

The Church Officers' Gazette

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Church Officers' General Instruction Department

The Prayer Meeting — No. 1

ONE important church service is the weekly prayer meeting. The officers of the church can well afford to take time in planning how to improve this service, for the prayer meeting is really a thermometer by which the spiritual fervor of the church can be determined. A poorly attended, feeble, waning prayer meeting indicates spiritual declension and a cold church. On the other hand, a well-attended and properly conducted meeting is a joy and blessing to all who attend.

A spirit of freedom should characterize these midweek gatherings. There should be no frigid formality. Nothing should be "cut and dried," so that the leading of the Spirit would be hindered; yet the leader should make thorough preparation.

The following observation from the pen of an experienced minister can be read with profit:—

"It commonly requires the presence of several sensible persons to make a good prayer meeting; but it is in the power of one or two weak-headed and troublesome persons to mar it most wretchedly. Certain persons of this sort will come into a meeting as moths fly into a candle. They stick there like the moths; but, instead of being scorched to death, they nearly extinguish the meeting. Now, it is the imperative duty of the pastor or of the conductor of the service to deal with such brethren most frankly. If self-conceit makes the brother so troublesome, then that self-conceit should be kindly rebuked. If he offend ignorantly, then his ignorance should be kindly corrected. The man who has not enough sense or conscience to take a wise hint gratefully will never be of any value to a devotional meeting. Some good persons mar a meeting without intending it. For example, one fluent brother gets to monopolizing the time by the inordinate frequency or the inordinate length of his utterances. I once had an excellent church member who spoke regularly at every prayer service (and it requires a very full man to do that profitably). I frankly told him that he was crowding others out of their rights; and also suggested that he might better address the Almighty in petition sometimes, instead of always addressing his neighbors in exhortation. He accepted the hint in the right spirit, and reformed. Some good speakers would be listened to more eagerly if they relieved their talks with more frequent 'flashes of silence.'

"A prayer meeting is sometimes marred by aimlessness, both in the addresses to the Lord and in those to one another. Brother A talks about faith, and Brother B about the pestilence at Memphis, and Brother C about — no one can exactly tell what; and the prayers go off about as fairly at random as the squibs which boys fire on the Fourth of July. One method of correcting this aimless diffuseness and of compacting the service, is to select and announce beforehand some profitable topic for discussion. This may be even selected by the leader and announced on the previous Sabbath. Then everybody has some definite object to aim at in his remarks. The whole service hangs together like a fleece of wool, and there is spiritual instruction afforded, as well as a kindling of devotional feeling by a study of God's truth. If a company of Christians will carefully discuss such a practical topic as 'Obeying Conscience,' or such a passage as the twenty-third psalm or the parable of the wheat and the tares, they cannot but be instructed and strengthened. Food for devotion will be furnished, and both the praying and the speaking will be directed 'at a mark.' Of course this arrangement need not hoop a meeting as with iron, nor forbid any one from presenting some special request or some matter of immediate interest that lies near his heart.

The moment any system of management kills the freedom of the family gathering at the mercy seat, then the system should be abated. A cast-iron rigidity may be as fatal to the meeting as aimless verbiage. If the Spirit of God is present with great power, there is no danger from either quarter. Wherefore the most effectual cure for an invalid prayer meeting is to open the lips and the hearts in fervent supplication for the incoming of the Holy Spirit.

"There may be cases in which a meeting is seriously disturbed by the unwelcome utterances of persons whose character is more than doubtful, and who desire to gain a cheap reputation for piety by taking part in prayer or exhortations. Such transgressors should be frankly informed that they would better remain silent until they are ready to open their lips in honest confession. Mr. Moody, pithily says that 'a man who pays fifty cents on the dollar when he could pay one hundred cents on the dollar would better keep still.' To confess flagrant wrongdoing in a social meeting is no easy thing; but I once heard a man do it in a way that not only thrilled the assembly, but brought a rich blessing on his own soul and reinstated him in the position which he had lost. Sincere confession to God or to our fellow men fills a prayer room with an odor as sweet as that of the broken alabaster box in the house of Simon the leper. But there is a species of wordy and windy parading of one's own 'awful guiltiness,' which only nauseates the auditors and cannot impose upon God. It is a terrible thing to tell lies in the name of the Lord. Whatever else be the faults of our prayer services, let them be delivered from pious fraud and solemn falsehood.

"Brevity should be rigorously enforced in the prayer meeting, except in those rare cases where an individual is speaking so evidently under the inspiration of the Divine Wisdom that it would be a sin to apply the gag law. Five minutes is commonly long enough for an address and three minutes for a prayer. The model for our petitions which our Lord has taught us, does not consume half a minute; and even that wonderful intercessory prayer which he offered for his followers on the night of his betrayal, occupied just twenty-six sentences. We ministers too often transgress in monopolizing time at our people's devotional meetings. It is *their* meeting. We have ample opportunity for Bible exposition on the Sabbath. If the social meeting has broken down under the weight of long, heavy preachments, it is time it were mended. An energetic leader can do this by a prompt tap of a bell or a kind word of monition, or by calling on some 'full' brother to offer a word of prayer."—*How to Be a Pastor*, pages 73-78.

Some of these paragraphs can be brought before the church, and their suggestions studied with profit. Next month will be given suggestions concerning a model prayer meeting.

G. B. THOMPSON.

Do I Stand in the Way of Sinners?

"BLESSED is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:1-3.

These are the opening words of the psalms of David, called "The Book of Shinnings Forth of Divine Wisdom." If every church member were to make them the rule of life, we should see marvelous things, and there would be added to the church "such as should be saved." Acts 2:47. The church is designed by God to be the living word, to be read and known among men as the "shinnings forth" of the character of Christ before an unbelieving

world. 2 Cor. 3:2, 3. A name, a reputation, with natural ability and education, are desirable; but above all other qualifications the Lord puts one thing which he prizes, one thing which outweighs all things else, however highly they may be prized by men, and however useful they may be to the world.

Listen: "Above all things have fervent charity [or love] among yourselves." 1 Peter 4:8. Why does the Lord put so much emphasis upon love among brethren? Notice the new commandment as recorded in John 13:34, 35: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." If we love one another as Christ has loved us, we shall be slow to magnify the faults of another, slow to repeat a floating reproach against our brother. See Ps. 15:3.

A dear mother came to me a few hours ago, with her heart broken and tears flowing freely, as she sought counsel how she could save a wayward son. She sought to hide his faults, and would rather bear them herself than expose the one she loved. This spirit reveals the character of true love, as set forth by the apostle Paul: "Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; rejoiceth not in iniquity, but rejoiceth in the truth; beareth all things, believeth all things, hopeth all things, endureth all things." 1 Cor. 13:4-7. Charity that thinks no evil will not speak evil against a brother, because the *divine credentials of the church* to the world require that we love as Christ loved. "By this shall all men know that ye are my disciples, if ye have love one to another."

It is the opposite of this love that develops into criticism and leads many to become accusers of the brethren, or at least to take up some "reproach" that is circulated and give it further publicity. This reproach is likely to fall upon the ear of some poor sinner, and to debar him who uttered it from ever helping that sinner to accept Christ, and from bringing spiritual food to his soul. Many in this way stand in the way of sinners' accepting the truth, who would not want to be classed with those who sit "in the seat of the scornful" or who walk in the counsel of the ungodly scoffer. See 2 Peter 3:3.

However, in this class evidently many Seventh-day Adventists are placed by the manner in which they speak of the faults or mistakes of others. It means more to be a Christian than to be a church member in good standing. It is well for every church officer to inquire, Am I standing in the way of sinners? If so, I am responsible, possibly, for the soul of some poor, wayward son or daughter who may go down to eternal ruin.

In a message from Mrs. E. G. White, published in the *Review and Herald*, Nov. 30, 1897, I find the following:—

"I could wish that the curtain could be rolled back, and that those who have not spiritual eyesight might see these men as they appear in the sight of God. . . . God has inspired no man to reproduce their mistakes and to present their errors to a world that is lying in wickedness, and to a church composed of many who are weak in faith. The Lord has not laid the burden upon men to revive the mistakes and errors of the living or the dead. He would have his laborers present the truth for this time. Speak not of the errors of your brethren who are living, and be silent as to the mistakes of the dead. Let their mistakes and errors remain where God has put them, — cast into the depths of the sea. The less that is said by those who profess to believe present truth in regard to the past mistakes and errors of the servants of God, the better it will be for their own souls and for the souls of those whom Christ has purchased with his own blood."

R. A. UNDERWOOD.

A Few Thoughts on Organization

AMONG Seventh-day Adventists, organization came into existence because of necessity. At first, because we had come out of other churches, we feared organization, and thought it was formality. But as difficulties arose, it became necessary that order should be established.

At first each minister went where he pleased, and often appointments conflicted, and there would be two or three ministers in one place at the same time. This necessitated a committee to advise and counsel with the laborers.

Then we came to ministerial support. Some were excellent beggars for themselves and families, and could obtain sustenance for them, while others begged for the cause, forgetting their own interests. This necessitated a system by which the ministers could be supported. Before we learned the truths regarding the tithing system, there was a plan inaugurated called "systematic benevolence," which was used a few years.

As our companies increased in numbers, it became necessary that we have local elders, and they were appointed. These elders supported themselves, attended to their individual employment, and held office for a limited time. The question arose respecting their privileges and duties, and it was decided that no local ordained elder was empowered to perform marriage ceremonies. This was necessary to save us from trouble with the state. Then the question of baptism arose; and it was decided by the General Conference, and we thought we were sustained by the Scriptures, that ordained local elders could baptize in their own churches, but not elsewhere, unless by permission or recommendation of the conference committee.

Originally, giving a man a license was simply to show that he had the privilege of exercising his gift, so that the people, as well as he, might know whether or not he was called of God to preach. Such persons, by virtue of their license, were not authorized to baptize outside of their own churches, any more than were local elders. These regulations were made to prevent confusion, many feeling that they were called to preach and baptize, whom the brethren thought God had not called to that work. So step by step it was seen that our present system of church and conference organization was necessary, and it was adopted as necessity required. It is in harmony with the Bible and the spirit of prophecy.

The independence of our churches was also a question, and it was clearly seen from the Bible that the churches were amenable to some organization that was above them (Acts 15:1-41), and that the ordaining of ministers was by the presbytery (Acts 13:1-3), a higher authority than one single church or one single minister.

After church organization, conference organization became a necessity, and so on till the General Conference organization. The General Conference, when assembled, is the highest human authority among Seventh-day Adventists. The spirit of prophecy comes to us as a people, sustaining the same position that it has always sustained to God's people. Thus the third angel's message is simply a resetting of the truths of the gospel in a framework of truth.

S. N. HASKELL.

Educational Sabbath

THE date set for our first educational Sabbath in 1915 is April 10. When this appointment was made at the Autumn Council it was with the understanding that the program should take the place of the regular Second Sabbath readings on missions, to avoid multiplying special days. The theme chosen for the day is "Education in the Home"—both that given in the home, and the relation of the home to the whole question of properly educating the children. Suitable program material is being prepared for the day, and will be published in convenient form for use in all the churches. This will be sent out to all our church elders and educational officers.

DEPARTMENT OF EDUCATION.

Why Report?

(Concluded from page 7)

And if the secretary failed to report, there would be no definite idea of the work being done by our people throughout the United States or the world. If there had been no reporting done since the rise of our denomination, we should have no statistics to show us the marvelous progress that has been made.

A backward glance, revealing victories won and difficulties overcome, always gives renewed courage to surmount new heights. We need the courage and zeal inspired not only by contact, but by reports of live, energetic action on the part of those whose sphere of activity is separated from our own. Though this zeal is kindled by the Spirit of him in whose name and to whose praise we labor, yet it is greatly increased by reports of sympathetic cooperation.—*Selected.*

Home Missionary Department

Suggestive Program for Fourth Sabbath Home Missionary Service

(To be held April 24)

OPENING SONG: "Hymns and Tunes," No. 312; "Christ in Song," No. 458.

Prayer.

Scripture Reading: Matt. 25: 14-30.

Song: "Hymns and Tunes," No. 1243; "Christ in Song," No. 513.

Bible Study: "The Parable of the Talents."

Reading: "One Talent and How It Should Be Used"

Reading: "Pledging Time."

Offering for literature fund.

Closing Song: "Hymns and Tunes," No. 1261; "Christ in Song," No. 477.

Benediction.

NOTE.—There is no excuse we hear more often when the calls to service are presented than, "I have no time to do missionary work." But this excuse will not satisfy the Lord, nor clear the one who makes it from his responsibility. "In every church the members should be trained so that they will devote time to the work, and win souls to Christ."—*An Appeal to Our Churches*, page 17.

