbuncle, emerald, sapphire, diamond, ligure, agate, amethyst, beryl, and jasper. Ex. 35:23-28; 28:15-20.

Old and young took great pleasure in giving for this sacred structure. Great piles of cloth and skins, gold and silver, and precious stones were brought, more than was needed, but the people continued to come with their arms full. Finally the men in charge told Moses that the people must not bring any more donations. Messengers were then sent in every direction to stop those who were coming with their arms full, and to tell those in their tents who were getting bundles and packages ready, to bring no more. Ex. 36:5-7.

The material for the sanctuary was all collected. The people had done their part. Now doubtless every one was asking, "Who are the carpenters?" "Where are the workmen?" Moses called the people together and told them that God had selected the men who were to superintend the erection of this gorgeous sanctuary. Bezaleel, the son of Uri, the son of Hur, of the tribe of Judah; and Aholiab, the son of Ahisamach, of the tribe of Dan. Ex. 35:30-35. These men taught others to help, and the work was begun. Ex. 36:1-4. It required almost six months to build the tabernacle. See "Patriarchs and Prophets," page 349.

The Apartments: Ex. 26:1, 16-22, 33; Heb. 9:1-4. (Draw a diagram of the sanctuary, court, and furnishings.)

The tabernacle was fifty-five feet long, eighteen feet wide, and eighteen feet high (twenty-two inches to the cubit). Ex. 26:16-22. It was so constructed that it could be taken apart and carried with the Israelites in all their travels. Although small, it was a beautiful structure. The walls were overlaid with gold, giving the building the appearance of solid gold. "The roof was formed of four sets of curtains, the innermost of 'fine-twined linen, and blue, and purple, and scarlet; with cherubims of cunning work' (Ex. 26:1); the other three respectively were of goats' hair, rams' skins dyed red, and seal skins, so arranged as to afford complete protection."—"Patriarchs and Prophets," page 347.

A beautiful curtain suspended from gold-plated pillars divided the building into two apartments. Ex. 26:33; Heb. 9:1-4. The first one entered was the holy place, the second the most holy.

Furniture of the First Apartment: Ex. 25:23-29; 26:35; 30:1-6; Heb. 9:2; Ex. 40:21-26.

"In the first apartment, or holy place, were the table of shewbread, the candlestick, or lamp stand, and the altar of incense. The table of shewbread stood on the north. With its ornamental crown, it was overlaid with pure gold. On this table the priests were each Sabbath to place twelve cakes, arranged in two piles, and sprinkled with frankincense. . . . On the south was the seven-branched candlestick, with its seven lamps. Its branches were ornamented with exquisitely wrought flowers, resembling lilies, and the whole was made from one solid piece of gold. There being no windows in the tabernacle, the lamps were never all extinguished at one time, but shed their light by day and by night. Just before the veil separating the holy place from the most holy and the immediate presence of God, stood the golden altar of incense. Upon this altar the priest was to burn incense every morning and evening, its horns were touched with the blood of the sin offering, and it was sprinkled with blood upon the great day of atonement. The fire upon this altar was kindled by God himself, and was sacredly cherished. Day and night the holy incense diffused its fragrance throughout the sacred apartments, and without, far around the tabernacle."—*Id.*, page 348.

C. L. BENSON.

Junior Society Program for Week Ending March 20

1. REVIEW Morning Watch texts for the week by giving each an opportunity to state some thought learned from his study the past week.
2. Reports of work.
3. Bible Study: "The Earthly Sanctuary" (concluded). Review last lesson.
4. Standard of Attainment Quiz: Heb. 9:3-5.
5. Mission Talks: "The Truth Winning Its Way in Spain;" "Cheering Messages From Spain;" "The Work Onward in Spain." See "Notes on the Mission Studies."

The Earthly Sanctuary

(Continued)

Furniture of the Second Apartment: Heb. 9:3-5; Ex. 40:21; Ex. 25:17-22; Deut. 10:4, 5.

Beyond the inner veil was the holy of holies, where God in a special way dwelt. This apartment, with its services, was the connecting link between heaven and earth. The only furniture in this room was the sacred ark, which, if any man touched, he would die immediately. This was four and a half feet long, two and three-quarters feet high, and two and three-quarters feet wide. It was made of acacia wood, and overlaid within and without with pure gold. On each of the four corners was a gold ring. Through these rings were to be placed staves made of acacia wood and covered with pure gold. By these staves the ark was carried whenever Israel traveled to a new camping ground.

