

# The Church Officers' Gazette

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## Soliloquy of a Church Pulpit

BY J. H. RHOADS

**J**UST seventeen years ago I came from the cabinetmaker as a new, freshly varnished piece of furniture. Members of the building committee carefully carried me into the new church and set me down on the center front of the rostrum, where I now stand. Well do I remember the pleased expression on the faces of the members as they viewed me the next Sabbath morning.

Then came the memorable day when the church was dedicated. Many visitors came. Several ministers were present. The church was filled. It was a solemn occasion. The man who spoke stood by me reverently, and his words touched hearts. Earnest prayers of gratitude for the house of worship were offered. The abiding presence of Jesus was invoked. "Do Thou, O God of Israel," pleaded the pastor who offered the prayer of dedication, "minister mercy and salvation through Thy messengers from this sacred desk." Never, I thought, will these worshipers forget my holy character! Never will they consent to my desecration.

But alas, my disappointments have been many. I am covered with dust. Three weeks ago I overheard one of the deaconesses say to another sister that she was going to clean me. Elder I. N. Spire from the conference office will be here two weeks from next Sabbath. I think someone may give me attention before he comes. I surely need it.

I was embarrassed when our dis-

trict pastor came over for the ordinances a month ago. Several old hymnals were shoved into me, and one was lying with its ragged cover hanging down from my shelf. The Sabbath school secretary came along and crowded last quarter's goal chart into

### As Down in the Sunless Retreats

As down in the sunless retreats of the ocean  
Sweet flowers are springing no mortal can see,  
So deep in my soul, the still prayer of devotion,  
Unheard by the world, rises silent to Thee,  
My God, silent to Thee—  
Pure, warm, silent to Thee.

As still to the star of its worship, though clouded,  
The needle points faithfully o'er the dim sea;  
So dark when I roam, in this wintry world shrouded,  
The hope of my spirit turns trembling to Thee,  
My God, trembling to Thee—  
Pure, warm, trembling to Thee.  
—Thomas Moore.

me to get it out of sight, and then a little later one of the members—I didn't notice just who—after quickly wiping off the piano, threw an oily old rag into me.

And oh, yes, I hold a can partly full of carpet and thumb tacks, a hammer with the claws broken off, a roll of wire, and two pieces of chalk. The janitor put three bobby pins, a compact, two soiled handkerchiefs, and a boy's cap on my shelf last week be-

fore he locked up the church. I guess he found them on the floor after the service.

I wish someone would give out these tracts and copies of *Present Truth*. They aren't doing anyone any good here. I've had them so long they are beginning to turn yellow around the edges. And this package of old Ingathering papers—! I wish somebody would do something about it. If only I could talk—well, if I could, I'd preach a sermon!

I noticed that Elder O. R. Der looked soberly at me from the rostrum while they were singing the first song. I was mortified when his foot accidentally struck one of those flower vases that Sister Busy had put beside me. She meant to take them home, I am sure, but I suppose she forgot.

I know I make a fairly good appearance to the congregation, but really, I wish I could look as presentable to the ministers. Last time I was used, the elder couldn't stand erect behind me because of that bundle Aunt Tabitha had brought for the poor. I don't know how it ever got up here into me!

Oh, I'm full of so many things! I wonder why they use me this way. Perhaps I'm just imagining, but I'm afraid my condition hinders the effectiveness of the sermons. Sometimes I wonder if I really am a sacred desk. Perhaps I'm just a utility box conveniently placed so that the preacher can spread his books and notes on me.



## DORCAS RALLY DAY

### Suggestive Program for Sabbath Service, October 3, 1942

OPENING SONG: "I Love Thee," No. 343 in "Church Hymnal."

SCRIPTURE LESSON: Isaiah 58. (Spirit of prophecy comment: "Testimonies," Vol. II, pp. 35, 36; Vol. VI, pp. 265, 266.)

PRAYER.

SPECIAL MUSIC: "Reach Out a Helping Hand" (or other selection).

READING: "The Place of Dorcas Ministry in the Missionary Program," by A. A. Esteb.

READING: "Unselfish Ministry," by J. W. Kasa.

SPECIAL MUSIC: Dorcas Theme Song.

READING: "Inasmuch."

APPEAL FOR NEW MEMBERS by Leader of Federation or Dorcas Society.

SIGNING OF PLEDGE.

CLOSING SONG.

BENEDICTION.

### Note to Leaders

DURING the last few years the work of the Dorcas Society has made rapid strides, and it is most encouraging to note the progress, both in the number of organized societies and in the variety and amount of work which is being done in behalf of the needy and the suffering. Today, due to the national crisis which involves us, greater demands than ever before are made upon the church Dorcas workers everywhere. While the work of the local societies and of the Federations is all a part of the missionary program of the denomination, and primarily promoted by the union and local conference home missionary secretaries, yet the leaders of Federations, in particular, co-operate closely with the secretaries of the home missionary department in organizing and promoting this endeavor.

In arranging for this rally service, leaders will find very efficient help available through the leaders of the Dorcas Society or the Federation, and it would be well to work out with them a program suited to the occasion. A full report of the work being done should be rendered, and earnest calls should be made for others to

unite their efforts with the Dorcas Society. Pledge cards should be available for securing names of new members. It would be greatly appreciated if the missionary offering taken at this service could appropriately be turned over to the Dorcas Society. The winter is approaching, when greater calls for help are received, and there is need for keeping generous funds on hand.

From latest reports it appears that there are over a thousand churches in North America where the Dorcas organization has not been established. To the leaders in these churches we especially appeal for earnest consideration of the work of the Dorcas Society and the taking of immediate steps to establish the work on a solid basis. Write to the home missionary secretary of your conference for special information, and if possible, arrange for the home missionary secretary to be present on this occasion and organize the work.

Dorcas work is a soul-winning work. Although results in souls won to the truth are not so readily apparent as in some other phases of missionary endeavor, yet through the relief of suffering and the loving interest manifested through so many channels, prejudice is removed, confidence is established, and investigation of the truth which Seventh-day Adventists hold is brought about. Reports for the year 1941 revealed that nearly seven hundred persons in North America were enrolled as definitely interested in the truth through contacts with the Dorcas workers.

In these days of world crisis, when bereavement, sorrow, and suffering are so greatly multiplied, it is a matter of grave importance and of extreme urgency that a Dorcas Society be operating in every church, and that every woman in the church stand in her place as an active member. Nothing less than this will meet the Lord's plan for His church, for it is said that "lacking such patient, prayerful, and persevering fidelity as was possessed by [Dorcas], . . . the church cannot prosper."

GEN. CONF. HOME MISS. DEPT.

### The Place of Dorcas Ministry in the Missionary Program

BY ADLAI ALBERT ESTEB

THE Dorcas Society has always occupied an important place in the work of the church. However, in this present world dilemma, the importance of this essential service to stricken humanity increases as we see the troubles of these last days thicken around us. Indeed, it is apparent that the greatest days of our Dorcas ministry are just ahead of us. One by one the lights of the world have been going out. The light of science has faded. Before this tragic war, men thought that our scientific laboratories would save the world, and let us all sit like kings and queens in floating chariots with the power of electricity at our beck and call. But out of those scientific laboratories have come the bombs and the machines that are now destroying the great civilization which men have built up.

The light of diplomacy has gone out. Men thought that all the peace pacts and leagues and agreements would forever preclude the possibility of further wars. But that lamp went out suddenly at Pearl Harbor.

Many thought that surely economic ties would prevent further wars. International trade agreements were made and the strong ties of friendship through profits in commerce were thought strong enough to hold society together. However, that light also went out.

But as these lights have been going out, there is one light that shines the brighter amid the moral darkness of this blackout age of civiliza-

tion—that light is the light of the gospel of Jesus Christ, the Friend of man, the One who sympathizes with every human being in sorrow or distress. He is the hope of the world. He is the Light of the world.

Church members are asked to lift up this sympathizing Jesus—to lift up this "Light of the world," and let the light shine amid the moral darkness of these last days. Surely it is better to lift up the lamp of life than to curse the darkness.

God has foretold the importance of Dorcas ministry and welfare work. Indeed, it is destined to be one of the principal means of letting the light of the gospel shine. The prophet Isaiah portrays in vivid lines the revival of Dorcas and welfare work before the finishing of the work of God on the earth. The language is so plain that I am surprised so many of us have overlooked its serious implications. Let us study the divine comment on this line of missionary activity.

"If thou draw out thy soul to the hungry, and satisfy the afflicted soul; *then shall thy light rise in obscurity, and thy darkness be as the noonday.*" "Then shall thy light break forth as the morning, and thine health shall spring forth speedily." Isa. 58:10, 8.

This prophecy is being fulfilled before our very eyes. In some sections of the world field where our welfare work has been emphasized in the past, we now find the work of the church highly praised and deeply appreciated by the people of the world. In one of America's largest cities, one of the officials said that he considered the welfare work of Seventh-day Adventists to be the outstanding service of its kind carried on in the entire city. Oh! how true is the promise: "If thou draw out thy soul to the hungry . . . *then shall thy light rise.*"

Writing of this wonderful fifty-eighth chapter of Isaiah, Mrs. E. G. White has penned the following significant statement:

"The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life, we must put into practice the rules given in this scripture. Of the service acceptable to Him, and its blessings, the Lord says: 'Is it not to deal thy bread to the hungry, and that thou

bring the poor that are cast out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? *Then shall thy light break forth as the morning, and thine health shall spring forth speedily.*'"—"Ministry of Healing," p. 256.

From this remarkable passage we can draw two vital conclusions; namely, that this revival of welfare work will bring two things:

1. Life to the church.
2. Light to the world.

Let us consider these two items. First, the fact that an application of the instruction of Isaiah 58 would bring life to the church. Notice the positive assertion: "If we desire health and the true joy of life, we must put into practice the rules given in this scripture." In the chapter itself, the promise is given as follows: "The Lord shall guide thee continually, and satisfy thy soul in drowth, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water, whose waters fail not." Verse 11.

If a revival of Dorcas and welfare ministry will bring such an enrichment of life to the church, then we can assume that the place of Dorcas ministry in the missionary program of the denomination is paramount. For surely life is essential for any program.

There is another statement in the writings of the Spirit of prophecy which I wish might be emblazoned in letters of gold above every pulpit in the land, so that every church member might read it every week: "Where there is no active labor for others, love wanes, and faith grows dim."—"The Desire of Ages," p. 825.

On the other hand, where there is active labor for others, there is increasing life and power and fruitfulness.

"All who consecrate body, soul, and spirit to God's service will be constantly receiving a new endowment of physical, mental, and spiritual power. The inexhaustible supplies of heaven are at their command. Christ gives them the breath of His own spirit, the life of His own life. The Holy Spirit puts forth its highest energies to work in heart and mind. 'Then shall thy light break forth as the morning, and thine health shall spring forth speedily.' . . . Many are

God's promises to those who minister to His afflicted ones."—"Testimonies," Vol. VI, p. 306.

With such an incentive, with such a promise of a Spirit-filled church, surely every worker and every church officer will do more than ever before to promote the interests of the Dorcas work of the church. That work is not something to relegate to one side as a side issue, or to delegate to a few faithful sisters. Rather, it is the task of the entire church, and it will take the strength and financial assistance and support of every member of the church if this work is done as it should be done in every community. Our opportunities for such labor will increase as the troubles and distress of the last days present multiplied needs before the church. Let us prepare and get into practice now. Let us thoroughly organize now for the supreme opportunity of the church to arise and shine when the darkness of earth is deepest.

The second phase of this topic is that such a program will result in light for the world. The prophet Isaiah assures us repeatedly that if we will engage in this welfare work, *then* will our light break forth.

It is obvious, then, that the enlightenment of the world comes about as a result of the enrichment of the church. And that enrichment comes because it has become a Spirit-filled church, pouring itself out in love to a needy, sorrow-stricken world. "Christ gives them the breath of His own Spirit, the life of His own life." He gives it to them because they are using it to His glory. He does not pour His life and Spirit of power into a stagnant well. He desires to pour it through living channels—clean channels, channels of blessing—to a war-weary, war-worried world. Again we appeal to Isaiah for proof that God wants the church to be "like a spring of water, whose waters fail not." That means a *flowing* stream. Such a church has something to give to the world. It gives hope to a world in despair, it gives the oil of joy for mourning, and beauty for ashes; it gives life and light and love. In other words, we may say that the enlargement of our Dorcas-welfare ministry results in the enrichment of the church, and thereby results in the enlightenment as well as the enrichment of the world.

With such a prospect before us as a denomination, we should unite in magnifying the place of the Dorcas ministry in our churches. Finally, can we possibly overlook the fact that this ministry involves our own eternal salvation? Listen! Jesus is speaking: "Come, ye blessed of My Father, inherit the kingdom prepared for you." Why? Listen closely: "For I was an hungred, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me. . . . Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:34-40.

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### Unselfish Service

BY PASTOR J. W. KASA\*

THE apostle Paul, in writing to the church at Corinth, sets forth the foundation principle of the Dorcas organization in speaking of his service in behalf of that church. We read: "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things." 1 Cor. 9:13-15.

The church at Corinth was Paul's special care; it might be termed the "apple of his eye." Corinth was a very difficult place in which to establish a church. The world had cast all its temptations into that center; but Paul was determined that there should be a church at Corinth, and he resolved that he would diligently work to that end without asking or receiving any compensation for his services. According to the gospel plan, Paul had a right to receive financial compensation, and while in other places he accepted the hospitality and assistance of his friends, yet in Corinth he determined to be "chargeable to no man;" and we read that he earned his own living by working with the needle and twine in tent-making, which was his trade.

\* Address given at Dorcas Federation meeting, Cleveland, Ohio, area.

Here we have an example of unstinted service—not for pay, not for wages, but because of love for souls. No great thing was ever accomplished by a person working for monetary reward alone. That life is a wasted life that is simply lived for wages. But service which springs from love is very precious, and it has no substitute in Heaven's evaluation.

This is the kind of service rendered by the Dorcas workers. These women receive no honor, they do not work for position or office, they receive no remuneration except the joy which comes from service to others. The apostle Paul demonstrated in his life the principle which actuated the Saviour of the world, who "came not to be ministered unto, but to minister, and to give His life a ransom for many." Mark 10:45. It is for this purpose that the Dorcas Society came into existence—to minister, to give unstinted service without looking for wages or personal compensation. This is Christianity in operation. Such service distinguishes the Christian from others, in that he has a vision of something to live for other than just earning a living.

The one great address which made Daniel Webster the idol of America and the admired of the world as a mighty orator, was delivered at Dartmouth College, from which he had been graduated. At the time referred to, he was thirty-five years of age, an obscure lawyer with but few clients, and lacking funds sufficient to purchase an overcoat. He was called as one of the lawyers on a special case in which the college was involved, but it so happened that the senior lawyer was prevented from taking charge of the case; therefore Daniel Webster was obliged to handle the entire proceedings. Knowing that he came as a very poor man, they offered him a fee for his services; but he replied, "I am here because I love the college and because my heart is here. Don't offer me any money—not a penny, not even my expenses." Then he delivered that great oration on Dartmouth College before the Supreme Court of New Hampshire, which caused the judges on the bench to weep, and the audience to sink into a reverent silence. This was the turning point in Daniel Webster's career, and it was due to the spirit of abandoning self and for-

getting everything save the cause which he loved.

The apostle Paul was inspired by love for souls. He had no thought of personal gain. If we would search the history of the world, we would find that the apostle was right; that the greatest things are done by those who do not serve for pay. This is the spirit of the Dorcas Society. No matter how humble you may think your lifework to be, if you render service willingly, gladly, inspired by love for the Master, it is most precious in His sight, and cannot be appraised by earthly standards. It is true that—

"Who does God's work, gets God's pay,  
However long may seem the day,  
However weary be the way.  
He does not pay as others pay—  
In gold, or land, or raiment gay;  
In goods that perish and decay.  
But God's high wisdom knows the way.  
And that is sure, let come what may:  
Who does God's work will get God's pay."

A Seventh-day Adventist brother quietly worked away, making it possible for a large number of young people to obtain an education in our schools, and asked no returns. But one cannot sow without reaping, and today that brother, in the declining years of his life, is reaping in joy rich fruitage of his unseen and unheralded generosity.

The name of Leland Stanford is well known throughout the world. At one time, when Mr. Stanford was a United States senator, he was in a very unhappy state of mind, because, as he said, "I have no children; I have nothing to live for." He accumulated wealth and built a palatial residence, but it was not home to him. He had nothing to live for. But one night, in a dream he seemed to hear his son, who had been snatched away by death, speaking to him, saying, "Father, never again mourn that you have nothing to live for. Live for humanity; live for other people's children." Mr. Stanford resolved that he would make his life of service to others, and today Stanford University of California stands as a monument to his memory, and through the work of this institution thousands of young people are prepared for useful lives.

We do not need to wait for a dream to impart to us a vision of true service for others. The Lord has made

known to us our work; He has given to everyone a definite task. The Dorcas Society has its particular work to do, and I believe that if our sisters are faithful to their calling, God will use them in a marvelous way to bring the third angel's message to the attention of thousands of needy people. All whom God has saved, are called "with a holy calling, not according to our works, but according to His own purpose and grace." 2 Tim. 1:9. I believe that our sisters of the Dorcas Societies have a heavenly calling, and that they should be just as well trained and qualified in their field of endeavor as any other group of workers. God has a place for them to fill, in ministering not only to the physical needs of humanity, but to spiritual needs as well. I believe we have not yet begun to realize the extent of the great work which God designs to accomplish through the women of the remnant church. Let us pray for light and vision, that we may know just how to carry present responsibility and do our part in any emergency that may arise.

In closing, I would like to present to you a poem which asks some quite pertinent questions, which it would be well for each sister in the church to ponder—both those who are members of the Dorcas Society and those who may not be members, but who will not leave this service without placing their names on record as active helpers in this very important work from now on.

"Are you an active member?  
The kind that stands the test?  
Or are you just contented  
With a pin upon your breast?"

"Do you attend the meetings  
And mingle with the flock?  
Or do you stay at home  
And criticize and knock?"

"Do you take an active part  
To help the work along?  
Or are you satisfied to be  
The kind that—just belong?"

"Do you ever go to visit  
A member who is sick?  
Or leave the work to just a few,  
And then talk about 'the clique'?"

"There is quite a program scheduled  
That I'm sure you've heard about,  
And we'll appreciate it, if you, too,  
Will come and help us out."

"So come to the meetings often  
And help with hand and heart;  
Don't be just a member,  
But take an active part!"

"Think this over, members,  
You know right from wrong;  
Are you an active member  
Or do you—just belong?"

### Inasmuch

It was a beautiful night, and as I was walking along the street, my eyes were drawn irresistibly upward. The moon had not yet reached its full, but it shone with a brightness which made the lights of the street seem dim. Huge mountains of clouds brought nearer the dome of heaven, and the radiance of the moon lit up the silver linings, making me long to glimpse the glory behind them.

Suddenly I was brought to earth. Lights were burning in the church. It was Monday night! Now, I wonder what— Entering the gateway, I followed the path to the front door. It was closed. The path continued around to the back of the church. So did I. It brought me to an open door. I've heard that an open door is an invitation to enter. I entered. A number of people were in the room, all quietly seated on chairs that had been arranged in V-shaped rows. Did that mean "V" for Victory? Victory of a special kind, maybe?

I found my way to one of the few chairs still vacant. I had time now to look about me. We were in this room at the rear of the church. Flowers stood on the organ and on the center table, and green-leaved potted plants in stands were arranged at other vantage points. On the left stood a table; and on the right stood a table. Both were laden. "Sale of work," flashed into my mind. But no, that could not be, for there were no price tickets on the garments. And then, on one table were a number of large brown-paper parcels, a folded blanket, and odds and ends usually relegated to the rag bag. My curiosity thoroughly aroused, I determined to "see it through."

There was a real Adventist touch about the gathering, for we were soon singing, "There's a place for every worker in the vineyard of the Lord," and the elder in his prayer several times made mention of a "needy world" and "people in need." Then we sang again about "others," and after that the conference president talked, for seven minutes, no longer! "Blessed is he that considereth the poor: the Lord will deliver him in time of trouble." "Is not this the fast that I have chosen? . . . to deal thy bread to the hungry, and that thou bring the poor . . .

to thy house? when thou seest the naked, that thou cover him?"

Housekeeping is a full-time job, especially when one is preparing to receive the Lord Jesus as an honored guest. Thus a certain woman had no time to spare from her cleaning and garnishing when three interruptions occurred through the day. A sorrowful woman, a weary cripple, and a lost and hungry child knocked at her door in vain. It was not until, tired and disappointed at the Lord's failure to appear, she had fallen asleep, that the Lord Jesus revealed to her the fact that He had knocked three times at her door that day, and three times had been turned away. "Inasmuch as ye did it not. . . ."

There were solos and recitations, a musical items, and talks—all of which made the evening a very pleasant one. By this time I had made my three guesses as to what it was all about. But now supposition became certainty. The chairman stated that the president of the Dorcas Society had something to say. After thanking those present for showing their interest by coming along, and acknowledging the excellent work done by her committees and Dorcas members, Sister Thrift briefly outlined some of the work of the society since its reorganization a little more than two years ago. During this period more than four thousand garments had been distributed, and more than two hundred needy families assisted with clothes, food, or cash. Some of the stories read like a book.

