



MISSIONARY LEADER

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Health and Temperance

INSTRUCTION A PART OF A MINISTER'S WORK

At the beginning of the nineteenth century it was generally believed that the drinking of alcoholic liquors was essential to health; but gradually there came an awakening upon the evils of drink. Scientific enlightenment during the nineteenth century has shown alcohol to be a dangerous narcotic drug, which possesses remarkable properties for destroying self-control. Prior to these discoveries alcohol was regarded as a necessary stimulant, whereas it is proved to be the very opposite. Instead of being a stimulant, alcohol is a depressant which numbs the nerves of the brain and destroys co-ordination.

When the idea of total abstinence was first launched in England a little over a hundred years ago, the Christian men who began that movement did not possess the scientific facts concerning the evils of alcohol as they are now known. Their noble efforts to fight intemperance were prompted because of the dire results of excessive drinking which were everywhere apparent. At that time the Holy Spirit was prompting men to "flee from the wrath to come." This was one of the main planks in the Methodist movement, and in their efforts to overcome sin in the life, it was very natural that they should seek to remove one of the principal foes to strong character development.

The first temperance society that we know of was founded in New York in 1808. Ten years later, the first British temperance society began to operate in Greenock. At that time, however, those temperance advocates were not total abstainers; they used liquor in moderation. But they soon found that if they wanted to help their fellow men who took too much liquor, they should set the example of abstaining from the use of drink entirely. It may be a matter of interest to note that the Rechabite Temperance Order was founded in 1843, and the Bands of Hope in 1847. It may be said, therefore, that the temperance movement began about the same time that this third angel's message began its world-wide work.

In the very early years of our movement our people took an advanced position upon the question of temperance, and long before we had a regular conference organization, our pioneer workers had decided to discard the use of tobacco as well as alcohol.

"They accepted the evident conclusion that thorough habits of temperance, both in eating and drinking, insure increased mental clearness and moral strength. . . . But one of the greatest difficulties met in the effort to establish a complete temperance reform, was found in the general ignorance of the people in regard to the close relation of temperance and morals."—*Life Sketches of Mr. and Mrs. White*, page 394.

A. W. Anderson

THE MINISTER'S ATTITUDE TO TEMPERANCE REFORM

Having covered very briefly the origin and early development of the modern temperance movement, let us now give some attention to the part a minister should play in imparting temperance instruction. Very definite counsel has been given to us on this matter by the servant of the Lord.

"Our ministers should become intelligent on health reform. They need to become acquainted with physiology and hygiene; they should understand the laws that govern physical life, and their bearing upon the health of mind and soul.

"Thousands upon thousands know little of the wonderful body God has given them or of the care it should receive; and they consider it of more importance to study subjects of far less consequence. The ministers have a work to do here. When they take a right position on this subject, much will be gained. In their own lives and homes they should obey the laws of life, practising right principles and living healthfully. Then they will be able to speak correctly on this subject, leading the people higher and still higher in the work of reform. Living in the light themselves, they can bear a message of great value to those who are in need of just such a testimony.

"There are precious blessings and a rich experience to be gained if ministers will combine the presentation of the health question with all their labours in the churches. The people must have the light on health reform. This work has been neglected, and many are ready to die because they need the light which they ought to have and must have before they will give up selfish indulgences.

"The work of educating in medical missionary lines is an advance step of great importance in awakening man to his moral responsibilities. Had the ministers taken hold of this work in its various departments in accordance with the light which God has given, there would have been a most decided reformation in eating, drinking, and dressing. But some have stood directly in the way of the advance of health reform. They have held the people back by their indifferent or condemnatory remarks, or by pleasantries and jokes. They themselves and a large number of others have been sufferers unto death, but all have not yet learned wisdom.

"It has been only by the most aggressive warfare that any advancement has been made. The people have been unwilling to deny self, unwilling to yield the mind and will to the will of God; and in their own suf-

ferings, and in their influence on others, they have realized the sure result of such a course.

"Why do some of our ministering brethren manifest so little interest in health reform? It is because instruction on temperance in all things is opposed to their practice of self-indulgence. In some places this has been the great stumbling-block in the way of our bringing the people to investigate and practise and teach health reform. No man should be set apart as a teacher of the people while his own teaching or example contradicts the testimony God has given His servants to bear in regard to diet, for this will bring confusion. His disregard of health reform unfits him to stand as the Lord's messenger.

"Those who stand aloof from the great work of instructing the people upon this question do not follow where the Great Physician leads the way. 'If any man will come after Me,' Christ said, 'let him deny himself, and take up his cross, and follow Me.' Matt. 16:24."—*Testimonies*, Vol. VI, pages 376-378.

"The 'labourers together with God' should use every jot of their influence to encourage the spread of true temperance principles."—*Id.*, page 374.

METHODS OF PRESENTATION

Many devices have been tried to restrict the sale of intoxicating drinks, but the "trade" continues its nefarious business in spite of laws and regulations. Experience has taught that the best method of controlling the liquor traffic is to teach the people, and especially the children and youth, the importance of self-control. It is therefore the duty of our ministers to give the people such instruction as that given by Paul to the church at Corinth: "Every man that striveth for the mastery is temperate in all things." 1 Cor. 9:25. Another rendering of this passage reads thus: "Every man that striveth for the mastery restrains himself in all things." Then Paul backs up this admonition by a reference to his own attitude to this great question of self-control, or self-restraint. "But I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." Verse 27. If so great a man as the apostle to the Gentiles needed to keep his body under and bring it into subjection, how much more is it necessary for us so to do!

Most valuable instruction upon the question of temperance has been provided for us in the Spirit of prophecy. Never before in the history of the world was it more essential for the people to be instructed upon the importance of temperance. In these days of rapid travel, of mental stress and strain, of undue excitement caused by so many

things which make up our environment, we need steady nerves and steady hands. This very necessary condition cannot be maintained by those who indulge in the use of tobacco and alcoholic liquor.

"Every day one in a position of trust has decisions to make on which depend results of great importance. He has often to think rapidly, and this can be done successfully only by those who practise strict temperance. The mind strengthens under the correct treatment of the physical and the mental powers. If the strain is not too great, it acquires new vigour with every taxation."—*"Testimonies,"* Vol. VII, page 199.

The practice of true temperance principles will develop moral power—power to resist the manifold temptations which assail us in these days when Satan has come down "having great wrath, because he knoweth that he hath but a short time." In order to fortify ourselves against the unprecedented assaults of the enemy of our souls, we should emphasize in our own practice and teaching the importance of refraining from partaking of all narcotics and habit-forming drugs.

"The world should be no criterion for us. It is fashionable to indulge the appetite in luxurious food and unnatural stimulus, thus strengthening the animal propensities, and crippling the growth and development of the moral faculties. There is no encouragement given to any of the sons or daughters of Adam that they may become victorious overcomers in the Christian warfare, unless they decide to practise temperance in all things. If they do this, they will not fight as one that beateth the air.

"If Christians will keep the body in subjection, and bring all their appetites and passions under the control of enlightened conscience, feeling it a duty that they owe to God and to their neighbours to obey the laws which govern health and life, they will have the blessing of physical health and mental vigour. They will have moral power to engage in the warfare against Satan; and in the name of Him who conquered appetite in their behalf, they may be more than conquerors on their own account. This warfare is open to all who will engage in it."—*"Testimonies,"* Vol. IV, pages 35, 36.

In addition to the moral aspect of the temperance question, there is another reason why we should do everything possible to develop in the people the faculty of self-control. If we desire to retain the blessings of democracy, it is essential that the people should learn to exercise self-restraint. All past history teaches that when the people through intemperate habits failed to control themselves, they had to be governed by a dictator. When the Romans ceased to govern themselves, and lost the faculty of political self-government, the republic vanished and a despotic tyranny arose. In our day we have seen nation after nation coming under the power of tyrannical dictators whose will is law, and who care nothing for the desires of the people over whom they rule. In those countries, freedom of religion, freedom of speech, and freedom of the press have disappeared. As these three bulwarks of democracy vanish, human degeneracy develops as surely as night follows day. It is obvious, therefore, that the more we can lead the people to exercise self-control, and to develop individual steadfastness, and uprightness of character, the longer we shall retain our freedom to think and to worship God according to the dictates of our own consciences. When one sees the bonds of slavery which are shackling men and women today, through their habits of smoking and drinking, one must conclude that the outlook for the world is dark indeed.

CO-OPERATION WITH TEMPERANCE ORGANIZATIONS

Whether or not we should co-operate with other temperance organizations is settled for us by the definite and positive statements of the Spirit of prophecy:—

"In other churches there are Christians who are standing in defence of the principles of temperance. We should seek to come near to these workers, and make a way for them to stand shoulder to shoulder with us. We should call upon great and good men to second our efforts to save that which is lost."—*"Testimonies,"* Vol. VI, pages 110, 111.

"There are in our world many Christian workers who have not yet heard the grand and wonderful truths that have come to us. These are doing a good work in accordance with the light which they have, and many of them are more advanced in the knowledge of practical work than are those who have had great light and opportunities.

"The indifference which has existed among our ministers in regard to health reform and medical missionary work is surprising. Some who do not profess to be Christians treat these matters with greater reverence than do some of our own people, and unless we arouse they will go in advance of us."—*"Testimonies to Ministers,"* pages 416, 417.

"Mistakes have been made in not seeking to reach ministers and the higher classes with the truth. People not of our faith have been shunned altogether too much. While we should not associate with them to receive their mould, there are honest ones everywhere for whom we should labour cautiously, wisely, and intelligently, full of love for their souls."—*"Testimonies,"* Vol. V, pages 580, 581.

"Our ministers should seek to come near to the ministers of other denominations. Pray for and with these men, for whom Christ is interceding. A solemn responsibility is theirs. As Christ's messengers, we should manifest a deep, earnest interest in these shepherds of the flock."—*Id.*, Vol. VI, page 78.

Not only do we have these definite exhortations from Sister White, but we have her own example; for in Vol. IV, we read of a great meeting held in Battle Creek in 1877 organized by the Battle Creek Reform Club and the Women's Christian Temperance Union. These organizations were provided by the Michigan Conference with a mammoth tent seating five thousand people. Sister White was invited to address the huge

congregation on Sunday evening, and she tells us that God helped her that evening, for although she "spoke ninety minutes, the crowd of fully five thousand persons listened in almost breathless silence."—*Id.*, Vol. IV, page 275.

The need for temperance reform is great. Let us one and all determine to throw our weight into the battle against the slavery of appetite which is robbing men and women of their powers of discrimination and self-control.

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OFFICERS' CORNER

THE church calendar for August reveals that the Appeal and Signs campaigns are officially in the past, and that systematic house-to-house work (ringing door bells instead of church bells) is with us fifty-two weeks in the year as we eternally keep on working and looking for souls. Our splendid tracts, the first six numbers of the "Toward the Dawn" series, are used in making the first contact and getting acquainted with the people as a preliminary step in opening up homes for Bible studies or cottage meetings.

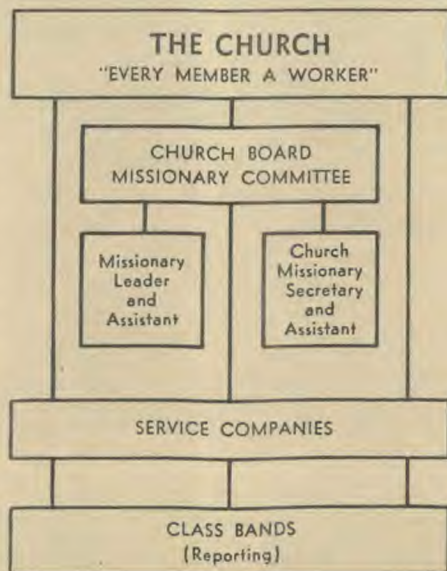
We also note that August 11 is Voice of Prophecy day, when every member will bring a liberal offering, and be supplied with radio logs and Bible Correspondence enrolment cards to leave from family to family. Why not encourage all to make the month of August a fully busy one in this endeavour? After presenting the log offer the tract, and on the second or third visit suggest the correspondence course and enrol all possible. In some cases this would come earlier or later. The progress made with the family will determine the time to act. Remember this work is done in pairs.

You will receive this "Corner" chat as officers in time to have your church missionary secretary order tracts from the Book and Bible House, unless you have a supply already on hand, and radio logs and enrolment cards from the Voice of Prophecy office. Do you think Australia could enrol 1,000 each week during August? That would be 4,000 in the month, or five members working a whole month (average) to secure one enrollee. What portion of that is your church prepared to take?

May we suggest that you call your church board together as soon as you can, discuss the matter, and bring in your recommendations to the whole church on the first Sabbath possible, and be ready to devote August to a special drive for Bible course students. Let us see what a united national effort could produce. How about it, chairman and boards?

Our attention is called to the written reporting system, using the new card by classes before the Sabbath school classes disband weekly. Reports are it is going nicely in some conferences, but that in others some churches still hold to the oral reporting. The denomination has worked out the plan whereby the two departments co-operate in the matter, and results show that the written report is the more reliable and the more productive of united action by the members in weekly service. The other method has proved by experience to be too weakly. But the churches will follow the lead of their officers, and therefore we are dependent upon them for leadership. We appreciate the warm reception most of the field has given the plan, and we feel confident that all will see light and progress in it as the days go by. Your conference secretary has detailed instructions as to how it works in each band or class, and will be happy to help you.

GEORGE BUTLER.



TEN-MINUTE MISSIONARY SERVICE

AUGUST 4, 1951

Literature Brings Results

GEORGE BUTLER

WE haven't time in this ten-minute service to present the scores of testimonies of people receiving the message through our books and periodicals, but here are two from the Voice of Prophecy file that should encourage every member of the church:—

"I am enclosing a money order for £3 toward your work for April. If I am not too late for a copy of the April book I should like one. I enjoyed the book for March, 'The Road Back,' and wonder if there is a Seventh-day Adventist church anywhere in Melbourne, as I feel constrained to follow the teachings of this church, and as worship on the Sabbath is an essential part of this teaching, I feel I want to carry this out. Hope you can help me."

"I am very pleased to receive the books for the month, also the newspaper of the air. Regarding Saturday, the seventh day of the week, and the Sabbath of the Lord our God, the fourth commandment to keep holy the Sabbath, etc., the more I think of it being broken the more puzzled I am as to why the Christian ministers have allowed it. Can you enlighten me, sir, for it was partly on this subject I did not continue the Bible lessons. Sunday has always been a holy day in my life, but now, after reading 'The Road Back' I realize that Saturday is the Sabbath."

What a challenge these present to every one of us, for there are thousands searching for God's truth today. That truth has been placed in our hands to present to every family before Jesus comes. Many are "puzzled," and our literature clears the inquiry of the honest heart. Notice also in these testimonies the value of the personal touch. We should scatter our tracts freely, and follow up the interests with small books and Bible studies in the homes, enrolling in the correspondence lessons every family we cannot physically attend to.