It would be well, after the reading "Pledging Time," to ask the members if they will pledge a certain time each week to be given to some kind of home missionary work for their friends and neighbors. In one church a sister was impressed that she ought to give some time to missionary work, and she determined to devote two afternoons each week to it. After a few weeks' experience in the plan, her testimony was that since she began to give these two afternoons to the Lord, she had been able to do all the home work she did before, and had more time to spare.

The Parable of the Talents

1. To what time does the parable of the talents apply?

Note 1.

2. Who is represented by the man traveling into a far country? *Ans.*—Christ.

3. What is the far country, and from what place is he represented as going? *Ans.*—The far country is heaven, and he goes from the place where his servants are, which is this earth.

4. What does he do before he goes? Matt. 25: 14, 15.

5. What did Christ commit to his followers before he went away? Matt. 28: 19, 20; 2 Cor. 5: 18.

6. How much does God claim of a person who is converted? 1 Cor. 6: 19, 20; Rom. 14: 7, 8.

7. When a person is converted, what does he give to the Lord?

8. What in this world, then, in a special sense belongs to the Lord?

9. Does the Lord assume the direct control of our bodies, minds, and worldly possessions, or does he make us stewards to use these things for him?

10. What, then, may we conclude are the "goods" here spoken of?

11. Are they any less the Lord's on account of being intrusted to man? Note 2.

12. If a man uses them simply for his own gratification, what is he doing?

13. How many does the expression "his own servants" include, and what does the word servant imply?

14. To how many of his servants does the Lord give a portion of his goods, and in what proportion?

15. What are these servants represented as doing with these goods, or talents? Matt. 25: 16-18.

16. What reward is given to the faithful servants? Verses 21, 23.

17. Did Christ while here on earth look forward to any particular joy? Heb. 12: 2.

18. What will this joy be? Isa. 53: 11; Zeph. 3: 17.

19. What is the only way in which any one can be prepared to share in this joy? 2 Tim. 2: 11, 12; Rom. 8: 17; 1 Peter 4: 13.

20. Since this joy is given to the faithful servant because of his faithfulness in the use of his Lord's goods, what must we conclude constitutes a faithful use of his goods?

Notes

1. "I was shown that the parable of the talents has not been fully understood. This important lesson was given to the disciples for the benefit of Christians living in the last

days. And these talents do not represent merely the ability to preach and instruct from the Word of God. The parable applies to the temporal means which God has intrusted to his people."—*Testimonies for the Church*, Vol. I, page 197.

2. "The present is our day of trust. To every person is committed some peculiar gift or talent which is to be used to advance the Redeemer's kingdom. All God's responsible agents, from the lowliest and most obscure to those in high positions in the church, are intrusted with the Lord's goods. It is not the minister alone who can work for the salvation of souls. Those who have the smallest gifts are not excused from using the very best gifts they have; and in so doing their talents will be increased.

"It is not safe to trifle with moral responsibilities, nor to despise the day of small things. God's providence proportions his trusts according to the varied capabilities of the people. None should mourn because they cannot glorify God with talents which they never possessed, and for which they are not responsible. . . . Although some may be restricted to one talent, yet if they will exercise that one, it will increase. God values the service according to what a man has, and not according to what he has not. If we perform our daily duties with fidelity and love, we shall receive the approval of the Master as if we had performed a greater work. . . . My brethren and sisters, have you become servants of Christ? Then if you devote the most of your time to serving yourselves, what answer will you give the Master when he shall bid you render an account of your stewardship? The talents intrusted to us are not ours, be they talents of property, of strength, or of mental ability. If we abuse any or all of these, we shall be justly condemned for our unworthy stewardship. How great are the obligations resting upon us to render to God the things that are his!"—*Testimonies for the Church*, Vol. IV, pages 618, 619.

These talents, or goods, are nowhere spoken of as belonging to the servants. The expression in Matt. 25: 14 is "his goods;" in verse 27 it is "my money," and "mine own," the pronouns all referring to the man traveling into a far country. The least of good, and all the good about us, whether working in or through us, is all of him who is himself all goodness and righteousness. Phil. 2: 13; 1 Cor. 4: 7.

Many excuse themselves from missionary labor for want of time, but this is a poor excuse. The question to be settled is whether God requires it. If he does, the only safe course is to comply, as then the word of God is pledged for our support. Matt. 6: 33. There can be no surer guaranty than this. The text does not read, Seek ye first to provide for your own wants, and afterwards the kingdom of God. Those things which pertain to our eternal interest, and that of others, are to receive attention first. Many give not only their first attention, but all their attention, to supplying their own real or supposed wants, and take such good care of themselves that, unless overtaken by special misfortune, the Lord has but very little opportunity to do anything for them. What is worse still, they are misappropriating the Lord's goods,—that which he has intrusted to their care for known work,—and are using them for their own gratification.—*Selected.*

One Talent and How It Should Be Used

OUR time belongs to God. Every moment is his, and we are under the most solemn obligation to improve it to his glory. Of no talent he has given will he require a more strict account than of our time.

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment. . . .

We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being coworkers with God in his great plan of redemption. . . .

Now is our time to labor for the salvation of our fellow men. There are some who think that if they give money to the cause of Christ, this is all they are required to do; the precious time in which they might do personal service for him passes unimproved. But it is the privilege and duty of all who have health and strength to render to God active service. All are to labor in winning souls to Christ. Donations of money cannot take the place of this.

Every moment is freighted with eternal consequences. We are to stand as minute men, ready for service at a moment's notice. The opportunity that is now ours to

speak to some needy soul the word of life may never offer again. God may say to that one, "This night thy soul shall be required of thee," and through our neglect he may not be ready. In the great judgment day, how shall we render our account to God?

Life is too solemn to be absorbed in temporal and earthly matters, in a treadmill of care and anxiety for the things that are but an atom in comparison with the things of eternal interest. Yet God has called us to serve him in the temporal affairs of life. Diligence in this work is as much a part of true religion as is devotion. The Bible gives no indorsement to idleness. It is the greatest curse that afflicts our world. Every man and woman who is truly converted will be a diligent worker.—"*Christ's Object Lessons*," pages 342, 343.

Pledging Time

"THE Korean Christian possesses a passion for soul winning not found in Western lands. It is a kind of unwritten rule in many Korean churches not to admit a believer into full membership until he has led at least one soul to Christ. The most striking method of personal work in Korea is the custom of setting apart whole days and weeks of time to be devoted exclusively to personal dealing with the unsaved.

"At Ichum, the first village I visited after returning to Korea, the Southern Methodists were holding a conference with their Korean helpers. An appeal was made to the people for days of service during the next three months, and a remarkable scene followed. Men and women arose in all parts of the building, and made their offerings. A merchant said, 'I am going to do this work continually; but I will devote my entire time to it one week each month.' A boatman said that he would give sixty days to the Lord during the three months. Another declared he would give every day except Sunday, when he wanted to attend church himself. A traveling merchant said he was going to preach all along the road, but he would contribute six entire days. A blind man said he would give the full ninety days to the work. One of the women delegates said she could contribute only six days, but she was going to preach to every one she met. The total number of days of service promised was 2,721, or the equivalent of one man preaching Christ constantly for nearly seven and a half years.

"The pastor now thought it was time to do something, and asked how many would give a whole day to go out and preach to unbelieving souls. All hands went up. Then he asked how many would go for two days. Again nearly all hands were raised. At the request for three days, fewer went up; and so on through four, five, and six days, the number gradually lessening, but even for seven days there were quite a number. Since then the whole church has been eagerly going out and leading others to Christ. The total number of days of service promised at that early morning prayer meeting was over three thousand."—"*Korea for Christ*," pages 10, 34.

If in a Seventh-day Adventist church of one hundred members, every member would pledge one hour a week to the work of soul winning for one year, it would be equivalent to the work of one person, ten hours a day, seven days in the week, for nearly a year and a half.

If the 71,054 members in the North American Division would devote one hour every week for one year to soul-winning work, it would equal 1,012 workers putting in ten hours a day for every day of each week for one year. Three hours a week, only half an hour a day, would equal 3,036 workers for a year. These figures help us to see why the Lord says, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."

We surely cannot allow these Koreans to be more zealous in the service of the Lord than are Sabbath keepers who are looking for the soon coming of the Saviour. Would it not be a good thing for each one of us to review his daily life and to plan to set aside as much time as possible to be used in efforts to give the message to those around him?

E. M. G.

"LET no one feel that because he is not educated he cannot be expected to take part in the work."

Suggestions for Missionary Meetings

First Week

OPENING Exercises: Song; chain prayer; minutes; song.

Lesson: "The Witnessing Life."

Reports of labor.

Plans for work.

Closing song.

NOTE.—If every member would live out the study which is here given, what a power for good the church would be! It would indeed be like a city set on a hill, which could not be hid. The fruit of such lives would be seen in earnest efforts to give the truth to others, for there can be no greater evidence of love than efforts made to bring souls to a knowledge and an acceptance of Christ. Plan carefully for aggressive work with literature and in other ways, for the coming week. Vary the method of receiving the reports, and encourage all to relate interesting experiences in few words. They will give life to your meetings.

Second Week

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

Reports of labor.

Lesson: "Missionary Ammunition."

Plans for work.

Closing song.

NOTE.—For the Scripture exercise let the leader ask those present to name some of the things given to God by prominent Bible characters (Isaiah gave himself, Hannah gave Samuel, the widow gave her mite, the little lad gave his five loaves and two small fishes, Dorcas her needle, etc.). This may be done with or without previous notice.

Missionary ammunition will not be effective against the enemy unless it is used. The people of the world are more ready to read our literature now than they have ever been, for their minds are impressed by the perilous times in which we are living. How soon the tide of prejudice may turn against us we cannot say. Therefore let broad plans be laid to circulate as much literature as possible now. The leader should have samples of the Present Truth Series already issued, a twenty-five cent package of missionary tracts, and a copy of "The World's Crisis" to show.

Third Week

Opening Exercises: Minutes; song; prayer, especially for divine guidance in soul winning; song.

Reports of Labor: Who has been an instrument in the Lord's hands during the past week?

Lesson: "Ways of Using the Berean Library."

Plans for work.

Closing song.

NOTE.—The question asked in regard to the reports of labor might be written on the blackboard, and the items reported noted under the question. Every tract and paper circulated, every missionary letter or visit, every act of service, is a channel through which the Holy Spirit can impress souls with the truth. It would be well to have a set of the Berean Library to use in connection with the lesson. Orders for it should be taken after ways of using it have been explained.

Fourth Week

Opening Exercises: Song; prayer; minutes; song.

Lesson: "The Light of the World."

Reports of Labor: Have we been letting our light shine before men, that they may glorify our Father which is in heaven?

Plans for work that our light may shine yet more brightly.

Closing song.

NOTE.—The lesson should be impressed that in order to let our light shine, we must be busy in work that will make known to sinners the saving power of Jesus.

The Witnessing Life

1. IN what should the Christian be an example? 1 Tim. 4: 12.
2. How much attention should we give to these things? Verse 15.
3. What does Christ say his people are? Matt. 5: 14.
4. How should we let our light shine? Verse 16.
5. How is God glorified? John 15: 8.
6. What question is decided by the kind of fruit we bear? Matt. 7: 18.
7. What must we do in order to bear fruit? John 15: 4, 5.
8. What kind of fruit shall we bear if we abide in Christ? Gal. 5: 22-25.
9. What kind of fruit shall we bear if we do not abide in Christ? Verses 19-21.
10. How should we manage our business affairs with the world? 1 Thess. 4: 11, 12.
11. Whom are we to follow? Eph. 5: 1.

12. How are we to walk? Verse 2.
13. To what extent are we to be kind and forgiving? Eph. 4: 32.
14. What will this lead us to do? Gal. 6: 2.
15. To whom does this text apply? Rom. 15: 2.
16. If we are led by the same spirit, to what shall we come? Eph. 4: 13.
17. How shall we appear before the world then? Phil. 2: 15.
18. What shall we speak? 1 Cor. 1: 10.
19. What will the world say of us? Ps. 133: 1.

Missionary Ammunition

No warfare can be conducted without ammunition. This is true of our warfare against the powers of evil to wrest from them the souls for whom Christ died. Recognizing this, our publishing houses have been preparing literature which will meet the issues of the present times.

Present Truth Series

A paper is being issued as an extra of both the *Review* and the weekly *Signs of the Times*, generally spoken of as the Present Truth Series. This series will take up the different points of truth in logical order, and will cover them in twenty-five numbers. The prices are: 15 for 10 cents, 25 for 15 cents, 50 for 30 cents, 100 for 50 cents, 1,000 for \$4. These prices bring this paper within the reach of all our people. It will be well illustrated and full of the choicest articles on present truth.