In the hospital next to the church, lay a child seriously ill. Gradually the little one improved. Her name was taken off the danger list, and the day was named when she might go home. "If only I had a gocart," sighed the mother. "I could take her around with me then while I do my jobs on the farm." The family was in process of "settling" on the land, and funds barely supplied necessities. Baby carriages and gocarts found no place in that little country home—nor were they likely to. "Prayer changes things." Do you believe it? The day arrived. It was the day of the Dorcas meeting also. Arriving at the church room, the members found in one corner the gocart they had been praying for. A thrice-happy mother took her child and cart home, firmly of the opinion

that the day of miracles is not yet past.

With tears in her voice a sorrowful mother told the children, "There will be no Christmas for you this year. I can't even make you a cake." Father had been out of work, and times had been more than ordinarily difficult. The good Dorcas women heard; and to them, to know is to act. Just before Christmas a parcel was delivered to that home—clothes, toys, sweets, fruits, and nuts. Yes, even a cake! What rejoicing that parcel brought!

The rent was overdue. "You can have till next Monday to pay it. If it is not paid, you'll have to get out." And then what? Can anyone know the torture of mind unless he has been through such an experience? Well, the rent was paid—only the Dorcas members know how—and more after that, until the husband got work and refused to accept further help.

Three pitiful stories out of scores that could be told! "Inasmuch as ye have done it. . ."

Turning to one of the tables, Sister Thrift lifted a garment—a pretty little frock, made out of a small scrap of material; several aprons made from ragged and cast-off clothing; girls' dresses cut down from partly worn frocks. An excellent little pair of navy serge knickers with shoulder straps had been miraculously fashioned from a man's coat which was even beyond wearing for work. The greasy, worn collar pinned to the natty little garment bore its own testimony. Picked to pieces, cleaned, washed, and remade, it seemed almost the product of magic. Similarly had been produced a handsome little pair of boy's beige trousers, buttoned to a striped silk shirt. They would have appealed to any boy's heart. The trousers had been made from a man's discarded cream-colored flannels, and the shirt from a woman's dress. An old pair of men's trousers had been converted into a fine pair for a boy, the lining cut from a pair of cast-off pajamas. From another pair of men's trousers had been manufactured a skirt to fit a girl of fifteen or sixteen. In addition, a small pair of boy's pants had been made from the same garment. The coat had been transformed into a child's frock. Boy's trousers had been cut

from an old silk coat. By some miraculous touch still another old pair of trousers had turned into a child's skirt, on a bodice made from a treated cement bag. Cement bags soaked in kerosene for six days, then washed and boiled, were turned into tea towels as good as those on the market. Even old hats found their place in the scheme of things. When possible, they were renovated and

made to look "as good as new." But sometimes men's (and women's) old felt hats were beyond this; then the initiative of the Dorcas workers was shown. No one would guess that the pretty little slippers of various colors ever had any connection with old felt hats. But such was the case. So, one by one, the articles were displayed, every one a miracle of transformation—the old made new. There were baby clothes, underwear, garments for little children and big children, hats, slippers, shoes, socks and jumpers (reknitted from old wool), and blankets.

Why did my mind revert to the story of an incident which occurred when the world was two thousand years younger than it is today? In imagination I saw five thousand people gathered on a hillside. As the shadows began to lengthen, and the sun dipped behind the hilltop, the realization came to them that they were tired and hungry and far from home. But One was there who understood, whose heart was filled with compassion. The touch of the Master's hand provided for the needs of that multitude on the hillside. Surely, too, the Master had put His power into the touch of those busy fingers that had cut and sewed, cooked, and collected to supply the needs of the destitute!

The chairman remarked that it was certainly true that one half of the world does not know how the other half lives; and it is equally true that seven eighths of the church do not know what the other eighth is doing—so quietly and unobtrusively does the Dorcas Society do its work. But they shall in nowise lose their reward. What rejoicing will be theirs when they hear the Master say, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me!" "Enter then into the joy of thy Lord."—*Australasian Record*.

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### What Position in the Church Do You Occupy?

AN attendant or an absentee?  
A pillar or a sleeper?  
A wing or a weight?  
A power or a problem?  
A promoter or a provoker?  
A giver or a getter?  
A worker or a worrier?  
A booster or a hoaster?  
A peacemaker or a strife creator?  
A supporter or a sponge?

—Selected.

### The Wayside Chapel

TOOWOOMBA has a little church, 'twas built in days of yore;  
Its members numbered only few—just twenty-five, not more.  
They met together week by week in fellowship and love;  
The Spirit of the Lord was there, with unction from above.  
But though they worked and watched and prayed, and loved more souls to win,  
So many precious ones were sunk in ignorance and sin.

Then Pastor Jones was sent to us, above a year ago;  
And to the hall, the great Town Hall, the crowds were wont to go  
To hear him preach the truth divine from God's own sacred Book.  
And many listening to his words their evil ways forsook;  
And oft were added to the church such souls as could be saved—  
They found within its sacred walls the peace their hearts long craved.

The members, how they did increase!  
Each Sabbath brought in more;  
And now the church is crowded out from pulpit to the door;  
For Brother Abbott preaches too—he tells of joy and peace  
In that fair land beyond the tomb, where wars forever cease.  
Our worthy deacon, Brother Cooke, announces from the chair  
Of sundry meetings taking place, and when they're held, and where.

The Dorcas ladies sit each week within the vestry door,  
And as they join in friendly chat make garments for the poor.  
The church we'd like to get enlarged; so met in solemn state,  
The deacons, filled with holy zeal, all banded round the plate;  
But offerings there were far below the sum for which we prayed,  
And so a sale of work was planned, by which the sum be paid.

Some thought of plans to make the sale a marvelous success.  
But few agreed on every point, and so I must confess  
That stalls for cake and candy sweet, and everything that's nice,  
Were given not the least support, but canceled in a trice.  
Full well we know the healthful foods that tend to make us strong  
Will glorify the Lord on high, and keep His child from wrong

So pretty, useful, dainty things, and garments warm we made,  
And sold the very best of foods—amazing sums we raised!  
For ladies, members, one and all, they rallied round the band,  
And made our goodly sale of work the best in all the land.  
Then with the proceeds gathered in, we thanked the Lord above  
For blessings to us here below and His great gift of love.

—Jessie A. Collins,  
in *Australasian Record*.

## Missionary Leadership

### Development and Results of the Bible Service Training School

WE have been told that many would do missionary work if they were taught how. Because of this existing need, the Bible Service Training School course was developed. As we analyze this course, five points stand out prominently: (1) *Bible*, (2) *Service*, (3) *Training*, (4) *School*, (5) *Results*. Let us consider what is involved in these five words:

**Bible.**—As Christians we must take the Bible as our text. Whether we preach, teach, or go from door to door as lay evangelists, we must know not only what we believe, but why we believe it. To many the Bible has become a mere book, simply because they do not put into practice the instruction it contains. As a textbook for classwork, the new book, "How to Give Bible Readings," is used. This is a very comprehensive little volume which deals with the art of securing appointments, the time, place, and methods which bring results in Bible studies, and contains as well a series of twenty-four Bible studies and three lessons on denominational history.

**Service.**—During these days of world crisis the word "service" takes on real meaning. A servant needs first of all to learn the art of following. A good follower is on the road to leadership. He thinks of others first and of self last. Jesus set a

true example and left us this word of counsel: "Ye are My friends, if ye do whatsoever I command you." Abraham was called a friend of God because he obeyed; he was a true servant.

**Training.**—Servants need training. As soon as the war broke out, the Government called for recruits, and training stations were set up all over the country. Men had to be disciplined and prepared for the greater service demanded at this hour. "God expects His church to discipline and fit its members for the work of enlightening the world. An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents."—"Testimonies," Vol. VI, pp. 431, 432. In the warfare against sin, there is need "that the soldier be trained." Every trained Christian is a power for good.

**Schools.**—A school calls for teachers, students, and textbooks. The teacher of the Bible Service Training School may be any qualified person able and willing to conduct such a class. The church makes provision for this leadership through the church board. As for students, anyone willing to learn and ready to serve may and should enroll in this school. There is a certain amount of real joy in finishing a course. In this school of Christ we need to be finishers.

**Results.**—The Bible Service Training school is of inestimable value to

the individual, to the church, and to the world. The results that are attained come in logical order, as follows:

1. A studying church.
2. A united church.
3. A working church.
4. A growing church.
5. Deeper Christian experience in the individual life.

To study the word of God and enter the field of service results in a growing Christian experience. And a working and growing church is as a light set upon a hill, a figure of the divine purpose for the remnant church.

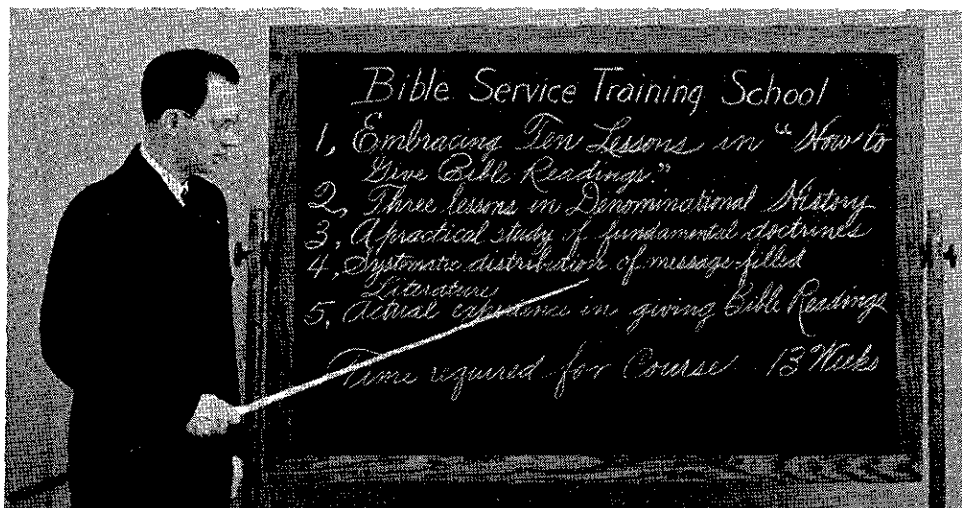
D. N. REINER.

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### The Missionary Service—Does It Pay?

Is your church conducting the missionary service at the close of Sabbath school? If not, a great opportunity is being lost. Those ten or fifteen minutes, if seized by a well-informed, energetic missionary leader, are very profitable to the missionary program of the church. A few weeks ago I was present at a missionary service which was an inspiration. First, the leader called for reports. Each class band leader stood up immediately and passed out the cards. Every member in each class had a report card, and each one filled out his card while the band leader was filling out his. This finished, the leader reminded the members not to forget to take their week's supply of tracts as they left the church, assuring them that "someone will be at the door to hand them out."

Next, the leader gave a report on





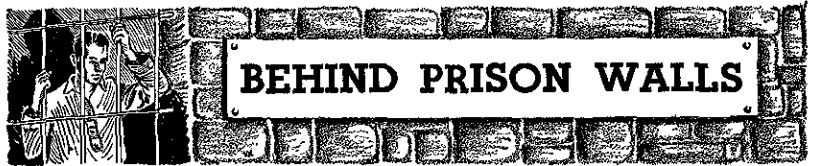
the literature program, and told how many tracts were being passed out each week. He also announced that the leader of the Bible evangelism band needed more volunteers for the class, because the leader of the literature band and his workers were finding more people who wanted Bible studies than the members of the class could care for; he urged, therefore, that more join the Bible class to be taught how to give Bible studies. He stated that two thousand tracts were being distributed each week and that three lay efforts were in progress, in addition to the effort the pastor was conducting.

The call was then made for two or three members of the literature band to give a report of their work during the previous week. One sister reported that she had lost her way and found she had gone outside her assigned territory, but she was enthusiastic over the experience of finding a person who manifested great interest in the tract. The woman visited said, "Oh, how glad I am to see this tract again! Someone came with tracts for a time and then stopped. I have missed these tracts." A Bible study was given to this woman, and our sister promised that she would return the next week for another. In reporting the experience, the sister said she believed the angels of heaven had led her to that home.

It was reported that two or three of the church members were on the sick list, and certain persons were appointed to visit them. The leader inquired if anyone knew of any discouraged members. Someone mentioned that Mr. Jones and Mrs. Brown had not been to Sabbath school for some time. Immediately someone was appointed to visit them and bring a report to the missionary committee before next Sabbath.

I recognized the real help rendered through the missionary service in that church. The church is alive, and nearly every member is engaged in missionary activity. All are interested in the missionary service, where each member is expected to report the activities in which he is engaged. The service was so planned that when the ten-minute period ended the missionary leader had finished all his work, and the eleven o'clock service began exactly on time.

L. A. REYNOLDS.



### Illustrated Bible Studies Appreciated by Prisoners

THROUGH divine prophecy uttered by the Master Himself, we are brought face to face with the importance Heaven places upon mission work in behalf of those behind prison bars. This inescapable lesson is taught through the parable of the gathering of the sheep and the goats in the day of the final assize of all mankind. The astonishing fact revealed in this parable is that the whole world is not segregated on the basis of religion or of nonreligion, but rather on the basis of heartfelt service, or lack of care exercised in behalf of those who are hungry and naked, and of those who are sick or in prison. Note also that the Master awards the eternal laurels for this service as though it had been done to Him, whereas it was performed in His name, to the least worthy of His earth-born children. In these words He welcomes those who have lived the positive, Christian life: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world: for . . . I was in prison, and ye came unto Me." And the saints reply: "When saw we Thee . . . in prison?" To which the Master makes reply: "Verily [truly] I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25:34-40.

With these thoughts in mind, members of the young people's society of the Mountain View (California) church visited the prisoners in a near-by penal institution. As they visited this large prison, the leader was convinced that they should do more than give some comforting gospel messages and sing a few gospel songs; so he came to the conference office and suggested that the young people's band conduct a series of Bible studies for the inmates of this prison, if permission could be secured. We contacted the warden, who after some hesitation consented

to permit our brother to bring the little projector and film slides to the large, newly painted "tank house" of the prison, and start in with his series of Bible studies.

The first night two armed guards stood watch while the great prophetic outline of Daniel was presented. But seeing that no disturbances occurred, and that the prisoners were really interested in this illustrated Bible study, the guards were never sent in again. For nine months our young people, led by two of our lay preachers, have covered all the Bible studies on the Shuler series of films more than once. The young people have used from sixty to one hundred or more Signs week by week, and have given out over one hundred books (mostly of the Crisis Series), as well as a number of Bibles. Several men who have been released from prison are being contacted periodically, and some promise of definite souls won through this follow-up plan is now in sight.

We believe this plan is destined to accomplish more definite results than the time-worn one of simply preaching to those who are in prison, without following a definitely outlined series of Bible studies. The interest shown by this group of prisoners plainly indicates that they prefer something of a tangible, doctrinal nature to the sentimental topics presented by so many would-be jail-band workers. Above all, the follow-up work is of greatest importance. For, if careful follow-up work is not done, the seeds of truth will be stolen away from the hearer, as represented in the parable of the sower. And what shall any Adventist church, any home missionary department officer, and any Missionary Volunteer Society answer when the Master inquires in that final day what they have done about those potential candidates to salvation whom they allowed to languish in the prison nearest them? What we so much need is not more theology, but rather a little more praxis. Remember, too, that



some true, converted child of God who needs your encouragement and consolation may be behind prison bars, cast there unjustly, and that the Master will account such service as done unto Him.

JOHN D. HAYNES.

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### The Work of the "Prison Band"

SEVERAL years ago, while I was holding a short series of meetings in Alaska, a young man came to me under deep conviction. He had been reared a Seventh-day Adventist and wanted to give his heart to God, but he was battling a personal problem which he refused to divulge. I lost track of him for several years until one day I received a letter from him, sent from the State penitentiary. I went to see him, and he told me that he had been a fugitive in Alaska,

but had come back to pay his debt to society, and was determined to live a Christian life and be a real missionary. I was very glad to be able to refer his case to the "prison band" of the local Seventh-day Adventist church. This is a very active band, doing a good work. Its members hold services every Sabbath afternoon, as this is the free and recreational time of the penitentiary, and about one hundred fifty prisoners attend. The pastor of our local church speaks to the prisoners each week, or provides speakers and music. As a result of these meetings and the personal work, scores of these boys have given their hearts to the Lord. Several are preparing for baptism. More than one hundred copies of the *Signs* are supplied to them each week, and they pass the papers on to the other boys.

L. E. ESTER.

## News From Soul Winners

### The Opportunity Found in a Strawberry Box

"God works in a mysterious way His wonders to perform." We are told that He has a thousand ways to provide for us, of which we know nothing. I believe that applies to opportunities for soul winning, as well as to our temporal needs. Who would have thought of looking in a strawberry box for an opportunity to win a soul to the truth?

In June, 1923, we bought a box of strawberries from the grocery across the street. When I emptied the box I discovered in the bottom of the box the name and address of the girl in Arkansas who picked the berries, with a question as to how much we paid for the berries. I felt impressed to write and answer her question, at the same time to send her some copies of *Youth's Instructors* and *Signs*, and try to open missionary correspondence with her. In introducing myself, I told her who I was, that I was a member of the Seventh-day Adventist Church, that my husband and I were engaged in missionary work, and that I would be glad to hear from her in regard to her interest in the literature sent. In a short

time I received a reply from the girl saying that she liked the papers, and that her mother was particularly interested in the *Signs*, and spent much time reading and studying the papers received. Her grandfather, also, liked the papers, and she requested me to send more literature and to continue writing to her. She stated that her father had died recently, and that her mother, a younger sister, and herself, were very lonely. In replying I said I would be glad to hear from her mother also, and requested that she write to me.

The next year, during our Ingathering campaign, I wrote to the girl about our work, sent her a copy of the Ingathering number of the *Watchman*, and asked if she and her mother would like to contribute something for our world-wide work. She was out of the State when the letter arrived, but her mother answered my letter and sent \$10, saying that she had just received \$100 rent money for some land she rented out, and that she thought the Lord should have part of it. She also told of her deep interest in the *Signs*, that she lent them to a neighbor who was interested, and afterward she sent them

to her sister's family in Missouri.

Some time later this woman came in contact with a Seventh-day Adventist neighbor, a widow with two children, who lived a mile and a half from her. Both families lived in the country, and had no means of travel between their homes except walking; but they met and studied the Bible together every Sabbath. Meantime, I wrote to the president of the Arkansas Conference, informing him about her interest in our work and message, and requested that someone be sent to visit her. I also wrote to her stating what I had done, and that she could expect to receive a visit from some of the conference workers. However, it was not until May, 1931, that the conference president and his wife called on her.

During the years of waiting she continued her interest in Bible study, subscribed for the *Signs* and the *Review*, and sent me her Ingathering offerings. At one time she sent \$17, and a few days later sent \$5 more, saying she had sold some chickens and wanted to add a little more to her previous donation. In the 1927 campaign she sent me \$30. After that she sent her tithes and offerings to the Arkansas Conference. After a few visits from conference workers she was baptized and joined the conference church in the fall of 1931. I have kept in touch with her all these years by correspondence. Her letters all express her strong faith and courage in the message, and her hope of meeting her Saviour soon when He comes to gather His people into His kingdom. Imagine my joy when I received a letter recently informing me of the conversion and baptism of her daughter, who has now joined her mother in the faith of the third angel's message.

I rejoice in this soul-winning experience and am reminded of Ecclesiastes 11:1, which says, "Cast thy bread upon the waters: for thou shalt find it *after many days*." To the Lord be all the praise, for is it not written in Isaiah 55:11, "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

Mrs. W. A. MCKIBBEN.



### Books That May Help

(In the hope of making known to our lay people and workers books which may be found helpful, without being understood to endorse all they contain, Elder Carlyle B. Haynes has kindly promised, as new books are issued, to briefly analyze their contents and possible use for our readers. When you order any of those publications, your own Book and Bible House will doubtless be glad to serve you. —Ed.)

**"SQUARING UP"** (Fifty Talks to Juniors), by *Julius Fischbach*. The Judson Press, Philadelphia (1941). 160 pages. Price, \$1.25. Doctor Fischbach is pastor of the First Baptist church of Lansing, Michigan. These talks are challenging lessons for juniors, simply stated and skillfully illustrated. Teachers will find here a mine of fresh usable material. The author has developed a rare talent for using objects helpfully as a vital part of each talk. These are talks which he gave to the successful junior congregation in his own church. Because he understands and respects the junior audience, he has mastered the temptation to talk down to children.

**"CHRIST AND HUMAN PERSONALITY,"** by *J. C. Massee*. Fleming H. Revell Co., New York (1941). 127 pages. Price, \$1.25. This is a book of sermons by the former pastor of Tremont Temple Baptist church, Boston, now professor of homiletics and evangelism at Eastern Baptist Theological Seminary, Philadelphia. There are eleven sermons in all. The title of the book is taken from the first sermon, and the others are "In Christ," "Christ's Message to a World in Distress," "Christ, the Remedy for Sin," "Christ and the World Challenge," "Christ and Life's Irreducible Simplicities," "Christ and the Divine Deposit," "Christ, the Alpha and the Omega," "Christ and the Election of Grace," "Christ Pre-eminent Over All," "Christ and the City Foursquare."

