

The Church Officers' Gazette

VOL. 31

OCTOBER, 1944

No. 10

Life's Contest

FIGHT for the truth, O soldier in life's battle,
Though foes encompass thee on either side;
Gird on thy breastplate and unsheath thy weapon,
O'er error's hosts triumphant thou shalt ride.
Dare to do right; the heavens bending o'er thee
Bear but this watchword on their shining arch.
The "Higher Law" is written all before thee,
Read and obey it on thine onward march.

The world has need of spirits true and fearless,
Who dare to walk where duty leads the way,
Treading life's path however sad and cheerless,
Hoping through darkest night for dawning day—
Has need of hearts like temples set in order,
Where Justice ministers and Mercy pleads,
Where Pity weeps and Love sits at the altar
Pouring out fullness for all human needs.

Thou hast no time to dream—the world is waiting
For blows that the strong arm alone can give,
And weary souls watch at their prison grating
Till thou shalt break their chains and bid them live.
Go tell thy brother that the strong are needed,
Truth calls her champions to the open field;
The ranks are thin, be ready for the contest,
All that can armor wear or weapon wield.

—*Sabbath Recorder*, published in
Review and Herald, Oct. 4, 1864.



YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

The Society Executive Committee Surveys the Work of the Society

AT this time of year the society executive committee ought to discover what progress it has made toward fulfilling the plans it laid at the beginning of the year. Consider these and other questions regarding society work:

Are more or fewer members observing the Morning Watch?

Are those who are reading the Bible Year or the Character Classics up to schedule in their reading?

What bands are completing their tasks for the year?

How many young people have been baptized during the year thus far?

To discover the status of the society, the executive committee ought to have a special meeting to hear reports from its devotional secretary, its educational secretary, its social secretary, its band leaders, and from any others who have been charged with the performance of some task.

Hear these reports, study them, evaluate the results, and then lay plans for the rest of the year. Endeavor to close the year's work with everybody having completed what he has undertaken. Good leadership reveals itself in inspiring others to carry on and complete their undertakings.

Of course, a wide-awake leader has had reports from his lieutenants at the regular monthly executive committee meetings, and progress has been noted, but this October monthly meeting is an overall survey which results in the final push to put the yearly program over.

Monthly meetings should be held for study, for reports, for planning, and for co-ordination of all society activities; shorter weekly meetings, for prayer and for ascertaining that everything is ready for the weekly society meeting.

A. W. P.

Christian Help Band

We are living in one of the saddest periods of the world's history. It is a time when in every land hearts and lives are crushed because of the tragedies that have come upon the earth.

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed

fountains of earnest, Christlike love will be unsealed.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Pray for these souls. Bring them to Jesus. Tell them that there is a balm in Gilead and a Physician there."—*Prophets and Kings*, p. 719.

This type of work brings one of the greatest inspirations into a person's own life and is one of the most outstanding types of missionary endeavor in which the Crusader can engage. Many people respond to religious influence and accept the Saviour when they are aided in their hour of illness, distress, or great need. Your young people will be delighted to do this work if they are properly organized and directed.

Train the members of your society to sing well. Find openings for them in hospitals, old people's homes, prisons, and other public institutions where there are shut-ins. Smaller groups may go to provide entertainment where there are aged and infirm or those who are shut away from many of the enjoyable things of life. Encourage those who can to carry out the instruction given in the quotation above, and as they go with a prayer in their hearts, lives will be blessed and hearts will be turned to Christ the Lord.

C. LESTER BOND.

Voice of Prophecy Day

THOUSANDS of Missionary Volunteers have been taking part in promoting the interests of the Voice of Prophecy. No doubt these will continue to do so. There is need, however, for added effort, and the General Conference has set apart Sabbath, October 14, as Voice of Prophecy Day. Would it not be well for you as leader of the Missionary Volunteer Society to give special emphasis to the Voice of Prophecy in connection with the society program on this day? Encourage the members of your society to solicit their neighbors and friends in an effort to enroll a large number of persons in the Voice of Prophecy Bible Correspondence Course.