One plan which is being followed with success in circulating this paper is to tell the people that the Present Truth Series is designed to arouse an interest in Bible study and to encourage people to read the Good Book more, and to say that we desire to place a copy in every home in the city. Their help is asked in this effort, for anything from one cent up, and they are told that if more is realized than the actual cost of the papers, it will be used to assist missionaries. There are many who will gladly give small sums to help a worthy effort like this, for they realize that there has been of late years a growing lack of interest in Bible study, and that this is responsible for much of the present lawlessness, though they do not realize all that is involved in it. By this plan a good sum may be realized to swell the mission offerings. The papers are suitable for use in reading racks, and are well adapted for free distribution. Some copies may be taken when traveling in the street cars and trains and handed to fellow travelers.

They may also be used in missionary correspondence and in free distribution to hospitals, prisons, and other public institutions. A city or town thoroughly worked with these papers would be well prepared for a tent meeting, for the people would be well grounded in the truth, and it would simply be a case of reaping a quick harvest. Such efforts would greatly facilitate the work of the ministers and would hasten the coming of the Lord. The subjects these papers will cover are:—

- . The Bible the Word of God.
- . The Law of God.
- . The Origin of Sin and the Plan of Salvation.
- . Life Only in Christ (the nature of man).
- . The Sure Word of Prophecy.
- . The Kingdoms of This World and the Kingdom of God (Daniel 2 and 7).
- . The Second Coming of Christ.
- . Signs of the Times.
- . The Inheritance of the Saints.
- . The Kingdom and Work of Antichrist (the Papacy, or ancient and modern Babylon).
- . A Great Prophetic Period (the 2300 days).
- . The Sanctuary.
- . The Judgment.
- . The Judgment-Hour Message (the threefold message of Revelation 14).
- . The Sabbath.
- . The Change of the Sabbath.
- . The Seal of God and the Mark of Apostasy.
- . The Millennium (the order of events in the judgment).
- . The United States in Prophecy.
- . The Conflict Between Capital and Labor.
- . Christian Liberty.
- . Spiritualism (including the ministry of angels).
- . Health and Temperance.
- . The Way to Christ.
- . Righteousness and Life.

Tract-Lending Packages

The plan of lending tracts from house to house is a well-known one, and though it has been followed for many years, it is still as effective for good as ever. To help our people in this plan, tracts have been put up in packages all ready for use. They are called "The Missionary Tract Package." Package No. 1 contains thirty tracts, put into ten envelopes, three in each one, making one complete set. The tracts have been carefully selected. No. 2 contains four complete sets for \$1, and No. 3 contains 25 complete sets for \$5. These tract packages are sold for less than the regular prices in order to assist our people in supplying themselves with them. Postage is therefore charged extra; but even so, these packages are in an inexpensive and convenient form for use. Every Sabbath keeper should have at least one twenty-five-cent package.

"The World's Crisis"

The new book "The World's Crisis" marks a new venture in our work, and its wonderful success shows that it fills a real need. It contains 128 pages, is well illustrated, and sells for 25 cents, with 50 per cent discount to those who take several copies to sell. It leads in a logical way from the present war conditions to the signs of Christ's coming, the Sabbath question, and other phases of present truth. We have never put out anything that sells more readily, and thousands upon thousands of copies should be sold. Take ten copies each and sell them about your home, and you will surely come back for more.

This is new ammunition which has been prepared, in addition to the many good things we had before, all of which still have their place. We have plenty to work with, and only need workers to send the literature broadcast through the land, to do its God-appointed work. Who will be a messenger for God?

E. M. G.

Ways of Using the Berean Library

THE Berean Library consists of twelve volumes, bound in paper, in a neat and attractive form. It contains some of the best of our literature, as will be seen from the following list:—

"Steps to Christ"	\$.25
"Thoughts on Daniel" .....	.25
"Thoughts on Revelation" .....	.35
"His Glorious Appearing" .....	.15
"The Sabbath in the Scriptures" .....	.25
"The Sabbath in History" .....	.50
"Capital and Labor" .....	.25
"Here and Hereafter" .....	.25
"Bible Footlights" .....	.35
"Our Paradise Home" .....	.15
"Religious Liberty in America" .....	.35
"The Coming King" .....	.50

The members of one church are doing splendid work with this Berean Library. They have several complete sets, and every Sunday morning some of them go to near-by towns to carry on the work of a circulating library. They leave a book with those whom they visit, and say they will call for it the following Sunday. When they go again, they leave another book of the set, and in this way several sets of the books are being read by interested persons. Through these weekly visits to the same persons, opportunity is given to become acquainted, a good interest is aroused, and other books on various subjects are asked for.

This is an excellent way of using the library, and every church and every Sabbath keeper should take an active part in this work.

One or more sets should be given to every hospital that will accept them, with the request that they be passed from patient to patient. Being in paper covers, they are of light weight, and so are especially suitable for invalids. Most public institutions would willingly accept a set for the use of their inmates. It may be possible to place sets in some prisons. We should not neglect any class, but should endeavor to use every possible avenue by which we may reach souls.

These books may also be sold. Some church workers are succeeding well in doing this, and find that many persons are glad to buy these inexpensive books. Some of them, such as "His Glorious Appearing," "Capital and Labor," "Our Paradise Home," "Religious Liberty in America," and "The Coming King," would be suitable to lend to fellow travelers when making long journeys on trains.

If we are watchful for opportunities, we shall find many ways of circulating the Berean Library. Any one who reads the set would receive enough knowledge of present truth to lead him to accept it if he is honest in heart, and to condemn him if he neglects it.

"We are not to wait for souls to come to us; we must seek them out where they are. . . . There are multitudes who will never be reached by the gospel unless it is carried to them."—*Christ's Object Lessons*, page 229.

E. M. G.

The Light of the World

1. WHAT relation does Christ sustain to the world? John 8: 12.
2. What relation does he say his people sustain to the world? Matt. 5: 14.
3. From what source do Christians receive their light? John 1: 4, 9; 12: 46.
4. What relation does the Father sustain to all lights in the world? 1 John 1: 5; James 1: 17; 2 Cor. 4: 6.
5. What are we to do with the light God gives us? How are we to let it shine to others? Matt. 5: 16; Phil. 2: 13-16.
6. Whose life is to be manifested in those who have faith in Christ? 2 Cor. 4: 10, 11.
7. What is the process by which men are changed from evil to good? 2 Cor. 3: 18 (compare with Revised Version). *Ans.*—Beholding and reflecting.
8. What relation do Christians sustain between God and the world? Isa. 44: 3, 4, 8.
9. What is one special design of the life of God's people upon the earth? 1 Peter 2: 9-12, 15.
10. What is the object in view in creating men anew in Christ Jesus? Eph. 2: 10.
11. What did Christ say he had done while he lived on the earth? John 17: 4.
12. What should be the effect of our lives on the people and toward God? 2 Cor. 4: 14-16; 2 Thess. 1: 11, 12.

G. B. STARR.

How Much Impression Have You Made?

It is possible to give Scripture lessons and valuable instruction in such a way as to make practically no impression on the minds of the hearers. It is also possible to pray in meeting in such a way that no hearer will remember what was prayed for.

A prominent missionary worker speaks of recalling a missionary meeting where the Scripture lesson was selected hastily at the last moment, and read in such a manner that less than half an hour later, when a test was made, not a single person present was able to tell what was read. It was one of the most striking missionary passages in the Bible, yet it had made no impression whatever.

This same worker once attended a missionary meeting which was opened by a most eloquent prayer. It was a model of its kind, yet so easily did the polished sentences roll out and so indefinite were its petitions, that less than half an hour later, when a test was made, no one present, including the one who offered it, could remember a single petition of it, or even state its general trend. At another meeting the leader called for sentence prayers. Those present responded with a number of well-worded petitions, but at the close, when they were unexpectedly asked to tell for what they had prayed, only two could remember.

It is possible for the prayers and lessons given in our missionary meetings to make as little impression as those mentioned. It would therefore be a good plan for the leaders of these meetings to test the matter sometimes, to see how much the members remember of what has been presented. If they find that little or no definite impression has been made, they should remember that the chief fault is with those who prayed, or read, or talked. It was their business, by their earnestness, definiteness, and personal interest, to arrest the attention of their hearers. It is impossible to hold the interest of people if what is presented is not made interesting. They may try to listen, but in spite of themselves their minds will wander to other things.

To hold the attention, one thing necessary is to speak clearly and loudly enough to be easily heard by all present. People soon tire of listening closely in order to hear what is being said. It is a mistake, when talking loudly, to suddenly drop the voice so low that many fail to catch

what is said. They lose the connection, and fail to get the point which the speaker designed to emphasize. Every Seventh-day Adventist leader should learn to speak in such a way that people can hear him without being fatigued by the strain of listening.

To make any definite impression on his hearers, the speaker must be deeply interested and inspired by what he presents. To read a piece at which he has not before looked, and about which he knows and cares little, will make just as much impression on others as it has on him. No one can present any part of a program until he has studied it and made it his own. I have known a program to be presented in such a way that I am sure it made no permanent or pleasing impression, and have seen that same program presented by other persons in such a different manner that all present were attentive and interested, even to the ministers of long experience, to whom these things were not new. It all depends upon the interest which those in charge of the meetings take in the subjects they present.

Announcements are frequently made in such a way that few if any of the members remember what they were. When living in different centers, where there were several churches, I have frequently asked the members what meetings were announced in their churches for the coming week, and rarely have I succeeded in getting any definite information.

These things should not be so. We are living in the last days, and nothing else is of so much importance to us as the Lord's work. It deals with the eternal welfare of souls, our own included; and shall we be clear in the sight of God if we do anything connected with it in a listless, half-hearted manner?

It would therefore be well for those who lead these missionary meetings and present these important subjects, to test the efficiency of their work, by questioning the people about what has been said to them. If it is found that they have remembered little or nothing in regard to it, the leaders will know that they need to improve their methods and to be more definite and interesting in their work.

E. M. G.

What Should Be Reported

SEVERAL questions have been asked in regard to what should be reported by the church members. We shall take up the items in order.

Individual Reports

"Letters written" should include letters written to relatives, friends, and strangers who are not Adventists, with the purpose of bringing some phase of present truth to their attention. The letters need not be entirely devoted to this subject. It is sufficient that they are written with a burden for the souls of those to whom they go, and with an attempt in some way to lead them to the Saviour. "Letters received," should be replies which come to the missionary letters written.

"Missionary visits" are those which are made in order to talk about the truth with the persons visited. Such visits may be made to those in hospitals, in institutions of various sorts, and in homes. When literature is distributed, the visits are not reported. Only when the work is personal, when the word of truth is spoken to the one visited, no literature or other means being used, should it be reported as a missionary visit.

Studies are reported as Bible readings when held with from one to half a dozen persons. They are reported as cottage meetings when a larger number gather in a room, and the studies are conducted more in the form of a meeting.

"Subscriptions taken for periodicals," "papers sold," "papers mailed, lent, or given away," should include magazines as well as other periodicals. Such papers as War Extras and Present Truth Series should be included in these items.

The Christian Help items, which include "Hours of Christian Help work," "articles of clothing given away," "number of meals provided," "treatments given," should be work of this character done for those not of our faith, in the hope that by helping them physically, we may be able to help them spiritually. By helping the sick, the afflicted, and the poor in times of need, we may win their hearts, and so this work may be the means of winning their souls for Christ.

While work done for the poor and afflicted in our own churches is just as good missionary work as that done for persons not in this truth, it is not expected that such work will be reported. These persons belong to our family. We desire to collect reports only of the work which is done to bring persons to a knowledge of this message, in order that we may know how the work which God has given us to do is progressing, and thus be able to plan effectively to further advance it.

Quarterly Reports

The instructions at the beginning of the Church Missionary Record Book will show how to find the number of persons reporting each week, and the average attendance at the missionary meetings. This book costs only 35 cents, and makes the keeping of these records very easy.

"Offerings for home missionary work" should include all money received by the church missionary secretary during the quarter, from the collections in the church or from individuals, to be used in buying literature or in any other missionary work in the territory assigned to the church; and also the money reported as given for local work by the Missionary Volunteer secretary in the weekly summary of the work of his members, handed by him to the church missionary secretary. These two items, added together, make up the home missionary offerings. If the Church Missionary Record Book is used, there will be no difficulty in getting this item.

"Number of conversions" should include only those who are brought into the truth and added to the church through the work of the lay members, either adults or young people. In this should be included youth and children of Adventist families who have been converted through the personal work of the members, for they are just as truly rescued from the enemy as those who were not members of Sabbath-keeping families.

If any secretaries have further questions in their minds in regard to any items on the blanks, or in regard to anything else connected with the reporting, we shall be glad to have them sent in. E. M. G.

Important Information and Suggestions for Church Missionary Secretaries

THESE suggestions should be carefully studied. A uniform system and a thorough understanding will be a great help to every church and to every church missionary secretary, and also to the tract society:—

1. All orders for church supplies or literature of any kind, whether in English or in foreign languages, should be sent to the tract society. It is for this purpose that the tract society was established and is maintained by the denomination.