**"CALLED UNTO HOLINESS,"** by *Ruth Passon*. The Bible Institute Colportage Association, Chicago (1941). 126 pages. Price, paper covers, 20 cents; cloth, 50 cents. This little

book contains four chapters by the author of "Life on the Highest Plain," a devotional writer of exceptional force. The messages were given at the Keswick Conference in England, and are marked with real clarity of thought and depth of spiritual teaching. The subjects are "Oneness With Christ," "Likeness to Christ," "Fullness of Christ," and "Wrestlers for Christ."

**"THE HOME BEAUTIFUL,"** by *J. R. Miller*. Zondervan Publishing House, Grand Rapids, Michigan (1941). 253 pages. Price, \$1.50. This is a reissue of a book first published in 1912. It is an excellent book of counsel, admonition, and help, revealing choice secrets for real and lasting happiness in the marriage relationship and the building of a home. Love, marriage, and the home are placed on a high and noble level. Doctor Miller reveals throughout the entire book the vital importance of the place of Christ in our family lives, our relationships, our homes, and our activities. Every parent and everyone planning to build a home should read this book. Husbands especially should read the chapter entitled "The Husband's Part," and wives should read, "The Wife's Part." These alone are fully worth the price of the book.

**"THE ANALYTICAL BIBLE,"** John A. Dickson Publishing Co., Chicago. Priced from \$9.95 to \$18.95. This volume contains between its covers, not only the King James Version of the Bible, but about all Bible helps that anyone could desire. It is an exceptionally useful Bible for study, although it probably would be too bulky for general use; however, for a teacher, a preacher, or a Bible worker, it provides, in one cover facilities for study which I do not recall having seen in any other volume. It is not interpretative in its special helps, and is undenominational in its coloring. It has a unique system of "thought" or "theme" references following the verses, which I think is exclusive to this particular volume, and this is most helpful in study and

writing. The American Standard Version translations have been combined with the King James in this, and wherever there is a difference in meaning or where the words used in the King James Version have become obsolete, bracketed renderings from the American Standard Version are inserted in the text. The special helps contained in the Bible are an introductory page before each book, giving date written and author, historical setting, design, scope, etc.; an analytical chart for each book; the text of the book, in the King James Version, with bracketed renderings from the American Standard Version; the references follow the verses instead of being placed in a center column or in footnotes, as in other Bibles; outlines immediately follow each book of the Bible; outstanding facts pertaining to the books are dealt with briefly in simple, concise language; contemporaneous history of Bible times, throwing much light and understanding on Bible times; New Testament references to things recorded in the Old Testament are given with book, chapter, and verse; maps—26, 12 in full colors, are interspersed in the text where they are needed. There is a dictionary of the Bible of almost 4,000 subjects. There is a topical study of the Bible, with 100 subjects. There is a concordance of 25,000 references, and there is a long list of other helps too lengthy to include here.

**"GLORY TODAY FOR CONQUEST TOMORROW,"** by *Robert G. Lee*. Zondervan Publishing House, Grand Rapids, Michigan (1941). 158 pages. Price, \$1. Doctor Lee is pastor of the Bellevue Baptist church, Memphis, Tennessee. This is a book containing a group of his sermons. There are seven chapters—the book taking its title from the first, the others being, "Sin," "The Influence of a Christian Home," "The Bigness of Barnabas," "Christ and the Door to Salvation and Liberty," "College Students Conquering With Christ," and "Fading Words."

**"HEROES OF THE BIBLE,"** by *Olive B. Miller*. John A. Dickson Publishing Co., Chicago (1940). 544 pages. Price, regular edition, \$2.49; de luxe edition, \$3.95. This is a beautiful, permanent gift book for adults and children, with fascinating stories of

the famous characters of the Bible. It contains 544 pages and 30 full-color illustrations, and 100 black-and-white illustrations, together with 8 black-and-white maps. It is bound in rich blue covers and stamped in silver, and is a fine book in every detail. It is bound in washable fabric,

which means that it can be cleaned with a damp cloth. It is both educational and inspirational. Mrs. Miller brings to the writing of these stories not only an unusual charm, but also a firsthand knowledge of the country, the people, and the customs of Bible lands.

there is this statement: "Within two years the production of fiction stories in the United States dropped fifty per cent. During the same period the sale of the Holy Bible increased by two million five hundred thousand copies." The editor's comment was to the effect that this fact revealed "a hunger for nourishment of the human spirit, and a revolt both from the illusion of sugary romance and from the disillusion of realistic skeptics; a fight back to pure truth."

It is becoming increasingly apparent that a weary humanity is longing for the message of truth to be found in our magazines and periodicals, and it is highly important that we determine in our hearts to place this type of our denominational literature in every public library and reading room.

H. K. CHRISTMAN.

## Weekly Church Missionary Services

October 3

### DORCAS IN MODERN DAYS

*Key Thought for Leaders:* "We cannot be accepted or honored of God in rendering the same service, or doing the same works, that our fathers [pioneers] did. In order to be accepted and blessed of God as they were, we must imitate their faithfulness and zeal."—*Testimonies*, Vol. 1, p. 262.

The principle of larger service devolving upon the members of the church in these days applies in full degree to Dorcas workers. The experience of that noble woman of the early Christian church is recorded in the book of Acts for a memorial and an incentive to faithful service for God in the seemingly little things of life. Dorcas of Joppa did what she could with the facilities at her command, and her life and service were signally honored and blessed. But for the Christian women in the remnant church to be satisfied with performing only what Dorcas did, would not be acceptable to God. In these modern days of invention and speed, with the sewing machine and the wide range of materials and patterns, with the increased needs of the human family because of disease and bereavement and the sorrows of life so prevalent on every side, the duties devolving upon us are many times greater than in olden times. If we would be accepted and blessed of God, as was Dorcas, we must imitate her faithfulness and zeal, but multiply her service a thousandfold.

Our first duty lies in behalf of that class of people referred to by the Saviour as "the poor," and these He said would be with us always. The needs of the poor are legion. We should study each case and seek wisdom from God to know just how to meet the need for the present and to guide to a higher plane of life, so that these poor will become self-sustaining and in turn be able to help others less fortunate than themselves. As modern Dorcas workers, we should ever bear in mind that wise counsel which has been given for dealing with the poor, which reads as follows:

"Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them the help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity."—*Ministry of Healing*, p. 195.

The demands on Dorcas today are more than simply for clothing. There must be personal, sympathetic interest in behalf of those who may not necessarily be poor, in the financial sense, but who are greatly in need of a friend—someone who has in her life a sufficient supply of sympathy and courage and faith to be able to share with the

one in sorrow or distress. Modern Dorcas serves in the closing days of earth's history when the Christian church is about to complete her mission and receive her reward. The third angel's message illuminates our way as we go among the needy and the sorrowing, and by precept and example we are to interpret the gospel to those who have lost their way and are groping in the darkness.

October 10

### MAGAZINES IN PUBLIC PLACES

*Key Thought for Leaders:* "There are many places in which the voice of the minister cannot be heard, places which can be reached only by publications, — the books, papers, and tracts that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that."—*Christian Service*, p. 153.

A very important question was in the hands of the Congressional Committee, one which vitally concerned the future of our democratic form of government. From coast to coast an ever-swelling tide of protests was lodged against the proposed legislation. Among others who championed the principles of democracy, a prominent Protestant minister appeared in person before the committee, and made an eloquent appeal in behalf of liberty and freedom. He quoted certain statements from the *Watchman Magazine*, and when asked where he had obtained that journal, he replied as follows: "My first contact with this excellent journal was in the reading room of the public library in my city, but I became a regular subscriber. I value it as one of the finest pieces of literature that comes to my study." On another occasion, a letter came in, accompanied by a remittance for a year's subscription to the *Watchman* and this explanation: "While visiting the public library in my home town I found a copy of the *Watchman*. Its message appealed to me, and I find myself in perfect accord with its teachings."

Such experiences help to emphasize the importance of placing our magazines in public libraries and other reading rooms where the thousands who frequent such places may be reached. There are some 7,500 public libraries in the United States, and fully as many reading rooms in Y. M. C. A.'s and Y. W. C. A.'s. Here is a very promising field of missionary endeavor in placing our health and evangelistic journals in all libraries and reading rooms. We are aware that the world is flooded with pernicious literature. Yet, even though Satan is busy "scattering literature that is debasing the morals and poisoning the minds of the young," there is a longing in the hearts of people for things that endure and satisfy.

Under an editorial caption, "The Fool Hath Said in His Heart," which appeared in a popular weekly magazine,

October 17

### THE BIBLE SERVICE TRAINING SCHOOL

*Key Thought for Leaders:* "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings."—*Ministry of Healing*, p. 149.

The responsibility of the church members to teach the truth by personal endeavor through simple but well outlined Bible studies conducted with one or more persons in the home, was definitely pointed out by the messenger of the Lord many years ago. The story of the beginning of the plan is an interesting one, and will be found on pages 10-13 of the book "How to Give Bible Readings." All through the years of our denominational work the conference Bible worker has been closely associated with the minister in evangelistic efforts where the giving of Bible studies in a private way has added emphasis to the preaching of the message. But we were definitely informed that the giving of Bible studies was not to be confined to the conference worker, for the lay members were to do their part to carry "the word of God to every man's door, urge its plain statements upon every man's conscience, repeat to all the Saviour's command, 'Search the Scriptures.'" Courses of instruction in the art of giving Bible readings have been productive of much good. For the last six years the term "Bible Service Training School" has become familiar throughout all our churches, as this embraces a very thorough course of instruction covering ten lessons in "How to Give Bible Readings" and three in fundamental points of denominational history.

For this Bible Service Training School plan every effort has been made to provide all the helps which might be required by any teacher in conducting the class and carrying the students through the examination period and out into the field of actual service. Several thousand lay members in our churches have finished the course successfully, have received the official certificate, and have won many souls to Christ through the Bible studies given. This is a work which is continuous, for as soon as one class finishes the course, another group should be ready to begin the lessons, and while they are preparing, the former class is putting into practice the instruction received.

The Bible Service Training School should be a part of the program of every church. Full particulars for organizing the class, outlines for teachers, textbooks, examination questions, certificates, etc., are available through the conference home missionary secretary, Home Missionary Series No. 24 explains the plan fully. With the intensity of evangelistic efforts spreading over the country, and the Voice of Prophecy radio work arresting the attention of people everywhere, the calls for Bible studies are rapidly increasing. It is therefore exceedingly important that every member of the church get ready to answer the urgent calls.

Just now we are entering more fully

upon the time when "hundreds and thousands" are "seen visiting families, and opening before them the word of God;" and "hearts are being convicted by the Holy Spirit." Never before were there such vast opportunities as face us in the fall and winter of 1942-43. Missionary leaders should send out a definite call for enrollment in the Bible training class, and as the lessons are studied they should be put into practical demonstration both in class and in personal appointment with friends and neighbors. Thousands have profited by this simple yet efficient course of training, and are very happy in the experience it has brought them; thousands more are needed to join the ranks of lay Bible workers now. Every moment judgment-bound souls are slipping over the brink of eternal ruin, and many of them might be reached and saved if we would quickly "take our Bibles, and go forth to warn the world."

October 24

### MISSIONARY EXPERIENCES

*Key Thought for Leaders:* "We are unto God a sweet savor of Christ, in them that are saved." 2 Cor. 2:15.

It is said that long ago, in the days of Carthage and Rome, the bird fanciers used to anoint their tame pigeons with a fragrant perfume and then release them. The pigeons would fly into the woods where the wild doves were, and in the course of time those feathered companions would return home with them, drawn by the sweet aroma. On becoming tame, they were added to the owner's flock.

Even so our Master, in the secret place, puts upon us the fragrance of His grace, that we, too, may become a savor of life unto life, alluring others unto Him. The power and results of our service will depend upon maintenance of unbroken connection with Heaven. "There is an eloquence far more powerful than the eloquence of words in the quiet, consistent life of a pure, true Christian. What a man is has more influence than what he says."—*Ministry of Healing*, p. 169.

Each day of life brings its own opportunities with resultant experiences, and it is the Lord's plan that His children recount their experiences, for the honor and glory of His name and the encouragement of fellow travelers on the way to the kingdom.

October 31

### SALE OF HOME WORKERS' BOOKS

*Key Thought for Leaders:* "Many are sad and discouraged, weak in faith and trust. Let them do something to help someone more needy than themselves, and they will grow strong in God's strength. Let them engage in the good work of selling our books."—*Christian Service*, p. 151.

There are some people who would regard the selling of books rather severe medicine for the cure of discouragement and weakness in faith and trust. Nevertheless the remedy is prescribed, and the effects have been demonstrated too often to admit of any doubt.

But there is one phase of selling books which is especially recommended to non-professional salesmen at this time of year, one which is pleasant, profitable, and effective in proclaiming the message of truth in a unique manner. We refer to the sale of "home workers' books." By this is meant the large assortment of children's books, such as "Uncle Arthur's Bedtime Stories" and other stories of animal life, Bible characters, missions, etc. The holiday season is approaching, and every home where there are children will welcome these beautiful, inexpensive books. It really is interesting to introduce these books to neighbors and friends, and write up the orders for delivery in the near future. Not only is the work interesting,

but a liberal discount is allowed, whereby the financial returns are well worth while. Each book makes a favorable introduction to the large variety of literature furnished by Seventh-day Adventist publishing houses, and leads to further investigation and purchases.

Write to the Book and Bible House and ask for the list of books especially selected for the home workers this year, also the sample carrying case provided, and other helps; then plan to spend a

few hours each day engaged in "the good work of selling our books." If you are "sad and discouraged, weak in faith and trust," this work will relieve the ailment; it will also act as a preventive against common religious maladies, and "an ounce of prevention is worth a pound of cure," as the old saying goes. Begin in October, and see how wonderful you feel at the end of the year when you count up your sales and the resulting cash.

## The Cooking Class

### Fundamental Principles in Dietetics for the Homemaker

*"There is religion in good cooking, and I question the religion of that class who are too ignorant and too careless to learn to cook."*—*Testimonies*, Vol. II, p. 537.

### LESSON V—FRUITS AND NUTS

BY MRS. A. C. GAYLORD

"THE Lord desires those living in countries where fresh fruit can be obtained during a large part of the year, to awake to the blessing they have in this fruit. The more we depend upon the fresh fruit just as it is plucked from the tree, the greater will be the blessing."—*Testimonies*, Vol. VII, p. 126.

"It would be well for us to do less cooking and to eat more fruit in its natural state. Let us teach the people to eat freely of the fresh grapes, apples, peaches, pears, berries, and all other kinds of fruit that can be obtained. Let these be prepared for winter use by canning, using glass, as far as possible, instead of tin."—*Id.*, p. 134.

"Nature's abundant supply of fruits, nuts, and grains is ample, and year by year the products of all lands are more generally distributed to all, by the increased facilities for transportation. As a result, many articles of food which a few years ago were regarded as expensive luxuries, are now within the reach of all as foods for everyday use. This is especially the case with dried and canned fruits."—*Ministry of Healing*, p. 297.

### Food Value of Fruit

Fruit acid has a decided antiseptic action in the digestive tract. It lessens bacterial activity in the mouth, sweetens the stomach, helps to check intestinal fermentation and putrefaction, and thus markedly lessens the formation of poisons resulting from germ activity in the alimentary canal. Acid fruits, such as the lemon, orange, and grapefruit, help to clear up a coated tongue, and correct biliousness.

"Tomatoes have been found to rank with oranges in their content of alkaline salts and vitamins. While often used as a vegetable, dietetically they must be considered a fruit."—*Home Dietitian*.

Fruits also contain a small amount of protein, usually about five per cent of their food value. The orange and the grapefruit contain as high as six or seven per cent of their food value in protein. The food value of the banana is seven or eight per cent protein. Although fruit cannot be depended upon to supply the protein needs of the body, we must recognize that it has some value in this respect.

The banana is a food of great worth. Its food value is similar to that of the potato. Its percentage of protein is somewhat less, but its proportion of alkaline mineral salts is about the same. When sufficiently ripened, as indicated by brown specks on the peel, it is rich in flavor and easy of digestion.

### Food Value of Nuts

"Nuts should be very definitely built into the menu as part of the protein requirement, and should be thoroughly masticated, or ground into meal or butter, to prevent any digestive disturbances following their use.

"Nuts may be used at any meal of the day, and in almost any course of the meal; however, they should not appear more than once in any menu, unless used only as a garnish.

"For breakfast, nuts may be used as the protein food in the form of meal sprinkled on breakfast food or fruit. . . . Nut butter of any kind mixed with honey makes a delicious sweet spread for bread. Their outstanding place in the dinner menu, is in the entree, or main hot dish of the meal."—*Adapted from Life and Health*.



# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

### October

#### Topic for October

#### The Conflicts of the Church

**D**URING the month of October, the topics for the young people's society meetings hinge on "The Conflicts of the Church"—how the church has met crises in the past, and how the church and the individual members may be prepared to meet crises which are bound to come in the future.

*October 3—Persecutions of the Past.*  
How the church has related itself to them and emerged triumphant.

*October 10—Story of the Remnant Church.*  
The difficulties met in the beginning, and the manifested guidance of the Lord throughout.

*October 17—Dangers Without and Within.*  
Enemies of the individual Christian both without the church and within it; safety depends on having a personal knowledge and genuine Christian experience.

*October 24—Prophecies of the Future.*  
What may be expected in the future; how strength and confidence are gained; the final conflicts of the church.

*October 31—Consecration Service.*  
M. W. M.

#### Society Executive Committee

THE officers of the M. V. Society ought always to keep in mind that no society can succeed unless the society executive committee—

1. Thoroughly understands its work.
2. Plans a long-range program.
3. Carefully plans every M. V. Society meeting.

4. Is an earnest Prayer and Personal Workers' Band and is responsible for the spiritual well-being of the youth of the church.

The committee ought to review frequently the material found in M. V. Leaflet 4.

A. W. P.

#### Week of Sacrifice

THE Week of Sacrifice will soon be here, and how much will your young people be ready to give in sacrifice? That depends largely upon the Missionary Volunteer leader. Why not now urge them to save their nickels, dimes, and dollars? Urge them now to get ready for the sacrifice offering. The more you keep this idea before them now, the more they will do then.

D. A. OCHS.

#### Six Pertinent Questions

1. Does your Missionary Volunteer Society have a library? (It should.)
2. Are you adding books to your library each year? (You should be.)
3. What per cent of your books remain on the library shelves and what per cent are being circulated regularly? (All of them should be in circulation.)
4. What system do you have for lending the books? (You should have some system.)
5. Do you lose very many books during the year? (You should not.)
6. Do you urge your young people to build up their own private libraries? (You should.)

D. A. OCHS.

#### Prepare Now

To accomplish anything of importance these days, we must begin early. We cannot expect to make the most of the holidays—Thanksgiving, Christmas, New Year's—by doing nothing now. When those days come upon you, will you be ready to lead your young people into a worth-while program of some kind? If not, be assured your young people will improvise their own, which may prove

#### Our Safeguard

To the law and to the testimony,  
Is the message that we hear;  
For the way is rough for many,  
And their hearts are filled with fear.  
They ask you for direction,  
As bypaths gather more,  
For they cross in different sections—  
Shall they go forward, as before?

Then we hear the only safeguard,  
To the word of God, for light;  
If they speak not according to it,  
They will lead you into night.  
So beware the shaded promise  
Of the mystic by the way,  
But follow God's own guidance,  
For it is the truth, the way.

'Tis the alpha and omega,  
Leading on to heaven above;  
But watch ye, and be steadfast  
To the guidance of His love.  
We need His Holy Spirit  
To teach, reprove, correct,  
And follow on to make us fit,  
Our every need perfect.

Life's path will grow more narrow  
As we near the heavenly goal,  
And Satan oft may harrow  
Or weary those who toll.  
But courage, never falter,  
For our Guide is e'er near by;  
Turn to the word for shelter,  
Let it your every need supply.

—Harriette B. Schroeder.

(See Senior topic for October 17.)

to be a questionable affair. Begin now to—

1. Lay plans for the holidays.
2. Provide the proper programs and socials.
3. Get the Missionary Volunteer bands to gather food and clothing for the poor and needy.
4. Remember, too little and too late will be of no avail.

D. A. OCHS.

(To be used in Junior Society Meeting for October 10.)

#### Adventists' Experience

IN the first hymnbook published by Sabbathkeeping Adventists is the following portion of a song, in which they spoke of their disappointment, and of their hope of Jesus' soon coming to give them their reward:

"Each heart with solemn rapture  
swell'd,  
As we proclaimed the cry—  
Nor heeded we the scoffs that fell  
From many a passer-by.  
Like ancient men of Galilee,  
We gazed into the sky.  
Doubtless our Lord we soon should see  
Descending from on high.