There is a prospectus available for any young person who may desire one to use in this important work. This is a type of missionary endeavor which can be done by every member of the young people's society.

A great deal of good could also be accomplished by telephoning neighbors and friends and inviting them to listen to the broadcast each Sunday morning. Scores

of people are already rejoicing in the message because of listening to the Voice of Prophecy programs and pursuing the correspondence course. Let us all do our part by our earnest effort, prayers, and contributions to make the work of the Voice of Prophecy a real success throughout North America. C. LESTER BOND.

Do You Plan Ahead?

WHEN you are to participate in a discussion or symposium or to give a talk in young people's society meeting, you appreciate having a sufficient length of time to think about it and arrange the material for your topic, do you not? Just so does every young person. So be sure to allow each youth at least two weeks to prepare the presentation of the topic you assign to him. We would urge that you plan especially well for the topic to be given October 21, so that the young people may clearly understand "the disappointment" and how we may relate ourselves to it today.

M. W. M.

How to Use the Gazette

OCCASIONALLY society leaders ask questions about using the material provided in the GAZETTE. Are they expected to use it? Are they expected to use all of it? Are they free to use other material which they may desire? How are they to use it?

In answering these questions we present the following considerations for the leaders to bear in mind:

1. That the PURPOSE of the society meeting is not to entertain but to deepen the devotional life of its members, to enlarge their vision of what God would have them do in times like these, to study together the more effective and most appropriate methods of service, to integrate the M. V. features and the work of the service bands into the thinking and life of the society, to provide as many young people as possible with an opportunity to gain experience and proficiency in public address, and to inspire one another with courage and zeal to fulfill the M. V. pledge by means of relating experiences which have come to them as they have tried to serve the Master.

2. That their society is a part of a mighty world movement of Adventist youth and ought to catch and keep the stride of the march. The society therefore ought to use the topic suggested.

3. That the material provided is merely an outline for the study of the topic for the day.

4. That, where no definite schedule of topics for the year is followed, the ten-

(Turn to page 12)



SENIOR MEETINGS

October 7

A Brother-Sister Team

BY STELLA PARKER PETERSON

Order of Service

OPENING SONG: "How Far From Home?"
No. 665 in *Church Hymnal*.

PRAYER.
REPORTS OF MISSIONARY WORK.
OFFERTORY.

TOPIC: "A Brother-Sister Team."

CLOSING SONG: "O Brother, Be Faithful,"
No. 173.

Note

SONG SERVICE: Use songs by Annie Smith: "Blessed Jesus, Meek and Lowly," No. 268; "I Saw One Weary," No. 371 (first three stanzas refer to three of our great pioneers: Joseph Bates, James White, J. N. Andrews); "Long Upon the Mountains," No. 664 (early advent hymn; the words may be read in unison, rather than sung, if desired); and "When Darkness Gathers," No. 314 in *Church Hymnal*.

A Brother-Sister Team

Introduction by Leader

We are to consider a brother-sister team of our early history—the only such team to have achieved denominational prominence. Both distinguished themselves in the literary field of the church. A beautiful devotion to each other, and to the message, characterized their lives. Who were this remarkable brother-sister team of our pioneer days? Answer: Annie and Uriah Smith. Our opening song was written by the sister.

Annie Smith

ANNIE SMITH, the sister half of this team, was a girl of sixteen in 1844. With her mother and younger brother Uriah she passed through the disappointment on October 22, 1844. When Jesus did not appear on that date, as they had expected, she, through the influence of associates, became discouraged and devoted herself to studying and teaching. She and her brother were both ambitious for an education, and while he attended an academy she attended a young ladies' seminary. Of unusual intellect, she applied herself to the study of language and art, and wrote many poems which were printed in magazines and papers. While making a sketch of Boston from a hill three miles distant, she so strained her eyes that she almost lost her eyesight, and was forced for a time to give up her studies and teaching. This greatly disappointed her, but just at this time the hand of Providence guided in a wonderful way the affairs of her life.

