

British Advent

MESSENGER

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THE CHURCH

Its Foundation

Its Name

Its Relevance

Its Committee Membership

Its Mission

Its Unity

Its Youth

Its Triumph

Devotional messages for the Week of Prayer
October 31 to November 7

An Introduction

Theme of the week — "The Church"

In ancient times Israel, organized as "the Church in the wilderness," was made the custodian of God's Word for all nations of that time and for all generations to come. Of Israel the Psalmist declared, "He sheweth His Word unto Jacob, His statutes and His judgements unto Israel. He hath not dealt so with any nation: and as for His judgements, they have not known them. Praise ye the Lord" (Ps. 147:19, 20).

Speaking of fellow Israelites, the apostle Paul says in Romans 9:4, 5: "Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen." Moreover, the apostle declares that "unto them were committed the oracles of God" (Rom. 3:2). In his defence the martyr Stephen declared that the Church in the wilderness, through Moses, "received the lively oracles to give unto us" (Acts 7:38). Theirs was the priesthood; theirs was the sanctuary; theirs was the ministry; theirs was the atonement for the expiation of sin; theirs was the light, the truth, the way of salvation for all men; theirs was a holy trust.

Custodian of the Gospel

In New Testament times Christ made the Church the custodian of the Gospel for all men. "When Christ ascended, He left the Church and all its interests as a sacred trust to His followers."—*Gospel Workers*, page 200. And again, with respect to the Church this fact is noted: "The first step was now to be taken in the organization of the Church that after Christ's departure was to be His representative on earth."—*The Desire of Ages*, page 291. Of His disciples Jesus declared, "Ye are the light of the world" (Matt. 5:14). This thought

is emphasized in verse 16: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." That is, let your gifts and graces be so apparent to others in your doctrine and life that they be brought to believe in the true God and to look on you as His true and faithful servants. "God has made His Church on the earth a channel of light, and through it He communicates His purposes and His will."—*Gospel Workers*, page 443.

From Ephesians 3:9 and 10 we learn that it was by the Church that the manifold wisdom of God was to be made known so that men everywhere could share in the fellowship of the mystery which from the beginning of the world has been hidden in God. To the Church was committed the Gospel of reconciliation; so as His ambassadors the Church is to beseech men in Christ's stead to be reconciled to God.

"Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in His Church on earth. Thus in His people He is glorified. Through them the Sun of Righteousness will shine in undimmed lustre to the world. Christ has given to His Church ample facilities, that He may receive a large revenue of glory from His redeemed, purchased possession. He has bestowed upon His people capabilities and blessings that they may represent His own sufficiency. The Church, endowed with the righteousness of Christ, is His depository, in which the riches of His mercy, His grace, and His love, are to appear in full and final display. Christ looks upon His people in their purity and perfection, as the reward of His humiliation, and the supplement of His glory—Christ, the great Centre, from whom radiates all glory."—*The Desire of Ages*, page 680.

Meet the Writers . . .

Ellen G. White still speaks to the Church she loved and served so well. Inspiration and experience combined as she spoke and wrote often about the mission and final triumph of the Remnant Church. Let her speak to us anew on this beginning Sabbath of another Week of Prayer.

Carlos B. Aeschlimann, ministerial secretary of the Mexican Union, has authored three books, *Better Life*, *Dynamic Personality*, and *Save Our Home*. From 1952 to 1966 he was an evangelist in Argentina.

E. Willmore Tarr, secretary of the General Conference Bureau of Public Relations since 1962, can look back on an interesting career primarily in educational work both in the United States and in the Southern African Division.

W. M. Starks, secretary of the G.C. Department of Stewardship and Development since 1967, has served as a pastor/evangelist, a conference lay activities secretary, a stewardship secretary, and as a president.

W. R. Beach has been secretary of the General Conference since 1954. Besides many administrative responsibilities in the Southern European Division from 1926-1954, he has authored six books, three of them in French.

Kenneth H. Wood, editor of the *Review and Herald* since 1966, authored the 1964 Morning Watch book, *Medita-*

tions for Moderns. Formerly a pastor in California, West Virginia, and Ohio, he also was lay activities secretary for the New Jersey Conference and the Columbia Union Conference.

Robert W. Olson, chairman of the department of religion at Pacific Union College since 1961, has taught the Bible to literally thousands of students. After three years of pastoral work in Northern California, he taught at the College of Medical Evangelists, Columbia Union College, and Newbold College, where he was also president.

Robert H. Pierson, president of the General Conference since 1966, began his denominational career in 1933, in Georgia. He went to India in 1935 and since that time has given administrative leadership in the Southern Asia, Inter-American, and Trans-Africa divisions. He has authored more than a dozen books.

Virgil E. Robinson is the director of studies at the Home Study Institute. From 1936 to 1961, he served either as a teacher or as an administrator in our schools in Africa. Having authored a dozen books about the exploits of Christian leaders over the centuries, he is well prepared to speak to juniors on the subject of the life and triumph of the Christian Church.



*From our Union President,
Pastor E. H. Foster*

To the Adventist Family in the British Union

Dear Friends,

As we begin the 1970 Week of Prayer, how can I communicate a new urgency and fresh approach to a yearly recurring event which through the decades of our existence as a Church may have lost some of its originally-intended impact?

Today's society influences the individual Christian and affects the Church. We find ourselves caught up in the "sick hurry" the materialism, and the spiralling demands of so-called civilization. "Instant" living may have its attractions for harassed housewives and incompetent bachelors, but to try similarly to satisfy the spiritual nature with pre-packed, ready-mixed, instant soul-fare is to invite undernourishment, apathy, and spiritual death.

Of course, none of us anticipates these dire consequences for ourselves; but frankly, Friends, are our practices -- our minimal Bible study, our hurried prayers, our feeble witness -- not sowing seeds of soul disease?

To slow down the momentum of modern living, to reflect on one's personal relationship with Jesus our Saviour, to examine ourselves in relation to the faith, to talk with God, to have our inner life refreshed and revitalized, these should be the objectives of this Week of Prayer.

Shortly after taking over my present responsibilities, I had a vivid dream one night. No doubt, I had fallen asleep thinking of some of the things that needed attention and I remember dreaming that I was searching in the centre of one of the big northern cities for a certain person. I was rushing here and there diligently inquiring for the whereabouts of this person. I examined the faces of the milling crowds of jostling people but vainly searched for the one I wanted. My failure to locate him prodded me on to more feverish effort and I felt exhausted and frustrated. Suddenly a man confronted me carrying a placard like a protester in a demonstration. The words appeared like letters of fire and their impact was so vivid that I woke up: "Be still, and know that I am God." I felt reproved for my concentration on human endeavour and lack of faith in God.

My friends, the 1970 Week of Prayer comes to each one of us with a similar invitation: "Be still, and know that I am God." It is an appeal to set aside some of the less important things of daily living, and to spend more time in prayerful fellowship with God and with His people. All are invited to strengthen the bonds of Christian love and divine purpose which unite the Seventh-day Adventist family throughout the world. Every Christian knows that a Week of Prayer is not adequate to meet his soul's need but, on the other hand, how many really make the most of this special season of spiritual emphasis?

I am confident that if laity and ministry determined that this year top priority was to be given - both personally and as churches - to deriving the fullest benefit from this week we would see such an upsurge of revival, reformation, and renewal, which would empower the Seventh-day Adventist Church in Britain to do exploits.

God grant this experience to all our workers, members, youth, and church friends during the 1970 Week of Prayer.

Yours sincerely,

E. H. Foster

E. H. FOSTER

A Personal Message
From the
President of the General Conference

"My Faith Is Lifted"

THE *REVIEW* holds a warm place in Adventist hearts. Frequently and in many places I hear appreciative words spoken about our church paper. One Seventh-day Adventist said, "Week after week my heart thrills as I pause to consider the privilege I have in belonging to the remnant people of God. After sunset on Friday evenings, when the Sabbath hours have come, I take opportunity to meditate and read my *REVIEW*. During those precious moments with our church paper I find my joy is full. My heart is satisfied, my faith is lifted heavenward."

What is there about our church paper that captivates and satisfies hearts? For one thing, the *REVIEW* is faithful to its life-time objective—preaching the gospel of Jesus, exalting the holy Sabbath, and proclaiming Christ's return.

That objective inspired our forefathers in the faith to name our church paper *The Advent Review and Sabbath Herald*. There is thoughtful meaning in that name as there also is in our denominational name, Seventh-day Adventist. Both hold before us and the world the great truth of our Lord's coming and the need to acknowledge our Creator.

The Seventh-day Adventist Church and the *Review and Herald*, you see, are much more than friends who think highly of each other. The church and the *REVIEW* grew up together. They are comrades and partners in the great Advent Movement. I am convinced that you and I, members of the church, need the *REVIEW*.

A handwritten signature in dark ink, reading "Robert A. Henson". The signature is written in a cursive style with a long horizontal flourish extending to the right.

Devotional Messages for the Week of Prayer

To be read in all Seventh-day Adventist Churches, Oct. 31st to Nov. 7th

Reading for Sabbath, October 31st

The Church—Its Foundation

by Ellen G. White

CHRIST has a Church in every age.¹ The Lord planted His Church as a vine in a fruitful field. With tenderest care He nourished and cherished it, that it might bring forth the fruits of righteousness.²

God had a Church when Adam and Eve and Abel accepted and hailed with joy the good news that Jesus was their Redeemer. These realized as fully then as we realize now the promise of the presence of God in their midst.

Whenever Enoch found one or two who were willing to hear the message he had for them, Jesus joined with them in their worship of God. In Enoch's day there were some among the wicked inhabitants of earth who believed. The Lord never yet has left His faithful few without His presence nor the world without a witness.³

The Jewish tabernacle was a type of the Christian Church. It was a wonderful structure, made in two parts, the outer and the inner, one open to the ministration of all the priests, the other to the high priest alone, who represented Christ.

The Church on earth, composed of those who are faithful and loyal to God, is the "true tabernacle," whereof the Redeemer is the minister. God, and not man, pitched this tabernacle on a high, elevated platform. This tabernacle is Christ's body, and from north, south, east, and west, He gathers those who shall help to compose it.

Through Christ the true believers are represented as being built together for an habitation of God through the Spirit.⁴

Says the prophet: "He shall build the temple of the Lord; and He shall bear the glory, and shall sit and rule upon His [the Father's] throne; and He shall be a priest upon His throne: and the *counsel of peace* shall be between them both."⁵

With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian Church.⁶

"John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world! . . ."

And the two disciples heard him speak, and they followed Jesus. . . .

These two disciples were charmed with the deeply impressive, yet simple and practical, lessons of Christ. Their hearts had never been so moved before. Andrew, Simon Peter's brother, was one of these disciples. He was interested for his friends and relatives, and was anxious that they also should see Christ, and hear for themselves His precious lessons. Andrew went in search of his brother Simon, and with assurance claimed to have found Christ, the Messiah, the Saviour of the World.

He brought his brother to Jesus, and as soon as Jesus looked upon him, He said, Thou art Simon, the son of Jona: thou shalt be called Cephas, which is by interpretation a stone. The next day Christ selected another disciple, Philip, and bade him follow Him. Philip fully believed that Christ was the Messiah, and began to search for others to bring them to listen to the teachings of Christ, which had so charmed him. Then Philip found Nathanael. He was one of the number who heard John proclaim: "Behold the Lamb

of God, which taketh away the sin of the world." . . .

In these first few disciples the foundation of the Christian Church was being laid by individual effort. John first directed two of his disciples to Christ. Then one of these finds a brother, and brings him to Christ. He then calls Philip to follow Him, and he went in search of Nathanael. Here is an instructive lesson for all the followers of Christ.⁷

Christ—the Sure Foundation Stone

At one time there remained only eleven and a few faithful women to lay the foundation of the Christian Church.⁸

[To His disciples] Jesus . . . put a second question, relating to the disciples themselves: "But whom say ye that I am?" Peter answered, "Thou art the Christ, the Son of the living God." . . .

Jesus answered Peter saying, "Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven." The truth which Peter had confessed is the foundation of the believer's faith. It is that which Christ Himself has declared to be eternal life. . . .

Jesus continued: "I say also unto thee, That thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it." The word Peter signifies a stone—a rolling stone. Peter was not the rock upon which the Church was founded. The gates of hell did prevail against him when he denied his Lord with cursing and swearing. The Church was built upon One against whom the gates of hell could not prevail.

Centuries before the Saviour's advent Moses had pointed to the Rock of Israel's salvation. The Psalmist had sung of "the Rock of my strength." Isaiah had written: "Thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." Peter himself, writing by inspiration, applies this prophecy to Jesus. He says: "If ye have tasted that the Lord is gracious: unto whom coming, a living stone, rejected indeed of men, but with God elect, precious, ye also, as living stones, are built up a spiritual house."

"Other foundation can no man lay than that is laid, which is Jesus Christ." "Upon this rock," said Jesus, "I will build My Church." In the presence of God, and all the heavenly intelligences, in the presence of the unseen army of hell, Christ founded His Church upon the living Rock. That Rock is Himself—His own body, for us broken and bruised. Against the Church built upon this foundation the gates of hell shall not prevail. . . .

For six thousand years, faith has builded upon Christ. For six thousand years the floods and tempests of satanic wrath have beaten upon the Rock of our salvation; but it stands unmoved.⁹

The Christian Church began its existence by praying for the Holy Spirit. It was in its infancy, without the personal presence of Christ. Just before His ascension Christ had commissioned the disciples to preach the Gospel to the world. "Ye shall receive power," He said, "after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." "Tarry ye in the

city of Jerusalem, until ye be endued with power from on high."

In obedience to the word of their Master, the disciples returned to Jerusalem, and for ten days they prayed for the fulfilment of God's promise. These ten days were days of deep heart-searching. The disciples put away all difference that had existed among them, and drew close together in Christian fellowship. As they prayed, they realized what a privilege they had had in being permitted to associate so closely with Christ. . . .

At the end of the ten days the Lord fulfilled His promise by a wonderful outpouring of His Spirit. When they were "all with one accord in one place" in prayer and supplication, the promised blessing came. . . . What was the result of the outpouring of the Spirit upon the day of Pentecost?—The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. . . . As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The Church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the Gospel became its champions. The prophecy was fulfilled, that the weak shall be "as David," and the house of David "as the angel of the Lord."¹⁰

Not in their own power did the apostles accomplish their mission, but in the power of the living God. . . . Upon the foundation that Christ Himself had laid, the apostles built the Church of God. In the Scriptures the figure of the erection of a temple is frequently used to illustrate the building of the Church. Zechariah refers to Christ as the Branch that should build the temple of the Lord. He speaks of the Gentiles as helping in the work: "They that are far off shall come and build in the temple of the Lord"; and Isaiah declares: "The sons of strangers shall build up thy walls."

Writing of the building of this temple, Peter says: "To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

In the quarry of the Jewish and the Gentile world the apostles laboured, bringing out stones to lay upon the foundation. In his letter to the believers at Ephesus, Paul said: "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the Chief Cornerstone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit."

And to the Corinthians he wrote: "According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

The Workers' Fortitude and Heroism

The apostles built upon a sure foundation, even the Rock of Ages. To this foundation they brought the stones that they quarried from the world. Not without hindrance did the builders labour. Their work was made exceedingly difficult by the opposition of the enemies of Christ. They had to contend against the bigotry, prejudice, and hatred of those who were building upon a false foundation. . . .

Kings and governors, priests and rulers, sought to destroy the temple of God. But in the face of imprisonment, torture, and death, faithful men carried the work forward; and the structure grew, beautiful and symmetrical. At times the workmen were almost blinded by the mists of superstition that settled around them. At times they were almost overpowered

by the violence of their opponents. But with unfaltering faith and unflinching courage they pressed on with the work.

One after another the foremost of the builders fell by the hand of the enemy. Stephen was stoned; James was slain by the sword; Paul was beheaded; Peter was crucified; John was exiled. Yet the Church grew. New workers took the place of those who fell, and stone after stone was added to the building. Thus slowly ascended the temple of the Church of God.

Centuries of fierce persecution followed the establishment of the Christian Church, but there were never wanting men who counted the work of building God's temple dearer than life itself. . . .

The enemy of righteousness left nothing undone in his effort to stop the work committed to the Lord's builders. But God "left not Himself without witness." Workers were raised up who ably defended the faith once delivered to the saints. History bears record to the fortitude and heroism of these men. . . .

Through the ages that have passed since the days of the apostles, the building of God's temple has never ceased. We may look back through the centuries and see the living stones of which it is composed gleaming like jets of light through the darkness of error and superstition. Throughout eternity these precious jewels will shine with increasing lustre, testifying to the power of the truth of God. The flashing light of these polished stones reveals the strong contrast between light and darkness, between the gold of truth and the dross of error. . . .

But the structure is not yet complete. We who are living in this age have a work to do, a part to act. We are to bring to the foundation material that will stand the test of fire—gold, silver, and precious stones, "polished after the similitude of a palace." . . . The Christian who faithfully presents the Word of life, leading men and women into the way of holiness and peace, is bringing to the foundation material that will endure, and in the kingdom of God he will be honoured as a wise builder.¹¹

Christ has given to the Church a sacred charge. Every member should be a channel through which God can communicate to the world the treasures of His grace, the unsearchable riches of Christ. There is nothing that the Saviour desires so much as agents who will represent to the world His Spirit and His character. There is nothing that the world needs so much as the manifestation through humanity of the Saviour's love. All heaven is waiting for men and women through whom God can reveal the power of Christianity.

The Church is God's agency for the proclamation of truth, empowered by Him to do a special work; and if she is loyal to Him, obedient to all His commandments, there will dwell within her the excellency of divine grace. If she will be true to her allegiance, if she will honour the Lord God of Israel, there is no power that can stand against her.¹²

Human power and human might did not establish the Church of God, and neither can they destroy it. Not on the rock of human strength, but on Christ Jesus, the Rock of Ages, was the Church founded: "And the gates of hell shall not prevail against it." The presence of God gives stability to His cause. "Put not your trust in princes, nor in the son of man," is the word that comes to us. "In quietness and in confidence shall be your strength." God's glorious work, founded on the eternal principles of right, will never come to naught. It will go on from strength to strength, "not by might, nor by power, but by My Spirit, saith the Lord of hosts."¹³

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- 2 *Testimonies*, Vol. 5, page 240.
- 3 Ellen G. White Manuscript 43, 1900.
- 4 *Signs of the Times*, Feb. 14, 1900.
- 5 *The Great Controversy*, pages 415, 416.
- 6 *The Desire of Ages*, page 141.
- 7 *Review and Herald*, Jan. 21, 1873.
- 8 *Testimonies*, Vol. 5, page 130.
- 9 *The Desire of Ages*, pages 411-413.
- 10 *Review and Herald*, April 30, 1908.
- 11 *Acts of the Apostles*, pages 595-599.
- 12 *ibid.*, page 600.
- 13 *Prophets and Kings*, pages 595, 596.

The Church—Its Name

by Carlos B. Aeschlimann

FAIR as the moon, clear as the sun, and terrible as an army with banners" (Song of Solomon 6:10). These beautiful descriptive phrases have been applied to the Church (*The Acts of the Apostles*, page 91; *Prophets and Kings*, page 225), "the only object upon earth upon which Christ bestows His supreme regard."—*Testimonies to Ministers*, page 49.