"Our longing eyes were raised in vain,  
To meet Him in the air,  
For 'twas not so the Bridegroom  
came,  
His bride's not here, but there.  
There to the fair Jerusalem,  
Unseen by mortal eye,  
Jesus our King and Priest did come,  
Thus answering to the cry.

"'Tis there, within the pearly gates,  
A marriage feast is spread—  
'Twas purchased for the scattered  
saints  
By Christ, their living Head.  
Then let us patient wait awhile,  
Till we those joys do see;  
There we shall bask beneath His  
smile  
To all eternity."

When the coming of Jesus is as real to us as it was to those early believers, it will be easy to turn away from the pleasures of the world, to keep the commandments of God, and to live as we are exhorted to live in the messages that God has sent to the last church, that we may be prepared to go with Jesus when He comes for His people.

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#### A Smile

LET others cheer the winning man,  
There's one I hold worth while;  
'Tis he who does the best he can,  
Then loses with a smile.  
Beaten he is, but not to stay  
Down with the rank and file;  
That man will win some other day,  
Who loses with a smile.

—"Treasured Verses."



## Senior Meetings

October 8

### Religious Persecutions of the Past

BY C. S. LONGACRE

#### Opening and Devotional Exercises

SONG.

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES IN SERVICE.

SONG: "Dare to Be a Daniel," No. 48 in "M. V. Songs."

RESPONSIVE SCRIPTURE READING.

PRAYER, including a prayer in unison. M. V. PLEDGE, in unison.

DEVOTIONAL CHORUS.

#### Study Topic

Religious Persecutions of the Past—  
How the Church Has Met Crises.

#### Conclusion

SONG: "Can He Count on You?" No. 49 in "M. V. Songs."  
BENEDICTION.

#### Note to Leaders

The subject for today is the first in the series on the conflicts of the church and how the church has met various crises in its past history. With the background of today's study, the members can better understand later crises in the work of the church and in the life of individual members. How to be prepared to meet these crises is an important issue. (See also Junior topic for this date, p. 22.)

### Religious Persecutions of the Past

#### How the Church Has Met Crises

THE spirit of religious persecution is the most difficult to deal with, as it is the most intolerant of all persecutions. Among human beings Cain was the first to indulge this intolerant spirit when he slew his brother Abel. He hated his brother because Abel was righteous and his own works were evil.

The Lord points out the cause of all religious persecution, when by inspiration He says we are not to follow the example of "Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous." 1 John 3:12.

Of one thing we can always be certain: Whoever is wrong, we do know that the persecutor is never right. It is never right to persecute. The spirit of persecution comes from the evil one and is born of hate, intolerance, and extreme selfishness.

"God is love," and all God does is prompted by the motive and spirit of love. "If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 1 John 4:20.

A man may make a profession of piety and religion as high as heaven, but if he hates and persecutes his brother who holds a divergent view, his profession of piety and of religion is all a sham. Jesus said: "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. Some think that all Christians ought to wear a peculiar garb, so that Christians could be identified as they meet one another. The Lord Jesus has given the Christian a badge whereby he can be identified as a true Christian. It is a badge of love which "covers a multitude of sins" in your brother. Does your badge of love cover a multitude of your erring brother's sins? If it does, you are a Christian known to God and to the world.

The history of religious persecution can be traced through all the centuries of the past. The Bible and history are filled with striking incidents of persecution. The seed of Abraham were to suffer affliction and persecution for four hundred years at the hands of the Egyptians. (Gen. 15:13.) This affliction began when Abraham made a great feast for his son Isaac, and Ishmael, the son of Hagar the Egyptian, mocked and persecuted Isaac, the seed of Abraham and Sarah. The apostle Paul in referring to this persecution of Isaac by Ishmael, says: "Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." Gal. 4:28, 29.

For four hundred years the children of Abraham, Isaac, and Jacob were persecuted by the Egyptians till God delivered His people and destroyed their enemies in the Red Sea. These experiences of Israel "happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." Just as the enemies of Israel were destroyed in the Red Sea and Israel was delivered and established in the land of Canaan, so the enemies of God's remnant people will be destroyed in the lake of fire, and God's

people will be delivered and taken to the heavenly Canaan, and established on the earth made new.

The nations that were left in Canaan, which were not destroyed by Joshua, persecuted the children of Israel during the reign of the judges for a period of four hundred fifty years. When the children of Israel sought the Lord and put their trust in Him, He delivered them out of their afflictions and persecutions.

In the reigns of the kings of Israel and Judah, there were many kings who followed Baal worship and led the people astray, but God always had a remnant who remained faithful. This remnant always suffered persecution at the hands of the apostates. In the days of Elijah, King Ahab and Queen Jezebel, worshippers of Baal, persecuted unto death the true prophets and faithful people of God, and the only way they kept from being slain was to hide in the caves of the mountains. These experiences will be repeated in the last days of this world's history, when the apostate Christians will again pass the death sentence upon all who refuse to worship the beast and his image and receive the mark of the beast. But as in the days of Elijah, God will bring deliverance to His commandment-keeping people.

During the Babylonian captivity God had His faithful witnesses who were subjected to great tests and trials. The king of Babylon exercised totalitarian powers, ruling all men in all things, both temporal and spiritual, both civil and religious. The three worthies refused to obey the king's decree to bow down and worship the golden image he had set up in the plain of Dura. This decree was in conflict with God's law which says we are not to bow down and worship images. When the laws of the land conflict with the laws of God, we ought to obey God rather than man. The faithful three informed Nebuchadnezzar that their consciences would not permit them to worship images, and therefore they could not conform to his decree, which was in direct violation of God's law. They knew that God would not permit anything to befall them which was not for their good and for the best interests of the cause of God. God honored their faith and delivered them from the fiery furnace. The king of Babylon was forced to admit that he had done wrong, and that God "delivered His servants that trusted in Him," and "changed the king's word." This wonderful miracle should have served as a lesson for all future kings not to interfere with the consciences of men in religious matters. But kings are slow to learn.

When Darius the Mede became a universal monarch after the overthrow of the Babylonian kingdom, he set himself up not only as a totalitarian but an authoritarian ruler. He not only ruled all men in all things civil and religious, but ruled

"that no decree nor statute which the king establisheth may be changed." He had not yet learned that he could not interfere with God's law. He issued "a firm decree, that whosoever shall ask a petition of any god or man for thirty days," save of the king, "he shall be cast into the den of lions." This decree was purposely formulated by the enemies of the prophet Daniel as a snare to trap him and get rid of him as prime minister of Media. It was a well-known fact among the Medes that Daniel had an invariable custom of kneeling three times a day and praying to his God, "his windows being open in his chamber toward Jerusalem." After this decree was issued by the king at the instigation of Daniel's enemies and persecutors, Daniel "prayed, and gave thanks before his God, as he did aforetime." His persecutors informed the king, and the king, who loved Daniel personally and was well pleased with his efficient services for the kingdom, saw that he had been tricked into signing this decree, which was in conflict with God's law and Daniel's conscience; and he "was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him."

But Daniel's persecutors, like all religious persecutors, were bent on carrying out their evil designs at all hazards. They pled the majesty of the state and the dignity of the law, which had to be upheld under all circumstances. They reminded the king that he could not possibly set aside "the law of the Medes and Persians, which altereth not." So Daniel was cast into the den of lions, where he spent the entire night. The God whom Daniel served "continually," delivered him from the lions, and shut the lions' mouths so they did him no hurt. Again a mighty ruler was forced to acknowledge that God could and would deliver His faithful witnesses and could and would set aside the laws of kings which were in conflict with the law of heaven.

This lesson was written and preserved for the benefit of future rulers, so that they might not attempt to force the conscience in religious matters, or attempt to enact laws that were in conflict with the law of God. But it seems that even rulers are not willing to profit by the lessons of history in the past, and each has to learn from his own mistakes.

When we come down to the days of Christ and His apostles, rulers were just as intolerant as they had been in the past. They enacted laws which were in direct conflict with the law of God, and then claimed that they had to uphold the majesty of the state and the dignity of the law, or the nation would perish. When they condemned Christ to death, they said: "We have a law, and by our law He ought to die." He who never committed any sin and did no wrong,

was sentenced to death by a law of the state which was in conflict with the law of God. This shows how far a religious persecutor will go to gain his evil designs; he will put to death even the divine Son of God in his opposition to God and the true religion. All the apostles but one were put to death for their faithful witness in behalf of the truth. Even the one who escaped martyrdom was banished by his persecutors to the lonely island of Patmos.

When the apostles were brought before the rulers of the state and the Sanhedrin under a union of church and state, they were commanded by this unholy alliance not to speak at all or teach in the name of Jesus. Acts 4:19, 20 gives their reply.

When the apostles were arrested and brought before the rulers for preaching in the name of Jesus contrary to the decree enacted against them, "then Peter and the other apostles answered and said, We ought to obey God rather than men." Never for a moment did the apostles submit to coercion in religious matters when a state requirement ran counter to a moral and religious obligation.

Christ predicted that persecution and great trials would arise because of the word of truth; that He was sending them out as sheep among wolves; that they would be hated by the world and persecuted by the members of their own households and by His own professed followers. "Yea," said Christ, "the time cometh, that whosoever killeth you will think that he doeth God service." John 16:2. "Yea," said the apostle Paul, "and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12. Such, said Paul, has been the lot of all God's faithful children in the past. Some "were tortured, not accepting deliverance; that they might obtain a better resurrection: and others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: they were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

More than 5,000,000 Christians were martyred by the pagan rulers of the Roman Empire, and it is estimated that more than 50,000,000 Christians were martyred by so-called Christian rulers, the political hierarchy of medieval times under a union of church and state.

When America was discovered, a way of escape was provided for the oppressed of Europe. Millions of the persecuted people fled to the wilderness in North America to worship God according to the dictates of conscience, unmolested. But it was not long till even in America religious persecution raised its venomous head. These who gained control of the

Government became intolerant because they believed that the state ought to enforce religious obligations and give aid and support to religion.

It was not until such men as Roger Williams, Thomas Jefferson, and James Madison pointed out and made it clear that a pure religion needed no aid from the state, and that a legal religion was contrary to the divine plan of the Author of Christianity, that American statesmen became convinced that it was best for the civil government and best for true Christianity to separate the church and the state and have each function independently in its respective sphere.

The American Republic was the first government which recognized that the individual possessed certain inalienable rights that no government on earth had a right to invade. The recognition of the fundamental principles of religious freedom made the American Government the greatest government on earth, the most prosperous and the most peaceful. Religious liberty is the most cherished boon among all temporal blessings. Whenever America loses the precious heritage of civil and religious liberty—and there is grave danger today—the world's hope for better things is doomed.

We know from the sure word of prophecy that a time of trouble such as the nations have never seen since the beginning of the world is to come just before the end of all things. This means that our cherished liberties will ultimately be taken from us. In the meantime we should do all in our power to avert the threatened calamity. We may at least defer the time of trouble by enlightening the people and arousing the public conscience.

Eternal vigilance now, as ever, is the price of our liberties.

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October 10

## Story of the Remnant Church

BY D. E. ROBINSON

### Opening and Devotional Exercises

SONG.

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES

IN SERVICE.

SONG.

RESPONSIVE SCRIPTURE READING.

PRAYER.

M. V. PLEDGE, in unison.

DEVOTIONAL CHORUS.



### Study Topics

INTRODUCTION BY LEADER.

STUDY: "In Fulfillment of Prophecy."

TALK: "William Miller and the Advent Message in America."

TALK: "A Prayer in the Granary, and Its Answer."

TALK: "More Light Comes."

TALK: "God Still Leads."

### Conclusion

SONG.

BENEDICTION.

### Note to Leaders

In the month's study of the conflicts of the church through the ages, we are brought today to the story of the remnant church and how it has met crises in the past. Because the Lord has led in the past, we know He will lead in the future, and He will prepare His people for an everlasting home with Him.

### Suggested Outline of Introduction by Leader

PORTRAY Moses, one hundred twenty years old. After forty years, as leader of Israel, now on the borders of the Promised Land. All associates who left Egypt with him as adults gone save Caleb and Joshua. Recent loss of his sister Miriam and brother Aaron. Now told by the Lord that his own death was near.

His anxiety and concern for the future welfare of his people, especially that they might remain true to God. Admonition to them: "Thou shalt remember all the way which the Lord thy God led thee," and "Beware lest thou forget." Realization that hitherto the Lord had led and guided them would beget and foster trust and confidence in Him for the future.

In the story of her life, published just after Mrs. E. G. White's death, we find the words:

"In reviewing our past history, having traveled over every step of advance to our present standing, I can say, Praise God! As I see what the Lord has wrought, I am filled with astonishment, and with confidence in Christ as leader. We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

A review of some of the evidences that God has led in the great advent movement of which we as Seventh-day Adventists are a part should strengthen our faith, and deepen our confidence in future divine guidance.

### In Fulfillment of Prophecy\*

READ Revelation 10; 11:1, 19. Note the following points of identification with this prophecy and the advent movement preceding 1844.

Chronology. Between the sixth and seventh trumpets. (1840-1844.)

The angel with a message. Angels work through human messengers.

*Clothed with a cloud.* Something about the movement not clear.

*A rainbow upon his head.* A symbol of God's presence.

*On land and sea, with loud voice.* World-wide extent of the message.

*Given from a little book, open.* Message based on Daniel 8:14, this verse a part of the little book which was to be sealed to the "time of the end." Dan. 12:4.

*The book eaten.* Reception of the message by God's people.

*Sweetness in the mouth.* Joy of those who had confessed sins, and expected translation in a short time.

*Later bitterness.* The tragic disappointment, when Jesus did not come.

*The new commission, "Thou must prophesy again."* Participants in the movement to deliver another message into all the world.

*"Measure the temple,"* call to study the sanctuary—the key that unlocked the mystery of the disappointment.

*Temple of God opened, ark seen.* Light regarding the judgment beginning in 1844 in the second apartment, where the ark was seen, and attention focused on the law, especially the fourth commandment, they had trodden underfoot.

\* If this outline could be copied on blackboard or chart, and the items pointed out as the chapter is read impressively, the effect would be deepened, and time would be saved.

### William Miller and the Advent Message in America

"I BELIEVE that the second coming of Jesus Christ is near, even at the door, even within twenty-one years—on or before 1843."—"Memoirs of William Miller," p. 79.

So wrote farmer William Miller, of Low Hampton, New York, September 5, 1822. This sentence occurs in a brief statement of his faith, which, after making it "a subject of prayer and meditation," he was leaving for his "brethren, friends, and children."

At the time Mr. Miller wrote this, he did not know that there was anyone else in the world who believed as he did. We know now that "the time of the end" had come when the prophecy of the book of Daniel was to be unsealed. In many countries, Bible students, unknown to one another, were being impressed by the Holy Spirit to study the book of Daniel, especially the 2300 year-day prophecy. Like Miller they saw for the first time that these years began in 457 B. C. at the same time as the seventy weeks of Daniel 9:24. William Miller and others made a mis-

take of one year in their reckoning of this prophetic period. They later corrected this mistake and were finally united in looking for the coming of Christ on October 22, 1844.

Every Seventh-day Adventist should be thoroughly familiar with these prophecies; for they form the basis of the message that is being given by them to the world today. Let us briefly note the main features of this period, beginning with the seventh year of Artaxerxes, in 457 B. C., whose decree for the rebuilding and restoration of Jerusalem is recorded in Ezra 7:11-26.

[With a chart or blackboard diagram, the speaker should here show the relation of the 2300 days to the 70 weeks, with the periods between the decree, the baptism of Christ, His crucifixion, the rejection of Christ by the Jews, and the cleansing of the sanctuary in 1844.]

### A Prayer in the Granary, and Its Answer

WHAT HAPPENED ON OCTOBER 23, 1844

THIRTY years after Abraham had been called to go to the land of Canaan, the Lord appeared again to him, and told him that his seed should be sojourners in a land that was not theirs, for a period of four hundred years. It was on the selfsame day when this period ended that the Lord led Israel out of Egypt. On the very day after the *disappointment*, God began to work to make plain the new message that was to go to the world. The first step was to explain what had been the mistake in the reckoning of time, or in the nature of what was to happen at the end of the 2300 days.

In western New York lived another farmer named Hiram Edson. He had been one of thousands who had so fully believed that Christ would come on October 22 that they had made no plans of life beyond that day. He gathered with a group of fellow believers in a schoolhouse about two miles from his home, and there they waited all day. The sun set and it became dark. At last came the midnight. Of their experience Mr. Edson wrote:

"Our fondest hopes and explanations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept

and wept till the day-dawn."—*Quoted in Review and Herald, June 23, 1921.*

Mr. Edson thought of his advent experience, which was the brightest in his life. Had the Bible failed? Was there no God, no heaven, no golden city? Was there no reality to his fondest hopes and expectations? In his distress he entered his granary and poured out his soul before God until he received an assurance that this light would be given, that a satisfactory explanation of the disappointment would come. After breakfast he suggested to two friends, Mr. Crosier and Doctor Hahn, that they try to encourage some of their brethren. Of what followed Mr. Edson wrote:

"While passing through a large field, I was stopped about midway of the field. Heaven seemed open to my view, and I saw distinctly and clearly that instead of our High Priest coming out of the most holy place of the heavenly sanctuary to this earth on the tenth day of the seventh month, at the end of the 2300 days, He, for the first time, entered on that day into the second apartment of that sanctuary, and that He had a work to perform in the most holy place before coming to the earth. . . . And my mind was directed to the tenth chapter of Revelation, where I could see the vision had spoken and did not lie."—*Ibid.*

Mr. Edson and his two friends studied the Bible, looking up every reference to the word "sanctuary," till they found Bible evidence for the view that had come to him while crossing the field. This light was published, so that other disappointed Adventists might have an opportunity to see where they had made a mistake in looking for Christ to come to earth on October 22.

In vision John had seen an angel, saying, "Rise, and measure the temple of God." An angel's voice was heard by Hiram Edson within a few hours after the close of the day when so many were disappointed.

### More Light Comes

MANY of those who had thought that Jesus would come were really glad when He did not come as was expected. They had been convinced by the Scripture evidence as they heard it preached, but they had not a

personal experience that kept their soul in the hour of darkness. They concluded that the whole movement was a deception, and that God had not led in it.

Of those who still believed that God had led in the movement, there were two classes. Some thought that they had made a mistake in the time, and that Christ would come soon; hence they began to set new dates for the second advent. There were others who believed that the evidence of the beginning and end of the prophetic period could not be wrong, and they began to wonder if the cleansing of the sanctuary might not refer to something else than the return of Jesus.

God was now to make known which of these three positions was the right one. This He did by giving to one of His choosing the prophetic gift, and through her, giving in vision, as to the prophets who lived long ago, instruction for His people.

Ellen Harmon, the one thus chosen, was a frail girl only seventeen years of age. Owing to an accident nine years before this, her health was gone, and the doctors did not think she would live more than a few weeks. She could not speak above a whisper, nor could she hold a pen steady in her hand to write. But she could pray, and, like Hiram Edson, she was earnest in prayer for light. It was while praying at the home of a neighbor, with four other sisters, that she lost consciousness of her surroundings, and was shown the travels of the advent people. They were seen by her to be on a path high above the world. There was a beautiful city before them. Jesus had led them and was still leading. The city was not as near as they supposed, and some became weary. Then Jesus would wave His arm, from which came light to give them new courage. She saw the coming of Jesus, the resurrection, the ascension, and the glories of heaven. She saw also that God had led them in the past. Their experience was a light that shone all the way to the city, and those who denied this fell off into the dark world below.

This was only the first of many visions given to Ellen Harmon, later Mrs. E. G. White. God gave her a clear, beautiful voice with which to tell others what she had seen, and

He strengthened her nerves so that she was able to write out the messages. John the prophet had seen the remnant church, having the "testimony of Jesus," which is the "Spirit of prophecy," and so this, too, was a fulfillment of prophecy.

When Brethren Crosier, Hahn, and Edson had completed their study of the sanctuary, it was published in an advent paper. Ellen Harmon was shown in vision that it contained light, and she recommended that the "saints" study it.

### God Still Leads

WHILE over in western New York, Hiram Edson and a group of Bible students were studying the sanctuary and finding the key that helped to unlock the mystery of the disappointment; and while in Maine, Ellen Harmon was speaking and writing of the guidance of God in the past movement and of the future trials and final victory of the advent believers, other Adventists in New Hampshire were convinced of the binding obligation of the seventh-day Sabbath. Elder Joseph Bates, early in 1845, was convinced by an article by one of these New Hampshire Sabbathkeepers, and some months later he prepared a Sabbath tract which had a wide circulation.

Sad to say, most of the Adventist leaders and the majority of their followers took their stand (1) against anything in the nature of visions, (2) against any theory that would specify anything as having taken place on October 22, 1844, that fulfilled prophecy, (3) against any Judaizing, as they termed the observance of the Seventh-day Sabbath. There were comparatively few who accepted these three fundamental principles of Seventh-day Adventist doctrine, and they were all very poor. How some of the believers came together for conferences where they studied the Bible most prayerfully, sometimes all night, and how they were led to find further light from the Scriptures, how through Mrs. White revelations were given to guide or to correct them in their Bible study, until a clear line of truth was established, and there was unity among its teachers, cannot here be told.