While Annie was in Charlestown, Massachusetts, her mother, who had recently accepted the new light of the third angel's message, wrote her, urging that she attend the Adventist meetings soon to be held near her. Mrs. Smith did not tell her daughter that Elder Joseph Bates had been visiting in her home, and that she and he had conventioned to pray daily that God would move upon Annie's heart.

Now note the hand of Providence, as related by Elder J. N. Loughborough:

"Elder Bates had never been in the room where the meeting was to be held, and therefore knew nothing of its situation. The night before the meeting he dreamed of being in the room, and that every seat was occupied except the one just by the door. He also dreamed that he changed his subject from that on which he intended to speak, and spoke on the sanctuary question; that they had sung the first hymn, prayed, and sung the second hymn, and he had just opened his Bible and was reading, 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed,' pointing to the figure of the sanctuary on the chart, when the door opened, and a young lady entered and took her seat in the vacant chair. He also dreamed that the person was Annie R. Smith, and that she at once became interested, and embraced the truth.

"Elder Bates' meeting was on the Sabbath. . . . Annie said, 'Just to please mother, I'll go.' The night before that Sabbath she dreamed that she went, and was late; that on arriving at the door the first hymn had been sung, prayer offered, and they were just concluding the second hymn; that as she entered she observed that every chair was occupied but the one by the door; that a tall, noble, pleasant speaker was pointing to a chart such as she had never seen before, and was repeating, 'Unto two thousand and three hundred days, then shall the sanctuary be cleansed.' She dreamed that what he said greatly interested her, and that it was the truth.

"She started for the meeting in ample time, but missed the way, so failed to get there until the singing of the last of the second hymn. When she entered, everything was exactly as she had seen it in the dream, and the identical man of her dream was repeating, in the same manner, the text from Daniel 8:14. It struck conviction to her heart at once.

"Elder Bates had not thought of his dream until she entered the door and took her seat. He had prepared to talk on another subject, but his mind would rest on the sanctuary question. While he was repeating the text, his dream flashed into his mind, and silently he prayed for help to speak to the hearts of his hearers. He had great freedom in explaining the passage of the time, with which Annie was familiar. Then he set forth the truths of the third angel's message and the Sabbath [with which she was not familiar].

"As he closed the meeting he stepped up to Annie and said, 'I believe this is Sister Smith's daughter, of West Wilton. I never saw you before, but your countenance looks familiar. I dreamed of seeing you last night.' Then Annie told her dream. She left the meeting with feel-

ings and aspirations all changed, having then and there accepted . . . the Sabbath."—*Great Second Advent Movement*, pp. 313-315.

The next week, with her heart full of her new experience, she sent to the *Review* the poem "Fear Not Little Flock," her first contribution to the church paper. Elder James White was at that time having the *Review* printed at Saratoga, New York, and was in need of a proofreader. Immediately he requested that she join the workers. She replied that she could not because of the difficulty with her eyes. Elder White told her to come on as she was. When she arrived at Saratoga Springs in the fall of 1851 special prayer was offered for her, and her eyes were so benefited that she was "enabled to engage without restraint in the work of the office."

Now the whole current of her life was changed; new aspirations possessed her. The world and all it had to offer no longer held attraction for her. She threw her whole soul into the work of spreading the message, and became an almost indispensable part of the *Review* staff.

In the fall of 1852, soon after the removal to Rochester, her brother Uriah accepted the full message and began keeping the Sabbath. This brought great joy to Annie's heart. Almost immediately a real test came to these two young people who had turned their faces toward the kingdom. In January of 1853 they were solicited to teach in an academy at a salary of \$1,000 a year, with room and board—an attractive offer even in this day. But both had chosen to serve the Lord, and both rejected the offer. In March Uriah Smith's first contribution appeared in the *Review*—a lengthy poem entitled "The Warning Voice of Time and Prophecy." This poem led to his connection with the *Review* office, and in their work there Annie and Uriah "stood shoulder to shoulder." Though they received scarcely more than their room and board, the brother and sister rejoiced in that opportunity to serve in the message. Their literary abilities made them valuable workers. For Uriah Smith that was the beginning of fifty years of service on the *Review*, much of the time as editor.