The importance of the Church is such, and God's love for it is so great, that Bible writers used the most beautiful adjectives and the loftiest of human comparisons in referring to it. It is likened to a solid and noble building, "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone; in whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit" (Eph. 2:20-22). The Church is likened to a pillar, sublime and strong, "the Church of the living God, the pillar and ground of the truth" (1 Tim. 3:15).

The Church is represented as a woman, beautiful and pure, "for I have espoused you to one husband, that I may present you as a chaste virgin to Christ (2 Cor. 11:2). The relationship of Christ with His Church is represented by the marriage relationship, intimate and harmonious: "Husbands, love your wives, even as Christ also loved the Church, and gave Himself for it" (Eph. 5:25).

God has given to the Church an awesome mission. The Church must present to the world the just and loving character of God. It is the repository of God's precious truth. It must prepare the chosen people for translation and proclaim the saving truth to a world steeped in error.

"During ages of spiritual darkness, the Church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the Church is the one object upon which God bestows in a special sense His supreme regard."—*The Acts of the Apostles*, page 12.

The Seventh-day Adventist Church inherited the eternal truths entrusted by God to His people. In reality, this Church is the continuation of the true Church founded by Jesus, whose members "keep the Commandments of God, and have the testimony of Jesus Christ" (Rev. 12:17).

We call ourselves Seventh-day Adventists. What does that name mean? How was it chosen, and by whom? What does it imply? A name is important. Everything has a name—nations, institutions, persons, causes. Some names we remember with gratitude and respect. Others we remember with horror. No one would name his son Judas, because Judas' name is a symbol of infamy and treason.

God has a name: "I am the Lord: [*Yahweh*] that is My name" (Isa. 42:8). The Hebrews had tremendous respect and esteem for "this glorious and fearful name" (Deut. 28:58). Jesus was named even before He was born: "And thou shalt call His name Jesus: for He shall save His people from their sins. . . . They shall call His name Emmanuel, which being interpreted is, God with us" (Matt. 1:21, 23). "Wherefore God also hath highly exalted Him, and given Him a name which is above every name" (Phil. 2:9).

"It was in Antioch that the disciples were first called Christians. The name was given them because Christ was the main theme of their preaching, their teaching, and their conversation. . . . It was God who gave to them the name of Christian. This is a royal name, given to all who join themselves to Christ."—*ibid.*, page 157.

Our Church Name

The history of the name of our Church is a thrilling one and indicates divine guidance.

Among our Adventist pioneers there was much religious zeal and sincerity, but material resources were limited. "Our numbers gradually increased. . . . At first we assembled for worship, and presented the truth to those who would come to hear, in private houses, in large kitchens, in barns, in groves, and in schoolhouses. . . . As our numbers increased, it was evident that without some form of organization there would be great confusion, and the work would not be carried forward successfully."—*Testimonies to Ministers*, page 26.

In September, 1860, a meeting was held in Battle Creek to discuss the matter of organization. Also on the agenda was a name for the denomination. There were various suggestions, with several favouring "Church of God." Others wanted a challenging name that would clearly express our principal doctrines. The name "Seventh-day Adventist" was suggested, and on the motion of David Hewitt, it was voted in the fifth session. Only one delegate voted against the motion, and he afterward changed his mind.

Ellen G. White supported the selection of the name saying: "No name which we can take will be appropriate but that which accords with our profession and expresses our faith and marks us a peculiar people. The name Seventh-day Adventist is a standing rebuke to the Protestant world. Here is the line of distinction between the worshippers of God and those who worship the beast and receive his mark. . . . The name Seventh-day Adventist carries the true features of our faith in front, and will convict the inquiring mind. Like an arrow from the Lord's quiver, it will wound the transgressors of God's Law, and will lead to repentance toward God and faith in our Lord Jesus Christ."—*Testimonies*, Vol. 1, pages 223, 224.

Time has corroborated the wisdom and direction of God in this choice. Our name has been, is, and always will be appropriate and significant. As men face threats of nuclear war, increased wickedness, crises in the home and with youth, desperation and confusion, our name inspires hope and offers the solution to the world's ills. The second coming of Jesus is "the blessed hope," for which "the whole creation groaneth and travaileth in pain" (Rom. 8:22).

Heirs of Our Father's Promises

Some well-known names are quickly identified with the privileges of nobility or wealth. But we—Seventh-day Adventists—are the most blessed heirs in the world. The apostle James says that Christians are "rich in faith, and heirs of the kingdom which He [God] hath promised to them that love Him" (James 2:5). Yes, we are heirs of the most unusual promise ever made to man. We are heirs to the greatest hope of all ages, announced by Jesus Himself: "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also" (John 14:3).

The name "Adventist" makes us custodians and proclaimers of the blessed hope, the precious heritage of noble men in all generations. We are heirs with Enoch, who declared: "Behold, the Lord cometh with ten thousands of His saints" (Jude 14); heirs with Abraham who "looked for a city which hath foundations, whose builder and maker is God" (Heb. 11:10); heirs with Job, who amid his sufferings declared: "I know that my Redeemer liveth . . . : and though after my skin worms destroy this body, yet in my flesh shall I see God" (Job 19:25, 26); heirs with David, who affirmed: "When the Lord shall build up Zion, He shall appear in His

glory" (Ps. 102:16); heirs with Daniel, who said to Nebuchadnezzar: "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44); heirs with Isaiah, who prophesied in God's name: "Behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind" (Isa. 65:17); heirs with Zechariah, who proclaimed: "And the Lord shall be king over all the earth" (Zech. 14:9); heirs with Peter, who foresaw that "the day of the Lord will come as a thief in the night" (2 Peter 3:10); heirs with Paul, who announced: "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17); heirs with John, who, while on the Isle of Patmos, heard the promise: "Surely I come quickly," and responded, "Amen. Even so, come, Lord Jesus" (Rev. 22:20).

We are heirs of the most explicit doctrine in the Bible, the return of Jesus, mentioned in all but four of the books of the New Testament; a doctrine according to one estimate expressed in one of every thirty verses in the Bible and in 318 references of the 216 chapters of the New Testament.

Our name denotes a full knowledge of this hope. Every Adventist knows that Jesus will come "in the clouds of heaven with power and great glory" (Matt. 24:30); that "every eye shall see Him" (Rev. 1:7). In addition to knowledge, our name implies tremendous responsibility.

A short time ago an intense storm was approaching several cities. The authorities were given the urgent and desperate task of warning hundreds and thousands of people. They knew what was going to happen and did not rest until every person was warned. Almost everyone heeded the warning and fled, but a few ignored it and perished. As Adventists we well know about the terrifying storm of destruction and death that is coming. We also know that after the storm will come the glorious dawn of peace and happiness. Can we be at ease without telling the world of such events? Will we let thousands perish because they do not know that they too have much to inherit?

Repairers of the Breach

Every time I talk with someone about the name of our Church, and after explaining the meaning of the word "Adventist," the question arises: "What does 'seventh-day' mean?" Our name gives us an opportunity to take the inquirer back to the dawn of history when "the heavens and the earth were finished, and all the host of them. . . . And God blessed the seventh day, and sanctified it: because that

in it He had rested from all His work which God created and made" (Gen. 2:1, 3). Our name takes us to the majestic summit of Sinai, when God gave to Moses His Commandments, the fourth of which says: "Remember the Sabbath day."

Our name takes us to Nazareth, where Jesus "as His custom was, . . . went into the synagogue on the Sabbath day, and stood up for to read" (Luke 4:16). It takes us to the sombre Friday of the crucifixion, when Mary, the mother of Jesus, rested on the Sabbath day "according to the commandment" (chap. 23:56). It takes us to Thessalonica, where Paul, "as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures" (Acts 17:2).

Name Anticipates the Future

Our name takes us to the experience of Captain Joseph Bates, who in his study discovered in the Bible to his amazement the sacredness of the seventh-day Sabbath. Our name also causes us to look at the future and understand the solemn moment when our name will attract universal attention, because "the Sabbath will be the great test of loyalty, for it is the point of truth especially controverted" (*The Great Controversy*, page 605). "The Sabbath question is to be the issue in the great final conflict in which all the world will act a part."—*Testimonies*, Vol. 6, page 352.

And finally our name, in anticipation, transports us to the glorious dwelling-place of God, the home of the redeemed, where "from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord" (Isa. 66:23).

Our name makes us champions of the Lord's day. For as long as we remember our duty and our privilege we are designated "repairers of the breach." "If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; . . . and shalt honour Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord" (chap. 58:13, 14). As we faithfully honour God's holy day, we will remember that it is "a sign between Me and you, that ye may know that I am the Lord your God" (Ezek. 20:20).

Seventh-day Adventists are trustees of the sacred name of God and of His truth. We are His Church. We have the responsibility and privilege of representing His character through our daily lives. We have the awesome mission of sharing the good news of the eternal inheritance with all men everywhere. Help us, O Lord, to be worthy of Thy name and the challenge of this exciting hour in which we live.

The Love of God

by Joyce St. Clair

Love that gives
To the unlovely;
Love that lasts
When all is lost.

Love that warms
The cold about you;
Love that shares
Without a cost.

Love that puts
Its arms around you;
Love that holds you
Lest you fall.

Love that hears
Your slightest murmur;
Love that answers
When you call.

Love that shed
The blood of Jesus;
Love that sent
Him here for me.

Love that gives
Us life eternal;
Take God's love
He offers free!

The Church—Its Relevance

by E. Willmore Tarr

LAST year it was my privilege to visit many churches in many lands. Some were tiny, with only a handful of members. Others numbered their members in hundreds and even thousands. But however small or large these groups were, each was a church, and each had one thing in common. The Spirit of Prophecy writings have set forth what this is: "Enfeebled and defective as it may appear, the Church is the one object upon which God bestows in a special sense His supreme regard."—*The Acts of the Apostles*, page 12.

While the thought that the Church is the object of God's supreme regard should bring encouragement, we should not consider it a vehicle in which we may ride to heaven. God's children are not saved as a Church. They are saved as individuals. How we live today as individuals determines our fitness for the future life.

It seems appropriate, therefore, that on this day during this special week we consider some important questions. Where are we going—today—tomorrow? Is our life a circle of rush, of hurrying and waiting? Do we feel at times that confusion is more common than the calm heart we pray for? On the other hand, do we find time for the important things in life—such as God, the Church, our family, God's Book, daily devotions, Christian service? If we were to list a hundred things that are important to us today, these important things should command the highest priority.

We like to say that the world is getting smaller, that the revolution in transportation and communication has brought about a shrinking world. But even today there are people who feel pretty small; the world seems too big for them. Although the earth is the same size and contains the same mass for everyone, each person sets the limits of his own world. He chooses the size of his world.

Last year, on July 26th, Mrs. Sharon Sites Adams sailed into San Diego Bay, California, the first woman to cross the Pacific Ocean alone in a sailing-boat. Asked how it felt to be alone with thousands of miles of ocean around her, she replied: "The visibility on a clear day is about 15 miles, and on a foggy day it reaches only to the bow of your boat. . . . Your world is still only what you can see. You simply set a new life for yourself, and you change your life very quickly."

Our world can never be too big for us if the Lord of the universe is the Lord of our life. "Cast not away therefore your confidence," exhorts the apostle Paul (Heb. 10:35). And having placed our confidence in His leadership, the apostle entreats us to "walk worthy of the vocation wherewith ye are called" (Eph. 4:1).

The Challenge Facing the Church

The great treasure of the Church for all men in all ages is the "good news" which brings hope and meaning to life. The challenge that still faces the Church and its members is that given by Jesus: "Go ye therefore, and teach all nations" (Matt. 28:19). These were the marching orders delivered to Christ's followers then; they apply now, and until His return. This was the beginning of a vibrant movement with an urgently relevant commission sending them out to the ends of the earth. The disciples and early Church did not conceive their mission to be that of reforming society or political structures. Their mission transcended such matters. They were not blind to the needs of suffering humanity and their responsibility to the poor in their midst. These needs were met by sacrifice, both personal and as a group. But the primary goal of the Church and its leaders was the promulgation of the good news of salvation and the call to be ready and waiting for Christ's return.

Likewise we today need to give ourselves in full commit-

ment to the assignment given us by our Lord, realizing that the whole purpose of the Church is to evangelize. Our concern as members of God's Church is to see the emphasis placed where it belongs—the communication of the faith to others.

The emphasis upon evangelism should in no way cast disparagement upon the value of social action. Far from it! Members of the corporate body will affect social action by demonstrating in their lives and efforts their concern for their fellow men. Social action is the fruit of Christian faith. If social concern isn't there, then faith isn't there. Grace that has flowed in blessing to us, flows out in blessing to others.

Looking at the Church

Is the Church relevant today? This is a question being asked with increasing urgency and frequency. Let us consider our Church.

The Seventh-day Adventist Church has grown. Its baptized membership is rapidly approaching the two-million mark, having increased by more than one-third during the decade just ended. It leads most other Churches in per capita giving, and as the well-known Catholic publicist Dr. William Wahlen puts it in an official Catholic publication, the Seventh-day Adventist Church supports a prodigious number of missionaries throughout the world: "Only a few countries, among them Afghanistan and Vatican City, lack a contingent of Adventist missionaries!" (*The Seventh-day Adventists*, page 13).

But are size and growth the proof of relevance? Not entirely perhaps.

Today the Church faces the tremendous task of keeping up with changes, updating methods, and communicating with people. The world is on the move. It has changed more dramatically in the seventy years of the twentieth century than in all the preceding centuries since the birth of Christ! Some of us have lived through the bewildering changes of the past half century or more, even the horse and cart days, so we can appreciate the extent to which human life and values have changed. Two world-encompassing wars, a devastating depression, other wars, the atomic revolution, fantastic adventures in space, are all visible aspects of the impact of these meaningful years on the lives of men and women the world around.

And now we are moving swiftly into the electronic age. To the Christian, all these happenings point to the fact that the God of history is also on the move and that a people who serve Him will be a people on the move!

Along with these marvellous technological changes is a wind of uncertainty sweeping across the world. In spite of the triumphs of science and technology, there is a lack of faith, a lack of confidence in the future. There is a growing tendency to doubt man's capability to solve his own problems. There is a strange uneasiness.

The eminent psychologist Erik Erikson, writing a few years ago when the "Death of God" controversy was alive, said there are times when "a sudden sense of alienation is widespread." Causes of this sense of alienation, he explained, were inner anxieties aggravated by the decay of existing institutions which in the past have provided some sort of identity or anchor. Another cause, he said, was "the dread of an existential vacuum."

It would seem that the real trouble in the world today is not the spending of billions of dollars on space exploration or even on war. Nor is man's technology the issue despite the fact that so many people today feel they are nothing more

than an IBM statistic! Man's real trouble is alienation from God, which causes selfishness, lust, greed, hate, prejudice, and war. With the loss of faith in God, a sense of aloneness creeps in. Many feel lost in the vast universe of space without something on which to anchor, without the sense of meaning or purpose.

Even among those who believe in God there are some who have the uneasy feeling that He is far from us, hidden remotely beyond the galaxies and the stars.

In self-defence man begins to construct his own little world, a little world of conformity, of permissiveness, rebellion, confrontation, tranquillizers, pep pills, marijuana, "new" morality. Very often this altered world is accepted without sense of guilt, for situation ethics informs man that times have changed. Answers to moral questions, it is claimed, are no longer answerable by a "Thus saith the Lord," but are to be found within the context of the situation in which they arise. There is only one norm for human behaviour, says the "new" morality, and that is love. Banners, posters, slogans, symbols, appear: "Make love, not war." The word *Love* is flashed everywhere.

Many people—young people especially—are pleading for love to solve the world's problems. But do they understand what it means to love? Dr. Eugene Carson Blake, secretary-general of the World Council of Churches, remarked recently: "The great Christian words are becoming threadbare today. Love seems to mean what goes on between movie stars." Flower children profess love for everyone. Where does it take them? On a recent visit to Afghanistan I saw more foreign hippies and flower children walking barefoot on the streets of Kabul than I see in their homelands these days. Some of the most gruesome crimes of 1969 were committed under this banner. Will it be any better in this new decade?

Space Exploration Not Enough

If it requires space exploration to help bring man closer to God, then it will be money and effort well spent. One of the world's leading lunar base experts, Dr. Rodney Johnson, of N.A.S.A. headquarters in Washington, D.C., thinks it will. In a speech following the *Apollo 11* landing on the moon he said: "Man in search of God has always looked up. . . . People are more likely to consider spiritual values when prompted by the vastness and wonders of space than when admiring the most exquisite rose or orchid."

Many people, particularly older ones, were thrilled and reassured when the middle-aged astronauts, watching our small globe slowly spinning in space, felt impressed to read the story of Genesis, the account of the beginning of all things upon the earth. And again when the three astronauts of *Apollo 11* thanked God and the people of earth who made their journey possible, and one read words of praise to God from Psalm 8. Then, with a view of the fast-approaching earth growing larger on their television screen, the leader of the three remarked: "To all who are listening and watching tonight, God bless you!"

However, it soon became evident that any religious meaning in this "magnificent space adventure" had escaped most people. They were thrilled but not reassured. Observing the earth as a small part of a dynamic, expanding universe, some were trying to understand Christian faith in terms of idioms and symbols coming from an earth-centred universe. Lacking the experience of their elders, many felt they were facing a "credibility gap." Religion seemed to be affirming beliefs that most people no longer believed. It meant engaging in a round of "busy work" that appeared to have little relevance to real life today.

Nominal Christian churches are in fact no longer places where men find salvation from sin; no longer places where people are being transformed by the Spirit of God. Their emphasis seems to be on the Church as a haven of refuge from strife, as a place for pleasant fellowship, where congenial people gather together. The emphasis seems to be on a god who is a symbol of comfort and safety rather than on a God who calls for repentance and sacrificial service. With all this,

it is no wonder that there are people who say: "Because there is no God" or "because I believe God is dead, I feel free to live as I think best."

A People With a Message

This is the world into which Seventh-day Adventists have come proclaiming the message of the Book—"To the law and to the testimony: if they speak not according to this Word, it is because there is no light in them" (Isa. 8:20). There is no credibility gap, no irrelevancy, in this message. Here is a people who know that a "Thus saith the Lord" is just as relevant today as it was yesterday, who realize that though people change, God never changes. Here is a people who realize that while methods and techniques may change, the truths of God's Word are everlasting.

This is a movement, a God-centred movement, that He has placed in the world for these very moments in the world's history, and God has not made a mistake. This is not just another Church dividing the Christian world. It is more than keeping Saturday for Sunday; more than refraining from eating pork or polluting the "body temple" with alcohol, tobacco, or narcotics. It is more than providing buildings or temples where people may gather and pray together. If it were only this, it would be much more comfortable to go along with the crowd—to the church on Sunday morning and to the beach or stadium in the afternoon. But this is a people of prophecy; a movement that is gathering in men and women from every land of earth in preparation for the most solemn and glorious of all events, the second coming of our Lord. "Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13).

Some twenty years ago a great-uncle of mine died. As a minister he had served the Seventh-day Adventist Church for more than fifty years in South Africa. Shortly before he died he gave this testimony.

"I know I am in life's eventide. I know that no more for me are repetitions of the hazards, the heavy burdens, the shortages, the exposures of the years of my labours.

"But before my God I stand to declare: 'Never was my hope so bright, never was my courage so unshaken, never was my heart so full of desire for the coming of the dawn!'

"With eyes of longing and utter faith, I look up at this sunset hour and say, 'Come, Lord Jesus, come quickly.'"