We can see how God guided and directed in the publication of peri-

odicals and tracts that carried the truth in ever-widening circles; how believers were raised up and multiplied till they were organized into churches and conferences, and finally in 1863 into a General Conference. How in later years publishing houses, schools, and sanitariums multiplied; how ministers and evangelists carried the message overseas into many lands, where it is today being given in hundreds of languages, is one continuous story of a manifestation of God's power and direction.

As we review the past, we have added reason to believe that God will lead on until soon the hope of the believers all along will be realized, and Jesus will come to take His people to be forever with Him.



October 17

## Dangers Without and Within

BY L. H. HARTIN

### Opening and Devotional Exercises

SONG.

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

PERSONAL EXPERIENCES IN SERVICE.

SONG.

RESPONSIVE SCRIPTURE READING:  
Psalms 91.

PRAYER.

M. V. PLEDGE, in unison.

DEVOTIONAL CHORUS.

### Study Topics

"Dangers Within the Church."

Poem: "Our Safeguard," p. 13.

"Dangers Without the Church."

### Conclusion

SONG.

BENEDICTION.

### Note to Leaders

No attempt has been made to enumerate all the dangers that threaten the church within or from without. Because of the tendency to minimize dangers within the church, more space has been devoted to a consideration of this increasing danger than to dangers from without. Be sure that this is properly stressed. If time permits, it would add greatly to the interest of the meeting were opportunity given the society members to name what, in their estimation, might be added to the list of dangers already suggested in the two topics presented.

## Dangers Within the Church

THE title of our discussion might at first thought suggest a strange paradox; for if there exist dangers within the church as well as without the church, one might inquire, What advantage, then, is there in church membership? Much has been said about the security offered by the church to its members in the midst of the prevailing iniquity of today. Frequently we quote statements similar to the following from "Acts of the Apostles," page 11: "The church is God's fortress, His city of refuge, which He holds in a revolted world." It would, therefore, seem reasonable to ask, If God has provided the fortress and refuge, why should there exist a danger? Would not the suggestion of existing danger show a lack of confidence in God's ability to provide an impregnable fortress? In admitting the possibility of danger to one within the church, are we not indicting God either of inability or lack of forethought and foreknowledge to make provision for those who have taken His name?

We need to interpret correctly the inspired information concerning God and His interest in and care for His church. Years of experience in work for young people have shown us the lamentable fact that many sincere men and women have confidently expected to discover within the church they are about to enter, all that is necessary to protect them from the evil without, and to carry them through to complete victory over all sin.

The church cannot save. God saves us through Jesus. This is a primary fact, and we must ever recognize its importance. (Repeat John 3:16.) Our security is in God. In this plan for our salvation, God instructs that all who have accepted His Son as their Saviour from sin shall assemble in worship and shall unite in service. To this group thus united He promises His presence on these occasions and in this service for Him. This is His church.

Not only has God promised His presence to the church, but He has delegated to it great authority and the responsibility of proclaiming Him and this plan of salvation to the ends of the earth. Thus the twofold purpose of the church is the mutual help of its members and the united and individual effort for the salvation of those outside the church.

While the Christian church has been carrying out the commission of the Master and has been aided by His Spirit in the task, yet there have been given many warnings from Jesus Himself, as well as from other New Testament writers, concerning the dangers that confront the Christian right in the church of which he is a member; for here Satan is as active as on any other front in his great campaign of evil against the saints of God.

Paul pictures the Christian in his struggle with evil as an ancient warrior in his armor. The conflict, he shows, is real, and our foe is not always outside the church. He says, "We wrestle not against flesh and blood, but against . . . wicked spirits in heavenly places." Eph. 6:12, margin. Obviously this means that Satan is at work where God's people are, and this must be His church.

To some, no doubt, this may seem contradictory at first thought, for one thinks of the church as the place of refuge for God's people. This certainly is true. The psalmist speaks of the members of God's church. (Read Psalms 91:4.) This is God's intended experience for each member of the church on earth, but unfortunately not all are experiencing these blessings.

Although many statements on this deplorable fact might be cited from the writings of Mrs. E. G. White, we shall give but one from "Testimonies," Volume V, page 157: "Instead of giving all for Christ, many have taken the golden wedge and a goodly Babylonish garment, and hid them in the camp. If the presence of one Achan was sufficient to weaken the whole camp of Israel, can we be surprised at the little success which attends our efforts when every church and almost every family has its Achan?"

This condition has always existed in the church, not only in the days of ancient Israel, but also in Paul's day; for early in his ministry he said to the elders of the church at Ephesus that among their own members would arise men "speaking perverse things, to draw away disciples after them." Acts 20:30.

The presence of these few pseudo-Christians in the church does not annul the truth of God's love and care for His people, but it most certainly warns us of the potential danger of which we must ever be mindful. This ever-present danger may not always be evident, for Jesus speaks of wolves in sheep's clothing.

If error comes into the church in the guise of truth and sanctity, how may one detect it in time to prevent its influence from spreading? "Search the Scriptures; for . . . they are they which testify of Me." John 5:39. This must be the final answer to all error. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:20. We must know what we profess. "Some will prove to be traitors, . . . and will turn away from the truth, making shipwreck of faith. Why?—Because they did not live by every word that proceedeth out of the mouth of God." They did not dig deep, and make their foundation sure."—"Testimonies," Vol. VI, p. 132.

We are here talking about false teaching within the church and have concluded that our only safety is in

knowing why we believe as we do. This understanding of our fundamental beliefs will protect us not only from heresy within, but from the false doctrines that are without the church.

A few years ago a prominent member of the junior class in one of our colleges became affected by some local criticism concerning the gift of prophecy in the church today. He maintained that he was in doubt about the writings of Mrs. E. G. White. When asked what specific part of her writings gave him concern, he was unable to answer. Upon further questioning, it was learned that he knew very little about any of her writings, and he finally acknowledged the inconsistency of entertaining doubt or even criticizing a matter of which he knew so little. During his senior year in a class in the Gift of Prophecy he had an opportunity to view all those questions with a background of facts that previously were not in his possession.

While it is true that the danger of *succumbing* to false teaching may be met by a thorough knowledge of the truth, there is another danger closely related to this, and equally important. This is the danger of *neglecting to obey the truth we know*.

Knowledge alone will never save us. (Read Rev. 22:14.) Jesus rebuked the Jews of His day for this great error. They were depending on their knowledge of the Scriptures and relationship to Abraham, to whom the promises were made, for their salvation. This solemn warning has been given: "Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another, go out from us."—*Id.*, p. 400.

Then there is the danger of self-sufficiency. How great this danger is to the church member may be seen by the following from "Messages to Young People," page 58: "If Satan can so befog and deceive the human mind, and lead mortals to think there is an inherent power in themselves to accomplish great and good works, they cease to rely upon God to do that for them which they think exists in themselves to do. They acknowledge not a superior power."

Another alarming and, we fear, a growing danger is the tendency to change our standards to meet the standards of the world. This, of course, will naturally follow if we have failed to meet the dangers previously considered. If our knowledge of the will of God for us is lacking, and if we are not walking up to the light already given, it will be very easy to wish to set up standards of thinking and living to meet our own wishes, and these invariably will be the ways of the world about us.

On the other hand, there will be no conforming to the world where the will of God is known and obeyed. God does not change. The principles He gives us to govern our associa-

tions, our dress, our amusement, our eating, etc., are eternal principles and always have been what they are today. If we could only realize this, we would have an invariable guide by which to check our lives. There would be no need to rely upon associates or preachers for counsel. Nor would there be the danger of our getting over into the camp of the enemy. We would be doing what Paul admonishes when he says, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

Lack of interest and failure to participate in the activities of the church are other grave dangers to every member. God's plan for man's salvation calls for active interest in the program of His church, and to neglect this is to neglect an important essential for Christian growth and development. If we habitually, or even periodically, absent ourselves from the church service, Sabbath school, or the Missionary Volunteer meeting, how can we expect to have an interest that is more than casual? Here is where we must meet this danger to our Christian experience. If our interest is lagging, we probably will not take an active part in the various phases of service. The trend away from the church is gradual but sure if we do not recognize the need of these appointments for worship and service.

Another danger that may be considered an outgrowth of lack of interest in the plans of the church is the habit of criticism. How easy it is to fall into this error; yet how destructive it becomes to our own experience. "The spirit of gossip and talebearing is one of Satan's special agencies to sow discord and strife, to separate friends, and to undermine the faith of many in the truthfulness of our positions."—*Id.*, Vol. IV, p. 195. Not only does it affect us, but it hinders the progress of the cause of God.

Let us conclude this brief list of some of the dangers within the church by adding what may be conceded as the greatest possible danger to any Christian—the neglect of prayer. "Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness and prayer. The youth who finds his joy in reading the word of God, and in the hour of prayer, will be constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth of thought of which others cannot conceive."—*Messages*, p. 247.

### Dangers Without the Church

IN the list of dangers within the church we began with the danger of false leadership by some, who, themselves having lost the way, attempt to take others along with them. This

false leadership is also *without* the church.

There is little difficulty in detecting the error in some of the current "isms," but others, more subtle, having some prominent beliefs similar to our own, have succeeded in attracting the attention of too many of those who should have been on guard against such false teachings.

One highly advertised movement claims that its founder and organizer has talked with God and as a result has received great financial blessings. These, by the way, are the chief features of this much-publicized religious organization. This information is for all who "pay the price" and take the "course of instruction." They then may expect to receive from God all the material blessings He has given others who meet these requirements.

Very few Seventh-day Adventist young people who have any knowledge at all of the principles of our message would find any interest in this or similar beliefs, or would be attracted by the claims of spiritism, or the insistence of certain religious groups that "ecstatic utterances" are essential to the possession of the Holy Spirit.

The popular trend in education may be a far greater danger to young Christians than many realize. In science and philosophy the tendency to leave God out of all considerations will, if followed, make skeptics of those who raise no objection to such procedure, for "skepticism is attractive to the human mind. The youth see in it an independence that captivates the imagination, and they are deceived. Satan triumphs. He nourishes every seed of doubt that is sown in young hearts. He causes it to grow and bear fruit, and soon a plentiful harvest of infidelity is reaped."—*Counsels to Teachers*, p. 377.

One more quotation on the cause of skepticism resulting from wrong educational methods:

"We need to guard continually against those books which contain sophistry in regard to geology and other branches of science. Before the theories of men of science are presented to immature students, they need to be carefully sifted from every trace of infidel suggestions. One tiny seed of infidelity sown by a teacher in the heart of a student may spring up and bring forth a harvest of unbelief. The sophistries regarding God and nature that are flooding the world with skepticism, are the inspiration of the fallen foe. Satan is a Bible student. He knows the truths that are essential for salvation, and it is his study to divert minds from these truths."—*Id.*, p. 390.

A true child of God although in the world is not of the world. Our commission is to go to every "nation, and kindred, and tongue, and people," but we are instructed to go

with a message, not to go to participate in all that may be permissible to a non-Christian.

It is in this association that we must have divine guidance. We are never admonished to withdraw ourselves entirely from those whose religious views differ from our own, but, inasmuch as ours is a peculiar faith, we expose ourselves to danger continually unless we constantly maintain our standards of conduct. This, we believe, may be done consistently by every truehearted Seventh-day Adventist.

There are, of course, limits to this association with non-Adventists. Paul emphatically declares, "Be ye not unequally yoked together with unbelievers." There is ample warning against marriage with those not of our faith, both in the writings of inspiration and in the sad experiences of those who in the past have disregarded this instruction. How often have we heard the lament from such, "Oh, if we had not ignored the entreaties of those who were interested in our welfare!"

This instruction from Paul concerning association does not apply to marriage alone. "Any intimate relation of confidence and copartnership with those who have no love for God or the truth, is a snare."—"Testimonies," Vol. V, p. 13.

So in our consideration of dangers without the church, we certainly must not overlook this plain instruction governing our association with those not of our faith. Much kind, sympathetic counsel has been offered to Seventh-day Adventist youth. Every sincere youth should read at least a part of the letters quoted in the "Testimonies to the Church." Here is a quotation addressed to a young man and his two sisters:

"In forming friendship, great caution should be exercised lest an intimacy be contracted with one whose example it would not be safe to imitate; for the effect of such an intimacy is to lead away from God, from devotion, and the love of the truth. It is positively dangerous for you to be intimate with friends who have not a religious experience. . . . Nothing can have a more subtle and positively dangerous influence upon the mind, and serve more effectually to banish serious impressions, and the convictions of the Spirit of God, than to associate with those who are vain and careless, and whose conversation is upon the world and vanity."—*Id.*, Vol. III, pp. 42, 43.

"The love of money is the root of all evil." 1 Tim. 6:10. Is there danger of young men and women in these days sacrificing principle for gain? We know our youth are being tested on this point. Recently we met a talented young Seventh-day Adventist who was in line for a position that would pay him just double the amount he had been receiving with no more effort or inconvenience for him, except that it required his join-

ing the union, concerning which he had a definite conviction. It was a delight to hear him make his decision, without any regrets, in spite of his immediate need of the amount this promotion offered above his former income.

One of the last things the apostle Paul recorded was the experience of a fellow Christian and helper, who had deserted Paul and his religious faith. Toward the close of the last letter Paul ever wrote, he tells Timothy, to whom he addressed the letter, "Demas hath forsaken me, *having loved this present world*, and is departed unto Thessalonica." 2 Tim. 4:10. The love of the world led this man to depart. It is so today. The world holds a great attraction for many. Its offers so often make irresistible appeals to Christians. Therefore, we must meet this danger resolutely. The inspired appeal is, "Love not the world, neither the things that are in the world. . . . The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

All the dangers from without that can possibly assail one who is a member of the church of Christ, may have no effect upon his relationship to God and His requirements; for with every temptation permitted to come there is also a way of escape. "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

While, as stated above, we have no need to fear the hosts of evil arrayed against us, yet we do have something to be very much concerned about—yes, even to fear—and that is our attitude toward God's efforts to save us from the dangers about us, and other dangers, far greater, that are yet to come. "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it." Heb. 4:1.

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October 24

## The Prophetic Telescope

BY D. A. OCHS

### Opening and Devotional Exercises

SONG.

INVOCATION.

SECRETARY'S REPORT.

INDIVIDUAL REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

REPORTS OF COMMITTEES.

PROMOTION OF SOCIETY FEATURES.

RELATION OF PERSONAL EXPERIENCES  
IN SERVICE.

SONG.

RESPONSIVE SCRIPTURE READING:

2 Peter 1:16-21.

PRAYER, including prayer in unison,  
M. V. PLEDGE, in unison.

DEVOTIONAL CHORUS.

## Study Topics

"God's Great Telescope."

"Daniel's Prophetic Telescope."

"Christ's Great Prophecy."

Discussion.

## Conclusion

SONG.

BENEDICTION.

## Notes to Leaders

The purpose of this topic is to get the young people to think more seriously about the signs of the times that are being fulfilled all about us today, and to prepare them to be ready for the climax of earth's history, which is very near.

Every effort should be made to present this theme in an interesting manner. The thoughts, ideas, and plans presented here are only suggestive. Those who are assigned the topics for discussion should be told that they have the liberty of doing a bit of research and study, with the view of presenting the theme in an interesting and original manner. It is not absolutely necessary that these talks and outlines be rigidly followed. Young people, too, have ideas about the manner of presentation and should be encouraged to bring in their own illustrations, discussions, and methods of presenting the theme. Consult the Junior program for additional ideas. Do not neglect to give ample opportunity for free and frank discussions by the young people, especially at the close of the presentations of the various topics.

If possible at all, close with a testimony meeting, in which all are given the privilege of expressing their hope and confidence in the signs all about us and in the soon coming of the Lord Jesus.

Illustration.—See page 21.

## God's Great Telescope

*The Problem Stated.*—From ancient times there have been those, even the wisest of men, who have given heed to the idea that nothing is certain regarding the future. A Greek philosopher, who lived about five hundred years before Christ, declared: "Nothing can be surely known; nothing therefore can be certain." He was not the only one who was of this opinion.

Then there have been those who gave heed to the idea that the future in regard to the outcome of the world is made known to mankind.

Which of the two ideas is correct? Where should we go to find out?

*The Prophetic Telescope.*—The telescope is an optical instrument used for seeing and studying distant objects. What is the telescope by which we can see future events in relation to the climax of earth's history, the second coming of Christ?

1. The prophetic word serves as a telescope, through which we may

look into the future and there see the events that are to precede the coming of the Lord. Read 2 Peter 1:16-21 and note the following facts:

- a. We have the "word of prophecy."
- b. The word of prophecy is "sure."
- c. The word of prophecy is to be "heeded."
- d. The word of prophecy leads into the "light."
- e. The prophetic word comes from the Lord as a revelation to man.
- (1) "Holy men of God spake as they were moved by the Holy Ghost." Verse 21.
- (2) "By inspiration of God." 2 Tim. 3:16.
- (3) The Lord "revealeth His secret unto His servants the prophets." Amos 3:7.

2. Through the prophetic word God foretells, reveals, those things that serve as signs of His coming.

- a. Before things come to pass, God makes them known. Isa. 42:9.
- b. God declares the end from the beginning. Isa. 46:9, 10.

### Daniel's Prophetic Telescope

Jesus in His day recognized that Daniel was a prophet, and urged that his divine predictions regarding the future should be studied and understood. (Matt. 24:15.) The prophecies of Daniel were for the time of the end. That is, his predictions were to be fulfilled 'way down in our time. (Dan. 12:4.) How important, then, that Daniel's telescope be used by all who wish to know something about the last events that are to precede the coming of the Lord.

Make a close study of Daniel 2. Also read what Uriah Smith has to say about these predictions in "Daniel and the Revelation," Chapter II, "The Great Image," pages 32-84. A prophetic chart of this image should be displayed and referred to. If no chart is available, then a picture of the image could be sketched on the blackboard. In discussing the various phases of this chapter, the following points should be noted:

1. The time of Nebuchadnezzar's dream.
  - a. Dan. 2:1.
  - b. "Daniel and the Revelation," p. 46.
2. Nebuchadnezzar's dream and his anxiety.
  - a. Dan. 2:1-13.
  - b. "Daniel and the Revelation," pp. 32-38.
3. Daniel directed by the Lord.
  - a. Dan. 2:14-24.
  - b. "Daniel and the Revelation," pp. 38-40.
4. The purpose of the dream. Dan. 2:29, 45.
5. The dream and its interpretation. Dan. 2:31-46.

Draw a picture of a large telescope on the blackboard, pointing in the direction of the following events, arranged chronologically:

- (1) The head of gold—Babylon.

Time—603-538 B. C. Dan. 2:36-38; "Daniel and the Revelation," pp. 44-48.

- (2) Breast and arms of silver—Medo-Persia. Time—538-331 B. C. Verse 39; "Daniel and the Revelation," pp. 49-52.
- (3) Belly and thighs of brass—Grecia. Time—331-168 B. C. Verse 39; "Daniel and the Revelation," pp. 52-56.
- (4) Legs of iron—Rome. Time—168 B. C.-351 A. D. Verses 40, 41; "Daniel and the Revelation," pp. 56-62.
- (5) Feet of iron and clay—divided Rome. Time—351-476 A. D. Verse 33, 40-42; "Daniel and the Revelation," pp. 62-68.
- (6) Efforts to unite the kingdoms. Time—modern times. Verse 43; "Daniel and the Revelation," pp. 62-68.
- (7) The great stone—Christ's kingdom. Verses 34, 35, 44, 45; "Daniel and the Revelation," pp. 68-74.

6. **Summary:** Encourage a discussion by the use of thought-provoking questions such as: According to this prophecy, where do we now live in the time of earth's history? What is the next event for which we are to look, according to Daniel 2? Why has God thus revealed to us these things? What does all this mean to you personally?

**NOTE.**—If the one who presents this topic wishes to use Daniel's prophetic telescope as given in Daniel 7, there is no objection.

### Christ's Great Prophecy

Jesus was very explicit as to the importance and the meaning of the signs of the times. He was anxious that those who heard Him teach and preach should discern the signs of the times. (Matt. 16:1-3.) Moreover, when His disciples asked Him about the signs of His coming and the end of the world, Jesus willingly and gladly gave them a whole array of signs, all of which foretold His second coming.

[In order to present these various signs in a clear and interesting manner, another picture of a telescope may be drawn upon the blackboard, pointing in the direction of the various events which are written on the board, as the young people are urged to name them one by one. Here are some as found in Matthew 24. "Bible Readings for the Home Circle" should be consulted.]

1. Wars and rumors of wars. Verse 6.
2. Famine, pestilences, and earthquakes. Verse 7.
3. False prophets. Verses 11, 23-26.
4. Gospel to be preached. Verse 14.
5. Signs in the heavens. Verses 29, 30. Luke 21:25.
6. Signs in the social world. Verses 12, 27, 28; Luke 17:26-29; "Patriarchs and Prophets," p. 278.