2. Never under any conditions should orders or letters be sent directly to the publishers. They are wholesalers, and under the rules of the General Conference Publishing Department are not supposed to accept orders from, or to deal with, individuals or churches. An almost endless amount of trouble and loss has been caused by failure to observe this rule.

3. A saving of time, expense, and labor will result if the missionary secretaries will remember to order through the tract society; and the tract society cannot accept any responsibility for loss or delay if orders go elsewhere.

4. Statements are sent to the missionary secretary early in each month, for the business of the preceding month. It is the business of the secretary to carefully check up all charges, receipts for money paid on account, credit memoranda, if any, and to know that the accounts for the month are correct.

5. Errors should be reported at the earliest possible date. This is very important. It will be a great help to the tract society, and will make the church missionary secretary's work much easier and more satisfactory.

6. Do not fail to order all Sabbath school supplies—Quarterlies, Memory Verse Cards, *Instructors, Workers, Little Friends*—about a month before they are needed. For the tract society to receive and forward the order to the publishers, and for them to enter the order and get the supplies back to the church, takes considerable time.

7. Be definite in referring to any item of business. When referring to an error of the tract society, give the bill number or date, and state exactly what and where the trouble is, or whatever question may have been raised.

In all such matters and in giving all orders, be as definite as possible. Use the helps provided for orders.

8. Price lists and other free literature will be sent to the church missionary secretaries. The circulars and advertisements sent should be carefully read in order to know what is being provided by the denomination for circulation by the churches.

9. Be careful not to let any advertising matter go to waste. It has its place in proclaiming the message, just as other publications have; and the publishing houses spend a great deal of time and money, as well as careful, prayerful thought, in getting it out. C. LAWRY.

Why Report?

THE greatest stimulation to activity in any cause is the knowledge of earnest and successful cooperative effort. To know that others who are in comparatively close association are enthusiastically devoting their energies to the same work that enlists our interest, is a stimulus that inspires courageous effort. The influence is still greater when it is known that throughout the world there are kindred societies with the same definite aim, inspired by a single purpose, and pursuing it with a zeal that brings success.

This is illustrated in both the work of the Lord and that of the world. The Lord's plan is that of cooperation. The angels from heaven are busy in the work of ministry, and they are constantly carrying reports of their labor to the heavenly courts. Else how could there be joy in heaven over sinners brought to Christ?

All representative or cooperative organizations have reporting systems, by which they keep informed of the progress and needs of their work. Many examples might be given from the history of the church in Bible times.

The historical part of the Bible is made up of reports of those who have cooperated with Christ and angels in the work of salvation. Their mistakes, failures, and successes are means of warning or encouragement. The list of the acts of the heroes of faith in the eleventh chapter of Hebrews is but a report of work done in the power of Christ, the influence of which cannot be estimated. Who can measure the influence of the account of Job's patience, of Moses' faithfulness, of David's experience in repentance and being forgiven, of the loyalty of Daniel and his friends, of the wonderful work of Paul and the other apostles?

Take all these accounts, which are truly reports of labor done, blessings and trials experienced, from the Bible, and leave only the bare precepts of truth, and imagine what a loss we should sustain.

We can understand better the value of reporting work done under present conditions by considering the nature of our work. We organize that we may more effectively advance the cause. "In union there is strength;" but while the whole body is engaged, it must be largely individual effort. If we were shut up to a view of our own work and its results, it would look so small many times that we should soon lose heart. But when we can see a report of the results of combined efforts of a whole society, or a number of them, we are filled with courage.

We all know what intensity of interest is created by reports from our missionaries. No sermons or appeals from the desk, be they ever so fervid, can thrill our souls like the plain narrative of work done and the results seen by those who are in the darker places of the earth; and yet their work is presenting the same message that we set forth in the homeland.

When means are needed and called for, as individuals and societies, we contribute our share, and it looks very small compared with the large sums needed, so that we sometimes question the possibility of the effort. But as reports of the sum raised in other localities reach us, doubts begin to flee, and courage and hope begin to reign, making it much easier to extend the work and increase the means.

Just as long as Christ's plan for his work is that of cooperation, and as long as united effort is necessary to success, so long will a knowledge of condition and progress in various parts of the field and from the different workers be necessary to success.

What is true of the general work is also true of the local societies and their individual members. If the individual did not report, there would be no State report.

(Concluded on page 2)

Missionary Volunteer Department

Suggestions to Senior Society Leaders

EMPHASIZE the main headings or subdivisions in reviewing the previous lesson. Not more than five minutes should be devoted to this exercise. One person can outline the last lesson, or if desired different ones can each state and briefly explain one main point.

In giving "Type and Antitype Meet," the outline can be placed on the blackboard, so that all can watch the development of the lesson. The one giving the study can prepare questions which will be answered by the texts in this study. Slips of paper, numbered and containing a Scripture reference in answer to a question, might be passed out to different ones, so that many can take part, thus adding to the interest. The leader asks the first question. In response, the person holding slip No. 1 reads the text and answers the question.

In conducting the Standard of Attainment quiz, study to make this exercise interesting. Vary the method of giving it. The following methods can be followed to advantage:—

1. Call for volunteers to give the texts in the current quiz. Others can be called on to quote the scriptures.
2. One side of the house might give the reference, and some one from the other side respond with the scripture. Or the young women may give the texts, and the young men quote them.
3. Questions asked by persons just becoming interested in the third angel's message may be asked, giving different ones an opportunity to state how they would answer.
4. Objections raised by enemies of our message can be briefly stated, by the leader or by others, as previously arranged. Those to whom the objections were previously assigned can then answer. The society judges the success with which the point is met. Opportunity can be given for others to deal with the objection.

The mission study should be made very interesting. The maps advertised by the Review and Herald Publishing Association will greatly add to the interest of this subject, if constant reference is made to them. Seven cost 75 cents, ten cost \$1. Two hundred stars for the seven maps cost twenty cents; three hundred for the ten maps, thirty cents. Two rolls of tape to bind the seven maps will cost twenty cents, or three rolls for the ten, thirty cents. As far as possible, have the various topics presented as talks, rather than papers. The one giving the talk should study his subject, becoming thoroughly familiar with it. He should present it as a live subject, giving it with earnestness and enthusiasm. Bring in personal items in connection with these subjects. Study to make the men and women stand out as real flesh-and-blood missionaries.

The new "Outline of Missions" is now ready, and can be secured from your conference Missionary Volunteer secretary.

C. L. BENSON.

Senior Society Program for Sabbath, April 3

1. REVIEW Morning Watch texts for the week.
2. Reports of individual members.
3. Bible Study: "Type and Antitype Meet." Review last week's lesson.
4. Standard of Attainment Quiz: I Cor. 5:7; I John 1:7. Review previous texts.
5. Talks: "Our Work in France;" "The Uncompromising Way of Faith." See "Outline of Mission Fields," 1915 edition, pages 43, 44, 46-49; "Notes on the Mission Studies;" and also the article "The Uncompromising Way of Faith," in the *Instructor* of March 23.

Type and Antitype Meet

I. Ceremonial Offerings Types of Christ.

Heb. 9:11-14, 22-28; Rev. 13:8; John 1:9, 36; "Since the whole ritual economy was symbolical of Christ, it had no value apart from him. When the Jews sealed their rejection of Christ by delivering him to death, they rejected all that gave significance to the temple and its services."—"The Desire of Ages," page 165.

II. Ceremonial Offerings Abolished by Christ.

John 19:30; Matt. 27:50, 51; Col. 2:14, 17; "When Christ was crucified, the inner veil of the temple was rent in twain from top to bottom, signifying that the great final sacrifice had been made, and that the system of sacrificial offerings was forever at an end."—*Ib.*

III. Christ Our Passover Lamb.

I Cor. 5:7; I John 1:7; Rev. 7:13, 14; "The Passover was to be both commemorative and typical, not only pointing back to the deliverance from Egypt, but forward to the greater deliverance which Christ was to accomplish in freeing his people from the bondage of sin. The sacrificial lamb represents 'the Lamb of God,' in whom is our only hope of salvation. Says the apostle, 'Christ our Passover is sacrificed for us.' It was not enough that the paschal lamb be slain; its blood must be sprinkled upon the doorposts; so the merits of Christ's blood must be applied to the soul. We must believe not only that he died for the world, but that he died for us individually. We must appropriate to ourselves the virtue of the atoning sacrifice."—"Patriarchs and Prophets," page 277.

IV. How to Secure His Merits.

I John 1:9; Heb. 11:6; Jer. 29:11-13; "The palsied man was entirely helpless, and seeing no prospect of aid from any quarter, he had sunk into despair. . . . Yet it was not physical restoration he desired as much as relief from the burden of sin. If he could see Jesus, and receive the assurance of forgiveness, and peace with Heaven, he would be content to live or die, according to God's will. . . . The Saviour looked upon the mournful countenance, and saw the pleading eyes fixed upon him. He understood the case. He had drawn to himself that perplexed and doubting spirit. . . . The Saviour had brought conviction to his conscience. When he repented of his sins, and believed in the power of Jesus to make him whole, the life-giving mercies of the Saviour had first blessed his longing heart. . . . Now, in words that fell like music on the sufferer's ear, the Saviour said, 'Son, be of good cheer; thy sins be forgiven thee.' The burden of despair rolls from the sick man's soul; the peace of forgiveness rests upon his spirit, and shines out upon his countenance. His physical pain is gone, and his whole being is transformed. The helpless paralytic is healed! the guilty sinner is pardoned! In simple faith he accepted the words of Jesus as the boon of new life."—"The Desire of Ages," pages 267, 268.

V. God's Answer to the Cry for Forgiveness.

Isa. 44:21, 22; 43:25, 26; Ps. 103:12.

VI. Can He Save All?

Isa. 1:18; Heb. 7:25; Rev. 22:17; Rom. 10:13; John 3:16; "The rainbow of promise encircling the throne on high is an everlasting testimony that 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' It testifies to the universe that God will never forsake his people in their struggle with evil. It is an assurance to us of strength and protection as long as the throne itself shall endure."—*Id.*, page 493.

VII. Will All Be Saved?

Matt. 7:13, 21-23; Rev. 20:7-10; "The wicked receive their recompense in the earth. They shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts.' Some are destroyed as in a moment, while others suffer many days. All are punished 'according to their deeds.'"—"The Great Controversy," page 673.

C. L. BENSON.

Senior Society Program for Sabbath, April 10

1. REVIEW Morning Watch texts. Have each member give some lesson he has learned from the life of Moses.
2. Reports of work done.
3. Bible Study: "The Heavenly Sanctuary." Review last week's lesson.
4. Standard of Attainment Quiz: Heb. 9:23-26. Review all back texts.
5. Talks: "How Our Work Started in Italy;" "Baptismal Scene in Italy;" "Messages From Rome." For helps, see "Notes on the Mission Studies;" "Outline of Mission Fields," 1915 edition, pages 44, 45, 47, 51; and article "How Our Work Started in Italy," in the *Instructor* of March 30.

The Heavenly Sanctuary

I. The Sanctuary.

1. Relation existing between the earthly and heavenly sanctuaries. Ex. 25:9, 40; Heb. 8:2-5.

"The sanctuary in heaven, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy. God placed his Spirit upon the builders of the earthly sanctuary. . . . The matchless splendor of the earthly tabernacle reflected to human vision the glories of that heavenly temple where Christ our forerunner ministers for us before the throne of God."—*The Great Controversy*, page 414.

2. Apartments. Heb. 9:24; Rev. 4:5; 8:3; 11:19. "The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth."—*Ib.*

3. Furniture of the first apartment. Rev. 4:2, 5; 8:3. "As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there 'seven lamps of fire burning before the throne.' He saw an angel 'having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.' Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the 'seven lamps of fire' and the 'golden altar,' represented by the golden candlestick and the altar of incense in the sanctuary on earth."—*Id.*, pages 414, 415.

4. Furniture of the second apartment. Rev. 11:19. "Again, 'the temple of God was opened,' and he looked within the inner veil, upon the holy of holies. Here he beheld 'the ark of his testament,' represented by the sacred chest constructed by Moses to contain the law of God."—*Id.*, page 415.

II. Sanctuary Services.

1. Earthly services a type of the heavenly. Heb. 8:3-5; 9:6-9.

"What was done in type in the ministration of the earthly sanctuary, is done in reality in the ministration of the heavenly sanctuary."—*Id.*, page 420.

2. The priest. Heb. 3:1; 4:15, 16; 8:1-5; 9:11, 24; Rev. 1:12, 13.

"That sanctuary, in which Jesus ministers in our behalf, is the great original, of which the sanctuary built by Moses was a copy."—*Patriarchs and Prophets*, page 357.

"After his ascension, our Saviour began his work as our high priest."—*The Great Controversy*, page 420.