Let us make August, and every month, big months in literature distribution, and especially remember that on August 11 we are all invited to bring a liberal offering to help pay for the books and other literature being sent out faithfully and systematically by the Voice of Prophecy office.

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AUGUST 11, 1951

Witnessing Through the Voice of Prophecy

L. C. NADEN

ONE of the old advent hymns that challenges the writer every time he hears it is that one which has for its second stanza:—

"If you cannot cross the ocean,
And the heathen lands explore,
You can find the heathen nearer—
You can find them at your door.
If you cannot speak like angels,
If you cannot preach like Paul,
You can tell the love of Jesus,
You can say He died for all."

And, fellow believers, never was it easier to do just that than it is at the present time. We don't need the special qualifications of angels and apostles to do an effective work for the Lord these days. Through the Bible

Correspondence plan we can witness mightily for God and His truth. During recent months hundreds of people from all walks of life have been enrolled in the Voice of Prophecy course with the result that weekly, right throughout the Inter-Union Conference, scores are finding their way to the nearest Adventist church to worship with God's people on His holy day. How were they enrolled? In many instances through the faithful witness of God's people.

We have in our regular radio audience thousands who long to know what is truth. Among these is a cabinet minister, scores of business and professional men, ministers of other denominations; in fact, people from all classes who are deeply interested in the message of God for these last days. The gospel seed is being sown in their hearts, some day soon there will be a glorious harvest.

Friends, the hour is late. We don't have much time left in which to witness for the Lord. Will you help us reach thousands more by distributing log cards and Bible Correspondence enrolment forms? Today is Voice of Prophecy day throughout the Inter-Union Conference, and we are looking to you for help in a greater and more effective Bible Correspondence ministry. See your missionary and radio secretary today, and they will tell you how you can help finish the work and hasten the glad day of our Lord's return.

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AUGUST 18, 1951

A Faithful Native Lay-Preacher

R. L. AVELING

H.M. Secretary, Central Pacific Union Mission

TEN years ago there lived on the island of Vanua Levu, Fiji, an earnest native brother by the name of Rusiate (Roosiarty.) By his consistent life he faithfully witnessed for the message in his village. But God had other plans for this man. One night he had a dream in which he was impressed that the coming of the Lord was drawing near, and that he should leave Vanua Levu and make his home in a certain village on the island of Taveuni.

Like a well-known man in the Book of Acts, Rusiate "was not disobedient to the heavenly vision," and before long he had moved over to the island and the village shown him in his dream. He set to work and developed first of all a wonderful garden, which enabled him to help the people around him with food, which was very short. At the same time he preached the message to them, and because of his practical interest in their welfare, the natives in this heathen village listened to him.

Rusiate felt that he was fulfilling a God-appointed task, and before long his earnest labours were rewarded, and a church was raised up to the glory of God. He then commenced to visit other villages, preaching the message of the second coming of Christ to them, and also giving practical help with food from his garden.

In one village he was told that the headman was lying very ill, and would he come and see if he could help him. On arriving he found that the man was dead, and had been laid out on his bed, and as is the native custom, the people had been mourning and singing around the body for two hours. A grave had been prepared, and a large quantity of food had been brought to the scene in preparation for the big feast that follows a Fijian funeral.

On seeing the body, Rusiate felt impressed to ask the people to leave the room. He then asked the near relatives to stay while he read the Bible, after which he felt impressed

THE MISSIONARY LEADER 3
AUGUST, 1951

DID YOU KNOW?

71. That the Laymen's Missionary Movement includes every member of the church.
72. That the church is organized to give every member entering its clerk's record, by baptism or otherwise, some phase of missionary endeavour.
73. That the church board is the centre of that organization, and that this board is the missionary committee of the church.
74. That the missionary leader and secretary represent that board in presenting its recommendations to every member, and endeavouring to enlist all in service.
75. That the board is responsible for organizing the service companies.
76. That it is also responsible for organizing and manning the class bands for reporting in written form on the cards provided each week at the close of the Sabbath school functions and before the classes break up. (See diagram on opposite page.)
77. That the missionary programme is an all-year proposition, continually working and looking for souls who are seeking the truth.
78. That each band should have a leader who leads; also territory to work.
79. That band leaders should call all members together to talk and pray over their work, check progress made, and plan accordingly.
80. That we have better success when we follow the methods of Jesus in arranging for workers to go in pairs in finding contacts and in giving Bible studies, holding cottage or other meetings.

to pray for the raising up of the dead man. In this particular village devil worship held sway over the people, so Rusiate prayed that if it was God's will He would vindicate His name and show forth His mighty power in the raising of this man. He then prayed an earnest prayer. The man stirred, he commenced to breathe, and then sat up on the bed. He was amazed to hear how all thought that he was dead. All of the people were greatly impressed with the wonderful way in which the God of heaven had answered the prayer of His trusting servant, with the result that some of them commenced to follow the true God.

Twelve months later, Rusiate himself fell sick. He called all his relatives in, as he felt that his work was done. He dressed in his best clothes and stood up and preached to them a powerful message, urging them to put all sin out of their lives, that they might be ready for the coming of the Lord. He then put all his affairs in order, and after again admonishing the gathering that Christ was coming soon, he said farewell to them all, and lying down closed his eyes and died. His influence still lives on in that part of the island of Taveuni.

In many parts of the world today, God is at work in a similar manner among the native peoples. We wonder sometimes how the native peoples are going to be quickly warned of the near approach of the coming Christ, and we are inclined to think that they must wait until we can personally call on them all. Let us not forget that this man was just a humble layman who had a great desire to share with others around him the saving message for this hour. As he went forward in faith, God blessed him with many souls, whom he will have the joy of meeting on the resurrection morning.

Are we who live in civilized countries, and who have known the advent message most of our lives, perhaps, witnessing before our friends and neighbours as faithfully as this native brother? Throughout Australasia there are dozens and dozens of little villages where no advent preacher has ever hung up a chart of Daniel 2, and other great advent subjects. Are we going to let them wait until an organized mission team goes through the country, or are we going to step forward as did Rusiate; and whether we be farmers, carpenters, or engaged in some other trade, let us use our work to benefit others that we may thus come close to them, and feed their souls with the bread of life for this time.

"Our work has been marked out for us by our heavenly Father," wrote Mrs. E. G. White. Later, "We are to take our Bibles, and go forth to warn the world."—*Testimonies*, Vol. IX, page 150.

"There is a certain convincing power in the preaching of a layman which is often exceedingly effective. The ordained minister belongs to a clerical class. His work is professional. Preaching is his 'business.' Now let a man or woman speak who is certainly doing his work as a part of his voluntary service due to Christ! At once a new situation arises. Results will often be achieved that the learning or reputation of a lay witness would not lead one to expect. It is the convincing power of consecrated service."—O. S. Davis.

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AUGUST 25, 1951

God's Plan for Laymen

GEORGE BUTLER

A CAREFUL study of the Word of God and the Spirit of prophecy reveals at least two important things as related to God's plan for His work:—

1. "UNIVERSAL SERVICE"—With a world to warn, and only a short time in which to do it, we recognize at once that the labouring forces must include more than the ministry and other conference labourers—the officers in the army of Christ. A programme must be put into operation to muster into active service all loyal church members—the soldiers in the ranks.

"Let the gospel message ring through our churches, summoning them to universal action."—*Testimonies*, Vol. VII, page 14.

"The message of the servant of God on the question of universal service is clear and distinct:—

"Our general, who has never lost a battle, expects willing, faithful service from everyone who has enlisted under His banner. In the closing controversy now waging between the forces for good and the hosts of evil, He expects all, laymen as well as ministers, to take part. All who have enlisted as His soldiers are to render faithful service as minutemen, with a keen sense of the responsibility resting upon them."—*Id.*, Vol. IX, page 116.

"From this instruction it is evident that every member of the church is to have some part in the finishing of the work. There are no exemptions from service in the 'army of Prince Emmanuel.' This service represents a draft which includes every believer in the advent movement. There is a place for everyone to fill in God's plan for the evangelization of the world.

2. "PERSONAL SERVICE"—This suggests a second phase of God's plan of evangelism. Not all will be able to preach the gospel to the multitudes, but every child of

God can render personal service to others. This is the most effective method of advancing the gospel, and in the layman's missionary movement its place is *especially emphasized*. We read of the early apostles that 'daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.' Acts 5: 42. The wonderful results of their personal, house-to-house ministry are clearly recognized in the accusation of the high priest against some of their number, 'Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us.' Acts 5: 28. The results of those early times are largely attributable to the personal house-to-house methods of gospel propagation, not only on the part of the apostles, but of all the disciples.

"The divine plan for God's people today has not changed. He desires every member of the church to become a personal soul-winner.

"Church members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and

in the proclamation of the truth for this time. Your voice, your influence, your time—all these are gifts from God, and are to be used in the winning of souls to Christ.

"Visit your neighbours, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Testimonies*, Vol. IX, page 38.

"Consecrate yourselves wholly to the work of God. He is your strength, and He will be at your right hand, helping you to carry on His merciful designs. By personal labour reach those around you. Become acquainted with them. Preaching will not do the work that needs to be done. Angels of God attend you to the dwellings of those you visit. This work cannot be done by proxy. Money lent or given will not accomplish it. Sermons will not do it. By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."—*Id.*, page 41. From H.M. Leaflet No. 1, pages 6-8.

SABBATH SCHOOL DEPARTMENT

Preparing for the Crisis

By L. L. MOFFITT

(A Testimony study on the importance of searching the Scriptures)

1. Question.—As the last-day crisis approaches, what basic preparation should the children of God make?

Answer.—"Christians should be preparing for what is soon to break upon the world as an overwhelming surprise, and this preparation they should make by diligently studying the Word of God, and striving to conform their lives to its precepts. The tremendous issues of eternity demand of us something besides an imaginary religion, a religion of words and forms, where truth is kept in the outer court. . . . Let the Word of God speak to the heart."—*Prophets and Kings*, page 626.

2. Question.—How only will we be able to meet the "hour of temptation" that is coming upon the whole earth?

Answer.—"Just before us is the 'hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.' All whose faith is not firmly established upon the Word of God will be deceived and overcome. Satan 'works with all deceivableness of unrighteousness' to gain control of the children of men; and his deceptions will continually increase. But he can gain his object only as men voluntarily yield to his temptations. Those who are earnestly seeking a knowledge of the truth, and are striving to purify their souls through obedience, thus doing what they can to prepare for the conflict, will find, in the God of truth, a sure defence."—*The Great Controversy*, page 560.

3. Question.—Upon what only must God's people rely?

Answer.—"The only thing in our world upon which we can rely is the Word of God. . . . When we learn the power of His Word, we shall not follow the suggestions of Satan. . . . Our only questions will be, What is God's command? and what His promise? Knowing these, we shall obey the one, and trust the other."—*The Desire of Ages*, page 121.

4. Question.—What will be our only safeguard against Satan's master delusions in the last days?

Answer.—"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive. By the Bible testimony these will detect the deceiver in his disguise. To all, the testing will come."—*The Great Controversy*, page 625.

"The people of God are directed to the Scriptures as their safeguard against the influence of false teachers and the delusive power of spirits of darkness. Satan employs every possible device to prevent men from obtaining a knowledge of the Bible; for its plain utterances reveal his deceptions. . . . The last great delusion is soon to open before us. Antichrist is to perform his marvellous works in our sight. So closely will the counterfeit resemble the true, that it will be impossible to distinguish between them except by the Holy Scriptures."—*Id.*, page 593.

5. Question.—Against whom especially will the attacks of the enemy be waged, and what will be their defence?

Answer.—"Those who endeavour to obey all the commandments of God will be opposed and derided. They can stand only in God. In order to endure the trial before them, they must understand the will of God as revealed in His Word. . . . None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—*Id.*, pages 593, 594.

6. Question.—What should be our attitude in our study of the Bible in preparation to meet our wily foe?

Answer.—"No man is safe for a day or an hour without prayer. Especially should we entreat the Lord for wisdom to understand His Word. Here are revealed the wiles of the tempter, and the means by which he may be successfully resisted. Satan is an expert in quoting Scripture, placing his own interpretation upon passages, by which he hopes to cause us to stumble. We should study the Bible with humility of heart, never losing sight of our dependence upon God."—*Id.*, page 530.

7. Question.—Whose example do we have for a guide under such circumstances?

Answer.—“Jesus met Satan with the words of Scripture. ‘It is written,’ He said. In every temptation the weapon of His warfare was the Word of God. Satan demanded of Christ a miracle as a sign of His divinity. But that which is greater than all miracles, a firm reliance upon a ‘thus saith the Lord,’ was a sign that could not be controverted. So long as Christ held to this position, the tempter could gain no advantage.”—*The Desire of Ages*, page 120.

8. Question.—How were the Waldensian Christians sustained in their wilderness exile?

Answer.—“To the Waldenses the Scriptures were not merely a record of God’s dealings with men in the past, and a revelation of the responsibilities and duties of the present, but an unfolding of the perils and glories of the future. They believed that the end of all things was not far distant; and as they studied the Bible with prayer and tears, they were the more deeply impressed with its precious utterances, and with their duty to make known to others its saving truths.”—*The Great Controversy*, page 72.

9. Question.—As an example of the power of the Bible in the Reformation, what testimony is borne concerning John Wycliffe, the Morning Star of the Reformation?

Answer.—“The character of Wycliffe is a testimony to the educating, transforming power of the Holy Scriptures. It was the Bible that made him what he was. The effort to grasp the great truths of revelation imparts freshness and vigour to all the faculties.”—*Id.*, page 94.

10. Question.—With what diligence and simplicity should we pursue the study of the Bible?

Answer.—“We should exert all the powers of the mind in the study of the Scriptures, and should task the understanding to comprehend, as far as mortals can, the deep things of God; yet we must not forget that the docility and submission of a child is the true spirit of the learner.”—*Id.*, page 599.

11. Question.—What heavenly agencies has God placed at our disposal to guide us in the study of the Scriptures, and what assurance may we have in time of trial and peril?

Answer.—“The Bible should never be studied without prayer. The Holy Spirit alone can cause us to feel the importance of those things easy to be understood, or prevent us from wresting truths difficult of comprehension. It is the office of heavenly angels to prepare the heart so to comprehend God’s Word that we shall be charmed with its beauty, admonished by its warnings, or animated and strengthened by its promises.”—*Id.*, pages 599, 600.

12. Question.—How urgent is the necessity of storing the mind with the Word of God at this time?

Answer.—“We are living in the most solemn period of this world’s history. The destiny of earth’s teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, ‘Lord, what wilt Thou have me to do?’ We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are taking place around us; we are on Satan’s enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to

spring upon you and make you his prey.”—*Id.*, page 601.