Other signs of the times as given by various Bible writers are worthy of mention:

7. Signs in the industrial world. James 5:1-6.

8. Peace and safety cry. Isa. 2:4; 1 Thess. 5:1-4.

All these signs are given for the one great purpose of letting men and women know the time of earth's history—the nearness of Christ's second appearing. Matt. 24:33, 42-51; Luke 21:28-31.

**NOTE.**—It is hoped that the person giving this topic will use his originality. Perhaps more time could be devoted to the signs in the heavens, presenting them in their relationship to the 1260 years and the days of tribulation. See Matt. 24:29, 30; Luke 21:25, 26; "Bible Readings for the Home Circle," Chapter "Our Lord's Great Prophecy," pp. 311-318.

### Discussion Questions

1. WHY has not God revealed unto us the exact time of His second coming?
2. Is there danger of many losing their hope of Christ's soon return? Matt. 24:48-51.
3. What could we do individually to help us not to cast away our confidence? Heb. 10:34-39.
4. If we know the time according to the prophecies, do we have a responsibility to others?

### Illustration

SUPPOSE you are going to a certain beautiful city, but know nothing about the road. You come to me for information, and I tell you to take a definite highway until you come to a large lake on the left side of the road. Then, take the right-hand road from there across several hills until you reach a beautiful grove. Follow the road around the left side of the grove, and you will come to a big white farmhouse at the foot of a large hill. Take the right road from there until you come to a bridge over a river. Cross it, and continue straight ahead over a number of hills, and you will reach the city. With these instructions, you start out. Which is the first sign you will look for? Which is the second? Which is the third? Does your faith in me and my word grow stronger with each sign you reach? Does the passing of each of these signs give you assurance that you are on the right road. What will you look for after passing over the river? Would it be wise for you to turn back after you have crossed the bridge, saying, "Why continue? I may be on the wrong road?" God has given us a number of signs, waymarks, all along the great highway of time leading to the city of God. We have passed many of them as described. Would it not be foolish for us now to say we have no confidence in the signs given?



## Junior Meetings

October 3

### Religious Persecutions of the Past

BY C. S. LONGACRE

SONG: "Dare to Be a Daniel," No. 48 in "M. V. Songs."

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

SCRIPTURE READING.

SYMPOSIUM: "Religious Persecutions of the Past:"

"In the Days of the Apostles."

"Pagans Persecute Christians."

"Christians Persecute Christians."

SONG: "Can He Count on You?" No. 49 in "M. V. Songs."

BENEDICTION.

#### Note to Superintendents

Please read the Note to Leaders, p. 14, and for further material see the contents of the Senior topic for this date.

### Religious Persecutions of the Past

#### In the Days of the Apostles

JESUS told His disciples, If the world hated Me, it will also hate you; if they persecuted Me, they will also persecute you. This prediction was fulfilled shortly after the Saviour's ascension to heaven. As soon as the apostles began to preach the gospel in the name of Jesus, the Jewish rulers and the Sanhedrin commanded the apostles, "not to speak at all nor teach in the name of Jesus." But Peter and John answered, "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." They were thrown into prison for disobeying the decree of the rulers, and when the apostles were brought to trial, they told the rulers, "We ought to obey God rather than men."

Stephen was the first martyr for Jesus Christ. Saul was in charge of the band of men who stoned Stephen to death. At the time Stephen was being stoned, Saul held the coats of the men who stoned him, and we are told that Stephen, "being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of Man standing on the right hand of God."

What a wonderful way to die! What a remarkable thing to see the Son of God standing on the right hand of God, looking down over the battlements of heaven straight into your face! Such a scene is worth dying for! It is the only place in all the Bible where we are told the Son of God stood up and looked down into the face of a man on earth. Evidently the Son of God wanted to give His first martyr a special encouragement and at the same time prepare the way for the conversion of the greatest opposer of the Christian cause, who saw the face of Stephen shine like the face of an angel as the glory of Jesus was reflected from his countenance.

From this time, Saul, the persecutor of Christians, was under conviction. Christ has power to change the worst persecutor into the greatest champion of Christianity. This miracle of grace has been multiplied thousands of times.

This remarkable Paul, chosen by Jesus Christ, changed the whole history of the world and did more for the cause of Christ than any other man except Christ. He who made others suffer for their faith, afterward suffered more than any other man for his Master. He who bound the saints, was himself made a captive in chains. He who consented to the stoning of Stephen to death, was himself stoned and left for dead outside the city walls. The Lord works in wondrous ways His marvels to perform.

All of the twelve apostles met a martyr's death, with the exception of John, who was banished to the Isle of Patmos. The Roman emperors from the days of Nero on down the line to the days of Constantine were wicked, vile, and tyrannical rulers, whose purpose was to destroy Christians from the face of the earth.

#### Pagans Persecute Christians

THE Romans had many gods which they worshiped. The Roman law required all subjects of Rome to recognize the Roman gods as worthy of worship, and required all people to make obeisance to these gods. But Jesus had taught His followers that there is one God, and one only, and that all idols are vanity and a lie, which they must not worship. This brought the Christian religion in direct conflict with the Roman law and the Roman authorities.

The Roman emperors declared the Christians guilty of treason against the Roman government because they refused to recognize and worship the Roman gods in harmony with the Roman law. A wholesale murder of Christians was instituted in the city

of Rome itself by Nero, and each successive emperor with a few exceptions, persecuted the Christians throughout the entire domain of the Roman Empire which at that time filled the world. Everywhere the prisons were filled with the Christian victims of Roman tyranny. More than 5,000,000 Christians suffered martyrdom under the pagan rulers of Rome during the first three centuries of the Christian Era.

But the blood of these martyrs proved to be the seed of the Christian church, and millions of people throughout the Roman Empire began to espouse the cause of Christianity, until finally the Christians outnumbered the pagans of Rome, and paganism had to yield to the supremacy of Christianity. Many of the persecutors themselves became converts to Christianity, as in the case of Saul.

#### Christians Persecute Christians

FINALLY Constantine, the emperor, championed the cause of Christianity during the early part of the fourth century. He not only protected the Christians against the outrages and persecutions of the pagans, but made Christianity the legal religion of Rome.

Under Constantine was formed a political alliance between the Christian hierarchy and the Roman Empire. The Roman Empire was divided into two parts. Constantine was emperor of the western part, and Licinius was emperor of the eastern division. Licinius rallied the forces of paganism against the Christians, and Constantine rallied the forces of Christianity against paganism. Finally, the forces of Christianity triumphed over paganism, and the political church of Christianity became the supreme authority throughout the entire Roman Empire, West as well as East.

Constantine placed distinguished Christian dignitaries in the highest offices of the Roman state. He appointed Christians as chaplains to his armies, and provided them with high military titles and salaries (commensurate with their rank) to be paid out of the public funds.

The emperor convened the church councils to settle religious controversies, and presided over the religious assemblies. Those who did not agree with the decrees of these church councils, and persisted in teaching doctrines contrary to the accepted church creed, Constantine declared should be put to death and their writings should be burned. Toleration was unknown.

After Constantine's time, Christians began to persecute Christians, and it is estimated by reliable historians that more than 50,000,000 Christians suffered martyrdom for their faith at the hands of Christians—so called. This period is known as the Dark Ages.

But during all this period of bloody



persecution, God had faithful witnesses who did not permit the light of truth to perish from the earth. God raised up men like Wycliffe, Huss, and Jerome, who spoke against the corruptions of truth in the church, and hoped to bring the political church of Christianity back to the Bible and the primitive faith once delivered by the apostles.

God used John Wycliffe in a mighty way to bring His truth to the people. He translated the Bible into the language of the English people, and he wrote and preached according to the teachings of the apostles. He has been called "the morning star of the Reformation."

Through Wycliffe's writings, Huss and Jerome were led to renounce many of the errors of Romanism, and to start a similar work of reformation within the church of Rome. But their voices were silenced when both were burned at the stake. When John Huss was asked to recant his errors, he replied, "What errors shall I renounce? I know myself guilty of none. I call God to witness that all that I have written and preached has been with the view of rescuing souls from sin and perdition; and, therefore, most joyfully will I confirm with my blood that truth which I have written and preached."

A little later Jerome, the friend of Huss, met the same fate.

A hundred years later, Martin Luther read the writings of Wycliffe, Huss, and Jerome, and became convicted of the errors of Romanism. He was later summoned to appear before a high church council and retract what he had written and preached.

Luther replied, "Unless, therefore, I am convinced by the testimony of Scripture or by the clearest reasoning, unless I am persuaded by means of the passages I have quoted, and unless they thus render my conscience bound by the word of God, I cannot and I will not retract; for it is unsafe for a Christian to speak against his conscience. Here I stand; I can do no other. May God help me."

Luther's friends secretly captured him after they learned that his enemies planned to slay him, and he was hidden and protected in the Wartburg castle until the Reformation gained strength.

We might mention scores of reformers such as Tyndale, who, after bearing faithful witness for God, were burned at the stake. The blood of these martyrs gave fresh impetus to other brave men such as Zwingli, Calvin, Knox, Roger Williams, John Bunyan, Fex, Zinzendorf, the Wesleys, Baxter, and Whitefield, whose followers founded great Protestant denominations. All these great leaders had to face persecution and hardships that were almost unbearable, but they never surrendered their faith, and they adhered steadfastly to the Scriptures as they understood them.

Certainly, we who are the inheritors of all the liberties and the light which our forefathers bequeathed to us, must not now surrender this precious heritage of civil and religious liberty. There is grave danger of compromising the truth in these times of distress and perplexity, the same as in medieval times. The only way we can prove ourselves worthy of the mettle of our sires is to preserve inviolate the liberties for which our ancestors made the supreme sacrifice so that we, their children, might enjoy the blessings of liberty.



October 10

## Story of the Remnant Church

BY D. E. ROBINSON

SONG.

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

REPORTS.

STUDY: "A Mother Answers Her Daughter's Question."

SYMPOSIUM:

"How We Became Adventists."

"The Day When Men and Women Cried."

"What Happened the Next Day."

"Another Message From Heaven."

"How We Became Seventh-day Adventists."

"Adventists' Experience," page 13.

SONG.

BENEDICTION.

### Note to Superintendents

During the month of October we are studying the conflicts of the church—how the church has met crises through the ages. Today we are reviewing certain crises in the development and organization of our own church—the remnant church. As we note the way the Lord guided and sent light to those persons who eventually organized the Seventh-day Adventist Church, our faith is strengthened in the movement and in the belief that the Lord is still speaking to His church through His Holy Word and the Spirit of prophecy, and that He will prepare His children for a home with Him in heaven.

### A Mother Answers Her Daughter's Question

"O MOTHER, it's just awful to be a Seventh-day Adventist," said a sobbing little girl one day. "There are so many things that other children can do, and you won't let me do them. I've been asked to parties, and you wouldn't let me go; now I'm not even invited any more. You won't let me dress the way other girls do; and there are lots of good things they have to eat that I mustn't

touch, and you say I mustn't eat between meals, and I mustn't read some of the storybooks that my friends talk about. And now here is this nice picnic, but you won't let me go because it is on Sabbath. Other girls are Christians. They belong to other churches, but their mothers are not always telling them that they are doing wrong. Oh, why do we have to be so particular and miss all the fun that others have?"

Mother was reading the Bible through. She had nearly finished the books of Moses, and sometimes it seemed almost uninteresting to go through all the laws and regulations about the offerings, and how the people should dress, what they should eat, what they should do when they were sick, how they should pitch the camp and keep it clean, how they should settle their quarrels, and rules for servants, rules for children, rules for parents. Oh, such a lot of rules and regulations! That very morning she had been reading Deuteronomy 6. Now she was so glad for what she had read in verses 20 to 25, for suddenly it flashed through her mind how she should answer her sorry little girl in such a way as to make her glad that she was a Seventh-day Adventist.

(Call on a Junior to read these verses slowly and distinctly, and ask the rest to decide how these verses helped the mother to reply to her daughter.)

*Suggested questions for the Juniors to answer:*

What question did Moses know that the children would ask of their parents sometimes?

Why do you think they would ask this question?

What story was the father or mother then to tell?

Why had the Lord led the children of Israel out of Egypt?

Why had He given them so many commandments and statutes?

How would He look upon them if they were obedient to all the commandments?

Out of what are Seventh-day Adventists called? Why? 1 John 2: 15-17.

The children of Israel were soon to enter the land of Canaan. For what are we looking? 2 Peter 3:13.

Do you think that the little girl's mother had as interesting a story to tell her daughter as did the parents of the little Jewish children who had to be so different from the people around them?

We shall think tonight of some of the stories that show how God led the people to believe the things that make them Seventh-day Adventists.

### How We Became Adventists

THE Standard Dictionary defines the meaning of the word "Adventism" as "The teachings of William Miller in 1831, and later of his followers, that the second coming of Christ and

the end of the world were at hand."

An Adventist is one who looks for Christ to come very soon. How did God lead us to find out that important truth from the Bible? We know that there are many who believe it now, but those who first began to teach it were few and scoffed at.

William Miller was a farmer living in New York. He determined to read the Bible carefully and thoroughly for himself. He became interested in the prophecies of Daniel, but he was puzzled when he came to Daniel 8:14. (Let someone read this verse.) He knew that a day in prophecy stood for a year, and he wondered when these days ended. It seemed strange that he could find nothing concerning the beginning of the period.

In the next chapter he read of "seventy weeks," or 490 years, which were "determined" upon the Jews, Daniel's people. But when did this period begin? He was struck with the statement in verse 25, "Know therefore and understand." As he read on, he became more and more thrilled. He now found that the seventy weeks were to begin with "the commandment to restore and to build Jerusalem," and that at the end of 69 weeks, or 483 years, the Messiah would appear. He found this commandment in Ezra 7, and that it was given in 457 B. C. He was thrilled again when he found that the baptism of Jesus, when God proclaimed Him as His "beloved Son," was exactly 483 years after this.

And now came the greatest thrill of all. As he continued to study, he found that the word "determined" often meant "cut off." If that was so, from what were the seventy weeks cut off? It could only be from the 2300 days; therefore they also must begin in 457 B. C. He said, If 457 of the 2300 years were before Christ, the rest must be after Christ. So he subtracted: 2300-457, and found that it was 1843.

He was startled as he thought, "Why, that is only a few years in the future." The Bible said that the "sanctuary" was to be cleansed at the end of the 2300 days. Miller had read that this earth was to be purified by fire when Jesus should come. He studied many other scriptures relating to the signs of Christ's coming, and decided that they all showed that that day was very near. In 1822 he wrote out a statement of his belief for his friends and children, in which he said:

"I believe that the second coming of Jesus Christ is near, even at the door, even within twenty-one years—on or before 1843."—*Memoirs of William Miller*, p. 79.

Miller did not see at first that the decree went forth in the midst of the year 457 B. C., or say 456½. Later he and his associates saw that they had made a mistake of one year, and should have reckoned thus: 2300-456½ equals 1843½, or 1844.

## The Day When Men and Women Cried

MR. MILLER did not know that anyone else had ever discovered that the seventy weeks and the 2300 days both began in 457 B. C. It was several years before he found out what we now know—that the Holy Spirit had led Bible students in many different parts of the world to see the same truth.

For nearly ten years Mr. Miller was studying the Bible and weighing the evidence for his startling belief that Christ was coming, as he used to say, "about the year 1843." The more he studied, the more strongly he believed it; and at last in 1831 he was led to begin to preach it. Those who heard him told others, and Mr. Miller was invited to tell his story in many places. Other ministers joined him. Papers and tracts were printed by the hundreds of thousands. Great camp meetings were held. Men and women sold all they had, and used their money to pay for publications which told of the second advent. By the middle of the summer of 1844 scores of thousands believed that the 2300 days (years) would end on October 22.

On that day they gathered in little groups, praying and singing hymns together while they watched for the first sign of Christ's coming. The sun set. It grew dark. At last midnight struck. One man who tells of his experience says that it was sadder than if they had lost every friend on earth. They cried and cried, in a way he had never seen people cry at any other time.

## What Happened the Next Day

OVER in western New York lived a farmer by the name of Hiram Edson. It was he who told the story of the meeting when they all cried because Jesus had not come. After he went home from the meeting, he went into his granary and prayed long and earnestly for light, till he was sure that the Lord would in some way explain their disappointment.

After breakfast he asked two of his friends to go with him to help to encourage some of their brethren who had also been disappointed. They were crossing a large field, when something happened. He has told the story thus:

"I was stopped about midway in the field. Heaven seemed open to my view, and I saw distinctly and clearly that . . . our High Priest . . . at the end of the 2300 days . . . entered on that day into the second apartment of the sanctuary."—*Quoted in Review and Herald, June 23, 1921.*

He saw also that Christ had a work to do in the second apartment of the sanctuary before He would come back to earth.

Mr. Edson told the two friends who were with him what he had seen, and they went to the house and be-

gan to study their Bibles again. They had been so much interested in understanding the time that they had not before studied the sanctuary, to find out what it was, and what was meant by its cleansing. They could now see that the sanctuary was in heaven, where Christ serves as our High Priest, and that He began His final work in the most holy place at that time.

After a few months Mr. Crosier, one of those who had studied with Mr. Edson, wrote out a Bible study on the sanctuary, such a Bible study as a Seventh-day Adventist minister might write today, although we can, of course, see some things now more clearly than did Mr. Crosier in 1845.

We can see now that the cleansing of the sanctuary was the work of the investigative judgment, which began on October 22, at the end of the 2300 years.

## Another Message From Heaven

THE material for a talk on this subject may be found in "Early Writings," pages 13-20; "Testimonies for the Church," Vol. I, pages 58-61; "His Messenger," pages 32-35, also the material "More Light Comes," found in the Senior Program in this issue of the GAZETTE. Make especially clear that the contents of Ellen Harmon's vision answered such questions as, "Had God led them in the past?"—the light behind them. "Was He still leading?"—Jesus before them. "Must they continue to wait?"—some thinking the city a long way off. "They had left the world; were they to go back?"—the pathway high above the world. Trials before them—persecution and final deliverance. The coming of Jesus, resurrection, and ascension, with beauties of heaven.

## How We Became Seventh-day Adventists

IN 1844 the Seventh-day Baptists felt disheartened that so few people were led to see and to keep the seventh-day Sabbath, as found in the fourth commandment. One effect of the preaching of the second advent by William Miller and his associates was so to fill the minds of Christians with that thought that they did not see the necessity for making such a change as the keeping of the Sabbath would involve.

So distressed were the Seventh-day Baptist leaders that they set apart a special day for fasting and prayer that God would revive the Sabbath truth. God was to answer that prayer by linking up that truth with those of the second advent and the sanctuary and the judgment. Before the

time of the disappointment a few of the Adventists in New Hampshire had begun to keep the seventh day. One of these, T. M. Preble, wrote an article in an Adventist paper, which was read by Joseph Bates, who early in 1845 began the observance of the Sabbath.

In 1846 he wrote a Sabbath pamphlet which had a good circulation, and soon reports came that here and there Sabbathkeepers were appearing. Among these was James White, who had married Ellen Harmon. They began to keep the Sabbath in the latter part of 1846, and a few months later Mrs. White was given a vision in which she seemed to be in the heavenly sanctuary. There she saw the law written on tables of stone, with a special halo of light about the fourth commandment. At this time she was shown the importance of Sabbathkeeping, as it had not been understood before, and that it was to be the final test that was to come to the world before Christ should return.

A few months after this there were held "Sabbath conferences" in which the Bible was earnestly studied. They were attended by those who had been studying the sanctuary. In Maine, where Mrs. White lived, in Massachusetts and Connecticut, where Joseph Bates labored, and in western New York, where Hiram Edson lived, the believers gathered together for these studies.

Sometimes when they had studied and found difficulty in all seeing alike, the Spirit of the Lord would rest upon Mrs. White, and she would be given a vision in which such light was given that all became united.

Thus were developed through Bible study and made sure by the gift of prophecy those great truths which Seventh-day Adventists are called to give to the world.

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### Friendliness

HAPPY is the family  
That makes much of friendship,  
And sends down long roots  
Into the soil of human hearts.  
When any go abroad  
They shall be missed,  
And on their return  
They shall receive a welcome.  
And whatever else they lack,  
They shall always enjoy  
The devotion of true friends.  
The life of such a family  
Is like a grove of pleasant trees,  
Which fill the landscape with peace.  
—L. Foster Wood.

October 17

## Dangers Without and Within

BY ALICE LA BONTÉ

OPENING SONG: "Yield Not to Temptation," No. 46 in "M. V. Songs."

PRAYER.

ANNOUNCEMENTS.

OFFERTORY.

SECRETARY'S REPORT.

MUSIC.

SUPERINTENDENT'S REMARKS.

SYMPOSIUM:

I. "I Will Be a Christian Sometime!"

II. "Motion Pictures."

III. "The 'Other Fellow.'"

IV. "Dare to Tell the Truth."

V. "Evil Companions."

DISCUSSION.

CLOSING SONG: "Ask Jesus, He Will Help You," No. 53 in "M. V. Songs."

### Notes to Superintendents

The first two weeks this month we have studied the conflicts of the church as a church. Today our topic deals with the conflicts which may come in the life of the individual member of the church. This is a very important topic, because we are saved not because we are members of a certain church, but because we have overcome in our own lives.