Is this not the time to take a searching look at ourselves and make sure that God is not dead to us personally? Could we not this very day, this very hour, make the decision that by God's grace we choose life and good instead of death and evil? May we now with utmost sincerity say, "Come, Lord Jesus, come quickly."

SURRENDER

In full and glad surrender

I give myself to Thee,

Thine utterly and only,

And evermore to be.

O Son of God, who lov'st me,

I will be Thine alone;

And all I have, and am, Lord,

Shall henceforth be Thine own.

—Frances Ridley Havergal.

The Church — Its Committed Membership

by W. M. Starks

THE exchange of international currencies makes possible the interchange of the vital necessities of life between one nation and another. God has blessed each nation, as well as each person, with some commodity or talent necessary to the well-being of someone else. Every man, as well as nation, has a reason for being and should sense his incompleteness without the other, thus bringing the entire family of earth into a fraternal brotherhood, binding heart to heart and soul to soul.

Money has almost unlimited power to bless or to curse humanity. Through its lack or misuse, it is possible to deprive the hungry of bread, the homeless of shelter, the naked of clothing, the enslaved of freedom, the sick of healing, and the living of life.

In a spiritual sense, lack of funds may deprive people of that bread which came down from heaven; which, if a man eat thereof, he shall never hunger; and of that living water, which, if a man shall drink, he shall never thirst. Failure properly to use funds may hide under a bushel that light ordained of God to light every man that cometh into the world, and in the end to rob him of the priceless gift of glorious immortality.

The pen of inspiration tells us that "He [God] has placed means in the hands of men, that His divine gifts may flow through human channels in doing the work appointed us in saving our fellow men."—*Counsels on Stewardship*, page 15.

The power of money to open and to shut the door to both physical and spiritual life makes the possession and use of money both a moral and a spiritual issue. The sufferings of the human body alone in our world of misery and sin are more than enough to overwhelm the present treasures of all Christian charities, and the more intense suffering of the human spirit cannot be calculated. How vitally necessary then for a Church that claims to have the answer to the needs of both body and soul, to rise to the full stature of its moral and spiritual obligations.

Command Not Repealed

The command: "Go ye into all the world, and preach the Gospel," given by our Lord has not been repealed. Although the Church will be joined in this work by heavenly agencies, we are told that "God in His wise plans has made the advancement of His cause dependent upon the personal efforts of His people and upon their freewill offerings" (*Testimonies*, Vol. 4, page 464). God looks to men for the financing of the Gospel programme, "God is not dependent upon man for the support of His cause. He could have sent means direct from heaven to supply His treasury, if His providence had seen that this was best for man. He might have devised means whereby angels would have been sent to publish the truth to the world without the agency of men. He might have written the truth upon the heavens, and let that declare to the world His requirements in living characters. God is not dependent upon any man's gold or silver."—*ibid.*, Vol. 3, page 390.

Why did God make the success of His cause dependent upon the personal efforts and freewill gifts of His people? The answer is both clear and meaningful: "That man might not lose the blessed results of benevolence, our Redeemer formed the plan of enlisting him as His co-worker. God could have reached His object in saving sinners without the aid of man; but He knew that man could not be happy without acting a part in the great work."—*Counsels on Stewardship*, page 13.

No one can be, or feel that he is, a part of an organization without some participation. He cannot partake of its

spirit or rejoice in its accomplishments. For even if his fellow workers do not condemn him, his conscience would, and his efforts to rejoice and to celebrate would be at best a hollow sound and a half-hearted attempt. Out of their common experience, the 144,000 sing "a new song before the throne" which no one else can learn (Rev. 14:3).

Participation gives to one a sense of cost, and it is the sense of cost that in turn develops a sense of value. Without this, a thing of worth is certain to be lightly esteemed or soon cast off.

The birthright in ancient times was a most treasured possession. Its privileges entitled its possessor not only to a double portion of the family's wealth but also to spiritual pre-eminence. He became priest of his family. This was the inheritance of Esau. But he despised or lightly esteemed the birthright, being completely destitute of a sense of cost and value. His deficiency in both is indicated by what he agreed to accept as fair exchange—a dish of "red pottage," which he confirmed by an oath (Gen. 25:33). Had he possessed a sense of the worth of the birthright, he would not have sold out so cheaply.

The redemption of the fallen race cost heaven a price that the eternal ages can never compute. Paul, the learned scholar and dedicated apostle, gives up in his laboured attempt at evaluation, and simply exclaims, "Thanks be unto God for His unspeakable gift" (2 Cor. 9:15). To give to us a sense of cost and value, so that we may realize to some degree the purchase price of our great salvation, God calls upon us for our tithes and freewill offerings. Through sacrificial systematic giving we may become increasingly aware of the "gift of God," and its inestimable value, and grasp and hold on to it even at the peril of life itself!

A Meaningful Ministry

The world has heard proclaimed for centuries the doctrines of the Christian Church, but doctrines and theories of truth are not enough; they only raise the hopes of man. It is our practical piety and godliness that validates and fulfils them. One forms the ribs, the framework or skeleton of our Christianity, the other the flesh and the muscle. Skeletons alone do not attract the eye or house the living body. Cornelius was noted for the practical application of his religious philosophy. Though not a committed Christian, his beliefs were underscored by a tangible expression of loving concern for his fellow men. Heaven said of him: "Thy prayers and thine alms are come up for a memorial before God" (Acts 10:4). Men will listen to our theology only when it speaks a language that men can understand and when its primary concern is the well-being of others.

It is in this area of financial involvement that the Church faces its greatest challenge and most continuous test. Nothing challenges more the sincerity of the Church or the meaningfulness of the Christian religion than the degree of its financial involvement in carrying the Gospel into all the world. Since money has become the key to the door of all the commodities that sustain physical life, the extent to which we share it reveals our sense of values. It tells plainly and in unmistakable terms which world holds our interest and which life to us is of greater worth—the life and the world which we now possess, or the life and the world that is yet to come.

Paul's admonition to Timothy helps us to analyse our relationship to material possessions. "And if we have food and clothing, with these we should be satisfied" (1 Tim. 6:8, Weymouth). As children of the King we are in a sense citizens of heaven and not of this world; therefore, while here on earth we are aliens, foreigners, pilgrims, and strangers.

We are not here to homestead as if this were our permanent home. We are only passing through, and all that we really need is just enough for our passage as we journey from earth to heaven. To be found at the coming of our Lord with an abundance of this world's goods in the light of a perishing world's needs is to play the part of the unfaithful steward who buried his master's talent in the earth. It is now, today, that every committed Seventh-day Adventist Christian must place into the treasury of the Lord every gift of the Spirit and every pound possessed that is not needed for food, shelter, raiment, and the preparation of his family for the kingdom of God. And there are thousands to whom such an appeal is meaningful. Do we have the faith to believe it? Do we have the strength to do it? We can and we must, under God. For if we sincerely believe, there will immediately begin to flow into the treasury of the living God an ocean of means for a physically and spiritually famished and thirsty world.

One efforts, comparatively, do not begin to match those of the ancient Israelites. Their total contribution for charity and for religious purposes averaged one-fourth of their income. A few gave up to one-third of their increase. Of us the servant of the Lord declares: "The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age. . . .

"The Gospel extending and widening, required greater provisions to sustain the warfare after the death of Christ, and this made the law of almsgiving a more urgent necessity than under the Hebrew government. Now God requires, not less, but greater gifts than at any other period of the world." —*Testimonies*, Vol. 3, page 392.

The Gospel Is Good News

The Gospel of Jesus Christ is good news. It is the good news of an antidote for every evil and a remedy for every ill known to man. There is complete restoration in Jesus Christ. It begins in the here and now and will be completed in the days to come. To the suffering millions of earth this

Men will listen to our theology only when it speaks a language that men can understand.

good news must go. It must be heralded to its remotest bounds, healing those sick of body and sick of soul. It must bring hope to the hopeless, help to the helpless, sight to the sightless, strength to the weak, and rest to the weary.

A kindergarten teacher in a church school had occasion to share the Gospel with the little ones in her charge. Someone in the class had lost a loved one, and their little minds strained at the effort to pierce the darkness of the "valley of the shadow." The teacher sought to illumine the darkness by telling how little boys and girls who love the Lord would come forth in the first resurrection, never to die again. She then led the group in singing: "Come and go to that land, come and go to that land, come and go to that land where I'm bound." In the midst of the singing, a little lad not of the Advent faith, waving his hand excitedly, could restrain his joy no longer. "Oh, teacher," he exclaimed, "that is good news! Where did you get such good news? Is it on the radio? Is it on the television? Do Mummy and Daddy know about it?"

Yes, the Gospel of Jesus Christ is good news. Good news that tells of His love for lost humanity, good news that tells of His ministry of reconciliation upon the cruel cross of Calvary; good news that tells that though He has died, He now lives again forevermore, and has the keys of death and of hell; good news that tells of the resurrection of all who die in Him; good news that tells of a millennial reign in heaven above and an eternal inheritance of a new heaven and a new earth, wherein dwelleth righteousness; good news of an everlasting togetherness that shall know no separating or parting as long as the years of eternity shall roll. And this good news must be preached on the radio, on television, through the printed page, and by our personal witness, and by every means available till its voice shall shake the nations and its light illumines the world! May God give to His Church the spirit of total commitment now, that this bright and glorious day may be no longer delayed.

Reading for Wednesday, November 4th

The Church—Its Mission

by W. R. Beach

THE New Testament writers use numerous figures of speech to characterize the Church. Christ is the vine, the Church's members are the branches; He is the Shepherd, they are the sheep; He is the head of His body, the Church, of which the believers are organic members. The apostle Paul in particular describes the assembly of God's people as Christ's body. "You are Christ's body," he wrote to the Corinthians, "and each of you a limb or organ of it" (1 Cor. 12:27, N.E.B.). Whether this body concept is interpreted literally, spiritually, or metaphorically is still an argument among New Testament scholars. The principal implication, no doubt, is that God's Church is Christ's presence in the world through the indwelling Spirit.

When God dwelt in the flesh men knew the will of God by the words Jesus spoke, by the deeds of love He performed, and by the life He lived when He walked among them. As the time approached for this earthly ministry to end, Jesus

gathered about Him a group of disciples. These came to be known as the "called-out ones." To this group, following the crucifixion and resurrection, was given the Holy Spirit to carry on the ministry Jesus had begun in His body.

As the disciples grew in number it became necessary to systematize further the life of the community. In the beginning they were not separated from their race or their citizenship or their occupation. They simply witnessed wherever they could during the days of ordinary activities. Soon the complexity of the task required, however, that men be set apart for the ministry of the Word, according to their personal gifts. In his letter to the Ephesians (Eph. 4:11, 12) Paul mentions the variety of ways men would minister the Word. Some were ordained to travel into other countries. At Antioch, Barnabas and Saul were separated for the work to which the Holy Spirit had called them (see Acts 13:2). The Church was confident that God meant for these men to labour in

lands afar but wherever ministers laboured, there the Church was doing its appointed task. At home and abroad the appointed ministry led the faithful in the fulfilment of Christ's commission.

The New Testament Church went under the constraint of the divine hand. Something had happened to the first Christians that demanded obedience to the Master's summons to evangelize. Apostolic achievement was great; the world was turned upside down. God did a quick work upon the earth. He could do a quick work because "the called" (Rom. 8:28) did His bidding—all of them in united action.

This apostolic pattern has never been changed. "Every soul whom Christ has rescued is called to work in His name for the saving of the lost."—*Christ's Object Lessons*, page 191. Every associate in the Christian community is to carry the flaming torch of evangelism, beginning with the man next door and encircling the earth with God's good news.

So the total Church serves as the body of Christ in a world-wide ministry. Evidently, then, this body must not only sustain itself; it must also minister to all men, even as did Christ's own body when He walked among men. Christ commissioned His followers to go into the world teaching and preaching, winning and healing, baptizing and fellowshipping. The "whole creation" (Mark 16:15, N.E.B.) was to be the object of the Church's care. Said Jesus: "The field is the world" (Matt. 13:38). The Church exists, therefore, not for itself alone, but for those outside of it, too. It must reach relentlessly beyond itself until the God of heaven will "set up a kingdom, which shall never be destroyed" (Dan. 2:44).

Miracles Behind the Statistics

More than 125 years ago the Church of the remnant accepted the Master's challenge and became an instrument in His hands for the last phase of His work. The members of this community march today with the everlasting Gospel into every nation and tribe and tongue and people (see Rev. 14:16). They labour in 1,068 languages and dialects and ensure the presence of Seventh-day Adventists in lands that represent 99 per cent of earth's populations. A summary of this world-wide work would be easy and thrilling. However, time limits us to only a brief look at some of the people and the miracles behind the facts and figures.

Typical of what is happening everywhere is the advancement to be seen in the Austral Pacific. Every year that has passed since John I. Tay landed on Pitcairn Island in 1886 and brought the whole island population into the fold of the Remnant Church, the Australasian Division has had an average increase of more than one thousand souls, bringing the total membership for the area to nearly 90,000. In one year (the last for which reports are available) baptisms were 6,159—a total that far exceeded the membership of the Division after the first 30 years of endeavour. And I found one secret of this rapid expansion at Leone, a suburb of Apia, American Samoa. There we now have a bright new church centre erected by Pulu Samana.

Brother and Sister Samana lived in Los Angeles for some five years. They earned well and could have continued a comfortable life on the "mainland"; but they returned to their homeland and built a church in which to proclaim God's last messages to the world. Each Sabbath more than 100 people gather in this fine edifice, many of whom are relatives and friends. Regular baptisms are a part of the programme.

Luku's Adventist Village

Another hero behind the onward march of the Church is Luku Binte. He was the church pastor in Bunga, Sarawak. He was invited by the mission committee to start work in a primitive area along the Indonesian border. The people were backward and superstitious. The evening of the first meeting a number of people gathered; but the witch doctor, jumping up and down with studied frenzy, frightened all of them away. Luku and the visiting mission president were

given a place to sleep where human skulls hung ghoulishly from the ceiling.

The mission president returned home and Luku undertook to do his best to develop an interest among the Dyak people. He made friends for Christ, and it was not long before he obtained a land grant to start a new Seventh-day Adventist village. The mission provided roofing for one house and a Church. The building materials were carried by the people over great distances. Construction was completed and a group of about 150 began to meet on Sabbath. The first baptism included 33 Dyaks. This was the largest baptism in the history of Sarawak.

About this time guerrilla activity with Indonesia along the border brought troubles for Luku. One day when Luku was on the trail he was captured by soldiers. They questioned him thoroughly. He told them of his work at the new village of Butah and his purpose in this enterprise. The soldiers refused to believe the story and prepared to shoot him if he did not tell them what they suspected. The supposition was, of course, that he was a spy for the enemy. Luku insisted that his story was true, but still they did not believe him. The soldiers levelled their guns at him and said: "At the count of five we will put a hole in your head."

"Wait," suggested Luku. "If you shoot me you will never know what is in my head, nor the truth I have to tell you." The soldiers thought this made sense and accompanied Luku to his new village. They saw the new Church and houses, and they readily agreed that he was doing a very good work. They left him unharmed and wished him success. The work continued to grow and when Luku left for another project, there were 87 baptized members. Today the church numbers more than 200.

Filipino "Adventistas"

Sometimes faithful messengers do not see the reaping that comes as a result of their seed sowing. A churchmember distributed Voice of Prophecy enrolment cards in a small coastal village in the central Philippines. One who received a card discarded it by the side of the road on the long walk home. A sincere Christian housewife later picked it up. She was immediately interested in the offer of the free Bible correspondence course and mailed the application form according to instructions.

This woman was intensely interested in the lessons; but aware of her husband's lack of interest in religious matters, she did not share with him the fact that she was studying the Voice of Prophecy Bible Correspondence Course. When she came to the lessons on the Sabbath she was convinced that the seventh day is the Sabbath and that she should keep it. She inquired around as to where there might be other people who kept the Sabbath and was told that in the third village from hers there were some "Sabatistas." The next Sabbath she slipped away and travelled by bus to meet with the "Sabatistas." She found that the village had no Seventh-day Adventist church but that one family did share her belief. She met with this family in their home and had a wonderful day of fellowship with them.

Soon her husband learned that she had become involved with this "strange sect." He forbade her to have anything more to do with this "new religion." However, when the next Sabbath came this sincere woman felt that she must continue her fellowship with those of like faith. The husband failed to understand her motives and decided that henceforth he would lock her in the home on Sabbath so that she would not be able to disgrace the family by associating with the "Sabatistas." However, the next Sabbath these improvised prison walls were unable to keep her and she again spent the Sabbath with her new-found friends. The following week-end the doors and windows were made so secure that it was impossible for her to leave.

God Has Many Ways

But God has more than one way to aid those who seek Him. On this Sabbath morning a freighter arrived at the island to load copra [dried coconut meat], and on the ship

was a Seventh-day Adventist missionary family. The family came ashore and inquired as to the location of the local Seventh-day Adventist church, because they desired to attend church services. They were told that there was no "Sabbatista" church in that village and that as far as the people knew there were no "Sabbatistas." About then the woman's husband came walking along and volunteered: "My wife is a 'Sabbatista' of sorts." The missionary stranger replied: "We are 'Sabbatistas' and we would like to meet your wife." The husband could hardly refuse this request and he found himself in the embarrassing position of taking the missionary family home to meet his wife who at that very time was a prisoner in her own house.

The husband was so impressed with this chain of events that he too enrolled in the Voice of Prophecy Bible Correspondence Course and with his wife became the nucleus of another Seventh-day Adventist community.

Thrilling stories of people behind the miracles can be multiplied from all lands. Perhaps one of the most thrilling of all comes from North America. Some years ago the Chicago area was swept by a polio epidemic. Soon the Seventh-day Adventist Hinsdale Hospital was crowded to overflowing. Patients even had to be placed in the halls. As soon as the acute disease was arrested, these patients were sent to their homes so that the more seriously ill could be brought in.

One such patient sent home was a 12-year-old girl from the neighbourhood. Two nurses had taken a special interest in this little girl. They went every day in their free time to give hydrotherapy, massage, and the other treatments prescribed by the physicians. They did this over a period of months, and finally the young girl was restored to health. Naturally, her parents were overjoyed. They tried to pay the nurses for their services. "Oh, no," was the reply, "we have done this because of our interest and love for your daughter."

This family had never heard of such people and they spread the news throughout the neighbourhood. Eugene Kettering, the son of the famous Charles Kettering, and himself the vice-president of General Motors, and his kind wife heard of the case. The Ketterings came over to the hospital and were greatly interested in the services rendered by Hinsdale's staff. That first visit was the beginning of a continued interest in Seventh-day Adventist medical work.

The old building at Hinsdale was condemned and the hospital was ordered to rebuild. Mr. Kettering volunteered to head up the fund-raising campaign. He and his wife started it off with a million-dollar contribution. When it came time to furnish the school of nursing building they completely did it as a memorial to the two young nurses.

Time passed and Mr. Kettering's father died at his estate in Kettering, Ohio, a suburb of Dayton. In his will the father specified that a medical research centre should be started on his estate and a fund was left for this purpose. Eugene Kettering, the only child, was left as the executor of the will.