13. Question.—What will the final testing time reveal?

Answer.—“When the testing time shall come, those who have made God’s Word their rule of life will be revealed. In summer there is no noticeable difference between evergreens and other trees; but when the blasts of winter come, the evergreens remain unchanged, while other trees are stripped of their foliage. So the false-hearted professor may not now be distinguished from the real Christian, but the time is just upon us when the difference will be apparent. Let opposition arise, let bigotry and intolerance again bear sway, let persecution be kindled, and the half-hearted and hypocritical will waver and yield the faith; but the true Christian will stand firm as a rock, his hope brighter, than in days of prosperity.”—*Id.*, page 602.

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OFFICERS’ ROUND TABLE

RALLY DAY or Home-Coming Day, or whatever name you may have given it, is now in the past for 1951. It would be well, however, to pause a moment and take stock by checking up on the procedure and the results, noting where improvements could be made for 1952. It is always well to remember that this is an all-year item, with special emphasis for direct preparation beginning six months before the rally date. Every Sabbath school would do well to aim for a baptismal service on this occasion, bringing in every family, including the isolated, for this grand rally.

August and September of this quarter are clear for training and developing officers and teachers in their sacred work. It takes a great deal of time and energy to work properly for the Sabbath school. Many long hours are spent behind the scenes that others know nothing of. In some television programmes it takes at least thirty hours’ practice in preparation for only thirty minutes on

the cast. But what a volume is presented in that half-hour! So in Sabbath school work. It takes hours of planning and preparation for each hour before the school. But what eternal volumes may be packed into that hour! Public speakers desire ten hours to prepare for a ten-minute speech, but only ten minutes to make ready for a talk of ten hours. Any listener can tell the difference.

As officers we will have to continually watch and guard our Sabbath school time. It is easy to let it slip out of control. But previous study and care will avoid that. All who are to take part should be notified at least two weeks in advance. Those invited to sing should be ready and in their place. The reviewer should be halted in six to eight minutes, and the speaker on missions should know his bounds. Any and all who are inclined not to remember the time allowed should be reminded. Full thirty minutes should be given to the study of the lesson, which is the heart of the school.

Every school should provide for a report. It need not exceed three minutes, but it is essential. It can be so interesting that the members will want to be present to hear it. This takes thought and time on the part of the secretary, who accepts the office on that basis.

In council you will often need to review your class arrangements. It is good to invite the teachers in to plan with you. Your aims, missionary and financial, should be clear to all. Each class should have its per church member share of the quarterly goal, which is based on church membership. The teacher promotes this quietly as the record is taken, thus avoiding public appeals by the superintendent. The offering is taken up in the class, not in the congregation style, and each class is kept posted weekly as to how it stands on its aim. Every member, class, and school is a unit engaged in a joint partnership with God in bringing the light to others. Each division bears its share according to the number of church members on its roll.

We are all aware now, no doubt, of the nature and intent of the Thirteenth Sabbath overflow. Only the overflow, not the whole offering, goes to the field considered. The other portion goes into the general funds for the whole world field. The overflow is roughly £1,000 plus twenty per cent of everything over £30,000 received on the Thirteenth Sabbath. The third quarter of 1950 brought in on that basis £19,664 for our educational work in French Oceania. As officers let us study the leaflets, the *Sabbath School Worker*, bulletins, etc., and talk over the plans, sometimes with the teachers present, and thus all are enlightened and ready to present a united front to every class and scholar.

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Daily Lesson Study

R. A. McFARLANE

Sabbath School Secretary, Coral Sea Union Mission

“Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” 2 Tim. 2: 15.

This inspired statement shows how conclusively we should study. It also indicates what we should study.

Not only should the Sabbath school member read the lesson, but he should commit it to memory. The words of the psalmist, “Thy Word have I hid in mine heart, that I

IS THAT SO?

71. The only difference between a mob and a trained army is organization.
72. Organization secures a maximum of results with a minimum of effort and time.
73. The world-wide Sabbath school organization of today is the outgrowth of about a century of study and experience in the conduct of schools.
74. The first Sabbath schools were independent units, with no organic relation to each other. That was back in 1853-1855.
75. Today there are about 17,000 schools fully organized and all related to one another in aims and purposes.
76. Until 1903 the Sabbath school elected their own officers, but since then the church selects and elects them.
77. In 1885 the first Sabbath school gift was made to missions—by the Upper Columbia Conference. Since 1912 all Sabbath schools are giving all the offerings to missions.
78. Prior to 1885 the language was pennies, and all went for local expenses. Today it is shillings, and all for missions.
79. The first Sabbath school lessons were written in 1852 by Pastor White as he sat by the roadside after eating his lunch.
80. Today we have lessons and helps for seven divisions of the Sabbath school. In the cradle roll, kindergarten, and primary the lessons are embraced in a three-year cycle.

might not sin against Thee," should be the paramount thought of each one of us. David not only read the Word, but he hid it where it could be used as he pursued the journey of life.

A review of the subjects covered in our Sabbath school lessons will show that practically every point of the advent message has been studied. Then it follows that it should be the practice of all members to study the lesson daily.

"Only those who have been diligent students of the Scriptures and who have received the love of the truth will be shielded from the powerful delusion that takes the world captive. By the testimony of the Bible these will detect the deceiver in his disguise. To all the testing time will come."—"Great Controversy," page 625.

We have the promise of Jesus that we shall not forget what we have learned. "The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you." We can remember only what we have learned.

We may plead lack of time; but we are not to be so busy with the cares of this life that we have not time for preparation for the life to come.

Remember there are four things that never come back to us:—

"The spoken word,
The sped arrow,
Time that is past,
The neglected opportunity."

Let us not neglect the opportunity that presents itself to us now to have daily study.

We rarely neglect to present ourselves at the meal table three times a day. Why is that? Because we understand that the physical life needs to be nourished and strengthened by good food. Is not the spiritual life just as important? Should we not provide daily nourishment for it? Job said, "I have esteemed the words of His mouth more than my necessary food."

Irregular and unsystematic methods of feeding the spiritual man can only result in spiritual starvation and stunted growth.

In Matthew, chapter 4, we read how Jesus conquered His enemy when faced with the temptations of this world. We may overcome as He overcame. Here is the mighty secret. Commit to memory the Holy Scriptures, and when Satan comes with his temptations face him with the words, "It is written." This is what Jesus did. It did not fail Him, and it will not fail you.

"It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light and encourage others to follow his example. We should study the Bible diligently day by day, weighing every thought and comparing scripture with scripture. With divine help we are to form our opinions for ourselves as we are to answer for ourselves before God."—"Great Controversy," page 598.

"The Great Second Advent Movement," J. N. Loughborough, pages 145-147, 182, 183, 198-213.

"The Gift of Prophecy," Carlyle B. Haynes, pages 140-164.

"The Spirit of Prophecy in the Advent Movement," W. A. Spicer.

"His Messenger," Ruth Wheeler.

"Divine Predictions Fulfilled," F. C. Gilbert.

Much beauty and impressiveness may be added to the programme by having a speech choir give the quotations from the Spirit of prophecy books, combined with appropriate music.

THE MODERN PROPHET

Since the canon of the New Testament was closed, many people have arisen in various places on the earth claiming to be prophets of God. In the Bible we find that certain qualifications must be met by a true prophet. Many would-be prophets have failed to meet these tests. In fact, we know of only one person in the past 1,850 years who can unquestionably be accepted as a true prophetic messenger of God. Her name is Mrs. Ellen G. White.

Ellen Harmon was born in 1827 in the state of Maine. When she was about nineteen years old, she was married to James White, a young Adventist preacher. Her first vision, recorded in "Early Writings," pages 13-20, was given to her in 1844, when she was only seventeen. During the next seventy-one years she received a steady stream of messages from God. She travelled over much of the earth, helping to mould and build an infant church into a marvelously well-integrated power for God—a church that is a miracle of growth and cohesion in spite of its unpopular doctrines. During all these years she wrote prolifically, until there exists today, as a monument of her labours, a library of forty volumes covering the entire field of redemption, and approximately 50,000 pages of manuscript matter, kept in a seventy-two drawer vault file at the General Conference office in Washington, D.C.

The scripture says, "Despise not prophesying. Prove all things; hold fast that which is good." 1 Thess. 5: 20, 21. In harmony with this injunction, let us compare the work of Mrs. White with the requirements of the Bible.

PHYSICAL TESTS MET

Daniel and Moses each mentioned a phase of a prophet's physical condition while in vision. Daniel stated concerning himself that "neither is there breath left in me." Dan. 10: 17. Those who saw Mrs. White in vision verify that this was precisely her experience. The following statement comes from the pen of D. T. Bordeaux: "June 28, 1857, I saw Sister Ellen G. White in vision for the first time. I was an unbeliever in the visions; but one circumstance among others that I might mention convinced me that her visions were of God. To satisfy my mind as to whether she breathed or not, I first put my hand on her chest sufficiently long to know that there was no more heaving of the lungs than there would have been had she been a corpse. I then took my hand and placed it over her mouth, pinching her nostrils between my thumb and forefinger, so that it was impossible for her to exhale or inhale air, even if she had desired to do so. I held her thus with my hand about ten minutes, long enough for her to suffocate under ordinary circumstances; she was not in the least affected by this ordeal. Since witnessing this wonderful phenomenon, I have not once been inclined to doubt the divine origin of her visions."—"The Great Second Advent Movement," page 210.

Moses describes a prophet's condition as "falling into a trance, but having his eyes

MISSIONARY VOLUNTEER DEPARTMENT

OFFICERS' NOTES

PLANNING DISCUSSION GROUPS

E. E. WHITE

In olden times it was the custom for the news of the day to be shared among the inhabitants of the town at the central meeting-place, the market-place. This forum, as it was called, became the centre for discussion of any problem, and it is in this sense that we use the word today. The sharing of ideas, the contradiction and agreement of different minds, all contribute to the formation of wisdom and a broadening experience in the individual.

Young people's officers should plan for regular discussion groups under the control of a capable chairman. Freedom should be given to all to express their views, and one whose probity and Christianity is beyond reproach could be called upon to summarize the thoughts expressed and to direct the final opinion along proper channels. The educational secretary of the society will most probably have in hand many problems that require discussion, for youth problems are always arising and demanding solution.

Questions of amusements, entertainments, Sabbath-keeping, courtship and marriage, military training, military service, adornment, reading matter, not only make interesting group discussions, but also cause vital decisions to be made that affect life and eternal destiny. Especially in these days should the youth know what their attitude to military training should be and why, and only in a discussion group of several minds can all the different effects of certain actions be seen.

These forums or discussion groups, are serious efforts to arrive at truth, and while

they may and should be interesting and attractive, they are not entertainment pure and simple. Let them be conducted in a dignified manner, and the young people will welcome their regular appearance, both for the opportunity of expressing their own ideas and also for the valuable counsel that can be distilled from the pooling of the comments of different minds.

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AUGUST 4, 1951

Last-Day Messenger

ROBERT W. OLSON

Programme target.—To review evidences of the true prophetic gift in the remnant church.

Songs

Opening.—"O for That Flame of Living Fire," No. 210, "Church Hymnal."

Special.—Solo or Trio, "My Shepherd Divine."

Closing.—"Holy Spirit, Faithful Guide," No. 211, "Church Hymnal."

Scripture Reading

Eph. 4: 11-15.

Leads for Leaders

There is an immense wealth of material available on the subject of the Spirit of prophecy. You might ask various individuals to consult some of the following references before preparing their talks:—

"A Faith to Live By," by M. L. Andreasen, pages 265-271.

"Founders of the Message," Everett Dick, pages 199-247.

open." Num. 24: 4. This, too, was Mrs. White's experience. F. C. Castle, who witnessed a medical examination at Stowe, Vermont, in 1853, stated: "A physician was present, and made such examination of her as his wisdom and learning dictated, to find the cause of the manifestation. A lighted candle was held close to her eyes, which were wide open; not a muscle of the eye moved. He then examined her in regard to her pulse, and also in regard to her breathing, and there was no respiration. The result was that he was satisfied that it could not be accounted for on natural or scientific principles."—*Id.*, page 207.

TEST OF FULFILLED PREDICTIONS

The ability to predict the future accurately is possessed only by the true God and His prophets. False gods are challenged: "Show the things that are to come hereafter, that we may know that ye are gods." Isa. 41: 23. If their prophecies fail, then they are only false prophets. "If the thing follow not, nor come to pass, . . . the prophet hath spoken presumptuously: thou shalt not be afraid of him." Deut. 18: 22.

Does Mrs. White meet this test? The answer is unequivocally, Yes! Her predictions have not failed, but have been marvelously fulfilled. Mrs. White predicted in 1848 that our literature would soon be "like streams of light" going "clear round the world." (*Life Sketches*, page 125.) In 1849 she predicted the great growth of spiritualism. (*Early Writings*, page 59.) In 1890 she made the startling prediction. "The tempest is coming, and we must get ready for its fury. . . . Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by millions. . . . Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel."—*Messages to Young People*, pages 89, 90.

In 1904, she wrote: "Soon grievous troubles will arise among the nations—trouble that will not cease until Jesus comes. . . . The wars and rumours of wars, the destruction by fire and flood, say clearly that the time of trouble, which is to increase until the end, is very near at hand."—*Review and Herald*, Nov. 24, 1904.

We need not elaborate on the fulfilment of these predictions. On the 456 pages of F. C. Gilbert's book *"Divine Predictions Fulfilled,"* similar accounts too numerous to mention here are given. Those who follow the instruction of the Spirit of prophecy find it a safe guide, truly "a light that shineth in a dark place." (2 Peter 1: 19.) We cannot afford to be without this guidance as we face the future in this bewildered, turbulent world.

TEST OF SPIRITUALITY

Probably the most convincing proof of Mrs. White's true prophetic call is the clear and distinct voice of divine authority which is found in every line on every page of her writings. Her works speak for themselves. As one reads, the conviction grows that God Himself is speaking through this human instrument. Those who are the most familiar with her writings are the strongest believers in her inspiration.

Combined with her deep spiritual insight is a literary beauty that is hardly equalled by any other known writer. On nearly every page one finds phrases, sentences, or whole paragraphs worthy of commitment to memory. The following quotations are examples:

"Christ was treated as we deserve, that we might be treated as He deserves. He was condemned for our sins, in which He had no share, that we might be justified by His righteousness, in which we had no share.

He suffered the death which was ours, that we might receive the life which was His. 'With His stripes we are healed.'"—*Desire of Ages*, page 25.

"In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace, as real as the air which circulates around the globe."—*Steps to Christ*, page 72.