Though no picture of Annie Smith is known to exist, we do have, in the poems which she has left us, a portrayal of her sweet, retiring, self-effacing character, and of her abiding Christian experience.

Undoubtedly the economies which she and her brother, with the other workers at the *Review* office, had to practice, and her self-denial in restricting her food and clothing in order that all possible means might be put into the printing of papers to spread the message, were at least in part responsible for the fact that she fell victim to consumption, as tuberculosis was then called. Lung congestion followed a severe cold, and to her great sorrow it shortly became necessary for her to relinquish her work at the office. But she continued to pour out a stream of poems, her final contribution being written the last "day but one before her death," when she knew that the end was near. The opening lines were—

"O, shed not a tear o'er the spot where I sleep;
For the living, and not for the dead ye may weep."

During the last four years of her life, her poems appeared often upon the first page of the *Review*. Many of these poems were later set to music and found their way into our hymnals.

With R. F. Cottrell, Annie Smith shared the work of writing the early songs of our movement, after the disappointment. In our *Church Hymnal* are ten hymns the words of which were written by her. This talented young woman, though stricken down in her young womanhood, at twenty-seven, had served her Master faithfully and well. Her poetic works follow her in the hymnody of the church she helped in a very real way to establish. These songs are the memorial of one who gave up all allurements of the world to follow and serve her Master. Undoubtedly she will greet many in heaven who were saved through the appealing ministry of her beautiful songs.

Uriah Smith

URIAH SMITH stands as one of the pioneers in our first printing office. That pioneer office was meagerly furnished and equipped, and when the first pamphlet was printed on our pioneer hand press, with no paper cutter available, Uriah Smith trimmed the edges of the 30-page book with his pocket knife! But the work was a joy to him, even though it brought blisters, for a number of volunteer workers had come to aid in getting out that pioneer pamphlet from our first printing press, and there was rejoicing in every heart.

For ten years young Uriah was confined to the printing office, first in Rochester and later in Battle Creek, sharing in the writing and the art work, as well as in more practical ways. In 1863, when our General Conference was organized, he was elected the first secretary, an office in which he served for twenty years at intermittent terms. From that year he began to exercise his gift in public speaking, as well as in writing. In those two fields of ministry he towered as a power in our church. Beloved as a speaker and writer, he wielded a tremendous influence throughout denominational ranks during the half century of his service. When it was known that Uriah Smith was to speak, a church or tent or hall was crowded; when the *Review* was opened each week, Uriah Smith's editorials were sure to be quickly read by those who received them. He dominated the literary field of the church for many years and gave to us our great standard book, *Daniel and the Revelation*, along with many other books.

When Battle Creek College opened, he became the first Bible teacher, and for years carried on that work, though heavily pressed with other duties. To his students he was always a beloved man of God.

Through the urging of Sister White, in the late sixties he began to give more time to traveling, that his spiritual help

might extend over a greater area. He labored much in camp meetings and conferences, and made trips abroad. His counsel was always sound; his messages always inspiring. After the sending out of our first missionary he rejoiced to see the message going into foreign lands, and he devoted all royalties from his book translations to foreign mission advance.

An outstanding characteristic of Uriah Smith was his inventive genius. This natural ability, indicative of unusual mental powers, under the blessing of God added to his intellectual stature. As a worker in the message he manifested this gift in resourcefulness and in skill in meeting situations with a solution. He enjoyed setting his inventive genius to work, whether upon a mechanical problem in the printing of the *Review*, or an editorial, or a committee problem.