Kettering Plans a Hospital

Mr. Kettering, after advice, began making plans for a 100-bed hospital. When this became known in the community the leaders felt that they needed more beds, a larger hospital, and said they wanted also to join in a memorial to Charles Kettering. So arrangements were made for them to add the second 100-beds. Then Eugene Kettering undertook to pay for the third 100 beds. After some negotiations arrangements were on foot to raise the money; but how to operate such a hospital? Eugene Kettering had a plan: he would ask his friends, the Seventh-day Adventists, to join in the project. Before the hospital was finished the Harrison family of Dayton wished to build a memorial to their father, so they joined in adding a fourth floor.

Mr. and Mrs. Kettering were genuinely interested in the medical work of Seventh-day Adventists, and particularly

as it related to the community of Kettering. They turned the new hospital building, the land around it, and the site across the street for a church, over to the Seventh-day Adventist organization without any attached strings. We now have at Kettering one of the finest medical institutions in North America. Eugene Kettering has been laid to untimely rest; but the project marches on to completion.

This is one of the finest tributes to the loving care of two nurses. Kettering Medical Hospital is a Christian witness to the world of financial and medical leadership. One such North American leader who had been a patient at Kettering wrote recently: "I think it would be a good thing for all the doubters in this troubled world of ours to spend a couple of days with your group: . . . The climax in my stay came one night at bedtime when a student nurse from Iowa walked into my room after her service was performed. A few friendly words were exchanged and she offered the sweetest prayer for me and the others at my bedside. I can truthfully say that my life was greatly affected for good by such a Christian attitude. Would to God that our world had millions just like her."

Yes, the world needs more people like this nurse and the countless others who are the hands and feet for God's present-day miracles. Such consecrated workers must be trained and sent. To meet the world's need, the Church must once again renew its spirit of sacrifice and dedication. Christ set the stage for a positive, militant Church that would group men and women to work together, shoulder to shoulder, determined and eager in Heaven's righteous cause. Only such a Church can be adequate for this last time. Dauntless stalwarts of every race and colour, like a great procession, must now march into earth's sunset. Let them march, then, with courage and success. And let us join them in this march of victory by pledging again our life, our all, to God's Church and her mission to the world.

The Promise of the Empty Tomb

by DELPHIA CLINE FREEMAN

There is a tomb—although it now is empty—
That has a glory nothing else can touch;
It held the One who gave His life a ransom,
Because He loved mankind so very much.

Though sealed and guarded by the Roman soldiers,
It could not hold my Lord in prison long;
No earthly power could keep it locked in fastness,
Nor still in silence resurrection's song.

Cemented stone, its new-hewn threshold guarding,
Barred entrance to its cold and dark inside;
But when my Lord was ready for His exit,
Cement and rock and seal were rolled aside.

He said, "Because I live, ye shall live also"—
He chose the grave to conquer death and sin;
Fulfilling prophecies foretold about Him,
He stepped from tomb the victor's crown to win.

Rejoice, O man, that God's great plan goes forward!
Through Christ He promises eternal days;
Because the grave could not detain the Saviour,
No Christian's grave can now stay closed always!

The Church—Its Unity

by Kenneth H. Wood

DURING the past half century a dramatic phenomenon has occurred in the religious world. For 400 years—ever since the beginning of the Protestant Reformation in 1517—the churches of Christendom had divided and subdivided, often over relatively minor issues. But suddenly in the early 1900s this trend was reversed. All over the world Churches that had ignored one another (or in some cases had bitterly attacked one another) began to seek ways of working together. Federations of Churches were formed in various countries; and in 1948 the World Council of Churches, which now includes about 240 bodies, was organized in Amsterdam.

Gradually the word *ecumenical* became part of the vocabulary of nearly everyone. People spoke of the ecumenical movement, the ecumenical spirit, ecumenical gatherings, ecumenical goals, ecumenical leaders. One religious magazine that was founded as a "non-denominational weekly" began to describe itself as an "ecumenical weekly." Ecumenism seemed to be in the very air breathed by Christians the world around. Leaders of many churches felt that all this was evidence that the Holy Spirit was moving on the hearts of men to remove "the scandal of division" and answer Christ's earnest prayer that His followers might "be one" (John 17:11, 21-23).

But is the ecumenical movement the answer to Christ's prayer? What kind of unity did Jesus pray for? What is true unity among believers as set forth in God's Word?

Just before Christ entered the Garden of Gethsemane, on the night of His betrayal and trial, He prayed: "Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are." "Neither pray I for these alone, but for them also which believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one" (verses 11, 20-23).

A Godlike Unity

The expression "as *we* are" clearly calls for a unity far superior to, and vastly different from, that of the institutionalized ecumenical movement. Ecumenism says, Let us work together even if we disagree on major issues. But Christ says, Be one as my Father and I are one. Christians, like the members of the Godhead, are to be "one in purpose, in mind, in character" (*The Ministry of Healing*, page 422).

The apostle Paul makes this plain. In Romans 15 he says: "The God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus: that ye may with one mind and one mouth glorify God" (verses 5, 6).

Again, in 1 Corinthians 1 he says: "I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgement" (verse 10).

Christians are to be one in their major beliefs, one in the "fundamental truths of God's Word" (*Counsels to Writers and Editors*, page 79). This view of unity has been held by Seventh-day Adventists almost from the very beginning. In 1876 James White, one of the editors of the *Review*, wrote: "On all important questions . . . it [is] very necessary that the Church should stand in unity."—*Review and Herald*, Oct. 12, 1876. The gifts of the Spirit have been placed in

the Church "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God" (Eph. 4:12, 13).

It is wishful thinking at best, and wilful misinterpretation at worst, to claim that Christ's prayer for unity has been answered through ecumenism while some Christians keep God's true Sabbath and others keep Sunday, while some believe in Christ's soon coming and others consider the question irrelevant, while some believe in creationism and others believe in evolution, while some believe in life only through Christ and others believe in the natural immortality of the soul. The ecumenical movement, far from fulfilling Christ's prayer for unity, actually is a babel of confusion. To settle for this is to accept a counterfeit unity. In effect the movement says that what one believes does not matter.

Unity in Diversity

But while unity requires Christians to believe alike on major truths, it does not demand either loss of individual personality or abandonment of differing views on a whole range of lesser issues. "Christian unity does not mean that the identity of one person is to be submerged in that of another; nor does it mean that the mind of one is to be led and controlled by the mind of another."—*Testimonies*, Vol. 8, page 212.

Christian unity, like unity in nature, involves diversity, and this very diversity adds interest and beauty to life. Scientists tell us that no two snowflakes are identical, yet in colour, purpose, temperature, and other features the billions upon billions of snowflakes are alike. No two human beings are identical, yet all have the same basic components—arms, legs, torso, neck, head. Human beings are readily identifiable as *Homo sapiens* whether they be tall or short, male or female, black or white, Anglo-Saxon or Oriental. The Master Designer has provided basic unity but has purposely created variations. Would the world be a better place if its three billion people were identical in looks and personality?

The same principle applies to the unity of the Church. Although Christians will be united in loyalty to major truths, it is both possible and probable that they may differ somewhat in their interpretations and understanding of minor truths. "It is seldom that two persons will view and express truth in the very same way. Each dwells on particular points which his constitution and education have fitted him to appreciate. The sunlight falling upon the different objects gives those objects a different hue."—*Selected Messages*, book 1, page 22. This variety should be welcomed even as are varieties in nature, such as different shapes and colours of leaves, different kinds of rocks, different fragrances of flowers.

Highly important to Church unity, of course, is responsible action by those who feel they see facets of truth to which others are blind. Too often these people exaggerate the importance of what they see, and become compulsive in their efforts to persuade others to think as they do. Like a bird demanding that all other birds adopt its colouring and sing its song, they have a distorted view of what God expects of them. And through their misguided zeal, of course, they defeat their own objective. Instead of helping to achieve unity of belief, they destroy true unity, the unity that sees variety and diversity as an asset, not a liability.

Too often people who think unity demands absolute uniformity overlook the fact that when Jesus chose men who

were to associate with Him in building the early Church. He chose men of differing backgrounds, abilities, and temperaments. Likewise, when God provided His revelation of truth through the Bible, He selected different kinds of men to write. In some instances He also included more than one account of a single happening.

"The Lord gave His Word in just the way He wanted it to come. He gave it through different writers, each having his own individuality, though going over the same history. Their testimonies are brought together in one Book, and are like the testimonies in a social meeting. They do not represent things in just the same style. Each has an experience of his own, and this diversity broadens and deepens the knowledge that is brought out to meet the necessities of varied minds."—*ibid.*, pages 21, 22.

Illustrations of Unity

No example illustrates perfectly the kind of unity that should characterize the Church, but the figure of the vine and the branches is full of meaning. Said Jesus: "I am the vine, ye are the branches" (John 15:5). "Christian unity consists in the branches being in the same parent stock, the vitalizing power of the centre supporting the grafts that have united to the Vine. In thoughts and desires, in words and actions, there must be an identity with Christ, a constant partaking of His spiritual life."—*The Bible Commentary*, Ellen G. White Comments, on John 15:1-5, page 1,143. All the branches receive spiritual nourishment from the same Source, for all are connected to the Vine. By this connection, they also are united to one another. But this connection does not destroy the identity of the branches. Each is separate, yet all are united.

Another illustration of true Christian unity is set forth by the apostle Paul in 1 Corinthians 12. After describing the variety of spiritual gifts that God places within the Church, he says: "As the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ" (verse 12). He goes on to point out that each member contributes to the efficiency of the body, and each, in turn, is helped by its relationship and connection to the body.

How well this illustrates the Church. In His providence God has provided an organizational structure that enables His people to move as one body. Unlike most other religious organizations, the Remnant Church throughout the world is one, connected to the Head, Jesus Christ, "from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16). Every member in the remotest mission station is connected to every other member, whether in the homeland or abroad, and all work together under the direction of Jesus Christ.

This arrangement, we believe, reflects the order and harmony of heaven (see *Testimonies to Ministers*, pages 28, 29). Every member of the Church should count it a privilege to act his part in enabling the Church to function smoothly. He should rejoice in the close, interlocking relationship that makes possible the Church's steady progress, like a mighty army moving forward against the hosts of darkness.

Just as each member should seek to coordinate his activities with all other members for the good of the body, so each should be willing to surrender personal views for the sake of unity. At times we may need to modify or abandon a belief that seems important to us. We should not feel diminished by doing this; rather, we should see that we are contributing to the larger good, the unity of the body of Christ. We should see that we are reflecting the order and spirit of heaven.

On this point Ellen G. White has said: "If one man takes his views of Bible truth without regard to the opinion of his brethren, and justifies his course, alleging that he has a right to his own peculiar views, and then presses them upon others, how can he be fulfilling the prayer of Christ? And if another and still another arises, each asserting his right to believe and talk what he pleases without reference to the

faith of the body, where will be that harmony which existed between Christ and His Father, and which Christ prayed might exist among His brethren?"

"Though we have an individual work and an individual responsibility before God, we are not to follow our own independent judgement, regardless of the opinions and feelings of our brethren; for this course would lead to disorder in the Church. . . . Those who think that they will never have to give up a cherished view, never have occasion to change an opinion, will be disappointed. As long as we hold to our own ideas and opinions with determined persistency, we cannot have the unity for which Christ prayed."—*Testimonies to Ministers*, pages 29, 30.

The Need for Unity

Now, why is Church unity necessary? what results will it produce? What influence will it have?

Christ prayed for unity among His followers that the world might know that God had sent Him. In this world disunity is the norm. Division, strife, and interpersonal friction are natural. Supernatural power alone can produce harmony and unity among human beings. Thus "harmony and union existing among men of varied dispositions is the strongest witness that can be borne that God has sent His Son into the world to save sinners."—*Testimonies*, Vol. 8, page 242.

"When men are bound together, not by force or self-interest, but by love, they show the working of an influence that is above every human influence. Where this oneness exists, it is evidence that the image of God is being restored in humanity, that a new principle of life has been implanted."—*The Desire of Ages*, page 678.

Christian unity is essential not only to provide convincing evidence that Christ's claims concerning Himself were true, but to make possible the fulfilment of the Gospel commission. Only as believers are united to Christ and to one another can the Church finish its task.

United to Shine

One night during the Civil War in America a young colonel sat by his tent thinking of his wife and family at home. He wanted to write them a letter, but it was too dark, and candles were scarce. But as the fireflies punctuated the blackness around him he thought, Why not utilize this light! In a few moments his orderly had placed twenty-five or thirty glow-worms in an overturned tumbler on a table in his tent. By the united light of these little insects the colonel wrote his letter.

Like a firefly, each Christian personality has a glow of its own. In this dark world, each gives light, each can be seen. But when all believers are united with one another and with Christ, larger tasks can be accomplished and a stronger witness can be given.

How vividly this has been demonstrated in the United States' effort to reach and explore the moon! After the men of *Apollo 11* had returned safely to earth, the *Christian Century* rhapsodized that corporate man had proved himself "capable of blending a stunning variety of institutions and disciplines into a single transcendent effort. . . . This orchestration of technologies and of the visions which animate these technologies—astronomy, physics, geology, chemistry, biology, medicine, rocketry, electronics, and all the rest—is an event of unprecedented symphonic majesty. . . . Now we know that there are possibilities in corporate man which so far transcend the potential of solitary man that we must stake a new generation of theological reconstruction upon that discovery."—*Christian Century*, July 30, 1969. On their own, without the hundreds of thousands of their fellow citizens who contributed skills and effort, and the backing of the nation that financed the mission, the astronauts would never have been able to go to the moon and back. But through united effort was accomplished that which no individual alone could ever do.

The early Church understood well that "so long as they remained united, the Church would go forth 'fair as the

moon, clear as the sun, and terrible as an army with banners.' Nothing could withstand her onward progress. The Church would advance from victory to victory, gloriously fulfilling her divine mission of proclaiming the Gospel to the world."—*The Acts of the Apostles*, page 91.

The experience of the early Church must become ours, the Church of the last generation. Unity is a prerequisite to success in the task of carrying the three angels' messages to the entire world in this generation. It must precede reception of the latter rain. It must precede the loud cry. It will characterize the Church in the day when the Church militant becomes the Church triumphant.

Does the burden for this unity rest upon your heart and upon mine as heavily as it should? Do we share the burden of Christ that His people "may be one"? Do we see how important it is for the Church to reveal Christian unity?

Now let us press the matter a bit further. Are we willing to take the steps necessary in order to achieve unity? Are

we prepared to renounce self-will? (*Testimonies*, Vol. 5, page 94). Are we ready to humble ourselves to heal the schisms that may have developed between ourselves and our brethren—schisms created by doctrinal differences, misunderstandings, or jealousy? Are we willing to pay the price for unity among all branches of God's work—the medical work, the educational work, the evangelistic work?

Many years ago God's servant wrote: "Let each one who claims to follow Christ esteem himself less and others more. Press together, press together! In unison there is strength and victory; in discord and division there is weakness and defeat. These words have been spoken to me from heaven. As God's ambassador I speak them to you.

"Let everyone seek to answer the prayer of Christ: 'That they all may be one; as Thou, Father, art in Me, and I in Thee.'"—*Testimonies*, Vol. 5, pages 488, 489.

Let us individually respond to this appeal. Christ's prayer for unity must be answered through His people today!

Reading for Friday, November 6th

The Church—Its Youth

by Robert W. Olsen

IN CHRIST'S first recorded statement He gave us the keynote of His lifework. "How is it that ye sought Me?"

He asked His parents. "Wist ye not that I must be about My Father's business?" At the tender age of 12, Jesus determined to accept His Father's plans for His life. He set His feet firmly in the path that would bring suffering, ignominy, and a terrible death, but it was also the path that would bring salvation to the world. Christ's example teaches us that even a boy of 12 is not too young to be about his heavenly Father's business.

The most useful lives in history have been lived by men and women who gave themselves to God while young. For the next few minutes let us consider some of the most influential Bible characters, and some of the pioneers of the Seventh-day Adventist Church.

It is unfortunate that we often think of David's mistakes rather than his virtues. God called him a man after His own heart (Acts 13:22). Jesus permitted Himself to be called the son of David (Matt. 22:42). David's psalms, composed under the inspiration of the Holy Spirit, have brought unspeakable comfort to the hearts of millions in all lands of the earth.

By the time he was a teenager David had set his face like a flint toward his heavenly Father. He once wrote: "I have set the Lord always before me: because He is at my right hand, I shall not be moved" (Ps. 16:8). When he heard Goliath's fearful challenge he had no concern for his own safety, but rather was jealous only for the honour of God. "Who is this uncircumcised Philistine, that he should defy the armies of the living God?" he asked (1 Sam. 17:26). His oldest brother's response reveals that David was thought too young to go to war (verse 28). When Goliath saw David "he disdained him: for he was but a youth" (verse 42). Although David was likely no more than 17 or 18 years of age at this time, he was used by God to bring a mighty victory to His people. David is a classic example of what God can do with just one courageous, consecrated teenager.

Some three centuries later Isaiah was called to his prophetic mission when he too was but a young man. Inspiration calls him a "youthful prophet" (*Testimonies*, Vol. 5, page 749). When he heard the voice of God saying: "Whom shall I send, and who will go for us?" Isaiah responded with holy confidence: "Here am I; send me" (Isa. 6:8).

The faithful ministry of this devout prophet continued

for some 60 years, from about 745 to 685 B.C., when he was cruelly put to death by Manasseh. Isaiah's influence, not only on his contemporaries but on every succeeding generation, is impossible fully to appreciate. More than 90 times he is quoted by the various New Testament writers. The matchless fifty-third chapter of his book has led men to call him rightfully "the Gospel prophet." And what would we do without Isaiah 35, 40, 43, 55, 58, and a host of other passages that come to mind! Truly Isaiah's youthful decision to be about his Father's business was good news for the whole world for millenniums to come.

Young Daniel

Of all the Old Testament heroes Daniel is certainly one of the most illustrious. He was "but eighteen years o'd when brought into a heathen court in service to the king of Babylon, and because of his youth his noble resistance of wrong and his steadfast adherence to the right are the more admirable" (ibid., Vol. 4, page 570). Daniel was offered a free education in the University of Babylon—the best in the world. The greatest king on earth, Nebuchadnezzar, would personally conduct the final examination. The opportunities for advancement in the Babylonian government were excellent. But Daniel was willing to risk the displeasure of his captors, the loss of every earthly advantage, and possibly even life itself, rather than compromise his principles. The diet provided included swine's flesh, wine, meat, and rich foods all of which he had avoided in the past, and would continue to avoid. Daniel knew that he must have a simple diet in order to please God and to maintain his keen mental perceptions that he might always be able to distinguish clearly between right and wrong. He resolved that, come what may, he would follow the path of strict temperance even in licentious Babylon. He "purposed in his heart that he *would not* defile himself" (Dan. 1:8).

God blessed Daniel and his three companions for their fidelity to Him so that after three years of study they were "ten times better than all the magicians and astrologers that were in all his realm" (verse 20). He further honoured Daniel by giving him, over a 70-year period, the most important series of prophecies to be found in the Old Testament. A modern prophet has paid him the highest possible compliment: "Except the one perfect Pattern, there is not described in the Sacred Pages a single character more worthy of

emulation than that of the prophet Daniel."—*Our High Calling*, page 249. How thankful we may be that, as a teenager in a strange land, Daniel was firmly fixed in his purpose to be about his Father's business.