"All the paternal love which has come down from generation to generation through the channel of human hearts, all the springs of tenderness which have opened in the souls of men, are but as a tiny rill to the boundless ocean, when compared with the infinite, exhaustless love of God. Tongue cannot utter it; pen cannot portray it. You may meditate upon it every day of your life; you may search the Scriptures diligently in order to understand it; you may summon every power and capability that God has given you, in the endeavour to comprehend the love and compassion of the heavenly Father; and yet there is an infinity beyond. You may study that love for ages; yet you can never fully comprehend the length and the breadth, the depth and the height, of the love of God in giving His Son to die for the world. Eternity itself can never fully reveal it."—*Testimonies*, Vol. V, page 740.

An instructor of English in a Massachusetts university stated to her class that "of all writings, ancient, medieval, or modern, there are no writings so full of beauty, so perfect in every way, so pure, and yet so simple, outside the Bible, as the writings of Mrs. E. G. White." When a patient at the Melrose Sanitarium read *"The Desire of Ages,"* her interest was greatly aroused. "Why," she said, "a little people like you ought not to have this book! It ought to be in the hands of the great London publishers so that it could be brought to the attention of all." A Lutheran bishop in Latvia after reading a German translation of *"Ministry of Healing"* wrote in his church paper, "There is a book that breathes the inspiration of the Spirit of God from the beginning to the end."

The passing of years has in no way lessened the value of her work. The basic principles of health found in the book *"Ministry of Healing"* are still unexcelled by more modern medical wisdom. The value of her writings, even on scientific subjects, has been only enhanced with the passage of time. This is in sharp contrast with other medical works of similar vintage. Nearly all, if not all, medical books written by physicians from 1865 to 1900 are now of no scientific value. The last of her striking statements to be scientifically proved was the germ or virus theory as to the cause of cancer, evidence for which is now mounting. Her statements along medical lines are just as true today as they were when originally written.

OTHER BIBLE TESTS

A prophet's work must be in harmony with the law and the testimony of other prophets, otherwise "there is no light in them." (Isa. 8: 20.) Mrs. White consistently upheld the Ten Commandments, including the Sabbath. She also continually emphasized the value of the entire Bible. Since her work is judged by the Bible, it must not be considered as equal to the Sacred Scriptures. She defines the relationship between Scripture and her own writings as follows: "I recommend to you, dear reader, the Word of God as the rule of your faith and practice. By that Word we are to be judged. God has, in that Word, promised to give visions in the 'last days'; not for a new rule of faith, but for the comfort of His people and to correct those who err from Bible truth."—*Early Writings*, page 78.

In 1 John 4: 1-3 we learn that a true prophet must confess that "Jesus Christ is come in the flesh." No writer has given a

better account of the atonement than is found in the Spirit of prophecy.

Jesus said, "By their fruits ye shall know them." Matt. 7: 20. Her work leads only to the purest morality. Many have found genuine conversion to Christ through the reading of her writings. Others have had their previous experience deepened and greatly strengthened. No unprejudiced person can read from the Spirit of prophecy without being drawn nearer to God.

The Spirit of prophecy has been likened to both microscope and telescope. It is like a microscope in that it brings out in greater detail the story of redemption already revealed in the Scriptures. We have here a great magnifying power which makes plain to us the things we have been unable to see.

Again, these writings are like a telescope in that they enable us to see clearly the events of the past, present, and future. Here we read of the origin and spread of sin, the great controversy as it is now being fought, the work of Jesus in heaven, the close of probation, the great time of trouble ahead, the deliverance of the people of God, the glorious appearing of Christ in the clouds, the resurrection of the saints, the ascension to the sea of glass and the city of God, the meeting of the two Adams, the indescribable beauty of the heavenly world, the terrible scenes at the close of the millennium, the cleansing of the universe of sin and sinners. What thrilling and deeply moving scenes are here portrayed!

The Seventh-day Adventist Church recognizes that belief in the Spirit of prophecy cannot be commanded. One can accept Mrs. White as a prophet only after investigation of her work. Therefore, the acceptance of her writings is not made a test of church fellowship. Many of our members do not have the Spirit of prophecy available in their language. But what a privilege we enjoy in having these writings, indited by the Spirit of God, available in our own homes! Since the divine credentials are discovered only in the reading of these books, let us take time to "prove all things" and become acquainted with the messages God has sent us. We cannot afford to neglect so great a spiritual gift.

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AUGUST 11, 1951

Cultured Plants and Polished Stones

DOROTHY FOREMAN BELTZ

Programme target.—To foster an understanding of what the Christian youth's attitude should be toward appreciation of standards of refinement, beauty, and nobility that are the heritage from past generations.

Leads for Leaders

The Keynote.—Association begets appreciation, and appreciation begets growth in grace and refinement of tastes, speech, manners, ideals, and daily living.

Songs especially adapted to this topic are No. 386 and No. 388 in the *"Church Hymnal."* If these hymns are unfamiliar, the words may be read and discussed briefly to foster an appreciation of them and a desire to learn them.

Scripture reading.—Collate Gen. 5: 1-3, which describes the Master Artist at work; Ps. 144: 11, 12, which contrasts the uncouth and uncultured youth with the polished and refined young men and young women; and add Phil. 4: 8.

After the panel discussion, or at appropriate intervals during it, illustrations of great art that can be safely enjoyed and with which every Christian should be acquainted may be briefly presented.

TRUTH AND BEAUTY IN GREAT LITERATURE

Assign this part to one who loves and is acquainted with the best in literature. After giving brief pointers on the standards of great literature and the general plan of the whole poem, he may read appropriate excerpts from "Paradise Lost," by John Milton, or he may read the "Sonnet on His Blindness." If mimeographed copies of these lines can be provided for all members, they will enjoy and feel better acquainted with "Paradise Lost."

TRUTH AND BEAUTY IN GREAT MUSIC

If there is someone in the society who is acquainted with the principles of great church music, he may present them briefly before the music is sung. Suggested music: "Comfort Ye," by Handel (solo); Nos. 17, 229, or 261 in the "Church Hymnal" (mixed quartette).

TRUTH AND BEAUTY IN GREAT PAINTING

Hoffman's picture of Christ in the Garden of Gethsemane may be displayed and its greatness as art explained.

PANEL DISCUSSION

1. What culture is.
2. What culture is not.
3. Evidences of a cultivated person.
4. The sources of culture.
Primary: the Bible, nature.
Secondary: the classics, usages of cultured society, association with cultured people.
5. How culture is acquired.
6. The Christian's attitude.

I. What Culture Is

The word "culture" comes from a root word meaning to dress, cultivate, or till the ground. Basically, then, in the sense of the meaning of Ps. 144: 11, 12, culture includes all the advantages and training brought to bear upon the life of an individual which will "de-barbarize," then educate and refine him to be a Christian gentleman or gentlewoman.

The effect of culture has been compared to the result of cutting the surfaces of a rough diamond until its many facets catch and reflect the light from every direction to every direction. MacDonald said, "True culture is the distilled essence of the best in life, producing facets in the human spirit, which can more fully reflect divine life." The cultured individual has also been compared to a superior radio receiving set whose sensitive valves, aerials, ground wires, and adjustments make possible the capture of all the delicacies and nuances of sound.

Culture: the love of perfection, not the good-enough, that insists on becoming rather than on just being.

"There is the greatest necessity that men and women who have a knowledge of the will of God should learn to become successful workers in His cause. They should be persons of polish, of understanding, not having the deceptive outside gloss and simpering affectation of the worldling, but that refinement and true courteousness which savours of heaven, and which every Christian will have if he is a partaker of the divine nature. The lack of true dignity and Christian refinement in the ranks of Sabbath-keepers is against us as a people, and makes the truth which we profess unsavoury. The work of educating the mind and manners may be carried forward to perfection."—"Testimonies," Vol. IV, pages 358, 359.

Culture: the ability to understand, appreciate, and cherish all and only that which is great, noble, truly beautiful, and beautifully true.

Culture: the blend of all the qualities of personal refinement, grace, good manners, and noble response to life's issues and experiences which results from acquaintance with and self-discipline in the best aesthetic, ethical, intellectual, and spiritual heritage of the human race—under God.

Culture: good taste in seeking, recognizing, and choosing the best.

2. What Culture Is Not

- A sense of superiority.
- A simpering gloss.
- Affectation.
- Snobbery.
- Dilettantism.
- "Connoisseurism."

3. Evidences or Tests of a Cultured Person

The proper use of his mother tongue, showing a long companionship with the best Book and other great books.

Refined and gentle manners that come with knowing and practising the rules "by heart."

- Sound standards of taste.
- The power and habit of reflective thinking.
- Constant mental growth.
- Power to translate that growth into efficiency.

Intellectual curiosity and eagerness to learn.

Interest and willingness in sacrificing self for others.

- Keen powers of observation.
- Ability to see the relationship between an eternal principle and an emergency in the personal daily life.

A growing acquaintance with the contributions of the truly great thinkers, leaders, writers, musicians, and artists of all time.

A continuous drawing upon the Fountain-head of all that is good and beautiful.

"To know what is good, what is beautiful, what is interesting, what is helpful; to distinguish these from what is ugly, what is uninteresting, what is degrading—is a sure sign we are advancing in competence and making progress in education."—M. M. Butler.

4. The Sources of Culture

Primary (from God directly):

The Bible. "As a means of intellectual training, the Bible is more effective than any other book, or all other books combined."—"Education," page 124.

Nature. "If the young would study the glorious works of God in nature, and His majesty and power as revealed in His Word, they would come from every such exercise with faculties quickened and elevated."—"Messages to Young People," page 253.

Secondary (from the development of God-given talents):

The classics. What is a classic? The life-blood or creative contribution of a great soul who believed that life was more than eating, drinking, sleeping, being amused, and earning a living. Though subject to human frailty and often the target of Satan's most fiendish efforts, though misunderstood, vilified, ridiculed, and persecuted by his contemporaries, he refused to cheapen his ideals to fit the passing fancy, and persisted in giving his message in poetry, prose, music, colour, and form, sculptured stone or architecture. At the risk of starvation and death he worked, and generations of men of goodwill and good taste have refused to let his message die. Contemplate the fact that the uncultivated majority starve and send to unmarked graves the Mozarts whose harmonies have haunted the hearts of generations of music lovers even while they heap treasures and acclaim upon so-called "swing" artists.

There are scoffers who define a classic as "something old," never suspecting that a classic is not a classic because it is old, but it is old because it is a classic. Only the most intense, vital, creative impulse can survive the ordeal of time and remain a vivid experience to people living hundreds of years later.

There are standards for judging a classic: Is it true? Is it disciplined to comply with high standards? Does it uplift from the commonplace and tawdry to the realm of nobility and light? Does it help men to realize that the body is more than food and the spirit more than raiment? Is it a sincere effort wrestled from suffering, or was it created only to make money or win popularity? Has it borne the test of time?

As there are laws that govern the morals, there are laws that govern aesthetics. As there are men who are lax in complying with the moral law, there are men who are lax in complying with aesthetic standards. And the mob prefers the undisciplined Barabbas, whose wickedness they can understand, to Jesus, whose righteousness they cannot understand; the mob prefers the "easy" popular composer to the disciplined Bach, and the comics to Rembrandt.

Similarly, true courtesy is the fruit of a disciplined regard for other human beings and a sense of self-respect. It is no mere gloss of fashion but a fundamental attitude of service and goodwill. It "beareth all things, hopeth all things, endureth all things." It never fails in any emergency of human relationships. It seeks ever to do the right thing at the right time in the right way.

5. How Culture Is Acquired

No one is born with it. The raw, primitive, and very young have notoriously bad taste and selfish manners. Through proper environment and training, in time he outgrows his self-centred propensities. In a word, he grows out of himself.

"A certain amount of culture can be caught"—in childhood from cultured parents, in maturity from other adults who are cultured. But the process ceases and even deteriorates unless the individual assumes the initiative over a lifetime.

"The human mind becomes dwarfed and enfeebled when dealing with commonplace matters only, never rising above the level of the things of time and sense to grasp the mysteries of the unseen. The understanding is gradually brought to the level of subjects with which it is constantly familiar. The mind will contract its powers and lose its ability if it is not exercised to acquire additional knowledge, and put to the stretch to comprehend the revelations of divine power in nature and in the sacred Word."—"Counsels on Health," page 257.

"Good taste is not instinctive; it is acquired. All native tastes are bad. Good taste grows slowly through an effort to understand what is beyond us, the effort to appreciate what we cannot yet understand. It depends on our willingness to be bored with what is good that we may become bored with what is bad, and so demand something better." Thus writes C. E. M. Joad in *Scribblers*. He continues by saying that good taste "is born of faith, the faith that the kingdom of beauty can neither be purchased by money nor taken by storm, but must be approached by a process of trial and error, a willingness to learn, and the humility which is prepared to accept on faith and the judgment of others what it cannot yet dare to reject on its own."

"I don't like it" or "I like it" is the criterion of most people, and the "I" betrays their immaturity. Having uttered that final dictum, they think there is nothing more to be said.

Should not Christians be concerned with what they *ought* to like, not just what they in inexperience do or do not like? Not until one has investigated that which among cultured, true-hearted people has a reputation for beauty and greatness, does one have the right to say, "I don't like it." Even the plan of salvation has to be investigated to be appreciated, and it will take an eternity to appreciate it fully.

It is better for youth to say: I observe that the most refined, the best educated, the gentlest, those who have spent a lifetime studying to become authorities in these matters, have tastes different from mine. I have never cultivated my tastes; therefore I shall strive to hear what they hear, see what they see. Doubtless I shall find something worth while. In my inexperience I shall not judge.

You cannot acquire good taste all of a sudden; you cannot put it on like a cloak. But you can begin by trying to understand what the cultured see in a certain song, or hymn, or poem, or picture. Then by listening, or reading, or looking repeatedly, you will find that you begin to like it. You are amazed that it constantly grows upon you; your taste is being refined by association. The twentieth time you hear, for instance, Handel's "Messiah," you wonder that you were ever bored with it, and you wonder at your former preferences. It never, never grows old to you; you never weary of it because:—

"Its loveliness increases; it will never
Pass into nothingness; but still will keep
A bower quiet for us, and a sleep
Full of sweet dreams, and health, and
quiet breathing."

—Keats, "Endymion."

6. What Should Be the Christian's Attitude Toward the Acquisition of Good Taste and Refined Manners?

He recognizes the need. "There is need of Christians' being more elevated, and delicate in words and deportment."—*Counsels on Health*, page 363.

He recognizes the responsibility. Natural appetites and passions are to be brought under control. "Self-culture should be your business."—*Testimonies*, Vol. IV, page 366.

"He [God] desires the youth to cultivate every power of their being, and to bring every faculty into active exercise. He desires them to enjoy all that is useful and precious in this life, to be good and to do good, laying up a treasure for the future life.