Perhaps the invention of Uriah Smith which is most generally known is that of his own artificial limb. Elder Loughborough tells the interesting story:

"In early life Brother Smith lost one leg and wore . . . a 'cork leg,' the foot of which had no joint. Well do I remember one day when he said to me, 'How awkward it is to have a foot with no joint for the toes! It is hard to kneel and rise with such a straight foot. I believe a foot can be made with joints for the toes.' . . . At no distant day [he] produced what he desired, . . . he got it patented, and sold the patent to a manufacturer of cork legs for a sum sufficient to enable him to purchase a modest home . . . and to have something left to aid in enterprises calling for the liberality of believers."—*Review and Herald*, April 7, 1903.

Another invention which brought great satisfaction to Uriah Smith was the patented desk and seat for schools. When Battle Creek College opened, these folding seats were a great novelty to the students. They never tired of operating them as they rose and sat down. When Uriah Smith sold that patent he was enabled to build a larger home for his increased family, and to give still more liberally to the work. Had he chosen to put his inventive abilities to work merely to make money, he could have become a very wealthy man, but he chose rather to consecrate his abilities to the service of God and to the winning of souls.

So long as the world lasts, the name of Uriah Smith will remain an honored one in Seventh-day Adventist homes. He was one of the builders of the remnant church.

"God has a way of changing workmen, but His work goes on." God is always looking for a life He can use. . . . Perhaps God wants to make you His man for this hour!"

We cannot better honor the memory of this true prince of Israel than by singing and catching the message of the familiar song which he contributed to advent hymnody, "O Brother, Be Faithful!" No. 173 in *Church Hymnal*.



"WHERE prayer focuses, power falls."

October 14

Magic Dials

BY W. P. BRADLEY

Order of Service

OPENING SONG: "In the Service of the King."

No. 82 in *M. V. Songs*.

SCRIPTURE READING: Isa. 45:5-8.

PRAYER.

REPORTS AND ANNOUNCEMENTS.

OFFERTORY.

TALK: "Dials of Magic."

TALK: "Watching a Gospel Broadcast."

POEM: "Speed Away."

TALK: "For a Purpose."

CLOSING SONG: "Throw Out the Life-Line," No. 69.

Notes to Leaders

Over ninety per cent of the homes in the United States are equipped with radios. The average number of hours of listening is about five a day. The average radio day is made up of a mixture of many types of programs. Not every program that pours from the loudspeaker is worthy the attention of a true Christian. We must develop and exercise a consecrated choice.

In many cities of the country our ministers have been able to present the truth publicly over a local radio station, reaching thousands in a moment where they would ordinarily reach only hundreds by other means. Radio evangelism is a quick and economical method, which, added to all the other ways of preaching, will help to finish the work quickly. Today we want to study the radio briefly to learn more about this wonderful instrument, and what it is accomplishing in the preaching of the gospel.

See "Victories Through Air Power" in Junior program for additional material.

Dials of Magic

THERE it sits on my table, close at hand—the curious box with its dials of magic. There it is, ready to talk to me, sing for me, make me laugh, or weep, or be angry about the war. If I give it a chance it will go on tirelessly all day, talking about soap and soup; news and views; medicines and overcoats; politics and religion. I can get one of these boxes so tiny and efficient that it even sings for me as I walk down the street with it hanging from my finger. I can turn one of these magic dials and off goes one station a few miles away; in comes another a thousand miles away. If the tone is too shrill or loud I simply turn another dial and the tone becomes low and soft.

Radio will always be a little mysterious to me, because I remember when people didn't have these clever boxes in their homes, and they used to talk with awe about the time when everyone might have one.

All this service seems to be free, but really we're paying for it. It is part of the advertising bill that is included in the price of the article which is mentioned on the radio for sale. I notice the radio is something like a modern magazine or newspaper. It has its news columns and headlines; its continued stories and its jokes; its lurid or sensational advertisements; its serious talks and discussions; its hymns, sermons, and prayers. I must therefore exercise control in the use of my radio. I must apply to it the standards and choices of a Christian. And I'll have to cultivate the will power (if ordinary disgust is not enough) to turn it off when the program changes for the worse.