Daniel's New Testament counterpart, John the revelator, was yet another who committed himself to God unflinchingly in his youth. One of Christ's first two disciples, John was probably no more than 18 or 20 years of age when he began to follow his Lord. He was not only the youngest of Christ's disciples but also the most ardent. "With more of the child's confiding trust he opened his heart to Jesus. Thus he came more into sympathy with Christ, and through him the Saviour's deepest spiritual teaching was communicated to His people."—*The Desire of Ages*, page 292. No doubt reference is here made to John 3, 6, 14, 15, and 16. John's 70 years of service (A.D. 27 to 96) and his gift to posterity of five books of the New Testament resulted from that teenage decision to accept Christ as his Maker.

Many of the most noble heroes of the Church have been young people. This is especially true of the men and women whose sacrifices led to the establishment of the Seventh-day Adventist Church. Five of the six principal pioneers of our Church were young people. Ellen G. White was a girl of 17 when, in December, 1844, the Lord laid on her the burden of the prophetic office. Would she be willing to bear messages of correction to a people who often did not wish to be corrected? Would she endure the hardships of travel and sacrifice the companionship of loved ones and friends for months at a time to visit the churches as God directed? Her call was a call to sacrifice—in her youth to give herself completely to the work of God.

The world has been a thousand times blessed because that teenage girl accepted God's plan for her life. She herself wrote later: "There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*ibid.*, pages 250, 251. She proved her own statement true with her letters, her articles, her books and her personal ministry on three continents. Because 17-year-old Ellen said Yes to God, we now have *Steps to Christ*, *The Desire of Ages*, *The Great Controversy*, and about 60 other books filled with great spiritual power. And our leaders had a modern Huldah from whom they could—and did—safely seek counsel for 70 years. The extent of Ellen White's influence upon the Seventh-day Adventist Church is beyond computation.

Another Adventist pioneer, James White, was only 21 years of age when he became a Millerite preacher in the year 1842. This was not an easy decision for him, since he had planned to be a schoolteacher and had not allowed much room for Christ in his life. But when he heard the first angel's message of Revelation 14:6, 7 he was convinced that he should join those who were proclaiming it. God honoured him at one time by sending an angel, apparently, to deliver him from the wrath of a crowd who had gathered outside the church where he was preaching. As he prepared to leave the building a total stranger locked arms with him and led him through the rough mob to a place of safety. Loosening his arm, James White turned to thank his benefactor, who had completely disappeared. After the great Disappointment in 1844 God used the organizing ability, the faith, and the drive of this dedicated young man to build and shape the Seventh-day Adventist Church. He started both the *Review* and *Herald Publishing Association* and the *Pacific Press*. Three times he served as General Conference president. It is difficult to measure the contribution of this man of God to the cause of present truth.

Scholarly Andrews

In the year 1849 a tall, slender 21-year-old scholar joined the growing Advent Movement as a preacher. J. N. Andrews had planned for a career like his uncle, who was a United States Congressman from the State of Maine. But he gave up all political ambitions and used his brilliant talents in proclaiming the third angel's message. Elder Andrews, adept in

the use of seven languages, including Hebrew and Greek, was generally recognized as the most able scholar in our ranks. His knowledge of the New Testament was so thorough that he felt he could reproduce it by heart should it be lost. His book *The History of the Sabbath* gave a solid Biblical and historical basis to the theological claims of the Sabbath-keepers. Shortly after he went to Europe as our first overseas worker, Ellen G. White wrote to the European brethren: "We sent you the best man among us." He was respected by all who knew him, not only for his scholarship but also because he was a man of prayer.

Golden State Pioneer

John N. Loughborough at the age of 16 took his public stand for Christ at a prayer meeting, and immediately set about to study his Bible in earnest. Employed in a blacksmith shop, he improved every spare moment by delving into the pages of the Word of God whenever he could do so without being unfaithful to his employers. At 20, he joined the group of young Adventists who were keeping the Sabbath at Rochester, New York. The tithing principle had not yet been discovered, and there was no system for the support of the Adventist ministry, nevertheless, he determined to give his life to preaching the third angel's message. His work took him beyond the East and Midwest when, together with Elder Bourdeau, he made the long journey to California, opening the work in the Golden State in 1868. In 1878 he came to England to open the work here. His life did not close until he, like so many others, had given God's cause more than 70 years of service.

Gifted Writer

Probably the most gifted writer among all the early pioneers of the Seventh-day Adventist Church was Uriah Smith. When but 13 years of age his left leg was amputated above the knee because of an infection. In spite of this handicap this intelligent boy decided to make something worth while out of his life, and planned to be a teacher. In 1852, when barely 20, he was confronted with the great decision of his life—to continue his worldly ambitions or to accept the Sabbath and give his life to spreading the "present truth." He promised God that he would be true to his convictions of right at whatever cost to himself.

Young Smith's talent as a writer was immediately recognized. For half a century, from 1853 to 1903, his name appeared almost continuously in the *Review* and *Herald* as an editor or associate editor. His book *Thoughts on Daniel and the Revelation* was a masterful production that has powerfully influenced the lives of thousands.

Of the six principal pioneers of the Seventh-day Adventist Church only one, Joseph Bates, was an older man when he became a Sabbath-keeper. The other five—Ellen White, James White, James Andrews, John Loughborough, and Uriah Smith—were still in their teens or very early twenties when they threw their energies into the preaching of the three angels' messages of Revelation 14. The Advent Movement at its beginning was a youth movement.

While Christ's call has always been to all men of all ages, yet especially in the closing days of this world's history He appeals to young people to give themselves to Him and to make His work their own. "There is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence."—*Messages to Young People*, page 204.

The apostle Paul knew that it was essential for each generation of Christians to pass its vision along to the next generation, or the cause would be lost. In his last letter, sent just before he was executed, he pleaded with Timothy to pass the vision on: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also" (2 Tim. 2:1). Today the torch is being handed to you. Will you take it?

God needs modern Davids who, with unlimited courage and faith, will rise to every emergency. He needs Isaiahs and Jeremiahs who will bear faithful messages to His people

even in times of difficulty and discouragement. He needs modern Daniels who will stand for the right though the heavens fall. He needs men in our educational centres who, like J. N. Andrews, know how to combine scholarship and piety. He needs writers like Uriah Smith, and missionaries like John Loughborough. He needs more men and women like James and Ellen White who "had understanding of the times, to know what Israel ought to do" (1 Chron. 12:32). There are opportunities and needs unlimited.

Christ committed Himself at the age of 12 to be about His Father's business, and from this resolve He never wavered. The night before He died He could say: "I have glorified Thee

on the earth: I have finished the work which Thou gavest Me to do" (John 17:4). He had not wasted His youth on matters of lesser importance, but had given every single moment of both boyhood and manhood to His Father. His example of fidelity to God throughout His lifetime has been followed by scores, yes, even hundreds and thousands of others. The greatest satisfaction in the world comes from a life well-lived, a life not filled with remorse. Such a life will end with the sound of victory: "I have fought a good fight, I have finished my course, I have kept the faith" (2 Tim. 4:7). Such a life can be yours. And it will be to all who resolve with Christ: "I must be about my Father's business."

Reading for Sabbath, November 7th

The Church—Its Triumph

by Robert H. Pierson

CHRIST earnestly desires to have His people with Him. He is longing for that great family reunion scheduled for the day of His return. "And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."¹

During His earthly ministry the Saviour prayed earnestly for that day of reunion. "Listen to the prayer of our Representative in heaven: 'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.' Oh, how the divine Head longed to have His Church with Him! They had fellowship with Him in His suffering and humiliation, and it is His highest joy to have them with Him to be partakers of His glory. Christ claims the privilege of having His Church with Him. 'I will that they also, whom Thou hast given Me, be with Me where I am.' To have them with Him is according to covenant promise and agreement with His Father. He reverently presents at the mercy seat His finished redemption for His people. The bow of promise encircles our Substitute and Surety as He pours out His petition of love, 'Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory.' We shall behold the King in His beauty, and the Church will be glorified."²

"We shall behold the King in His beauty, and the Church will be glorified"—what a precious assurance. One day soon the Master's prayer will be answered, one day soon the Church militant will become the Church triumphant and God's chosen people will be with Him throughout eternity.

Before the great day of reunion when this promise will be fulfilled, there is a work to be done—both inside the Church and outside the Church. "The Church militant is not now the Church triumphant."³ There remains yet much for us to do for God, and much for God to do for us! Before the crown there is a cross—and a commission! Both Christ's prayer for purity and unity and His command to serve must be heeded by His people before the hour of triumph may come! *But, never fear, it will come!*

Perilous Days Ahead Before Triumph

There are difficult days ahead for God's Church! "The final age of this world is to be a time of troubles," Paul predicted (N.E.B.). Dr. Phillips translates the apostle's words: "In the last days the times will be full of danger." Dr. Kenneth N. Taylor makes it pointed and simple and very personal: "In the last days it is going to be very difficult to be a Christian."⁴

The Lord's messenger declares: "The Spirit of God is gradually but surely being withdrawn from the earth."⁵ "We are on the very verge of the time of trouble, and perplexities that are scarcely dreamed of are before us."⁶

"A time of troubles" quickly flashes upon the screen of our minds scenes from Vietnam, the Middle East, parts of

Africa. "Full of danger" conjures up scenes of horror from our own great cities, where brutal crimes are all too frequent. "Very difficult to be a Christian" might be more personally paraphrased, "Very difficult to be a Seventh-day Adventist." All of these shades of meaning of Paul's words remind us there will be problems and trouble both outside and inside God's Church. These troubles and perplexities will be of a magnitude such as we have scarcely dreamed of.

With the spirit of sweet ecumenism so prevalent in the Christian world today it is difficult indeed to fully understand just how circumstances will change so radically—but change they will. God's Church of the remnant will become the object of Satan's most vicious attacks: "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."⁷

In Paul's farewell to the Ephesian elders he foretold problems that would arise within the Church. "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them."⁸

The wolves came just as the apostle warned. They have continued to attack the flock of God down through the ages. We should not be surprised when they appear among us in the last days. But they will not appear as wolves—Satan will come well disguised. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their work."⁹

"The path of error often appears to lie close to the path of truth. It is hardly distinguishable from the path that leads to holiness and heaven. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After a while the two are seen to be widely separated."¹⁰

"Take heed therefore," Paul warns, "unto yourselves, and to all the flock."¹¹ Our only safety is to follow closely the inspired instruction: "Hold fast the form of sound words, which thou hast heard of me, in faith and love which is in Christ Jesus. That good thing which was committed unto thee keep by the Holy Ghost which dwelleth in us."¹²

Through all of this time of testing the Church militant will not fail. "The Church may appear as about to fall, but it does not fall. It remains, while the sinners in Zion will be sifted out."¹³ *The Church militant will in God's own good time become the Church triumphant!*

The Church Sleeps

On the threshold of triumph God's Church is sleeping. Our condition is vividly depicted in Christ's parable of the ten virgins. "As Christ sat looking upon the party that waited for the bridegroom, He told His disciples the story of the ten

virgins, by their experience illustrating the experience of the Church that shall live just before His second coming."¹⁴

Too many of us, like the foolish virgins, are asleep. We must be awakened to our need. "The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. They have not fallen upon the Rock, Christ Jesus, and permitted their old nature to be broken up."¹⁵

A sleeping, half-converted Church cannot be a militant Church, to say nothing of being a triumphant Church! May the Lord awaken us from our sleep of spiritual apathy and help us see our personal need of a living connection with Christ. Only when Christ lives in our hearts can we truly live and serve Him faithfully as He desires!

A Truly Militant Church Before Triumph

When we are awakened and aroused we will be a militant and serving Church! There is a task before us—a world in need—in need of Christ and in need of our help! "Go ye" is not an optional suggestion we can take or leave as we may choose. It is a command we must obey. "Into all the world" is all-inclusive. We may go to lands afar through our financial support of God's work abroad, but more personally it means going into our own community, in our own street, in our own home. Across the street, across the breakfast table, may be someone who needs Christ—who needs *you*! Are you part of the militant minority or of the malingering majority?

Troubles from without or from within will not foil the triumph of God's movement! "This Gospel of the kingdom shall be preached in all the world," Jesus Himself has promised. "The end will come," He declares (Phillips).¹⁶ "For yet a little while, and He that shall come will come, and will not tarry."¹⁷ God's promises are sure! We may depend upon them! Christ's prayer for His Church will be answered. Reunion is certain!

I love the scene of triumph for God's Church, fresh from the pen of the Revelator: "After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. . . . And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?"

"And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple; and He that sitteth on the throne shall dwell among them."¹⁸

What a vision of victory! God's people from all ages and from all nations together for the great reunion for which the Saviour has been longing and praying! Here is the day for which the Advent people for more than a century have been longing, praying, and working—at last it is a glad reality! If Satan ever whispers doubt in your ear, remind him of Revelation 7:9-15. This movement is not destined to wither on the vine or to disappear into oblivion, nor even to merge into mediocrity—it is destined to *triumph*!

Today the Church is buffeted and harassed and mesmerized. It is flattered and opposed, it is beset within and without by its foes, but, thank God, its triumph is assured! By faith even now we may catch a glimpse of the golden

morning soon to dawn. "The triumph of the Church is very near, the reward to be bestowed is almost within our reach."¹⁹ "The work is soon to close. The members of the Church militant who have proved faithful will become the Church triumphant."²⁰

At times we look at the unfinished task, at the population explosion, and our spirits falter. How can it be finished in *our* day? This question God can and will answer. The secret of success is not within *us*, it is in *the God we serve*. It is His work. We are to surrender. He will bring the victory—and a glorious victory it will be!

You Are Involved in the Triumph

There is no question about the triumph of the movement. It is going through to certain final victory. The question before you and me this Sabbath morning is simple and awesomely pointed—*Will you, will I, triumph with God's people?* You and I are involved!

Victory for the Church comes when victory comes to individual members! The Church is made up of individuals. We are not born collectively. We do not die collectively. We are not saved collectively. Individual choice and personal commitment dominate the picture.

The triumphant, white-robed multitude, described by the Revelator, is made up of self-yielded, Christ-surrendered blood-bought, victorious-living individuals. Their white robes reveal purity of character. The palms in their hands describe victory!

John pictures this "multitude, which no man could number" as standing "before the throne." Those who stand before God in the great day of victory have learned to live in the presence of God in this life. They have the privilege of serving the Lord of the universe forever and ever in the earth made new because they have first learned to serve Him in this life. "Therefore [for this reason]," John says, "are they before the throne of God, and serve Him day and night in His temple."²¹

My brother, my sister—have *you* washed *your* robes of character and "made them white in the blood of the Lamb"? Have *you* determined in your heart that, come what may, with God's help and by His grace when the Church militant becomes the Church triumphant in the near, very near, future, *you* are going to triumph with it? This is a question you must ponder and pray over earnestly—then settle it once and for all. *You must be there!*

REFERENCES

- 1 John 14:3.
- 2 *Testimonies to Ministers*, pages 20, 21.
- 3 *Ibid.*, page 20.
- 4 2 Tim. 3:1, *The New English Bible*; J. B. Phillips, *The New Testament in Modern English*; Kenneth N. Taylor, *Living Letters, The Paraphrased Epistles*.
- 5 *Testimonies*, Vol. 9, page 11.
- 6 *Ibid.*, page 43.
- 7 Rev. 12:17.
- 8 Acts 20:29, 30.
- 9 2 Cor. 10:14, 15.
- 10 *Testimonies*, Vol. 8, pages 290, 291.
- 11 Acts 20:28.
- 12 2 Tim. 1:13, 14.
- 13 *Selected Messages*, book 2, page 380.
- 14 *Christ's Object Lessons*, page 406.
- 15 *Ibid.*, page 411.
- 16 Matt. 24:14.
- 17 Heb. 10:37.
- 18 Rev. 7:9, 13-15.
- 19 *Testimonies to Ministers*, page 431.
- 20 *Evangelism*, page 707.
- 21 Rev. 7:15.

Annual Sacrifice Offering to be taken at this time

CHILDREN'S READINGS

for the Week of Prayer

by Virgil E. Robinson

Theme: GOD'S CHURCH

GENERAL INTRODUCTION

THE theme for the Week of Prayer studies for juniors this year is the Church—its origin, rise, history, its work in the world today, and its ultimate triumph and reward. This is a subject of particular importance to juniors and young people as they face a world in which confidence in so many institutions has well-nigh disappeared. Millions have lost confidence in the home, the Church, and the state. Many seek to replace this by faith in themselves and their own efforts at self-betterment. Others are turning to the false philosophies of the world such as Communism, socialism, hedonism, or agnosticism. Our children need to realize more than ever before that as the world reels toward its climactic end, the only institution that is going to weather the storm and come out victorious is the Church of God. In it alone can true security be found.

Some of your meetings may include time for prayer bands. However, no child should ever be made to feel embarrassed if he does not choose to pray. For variety, you may ask three or four volunteers to come forward and pray into the microphone if one is available. Or the entire group may wish to pray together silently.

Arrange the programme so that the young people participate whenever possible. Let a junior read an appropriate passage of Scripture each morning. For instance, for the first day Matthew 16:15-18 would be fitting. One of the juniors might very well lead out in the song service. "I Want to Be Ready When Jesus Comes" would be appropriate as a theme song. If this chorus is unfamiliar to the juniors, choose another.

It is hoped that the reading will provide the core idea for each day. The readings are short and can usually be completed in ten or fifteen minutes. Explore the subject, and bring in as many illustrations and stories as possible. If there is time, encourage a discussion of the topic at the close of the service.

Daily Directions

First Day. God Organizes His Church. OBJECTIVE: Review how Jesus organized and commissioned the Church, and how it grew during the first three centuries in spite of persecution.

EQUIPMENT: 1. As large a picture as possible of a church building. 2. A strip of cardboard bearing YOUR CHURCH ADDRESS. 3. A similar cardboard with the words METHODIST CHURCH or the name of some other well-known denomination. 4. A similar strip bearing these words CHURCH OF THE LIVING GOD. This will illustrate the idea of the universal Church. These will be displayed to point out the four different meanings of the word *church*, as outlined in the first paragraph of the reading.

SUGGESTED SONGS: No. 85, "We Have Heard a Joyful Sound," or No. 188, "A Child of the King." (All songs are from *Singing Youth*.)

Additional illustrative material can be found in W. A. Spicer's book *Youthful Witnesses*. The second chapter in *The Great Controversy* also describes the persecutions of the early centuries. Have a map of the Roman world and point out the wide travels of Paul.

Second Day. God protects His Church. OBJECTIVE: Emphasize the heroic leaders of the Church during the period known as the Dark Ages. SUGGESTED SONGS: No. 37, "Faith of Our Fathers," or No. 66, "A Shelter in the Time of Storm."

Display a map of Europe, and point out the location of the valleys in the Alps where the Waldenses lived; also Prague, the home of Huss and Jerome.

Additional stories for this period can be found in *The Great Controversy*, chapters 4 and 6, and *Brave Men to the Battle*, by Virgil Robinson.

Third Day. God Arouses His Church. OBJECTIVE: Outline in simple language why a Reformation was necessary and how brave men are God's only agents on earth. Again the map of Europe should be available for pointing out Switzerland, Germany, England, Scotland, and Holland.

SUGGESTED SONGS: No. 28, "A Mighty Fortress," or No. 35, "O God, Our Help."

Additional stories of the Reformation can be found in *The Great Controversy*, chapters 7 to 11. See also good biographies of Luther, Zwingli, Calvin, Knox, and others.