3. His dress. Rev. 1:13: "Early Writings," pages 55, 251.

4. His services in the holy place. Rev. 4:5; 5:6; 8:3.

"As Christ's ministration was to consist of two great divisions, each occupying a period of time and having a distinctive place in the heavenly sanctuary, so the typical ministration consisted of two divisions, the daily and the yearly service, and to each a department of the tabernacle was devoted."—*Patriarchs and Prophets*, page 357.

"For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record."—*The Great Controversy*, page 421. C. L. BENSON.

atonement for the removal of sin from the sanctuary. This is the service which began when the 2300 days ended."—*The Great Controversy*, page 421.

2. Place. Dan. 7:13; Mal. 3:1; Matthew 25.

"This is the service which began when the 2300 days ended. At that time, as foretold by Daniel the prophet, our High Priest entered the most holy, to perform the last division of his solemn work,—to cleanse the sanctuary."—*Ib.*

"Both the prophecy of Dan. 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to him; for the hour of his judgment is come,' pointed to Christ's ministration in the most holy place, to the investigative judgment."—*Id.*, pages 423, 424.

"The coming of Christ as our high priest to the most holy place, for the cleansing of the sanctuary, brought to view in Dan. 8:14; the coming of the Son of man to the Ancient of days, as presented in Dan. 7:13; and the coming of the Lord to his temple, foretold by Malachi, are descriptions of the same event; and this is also represented by the coming of the bridegroom to the marriage, described by Christ in the parable of the ten virgins, of Matthew 25."—*Id.*, page 426.

3. The offering. Heb. 9:11, 12, 24-26.

4. Christ's blood presented over the law. Heb. 9:11, 12, 24-26; Rev. 11:19.

5. Sins placed on Satan, the scapegoat. Rev. 20:1-3, 7-10.

"It was seen, also, that while the sin offering pointed to Christ as a sacrifice, and the high priest represented Christ as a mediator, the scapegoat typified Satan, the author of sin, upon whom the sins of the truly penitent will finally be placed. When the high priest, by virtue of the blood of the sin offering, removed the sins from the sanctuary, he placed them upon the scapegoat. When Christ, by virtue of his own blood, removes the sins of his people from the heavenly sanctuary at the close of his ministration, he will place them upon Satan, who, in the execution of the judgment, must bear the final penalty. The scapegoat was sent away into a land not inhabited, never to come again into the congregation of Israel. So will Satan be forever banished from the presence of God and his people, and he will be blotted from existence in the final destruction of sin and sinners."—*Id.*, page 422.

6. Final decree. Rev. 22:11, 12.

"When the work of the investigative judgment closes, the destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven. Christ, in the Revelation, looking forward to that time, declares: 'He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be.'"—*Id.*, page 491.

7. Rewards bestowed. Rev. 20:15; Heb. 9:28.

8. Investigative judgment is necessary to determine whose sins are blotted out. Dan. 7:9, 10; Rev. 11:18, 19.

"The cleansing of the sanctuary therefore involves a work of investigation,—a work of judgment. This work must be performed prior to the coming of Christ to redeem his people; for when he comes, his reward is with him to give to every man according to his works."—*Id.*, page 422.

"This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above."—*Id.*, page 428. C. L. BENSON.

Senior Society Program for Sabbath,

April 17

1. REVIEW Morning Watch texts. Have a paper on "The Conditions Existing While Moses Was Growing Up."

2. Reports of work done.

3. Bible Study: "The Heavenly Sanctuary Services." Review the previous lesson.

4. Standard of Attainment Quiz: Dan. 8:14; 9:25. Review all back texts.

5. Talks: "Beginning Work in Portugal;" "Our Work in Belgium." For helps see "Notes on the Mission Studies," "Outline of Mission Fields," 1915 edition, pages 46, 47, 50, 51; and article "Beginning Work in Portugal," in the *Instructor* of April 6.

The Heavenly Sanctuary Services

I. *Cleansing of the Sanctuary, or the Great Atonement.*

1. Time. Dan. 8:14; 9:25. Draw diagram of 2300 days.

"As in the typical service there was a work of atonement at the close of the year, so before Christ's work for the redemption of men is completed, there is a work of

Senior Society Program for Sabbath,

April 24

1. TALK: "The Life and Work of Moses." This should be based on the Morning Watch Calendar for the past four weeks.

2. Reports of personal work band.

3. Bible Study: "The Investigative Judgment." Review last week's lesson.

4. Standard of Attainment Quiz: Rev. 14:7; Dan. 7:9, 10.

5. Talks: "Progress in Europe for Last Seven Years;" "In the East, Central, and West German Unions;" "The Danube Union Conference." For helps see "Outline of Mis-

sion Fields," 1915 edition, pages 8, 9, 17-23. This assignment brings up to date the first fields studied from "Outline of Mission Fields."

The Investigative Judgment

I. Purpose.

2 Cor. 5:10; Rev. 11:18: "This work of examination of character, of determining who are prepared for the kingdom of God, is that of the investigative judgment, the closing work in the sanctuary above."—*The Great Controversy*, page 428.

"As the books of record are opened in the judgment, the lives of all who have believed on Jesus come in review before God. Beginning with those who first lived upon the earth, our Advocate presents the cases of each successive generation, and closes with the living. Every name is mentioned, every case closely investigated. Names are accepted, names rejected. When any have sins remaining upon the books of record, unrepented of and unforgiven, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance. . . .

"All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven; as they have become partakers of the righteousness of Christ, and their characters are found to be in harmony with the law of God, their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—*Id.*, page 483.

II. The Time.

1. The year appointed. Dan. 8:14; 9:25.

"At the termination of the 2300 days in 1844, Christ then entered the most holy place of the heavenly sanctuary, to perform the closing work of atonement, preparatory to his coming. . . .

"Both the prophecy of Dan. 8:14, 'Unto two thousand and three hundred days; then shall the sanctuary be cleansed,' and the first angel's message, 'Fear God, and give glory to him; for the hour of his judgment is come,' pointed to Christ's ministration in the most holy place, to the investigative judgment."—*Id.*, pages 422-424.

2. The day appointed. Acts. 17:30, 31; Rom. 2:16.

3. The hour appointed. Rev. 11:18; 14:6, 7.

"At the time appointed for the judgment—the close of the 2300 days, in 1844—began the work of investigation and blotting out of sins. All who have ever taken upon themselves the name of Christ must pass its searching scrutiny. Both the living and the dead are to be judged, 'out of those things which were written in the books, according to their works.'"—*Id.*, page 486.

"Attended by heavenly angels, our great High Priest enters the holy of holies, and there appears in the presence of God, to engage in the last acts of his ministration in behalf of man,—to perform the work of investigative judgment, and to make an atonement for all who are shown to be entitled to its benefits."—*Id.*, page 480.

III. Place.

Dan. 7:9, 10; Rev. 11:18, 19.

IV. God Is the Judge.

Dan. 7:9, 10; Ps. 50:6: "Thus was presented to the prophet's vision the great and solemn day when the characters and the lives of men should pass in review before the Judge of all the earth, and to every man should be rendered 'according to his works.' The Ancient of days is God the Father."—*Id.*, page 479.

V. Christ the Advocate.

1 John 2:1; Matt. 10:32, 33; Rev. 3:5: "Jesus will appear as their advocate, to plead in their behalf before God. 'If any man sin, we have an advocate with the Father, Jesus Christ the righteous.' 'For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.'"—*Id.*, page 482.

VI. Classes Judged.

1. The righteous, both dead and living. Rom. 14:10; 2 Tim. 4:8; 1 Thess. 4:16, 17.

"Those who in the judgment are 'accounted worthy,' will have a part in the resurrection of the just. Jesus said, 'They which shall be accounted worthy to obtain that world, and the resurrection from the dead, . . . are equal unto the angels; and are the children of God,

being the children of the resurrection.' . . . The righteous dead will not be raised until after the judgment at which they are accounted worthy of 'the resurrection of life.' Hence they will not be present in person at the tribunal when their records are examined, and their cases decided."—*Id.*, page 482.

2. Judgment begins at the house of God. 1 Peter 4:17, 18.

C. L. BENSON.

Notes on the Mission Studies

Our Work in France

IN 1876 Elder D. T. Bourdeau, who had labored in Switzerland, pioneered the way in southern France. Public meetings were prohibited, and no more than twenty persons could assemble for meetings in a private house. Only publications authorized by the Archbishop at Paris could be legally sold. Yet at Valence seventeen converts were baptized, and in other places some accepted the Sabbath. Within the next few years an increasingly liberal policy was adopted by the government, and public meetings were possible. Efforts were made in Branges and Nîmes.

In 1888 an effort was made to establish self-supporting canvassing work in France, E. P. Auger being sent from America, and joined by Brother Prudent, of Switzerland. The workers were unable at that time to succeed, owing to strong priestly influence. Both were made ill by privations, and Brother Prudent died in the hospital of Mont Celiard. Through the following years something was done in southern and western France by workers from Switzerland.

In 1901 the first work was begun in Paris, and the French paper was transferred there from Basel, Elder J. Vuilleumier editing it. Prof. B. G. Wilkinson was sent to Europe in 1901, and became superintendent of the Latin Union on its organization. He held an institute for French workers in Geneva in the winter of 1902-03, and in the winter of 1903-04 conducted another in Paris. A number of young workers went out from these schools into service. Brother T. Nussbaum, of Switzerland, was a leader in the canvassing work. Energetic work was taken up in Paris, and a church was organized. Paris was made the headquarters of the French field and of the union.

In 1905 France reported 174 church members and 11 workers, while the tithe amounted to \$1,500.44, and the book sales to \$431.84.

Elder Wilkinson, speaking of the work about this time, said:—

"The inauguration of the French camp meetings last year marked a new era in the work in France. It gave birth in the hearts of the brethren to a definite determination to move forward as one body in the advancement of the truth among the people of this language. In France, today, with its forty millions, there is but one ordained minister, and only four other laborers. In addition, the great French colonial empire of some forty-two million persons has absolutely no worker at all.

"Here is a great nation; and she is struggling toward the light. Shall she go unaided? Shall we make no effort to augment the force of the devoted workers who are now standing one laborer to eight million persons? In this stretch of territory, covering over two hundred and seven thousand square miles, five laborers would be barely enough to give even a little time to visit and comfort the seven hundred and fifty-four Sabbath keepers in this country. In one thriving manufacturing city of the south I stopped to speak words of encouragement to a few who were investigating the truth. Having preached, like Paul, till midnight, I was conducted to the home of a wealthy Catholic widow, who was waiting to show me to my room. 'Shall we pray before retiring?' I asked her. She consented. Next morning, upon leaving early, she stopped me. 'Sir,' she said, 'won't you pray as you did last night?' and she threw herself on her knees, raising her clasped hands before my face. As I finished, she said: 'Sir, you must be a prophet. We don't hear such prayers as those in our church. Won't you come and teach your faith to my household and my people?' But the opportunity to return never presented itself. It would be impossible to enumerate the calls for workers which now arise from all sides in France. It is imperative that something be done for that field."

MRS. L. FLORA PLUMMER.

Baptismal Scene in Italy

SURELY the following description of a baptism in Italy by our missionary there, L. Zecchetto, right in the land of the Papacy itself, is a thrilling missionary item of interest to all believers. He says:—

"It was a feast last week in Pisa to see over 10,000 persons gathered on the banks of the Arno River to witness a baptismal service. Among them were many priests; and while I was baptizing, Brother Lippolis spoke to that large gathering from a boat, concerning our work. It was a splendid afternoon, and we were glad to witness for God to such a large audience."

God can use such scenes as this in making a good impression upon minds and hearts, and the seed thus sown may later spring up in a harvest of souls. Let us remember our missionaryaries in prayer, in this difficult field.—*Second Sabbath Reading, Feb. 14, 1914.*

"God expects his church to discipline and fit its members for the work of enlightening the world."

Messages From Rome

ELDER C. T. EVERSON sends word from Rome:—

"From his pulpit, the priest of a church near Genoa made the announcement to his congregation that the cholera had entered the village. This startling announcement was certainly calculated to awaken some alarm in the community. But an investigation proved that the terrible plague which had entered the place was nothing more or less than a harmless Seventh-day Adventist, who had begun to tell the people of the great truth for this time. Our Italian brother has come from California as a self-supporting missionary; and as his relatives live in this village, he naturally came here first to tell them of the glad tidings. When the parish priest heard of his arrival, he went to see him, and tried to win him again to Catholicism, the religion to which he adhered in youth. But all the arguments and sophistries that the subtle mind of the priest could bring to bear upon him had no effect, except to establish him more firmly than ever in the truth.