"It should be their ambition to excel in all things that are unselfish, high, and noble."—*Ministry of Healing*, page 398.

He realizes it is his privilege and pleasure to develop his powers of appreciation of the best in life.

He realizes that he has at his service not only the criteria of the centuries but insight and added criteria of one nurtured by the greatest classic of all time, the Bible, where his soul has come in contact with the Fountainhead of all truth and beauty so that he may see more clearly to choose unerringly the best of the heritage of mankind.

These attitudes are all summed up in the following paragraph: "The youth should be learners for the next world. Perseverance in the acquisition of knowledge, controlled by the fear and love of God, will give them increased power for good in this life, and those who have made the most of their privileges to reach the highest attainments here, will take these valuable acquisitions with them into the future life. They have sought and obtained that which is imperishable. The capability to appreciate the glories that 'eye hath not seen, nor ear heard,' will be proportionate to the attainments reached in

the cultivation of the faculties in this life."—*Fundamentals of Christian Education*, page 49.

Does not this indicate that those whose eyes have been trained to appreciate the best here on earth, whose ears have been trained to hear and enjoy the best music here on earth, will enter heaven better prepared to appreciate its glories? Does it not also imply that those who neglect the opportunities of this life to learn how to prefer the best will feel the lack when they get to heaven? One denied the privileges of cultivation on this earth will not be kept from heaven on that account, but he will have a longer period of orientation. It is doubtful that the Lord will work a miracle to accomplish for him what he will be able to achieve by application of his powers.

What grand experiences of further cultivation will thrill all the saved as throughout eternity they delve deeper into God's resources of truth and beauty!

"It is a law of the mind, that it will narrow or expand to the dimensions of the things with which it becomes familiar."—*Id.*, page 127.

"Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss."—*Christ's Object Lessons*, page 363.

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AUGUST 18, 1951

A Faith to Live By

By E. C. BANKS

Programme target.—To show the simplicity of victorious faith.

Songs

OPENING.—"All the Way," No. 259, "Church Hymnal."

SPECIAL.—"It is for Me," No. 236, "Gospel in Song."

CLOSING.—"O for a Faith," No. 245, "Church Hymnal."

Leads for Leaders

It is intended that this programme revolve around the key thoughts in the chapter "Faith and Acceptance" of the book *"Steps to Christ."* A good discussion outline could be built from this chapter, with a panel of young people taking part; or selections from it could be given by a good reader, perhaps accompanying the reading with a background of "faith" hymns played softly. Personal experiences of faith related by members of the society would be a good addition to the programme.

Scripture Reading

1 John 5: 4; Matt. 21: 21, 22.

WHAT IS FAITH?

One of the great problems a young person faces when he tries to live the Christian life is to understand faith. His spiritual leader tells him that he must have it. "Well," he asks, "what is faith?" The answer comes back quick and positive, "Faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1. There is no better theological definition of faith than this one, but it still leaves many people in a cloud of mystery about what faith really is.

Yet young people are eager to know just what faith is. Parents teach their children not to have faith in anyone. Educators teach students that it is a sign of a weak mind to have faith in the Bible record of miracles and superhuman events. They are taught to accept only what they can prove by experiment

or logic. "Seeing is believing" is a popular motto today. So when a young person begins to live the Christian life and is told that he must first have faith, he is involved in what he thinks is a hopeless mystery. "What is faith? How can I get it and make it a reality in my everyday life?"

In facing this problem and trying to find a solution to it, we, first of all, should recognize that faith is not some physical exercise that comes over the soul. It is misunderstood by many because they look for some kind of feeling, a tangible experience to accompany faith. If there is no physical feeling, they think there is no faith. When it is misunderstood, its origin and exercise is in a hopeless tangle. Faith is nothing more or less than believing God.

As to the origin of faith, Paul tells that it is a gift from God to everyone: "According as God hath dealt to every man the measure of faith." Rom. 12: 3. A person does not create faith. He does not even have to receive it. It is in us already. God has placed in every man a portion of faith. Our problem is not to produce faith but simply to exercise the faith we already have in the right way.

PARABLE OF FAITH

Now let us construct a parable to help clarify faith and how it works. Once upon a time there was a boy named Joe attending a Christian college. He was very unhappy there among all the Christian young people, but he could not tell just what it was that caused his unhappiness. Finally he found the cause. All his friends in the school had faith, but he did not have any of that mysterious thing. The more he thought about it, the more confused and unhappy he became. Life was becoming unbearable to a young man living without faith among young people living with faith. His first thought in the morning was, "I have no faith"; his last thought at night, "I have no faith."

One morning he awakened and started down the hall to wash his face and shave, but he suddenly thought: "What am I going down there for? How do I know there is any water? This is somewhat of an act of faith, going down to the bathroom every morning expecting water to be there. How can I believe the fellow got up early this morning and started the pump? I have no faith; therefore I cannot go to that room expecting water." So, without his morning face wash, he turned around and started to the dining-hall.

Again he caught himself with: "I have no faith. How do I know the cook has breakfast ready? But I am so hungry I will just go on without faith. I have to eat." Soon he was in the cafeteria. Then he started to reach for a bottle of milk, but remembered that he had no faith and could not believe the words printed on the top of the bottle. He looked at the menu on the wall, but again he could not believe what was written on it, for he was without faith. In disgust he left the dining-hall and decided that since the school was so saturated with faith, he would have to leave. He wrote a letter to his parents telling them of his problem; and when he had put a stamp on it and started to drop it in the post office, he took it back, tore it up, and threw it into a wastebasket, whispering to himself, "I can't mail that letter! That is an act of faith, and I have no faith. How do I know anyone will ever deliver it to my parents at home? I will just take the bus and go home. It takes faith to live around here, and I have none."

While waiting for the bus, he took out his pocket-book and looked at the pound note

he was planning to use for his ticket. The note looked good to him. At last he had found something that he could use that did not have any faith mixed up with it. The tangible substance was in his hand. But his eyes grew large with astonishment as he read these words on the note: "This note is legal tender for one pound in the Commonwealth . . ." and saw that it bore the signature of the secretary to the Treasury. "What!" he cried out in hopeless despair. "Must I have faith before I can use this pound note? I can't live in this place without possessing faith, neither can I leave without exercising it. I guess, since I have no faith, the best thing to do is to die; for a person surely cannot live without faith."

Somebody may say, "Such a ridiculous story!" Yes, it is ridiculous, but perhaps it will help us to see just how much faith it takes for everyday life in this world. We could not carry on at all unless we trusted and believed in one another. This is exercising faith. We have faith in the milkman, the newsboy, the cook, the mailman, the bus driver. Since we trust and believe them, can we not trust and believe in God, who keeps the universe operating in perfect harmony, who knows every cell in our bodies, and who loves us so much that He gave His beloved Son that we might be saved?

We believe what we choose to believe. We have faith in what we choose to have faith in. When we place our faith on the believing side toward God, it is then that He supplies a firm foundation upon which our faith may rest and grow. Therefore, "Have faith in God." Mark 11: 22.

FAITH AND MY SINS

The assembly hall was humming with curiosity as the convicts were assembled in the state penitentiary for a special meeting. What had happened that had caused the warden to call for all of them to leave their work and assemble in the great hall? Then the warden stepped forward, and the group was stilled as he spoke.

"Reuben Jones has been pardoned by the governor. Will Reuben please step forward?"

Every eye was turned to where Reuben sat, every person expecting his prompt response. But Reuben didn't move. Again the warden called.

"Reuben Jones, come forward and receive your pardon."

Even Reuben's eye turned around the room, looking to see where the fortunate person was. Several convicts sitting near him prodded him to step up, but he only shook his head dumbly and remained seated.

Finally the warden came down among the men, and walking to Reuben Jones, he took his hand, saying, "Reuben, it's you who have been pardoned. See, here is the pardon with the governor's signature."

It seemed inconceivable to Reuben Jones that he—he—had been pardoned. Surely this was something he hadn't deserved. But a little later, as he stood outside the prison walls and breathed the air as a free man, he realized at last the full effect of the pardon.

Many Christians torment themselves with an inner fear that their confessed sins have not been forgiven. They feel such a sense of guilt that even God's promises cannot be trusted.

You have confessed your sins and in your heart put them away. You have resolved to give yourself to God. Now go to Him and ask that He will wash away your sins and give you a new heart. Then believe that He does this because He has promised. This

simple act is the part in which faith is used to remove your sins. Only believe, and the forgiveness is sure.

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1: 9. Here is the promise. Do you believe it? If so, accept it fully and receive a renewed faith and a sense of peace that comes only to the heart of that individual who daily trusts the promises of God.

ACCORDING TO MY FAITH

According to my faith! Oh, solemn thought,
At once my soul's salvation or my doom.
Here may I rise to all that God hath wrought,
Or build my prison in a hopeless gloom.

According to my faith, I ask not more,
Dear Lord, than I am able to receive.
Could I be fed from heaven's abundant store,
Or saved by grace, if I did not believe?

According to my faith, I crave not power
Some mountain-moving miracle to do.
I only pray that, common hour by hour,
My life be rich in love, and kind and true.

According to my faith, But larger faith,
Dear Lord.
More trust in all Thy purposes for me.
More hope in toil, more charity toward
My fellow men who seem so blind to what
I see.

According to my faith, Till faith at last
Sees face to face, not darkly dim as now.
Faith that amid all changes standeth fast
Be always mine. With Thee the when
and how.

—Eugene Rowell.

MY FAITH AND THE ENEMY

God wills that none shall be lost, but that all shall come to Jesus. He has a deep interest in each individual; He loves all. God's matchless love has a deep interest in each individual; He loves all. God's matchless love has been demonstrated in the gift of His Son on Calvary's cross.

Jesus was willing to sacrifice all for just one sinner. He would have taken humanity upon Himself, suffered the impact of Satan's onslaughts, and borne the cross just for me. Victory over Satan was gained on every point by my Saviour, and now all I must do to gain this victory is simply to believe God's Word.

The Holy Spirit has been given for service. He convicts or convinces of sin, helps impress of truth, and is everywhere present.

To enjoy this complete victory in Jesus, I must first have faith, or believe God's promises. I must submit myself, make a definite decision, as the prodigal son did, that I am going to live for God. After I have completely submitted to God, I must also resist Satan when he tempts me. I now have the strength of Jesus, since submitting, and His strength plus my resistance Satan cannot overcome. I have a two-thirds majority; Jesus' strength and past victory, plus my decision for right or my resistance. With this majority and being on Jesus' side, I cannot be overcome.

God is love, Jesus is sacrifice, and the Holy Spirit is service; these three make up consecration. Love, sacrifice, service, God, Jesus, and the Holy Spirit—all are one; and all are concerned with my redemption. How could I be lost if I choose to give myself wholeheartedly to Jesus? With this combination, the victory already won by Jesus, I cannot be lost unless I choose to do so. Since I give myself or submit daily and resist Satan, the victory is sure if my faith continues in God's promises.

INSPIRATION DEFINES IT

"Faith is the living power that presses through every barrier, overrides all obstacles, and plants its banner in the heart of the enemy's camp."—"Testimonies," Vol. IV, page 163.

"Faith is the hand by which the soul takes hold upon the divine offers of grace and mercy."—"Patriarchs and Prophets," page 431.

Faith is "a confiding trust, by which the soul becomes a conquering power."—"Desire of Ages," page 347.

"Faith is trusting in God—believing that He loves us, and knows what is for our best good. Thus, instead of our own way, it leads us to choose His way."—"Gospel Workers," page 259.

"Faith looks beyond the difficulties and lays hold of the unseen, even Omnipotence, therefore it cannot be baffled. Faith is the clasping of the hand of Christ in every emergency."—"Gospel Workers," page 262.

"We are not to trust in our faith, but in the promises of God. When we repent of our past transgressions of His law, and resolve to render obedience in the future, we should believe that God for Christ's sake accepts us, and forgives our sins."—"Messages to Young People," page 111.

FAITH IS—

A lad of ten, or twelve, or so,
Up to his uncle came
And said, "I've got a problem
I wish that you'd explain.

"My teacher called on me today
To stand before the class
And tell them simply as I could
What faith is, but alas,

"I couldn't say, words wouldn't come,
For what I knew about it
Could in a peanut shell be put,
And still would not be crowded."

"Well, faith," said he, "it seems to me,
Is rather like the rain.
It cometh gently from above
And falls on hill and plain.

"Some people, like the hills, are high
And mighty, on their own,
And so the rain, instead of staying,
Rolls off their hearts of stone.

"While some are like the lower plains
That natural pockets make,
To catch and hold the precious rain
Part of themselves to make.

"Belief in God, which, after all,
Is what our faith consists of,
Gives power to bring forth fruits to show
Our gratitude and love."

—John Harlan.

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AUGUST 25, 1951

Mileposts in Missions

By WARREN N. WITTENBERG

Programme target.—To convey to our youth the thrill of conquest for Christ abounding in our wonderful mission stories.

Songs

Opening.—"From Greenland's Icy Mountains," No. 445, "Church Hymnal."

Closing.—"Take My Life and Let It Be," No. 273.

Leads for Leaders

In your introductory remarks we suggest that your theme be "Mileposts." You might mention a few mileposts in the history of

your nation, and the names of a few men associated with those events. Then tell the youth that there are thrilling mileposts in the dramatic history of Adventist missions, and that a few of these will be featured in this meeting.

As each one steps up to present his part of the programme (talks, not readings), he might carry a simulated signpost to place on the platform—one that will stand by itself. The name of the mission field that his story introduces could be on the signpost. Or have a different placard set up as each speaker begins his story. On the first you could have a picture of a sailing vessel; or, best of all, a reproduction of the "Pitcairn" picture. The second could be a map of Korea, and the third a wreath of mourning. All should be colourful.

If sufficient study and planning are given to this programme, it can be made very fascinating. More material on these mission stories can be found in past Reading Course books. Information about these countries can be found in public libraries. It may be that you can find someone who has been in one of these lands who might have some wearing apparel or souvenirs that may be used to add colour to the meeting.

At the close of the story of Norman Wiles, ask all present to stand with bowed heads in a few moments of silent respect and appreciation to God for the noble devotion of our pioneer missionaries. When all are seated, it would be well to ask for a response by standing or show of hands by those who will accept the challenge of "Supreme Sacrifice." The leader might re-read those lines.

TODAY'S PIONEERS

The old feet falter and the old arms fail,
And youth must take the burdens up, and tread

A rough and tangled way to clear a trail
That lies within the wilderness ahead.

No less a venture than our fathers knew,
Who, staunch of heart, with strong and willing hands,

Set out to blaze a pathway, straight and true,
Across dark seas and strange, uncharted lands.

So youth, face forward, has as hard a fight
Today as any pioneer has known:
Entangled, grappled by the foes of right,
And forced to clear unbroken paths alone.