Fourth Day. God Selects His Last Church. OBJECTIVE: Emphasize the world-wide impact of the Advent Movement and the reasons behind the necessity for a new Church to be born; help the students to see the remarkable message in the title, the Seventh-day Adventist Church.

For this study a map of the world is needed. Point out the countries visited by Joseph Wolff, the Scandinavian countries where the children preached, and the United States, the birthplace of the Millerite Movement.

SUGGESTED SONGS: No. 141, "Jesus Is Coming Again," or No. 146, "We're Going Home."

The best source for stories of this period may be found in the first part of Arthur Spalding's book *Pioneer Stories*.

Fifth Day. God Sends His Church. OBJECTIVE: Renew enthusiasm in the Adventist mission by emphasizing the role that individuals play in the spread of the Adventist message throughout the world.

A map of the world should be displayed. Point out the location of Battle Creek, Pitcairn, New Zealand, Australia, Cape Town, and Rhodesia.

SUGGESTED SONGS: No. 11, "The Call for Reapers," or No. 16, "Hark! the Voice of Jesus Calling," or No. 4, "The Captain Calls for You."

The last part of Spalding's book *Pioneer Stories* contains further material on this period. Try to make this a personal study. Find out how many of the youth have relatives in the mission field. Impress on them that their time for service is coming. Ask how many would go to the mission field if called after completing their education. Describe the privileges and blessings of mission service.

Sixth Day. God Rewards His Church. OBJECTIVE: Make the closing events very personal and real in the language that young people use. Emphasize challenge and the rewards that await the faithful.

SUGGESTED SONGS: No. 150, "Sweet By and By," or No. 139, "O That Will Be Glory."

Avoid stressing the soul agony of the time of trouble. Above all, it is a time of fulfilment and an opportunity to show the universe the courage of God's people under stress.

Source material can be found in *Early Writings*, *The Great Controversy*, and the last chapter of Uriah Smith's book *Daniel and the Revelation*.

Try to save a little time at the close of the meeting for the juniors to express themselves. What would they like to do most in heaven? Close with the thought that no matter what it costs, we must be there, every one of us.

God Organizes His Church

IF SOMEONE were to ask you, What is the "church"? you might answer: "Oh, the church is the *building* where we go every Sabbath to sing and pray and study the Bible." Or, "A church is a *group of people* worshipping God." Someone else might say that a church is a *denomination*, an organization of people who believe the same truths, such as the Lutheran Church, which follows the teachings of Martin Luther, or the Methodist Church, which follows John Wesley. Still a fourth one might say that the Church of God is made up of all those everywhere who sincerely worship Him.

All of these definitions would be true, but this last idea is probably the one Jesus had in mind when He said to His disciples: "Upon this rock I will build My Church." Ellen G. White wrote: "The Church is God's fortress, His city of refuge, which He holds in a revolted world. . . . From the beginning, faithful souls have constituted the Church on earth."—*The Acts of the Apostles*, page 11.

To discover the beginning of the Christian Church, we must go back more than 1,900 years.

After a few months of His early ministry, Jesus knew that an important moment had arrived.

When evening fell, Jesus and a group of His followers stood at the base of a high hill. Telling them to remain there, the Master climbed to the summit, where He prayed all night. In the morning He must choose the twelve men who would build His Church. It was very important that He select the right ones. The stars twinkled overhead while the rising moon formed a pathway of silver across the Lake of Galilee, not far distant. When the followers of Jesus awoke in the morning, they saw the Master coming toward them.

Quietly Jesus moved among that large group of disciples, summoning first one, then another. We do not know which of the twelve He chose first; it may have been Peter, as he is always named first. Then He chose the rest—Philip, Andrew, James, Matthew, John, Thomas, and others. He had chosen eleven when a distinguished-looking man pressed forward saying with great earnestness, "Master, I will follow Thee whithersoever Thou goest" (*The Desire of Ages*, page 293).

The other disciples recognized him as a man of great ability, and urged his acceptance. Knowing that His disciples would not understand it if Judas was rejected, Jesus named him the twelfth.

Taking these twelve apart, Jesus knelt with them. Placing His hands on their heads one by one, with prayer and tears Jesus ordained them to the great work which they were to do, and asked God to fit them for the heavy responsibilities they would have to carry.

His words puzzled the disciples. They were sure that their Master would soon become King of Israel. He would break the yoke of the Romans and make the Jews the masters of the world.

For three years the disciples walked and worked with Jesus. Many times He tried to explain the work that needed to be done before the kingdom of glory could come. Sitting on the Mount of Olives, He told them that the Gospel would be preached in all the world, and only then would the end come.

Yet, the disciples had difficulty understanding the greatness of the work that Jesus was asking His young Church to do.

One Sunday afternoon their hopes seemed about to be realized. Jesus rode into Jerusalem amid a cheering crowd. They were eager to hail their great healer and teacher as Israel's king. But only five days later His followers were crushed with grief as they saw Him die on the cross.

Their grief did not last long. The resurrection day came, giving the disciples a message for the world. "He is risen! We have seen Him!"

During the forty days that followed, Jesus told them

much of what He expected them to do. They were to wait in Jerusalem until He sent them the Holy Spirit in power from heaven. Then they were to go everywhere as His witnesses, inviting men and women everywhere to join His Church and share in the witnessing.

The day came for Him to leave them. Out through the gates of Jerusalem He led that small band of eleven men (Judas was dead), and for the last time they climbed the slopes of the Mount of Olives with Him. He stopped and they drew closer to Him, feeling somehow that something important was about to happen. He placed His hands in blessing on their heads. Then slowly He began to rise, as the pull of heaven became stronger than the pull of earth. His last command came echoing down: "Go ye into all the world, and preach the Gospel to every creature." His last words were a precious promise: "Lo, I am with you alway, even unto the end of the world."

The disciples looked heavenward as the Saviour became smaller and smaller until they saw Him no more as He disappeared in a cloud. Before they could realize that He was gone for ever, they became aware of two angels standing near them. There's no use looking toward heaven, they told the apostles. He is gone. But there was good news at the same time. This same Jesus would return in the same way as He had gone. Then the angels vanished.

The apostles looked at one another, wondering what to do next. They recalled the instruction of Jesus, bidding them to wait in Jerusalem for the coming of the Holy Spirit. Jerusalem was to be their first field of labour; then they would go to Judea, Samaria, and every part of the world.

They returned to the upper room where they had eaten the Last Supper with Jesus before His crucifixion. There they prayed and wept and confessed their sins and made everything right with one another. On the tenth day the Holy Spirit fell on them with great power. They could not keep still. By nine o'clock that Pentecostal morning, they were in the market place telling people about Jesus. Peter preached, and by nightfall there was a Christian congregation of 3,000 believers in Jerusalem.

The apostles carried out the instructions of Jesus. They began in Jerusalem, in the place of their grief, opposition, and now their joy. Here they worked for three years until Stephen was stoned which led to the beginning of a fierce persecution. The believers then scattered to distant places. Wherever they went, they preached about Jesus.

Try to imagine the apostles as they gathered themselves for a committee meeting. What resources did they have for accomplishing the great task Jesus had left them? There was no budget, no money in the treasury, and very little owned by any of the churchmembers. A few wealthy Christians had sold their property and put the money into the fund for feeding the poor. There was no training school for educating workers. They did not own a single church, but had to worship in Jewish synagogues or in private homes on the Sabbath. As there was no travel budget, most of them made their missionary journeys on foot.

What opposition might they expect? The Jewish leaders hated them because they preached the resurrection of Jesus and boldly accused them of killing the Prince of life. Should they go into the heathen world, they would come face to face with the power of Caesar, the emperor of Rome, the ruler of more than 100 million people. Half a million of the finest soldiers in the world were prepared to carry out his orders.

The apostles knew the Romans would not listen patiently as they preached about the coming end of the world, the destruction of the Roman Empire, and the setting up of another kingdom ruled by Jesus. The prospect of challenging such a power would naturally fill them with fear, but it did not. "If God be for us," they asked, "who can be against us?"

One day the apostles in Jerusalem heard some astonishing news. Saul of Tarsus, who had persecuted the Church bitterly in Jerusalem, had become a follower of Jesus. There was no opportunity to check this rumour, for he vanished almost immediately. Three years later Saul, also called Paul, suddenly reappeared in Jerusalem, where he boldly preached about Jesus until forced to flee for his life.

Then Paul began those wonderful missionary journeys that took him to so many of the great cities of the world. Wherever he went, Paul raised up companies of believers.

At first the Romans regarded the Christians simply as a branch of the Jews. Then as they learned more of what the Christians believed, they came to look on them as the enemies of mankind. "They say we are all going to perish," they complained, and they began to hate the Christians.

One night Rome took fire and burned for days until a large part of the city lay in ashes. There were angry rumours that Emperor Nero himself had started the fire. He had done this, so they said, so he could become famous as the great rebuilder of the capital.

Terrified by the rage of the citizens, Nero claimed innocence, and to turn away suspicion from himself, he declared

it had been started by the Christians who were thus trying to hasten the end of the world. Hundreds of the followers of Jesus were seized and put to death with great cruelty. During that persecution both Paul and Peter died as martyrs.

Yet, in spite of persecution and lack of money to finance a growing world programme the number of Christians increased steadily. Why did so many poor people and even slaves become followers of Jesus? They had to work so hard and they suffered so much. The words of the Master brought great peace to their hearts: "Come unto Me, all ye that labour . . . , and I will give you rest."

Persecution of the Christians was not equally cruel at all times. When things went well, they were left more or less alone. But when pestilence struck, or there was a destructive earthquake, the cry would be raised: "The gods are angry! To the lions with the Christians!" Many bands of Christians were taken to the arena to be killed by wild animals as thousands of heathen looked on.

Did early Christians become discouraged when fierce persecution raged against them? Not for a moment. They repeated the words of John: "This is the victory that overcometh the world, even our faith" (1 John 5:4).

Second Day

God Protects His Church

ON a spring night in A.D. 303, the cry of "Fire! Fire!" rang through the streets of Nicomedia. The citizens, both pagans and Christians, poured out of their houses to gaze at the red sky.

"What is it?" they asked one another. And the answer soon came.

"The palace of the emperor is on fire," passed from mouth to mouth. "This is the second time it has been on fire recently," remarked a Roman official.

"The Christians set it on fire because of the emperor's decree," muttered one of the heathen.

"It is the judgement of God," replied the Christians. "The emperor has stretched out his hand to hurt His Church."

The emperor Diocletian, who was a pagan, blamed the Christians for the fire. Only a few weeks earlier he had issued a decree commanding the destruction of all Christian churches and of their sacred book, the Bible.

The heathen of Nicomedia greeted this decree with joy, and in one day they levelled the large Christian church with the ground. Then had come the fires in the emperor's palace.

Diocletian was furious. Swiftly he prepared another decree commanding all Christians throughout the Roman Empire to give up their faith on pain of death. This marked the beginning of ten years of terrible persecution. Thousands of Christians laid down their lives.

The hour of deliverance was at hand. Constantine, an army general, who had shown favour to the Christians, returned to Rome from his post in Britain, defeated the emperor's forces at the Battle of the Milvian Bridge, and became the emperor of the West.

In A.D. 313, Constantine met the other emperor from the East at Milan. Together they issued a decree granting complete freedom of worship to all persons living in the empire. At the same time he proclaimed himself a Christian and the defender of the Church. The Christians from one end of the empire to the other rejoiced while the heathen were greatly discouraged. Satan's effort to destroy the Church through persecution had obviously failed. What would he try next?

The bitter wind of persecution had failed to destroy the Church. After Constantine became a Christian greater changes came to the Church. Her ministers were paid from the government treasury, and many became very rich. Christian property was exempt from taxation. The bishops in the large churches became very powerful, as the government gave them the right to hold trials and sentence people brought before them. This was particularly true of the bishop of Rome, who

was soon to take the name of *pope*, meaning "father." So wealthy did this man become that the civil governor of Rome, who was a heathen, was moved to say: "Make me the bishop of this city and I will become a Christian."

It became popular to be a Christian. The emperor favoured those who joined the Church and gave them positions of honour. No longer were the pagan temples supported by the state, and they fell into ruin.

However, in order to persuade the heathen to join the Church, the standards were lowered. While told they might no longer worship Jupiter, or Mars, or Mercury, they could worship in their place Saint Peter and Saint Paul, and especially the virgin Mary. Images familiar to pagan worship were brought into the Church, and Christians were taught to bow down to them. Into the Church came candles and holy water and incense and many other practices common to paganism but unknown in the church life of the apostles. Baptism, for example, was changed from total immersion in water to a sprinkling of water on the head.

Not all Christians accepted these changes. There were always many thousands scattered over Europe who refused to give up the Gospel as they had learned it. Sometimes they met for worship in private homes; at other times they fled to caves in the mountains.

Then came a sad time for everyone. Breaking through the frontiers of the Roman Empire, like water breaking through the crumbling wall of a dike, came millions of plundering barbarians from beyond the Rhine and Danube rivers. The empire was broken to pieces, and its fragments became the nations of Europe. These barbarians learned Christianity from the people living in the lands they conquered. Sad to say, they generally accepted the corrupt doctrines of the Church. Gradually a long night of spiritual darkness settled down over Europe. That time has been called the Dark Ages.

In the days of Elijah, God assured the prophet that there were 7,000 people in Israel who had not bowed the knee to Baal. The same was true in the Dark Ages. Here and there, all over Europe, there were little companies of Christians who remained true to the Gospel given by the apostles. These people had parts of the Bible in their own language. Thus they could keep their teachings pure.

On the Isle of Patmos the apostle John was given a view of what would happen to the Church during the Dark Ages. "And to the woman [the Church] were given two wings of

a great eagle, that she might fly into the wilderness, into her place" (Rev. 12:14).

One of the areas in Europe where the true Church found refuge during the Dark Ages was in the valleys of the Alps in Northern Italy. There the people of God built their humble churches, trained their children, and kept alive the true faith. These people came to be known as the Waldenses.

For a long time the pope of Rome paid no attention to these humble Christians. He was too busy establishing his power over the rulers of Europe. Once when Henry IV angered the pope, the king had to travel to Italy in the wintertime. In front of a strong castle the king stood barefooted in the snow for three days before the pope let him in and forgave him. "I am the sun," declared the proud pope, "and you are only the moon!"

The Waldenses continued to live in their sheltered valleys. As their leaders thought of the people of Europe who belonged to the state Church and knew little of salvation through Jesus, they felt very sad. In their schools, they copied out some of the books of the Bible by hand, for there was no printing press yet. In order to get the gospels into the hands of the people, they sent out young men, disguised as merchants to the various cities and towns of Europe.

From house to house they went, selling silks and satins, and other desired items. When they found someone willing to read the Bible, they left a portion with him. Long after the pedlar had gone on his way, those Bible portions would be studied and their truths accepted.

Many times these missionaries were discovered. When the Church authorities caught them, they accused them of heresy and commanded them to give up their faith or face death.

Life was dear to those young men, but they did not flinch. They knew they would never again see their homes. Fathers, mothers, and sisters would never know what happened to them. But give up their faith they would not. One brave man picked up a stone, which he held out toward his judges.

"It will be as easy for you to squeeze water from this stone, as to get me to give up my hope in Jesus." Singing one of the psalms of David, he went to his death.

The pope was enraged when he learned what was happening. "We must destroy them in their mountain homes," he declared. So he proclaimed a crusade against them, and thousands of men gathered to crush the Waldenses and take their goods.

The Waldenses had no army with which to protect themselves. All they could do was to pray. At one time God sent thick clouds to bring darkness on the papal armies and give the Waldenses the advantage.

"God is fighting for them!" shouted the terrified soldiers. "Let us flee!" They tried to go, but so dense was the darkness that most of them fell into the roaring stream and were drowned. Only a handful escaped and the captain had to withdraw.

Many times God delivered the Waldenses from their enemies. One night when the soldiers were encamped near the Waldenses, sure that in the morning they could destroy them, they suddenly heard the steady beat of a drum. To them this could mean only one thing. Another army must be marching in to help the Waldenses. A terrible panic took hold of them. Throwing away their weapons, they rushed in mad flight down the road over which they had come the day before. In the morning the Waldenses found all of their enemies gone.

They did not know who had beaten the drum and frightened their enemies. In the morning it was discovered that it had been a ten-year-old boy. He had found this drum, and as any young boy would do, he thought he would have some fun beating it. God used it to save His people once more.

All through the centuries of the Dark Ages, the Waldenses kept the lamp of truth burning brightly in their villages in the mountains. However, there were times when their enemies surprised them and many lost their lives.

Now and then priests from the state Church came into the valleys. Going from village to village, they tried to get the Waldenses to promise obedience to the pope and his laws. They warned them of swift punishment if they did not listen.

"We can live and we can die for our faith," replied the children of God, "but we cannot give it up."

Third Day

God Arouses His Church

THE class was over and the students picked up their books and left the lecture hall. One man remained behind to speak with his instructor.

"Have you seen them, Master Huss?" he asked.

"Seen what?"

"The two pictures down in the market place. I have never seen anything like them."

"Come, I will go with you and you shall show them to me."

John Huss drew on his cape and the two were soon walking along the streets of Prague. Arriving at the market, Jerome pointed his teacher to the wall of a building on which two pictures had been painted. Silently the two men stood and gazed at them.

The first picture showed Jesus riding on a little donkey near the gates of Jerusalem. The children were shouting and waving palm branches as people laid down their garments in the road. Beneath the picture the artist had written the words **THE POWER OF LOVE**.

The second picture was very different. There, seated on a throne and borne on the shoulders of his cardinals in their scarlet robes, sat the pope in all his glistening clothing sparkling with jewels. There were rings on his hands and a triple crown on his head. The people were kneeling before him with their faces to the ground. Beneath the picture the artist had written **THE LOVE OF POWER**.

For a long time Huss stood looking at the picture along with many others. Slowly he walked back to the house where he was staying.

"Is it true?" he asked. "Has the Church wandered so far from the spirit of Jesus, its Master?"

Determined to learn the truth, he began studying the Bible. He was soon joined by a brilliant speaker, Jerome, who had accepted the teachings of Wyclif. They found that salvation was a free gift. The Church had no right to sell it.

As a teacher in the university, Huss began to weave the truths of the Bible into his lectures. Man, he said, was not saved by offering long prayers, burning candles, or going on pilgrimages to Rome or other so-called holy places. Huss was made a pastor, and as he preached, the people of Prague came to believe as he did. The images were taken out of the church. They began to pray to God, rather than to the saints and the virgin Mary.

When the pope heard of this, he was angry. He decided to call a council of all his Church officials to meet in Constance in Switzerland to set things straight in the Church. Sigismund, the emperor, promised to be there. He asked John Huss to come, promising him a safe return to his home.

Huss answered the call, although he had a feeling that he would never return to Prague. He was right. Soon after arriving in Constance, he was arrested and thrown into a cold, wet dungeon where he lay for many weeks. He was then brought before the council where he was accused of being a heretic.

The pope insisted that Huss should die. Since the Reformer refused to give up his faith, he was condemned to the stake, in spite of the emperor's promise.

Taken out of the city, the Reformer was fastened to a

pole and wood heaped about him. As the flames began to kindle, he started singing, "Jesus, Thou Son of David, have mercy on me," and continued in this way until he died. The year was 1415.