"When the priest saw that his words prevailed nothing in converting our brother to the Roman Church, he denounced him from the pulpit, using the expression that I have referred to above. He also warned the people against speaking to Brother Oberti, saying that the wolf was come in among the sheep, not to take the sheep, but their souls. Following this discourse, the people refused to have anything to do with our brother, and even his relatives would pass him on the street without taking any notice of him whatever. The people have also prohibited their children from speaking to him, and have spread the word from town to town that he is a deceiver. But amid it all this brother is not at all discouraged."—*Second Sabbath Reading, April 8, 1905.*

"The truth, through the blessing of God, is winning victories in the center of Catholicism. Last April I had the privilege of baptizing and receiving into our little church at Rome, a professor of Latin and Greek in the best college of Rome, a school patronized by the aristocracy of the city. He is one of the finest Latin scholars here. Late one night, after I had retired, it was announced that a gentleman wished to speak to me. I arose and dressed, and entered the parlor, to find there a gentleman of tall stature and strong personality. He stated his case in a few words. He said that he had no hope of eternal life, and from what he knew of this world, he believed that the next one would be very beautiful. 'Now, pastor,' he said, 'if you can give me the assurance of being saved in God's everlasting kingdom, I shall be eternally grateful to you, and that is all I ask, and the only reason for which I am here.' Then he added, 'I wish to put myself at your disposition as a child of five years, for you to teach me what I must do.' When he spoke these words, there was a deep earnestness in them, and his face looked as if he were carrying the world on his shoulders. A man so humble, I thought to myself, surely can get help from the Lord. I appointed a time for him to come to study the truth."

As they studied, Brother Everson says, light and hope and peace came to the man, and the acceptance of the truth wrought so great a change in him that his friends have marveled at it.—*Id., Aug. 12, 1905.*

Our Work in Belgium

"THE French-speaking population of Belgium numbers over three million. This is a very difficult field for missionary work. The vast coal mines and the large number of glassworks have had a tendency to lower the morals of the people. The inhabitants themselves call it 'the black country.' So dense is the soot which comes from the many mining and manufacturing plants, that even the very dust of the cities lies black in the streets. A strong wind is all that is needed to blacken features, nostrils, mouth, collar, cuffs, and clothes. Good wages are earned, but they are immediately squandered in the cabarets, the vile, drunken taverns of Belgium. It is a pitiful sight to see men, after a few years of service in the glassworks, with eyesight completely gone, dismissed from service in the prime of their lives. Of their past wages they have none; the money went to the owners of the taverns. Their only support rests in their young daughters, whom custom forces to take their places before the glowing, blinding heat of the glass furnace, soon to share the fate of their blind fathers. Unhappy people! Only one Seventh-day Adventist worker in this country! If they only had some loving messengers to teach them how, by faith in God, to live a different life, what a brazen serpent might be lifted up, to which the wounded, agonizing, and dying might lift their eyes, and be healed.

"For centuries past, the country has been enveloped in the thick cloud of Catholic superstition. It was to draw the people from their miseries that our beloved Brother Grin laid down his life among them. The Lord has blessed the effort in the large city of Liege, wherein sixteen have been baptized and added to the church. After the work in Liege, Brother Grin went to Charleroi, another large city. Here he spent himself day and night, pleading with the people to turn to the full gospel light. He gathered round him a number of interested ones. But his health was failing rapidly; his wife and friends urged him to flee to Switzerland, at least for a rest. He resolved to do so, but tarried yet awhile, for some souls seemed trembling in the balance. When at last he took the train for Switzerland, it was too late. He passed to his final rest at Basel, leaving behind in Belgium a wife and two children. He was a noble man. By his death the church lost a devoted worker, the home a loving father, and Belgium a needed missionary. Among those whom he interested in the truth were a prominent railroad man and his wife. This woman was quite wealthy, and at her death, which occurred in 1905, she left express provision in her will that money should be placed aside sufficient to purchase land, and to build upon it a stone chapel for Seventh-day Adventists.

"In 1904 Elder Curdy was sent to Belgium to take up the work of Brother Grin. The next year he reported five baptisms at Liege. The believers in Belgium (1906) numbered twenty-two, out of a population of 6,693,800." (The 1914 report gives 146 believers.)

Elder Klingbeil, assisted by his wife and a lady Bible worker, has succeeded in securing the regular Sabbath attendance of about six in Antwerp, a city of two hundred and seventy-eight thousand inhabitants. They have not had an easy time, for most of the people are Catholics. Companies of boys have preceded the workers, pushing open the doors, and warning the people against buying the Protestants' literature. Our sisters have been snowballed, mud balled, drenched with pailfuls of water thrown upon them from overhanging windows, cuffed on the cheek by rough and persecuting hands, dragged down the doorsteps, insulted and taunted in many ways; but they are of good courage, and have been given grace to suffer and endure patiently for the cause of Christ. At the time of Luther, there was a strong movement in favor of the Reformation; but as Belgium was then under the rule of Spain, a relentless persecution raged against those who dared preach or accept the gospel. As a result many were killed or forced to leave the country. The spirit of intolerance that then ruled the country has been handed down to succeeding generations. The light of truth has been almost quenched. Is it not time that every effect possible were made to give them the truth for this time?—*Youth's Instructor, Aug. 7, 1906.*

"LET us advance upon our knees."—*Joseph Hardy Neesima.*

Suggestions to Junior Leaders

MAKE every Junior feel that it is his society, and that he is needed. Study to give each a definite part on the program as often as possible. This holds the interest of the members, and wins their hearts.

Keep the goal before them. Each can read his Bible, learn the Standard of Attainment texts, and give his nickels to the society. Juniors like to do things. Missionary work should be planned with them. Secure their suggestions.

Try to arouse a live interest in the morning watch. See that each member has a Morning Watch Calendar to keep in his Bible. Take the Juniors into your confidence. Talk over the Bible themes with them often. Make them feel that they are doing things worth while in their Bible study and work. Each Junior should take his Bible to the society. In the Bible studies, the Juniors should read the scriptures, and give the answers in their own words. Read the suggestions to Senior leaders.

C. L. BENSON

Junior Society Program for Week Ending April 3

1. REVIEW Morning Watch texts for the week. Let the girls give the references and the boys quote the verses.
2. Reports of work. Try to get each Junior to do some definite work each week to report.
3. Bible Study: "Day of Atonement." Review last lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "The Story of Naaman and His Cleansing" (see 2 Kings 5); "Achan and His Sin" (see Joshua 7; "Patriarchs and Prophets," chap. 45) "The Brazen Serpent" (see Num. 21; "Patriarchs and Prophets," chapter 38).
4. Standard of Attainment Quiz: Lev. 16: 29, 30. Review back texts. Give the Scripture reference, and call for volunteers to quote text.
5. Mission Talks: "Our Work in France;" "The Uncompromising Way of Faith." See "Outline of Mission Fields," 1915 edition, pages 43, 44, 46-49; "Notes on the Mission Studies," and article, "The Uncompromising Way of Faith," in the *Instructor* of March 23.

Day of Atonement

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

Solomon tells us "to everything there is a season, and a time to every purpose under the heaven." There was a time for the 120 years to end, and the flood begin. On a certain day the 430 years of Israelitish bondage would end, and deliverance take place. God tells us, in Ex. 12: 41, "The selfsame day it came to pass, that all the hosts of the Lord went out from the land of Egypt." The Lord also had a definite day, "the seventh month, on the tenth day of the month," when the priest was to make an atonement for all the children of Israel who had repented of their sins. Everything that had been defiled by sin during the year was to be cleansed—the holy sanctuary, the tabernacle of the congregation, the altar, the priests, and the people.

The Israelites were religiously to observe this day. No work of any kind was to be done. The people were to pray, and meditate on their shortcomings committed the past year, and to remember the Lord's kindness in forgiving their sins.

The Offerings: Lev. 16: 5, 6, 11-14.

The priest had to make a special preparation before going into the most holy place. Unless he did this, he would die, like Nadab and Abihu, who offered strange fire before the Lord, and were slain. Aaron first dressed in a special suit of clothes, then offered a bullock for himself and his family. He then took from off the altar a censer full of the holy fire that God had lighted. Reverently he parted the curtains that separated the two rooms. Alone, he stood in the presence of God, and offered his incense, "that he die not." He then with his finger sprinkled the blood of the bullock upon the mercy seat. Seven times he sprinkled the blood before the mercy seat.

The Lord's Goat Selected: Lev. 16: 7, 8.

The high priest took two goats from the congregation of the children of Israel, and presented them before the Lord at the tabernacle door. Aaron then cast lots upon the two goats. One goat was to be the Lord's, to be offered as a sin offering. The other was to represent Satan, and be led away into the wilderness.

Holy Place Cleansed: Lev. 16: 15-19; 17: 11.

The Lord's goat was slain, and the blood sprinkled upon the mercy seat and before it. Thus the atonement was made for the holy place and the tabernacle of the congregation. The altar was cleansed by having the blood of the bullock and of the goat placed upon the altar horns seven times. Seven is a complete number. Naaman bathed in the Jordan seven times, and was healed of his leprosy. The Israelites marched around Jericho seven times, on the seventh day, and the walls fell down. The temple priest sprinkled the altar seven times, and it was cleansed of all the sins that had accumulated during the year.

It was not the flesh of the bullock and of the goat that did the cleansing work, but the life—the blood. After the flood, the Lord told Noah that the life, which is the blood, should not be eaten. Gen. 9: 4. In connection with the sanctuary cleansing the Lord said, "For the life of the flesh is in the blood: and I have given it to you upon the altar to make an atonement for your souls: for it is the blood that maketh an atonement for the soul." Lev. 17: 11. Souls are cleansed today in the blood of the Lamb, Christ Jesus. Eph. 1: 7. The prophet John tells us that he saw such a host of people that no one could number them. They were from North and South America, from Europe, Asia, and Africa, from Australia, and from the islands of the sea. All were clothed in white robes and had palms in their hands. One elder asked, "What are these which are arrayed in white robes? and whence come they?" The answer was, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. 7: 9-14.

The priest, the tabernacle, its furniture, and all the children of Israel were cleansed from defilement and sin, by faith in the blood of Jesus, which was represented by the blood of the offerings.

The Scapegoat: Lev. 16: 20-22.

Aaron now took the live goat. At the door of the tabernacle he laid both his hands on the goat's head. It was a very solemn moment. All Israel were praying and imploring God to forgive their sins and to cleanse them from all unrighteousness. Upon Aaron rested all the sins committed by Israel during the entire year. "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."—"Patriarchs and Prophets," page 356. Aaron confessed over the goat all the iniquities and sins committed by all the boys and girls and every man and woman in Israel, not for just one day, but for the past three hundred and sixty-five days. It was a very important occasion. This confession transferred all the sins from Aaron to the goat. Every repentant Israelite now had a clean record in the sight of God.

The scapegoat carried a heavy load. It would not do to let him live in Israel, and wander around among the other goats. A man had been selected to lead the goat a long distance into the wilderness, so that he could not find his way back to the camp. This goat represented Satan, who will bear the sins of all the righteous after the heavenly sanctuary is cleansed.

The Penalty of the Unrepentant: Lev. 23: 29.

Each person knew whether he was sorry for his sins. No person was forced in this matter. Some would be unrepentant, just like Achan. You remember that when the Israelites marched against Ai, they were defeated. Joshua asked the Lord the reason. The Lord replied, "Israel hath sinned, . . . for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff." Joshua 7: 11. Achan was not sorry for his sin. He did not confess it until after the Lord had pointed out his tribe, his family, and then Achan. When he could not hide his sin any longer, Achan said, "When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them; and, behold, they are hid in the earth in the midst of my tent, and the silver under it." Joshua 7: 14-21. To remove the sin from Israel, and to show how bad sin is, God had Joshua stone Achan.

When Israel was marching to the land of Canaan, they murmured against God. Fiery serpents immediately came

in large numbers and bit them. The people, in their pain, cried to the Lord for help. Moses was commanded by the Lord to erect on a pole a large serpent made of brass. Every person bitten by a serpent was healed just as soon as he looked at the serpent of brass. This act of obedience would show who was really sorry for complaining against God. But there were many who felt so bitter toward God that they would not look to the serpent, which was to represent Christ.

The unrepentant soul on the Day of Atonement was just like Achan, and those hard-hearted men who refused to look to the brazen serpent. The only hope for the sinner was in Christ. If he refused to repent, God said, "He shall be cut off from among his people." Lev. 23:29. He would not be allowed to associate with the people of God, because he would contaminate them.

C. L. BENSON.

Junior Society Program for Week Ending April 10

1. REVIEW Morning Watch texts. Have each Junior tell some lesson he has learned from Moses' life.
2. Reports of committees and individuals.
3. Bible Study: "Type and Antitype Meet." Review last lesson. Instead of reading before the society all the notes in the lesson, assign the following paragraphs to be committed to memory; "The Desire of Ages," chapter 78, paragraphs 46, 48, 51.
4. Poem: "Seeing the Sprinkled Blood." See the *Instructor* of March 30.
5. Standard of Attainment Quiz: 1 Cor. 5:7.
6. Mission Talks: "How Our Work Started in Italy;" "Baptismal Scene in Italy;" "Messages From Rome." For helps see "Notes on the Mission Studies," "Outline of Mission Fields," 1915 edition, pages 44, 45, 47, 51; and article "How Our Work Started in Italy," in the *Instructor* of March 30.