Yet not alone, for still our fathers' God
Will walk with those who choose the better way.

Oh, youth, strike deep your footprints in the sod!

You are the pioneers of earth today.
—Grace Noll Crowell. From "Highroad," August, 1950. Used by permission.

THE GOOD SHIP "PITCAIRN"

Seventh-day Adventists were going to build a missionary boat of their own! What a thrill this gave to the boys and girls and young men and young women in our Sabbath schools throughout the United States when the announcement was made! And this boat was going to be built with the Sabbath school offerings which would be taken throughout the United States during the first half of 1890. Twelve thousand dollars was the cost of the boat.

The more our people thought about it, the more excited they became. Everybody did his part. Some people made various things for sale. Others dug down deep into their pockets to increase their offerings—for who wouldn't give to start our mission work in the South Sea Islands! There were literally hundreds of islands in the South Seas, some

big and some little, but Seventh-day Adventists had no work there. How could the story of Jesus' love and His second coming ever reach these people? Sixty years ago boat transportation to these islands was very uncertain.

Long before this, a Seventh-day Adventist layman, who from a boy had been interested in the little island of Pitcairn, had arranged to visit there, going as a ship's carpenter to the island of Tahiti and then on an English man-of-war to Pitcairn. For five weeks he had stayed there, and when he left, the larger part of the population of little Pitcairn were keeping the Sabbath and wanted to be baptized. But he was not ordained, so he could not baptize them.

When this earnest layman, Brother Tay, came back to America, he told the story of these people who were hungry for the message, and how eager they were to be baptized. Plans were laid to send him back with a minister. But sometimes it would take as long as two years to find a boat going to Pitcairn. After a fruitless attempt it was seen that if the advent message was to reach Pitcairn and other islands, we must have a missionary boat of our own. So the General Conference at its session in 1888 voted to buy or build a missionary boat. The next year, in 1889, the Sabbath School Association took hold of the matter, and the plans were put into action. Arrangements were made with a ship-building company on San Francisco Bay in California to construct a boat ninety-three feet long and twenty-seven feet wide, with two masts.

Our people could hardly wait until the boat was built. Finally the day came when it was launched, and it was moved to Oakland for the finishing touches and preparation for the journey. The missionaries who were to sail on the *Pitcairn* had to plan carefully, for they could not go down to the corner grocery to get some food they had forgotten, nor could they go to the drapery shop to get some clothing that might be needed after they once set sail outside the Golden Gate. Careful plans were laid to supply the ship with all necessities for a period of two years. All this cost about six thousand dollars.

As the time neared for the boat to start on its journey, the finishing touches were completed, and several trips were made in San Francisco Bay taking our Sabbath school members, whose money had helped to build the boat, on little trial trips. What a thrill it gave these people to travel even for a short distance on our very own missionary boat! It was a beautiful ship. Its white hull glistened in the morning sunshine, its beautiful sails and flags and everything brand new. The president of the General Conference went out to California to give the dedicatory address. In the afternoon of September 25, 1890, several hundred people gathered for this service. A number of our pioneer workers were there.

About a month later the boat was off to Pitcairn Island, with its precious cargo of several missionary families and their supplies, and a Seventh-day Adventist crew. Captain Marsh was a good skipper, and the ship was handled well. Of course they were dependent upon the wind for their power. Part of the journey was made swiftly, but during one week they travelled only 350 miles.

Thirty-seven days after they left San Francisco, they sighted Pitcairn Island. How happy the folks at Pitcairn were when the little boat came! They had heard that a missionary boat was being built by Seventh-day Adventists; and now all work was laid aside, the school was closed, and the time was given to meetings, Bible study, instruction as to the work of the church, and preparation for baptism. Sixty-four people were baptized. This was a little more than half

the population of the island. The missionary group felt they must soon be on their way, so after a stay of three weeks on Pitcairn the missionary boat sailed for other places in the South Pacific. From island to island it travelled, leaving a missionary family here, lighting the gospel lamp there. After two years the *Pitcairn* returned to America.

Six trips were made by the missionary vessel from San Francisco to the South Sea Islands over a period of ten years. Eagerly our people throughout the world watched the *Review* and *Herald* for reports of the journey of this little boat as it carried the gospel message. By 1900 regular steamship travel had been established, contacting most of the important islands, and it was decided that the *Pitcairn* could be sold.

No one event in the history of Seventh-day Adventists has had a wider influence in making us aware of the needs of overseas lands, islands, and continents than the building and sailing of the *Pitcairn*.

—Arthur White.

BEGINNINGS IN KOREA

Pastor Hide Kuniya, of Japan, was the instrument the Lord used to bring a knowledge of this message to the Koreans. Brother Kuniya had been called as a young man to serve in the Sino-Japanese War, but had been pronounced by the doctors unfit for military service. He had returned to Japan, where he located in Kobe and was in charge of the little hall where Adventist meetings were being conducted.

One day early in 1904, while Pastor Kuniya was in the hall, he observed two Koreans standing in front of the meeting-place reading the announcements posted there. These announcements were written in Chinese characters. To the uninitiated, Chinese characters appear to be an unintelligible scrawl, but they have a wide use as the language medium of three great peoples; the Chinese, the Japanese, and the Koreans. Although Brother Kuniya could not use the language of these Koreans, he could convey his thoughts to them by writing the Chinese characters, the meaning of which they also understood; for the primary function of the Chinese character is not to convey a sound but an idea.

Brother Kuniya invited the Koreans inside the building, where the conversation was continued by the tedious method of writing the characters on a blackboard. It was not long before the Koreans were asking questions on Bible truth and Brother Kuniya was answering and giving them a Bible reading. In this way Bible studies were continued for many hours over a period of a number of days, and they were finally baptized.

These two Korean gentlemen were on their way to Hawaii, this visit to Kobe being only an incident in their journey. One of them, however, was so impressed with the importance of the truth he had received that he decided not to continue the journey to Hawaii but return to his land and people. So the two men separated, each going his own way. The brother who went to Hawaii has not been heard from since; but the one who started back to Korea immediately began missionary work on the boat on which he journeyed, telling the truth to a Korean Christian, who believed it, and who in turn helped spread the new faith in Korea.

Some time later Brother Kuniya received a letter from Korea, written in Chinese, saying that twenty-five people there believed the message and wanted him to come to complete their instruction. This call from a foreign field found a response in his heart; and though he could not go at once, he was

not happy until he was able finally to set sail for Korea.

In the meantime the believers had been anxiously awaiting his arrival, and since they had sent several appeals with no apparent result, they despaired of ever receiving any help. It happened, therefore, that on the day when Brother Kuniya's boat reached Korea, there was no one to meet him. He found a humble Korean inn where he spent the night, and he started out the next morning to look for the believers. Questioning those whom he met on the street, he finally found a boy who knew where the people lived. He then met a group of believers whom he fully instructed, several of whom were baptized. Some from this first organized church in Korea later entered the work.

Pastor F. W. Field, who was labouring in Japan, visited Korea with Elder Kuniya; and both of these brethren gave further instruction which brought strength to the new believers. Because of the growth of interest in Korea, it became apparent that it would be impossible for the work to be nurtured properly from Japan. So the General Conference sent workers to Korea, the first of these being W. R. Smith, who arrived in the autumn of 1905.

The coming of additional workers made it possible to open work in the south in the little town of Keizan, not far from Taejun, which has been so much in the news. A mission was also opened at Wonsan in the north-east, and in old Wiju on the border of Manchuria. A school was started in Soonan, and headquarters buildings were constructed in Seoul, the capital. The work of the mission was growing, and when a conference was held in 1912, more than two hundred delegates attended from the churches.

The very first beginnings of the work in Korea as described took place forty-six years ago. God has watched over and watered the seed planted by the early workers and developed through the labours of those that followed so that today there are over thirty churches throughout the country of Korea.

—W. P. Bradley.

SUPREME SACRIFICE

(The Story of Norman Wiles)

"The death of this noble missionary has determined the future of the wild cannibal tribes of Malekula. As long as the tropical sun continues to look down on the wickedness of those savages, and the tropical storms send their fury through the overshadowing branches of that vigil tree, the heroism of our departed brother who sleeps on that rugged hillside will call with undying earnestness to the devoted and the brave among us. Some have already heard its call and have responded with earnest purpose."—Charles H. Watson, *"Cannibals and Head-Hunters of the South Seas,"* page 134.

These are the words of a missionary traveler in the South Seas as he stood by the lonely grave of a young missionary who gave his life for the Big Nambus people, the wildest cannibal tribe on the great island of Malekula in the New Hebrides. Who was this missionary? How did he come to his end? And how could it be said that his death has determined the future of the wild cannibal tribes of Malekula? These are questions of interest to Missionary Volunteers, who have as their aim, "The Advent Message to All the World in This Generation."

The hero of our story, Norman Wiles, was born in South Australia in 1892. In the course of time Alma Butz, daughter of missionary parents from America, and Norman Wiles met at our Avondale school, Coorabong. When they finished their courses,

they were married and accepted appointment to the New Hebrides Mission, the headquarters of which were on the small island of Atchin, a half mile off the shore of Malekula.

One of the first-fruits of the service of Mrs. Wiles was the rescue of a new-born babe who, according to the heathen custom, would have been buried alive with the dead mother. This little girl, Naomi, whom it was my privilege to meet in Australia when she was six years old, became a beautiful Christian and a missionary.

As the work progressed, the missionaries were eager to do something for the fiercest of all the tribes, the Big Nambus. There was nothing fascinating in such an undertaking, humanly speaking, but there was the fascination of love for degraded humanity. "The Love of Christ Constrains Us." A short time before Brother and Sister Wiles joined Pastor and Mrs. Parker at Atchin, seven Presbyterian teachers on Malekula, not far from Atchin, had been killed and eaten. The superintendent of the Presbyterian Mission urged Pastor and Mrs. Parker to leave Atchin lest they, too, would be killed. But in firm reliance on God they decided to stay by their post.

At the peril of his life Pastor Parker landed on the Big Nambus shore, about thirty miles from Atchin, made contact with the savage, well-armed warriors, and finally with their chief, Nikambat, from whom eventually he received an invitation to send missionaries to his people. Mr. and Mrs. Wiles were chosen to answer this call.

The timber for a little house in which to live was carried to the Big Nambus landing on the mission launch. Though greatly weakened by fever, Brother Wiles carried all this material up the hill to the place chosen for the mission home, for the natives would do nothing to help.

"This laborious and fearsome service," says Pastor C. H. Watson, "was accepted with an unshrinking cheerfulness that sustained the efforts of this young couple till each piece of material rested on the mission site and the house was completed."

They then began their efforts for these untutored savages. Week by week they climbed the mountain path to Nikambat's village and the tribal dancing-ground, a distance of three and a half miles. With the help of Sabbath school picture rolls, they preached to those benighted people about a God of love who sent His Son to save them from their sins. It seemed at first that no ideas of the great truth entered their darkened minds. But one day old Nikambat, with moisture in his eyes, rose from his seat on the ground, went to the picture roll, and tenderly stroked the hair of Jesus in the picture, indicating that some idea of God's love and sacrifice had pierced his soul. Mrs. Wiles has expressed to me the conviction that Nikambat will be saved, having accepted all the light he could comprehend.

But in the course of time a tribal war broke out, and Brother Wiles felt that he must do something about it, both for the sake of these dear people and because he knew full well the furious reaction against the mission which would likely follow such carnage. Though both were weak and suffering from fever, after earnest prayer for guidance they felt that a Sabbath meeting should be held at the dancing-ground and an effort made to stop the warfare. Though drenched by tall wet grass along the path, Brother Wiles with great difficulty made his way to the place of meeting. He told his wife, who was not able to go that day, that it was the best meeting they had ever had. The armed, tense warriors gave heed to his earnest entreaty, and the warfare was aban-

doned. This was our young missionary's last sermon.

With the greatest difficulty he made his way back home. It was recognized now that he had black-water fever, and they knew that unless God especially interposed, he could not survive. Lovingly Mrs. Wiles, who is a nurse, did all that was humanly possible for her husband. As in her anxiety and grief she ministered to him, she frequently looked out to sea, hoping against hope that the mission launch would come from Atchin, although she knew that it was not time for the regular monthly visit. In a few days he died, and that brought other problems that seemed impossible of solution. In all this dreadful experience the natives, for whom Brother Wiles had made the supreme sacrifice, would render no help whatever. They seemed to have no comprehension of the terrible situation. She had asked them to carry a message to Pastor Stewart at Atchin, but they laughed at her. And of course they would not turn a hand to help bury the dead.

In this dreadful situation Providence came to help her. That very day a native trading-vessel anchored off shore. It was manned by men whose minds had been somewhat enlightened by contact with Christian missions in other islands. The captain and two of his men, at Mrs. Wiles' request, slept on her porch that dreadful night. They also agreed to help bury her dead. She herself stood by the grave diggers urging them to dig deeper, for the native custom is to bury in shallow graves. Then, with a heart too full for description, she wrapped those precious remains in a mat from the floor, and lowered him into the grave, leaving the men to complete the work.

There she was, alone and unprotected, among a cannibal people, with no one to sympathize and help. Her immediate problem was to find her way, somehow, back to Atchin. The kind captain, in response to her earnest entreaty, agreed to change his course and take her to Atchin. At nine o'clock that night she boarded their little vessel and was on the way. But, rounding the northern point of the island, the captain encountered a strong wind and found it impossible to proceed to Atchin. He gave Mrs. Wiles the choice of being set ashore where they were, or going on with them to Santos. Not knowing when she could ever get back to Atchin, and visualizing the distress of Pastor Stewart when he would come and find the empty house and the grave, she elected to be put off on a strange shore among savage people. When the moon came out, about midnight, she discovered a path by which she made her way to a village, and was kindly received and given a hut in which to sleep.

She explained to her new-found friends, in pidgin English, her situation and her desire to get to Atchin, still sixteen miles away. An escort was provided, and they proceeded along the shore line, sometimes climbing over fallen coconut trees and wading little streams. All the time she was urging her guide to hurry; for unless she reached before sundown the point opposite Atchin where the Atchinese had their gardens, she would not get to the mission that day.

But when they came to the border of the next tribal territory, her escort refused to proceed; and again alone she found a village of that tribe, secured an escort, and hastened on. Though sick, worn, and weary, and near collapse, she reached her objective, and crossed with the gardeners to Atchin, bringing to Pastor and Mrs. Stewart their first information regarding the tragedy.

Can you imagine the heartache, the distress and perplexity, after all the stress, the strain and grief of those past days, as she looked across the water that night toward

Malekula, where she had buried her companion under such tragic circumstances, and with him their brilliant hopes for a life of united and successful service for God and humanity?