A hundred years passed but the memory of John Huss could not be easily forgotten. Yet, the Church remained all powerful, and woe to the man or woman who refused to obey it. The people were taught that the priest stood in God's place on earth. When the time came for a person to die, should the priest refuse to forgive his sins, the man would go to hell to burn for ever. No wonder the people trembled at the thought of dying without receiving extreme unction, as they called the final work of the priest.

In Rome, the pope lived in luxury. He was one of the richest men in Europe. When Pope Leo X was chosen by his fellow cardinals to be the new pope, he jokingly said: "God has given us the papacy, now let's enjoy it."

In that time of deepest darkness God was preparing a man who would preach the Gospel and shake the pope's kingdom to its foundations.

When he was a young man, Martin Luther entered a monastery, hoping that there he might live a pure life and save his soul. He thought that if he punished his body enough, his soul would be saved. So he often went for days without food. He would try to pray all night. Often he took off his shirt and whipped his naked back until the blood flowed.

One day some fellow monks listened outside Martin's cell door. They could hear the crack of the lash.

"What a holy life he leads," remarked one of the monks.

"Ah, yes, but how uncomfortable," replied his companion.

The abbot in charge of the monastery was troubled, fearing that Martin would kill himself. When Staupitz came to inspect the monastery, he told him about this monk who tried to be so holy. Staupitz agreed to talk with him.

The two men sat on a bench in the garden.

"What is the trouble, Brother Martin?" Staupitz asked kindly.

"Oh, my sins! My sins! They are so many they are killing me."

"What sins, Brother Martin? What have you done that is so terrible?"

"Sometimes I make a mistake when conducting the Lord's Supper. Three times I have fallen asleep while on my knees praying. I am worse than Peter."

"Those are not real sins, Brother Martin. You fall asleep because you try to stay awake all night."

"I have other sins, Father. I am jealous of the other monks who do not carry the burden I do. Evil thoughts come into my mind."

"These are sins, Brother Martin. But what do you propose to do about them?"

"I must beat them out of me." Staupitz was silent for a moment and then said, "Brother Martin, repeat for me the Apostles' Creed."

Luther began and soon came to the words "I believe in the forgiveness of sins." Staupitz lifted his hand.

"Oh, no, you don't. Not really."

"But I do, Father. Of course I do."

"No, you believe God forgives my sins and your father's sins and perhaps the abbot's sins, but you don't believe He forgives yours."

It was a challenging thought to Luther. Suddenly light broke into his troubled heart. His sins were forgiven. Jesus had died for him. He was no longer sad. He wanted to shout and sing.

His burden was gone. Now he studied the Bible as never before. He saw how the people were cheated by the priests. He wanted to go out and tell everyone what a wonderful Saviour he had found.

His chance came when he was invited to become a teacher at the University of Wittenberg. There in the classroom he was able to lead young men to believe as he did. Boldly he began to attack the errors of the Church.

Down in Rome the pope wanted to finish building St. Peter's Cathedral, but he needed more money. To raise it, he sent a man named Tetzel into Germany to sell certificates

offering forgiveness of sins to all who would buy them. Tetzel came to a town near Wittenberg and multitudes of the poor deluded people flocked to hear him.

"Your parents are suffering in the fires of purgatory, and you can deliver them. As soon as the money reaches the bottom of this chest, they are set free and can go direct to heaven."

Many people put in their money. They also bought papers which promised them forgiveness of sin. When they got back to Wittenberg, they showed these papers to Martin Luther.

"You have wasted your money," he said. "No one but God can forgive sins." The next day the people took their certificates of forgiveness back to Tetzel and demanded their money back. He was furious and called Luther a heretic who should be burned at the stake. But Prince Frederick of Saxony protected Luther.

Four years went by. More and more people all over Germany came to believe what Luther taught. His writings were translated into other languages and carried to France, England, Holland, Denmark, and Sweden. The pope was very angry, and commanded the emperor, Charles V, to put an end to Luther's work. The emperor sent a message to Luther: "Come to Worms and stand trial. You will be protected."

When asked whether he would retract what he had written against the Church, he asked for a day in which to make his decision. This was granted.

The next afternoon he again stood before the diet and was asked if he would retract what he had written. Weighing every word, Luther spoke slowly, but decisively.

"Unless I am convinced by the testimony of Scripture . . . I cannot and I will not retract. . . . Here I stand, I can do no other; may God help me. Amen."

Everyone present, even the emperor, was struck by Luther's courage. The pope's ambassador was angry.

"Let him be burned immediately," he urged. "You do not need to keep promises made to heretics." But Charles refused to break his promise. Before two weeks went by, Luther was put under the ban of the empire, and anyone finding him could kill him.

On his way back to Wittenberg, Luther was stopped and carried off by friends who feared for his safety. For a year he was kept out of sight in the Wartburg castle. During that time he translated the New Testament into German. He continued writing, and all Europe read. Thousands believed the truths he taught, and the Protestant Church was born.

Luther was not alone in the great work of reforming the Church. In Switzerland, God used Zwingli, then John Calvin. In France there were many noble leaders. In England, Archbishop Cranmer led the way. Thousands of Englishmen left the Church of Rome and refused to accept its teachings any longer.

In one short century God had aroused and revived His Church because men were ready to share the truth of the Gospel even unto death.

A GIFT

by JANICE SALIBA

One day of seven He wraps with love,
And sends it by an invisible dove;
At sunset arrives the symbol of peace,
And man from his labour finds release.

He looks from His window in the sky,
Each heart now responds to His watchful eye,
The chord of prayer that is His token,
No more by storms and stress is broken.

The Sabbath day, God's gift to man,
Was started when the world began.
In heaven when Eden is restored,
'Twill be a part of the saints' reward.

God Selects His Last Church

SIR ISAAC NEWTON was one of the world's greatest thinkers. He discovered the law of gravity and wrote a book explaining how this law works in God's universe.

Not only did Newton study nature but he was also a student of the Bible prophecies. As he studied Daniel 12, he became convinced that the time of the end would soon come, when, as Daniel wrote, "many shall run to and fro." This prophecy will be fulfilled, declared Newton, when men will travel fifty miles an hour. This was a bold prediction, since the fastest way to travel in Newton's day was on horseback.

In France lived Voltaire, an infidel writer, who greatly admired Newton. This statement shocked him.

"Look at that!" he exclaimed. "Newton is a wise man, but reading the Bible has led him to make a fool of himself. Fifty miles an hour! Impossible!"

Newton and Voltaire both died. Today men travel not merely at fifty miles an hour, but at 18,000! Voltaire stands out as the fool for not believing the Bible.

The "time of the end began," and the world woke up. During the century that followed, men learned to make wonderful things.

Earnest Christians read the words of Jesus: "When ye shall see all these things, know that it is near, even at the doors." "Surely," they said to one another, "He is coming soon." They began to study Matthew 24 to see what other signs had been fulfilled.

In the fourteenth chapter of Revelation men read of an angel flying through the sky crying loudly: "The hour of His judgement is come." They knew Paul had warned the Roman governor Felix about a judgement to come. They believed that the time had come when this message should go to every land. God began to prepare men in various parts of the earth to give this message and prepare the world for the return of Jesus.

In 1796 Joseph Wolff was born into a Jewish home in Germany. While still young he learned to believe in Jesus and became a Christian. For a time he studied in Rome, but could not agree with the teachings of the Church there. He went to England where he met many Christian leaders looking for the return of Jesus.

His heart was stirred and he determined to be a great missionary like Paul. Leaving England, he went to Egypt, then up through Palestine, Syria, over into Mesopotamia, old Persia, then through Afghanistan and down into India. Everywhere he preached to Jews and Moslems about Jesus and sold hundreds of New Testaments.

He did not have an easy time. Once he was given 200 strokes with a bamboo rod on the soles of his feet. He could not walk for three weeks, but he refused to turn back. Once he was captured by some very fierce Moslems who stripped him of all his clothing and turned him out into deep snow in freezing weather. He had to walk 600 miles before finding someone who would help him. Thousands of people in Asia heard through him of Jesus' soon return.

In Sweden the law forbade anyone not a minister of the state Church to preach. When men refused to give the message of Jesus' soon coming God put His Spirit on little children, and they preached the message with convincing power.

Suppose we visit one of those meetings. It is wintertime, and the people drive in their sleighs to the house where the little girl lives who gives the message. The room fills, but the child continues to play on the floor with her brothers and sisters. Suddenly she stops and looks around at the many people present.

"The Spirit is upon her," whispers her mother. Her father picks her up and puts her on a table so all can see and hear. With no Bible, she begins to quote a verse: "Blow

ye the trumpet in Zion, . . . for the day of the Lord cometh, for it is nigh at hand." For nearly an hour she talks of the soon coming of Jesus, urging all to get ready to meet Him. Men and women fall on their knees and confess their sins.

It was in North America that the message was given most clearly. A New York State farmer, William Miller, became convinced that Bible prophecies had something to say especially for the nineteenth century. From a study of Daniel 8:14 he came to believe that Jesus would return in 1843 or 1844. For fifteen years he resisted the urging of the Spirit that he should leave his farm to tell the world that Jesus was coming soon.

In 1831 he began his ministry. He was soon joined by many educated and courageous men. Thousands believed and began to prepare for the return of Jesus.

The years passed and the time drew near when they thought He would come. In the summer of 1844 the leaders began to teach that Jesus would return on October 22, 1844. Far and near the Adventists proclaimed: "Behold, the Bridegroom cometh; go ye out to meet Him."

The day came which they thought would be their last on earth. As they saw the sun set, they looked about them. "Tomorrow," they said, "we will be with Jesus. Tomorrow night we will sit down to the great supper in heaven. Then no more sorrows, no more troubles. We will be with Jesus for ever."

All the next day they watched the sky for the great white cloud. He did not come and the sun set in the west. All night they wept, unable to understand why they had been disappointed.

God looked down on His poor children. Within six weeks He chose a young seventeen-year-old girl by the name of Ellen Harmon. He put His Spirit on her, and in vision took her to heaven and showed her all the wonders and beauties of that land. When she came out of vision, she told what she had seen. Her words brought comfort to the believers. God had not forgotten them. There was a heaven and Jesus would come again.

One of the Advent leaders who became interested in the seventh-day Sabbath was Joseph Bates. After reading an article about the Sabbath in an Advent paper, he learned that there were some Sabbathkeepers in Washington, New Hampshire. Determined to learn all he could he travelled to Hillsboro, New Hampshire.

It was quite late when he arrived at the home of Fredrick Wheeler, a Sabbathkeeper. The minister had retired when Bates knocked and asked if he might talk to him about the Sabbath. The two men talked all night. As the sun rose, they knelt and promised God to carry the Sabbath truth everywhere. Then they went to Washington, where they met Cyrus Farnsworth and others who had begun to keep the Sabbath.

Bates returned to Fair Haven determined to print a tract about the Bible Sabbath. During the following year, 1846, Ellen Harmon married James White and together they read the tract. Along with Bates they accepted the truth of the seventh-day Sabbath and joined in its proclamation.

In this quiet way God launched a great movement, one that would go to all the world. Once again, like the Church of the apostles, the work began small. And once again the world saw that the power of the truth is its own secret for its growth. As their unbelieving neighbours scoffingly pointed out in 1849, the Sabbath-keeping Adventists only numbered a hundred, led by three penniless preachers. But they had faith to believe God was leading, and through Ellen White they received messages that encouraged them to press forward.

In that same year James White began to print a little

paper, the *Present Truth*, and sent it out to the scattered believers. It was well received, and in spite of hard times, money came in.

The Whites were pilgrims, travelling from place to place visiting the new believers and strengthening the old. Joseph Bates travelled to Michigan where strong churches were raised up. John N. Andrews joined the company of workers followed by Uriah Smith, John N. Loughborough, S. N. Haskell, and many other young people.

In 1852 James and Ellen White moved to Rochester, New York. Securing a large house, they set up the printing press in one room, while the workers lived in the rest of the building. Boards were laid across the tops of barrels to provide seating. They had very little money. Unable to buy

butter (there was no margarine), they spread turnip sauce on their bread.

For fourteen years after 1849, the Sabbath-keeping Adventists had no name for their Church. In 1863, a conference was held and it was decided that a name should be chosen. Many different ones were suggested. "We are Adventists," they said, "because we look for the second coming of Jesus. That is the only name we need."

But this would not do, for there were at that time still many thousands of Adventists who worshipped on Sunday. When someone suggested that they call themselves the Seventh-day Adventists, it was soon voted.

God's last Church on earth had a name, a name that was going to be well known around the world.

Fifth Day

God Sends His Church

"THAT was a wonderful sermon," remarked one church-member to another as they chatted in front of the Battle Creek church one Sabbath morning.

"Yes, Elder Smith is surely a man with a vision."

"But how are we ever to do it? He says the Gospel will be preached to all the world before the end."

"Why, don't you see? That's exactly what we are doing. People are coming to our country from every part of the world. Millions have come from England, Germany, France, and nearly every other country in Europe. The Africans arrived as slaves, but still they are here. There are thousands of Chinese in California. The whole world is coming to America and here they will hear the Gospel and the end will come."

That is how many Adventists thought back in 1875. But the Lord had larger plans for His Church.

Sister White was sick, very sick. Her husband requested Elders Smith and Waggoner to come and pray for her. She was brought from her room into the parlour and laid on a couch. The ministers gathered around and prayed for her healing. Then she began to pray, but so feebly they could scarcely hear her. Suddenly her voice came out clear and strong and they heard those ringing words, "Glory to God." The words were repeated three times, the last time faintly as if she were far away.

"She is in vision," said Elder White. They heard her speaking.

"Dark, so dark!" she exclaimed. Then, "Light, a little light. More Light! MUCH LIGHT!" When she came out of vision, her feebleness was gone and a few nights later she spoke to the Battle Creek church.

It was a wonderful message she had for the believers. While in vision, she had seen printing presses and sanitariums in many countries. Missionaries should be sent into all the world.

"Do you know the names of any of the countries you saw?" asked James White. She stopped a moment to think.

"No, I don't think I do. Oh, yes," and her face lighted up. "The angel did say Australia."

The believers talked of that message for weeks. They did more than talk; they began to plan on carrying it out. Already J. N. Andrews was in Europe, the first Seventh-day Adventist missionary to cross the ocean. But he was only one man, and there were hundreds of countries waiting to hear that Jesus was soon coming.

Elder J. O. Corliss was deeply impressed. He wrote a postcard to Elder White volunteering to go to Australia. Elder White was a very busy man, so he simply turned the card over and wrote: "We are not ready to open work in Australia." Ten years later Elder Corliss was one of the pioneer missionaries to Australia.

In 1885 with a band of workers he went to Australia. Six years later, Ellen G. White joined them and for nearly ten years gave all she had to the upbuilding of the work. From Australia hundreds of workers have gone out to the thousands of islands in the South Pacific.

Still nothing had been done for the great heathen masses of Asia and Africa. Pitcairn, New Zealand, and Australia were Christian countries. In His own time and way the Lord would send messengers to the heathen.

At the General Conference held in Battle Creek in 1886, the secretary read a letter to the delegates. It was from two men in South Africa telling how they had been led to keep the Sabbath from studying the Bible. Through a Brother Hunt they had learned of the Adventist Church. They requested the General Conference to send them a worker to teach them more fully, and to preach the soon coming of Jesus to the people of South Africa. To make this possible, they sent \$250. The delegates at the conference were electrified. Hearing another Macedonian call, they stood up and sang, "Praise God from whom all blessings flow."

The following year two missionaries were sent to South Africa to work among the European settlers there. It was not until 1895 that two families from overseas, with Dr. Carmichael, left Cape Town bound for the 12,000-acre mission farm in Rhodesia that had been given them by the government.

Within a year there was a civil rebellion and the workers fled to Bulawayo for safety. For seven months they endured the hardships of the siege. It was impossible to get nourishing food. When the war was over they returned to their station to rebuild what had been destroyed.

More troubles came to them the following year. Weakened by many hardships, they were unable to resist the deadly malaria that swept the country. Out of the six workers who arrived in 1895, only three survived. The word was sent back to the General Conference and a fresh group of workers was soon on its way to replace the fallen ones. Those were days of trial at Solusi, as the mission came to be called.

During the next 25 years there was scarcely a day when some missionary family was not travelling to their field of work. India, West Africa, China, Peru, Turkey, Egypt, Japan, Argentina, the islands of the sea, and scores of other dark corners of the earth were entered.

Many of those sent out did not return. One missionary was invited to go to Sierra Leone, West Africa. He was warned of the deadly climate of this country, commonly called "the white man's grave." His reply was simple: "I must go, but I do not need to come back, to fulfil the Master's commission."

Homer Salisbury may be taken as an example of the spirit which moved our early workers. After teaching in South Africa and working for a time in the homeland, he

was appointed head of the work in India, that "Gibraltar of heathenism." He threw himself into his task.

In 1915 he travelled across the Pacific to attend the Autumn Council in Loma Linda. When the meeting was over, Elder Salisbury was eager to get back to his field quickly. The quickest way was to cross the Atlantic then pass through the Mediterranean and the Suez Canal. But World War I was raging and hundreds of ships had been sunk in the Atlantic. The brethren urged him to return by the Pacific. But feeling his workers needed him, he sailed for Europe. From England he went to Marseilles where he caught the passenger ship *Persia*, bound for India.

One black night, as the ship neared the Suez Canal, there was a tremendous explosion as a torpedo crashed into the ship during supper. There was great confusion as the ship sank rapidly. Elder Salisbury was never seen again. A fellow passenger who was rescued told of seeing Elder Salisbury throw his life-belt to a struggling man who had no belt. Like the Master he served so loyally, he gave up his life that another might live.

Far away in India a heartbroken widow looked through Elder Salisbury's desk. Among his papers she found a poem he had copied out. She read the two short verses.

"This is the day of toil
Beneath earth's sultry noon.

This is the day of service true,
But resting cometh soon.

"The way may rougher grow,
The weariness increase,
We gird our loins and hasten on;
The end—the end is peace."

"I know my husband gave his 'service true'" said Mrs. Salisbury, "and I know that for him the end was peace."

The tiny mustard seed has become a mighty tree. The three penniless preachers and 100 believers launched a movement that today embraces the world. In this year 1970, as the world looks anxiously to the future, the Church goes from strength to strength. Every week nearly three million Adventists worship God on His holy day. Nothing can stop the onward march of the Church of God. The future of the Church is secure. Your future depends upon how faithful you are to the Church and to Jesus, the Church's Leader. A greater opportunity has never been given to young people. Helping to finish the work of the Church in our day is the biggest challenge that you will ever bear. The Church needs you but you need the Church even more if you want to be with the winners when Jesus comes. Why not tell Jesus today that He can count on you!

Sixth Day

God Rewards His Church

No doubt you have often played the game hide-and-seek. You will remember how the one who does the seeking covers his eyes while the others hide. After counting a certain number, the seeker calls out, "One two three, look out for me. Here I come, ready or not." After that there is no time in which to hide.

Did you ever think that perhaps Jesus is going to say something like that in heaven? We know that He is going to come soon, because He has promised: "If I go and prepare a place for you, I will come again."

When that day comes, Jesus will come whether we are "ready or not." Because He knew many would not be ready, He left this warning: "Watch therefore: for ye know not what hour your Lord doth come" (Matt. 24:42).

Ann's parents were startled in the middle of the night when they heard her frightened call: "Daddy! Come quick!" They rushed into her room and found their little girl sitting up in bed, a look of fear on her face.