In the ark was placed the holy law of God, written by the Lord himself on Mt. Sinai. This law represented God's character, and was the basis of his government. God also commanded Moses to place in the ark a golden pot filled with manna, and Aaron's walking stick that budded. Heb. 9:4.

Over the sacred ark was placed a solid gold mercy seat. This mercy seat had on each end a solid gold cherub, or angel. One wing of each cherub was stretched forth on high, the other was folded over its body. Their faces turned toward each other, and looked reverently toward the sacred law. They represented the respectful attitude of the heavenly beings.

The Lord had promised Moses, "There I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony." Ex. 25:22. "Above the mercy seat was the Shekinah, the manifestation of the divine presence; and from between the cherubim God made known his will. Divine messages were sometimes communicated to the high priest by a voice from the cloud. Sometimes a light fell upon the angel at the right, to signify approval or acceptance, or a shadow or cloud rested upon the one at the left to reveal disapproval or rejection."—"Patriarchs and Prophets," page 349.

The Court and Furniture: Ex. 27:1-18; 38:1-20. (Draw a diagram of the sanctuary, court, and furnishings.)

"The sacred tent was inclosed in an open space called the court, which was surrounded by hangings, or screens, of fine linen, suspended from pillars of brass. The entrance to this inclosure was at the eastern end. It was closed by curtains of costly material and beautiful workmanship, though inferior to those of the sanctuary. The hangings of the court being only about half as high as the walls of the tabernacle, the building could be plainly seen by the people without. In the court, and nearest the entrance, stood the brazen altar of burnt offering. Upon this altar were consumed all the sacrifices made by fire unto the Lord, and its horns were sprinkled with the atoning blood. Between the altar and the door of the tabernacle was the laver, which was also of brass, made from the mirrors that had been the free-will offering of the women of Israel. At the laver the priests were to wash their hands and their feet whenever they went into the sacred apartments, or approached the altar to offer a burnt offering unto the Lord."—*Id.*, pages 347, 348.

Temple Inspection.

"A period of about half a year was occupied in the building of the tabernacle. When it was completed, Moses examined all the work of the builders, comparing it with the pattern shown him in the mount, and the directions he had received from God. 'As the Lord had com-

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EDITH M. GRAHAM }
C. L. BENSON } EDITORS

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manded, even so had they done it: and Moses blessed them.' With eager interest the multitudes of Israel crowded around to look upon the sacred structure. While they were contemplating the scene with reverent satisfaction, the pillar of cloud floated over the sanctuary, and descending, enveloped it. 'And the glory of the Lord filled the tabernacle.' There was a revealing of the divine majesty, and for a time even Moses could not enter. With deep emotion, the people beheld the token that the work of their hands was accepted. There were no loud demonstrations of rejoicing. A solemn awe rested upon all. But the gladness of their hearts welled up in tears of joy, and they murmured low, earnest words of gratitude that God had condescended to abide with them."—*Id.*, page 349.

Junior Society Program for Week Ending March 27

1. REVIEW Morning Watch texts.
2. Reports of work.
3. Bible Study: "The Sanctuary Services."
4. Standard of Attainment Quiz: Heb. 9:6, 7.
5. Missions Review: Mission facts and experiences gleaned from our papers the past month.

The Sanctuary Services

The Priests: Ex. 28:1. See "Patriarchs and Prophets," page 350.

God directed Moses to take his brother Aaron and his four boys to be priests, or ministers, for him. They were to act as teachers and interpreters of the law, to offer sacrifices to God, to look after the sanctuary, and stand as Israel's representatives before God.

Their Dress: Ex. 28:2, 4-43.

Holy garments were made for Aaron and his sons. The common priests wore a white linen robe, woven in one piece. "It extended nearly to the feet, and was confined about the waist by a white linen girdle embroidered in blue, purple, and red. A linen turban, or miter, completed his outer costume."—"Patriarchs and Prophets," page 350.