Type and Antitype Meet

Ceremonial Offerings Were Types of Christ: Heb. 10:1-10; John 1:36; Rev. 13:8.

Jesus was "the Lamb slain from the foundation of the world." Rev. 13:8. In the heavenly councils, before our world was formed, Jesus and the Father planned that if Satan overcame Adam and Eve, Christ would come and die for the human race. By Christ's death every man, woman, and child could have an opportunity to be saved. The white, yellow, brown, and black races of every country and language were to have a Saviour who would save them from their sins.

Four thousand years were to pass before Jesus would come, as a little babe in Bethlehem's manger, grow to manhood, and die on Calvary. People must know about their Jesus Saviour and learn to love him in Adam's day. When Noah would build his big ship out on the plain, men must be pointed to the true God. When Abraham would leave the tent of his idol-worshipping father, the true God must be preached to men bowing down to gods of wood and stone. When the baby Moses would be resting in his little boat on the river Nile, while crocodiles played around, the Israelites must be taught to look forward to a Saviour who could free the slaves in Egypt from bondage and sin. When the three Hebrew men would be thrown into the fiery furnace, and Daniel into the lions' den, they must know that the God in heaven could deliver from the furnace flames, and send his angel and shut the lions' mouths.

The plan decided upon was to have sacrifices of sheep, goats, and cattle (Heb. 10:1-10), which would direct men's minds to the "Lamb of God," who would die for men sentenced to death, thus giving to them pardon and life.

Adam offered the first sacrifice. His was the first hand to take the life of an innocent little sheep. How sorrowful his soul must have been as he thought that his sin must shed the lifeblood of the Lamb of God. As he saw the life quickly leaving the body of the sacrificial animal that was to represent Christ's sacrifice for him, Adam must have sensed, as never before, the terribleness of his sin. But his heart was surely encouraged by the knowledge that God loved sinful man well enough to give Jesus, to open a way back to sinlessness and to heaven.

"Christ our Passover is sacrificed for us."—*Bible*.

Ceremonial Offerings Abolished by Christ: John 19:30; Matt. 27:50, 51; Col. 2:14, 17.

When Jesus was nailed to the cross, a vast multitude surrounded him. Soldiers were present to prevent friends from liberating the convicts. The wicked priests were there to revile and taunt. Mary, the mother of Jesus, was there, but no act of sympathy and love could she perform. The disciples were there, sadly witnessing the suffering of their beloved Master.

Hour slowly followed hour, but the crowd did not separate. "With amazement angels witnessed the Saviour's despairing agony. The hosts of heaven veiled their faces from the fearful sight. Inanimate nature expressed sympathy with its insulted and dying Author. The sun refused to look upon the awful scene. Its full, bright rays were illuminating the earth at midday, when suddenly it seemed to be blotted out. Complete darkness, like a funeral pall, enveloped the cross. . . . In that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone. . . .

"The silence of the grave seemed to have fallen upon Calvary. A nameless terror held the throng that was gathered about the cross. The cursing and reviling ceased in the midst of half-uttered sentences. Men, women, and children fell prostrate upon the earth. Vivid lightnings occasionally flashed forth from the cloud and revealed the cross and the crucified Redeemer. . . .

"The spotless Son of God hung upon the cross, his flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that he endured,—the blood drops that flowed from his head, his hands, his feet, the agony that racked his frame, and the unutterable anguish that filled his soul at the hiding of his Father's face,—speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee he spoils the domain of death, and opens the gates of Paradise. . . .

"Suddenly the gloom lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into thy hands I commend my spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed his head upon his breast, and died. . . .

"When the loud cry, 'It is finished,' came from the lips of Christ, the priests were officiating in the temple. It was the hour of the evening sacrifice. The lamb representing Christ had been brought to be slain. Clothed in his significant and beautiful dress, the priest stood with lifted knife, as did Abraham when he was about to slay his son. With intense interest the people were looking on. But the earth trembles and quakes; for the Lord himself draws near. With a rending noise the inner veil of the temple is torn from top to bottom by an unseen hand, throwing open to the gaze of the multitude a place once filled with the presence of God. In this place the Shekinah had dwelt. Here God had manifested his glory above the mercy seat. No one but the high priest ever lifted the veil separating this apartment from the rest of the temple. He entered in once a year to make an atonement for the sins of the people. But lo, this veil is rent in twain. The most holy place of the earthly sanctuary is no longer sacred."—*The Desire of Ages*, pages 753-756.

Christ Our Passover Lamb: 1 Cor. 5:7; 1 John 1:7; Rev. 7:13, 14.

"To Jesus, in his agony on the cross there came one gleam of comfort. It was the prayer of the penitent thief. . . . When condemned for his crime, the thief had become hopeless and despairing; but strange, tender thoughts now spring up. He calls to mind all he has heard of Jesus, how he has healed the sick and pardoned sin. He has heard the words of those who believed in Jesus and followed him weeping. He has seen and read the title above the Saviour's head. He has heard the passers-by repeat it, some with grieved, quivering lips, others with jesting and mockery. The Holy Spirit illuminates his mind, and little by little the chain of evidence is joined together. In Jesus, bruised, mocked, and hanging upon the cross, he sees the Lamb of God, that taketh away the sin of the world. Hope is mingled with

anguish in his voice as the helpless, dying soul casts himself upon a dying Saviour. 'Lord, remember me,' he cries, 'when thou comest into thy kingdom.'

"Quickly the answer came. Soft and melodious the tone, full of love, compassion, and power the words: Verily I say unto thee today, Thou shalt be with me in Paradise. . . .

"As he spoke the words of promise, the dark cloud that seemed to enshroud the cross was pierced by a bright and living light. To the penitent thief came the perfect peace of acceptance with God. Christ in his humiliation was glorified. He who in all other eyes appeared to be conquered, was a Conqueror. He was acknowledged as the Sin Bearer. Men may exercise power over his human body. They may pierce the holy temples with the crown of thorns. They may strip from him his raiment, and quarrel over its division. But they cannot rob him of his power to forgive sins. In dying he bears testimony to his own divinity and to the glory of the Father. His ear is not heavy that it cannot hear, neither his arm shortened that it cannot save. It is his royal right to save unto the uttermost all who come unto God by him."—*Id.*, pages 749-751.

How to Secure His Merits: 1 John 1:9; Heb. 11:6; Jer. 29:11-13.

See "Christ's Object Lessons," pages 198, 199, 202, 203, 204 last paragraph. C. L. BENSON.

Junior Society Program for Week Ending

April 17

1. REVIEW Morning Watch texts.
2. Reports of work.
3. Bible Study: "God's Love for the Sinner." Review last lesson. Instead of reading before the society all the notes in the lesson, assign papers or talks on the following subjects: "The Prodigal Son" (see Luke 15, also "Christ's Object Lessons," pages 198-211); "The Lost Sheep" (see Luke 15, also "Christ's Object Lessons," pages 185-192); "The Rich Young Man" (see Matt. 19:16-30, also "Christ's Object Lessons," pages 390-396, and "The Desire of Ages," chapter 57).
4. Standard of Attainment Quiz: Isa. 44:21, 22.
5. Mission Talks: "Beginning Work in Portugal;" "Our Work in Belgium." For helps see "Notes on the Mission Studies," "Outline of Mission Fields," 1915 edition, pages 46, 47, 50, 51; and also the article "Beginning Work in Portugal" in the *Instructor* of April 6.

God's Love for the Sinner

God's Answer to the Cry for Forgiveness: Isa. 44:21, 22; 43:25, 26; Ps. 103:12.

"Christ spoke the parable of the Pharisee and the publican. The Pharisee goes up to the temple to worship, not because he feels that he is a sinner in need of pardon, but because he thinks himself righteous, and hopes to win commendation. His worship he regards as an act of merit that will recommend him to God. At the same time it will give the people a high opinion of his piety. He hopes to secure favor with both God and man. His worship is prompted by self-interest.

"And he is full of self-praise. He looks it, he walks it, he prays it. Drawing apart from others as if to say, 'Come not near to me; for I am holier than thou,' he stands and prays 'with himself.' Wholly self-satisfied, he thinks that God and men regard him with the same complacency.

"'God, I thank thee,' he says, 'that I am not as other men are, extortioners, unjust, adulterers, or even as this publican.' He judges his character, not by the holy character of God, but by the character of other men. His mind is turned away from God to humanity: This is the secret of his self-satisfaction.

"He proceeds to recount his good deeds: 'I fast twice in the week, I give tithes of all that I possess.' The religion of the Pharisee does not touch the soul. He is not seeking godliness of character, a heart filled with love and mercy. He is satisfied with a religion that has to do only with the outward life. His righteousness is his own,—the fruit of his own works, and judged by a human standard. . . .

"The publican had gone to the temple with other worshippers, but he soon drew apart from them, as unworthy to unite in their devotions. Standing afar off, he 'would not lift up so much as his eyes unto heaven, but smote

upon his breast,' in bitter anguish and self-abhorrence. He felt that he had transgressed against God, that he was sinful and polluted. He could not expect even pity from those around him; for they looked upon him with contempt. He knew that he had no merit to commend him to God, and in utter self-despair he cried, 'God be merciful to me a sinner.' He did not compare himself with others. Overwhelmed with a sense of guilt, he stood as if alone in God's presence. His only desire was for pardon and peace, his only plea was the mercy of God. And he was blessed. 'I tell you,' Christ said, 'this man went down to his house justified rather than the other.'"—*"Christ's Object Lessons," pages 150-152.*

"Christ did not at this time remind his hearers of the words of Scripture. He appealed to the witness of their own experience. The widespreading table-lands on the east of Jordan afforded abundant pasturage for flocks, and through the gorges and over the wooded hills had wandered many a lost sheep, to be searched for and brought back by the shepherd's care. In the company about Jesus there were shepherds, and also men who had money invested in flocks and herds, and all could appreciate his illustration: 'What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?' . . .

"As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of his love, they may wander from him, they may choose another master; yet they are God's, and he longs to recover his own. He says, 'As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.'

"In the parable the shepherd goes out to search for one sheep,—the very least that can be numbered. So if there had been but one lost soul, Christ would have died for that one.

"The sheep that has strayed from the fold is the most helpless of all creatures. It must be sought for by the shepherd, for it cannot find its way back. So with the soul that has wandered away from God; he is as helpless as the lost sheep, and unless divine love had come to his rescue, he could never find his way to God.

"The shepherd who discovers that one of his sheep is missing, does not look carelessly upon the flock that is safely housed, and say, 'I have ninety and nine, and it will cost me too much trouble to go in search of the straying one. Let him come back, and I will open the door of the sheepfold, and let him in.' No; no sooner does the sheep go astray than the shepherd is filled with grief and anxiety. He counts and recounts the flock. When he is sure that one sheep is lost, he slumbers not. He leaves the ninety and nine within the fold, and goes in search of the straying sheep. The darker and more tempestuous the night, and the more perilous the way, the greater is the shepherd's anxiety, and the more earnest his search. He makes every effort to find that one lost sheep.

"With what relief he hears in the distance its first faint cry. Following the sound, he climbs the steepest heights, he goes to the very edge of the precipice, at the risk of his own life. Thus he searches, while the cry, growing fainter, tells him that his sheep is ready to die. At last his effort is rewarded; the lost is found. Then he does not scold it because it has caused him so much trouble. He does not drive it with a whip. He does not even try to lead it home. In his joy he takes the trembling creature upon his shoulders; if it is bruised and wounded, he gathers it in his arms, pressing it close to his bosom, that the warmth of his own heart may give it life. With gratitude that his search has not been in vain, he bears it back to the fold. . . .

"When the straying sheep is at last brought home, the shepherd's gratitude finds expression in melodious songs of rejoicing. He calls upon his friends and neighbors, saying unto them, 'Rejoice with me; for I have found my sheep which was lost.' So when a wanderer is found by the Great Shepherd of the sheep, heaven and earth unite in thanksgiving and rejoicing.

"'Joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance.'"—*Id.*, pages 186-189.

Can He Save All? Isa. 1: 18; Heb. 7: 25; Rev. 22: 17; John 3: 16.

"Of all diseases known in the East the leprosy was most dreaded. Its incurable and contagious character, and its horrible effect upon its victims, filled the bravest with fear. Among the Jews it was regarded as a judgment on account of sin, and hence was called, 'The stroke,' 'the finger of God.' Deep-rooted, ineradicable, deadly, it was looked upon as a symbol of sin. . . . Like one already dead, he was shut out from the habitations of men. . . .