Can you now understand the meaning of the words quoted at the beginning of this story that the death of this noble missionary had determined the future of the wild cannibal tribes of Malekula? Perhaps you have been asking in your heart, "Why did God permit it?" This we do not know; but we know that God made the supreme sacrifice for our salvation and that this gospel of salvation has always been carried to fallen humanity through sacrifice. Perhaps the youth of this advent movement all round the world needed this example of willing, self-sacrificing love to stir them to full consecration of their lives to the finishing of the gospel in all the world. Perhaps we all need to profit by the example of Sister Wiles, who in spite of all has continued to devote all the energies of her life to the natives of dark Papua.

The loving services of Brother and Sister Wiles and his supreme sacrifice have left a deep impression upon the native people of Malekula and upon thousands of advent youth at home, some of whom have been inspired to offer themselves for service among the barbarian people of Malekula. And surely the spirit of the advent movement will not rest until the mission for the Big Nambus tribe has been re-established. If so, Norman Wiles' sacrifice will not have been in vain.

Who will this day rededicate himself to God to go anywhere or do anything that the message of the soon return of Jesus may be quickly given to all the world?

—M. E. Kern.

JUNIOR MEETINGS

AUGUST 4, 1951

A Light for the Church

By ARTHUR L. WHITE

Programme target.—To emphasize the need of the Spirit of prophecy in the Seventh-day Adventist Church and to show how this need was filled through the life and ministry of Ellen G. White.

Leads for Leaders

Tell the boys and girls that a quiz will be handed out at the close of the programme, and that all the answers will be given in the various numbers. In addition to the material furnished in this programme, there is a wealth of good stories in the book "*His Messenger*." This book should be in the M.V. society library. It is valuable in assisting our boys and girls to become acquainted with Sister White and her work.

A LIGHT FOR THE CHURCH

If the lights on your car were not working properly, you would not think of starting on a trip at night—no one would, for it would not be safe. Whether we walk or go by car at night, we can travel without danger only if we have good lights to show us the road. They help us to see where there are dangerous curves, or steep banks, or rough places in the road. We can see the signposts, too, which tell us which road to take.

You boys and girls and all of us who are getting ready to meet Jesus when He comes are making a trip or journey to the New Jerusalem. Satan tries to keep us in darkness so that we will not see the dangerous places where he would like to have us

stumble or lose our way. He does not want us to see into the future or to understand just what will take place before Jesus comes.

God has given His people—the church—a light. The Apostle Peter tells us that the "word of prophecy" is "a light that shineth in a dark place." (2 Peter 1: 19.) Peter was speaking of the messages which God has sent to us through the prophets—men like Samuel, Daniel, Isaiah, and John, or women like Deborah and Huldah. The record of what God told His prophets to tell us is found in the Bible. David said, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119: 105.

The Bible tells us that when we get near the end of the world, Satan will try especially hard to make God's people do wrong, or lead them to fail, to live up to the high standards He has given to the church. So we see that God's people today need special light. In the beginning days of our church, a little over a hundred years ago, God began to give messages to Ellen Harmon (Mrs. E. G. White) to serve as a light so we could see the dangers before us and know how to carry the message of Jesus' coming again to the people in all parts of the world. Mrs. White told the people the messages God gave to her, and she wrote them out, too, so that we all could have them as a light. Without this light the church would have been misled by false teachings, and the leaders of the church would have made many serious mistakes. The men and women and young people would not have known so well how to help others find Jesus, and we might have grown careless in many ways. How thankful we should be for the light of the Spirit of prophecy!

HOW THE MESSAGES WERE GIVEN

The Bible tells us how God sends His messages to the people. The message is given to a prophet in a way that makes a very deep and lasting impression on his mind, and in such a manner that the prophet is sure that the message is from God. This experience is spoken of as a vision.

When a vision was given to Mrs. Ellen G. White, she did not breathe, even though the vision may have lasted for a half hour or longer. Her heart, however, continued to beat normally, and the colour in her face was perfectly natural. Her eyes were open, and she seemed to be looking at something in the distance. She sometimes walked around in the room and occasionally spoke of the things she was seeing in the vision.

While she was in vision, it seemed that Mrs. White was watching various things take place, much as if she were seeing a moving picture of some historical event. The accompanying angel would explain to her what she saw. It might be about something that had taken place in the past or about something that had not yet taken place, but was still future. Sometimes it seemed to Mrs. White that she was taken to one of our sanitariums or publishing houses or even to the home of some family where she saw and heard just what took place, and the angel gave her instruction for the people. So you see that in the visions things seemed very real to the prophet, just as some of our dreams seem so real to us; but of course the visions were not just dreams such as we all have. Often the visions would be given to Mrs. White in the daytime, but more frequently at night.

After the vision Mrs. White would tell the people what she had seen and what the angel had told her. Sometimes it would take many months to tell or to write out all that she had seen in just one vision. Those things that would help us all were written out and printed in papers like the *Review and Herald* and *Youth's Instructor* and in books like the "*Testimonies*," "*Steps to*

Christ," "*Desire of Ages*" or "*The Great Controversy*." Many of these messages, which were first printed in the *Review and Herald* or *Youth's Instructor*, have since her death been printed in books like "*Messages to Young People*." These books have been published in many languages, and millions of copies have been sold, giving to the church around the world the light which God wants us all to have.

THE "GREAT CONTROVERSY" VISION

During her seventy years of ministry the Lord gave Mrs. White hundreds of visions. One of the most important of these is one that we sometimes speak of as the "Great Controversy" vision. By "controversy" we mean the conflict between Jesus and His angels and Satan and his angels. In this vision she was shown how Satan would try to deceive God's people in the last days. She was also shown that Jesus and the angels would protect us from our great enemy. This vision tells us many things that we need to know.

It was given to Mrs. White one Sunday afternoon in March, 1858, while she was speaking in a little country schoolhouse in Ohio. She was right in the middle of talking to the people when she stopped and exclaimed: "Glory to God! GLORY TO GOD!" This was the beginning of the vision. Elder White, her husband, explained it to the people, and told them that the visions given to Mrs. White were just like the visions given to the prophets we read about in the Bible. He told the people that she did not breathe, and that although they could see that her eyes were open she did not see anything that was going on about her in the room. When he told the people that they might come up and examine Mrs. White and see for themselves, some of them did. They could see that she was not breathing, for when they held a lighted candle in front of her mouth and nose, the flame stood perfectly erect and did not flicker at all. This proved that she certainly was not breathing. For two hours the vision lasted. Mrs. White did not take one breath during all that time, but walked about the room and sometimes spoke of what God was showing her in the vision.

This vision was all about the work of Satan and his angels, and the work of Jesus and His angels from the time that Satan sinned in heaven till the earth will be made new and Satan will be destroyed. But the vision was especially about the things God's people will experience in the last days of the world and how we should get ready to meet Jesus. The angel told Mrs. White to write what had been shown to her, but he warned that Satan would try to keep her from doing this.

Two days later Mrs. White was very ill; and her husband and friends, and Mrs. White herself, thought she would die. Later she was shown that Satan was trying to keep her from writing for us what had been shown her. Satan did not want the people to know about his work, for if they did, they would be careful and would know how to escape from his plans to deceive them.

How happy the people were when the little book was printed in 1858! What Mrs. White wrote at that time is in the last part of "*Early Writings*," which you probably have at home. You will enjoy reading about it.

In many visions through the years the "Great Controversy" story was shown to Mrs. White again and again, each time more fully. This she wrote out, and we may read it in the five books beginning with "*Patriarchs and Prophets*," which tells the first part of the

story starting with creation and the fall of Satan, to the book "Great Controversy," which tells the last part of the story to the end of the world. These five books are called the Conflict of the Ages Series. Boys and girls will find in the book "Story of Redemption" this important conflict story in short, easily read form. All these books are important to all of us, for they are like a light which helps and protects us. Truly, they are a light for the church.

ABOUT MRS. WHITE'S LIFE

Many of our young people do not realize what a busy life Mrs. White lived. Ellen (that was Mrs. White's first name) and Elizabeth, her twin sister, were born on a farm near Gorham, Maine, in 1827. As a girl, Ellen enjoyed her school work, and she helped her father make hats. When she was nine years old, her nose was broken in an accident which left her a weak, sickly child, unable to go on with her school work. She loved Jesus and was baptized when she was twelve years old, and joined the Methodist Church. Soon after this she heard the preaching about Jesus' coming again soon, and she with her family became Adventists.

When she was seventeen years old, the Lord gave the first vision to Ellen. It was about the Adventists and their travelling to the New Jerusalem. When she told the people what she had been shown, it encouraged them to wait patiently for Jesus' coming and to get ready to meet our Saviour. She travelled from place to place by carriage, sleigh, and train to tell the people about the visions.

It was almost two years after her first vision that Ellen was married to Elder James White, and in the years that followed Elder and Mrs. White visited the churches and encouraged and instructed the people. This was in the beginning days of the Seventh-day Adventist Church. Many times dangers were pointed out. The visions helped the people to see the need of doing certain lines of work, like starting to print papers and books filled with the message. Then the sanitariums and schools were started when God through the visions led us to see that these were needed, too. Sometimes Mrs. White had to tell people that they were doing wrong. It was not easy to do this.

Even though Elder and Mrs. White travelled a great deal, they usually owned their own home, at first in Michigan and later in California. There were four boys in the family. They had no girls. Mrs. White loved her home, and it was always a pleasant place, with lots of company. She liked to work in the garden with her children, and to walk with them through the woods or by the river. She also enjoyed reading to them, especially on Sabbath. Henry, the oldest, died of pneumonia when he was sixteen years old. The youngest boy, Herbert, died when he was three months old. The two middle boys, Edson and William, both grew to manhood and lived to an old age. They both were Seventh-day Adventist ministers.

When Elder James White was sixty years old, he died. Soon after this Mrs. White went to Europe by boat, where for two years she travelled and held meetings, often with Sabbath-keepers and sometimes with the public. The people liked to hear her speak, for she had a good voice, and her talks were always interesting.

In 1891 the General Conference asked Mrs. White to go to Australia, where she spent nine years helping to build up the work and to establish a college and sanitarium. She lived the last fifteen years of

her life in a home in California on a little farm near St. Helena, sixty-five miles north of San Francisco. This place was called "Elmhaven," and it was here that she died in July, 1915.

But even though Mrs. White is dead, we have her writings, which contain God's messages for the church. In all we have forty books which she wrote, and many of these are translated into other languages.

We should read these books, for they are a light to the church.

QUIZ ON THE LIFE OF MRS. E. G. WHITE

Name..... Score.....

1. Mrs. White's first home was in the city () country ().
2. How old was Mrs. White when she had her first vision? Years.
3. Mrs. White finished high school () college () few years in grade school ().
4. While in vision Mrs. White breathed naturally. True () False ().
5. Mrs. White enjoyed vacation trips with her family. True () False ().
6. Mrs. White travelled by: train, plane, boat, horse and buggy, submarine, sleigh. (Mark out the ones which are not correct.)
7. Mrs. White travelled in the following continents: North America, South America, Europe, Asia, Africa, Australia. (Mark out the incorrect ones.)
8. Name two books written by Mrs. White.
9. About how many books which we have today did Mrs. White write? Put a circle around the correct figure: 10, 20, 30, 40, 50, 60, 70.
10. Mrs. White had children: boys girls.

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AUGUST 11, 1951

Cultured Plants and Polished Stones

By DOROTHY FOREMAN BELTZ

Programme target.—To define culture in simple terms for junior youth and show their relation to it.

Leads for Leaders

The J.M.V. leader may adapt the general plan of the senior programme to the junior level. Here are additional suggestions:—

Use Ps. 144: 11, 12 for a Scripture study by one of the junior youth.

Object lessons.—Display and discuss a polished precious stone (or rhinestone) as a symbol of culture. Display a piece of marble or granite, one side of which is polished and another as it came from the quarry. Make it a basis for understanding "polished after the similitude of a palace." Show that the polish is a part of the stone, that it has brought out the hidden beauties, and that it is not something glued on as veneer.

Explain culture as polish that manifests itself in:—

Attractive manners that come from a kind heart, not as a veneer to impress others.

Attractive habits of speech that show the person knows the rules of correct speech and also has many book friends of the best sort.

Good tastes that are trained to like only the "all things bright and beautiful" ("Church Hymnal," No. 421) in dress, reading, music, pictures, and recreation.

The boys and girls on the programme should be led to understand that the truly beautiful never grows old, that one enjoys it more all the time. Let them explain this

to the others in their own way. They can discuss the fact that the comics have to come out new every day because they are short-lived, that the more one sees of one of them the more bored he is, and that this is true of all that is cheap and put out on assembly lines. The comics are easy to understand because there is little to understand. A classic on the other hand grows more wonderful to one the better and longer he knows it because he is always discovering new things in it which he did not see before.

The study of Hofmann's "The Child Samuel" would provide a good demonstration. A really fine children's classic in which good music and words are combined is "Hushed Was the Evening Hymn," which can be studied with the picture. It is No. 428 in "Church Hymnal." When children know something of the lives of the men who produce great art, they become more appreciative.

TAKING AIM

A Parable of the Inner Spring of All Great Art and Artists

"When Lao-Kung felt that his end was approaching, he asked that all his pupils gather around him that he might once more see them and bless them ere he set forth upon that voyage from which no man has yet returned.

"And so they came and found the old painter in his workshop. As usual he was sitting before his easel, although he had grown much too weak to hold a brush. So they urged him to retire to his couch where he would have been more comfortable; but he shook his head, saying unto them, 'These brushes and these paints have been my steady companions and my faithful brethren throughout these many years. It is only befitting that I should be among them when the time comes for me to depart.'

"And so they knelt down before him and awaited his words; but many of them could no longer control their grief, and they wept openly. Whereupon Lao-Kung looked at them with great astonishment and asked, 'How now, my children? You have been bidden to a feast! You have been invited to share the one sublime experience which the average man is allowed to enjoy by himself! And you shed tears, whereas you should really rejoice.'

"Then he smiled at them, and immediately the pupils dried their eyes, wiping them upon the cuffs of their long silken sleeves; and one of them spoke, and his words were as follows:—

"Master," he said 'our beloved master, pray forgive us our weakness, but we are sad at heart when we contemplate your fate. For you have no wife to weep over you and no sons to carry you to the grave. . . . All your livelong days you have worked and slaved, from earliest dawn to the setting of the late sun, but the grubbiest money-changer in our meanest market has accumulated greater material rewards for his unworthy labours than have ever come your way. You have given unto mankind with both hands, and mankind has quietly taken whatever you offered. But mankind has passed upon its way without bothering about your fate. And now we ask you, Has this been fair? . . . We would like to ask you one question: Has this great sacrifice on your part been really worth while?'