This material has not been written with the thought of exhausting the subject. Many more dangers, both from without and from within the life of a Junior, can be added if time permits, and in the discussion to be carried on at the close of the symposium other suggestions will doubtless come in. At this time also the Juniors might be given opportunity to express their determination to strengthen their lives, by the help of the Lord, against these dangers. Under most of these five main headings there are additional features; thus the Juniors will have opportunity for wide participation.

### Superintendent's Remarks

It is often hard for Juniors to realize that there are dangers to face every day—dangers without and within. Some of the dangers are real and tangible and can be seen, and others, though just as real, are unseen. Often these unseen dangers are the hardest to fight against, and this is all the more reason why we should keep in close touch with Jesus. Many boys and girls are so busy that they fail to pay any attention to their private devotions, and then all of a sudden some lurking danger looms up, and they are defeated because they do not have the wisdom or the strength in themselves to meet the foe.

A Junior who starts the day without first being sure that he has the presence of Jesus with him, is like a pilotless airplane.

## "I Will Be a Christian Sometime"

THE devil has four chief servants—"There's no danger," "Only this once," "Everybody does it," and "By and by." A man once dreamed that he was in a council of devils who were trying to devise plans to catch men. One said to his master, "I will go and tell men that the Bible is a fable, and is not from God." Another said, "Let me go and tell men that there is no God, no Saviour, no heaven, no hell." A third said, "No, that will not do. I will go and tell men that there is a God, there is a Saviour, there is a heaven and a hell; but I'll tell them that there is no hurry, that tomorrow will do." They sent him! In our day all three of these devils are reaping a large harvest; but the last one is most successful of all. . . .

A little boy ran for his train, only to see it move off as he neared the platform. As he stood there panting, a man said to him: "You did not run fast enough."

"No," said the boy; "I ran with all my might, but I missed the train because I didn't start soon enough." The time is coming soon when many will want to escape the punishment of the wicked; but they will find it too late.—Taken from M. V. Leaflet 26.

### Motion Pictures

THERE is a longing in the heart of every normal Junior for pleasure. This desire comes from God, and He approves of the true expression of all normal impulses. But it is Satan's studied purpose to pervert these impulses and lead us to seek enjoyment in ways that are out of harmony with life's noblest aims. Here is where the danger lies in attending worldly motion pictures. The theater presents a different world from that in which nine hundred ninety-nine out of every thousand people live.

It is not hard to see the danger in attending the average motion picture, but some are deceived into thinking that a religious drama would be all right to attend, as it appears to be harmless and even good. Listen to this testimony of a young woman:

"As a child I tried to follow the Lord, but was induced by older friends to attend a moving picture which seemed to be right, as it was of a highly religious character. But the wonderful attractiveness of the theater and the lure of the institution swept me off my feet, and I lost my love for God. Then for ten years I gave myself up to the business of the moving-picture theater. Now I have found my way back, and I want to say that there certainly should be warnings sent out to the young and old to keep away from all movies, including the religious drama."

## The "Other Fellow"

STRONG Juniors will not engage in peddling petty gossip about others, criticizing small mistakes, and magnifying trifling faults and defects.

One day mother overheard Doris and Tommy discussing how fervently they disliked Johnny.

"He's a bad boy," Tommy said. "He comes over to play with me, and breaks my toys."

"Let's chase him home next time," volunteered Doris.

Right here mother stepped in. "Why, children," she said, "what makes you say such unkind things? You know Johnny is very fond of you both, and that he likes to come over. And I'm sure you'd miss him if he should stop coming. He is a bit rough, but if you asked him to be more careful, I think he would try. He is a brave little fellow. You have both noticed it and told me about it. You cry sometimes when you hurt yourselves, but I've never seen Johnny whine or cry about anything. Have you? He's always smiling and cheerful. I'm glad he comes to play with you, and I think it would be a fine thing, if you're talking about him, to think of all the nice things you can say of him and forget the bad ones. We all have faults, but it isn't kind to talk of them."

That was several years ago. Now whenever Tommy and Doris talk about anyone, they think of nice things to say. "If you can't say something pleasant, don't say anything," is their motto.

## Dare to Tell the Truth

SOMEONE has said, "It is always safe to speak the truth. It is always safe to do right. It may be dangerous according to earthly standards. It may lead to the cross and to the stake. But it goes safely into the eternal years of God, where falsehood and wrong are punished." The following incident illustrates this fact:

Jackson Keith was sweating when he came out of the chief's private office. "Did he give you a tongue-lashing, Jack?" asked one of the boys in the warehouse. Jackson nodded. "What did you tell him?" inquired the other boy.

"Why, I told him the truth," said Jackson. "What could I tell him?"

"Well," said the other boy, "if it had been I, I would have made up a story. Anything would be better than being fired, and I suppose he will fire you. He always does when a boy falls down on his job."

But the chief did not fire Jackson

Keith. What had happened was this: Jackson had been sent on an errand downtown. On the way he saw some boys he knew playing marbles, and he stopped a moment to look at the game. Then he was invited to play, just for a minute. And he played. The chief happened to come along, and saw him. When Jackson got back to the office, he was called in to talk with the chief. The boy told the truth about the matter, frankly, and said he was sorry. The chief raged at him, but inwardly he did not feel hard, for he knew that a boy who will tell the truth has some good in him. He kept Jackson on. He even advanced him. Truth-tellers are worth while.

## PLAY FAIR

If you tell a little falsehood,  
You have forged a tiny link  
In the chain of vicious habit;  
Now's the time to stop and think.

Maybe 'twas exaggeration.  
But at least it wasn't true;  
Stretching truth your speech does  
cheapen,  
As it surely cheapens you.

Lying or exaggeration,  
Stretching truth—they're all the  
same;  
They are just cheap ways of cheating.

Let's play fair in life's great game.  
—Nina Willis Walter.

## Evil Companions

WHETHER we realize it or not, our lives reflect the lives of our associates. If we associate with Juniors who are pure and upright, we will strive to keep our lives the same. But if we keep company with Juniors who are unclean and whose reputations are shady, we will be judged by the company we keep, and we are likely to fall into the same habits of those who are our friends.

## THE STREET CORNER BRIGADE

The walk leading up to Main Street was an attractive one now that it had been widened and cemented, and long iron rails had been put up. Nobody dreamed that these protective rails would become a nuisance, but they did. When spring opened with balmy air, this particular corner became a gathering place for idle men and boys. So it came about that even in the daytime there would be half a dozen or more at this rendezvous. Women of refinement chose the other and less comfortable side of the street, rather than pass between these bold-eyed, loud-voiced jokers.

Such a crowd is tempting to a boy. George Martin had no intention of lying to his mother when she asked him at night after supper where he was going. She always asked, for

she felt deeply the responsibility of his training now that his father was dead, and it devolved upon her alone. Usually his answer was, "I'll drop in at the library, I think, mother, and read there a while," and Mrs. Martin felt more and more relieved that her son's tastes led him into safe society.

The library building stood at the foot of the walk, and to save his conscience George always did go in first, but then he would join the company of loafers. If at first he was somewhat shocked at the jokes, there was often an undeniable humor in them, and he learned to laugh at speeches which would once have seemed sacrilegious. Soon in a small way he began to make jokes himself which met applause. It was being so manly, so up to date, so like "other fellows."

"I heard this afternoon that Mr. Mundy wanted another clerk," Mrs. Martin remarked as they sat at supper one night, "and I believe you'd better apply. It would be a good place for you; your father always said Mr. Mundy was such an honorable man."

"All right, mother, I'll see him in the morning." George was really pleased with the notion of getting this position.

"Why not tonight?"

"Oh," he replied, "the morning's the best time to tackle a businessman. He's fresh then; he'd be tired and cross at night." Again George saved his conscience with this reason, though he knew he hankered for another evening with the boys.

"If I get the place, I suppose I'll have to stay in the store evenings," he thought, regretfully.

The next morning, neatly dressed and looking his best, George applied at Mr. Mundy's store. He was shown into a small private room at the back, where the proprietor had his desk.

"Too late," Mr. Mundy said, somewhat curtly, "I engaged a clerk last evening."

Last evening! George's mind rapidly went over what he had been doing then. Mr. Mundy watched the boy's face, and his own became less severe.

"Stop a moment, George," he resumed. "I want to say a few words. I knew and respected your father. I know and respect your mother. I don't want their son to make a mess of life. So let me tell you frankly, it would make no difference if I had not engaged someone else; I take no boy or man into my employ who belongs to the Street Corner Brigade. I want self-respecting people, not loafers, to work for me. Other businessmen feel the same. If you're wise, you'll remember it. Good morning."

Crestfallen, George bowed himself out, though even at that moment he was glad he could truthfully tell his mother that the place was already filled.

"Faithful are the wounds of a friend." Mr. Mundy's words had cut

as he had meant they should. George did some serious thinking. He had will power, once it was aroused. "Loafer"—the term stung. George Martin a loafer? Not if George Martin could help it!

"I'll not be seen in that vicinity again," he said; "I'll go a mile around, rather than up and down that walk. I'll read and study at home. Mother'll like that. I'll take up book-keeping, and be ready for a higher position." George kept to those resolutions, though he had to set his teeth to do it.

Six months from that time, a message from Mr. Mundy surprised him. He went once more into the little office and the prompt businessman broached the subject at once.

"James Burton has fallen sick and isn't likely to get well in a hurry. The position is yours, if you wish to take it. I've watched you all these months. I've seen that the bitter pill did you good. A young man who will break off evil associations short and sharp, as you did, is the one for me."

George lifted a frank face—no shame in it now.

"I've wanted to thank you, sir," he said. "It's been the making of me;" and with a smile, he earnestly added, "I'll be glad to come, Mr. Mundy."

A year later George Martin was Mr. Mundy's bookkeeper, while the shiftless members of the Street Corner Brigade wondered why he had such good luck, and they didn't.—*Adapted.*

October 24

## What Time Is It?

BY D. A. OCHS

SONG.

SCRIPTURE READING.

PRAYER.

SPECIAL MUSIC.

ANNOUNCEMENTS.

TALK: "God's Great Clock."

TALK: "The Time According to Daniel."

TALK: "The Time According to Christ's Great Clock."

DISCUSSION.

BENEDICTION.

### Note to Superintendents

The Juniors should be encouraged to study the prophecies with the view of understanding the times in which we are now living. Nothing should be left undone to present this theme in an interesting manner. The thought, ideas, and plans presented here are only suggestive. Those who are assigned the topics for discussion should be told to use their own ideas and individuality. It is not absolutely necessary that these talks and outlines be rigidly followed. At the close of the presentation of the various topics, opportunity should be

given for a general discussion based on the Discussion Questions.

Talk: "The Time According to Christ's Great Clock."—See Senior topic, "Christ's Great Prophecy," p. 21, using clock instead of telescope.

Illustration.—See Senior topic for this date, page 21.

## God's Great Clock Is Correct

[It would be helpful if the one who presents this topic would use a clock, turning the hands from one o'clock to two o'clock, and on around the circle to twelve o'clock, and asking the Juniors to tell the time as the hands are moving from one hour to another. Or, perhaps a large clock face could be drawn on cardboard, with the hands pivoted from the center and moved to the various hours, as on a real clock.]

In order for all of us to have and to fit into a well-regulated schedule, we must have the following essentials:

1. Access to a clock or a timepiece of some kind.
2. A well-regulated timepiece, one that will keep correct time.
3. The ability to read the time.
4. A willingness to fit into the program of the correct time, and a willingness to obey the time.

Just think what would actually happen if one or more of these four essentials were missing. How lost we would be! Trains and buses would arrive and leave at no set times. Church services and school sessions would begin and close at any time, but never at a regular and set time. Mothers would cook the meals without reference to time. One member of the family would arrive early, another late. Imagine what would happen in a factory or a store which employed thousands of men and women, if neither the employers nor the employees had watches; or their watches did not keep correct time; or none of them were able to read the time; or perhaps none had the time.

God has a clock of time. In order that men and women on earth may know the time in which we are living, God has given us access to His great clock. The clock? That is the prophetic word. Read 2 Peter 1:19-21, and note the following five things:

1. We have the "word of prophecy."
2. That prophetic word is "sure."
3. We are to "heed" the prophetic word.
4. If heeded it leads into the "light."

5. The prophetic word came from God through His "Holy Ghost."

It is through this prophetic word, God's great clock of time, that we are told what is yet to come to pass. (Isa. 42:9; 1 Peter 1:11.) That is, God declares the end from the beginning. (Isa. 46:9, 10.) God always has revealed His secrets unto His servants the prophets. (Amos 3:7.) Thus, we need to study the writings of God's prophets and give heed to what they say.

## The Time According to Daniel

ALL the various things shown to Daniel the prophet were for the "latter days." Dan. 10:14. "The words are closed up and sealed till the time of the end." Dan. 12:9.

Tell the story about Nebuchadnezzar's dream. Daniel 2. Then give Daniel's interpretation of the dream as follows, emphasizing the time of these kingdoms:

1. The head of gold—Babylon. Time—603-538 B. C. Dan. 2:36-38; "Daniel and the Revelation," pp. 44-48.
  2. Breast and arms of silver—Medo-Persia. Time—538-331 B. C. Verse 39; "Daniel and the Revelation," pp. 49-52.
  3. Belly and thighs of brass—Greece. Time—331-168 B. C. Verse 39; "Daniel and the Revelation," pp. 52-56.
  4. Legs of iron—Rome. Time—168 B. C.-351 A. D. Verses 40, 41; "Daniel and the Revelation," pp. 56-62.
  5. Feet of iron and clay—divided Rome. Time—351-476 A. D. Verses 33, 40, 42; "Daniel and the Revelation," pp. 62-68.
  6. Efforts to unite the kingdoms. Time—Modern times. Verse 43; "Daniel and the Revelation," pp. 62-68.
  7. The great stone—Christ's kingdom. Verses 34, 35, 44, 45; "Daniel and the Revelation," pp. 68-74.
- NOTE.—Daniel 7 covers the same historic events and periods, and may be made the basis of the discussion.

## Discussion Questions

1. WHY has not God given us the exact time, the day and the hour, of His second coming?
2. What things particularly reveal to you that we are living in the closing hours of earth's history?
3. Is there danger of our losing our hope of the coming of Christ? Matt. 24:48-51.
4. What can we do individually to help us get ready? Is there anything Juniors can do to help others see the time as given by God's great prophetic clock?



## Department of Education

Featuring Home and Parent Education in the  
Home and School Association and the Christian Home Council



### Notes to Leaders

*Diet.*—We constantly hear, these days, the words: "Food will win the war." Apparently much thought is given to the subject in general; but it remains for the mothers in the homes to apply the findings of the study. This is a challenge to mothers, for in spite of the wide discussion of and emphasis on diet and nutrition during the last twenty years, it is apparent that we have failed to rear strong men for the present emergency. It behooves us therefore to re-examine our food program as we start our boys and girls on another school year.

By the time of your October meeting you may have the reports of the physical examinations given the children. If these reports show definite defects or nutritional deficiencies, deal with them in a specific manner. If you are so fortunate as to have a doctor, trained nurse, or dietitian in your midst, by all means secure his or her help for your meeting.

How does your school handle the noon lunch problem? Is a hot food served? Is the milk supply adequate for every child? Is there anything more the parents can do to co-operate with the teachers?

*Helps.*—You would do well to secure in advance from the Department of Relations with the Public, General Mills, Inc., Minneapolis, Minnesota, the series of "Programs on National Defense," Pamphlet No. 3 of this series, "A Program on Nutrition," will be most helpful in your study of the problems of nutrition and in your planning for the adequate feeding of your families.

Read "Eating for Sound Teeth," by Fred D. Miller, D. D. S., in *Hygeia*, July, 1942.

Lehn & Fink Products Corp., Dept. P. H. E. 0642, Bloomfield, New Jersey, has a Dental Hygiene Teaching Outline for teachers, with pupils' folders for classwork. Apply, giving name of your school.

*Study.*—By this time your work should be well organized for the

school-year period. Have you arranged study groups for your parents, according to their needs? and have you ordered the necessary number of lesson sets? Remember: order these lessons direct from the Home Study Institute, Takoma Park, Washington, D. C. If your group has not completed the introductory course on Home Education, it is not too late now. We advise everyone who has not already done so to take this course first. Later you may follow with the three succeeding courses, which are now ready. If your membership is small and you cannot form a separate study group for each course, then choose the course which will serve most of your parents—and *begin your study at once.*

*Report.*—Have you made up your opening report for this Parent and Home Education study work, and sent it in to your educational superintendent? If you have not yet received the blanks for your record and for this report, be sure to ask your superintendent for them at once. Let us know what you are doing. We pray God to bless each of you as you lead out in this work for our homes.

MRS. D. E. REBOK.

SOME of our people conscientiously abstain from eating improper food, and at the same time neglect to eat food that would supply the elements necessary for the proper sustenance of the body. Let us never bear a testimony against health reform by failing to use wholesome, palatable food in place of the harmful articles of diet that we have discarded. . . . A diet lacking in the proper elements of nutrition brings reproach upon the cause of health reform.—"Medical Ministry," p. 273.

### Mothers of Adolescents

BY DR. ROYAL S. COPELAND

I ONCE heard a most sensible woman say that since her two children were approaching the teens, she found no time for anything besides the "mother job."

I thought she was joking and reminded her of her many activities while they were still babies. "Yes," she answered, "but now the job is a much more absorbing matter than colic and bottles. Any intelligent woman can care for a baby, but it takes prayer and fasting to look after a growing boy and girl."

That woman was right. I wish more parents of growing children could realize how important the "parent job" really is.

Never in all their lives do boys and girls need the constant care of an understanding parent more than they do from the age of about ten to fifteen or sixteen, or even older. What happens to them, and how they take what happens to them at this age, may affect permanently not only their physical health; it may determine to a large extent how they are going to meet ups and downs, which are bound to come in later life.

What makes the parent job most difficult at this stage is the fact that, as a rule, adolescent boys and girls are not given to talking about their feelings and their symptoms, especially to their elders.

But the difficulty of the job is no excuse for failure in its accomplishment. It is the manifest duty of the parent to find out and to understand.

For here is where ignorance is in itself a sin, not an excuse.

A difficult part of the mother job at this time is to keep the child's mind in a healthy condition by sane interests, moderate occupation, freedom from the strain of overstudy, worry or responsibility, the avoidance of shocks, excitement, morbid fears, and unwholesome thoughts.—*Home Department.*

### Diet for the Growing Child

*This month we feature the vital subject of diet.*

Related material is given in certain lessons of our new Parent and Home Education courses, as noted:

- Course No. 1, Home Education:  
Lesson 5—Nature, God's First Book
- Course No. 2, Education of the Little Child:  
Lesson 4—Diet; Preparing for Winter
- Course No. 3, Home Education of the School Child:  
Lesson 3—Introducing Junior  
Lesson 4—The Boy-Man
- Course No. 4, Social Education of the Adolescent:  
Lesson 2—Physiology of the Adolescent  
Lesson 8—The Health Foundation

Home and School Association leaders who desire detailed program suggestions may write to their conference educational superintendents.

## Ten Commandments for Leadership

*I. Do the usual thing in the unusual way.* This takes the program out of the rut. Most programs have settled to a dead sameness. The usual program must be carried out, but leaders should check the songs, the speakers, the announcements, and all items, and try to vary the approach.

*II. Analyze all talent at hand.* Many leaders use the same talent month after month, with no endeavor to reach out for new. There are various talents in every group, but they lie below the surface. Many people who could be serviceable never have a chance to use their ability. A "talent scout" would be a good plan. If you are a leader, check through the entire organization, and list what each member can do, and what he likes to do. Then with this check-list before you, put those talents to work.

*III. Keep after your personnel.* You build an organization by locating new people and holding old ones. Some leaders think it is enough to find new people and feed them into the group. But often while they are doing this they are losing their old members.

*IV. Contact workers regularly.* Contact your prospects systematically. Contact your absentees immediately.

*V. Show an uncommon spirit of service.* You as executive must literally serve the organization. The growing leader is the servant in every case. Be the first at the sickbed. Know the children by name, and do not be above visiting with them.

*VI. Develop a spirit of consideration for subordinates.* Remember their fine points and forget their rough failures. Do not hold a grudge against them when they fail to back your program. Simply ask yourself, did I co-operate with them? Keep them believing in you by believing in them, and acting as if you believe they can do their job satisfactorily. Thank them publicly for uncommon services.

*VII. Be dissatisfied with present accomplishments.* The leader who would improve himself while in the harness of activity must not rest content when he has held a crowd-getting rally. He must be dissatisfied with what was done, and work out a crowd-holding campaign. While the attendance record goes up, he must be planning new strategies by which it will climb higher.

*VIII. Study human nature.* Many leaders can handle the platform perfectly, but they can't handle human beings. You should study to know what offends the weakest-willed person in the group. Fit your thinking to the slowest-moving members, and lead them along with you. Do not alienate people from your program by being hard-headed in that you must have your own way all the time.

Give the other fellow a chance to have his for a while, and he will be willing to help you arrive at your objectives.