The garments of Aaron, the high priest, were very beautiful and expensive. "In addition to the linen dress of the common priest, he wore a robe of blue, also woven in one piece. Around the skirt it was ornamented with golden bells, and pomegranates of blue, purple, and scarlet. Outside of this was the ephod, a shorter garment of gold, blue, purple, scarlet, and white. It was confined by a girdle of the same colors, beautifully wrought. The ephod was sleeveless; and on its gold-embroidered shoulder pieces were set two onyx stones, bearing the names of the twelve tribes of Israel."—*Id.*, pages 350, 351.

Over the ephod was the sacred breastplate, made of gold, blue, purple, scarlet, and white linen. On this were fastened four rows of precious stones, the same that compose the foundations of the New Jerusalem. Upon these stones the names of the twelve tribes were engraved.

"At the right and left of the breastplate were two large stones of great brilliancy. These were known as the Urim and Thummim. By them the will of God was made known through the high priest. When questions were brought for decision before the Lord, a halo of light encircling the precious stone at the right was a token of the divine consent or approval, while a cloud

shadowing the stone at the left was an evidence of denial or disapprobation.

"The miter of the high priest consisted of the white linen turban, having attached to it by a lace of blue, a gold plate bearing the inscription, 'Holiness to Jehovah.' Everything connected with the apparel and deportment of the priests was to be such as to impress the beholder with a sense of the holiness of God, the sacredness of his worship, and the purity required of those who came into his presence."—*Id.*, page 351.

Daily Services, Morning and Evening: Heb. 9:6; Ex. 29:38-42.

The priests were to offer daily two lambs one year old,—one in the morning, the other in the evening. Definite hours were established for the morning and the evening sacrifice. These hours were religiously observed by Jews everywhere. At the hours when the lambs were being sacrificed, the people would turn their faces toward Jerusalem and worship. Daniel did this when in Babylon. Dan. 6:10; 1 Kings 8:44.

Sweet Incense: 2 Chron. 2:4; Ex. 30:1, 7, 8. (Bear in mind that this entire lesson is included under the heading "Daily Services.")

Part of the daily worship consisted in burning incense upon the altar before the veil. This Aaron did morning and evening when he lighted the lamps. No strange, unholy fire should be used for this purpose, but only that which God had lighted. For disregarding this command Nadab and Abihu, the sons of Aaron, were both slain before the Lord. Lev. 10:1, 2.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, his perfect righteousness, which through faith is imputed to his people, and which can alone make the worship of sinful beings acceptable to God. Before the veil of the most holy place, was an altar of perpetual intercession; before the holy, an altar of continual atonement. By blood and by incense, God was to be approached,—symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul."—"Patriarchs and Prophets," page 353.

Shewbread: Ex. 25:30; John 6:48-51.

"The shewbread was kept ever before the Lord as a perpetual offering. Thus it was a part of the daily sacrifice. It was called shewbread, or 'bread of the presence,' because it was ever before the face of the Lord."—*Id.*, page 354.

Individual Sin Offering, Confession and Offering: Lev. 4:2-4, 27, 28; 5:5, 6.

The most important part of the daily service was the effort made by, and in behalf of, individuals who had sinned ignorantly or knowingly. The repentant sinner was required to bring a kid of the goats to the tabernacle door, place his hands upon the animal's head, and confess his sin, thus transferring his sin to the innocent animal. By the hand of the sorrowing sinner the life of the animal was taken, the innocent thus dying for the guilty.

Atonement, Forgiveness, Sins Deposited: Lev. 4:5-7, 30, 31.

The priest would then take the blood with his finger, placing some on the horns of the altar of burnt offerings, and some was taken into the holy place and sprinkled before the veil. Thus his sins were transferred to the sanctuary, there to remain until the solemn day of atonement.

Day of Atonement

The Time: Lev. 16:29, 30, 33; 23:27-31.

The Lord commanded Moses to arrange for a great day of atonement to be observed each year on the tenth day of the seventh month. On every other day the priest ministered in the holy apartment. During the entire year the sins of Israel were transferred by the priest to the most holy place, looking forward to the atonement day to dispose of them all.

C. L. BENSON.

"God bids you with one hand — faith — take hold of his mighty arm, and with the other hand — love — reach perishing souls."