"Oh, Daddy, I had such a dream. Jesus had come. You, Mummy, and Beth were out in the front garden watching the great white cloud. But I wasn't ready for Him; I needed more time. Oh, Daddy, please help me to get ready!" There is nothing more important than getting ready to meet Jesus.

In the last days the Bible has said troubles will multiply on earth, as we can see by looking around us. Crime increases on every side. Economic problems seem to baffle our leaders. Threats of war are prevalent.

Why are all these things happening to us? ask the people of the world. Someday soon, after much discussion, they will decide that the world's problems are caused by a group of people who are worshipping on the seventh day of the week and who look for real solutions only in the return of Jesus to earth. "If they are destroyed, God may take away our troubles," they say.

Suddenly Satan appears on earth, all shining white like a mighty angel. "It is Jesus!" the people cry. The word flashes around the world. Satan talks very sweetly to the people. He heals the sick and performs many miracles. Perhaps he will appear on television and be seen at the same

time anywhere on earth because of Telstar communication. He urges the destruction of the Remnant Church. A day is set on which they will be put to death.

This God will not permit. In heaven Jesus proclaims with a loud voice: "It is finished!" From that hour the righteous will remain righteous, the wicked stay wicked. Probation has closed, the door is shut. The plagues fall, enraging the wicked still more. They look forward to the day when they can destroy the righteous.

The day comes, but the plans of the wicked are not carried out. The earth is shaken by a tremendous earthquake. Islands disappear and the cities are shaken to pieces. God's children leave the caves and the mountains where they have been hiding. They look up into the sky and see the cloud. Far away at first, it gradually draws nearer and grows brighter.

"Our God is coming!" they shout, pointing to the cloud. There is Jesus surrounded by millions of angels. Over His head is a glorious rainbow.

As the cloud draws nearer, the righteous rejoice but the wicked flee in fear.

Jesus raises His voice and the words echo through the world: "Awake, awake, awake, ye that sleep in the dust, and arise!" From the graves where they were laid, from hills and valleys, from the depths of the ocean, the sleeping saints arise. Families are reunited by the angels and the children of God ascend and join the angels in the cloud.

Each one is recognized as he was once known yet he is different. There are no cripples among them. The blind see, the deaf hear, the aged are young again. Glasses and hearing aids can be thrown away.

The saints take a last look at the earth. It is one vast smoking ruin. The forests are on fire and the cities broken down. With Jesus in the cloud they begin their tremendous journey into space. Out past the planets, beyond the sun, they speed into the vast corridor of the sky on the way to heaven where the Father has been waiting.

The time comes for the righteous to enter the city. Jesus goes to the beautiful gates of pearl and throws them back

on their glittering hinges and invites His children to enter. They had fought a good fight, they had kept the faith. All trials and troubles are now over. They try to remember the sad times on earth, but cannot. "Heaven is cheap enough!" they shout as they pour in through the gates. Up the streets of gold they surge. They stand beneath the tree of life and pluck its delicious fruit. They wander along the banks of the river of life.

After a time they hear the voice of Jesus calling them to the Marriage Supper of the Lamb. In vision Ellen G. White saw that supper table, extending for many miles in length. Still they could see easily from one end to the other. Jesus and the angels bring the food and place it before the saints. No earthly banquet could compare with the one provided for the redeemed in heaven.

For 1,000 years the saints stay in heaven, but they are not idle. It is time for the wicked to be judged. Carefully the names are considered. The life record of every one who has ever lived is opened. Everyone must be satisfied that God is fair. John the revelator wrote: "And the books were opened: . . . and the dead were judged out of those things which were written in the books" (Rev. 20:12).

As the righteous go over the life records of those who were lost, they are surprised to find the names of some who had been churchmembers on earth. Families with missing members will be permitted to see the records of the secret sins which kept them out of heaven. They will see that God did everything He could to save every one.

The 1,000 years come to an end, and the saints accompany Jesus and His Father and all the holy angels in the New Jerusalem back to this desolate earth. Through the power of God, all the wicked dead are raised. For them the judgement hour has come. Satan is there assuring them that

it was by his power they had been given back life. There had been no change in them. They were just as determined to fight against God and His people as they had been on earth.

The time comes when Satan feels all is ready. At the head of hundreds of millions of soldiers he leads them for a direct assault on the city of God. The walls of the city are lined with millions of the redeemed. Suddenly that mighty host stops, as high over the city appears a panorama of the history of the world. The cruel death of Jesus is shown and the wicked realize that they are guilty. Falling on their knees, they acknowledge that God is just.

Then their feelings change. Satan points to the city and urges that they can still win the war. As that vast throng moves forward, fire falls and destroys them.

The fire does more than end the wicked. It purifies the earth. Every trace of sin is burned up. When the fire goes out, God makes a new earth for His children. The barren deserts become garden places. There will be gently rolling hills, and lovely, sparkling lakes.

This little world will be highly honoured. When Jesus was born He became a member of the human family. In the new earth He wishes to live with His brothers and sisters for whom He died on Calvary. Where the Son lives, the Father will live also. So the capital of the universe is transferred from heaven to this earth and the saved will live here.

Will you be there? You are the only one who can decide that. Jesus wants you there. He died that you might be saved and enjoy the pleasures of heaven for ever.

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

"Whosoever" means you. The new earth will be too good to miss.

Why Youth Quit the Church

by L. J. Laws, South Australia

WHEN we realize that approximately half the population of the world is under twenty-one years of age this should concern us as Seventh-day Adventists on behalf of the youth of the Adventist Church.

But when we realize that in a few years' time many of the youth that are in our churches now, will not be with us any more (if the present youth loss continues) this should concern us even more so. Furthermore, statistics of youth in evangelical Churches tell us that almost twice as many youth leave Church at sixteen than at any other age.

Why do teenagers quit Church? A recent survey among non-Adventist young people in the U.S.A. on this subject listed the following reasons, in order of frequency or complaint, why teens themselves said they left the Church:

- * not enough activities or opportunity to take part;
- * inconsistency of adults;
- * boring and irrelevant lessons, programmes, sermons;
- * too many outside activities;
- * lack of parental encouragement;
- * didn't care about religious things;
- * heavy homework and school activities;
- * friends not at church;
- * broke up with boy-friend or girl-friend;
- * worked on Sundays;
- * preferred television;
- * young people at church unfriendly;
- * pressured to attend church;
- * preferred worldly things;
- * just neglected to go;
- * clothes not fancy enough.

Stemming the Tide

It was E. G. White who said, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world. How soon might the end come?"¹ Let us examine some of the basic reasons for the loss to see if we can stem the tide.

1. *Lack of Christian Training and Encouragement at Home.* Too few parents take seriously their own example in the home. One young lady said: "My mother and father are both churchmembers but I have never heard them pray. I cannot go to my mother and father and talk to them about my soul." The survey already quoted among evangelical churches indicated that only 3 per cent of teenagers have personal devotions. (This would be much higher among Adventist youth.) Surely here is a reflection of the lack of home influence for family worship.

It is of interest to note that usually the greatest number of drop-outs come from homes where only one parent is a Christian. Ninety per cent of those that remained in the church had parents who were active churchmembers. How important the parents' influence is! Of Jochebed we read: "Jochebed was a woman and a slave . . . knowing her child must soon pass beyond her care . . . she, the more earnestly endeavoured to link his soul with heaven. . . . Those principles of truth . . . no after influence could induce Moses to renounce."² Would to God we had more parents with such an example.

In a survey I conducted among one hundred Seventh-day

Adventist teenagers, asking: "What is youth's greatest individual need?" while the top choice was more Christlikeness, second choice was for more parental understanding and guidance in the home. It is significant to note that youth are looking for parents with sound guidelines for living. Too often today we see and hear people bewailing youth's outlandish fashions, when in many cases the reason for this may well be that the church or parents have not shown the youth Someone who will satisfy every human need.

2. *No Relation of Church to Life.* In regard to school drop-outs, one state Department of Education said: "Young people drop out of high school as they see little relationship between the activities of the school and the lives they expect to live."

Likewise if what the minister, elder, Sabbath school and M.V. and J.M.V. teachers and leaders offer to the teens is not relevant and timely by way of meeting the teens' spiritual needs, why should they see they need the church? David Wilkerson shows how this does happen in some churches today by quoting the teenagers who said:

"I guess my preacher is a politician. We get nothing but civil rights and politics Sunday after Sunday."

"My minister talks so far above my head, I don't think he understands what he is saying himself."

Now here we do have an advantage over other churches. We have a definite Bible message, which is the same the world around, that gives life a meaning and a future. (2 Peter 1:19.) What we need, however, are more dedicated members and parents who will plan and work with energy to communicate just what a wonderful life the Christian life can be.

Too many get the idea that Christianity will mess up their fun plans, that church is something for squares or for people with arthritis or lumbago who can't have fun any more. As Wilkerson says: "Today the girls are prettier, the clothes are sharper, the cars are sportier, money is freer, food is tastier, music is faster, parties are livelier, and dating is easier than ever before. So why should any teenager drop out of all this and become a saint?" Why? Unless some dedicated worker for God can make Christian living meaningful and relevant, so youth will know that "In His presence is fullness of joy." Who really had an exciting time anyway? . . . Moses, or the Egyptians lost in the Red Sea? . . . Daniel or the princes who spotted him praying? . . . Esther or Haman?

One teenager complained: "Many teachers are unprepared." Another girl said: "The classes were dead and the teacher so-so." Another: "It just didn't seem to touch my life too well."

Of course, young people are usually very critical of their elders, but maybe there is some food for thought here also.

3. *Inconsistency of Adults.* One eighteen-year-old girl wrote: "There were too many people who were holy at church, but the rest of the week you would never know they ever went to church."

Have you ever sat in M.V. or J.M.V. meeting when an adult was testing others' knowledge of the current doctrinal text, urging all to know it well? Yet, when unexpectedly they were asked to say it they were themselves embarrassed by not knowing it. Why should Miss Teenager learn it if Mrs. or Mr. Adult doesn't bother? Why should they bother to witness for Christ at school or college if Mr. or Mrs. Parent is too lazy, or tired or shy to do Ingathering or missionary activity?

4. *Conflicting Interests.*

a. *Materialism.* How interested will teens be in sacrificing for God's work if we spend so much on furniture, houses, land and clothes and give so little to God's Cause by comparison?

b. *Temptation to the New Morality.* If parents see it right to have their homes cluttered with popular magazines whose standards are light-weight instead of spending money

wisely on our good character-building books and periodicals they have left open an avenue to the world's permissive attitude. And if grown mothers parade as church officers in less than becoming skirts, on show in Sabbath school, can they wonder why the youth are tempted to let down standards?

c. *Temptation of Work and Friendship Problems.* Too many parents are concerned only that their teenagers get a job and get married; and if jobs are scarce due to Sabbath problems, or partners scarce as the church is small, they end up married out of the church and working on Sabbath. Let parents encourage our youth to stand true to principle on these vital issues. While many would decry the fact that our colleges and youth camps are "matrimonial hunting grounds," yet, nevertheless, countless scores have found both a key to their lifework and marital happiness at these places.

5. *Secular Influences of Colleges and Universities.* More than 80 per cent of first year university students say they believe in God. By the senior year this figure dips to about 60 per cent.¹ Surveys reveal that the longer a person remains there, the less likely he or she is to believe in God. Professors downgrade Christianity, fellow students ridicule their faith, and textbooks question the inspiration of Holy Writ. Thus we can see an even greater need for our own schools and colleges today as a means to retain our teenagers in the Church.

6. *The Nature of Adolescence.* Youth want to paddle their own canoes, or try out their wings. They desire independence, and this brings rejection of authority. Parents are inclined to say: "I don't know what these teenagers are coming to!" Those who say this have forgotten what they used to be and do. However, youth do learn. They remind one of the lad who, at sixteen, said of his father: "I didn't realize my Dad was so dumb!" The same lad at twenty said: "I'm amazed how much my Dad has learned in the last four years."

The loss of teenagers on this point, is largely determined by what the parents and church have built in on points one to five.

In the study recently conducted in the U.S. by R. Zuck, 50 per cent of the dropouts admitted they weren't Christians anyway. Then here is our first great field of activity. Just because youth are in our church it doesn't mean they are committed. Let us appeal to our youth to give their hearts to Christ, and let us present to them something worth living for.

I like the story told of a large commercial concern that wished to develop their trade in China. For this, a man with outstanding gifts was required. For some time, the board discussed the matter. "I think I know the man for the job," said one of them. "He is now in China as a missionary, but he has all the qualifications that we need for this post." The outcome of the discussion was that one of the board of management crossed the Pacific, sought out the missionary and offered him the post at a four-figure salary.

"I wouldn't consider it for a moment," said the missionary. "Why?" asked the business man. "Isn't the salary good enough; I can give you my word for it, that the firm is prepared to double it if you will take the position."

"The salary's all right," replied the missionary. "It's the job!"

"What's wrong with that?"

"It just isn't big enough. To be a missionary is the only job that is big enough for me."

When we as parents and leaders live as though Christian service and discipleship is the biggest thing in life, we will have solved many problems that now confront our youth, and for that matter the whole Church.

1. *Tomorrow in Your Hand*, Curtis Barger, Review and Herald Pub. Assn., page 19.
2. *Education*, page 271.
3. *Ibid.*, page 61.
4. *Hey, Preach, You're Coming Through*, David Wilkerson, page 28.
5. *Ibid.*, page 31.
6. *Change the World from Your Parish*, Father Kellar, page 115.

Review

REVIEW AND HERALD • GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS



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Council on Smoking and Health

UNDER the auspices of the International Temperance Association, sponsored by the Temperance Department of the General Conference of Seventh-day Adventists and the Temperance Departments of the Northern European Division, Central European Division, and Trans-Mediterranean Division, *the first All European Council on Smoking and Health* will be held in Bad Homburg, near Frankfurt/Main, West Germany, September 6-11, 1971.

Reports on medical facts, educational measures, and rehabilitation programmes for addiction to smoking will be given by prominent medical and educational authorities from

all over Europe. All the progress that has been made over the past ten years in fighting the dangers of smoking habits for millions of people, will be discussed.

Attention will be also given in regard to smoking in relation to alcoholism, drug addiction, and criminality. If any one likes to have further information on this council, receive brochures and invitation, kindly ask them to write to Dr. H. Werner, Auf der Marienhoehe 6100, Darmstadt, West Germany. He will be glad to send further information about the council.

J. D. HENRIKSEN, M.D.

Temperance Secretary, Northern European Division.



COX-ANDERSON.—On Sunday, August 16, 1970, at 11.30 a.m., the wedding of Brother John Cox and Sister Brenda Anderson was conducted at Stanborough Park church, Watford. Brenda comes from Kettering and John from Bethnal Green, London. The bride dressed in matching dress and coat in powder blue silk set off with a corsage of orchids was given away by her uncle. Ably filling his role as best man was David Lambie from Watford, a friend of the groom. Pastor Bernard Kinman conducted the service and in his words of counsel pointed out that marriage was one of two institutions received from the hand of God, and he closed with the thought of taking Christ into their lives with the setting up of the family altar. Friends and relatives from both sides attended the reception which followed at the Beehive Grill. The church wishes Brother and Sister Cox great blessing and happiness as they set up their new home together.

PRESS RELATIONS SECRETARY.

DAVISON-EVERS.—At the Seventh-day Adventist church, Colchester, on Wednesday, August 12, 1970, Cecelia Ann Evers, daughter of Mr. and Mrs. F. Evers of the Colchester church, was united in marriage to Brian Paul Davison, only son of Mr. and Mrs. L. Davison, respected members of the Ealing, London, Seventh-day Adventist church.

The ceremony was conducted by Pastor Rex Riches who journeyed from duties in south Wales for the occasion. The bride appeared radiant in a gown of white crepe of her own making, carrying a bouquet of white stephanotis and gladioli tips. Attending her were her sisters Joy and Louise, her sister-in-law Barbara, and friend Agnes Sharp, also flower girl Ann-Marie Riches.

Filling the function of best man was Brian's friend Keith Nightingale who himself had married a few days previously. The reception, attended by many relatives and friends was tastefully and lovingly prepared by the bride's mother and held in the new Stanway Community Centre.

Cecelia and Brian are at present making their home at Newbold College where Brian is completing studies. We wish them great happiness and all of God's blessing in their life together.

REX RICHES.

CONGRATULATIONS

CONGRATULATIONS to Avril Richardson of the Blackpool church on obtaining her B.Ed. (Hons.) Degree in Geography and Education from the University of Reading.

D. WALLIS,
Church Clerk.



S.D.A. School needs your discarded Meccano. Details from: J. B. P., Hyland House School, 896 Forest Road, Walthamstow, London, E.17.

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At Rest

KNIGHT.—Mrs. Nora May Knight, wife of the former Secretary-Treasurer of the British Union Conference, passed to her rest on September 9, 1970, after several months of suffering.

Mrs. Knight (née Spicer) born in London in 1895, was a life-long Seventh-day Adventist. Throughout almost fifty-four years of marriage she shared in the extensive denominational experience of her husband, Nelson H. Knight. During their years of retirement they resided in Dawlish, Devon. The funeral service on September 14th was held in the Exeter and Devon Crematorium, and was conducted by the writer. Former colleagues and many friends will sympathetically and prayerfully remember Brother Knight at this time of bereavement. We commend him and his family, Beryl, Monica (in the U.S.A.) and Terence, to the comfort of God's Word and to the certain hope of the resurrection.

E. H. FOSTER.

Nelson Knight and family wish to express grateful appreciation for all the kind messages of sympathy in their sorrow.

JONES.—The Folkestone members were very saddened at the passing of one of the charter members of the church. Mrs. Emily May Jones, after a prolonged illness, passed peacefully to her rest on Tuesday, August 25, 1970, at the Hill House Hospital, Minster. Sister Jones had just passed her eighty-first birthday. We tenderly laid her to rest after a short service in the little chapel of the Thanet Crematorium at Margate. Our confidence, like hers, is in the promised Word of our Redeemer: "I will come again and receive you unto Myself." Even so come Lord Jesus.

PASTOR H. S. PEARCE.

WANTED URGENTLY: Any Adventist books in the Ukraine language. Please contact Stanley Fleming, c/o Mr. and Mrs. A. Geldard, 79A Davenport Street, Bolton, Lancs.

Holiday Accommodation

It is understood that advertisers of holiday accommodation in this Journal are prepared to make bookings which will not involve travel on Sabbath (Saturday).

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Acknowledgement

THE Treasurer of the North England Conference acknowledges with thanks receipt of £73 Tithe from C.T. Manchester.



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	Lon'n	Car'f	Not'm	Edin.	Bel't
Oct. 16th	6.06	6.19	6.08	6.11	6.24
Oct. 23rd	5.52	6.05	5.54	5.55	6.09
Oct. 30th	5.38	5.51	5.39	5.40	5.54
Nov. 6th	5.26	5.39	5.25	5.24	5.39

British Advent

MESSENGER

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Editor R. D. Vine

General Manager K. A. Elias

THE Editor is grateful to all contributors. Articles should be as brief as is consistent with clarity and interest; this also applies to wedding and obituary notices.

It is regretted that editorial cutting is often essential due to limitation of space. Contributions should be double-space typed; or clearly written, leaving wide margins. Please take special care with proper names and initials. Pictures are appreciated, but only those that are contrasty, glossy, and sharp.

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Copy for No. 23—October 22nd.