"Away from his friends and his kindred, the leper must bear the curse of his malady. He was obliged to publish his own calamity, to rend his garments and sound the alarm, warning all to flee from his contaminating presence. The cry, 'Unclean! unclean!' coming in mournful tones from the lonely exile, was a signal heard with fear and abhorrence.

"In the region of Christ's ministry, there were many of these sufferers, and the news of his work reached them, kindling a gleam of hope. But since the days of Elisha the prophet, such a thing had never been known as the cleansing of one upon whom this disease had fastened. They dared not expect Jesus to do for them what he had never done for any man. There was one, however, in whose heart faith began to spring up. Yet the man knew not how to reach Jesus. . . .

"The leper is guided to the Saviour. Jesus is teaching beside the lake, and the people are gathered about him. Standing afar off, the leper catches a few words from the Saviour's lips. He sees him laying his hands upon the sick. He sees the lame, the blind, the paralytic, and those dying of various maladies, rise up in health, praising God for their deliverance. Faith strengthens in his heart. He draws nearer and yet nearer to the gathered throng. The restrictions laid upon him, the safety of the people, and the fear with which all men regard him, are forgotten. He thinks only of the blessed hope of healing.

"He is a loathsome spectacle. The disease has made frightful inroads, and his decaying body is horrible to look upon. At sight of him the people fall back in terror. They crowd upon one another in their eagerness to escape from contact with him. Some try to prevent him from approaching Jesus, but in vain. He neither sees nor hears them. Their expressions of loathing are lost upon him. He sees only the Son of God. He hears only the voice that speaks life to the dying. Pressing to Jesus, he casts himself at his feet with the cry, 'Lord, if thou wilt, thou canst make me clean.'

"Jesus replied, 'I will; be thou made clean' (Revised Version), and laid his hand upon him.

"Immediately a change passed over the leper. His flesh became healthy, the nerves sensitive, the muscles firm. The rough, scaly surface peculiar to leprosy disappeared, and a soft glow, like that upon the skin of a healthy child, took its place."—*The Desire of Ages*, pages 262, 263.

"The work of Christ in cleansing the leper from his terrible disease is an illustration of his work in cleansing the soul from sin. The man who came to Jesus was 'full of leprosy.' Its deadly poison permeated his whole body. The disciples sought to prevent their Master from touching him; for he who touched a leper became himself unclean. But in laying his hand upon the leper, Jesus received no defilement. His touch imparted life-giving power. The leprosy was cleansed. Thus it is with the leprosy of sin,—deep-rooted, deadly, and impossible to be cleansed by human power. 'The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores.' But Jesus, coming to dwell in humanity, receives no pollution. His presence has healing virtue for the sinner. Whoever will fall at his feet, saying in faith, 'Lord, if thou wilt, thou canst make me clean,' shall hear the answer, 'I will; be thou made clean.'—*Id.*, page 266.

Will He Save All? Matt. 7: 13, 21-23; Rev. 20: 7-10.

"And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?"

"The young man who asked this question was a ruler. He had great possessions, and occupied a position of responsibility. . . .

"This ruler had a high estimate of his own righteousness. He did not really suppose that he was defective in anything, yet he was not altogether satisfied. He felt the want of something that he did not possess. Could not Jesus bless him as he blessed the little children, and satisfy his soul want?"

"In reply to this question Jesus told him that obedience to the commandments of God was necessary if he would obtain eternal life; and he quoted several of the commandments which show man's duty to his fellow men. The ruler's answer was positive: 'All these things have I kept from my youth up: what lack I yet?'

"Christ looked into the face of the young man, as if reading his life and searching his character. He loved him, and he hungered to give him that peace and grace and joy which would materially change his character. 'One thing thou lackest,' he said; 'go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross, and follow me.'

"Christ was drawn to this young man. He knew him to be sincere in his assertion, 'All these things have I kept from my youth.' . . .

"Jesus saw in this ruler just the help he needed, if the young man would become a colaborer with him in the work of salvation. . . .

"Christ gave this man a test. He called upon him to choose between the heavenly treasure and worldly greatness. The heavenly treasure was assured him if he would follow Christ. But self must yield; his will must be given into Christ's control. The very holiness of God was offered to the young ruler. He had the privilege of becoming a son of God, and a coheir with Christ to the heavenly treasure. But he must take up the cross, and follow the Saviour in the path of self-denial. . . .

"Christ's words were verily to the ruler the invitation, 'Choose you this day whom ye will serve.' The choice was left with him. Jesus was yearning for his conversion. He had shown him the plague spot in his character, and with what deep interest he watched the issue as the young man weighed the question. If he decided to follow Christ, he must obey his words in everything. He must turn from his ambitious projects. With what earnest, anxious longing, what soul hunger, did the Saviour look at the young man, hoping that he would yield to the invitation of the Spirit of God. . . .

"The ruler was quick to discern all that Christ's words involved, and he became sad. If he had realized the value of the offered gift, quickly would he have enrolled himself as one of Christ's followers. He was a member of the honored council of the Jews, and Satan was tempting him with flattering prospects of the future. He wanted the heavenly treasure, but he wanted also the temporal advantages his riches would bring him. He was sorry that such conditions existed; he desired eternal life; but he was not willing to make the sacrifice. The cost of eternal life seemed too great, and he went away sorrowful; 'for he had great possessions.'—*Id.*, pages 518-520.

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Junior Society Program for Week Ending

April 24

1 REVIEW Morning Watch texts. Have two short papers—one, "The Life of Moses;" the other, "Lessons I Have Learned From Studying Moses' Life."

2 Reports of work.

3. Bible Study: "The Heavenly Sanctuary." Review last lesson

1. Poem: "The Cross" See *Instructor* of April 13.

5. Standard of Attainment Quiz: Dan. 8: 14; 9: 25.

6 Mission Talks: "Progress in Europe for the Last Seven Years;" "In the East, Central, and West German Unions;" "The Danube Union Conference." For helps see "Outline of Mission Fields," 1915 edition, pages 8, 9, 17-23. This assignment brings up to date the first fields studied from the "Outline of Missions"

The Heavenly Sanctuary

The Sanctuary: Ex. 25: 9, 40; Heb. 8: 2-5; 9: 24.

Moses on the mount was given a view of the heavenly sanctuary. His instruction was to build the earthly just like the heavenly sanctuary. Men have built many churches; hut, as far as we know, God built the first one, in heaven. The tabernacle erected by the Israelites had

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two rooms. The one in heaven has two rooms, called the holy and most holy places. Heb. 9:24.

Furniture of the First Apartment: Rev. 4:2, 5; 8:3.

Israel had the table of shewbread, the candlestick, and the altar of incense in the first or holy apartment. In God's temple in heaven is a seven-lamp candlestick, the table of shewbread, a golden altar of incense, and a throne upon which God sits. Rev. 4:2, 5; 8:3. About the throne is a beautiful rainbow, which constantly reminds God of his promise never to destroy the earth again with a flood. About the throne sit twenty-four elders, clothed in white raiment, with beautiful crowns of gold upon their heads.

Furniture of the Second Apartment: Rev. 11:19.

In the second, or most holy, apartment of the tabernacle built by Moses, was the holy ark of God, containing the only portion of the Bible which God wrote with his own hand. When "the temple of God was opened in heaven," all the furniture seen was "the ark of his testament."

Sanctuary Services: Heb. 8:3-5.

Jesus, when in Palestine, spoke many of his greatest truths in parables. You remember the sower, the mustard seed, the house built on the sand, and many other parables. All understood the stories he told them, and gradually they began to see the spiritual lessons the stories contained. Likewise, we today can understand the earthly sanctuary and its services; but it is harder to understand the heavenly sanctuary and the work Jesus is doing there. However, by comparing the work done in connection with both sanctuaries we can come to appreciate the very important work now being done in heaven.

Our High Priest: Heb. 3:1; 4:15, 16.

In the earthly sanctuary the priests were all chosen from the tribe of Levi. Aaron was the first high priest. He daily performed the services in behalf of all the repentant children of Israel. Each morning and evening the lamb was slain, and sweet incense offered on the golden altar. Special attention was given to individual sin offerings. This represented the work Jesus is now doing in the heavenly sanctuary for all who believe in him.

Do you remember the day the eleven disciples stood on Mt. Olivet, talking to Jesus, when suddenly, to their great amazement, he began to ascend? He continued to rise higher and higher, until a cloud of angels received him out of their sight. An angel then assured the lonely apostles that "this same Jesus" would come again. It is very gratifying to know that we have the same Jesus pleading as our Advocate and great High Priest today. When on earth Christ healed the broken-hearted, gave sight to the blind, opened deaf ears, raised the dead, and healed lepers. He, who was tempted in all points as we are, is now our representative in heaven.

Christ's Dress: Rev. 1:13.

Aaron had an expensive and beautiful robe of blue, purple, scarlet, and gold. Around the skirt were golden bells, and pomegranates of blue, purple, and scarlet. Our High Priest stands before the Father today arrayed in beautiful garments. Rev. 1:13. "Early Writings," page 251, describes his appearance as follows:—

"Around the bottom of his robe was a bell and a pomegranate, a bell and a pomegranate. A breastplate of curious work was suspended from his shoulders. As he moved, this glittered like diamonds, magnifying letters which looked like names written or engraved upon the

breastplate. Upon his head was something which had the appearance of a crown. When fully attired, he was surrounded by angels, and in a flaming chariot he passed within the second veil."

Christ's Work in the Holy Place: Rev. 4:5; 5:6; 8:3.

After entering heaven, conducted by his angel body-guard, our great High Priest entered the holy place of the sanctuary. Rev. 4:5; 5:6; 8:3. In "The Great Controversy," page 421, we are told, "For eighteen centuries this work of ministration continued in the first apartment of the sanctuary. The blood of Christ, pleaded in behalf of penitent believers, secured their pardon and acceptance with the Father, yet their sins still remained upon the books of record."

Cleansing the Heavenly Sanctuary, or the Great Atonement: Dan. 8:14; 9:25; Matthew 25.

Following the command of God, Israel of old each year celebrated the tenth day of the seventh month as the Day of Atonement. On that day the high priest very reverently parted the beautiful curtains and silently entered the most holy apartment, for the purpose of completing the yearly round of ministration by cleansing the sanctuary from sin. All this was to direct the minds of the children of Israel to the great work that the High Priest in heaven would sometime perform for all the children of God who have ever lived. But for almost six thousand years God's people did not understand the sanctuary work in heaven.

In the time of Belshazzar, the Babylonian king to whom God sent the handwriting on the wall, Daniel had a wonderful vision. He heard a voice say, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. 8:14. Over two thousand years passed before men understood the meaning of Daniel's vision, because the Lord had said, "Shut up the words, and seal the book, even to the time of the end."

After 1798 Bible students began to understand that the 2300-day period would end in 1844. At this time the cleansing of the heavenly sanctuary began. Dan. 8:14; 9:25. Then Christ left the holy place and passed into the most holy, and the investigative judgment began. Dan. 7:13; Mal. 3:1. See "The Great Controversy," page 421.

The parable of the ten young women, robed in white, and each bearing a lighted lamp, represents the two classes who will be waiting for the return of Jesus. They lingered near the bride's home, waiting, but hour after hour passed. The bridegroom did not appear until midnight. The watchers became weary and fell asleep. But at the cry, "Behold, the bridegroom cometh; go ye out to meet him," all jumped to their feet. They saw the bridal procession moving on with torches and music. Eagerly the ten seized and trimmed their lamps, but five lamps would not relight, as all the oil had been burned. The five wise ones had only enough oil for their lamps,—none to spare,—and they quickly joined the bridal throng; while the foolish virgins were lost sight of in the darkness, as they hurried away to get oil to refill their lamps. When they returned, they were too late. The door had been locked, and they were left outside.

The ten virgins represent the two classes professing to be Christians, while Christ is in the most holy place. The wise women represent those who are ready to be counted as Christ's jewels. To the foolish, unprepared ones he will say, Depart from me, I know you not. See "The Great Controversy," page 426; "Christ's Object Lessons," pages 405-421.

Christ's Blood Presented: Heb. 9:26; Isa. 49:16; Rev. 20:1-3, 7-10.

In the wilderness tabernacle, on the Day of Atonement the blood of the sacrifice was placed upon the mercy seat, above the ark. The priest then took the sins upon himself, and leaving the sanctuary, laid them upon the scapegoat. In the heavenly sanctuary, Jesus, with extended scarred hands, proof of his death for humanity, cries, "Father, my blood." Heb. 9:26. The Father looks and sees the names of all whose sins are forgiven, engraved on the palms of his hands. Isa. 49:16. Those for whom Christ pleads will be caught up to meet the Lord in the air. All the sins that they have ever committed will be placed on Satan, the scapegoat. Rev. 20:1-3, 7-10.

Final Decree: Rev. 22:11, 12.

C. L. BENSON.