"Then the old man slowly raised his head, and his face became like that of a mighty conqueror at the moment of his greatest triumph as he answered: 'It has been more than fair, and the reward has vastly surpassed my highest expectations. What you say is true. I have neither kith nor kin. I have spent well nigh a hundred years on this earth. Oft I went hungry and more than once, if it had not been for the kindness of

The Winning Weapon

By PAUL WHITLOW

Programme target.—To emphasize the necessity of Bible study for junior youth as a defence against sin.

Songs

OPENING.—"Give Me the Bible," No. 59, "Missionary Volunteer Songs."

SPECIAL.—"The Captain Calls for You," No. 75.

CLOSING.—"Hold the Fort," No. 62.

Leads for Leaders

The purpose of this topic is to enlighten the minds of junior boys and girls concerning the conflict between Christ and Satan, and emphasize that each junior youth is deciding on which side he will stand. It seeks to build up faith in the Word of God and to leave a lasting impression by the use of a few simple items in a chemical demonstration. It points out the need of reading the Bible as a means of strengthening the mind to resist the temptation to read foolish magazines.

TO START THE THINKING

In this world there are two great armies now fighting in a bitter war. The commander of one army is Jesus Christ. The other side is led by Satan. Every man and woman, every boy and girl is in one or the other of these two opposing forces.

The strange part about this warfare is that we cannot see just where the battle line is located. In a newspaper war map we can easily tell where the dividing line is located. People watch these war maps daily to see at a glance which side is making gains. But in the battle between Christ and Satan, the struggle is going on inside every living person. The only way we can tell who has won, or who is gaining control of a person's heart, is by observing some of the outward signs.

For example, let us say we are now watching a boy enter the living-room of his home just after he has helped with the tea dishes. He sits down in an easy chair near the bookcase and takes a book from a lower shelf. We see by the pleased expression on his face that he likes to read from that book. We move up close enough to see the title of the book which is so interesting to our young friend. It is the Bible, God's Word. We would say, "That boy is on the Lord's side. He is in the army of Jesus. He is making his mind strong against Satan's attempts to capture him."

One method Satan uses to capture boys and girls is by promoting the reading of comic books, pictured crime, and evil magazines. Satan knows that if he can get anyone to read trashy stories or look at trashy pictures, he can lead them farther and farther on to his ground. He knows that such a one will no longer find pleasure in reading the Bible or other uplifting books and magazines.

Whatever we enjoy looking at, or listening to, or tasting, or even smelling, or doing is either building up a strong defence against Satan's temptations or is tearing it down. We surely need a strong defence against Satan today. The war between Christ and Satan is nearing its final stages. Satan knows that his time is short, so he is fighting harder than ever before to capture as many junior youth as he can. With this in mind, let us now consider whom Jesus wants in His army.

THE GREATEST

When Jesus walked upon the earth,
He didn't talk with kings.
He talked with simple people,
Of doing friendly things.

my friends, I would have been without shelter or raiment. I surrendered all hope of personal gain that I might the better devote myself to my task. I deliberately turned my back upon all that which could have been mine own, had I but cared to pit cunning against cunning and greed again greed. But in following the inner voice that bade me follow my solitary path, I have achieved the highest purpose to which any of us may hope to aspire."

"Thereupon the oldest of the pupils, the one who had also addressed him in the beginning, again lifted up his voice; but this time his words came haltingly.

"Master," he said in a whisper, "our beloved master, as a parting blessing, will you not tell us what that highest purpose may be to which mortal man may aspire?"

"A strange light now came into the eyes of Lao-Kung as he lifted himself from his seat. His trembling feet carried him across the room to the spot where stood the one picture that he loved best. It was a blade of grass, hastily jotted down with the strokes of his mighty brush. But that blade of grass lived and breathed. It was not merely a blade of grass, for within itself it contained the spirit of every blade of grass that had ever grown since the beginning of time.

"There," the old man said, "is my answer. . . . I have touched the hem of Eternity."

"Thereupon he blessed his pupils, and they laid him down upon his couch, and he died."
—Hendrik Van Loon, "The Arts," pages 4-6.

THE PRICELESS GIFTS

The value of a happy heart is never, never told

In words of common barter or in terms of yellow gold.

How much a beaming smile is worth in shining dollars new,

One couldn't even estimate; there's not the slightest clue.

A person's disposition ne'er is quoted on the board;

It's not the kind or sort of thing a person can't afford.

The songs which come from singing birds, their value's never known;

Oh, if it is, just tell me, pray, the price of one sweet tone.

The world is crowded full of things on which no price is set,

And worth far more than jewelled crowns which soon all men forget;

They're thick as leaves upon the trees and like the air as free,

And could be had for taking them if only we could see.

If life's rich gifts we'd get on earth through passing days while here,

Their presence must be recognized the moment they appear.

The blessings which God gives to us, and every day are ours,

Are just as plentiful and sweet as all His growing flowers.

—Walt Filkin.

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"We pass this way but once.
The ripened harvest white
Has waited long
The reaper's song:
Thrust in thy sickle bright.

"We pass this way but once.
There's work divine for thee:
On every hand
The needy stand
And sigh for sympathy."

He didn't praise the conquerors
And all their hero host.
He said the very greatest
Where those who loved the most.

He didn't speak of mighty deeds
And victories. He spoke
Of feeding hungry people
And cheering lonely folk.

I'm glad His words were simple words,
Just meant for me and you.
The things He asked were simple things
That even I can do!

—Marion Brown Shelton.

JUNIOR YOUTH NEEDED

Every nation in the world is making preparation for war. In the event of war the healthiest young people are the first ones called to serve their country. Physical examinations are given to each volunteer or to those who may be drafted. Young men between eighteen and twenty-six are now being trained for war service. It is the young men who are sent to the battlefields.

But did you know that the nations of this earth really start training their soldiers long before they reach the age of eighteen? It may surprise you to learn that nations are interested even in tiny babies. Books are published to help parents in knowing how to feed and care for their children. The government wants these children to grow up strong, alert, and intelligent. One reason nations spend thousands of pounds in printing books on child care and training is to prepare these children to be useful in case of war.

In the war between Christ and Satan the junior boys and girls are needed more than any other age group. A boy or girl usually makes up his mind between the ages of eight and sixteen about which side he will join in this great struggle between heaven's forces and those of the world. Jesus needs every junior youth. He loves every one of them. His Word says so. "For of such is the kingdom of heaven." Matt. 19: 14. When Jesus was on the earth, He took children in His arms and blessed them. How do we know that? Because His Word, the Bible, says in Mark 10: 16, "And He took them up in His arms, put His hands upon them, and blessed them." By reading the preceding verse, you will find that this text refers to Jesus blessing the children.

Whatever the Bible says is always true. We can depend on God's Word. His Word asks that the children come unto Him. We don't need to wait to grow up. We don't need to wait to be drafted. We can volunteer our services for Jesus now.

(Sing, "The Captain Calls for You.")

"I VOLUNTEER"

(Response)

(During the singing of the last chorus of "The Captain Calls for You," have a boy and a girl walk to the front, ready to give the following response to the call made for volunteers in the song.)

Boy: I volunteer for the army of Christ. I want to be an active soldier of the cross now. The Bible says to come to Jesus while we are young, and we do it because we believe the Bible is the Word of God.

Girl: I will volunteer for Jesus, too. He needs me and He needs you. I want my Captain to know that He can depend on me.

Leader: How many others will join these in volunteering for service in the army of the Lord? If you want to be found always

on the Lord's side, you may say it by standing.

HOW TO SAVE THE WORLD

First J.M.V. with a Bible:

I have a Book which tells the way
That God would have the people live.
If everyone would keep His rules,
If everyone some help would give,
I think the old world would be bright,
And every soul be happy, too.
I wish that all the people had
This blessed Word of God. Don't you?

Second J.M.V. with a cross:

And with the Bible comes this cross;
For Jesus' love it always stands;
'Twould take the place of idols false
In all the far-off heathen lands.
Mohammed's crescent flag would fall,
And Buddha's gloomy temples, too.
I wish the world could see the cross,
And love the living Christ. Don't you?

Third J.M.V. with a bell:

Where Bibles and the cross are seen,
Church bells begin to swing and ring.
(ring bell softly)

The gospel story sounds abroad,
And children learn to pray and sing.
Then school bells peal through every land,
Lesson are learned, both old and new.
I'd like to make the glad bells ring
All round the earth. Now, wouldn't you?

All together:

The world need not be dark and cold,
For God's Word teaches what is right.
The cross was lifted once for all,
That all might worship in its light.
The bells will ring when joy comes in,
When God helps people to be true.
Who'll help the better day to dawn?
We three will help. Won't all of you?

—Selected.

STRENGTHENING THE SPEARHEAD

An advancing army does more than just push its columns into enemy territory. Army generals know that a long column of soldiers who fight their way down a road into enemy-held land is in a very dangerous position. Enemy soldiers may suddenly begin a counter-attack and not only wipe out the leading group of soldiers and their tanks, but turn the tide of the battle to an enemy victory.

The leading tank-led column of an attacking army is called a "spearhead." To defend the spearhead and to keep it moving forward takes much planning. Fresh supplies, ammunition, and food are rushed forward to the soldiers in the spearhead. Fresh soldiers replace those who become tired. New tanks race into the newly won territory to let the other tanks move back for refuelling and needed repairs. The best defence against a counter-attack is a programme of constant fresh supplies to a constantly advancing spearhead.

We have volunteered to serve in the army of our commander, Jesus Christ. We immediately find ourselves right out in the spearhead of the victorious army of salvation. Junior youth are the spearhead; they are at the age when the greatest advance is made in the struggle for the human heart. More baptisms occur in the Seventh-day Adventist Church at the ages of eleven and twelve than at any other age. What supplies do we need to help us withstand every counter-attack by Satan? We do not need to guess or ask anyone to tell us what is needed. We can read

it in Ps. 119:11. God gives us the answer in these words spoken by David, "Thy Word have I hid in mine heart, that I might not sin against Thee."

Since Satan knows that he cannot successfully begin a counter-attack against the junior youth who daily obtains fresh supplies from the reading of God's Word, he tries to get us accept tainted supplies. He sends trashy reading and ridiculous pictures dressed up in bright colours to attract our attention away from the pure and good. Not only does God's Word state that Satan is the father of lies, but Mrs. E. G. White wrote a message to young people, published in *The Youth's Instructor* on August 14, 1906, which points Satan out as the originator of "ridiculous pictures" (comic books).

"Dear youth, cease to read the magazines containing stories. Put away every novel. . . . We would do well to clear our houses of all the story magazines and the publications containing ridiculous pictures—representations originated by satanic agencies. The youth cannot afford to poison their minds with such things. 'What is the chaff to the wheat?' Let everyone who claims to be a follower of Christ read only that which is true and of eternal value."—*Messages to Young People*, page 286.

THE BIBLE WITHIN KEEPS SIN WITHOUT (A demonstration)

Equipment: Full ounce of iodine, teaspoonful of cornflour, half pint of chlorine bleaching solution, tall glass half full of water, three spoons, cup quarter full of bleach, cup with enough water to dissolve the starch.

1. This tall drinking-glass represents a junior's heart or his mind. It is half full of water representing pure thoughts obtained from true stories.

2. Satan drops in his poison (a drop or two of iodine.) It didn't seem so bad: that little "white lie," that impure word. No, it didn't colour his life very much. But can you tell the difference? It isn't sparkling clear now, is it?

3. But God's Word says that if we confess our sins, He will forgive us and cleanse us from all unrighteousness. This cup is confession. (Put one spoonful of bleach into the tall glass. Stir. Add just enough more bleach to clear the liquid.) See what God did for this junior youth who confessed his sins.

4. Now Satan knows this boy is fighting evil and is on the Lord's side. He may even wait until after the youth is baptized before starting his counter-attack. First, he must soften up this J.M.V. (Drop in two teaspoonfuls of iodine.) What started this? Evil companions made it hard to turn down an invitation to go to movies. (Liquid should have enough iodine to colour it slightly.) Somehow the pictures he saw at the movies took away his desire to pray. He now has a desire for the exciting and the unreal. What does Satan bring next, do you suppose?

5. That's comic books. "Well, what is wrong with a comic book?" the J.M.V. argues. "I don't see any sin in it. [Hold up cup and dip up cornstarch liquid so that in pouring it back into cup it can be seen.] In fact, it looks white and pure. I don't see any wrong in reading the comics. What is a fellow going to do anyway? You have to have some fun in life, don't you? Well, here goes, I'm going to read as many as I can." (Pour a spoonful of the cornflour liquid into the tall glass. One or two spoonfuls should turn the liquid very dark.)

6. What a difference now! How do just a few trashy magazines and comic pictures do

that to a person's mind? We can explain it like this: God's Word, the Bible, says that David hid the Bible in his heart so that he would not sin. Our junior youth here gave up reading the Bible and began to hide worldly pictures in his heart instead. Can comic books, no matter how innocent they might appear, take the place of the Bible? No! Can comic books keep sin out? No. You see what happened to our J.M.V. here. Satan made a counter-attack when the boy was the least prepared to withstand him. He lacked the fresh supplies of Bible verses. Worldly thoughts had made him feel too tired to pray. He was a weak soldier, and Satan took advantage of him.

7. But no matter how black our hearts are stained with sin, we can always come to Jesus whenever we hear the still small voice that reminds us of our sins. This boy tried hard to have a good time in a worldly way, but he did not feel right. He did not have peace inside. He began one day to pray for forgiveness. (Pour in bleach from cup.) See how quickly the Lord forgives and cleanses even the blackest heart?

8. Will this J.M.V. make the same mistake over again? Will he go back to evil books and magazines again? He is clean now. What does he need to fill his mind with? Yes, the Bible. It is the Word of God. It can be depended on to take away our desire to see evil, think evil, or listen to evil. This container we will call the Bible. (The half pint of bleach. Fill the tall glass to within an inch of the top with bleach.)

9. Now our junior youth loves to read the Bible. It was a struggle at first, getting used to reading good things after spending so many hours learning to like cheap, light, trashy literature. Now he is enjoying reading the Word of God. It makes him think. It furnishes him with the right answers whenever anyone suggests anything sinful. In fact, it helps him to see what is sinful and what is not. Satan comes along now with a big counter-attack against our junior youth. (Pour in all the iodine.) What is the matter? Satan's temptations seem to be stopped cold. Our J.M.V. has such good connections with heaven's supply line that the enemy cannot drive back the spearhead. Yes, it is the case of another junior youth who loves the Word of God and who will use it to win battles for Christ. He loves the Bible so much now that he will advance into the enemy's territory and win other junior youth for the Lord's side.

Let us stand for the closing prayer as we ask God to help us read and understand and believe and follow His blessed Word, the Bible.

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"Long though my task may be
Cometh the end.
God 'tis that helpeth me,
His is the work, and He
New strength will lend."

AUGUST 25, 1951

Mileposts in Missions

(SEE SENIOR PROGRAMME)

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