*IX. Study business efficiency and management.* The Home and School Association or the Christian Home Council is a growing concern with a mass of details which must be handled effectively. You have many individuals to deal with. There are attendance records to be kept, reports to be made to the conference, talent lists to be rightly dealt with. There's money to be raised for various enterprises. All of these are business details. Hence you should study matters relating to personnel management, efficiency in handling a staff of officers, and the best methods of supervision.

*X. Strike a balance between the program that is good for the group, and what the group wants.* Some leaders force a program upon their constituency because it is what the organization ought to have. You can go only so far in such a procedure. Find out what the association wants to do, and try to fit into that program.—Condensed and adapted from *Sunday School Digest*.

## Child's Aptitude Due to Food

RECENT investigations in primary schools have confirmed findings previously made in higher educational institutions regarding the importance of diet, especially a well-balanced breakfast, in the mental capacities of students.

In almost every instance it was found that the subjects which require the greatest mental alertness and concentration were taught during the morning hours. The afternoon was reserved for studies or courses which did not tax the mental energies so much.

Diet played a very important part in equipping students for the hard morning classes. In student endeavor—and indeed, the tendency is observable in nearly all human endeavor—the curve of efficiency is an ascending one in the morning, reaching its peak before noon. The curve steadily declines during the afternoon, reaching its lowest ebb just before time for the evening meal.

Backwardness among children is, of course, traceable to many causes, but these investigations point out clearly that a child well nourished is a child well equipped, other factors being equal, for the best work in school. Flagging energy when the morning is only half through, is very often due to an insufficient breakfast or to the wrong kind of food for breakfast. Headache, drowsiness, and inability to concentrate readily upon a problem, are frequently due to the same cause. If the trouble is not corrected, illness may result. A poorly nourished child is not an apt subject for instruction.—*Oriental Watchman*.

## Lifetime Food Habits Start at Twelve Weeks

Mother, It's Up to You!

BY GLADYS DENNY SHULTZ

WHY did America, overnight and with a bang, become nutrition-minded? Here's why. When draft-board and army doctors began examining selectees, we learned with a terrific shock that we hadn't been doing the job of child-feeding during the past twenty years that we thought we had. Far too great a proportion of our young men were handicapped in some physical way that could have been prevented if, from early infancy, they had had the right kind of food and formed the right sort of eating habits.

I say "from early infancy" and mean it. For it's then a nutrition program must start, if it's going to work. If we're to do a better job with the next generation than we've done with the last, it's not just to the first few years, but to the first few weeks that we must look. Did you ever stop to think that a newborn infant, so tiny and helpless that his awe-struck parents expect him to break at a touch, really has the biggest growing job of his life ahead of him in the next twelve months?

Those diminutive arms and legs, going every minute, those yells to full capacity of small lungs, use as much energy a day in baby terms as you or I would do in playing twenty-seven holes of golf or spending ten hours on an assembly line. This year he'll increase his weight at least two hundred per cent, as against twenty per cent next year, and his height nine inches, as against four inches next year.

Dad and mother, that growth calls for food, and the right kind of food! He'll need a great deal of protein and carbohydrate, naturally, for these are the growth and energy elements. But he'll need minerals and vitamins, too, in proportion, to guard against illness and to guarantee that nerves, muscles, and bones will grow in equal measure and develop as they should.

And that isn't all! While nerves in your small baby's tongue probably warn him of differences in food textures and consistencies, it's not till near the end of the first year that his taste buds develop. So it's easier in early infancy to train your youngster to accept and to like a fairly wide variety of foods needed for health and growth than it will ever be again. The longer you put off this job, the tougher it will be.

Of course, we can offer these foods with more conviction and success if we know why they're important, and the best way to present them. Certainly we've fallen down most lamentably in teaching our children to consume large enough quantities of the vitamin and mineral foods, so that's where we're going to concentrate right at the beginning.



Why is cod-liver oil or some other fish-liver oil, or some vitamin D concentrate, the first food given baby aside from milk, and why is orange juice the second? Because milk, mother's or cow's, lacks vitamin D and hasn't enough vitamin A for your baby's needs, and because vitamin C, which prevents scurvy, is lost when cow's milk is boiled. Yet vitamin D is so absolutely necessary for proper formation of bones and teeth and for other bodily processes, that some doctors advise starting it as early as the first week, or at least the first month.

Next add vitamin C, recommended as early as the first month by some doctors. Either orange or grapefruit juice may be used at first, one teaspoon diluted with one teaspoon of water which has been boiled and cooled to body heat. (Never heat juice or add hot water to it, as this destroys vitamin C.) Pineapple, tomato, lime, and sweetened lemon juice may be used.

And now, why do we start sieved vegetables and fruits at such an early age, and why does Uncle Sam consider this so important that he's allowing the precious tin for baby's canned foods? Because milk is also deficient in iron and copper, and in fact must be reinforced by a variety of solid foods after the first two or three months if our baby is to make the best growth possible.

As early as the first month, some doctors start carrot or spinach water between feedings—simply, the water in which these vegetables have been cooked. It's mildly laxative and accustoms the baby to the vegetable taste. Next milk pudding, soft custard or rennet custard dessert or banana may be offered as a sort of transition step. The ripe banana (yellow flecked with brown) is mashed with a fork and beaten to the consistency of whipped cream. Babies, God bless them, usually love cod-liver oil and bananas!

Next in order come the solid foods, and here's where your character is going to get a real test. For introducing these foods calls for tact, firmness, and Joblike patience. Yet right here is where your child is going to acquire lifelong good eating habits—or fail to acquire them. What's more, solid foods ensure a stronger and more active baby, with better color and muscles. So, dad and mother, we can't fail!—*Condensed from Better Homes and Gardens, June, 1942.*

A RECENT survey of the food habits of 6,000 school children reveals that fifty per cent have inadequate breakfasts, and twenty per cent have no breakfast. Does the school lunch take up the slack?—*Practical Home Economics, June, 1942.*

THE question of how to preserve the health is one of primary importance. When we study this question in the fear of God, we shall learn that it is best, both for our physical health and for our spiritual advancement, to observe simplicity in diet.—*Medical Ministry, p. 273.*

## The Nervous Child and His Nutrition

As told by Hazel L. Creekmore, R. N.,  
to Ruth Peck McLeod

IN almost every case, the nervous child is the one whose nutrition is inadequate. Scientists have proved in the experimental feeding of animals that the lack of certain minerals or vitamins causes extreme nervousness; such animals will jump at the slightest sound.

Louis Herman, in his book "Food and Character," says of nutrition and nervousness: "As nervous children grow into neurotic adults, one of the basic causes of their tendency to neurosis seems now definitely established. The dominant factor in its production is chemical; neurotic complexes, conditionings, and fetishes find root in people whose nervous systems are calcium starved. . . . One of the most serious failings in childhood's diets is the insufficient use of milk."

Holt goes so far as to attribute most neuroses of childhood to disturbances of nutrition, and states that these are relieved only by correcting the faulty diet and habits which are the basis of the difficulty. Indeed, this often affords the most tangible point of appeal to parents to take measures to improve their children's nutrition. Even a parent who fails to respond to any other argument is interested when she learns that peevishness, irritability, and difficulty in management, of which she complains, are more than likely wholly or partly caused by his undernutrition, and that improving his nutrition will probably result in improvement in these respects. Mothers of children thus improved are, as a rule, more enthusiastic about the marvelous change in their children's dispositions than about any other factor.

A teen-age boy who had recently recovered from a wasting disease had a ravenous appetite. He remarked at the table, after he had eaten an enormous meal, "My stomach's full, but my taster's still empty."

Lydia J. Roberts says: "An active boy of thirteen to fifteen years may require from four thousand to five thousand or more calories. He may eat all his stomach can hold and still not cover his outgo unless such concentrated foods as butter, eggs, cheese, milk, cream, marmalade, cookies, and peanut butter are added generously to his essential diet of vegetables, milk, fruit, and cereals."

One is likely to picture malnutrition only in children of the less fortunate families, but the pitiful part of the story is that the "poor little rich child" is in many cases the victim of poor nutrition and the nervousness which accompanies such a condition. This is frequently due to leading indoor lives in overheated apartments. Such habits kill the appetite.—*The Baby's Mother, No. 3, 1942.*

## Your Child's Food

(Excerpts from the book of this title, by Miriam E. Lowenberg, McGraw-Hill, 1939.)

WHY do we have more feeding problems among children nowadays than we did two decades or so ago? Grandparents are shocked at this situation. In their day, they say, children were hungry and ate plain, simple food without fuss. There, I think, is the answer—hungry children and plain, simple food. As life has become more complex, children are less hungry and food has become more refined. And since we are not yet capable of making up perfect synthetic diets, we need to use more natural foods and fewer concentrates of this and that. Whole-grain cereals instead of refined cereals plus concentrates; sugars and sweets from fruits, and not in candies and rich desserts; whole milk and less cream. . . . Children will be better fed with natural foods.

We need to prepare simple foods as our busy grandmothers were forced to do. A young child does not like mixtures disguised this way and that. Studies have shown that for the most part he likes his foods served alone and unmixed.

Another reason why we have food problems is quite apparent. As the standard of living is raised, food is more abundant and often is pushed at the child. It becomes less desirable to him when it is too easy to get. In a large family where a low income makes food scarce, we do not find these problems.

As the standard of living is raised, mothers often have more time to devote to their children. This may center too much attention on them and tend to develop eating problems.

Undoubtedly, the advancement of nutrition knowledge in the brilliant researches of the last twenty years has introduced problems of feeding in children. The more we have learned about foods that are necessary in the diet, the more concern and anxiety the mother has had, to see that her child eats what she thinks he should. There has been much written of *what* to feed, with too little understood or written of *how* to feed it.

Eating is one of the pleasures of life. Fortunate is the individual who likes the foods he must eat for the adequate nutrition of his body. Our children can have this good fortune if we help them to develop good food habits when they are young.

Let us consider our goals in feeding children, before we discuss how good food habits are formed.

1. We expect our children to eat in a matter-of-fact way a sufficient quantity of the foods that are given to them, just as they take care of other daily needs. The child who truly enjoys most foods and is able to eat without fuss those he doesn't like will be fortunate later.

2. A child should be able to manage the feeding process independently and with dispatch, without either unnecessary dawdling or too hurried eating.

3. He should be willing to try new foods in small portions the first time they are served to him, and to try them again and again until he likes them.

What, then, can we do to help our children form good food habits?

1. If a child is habitually not hungry, have him examined thoroughly by a physician who is especially interested in children.

2. Serve meals regularly, so that the child is fed when he is hungry.

3. Do not allow eating between meals at any time. If more frequent meals are needed, serve these at regular times.

4. Avoid very rich foods, which decrease the hunger pangs for long periods.

5. Adults must avoid discussing their own food dislikes before children or showing these by their facial expressions.

6. Mealtime should be a pleasant time so that associations with foods will be pleasant.

Children are sensitive to their surroundings, and these affect their mealtime. One four-year-old boy was observed to eat well when he ate at his table in the dining room where it was light and airy, but to dawdle over the same food when it was served in a rather dark hallway.

In planning your meals for children, plan foods that can be served on a plate, with only occasionally a soft or fluid food in a ramekin or a soup in cup or bowl. The child is easily confused by many extra dishes around his plate.

Does all this mean that a busy mother must be constantly harassed, catering to this or that whim of a child? By no means! But it is our job as homemakers to be keenly alert to little things that make the inner workings of the household smoother and keep the machinery from growling. Someone has well said, "A lot of common sense and a bit of elasticity are the saving graces of motherhood."

No meal in the adult's menu varies so much with individual preference as breakfast. Standards of diet for the young child are often taken too seriously, and when the diet list says the child should eat cereal, eggs, fruit, toast, and milk for breakfast, mothers may be alarmed when their children refuse. Why should we expect all children to be hungry for a heavy breakfast, when there is so much difference in the appetites of adults for this meal?

No child should be allowed to play without some energy food first in the morning; however, if he is not an extremely active child, milk, toast, and a fruit may be all that is necessary to give his body the needed energy. Most active children need cereals for the energy they give.

Supper for most children should be a light, easily digestible meal, served one to one and a half hours before bedtime. It is to be remembered that the noon meal is the heaviest meal of the day for children of preschool age.

## "Sweets and Spice and Everything Nice"

EVA SELDEN BANKS AND OECILY BROWNSTONE

THE present sugar curtailment in this country is not all bad news; it may teach health habits which most of us need to learn. For the last fifty years our consumption of sugar has steadily increased so that up to the present time the average person in the United States has been consuming more than two pounds a week. In other words, about one fifth of our energy needs are met by a food that contains no protein, no minerals, no vitamins. Now, with sugar curtailment, we may be forced to meet a part at least of these energy needs with foods that will give us vitamins and minerals as well as "sweetness."

It may be a good thing if in this instance we "become as little children" again! For youngsters, if they have been fed as modern dietitians recommend, learn to enjoy the natural taste of foods; perhaps we adults will now learn to do the same. Fruit and simple desserts supply a small child with the sugar he needs; we need to welcome more of these ourselves. On the other hand, it is important that your family's food be well flavored.

How are you going to use less sugar for your family's meals and have them like it? First of all, fruit may well play a bigger role in meal planning.

The "new deal" in sugar may spur you on to considering another important factor, your family's enjoyment of meals. It is here we should like to emphasize the fact that *real enjoyment is an important part of nutrition*. It is every mother's job to see that this real enjoyment is based on food attitudes, habits, and tastes that represent good eating practices.

You will add immeasurably to your family's food habits and enjoyment, if you pay attention to seasoning. Highly seasoned food has an overstimulating effect on young children and tends to make them dissatisfied with mild-flavored foods.—*Condensed from Parents' Magazine, April, 1942.*

My three-year-old boy goes out of doors immediately after his breakfast to ride his bike and to play. From nine to twelve is a long time for strenuous play. I discovered that after eleven o'clock he becomes a little tired, and it is during that hour that he gets into mischief. To avoid this mischief and emotional reactions which follow punishing, I started to bring him into the house an hour or a half hour early. I provided some quiet activity such as looking at picture books, or shelling peas. Then there is time for him to run the water for his bath and gather up his pajamas, robe, and slippers without any rush. This method of quiet activity before lunch assures a quiet bath with no fretful crying, a well-digested lunch, and a restful nap.—*Mrs. R. J. M., California; in Parents' Magazine, January, 1942.*

Eighty per cent of the children entering school have dental defects.

Twenty per cent of the children entering school have sound teeth.—*American Health Association.*

## Daily Food Requirements

**Milk.** At least a pint for each person (more for children); or cheese, or evaporated or dried milk.

**Oranges, Grapefruit, Tomatoes,** or raw leafy salad—at least one of these.

**Vegetables, Fruits.** One big helping or more of green or yellow vegetables—some raw, some cooked. Potatoes, other vegetables or fruits in season.

**Bread and Cereal.** Whole-grain or enriched white bread; whole-grain cereals, cooked or ready to eat.

**Dried Beans, Peas, Lentils,** or nuts occasionally.

**Eggs.** At least three or four a week, cooked any way you choose, alone or in combination with other foods.

**Butter and Other Spreads.** Vitamin-rich fats, peanut butter, and similar spreads.

In addition, as needed or desired, eat other foods you also like.—*Adapted from U. S. Official Food Guide.*

## Diet and Teeth

GEORGE K. ABBOTT, M. D.

THE full protection of the teeth takes twice as much vitamin C as is needed to prevent scurvy.

Investigation has shown conclusively that a well-balanced diet, adequate in all respects, prevents dental disease, while mouth antiseptics, etc., are not of themselves at all preventive. Such a diet is made up of seventy to ninety per cent of fruit, vegetables, and milk; with whole-grain breads and cereals in moderation, and eggs, nuts, cheese, etc., sparingly. Confections, refined sugars, and sweet desserts must be eliminated. If fruits and vegetables were freely used, the appetite for sweets would largely disappear, as would also the tendency to overeat and to eat between meals.

Nature has put into fruits and vegetables, our chief source of carbohydrates, the most ample supply of vitamins. These vitamins are removed from foods by refining and "purifying" processes as in the making of sugar. . . . There is probably no one fault in the American diet so productive of disease in various forms as the excessive consumption of refined sugars, confections, and sweet desserts.

The worst effects of such a diet are seen in the infant whose mother has used these foods extensively. It greatly affects vital resistance to infections and respiratory disease, but the most noticeable results are seen in the teeth.—*From Sugar, Its Use and Misuse.*

TWENTY sound foundation teeth, aided by wholesome foods, supported by daily home care and supervised by the family dentist's preventive treatment, constitute a strong bulwark in defense of good health for the child and for the adult.—*Joseph H. Kauffmann, D. D. S., Parents' Magazine, January, 1942.*

"THE one who prepares the food that is to be placed in our stomachs, to be converted into blood to nourish the system, occupies a most important and elevated position. The position of copyist, dressmaker, or music teacher cannot equal in importance that of the cook."—*Fundamentals of Christian Education,* pp. 43, 44.

# *The Church Officers' Gazette*

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## Sixty-two Blows

THERE is a young woman in the city of Belém, Pará, North Brazil, who is a true Adventist in her heart, even though she has not yet been baptized. Because her father is a member of another Protestant church and is against the teachings of the advent message, she is not permitted to go to our meetings. She fully resolves, however, to follow the voice of her conscience and to live according to all points of the truth and be baptized soon.

Some time ago, the father of this girl discovered that his daughter was not drinking coffee any more. This made him very angry, because it was a part of the Adventist doctrine. He ordered her to prepare a "good cup of coffee" and make it very strong. Then he admonished his daughter and explained to her that according to the Bible she must be obedient to her parents, and then demanded that she drink that cup of coffee. The girl refused to do so, not as a sign of disobedience or obstinacy, however, but because she was a servant of the Lord, and preferred to obey God rather than man. She explained that she did not care to take the coffee because it was not good for her and affected her health. She said she considered herself a child of God, and as such she must keep her body clean, since it is the temple of the Holy Spirit, that she might be able to honor and glorify Him.

As the father could not persuade his daughter, he tried to force her to drink the coffee. He filled a cup with coffee, violently opened the girl's

mouth, and tried to pour the coffee into it. But the girl shut her mouth, so that the coffee spilled over her clothes. This made the father so angry, that he gave her a beating, sixty-two blows with a heavy leather belt.

This experience reminds us of the resolutions of young Daniel of Bible times, who resolved not to defile himself with the king's meat. I hope this experience will be a lesson to us who have known the truth for a long time. Let us pray for this girl that she may triumph in Christ and may also be able to lead her parents to obey the truth. G. S. STORCH.

## True to Their Trust

THE white missionaries in Papua have been driven from their posts, but a reassuring letter comes from Ngava, a native leader who is carrying on. He writes:

"DEAR SIR,

"It makes me afraid to write to you, but I try to send this short letter. I heard many things happened in all around the world now. So I suppose you remember our work here so I want to let you know how the things happened here after you away from here. Last weeks Sogavare who came and ask me to open his new church way up to his own village. It is hard for me to pick this work when I start I will try if I can, because you know the work out here and some boys they ready to be baptized. Sogavare asked me to two boys they ready to be baptized, and some Aroma hoys they came and asked me about the meeting, someone who want married. So I told these boys if anyone like married that's all right. Maybe some time on the next week, I will go down Aroma and I will visiting all around Mission Station; and if some of these boys from Mirigeda they want to be a teacher I will sent to look after some new villages east coast of Domara seven new villages they ask a teacher; I will do these things if I can.

"It is hard for me because I have no eail canoe, and have not many things help me carrying this work. We were very sorry about you left us by ourselves. Bisiatabu Printing Press is finished. Mirigeda boys they all come back again to their villages. No one look after Mirigeda,

not one who look after Bisiatabu. Kila left there on the ending of February he came here and stay with me now; all these boys they voted Kila who can stay Aivakala, there he can do the work for the while.

"Myself and my wife and little boy we stay Korela now, these hoys and girls they run away from this place and they returned to their home. I don't know something will happen to us here all the teachers they are all well. They were pleased to do their works by their own people. I am glad, too, because they help me all things we do in the Mission work.

"That is all I can say. May God bless us all for His work."

So the light shines in darkness, and the third angel flies on unimpeded by war; and we may believe that the native leaders in other fields are also conducting baptisms, answering new calls, and in every way advancing this mighty work.

## Evangelistic Work by Teachers

As teacher of our school in Itabuna, Bahia, Brazil, I decided to spend my evenings visiting the parents of my pupils, especially in those homes that were not Adventist, as several families that were not church members had sent their children to our school. At the beginning I thought it was too much for me, since I needed these hours for my rest. But I took along the projector and colored films which had been lent me by the conference, and continued in this work. As I saw the interest among the people, I was filled with new courage, and worked with more enthusiasm than ever. For three months I regularly visited six different families and the prison. On Thursday and Sunday nights I showed the evangelistic films in the church.

Today the church of Itabuna has the great pleasure of increasing its membership, which also means the Sabbath school membership. Thirteen other persons have also begun to keep the Sabbath, including three prisoners who are still in jail. Six young women and twelve children have joined our young people's society. Our humble church at Itabuna now has a Sabbath school membership of seventy-five, and the prospect for the future is bright.

ANTONIO GERARDO LIRA.