The radio has tremendous influence today. Many of the network programs are so popular as to cause one fourth or one third of all the available sets to be tuned to them. People are turning more and more to the radio for news; and most people place more confidence today in the radio news than in the printed news.

The magic of radio is conquering space and time. It has made the world more nearly a unit. It is changing the habits and thinking of people. It has power to do great evil; it also has equal power to do great good. Which will it do in *your* life?

Watching a Gospel Broadcast

COME along and let's watch a gospel broadcast by a Seventh-day Adventist preacher!

We are in the center of a great city, and the building we are entering is not a church. Far from it! It is a big office building towering twenty or so stories toward the sky. The building seems quiet as we enter a little after nine o'clock in the evening and are quickly shot up to the sixteenth floor in the express elevator.

As we leave the elevator we stand in a wide hall leading directly into the offices and studios. On guard here is a man at a desk who checks every newcomer but he smiles and nods as he recognizes the speaker for the 9:30 broadcast, who is leading us into the studio.

The studio itself proves to be a place of fascinating interest. It is built to absorb sound, for we discover as soon as the door closes behind us that our voices have taken on a peculiar dead, echoless quality that almost gives us an eerie feeling. This studio seems to be a cross between a parlor, an attic, and a show-window. The likeness to a parlor comes from the rug at one end and the fine Steinway piano which stands awaiting the touch of the artist. The attic impression comes from the collection of curious objects in the other corner, used mostly for making sound effects. The show-window illusion comes from the big glass panel across most of one side of the studio behind which several men are making queer motions. Their lips are moving, but not a syllable can be heard of what they are saying.

The time for the broadcast is drawing near, and each one who has a part takes his position. The evening is warm, so off comes the speaker's coat, for the half hour soon to begin will be one of intense concentration for him and his assistants. Everyone in the studio bows for a moment in prayer as God's blessing is invoked upon the gospel broadcast. The speaker says a few words to test his microphone; the announcer-singer adjusts his music and papers; the pianist plays a few bars on the Steinway, while the engineer in the booth adjusts the controls to bring all three microphones to proper level.

9:29½. The stand-by warning is given, and all conversation stops. 9:29¾. The engineer raises his hand. 9:30. The red light flashes. The engineer's hand comes down with the finger pointing to the musicians. The piano starts the introduction of the theme song. The broadcast is on.

It is thrilling to sit near by and watch each part of the program as it neatly fits into place, helping to make up the perfect whole. It reminds us of Revelation 14: 6, 7. The hymns are truly inspiring, and they have been carefully chosen to lead the minds of the hearers in worship and in preparation for the coming message. The prayer is brief, only twenty seconds; but it is fervent and complete. The extracts from the mail and the answers to questions are full of interest. How delighted Mrs. ———, living three hundred miles to the north, will be to hear her name mentioned as she listens to her favorite program this quiet evening.

The speaker awaits his cue, and his face lights with earnestness and appeal as he greets his unseen audience. Only a little black box before him, but he visualizes the listener in apartment or farmhouse, and he silently prays for the presence of the Holy Spirit as each word goes winging on its way. With friendly, conversational tone he discusses the Bible topic of the day. The listener would scarcely realize that he is reading from a carefully prepared manuscript, and that every single word has been carefully chosen to fill each precious moment of the time measured out to him with just the right meaning.

9:59½ and the broadcast is over. The red light over the desk winks out. Everyone smiles, breathes a sigh of relief, and prepares to go home. The speaker's mind is still with his audience. He will begin to hear from that audience in his morning mail.

In Washington, D. C., we can hear four Seventh-day Adventist broadcasts every Sunday, at 9:15 A. M., 9:30 A. M. (Voice of Prophecy), 1:30 P. M., and 5:15 P. M. We can also tune in to denominational programs from faraway points such as New York, Detroit, Cincinnati, and even Havana, Cuba. How many can you hear where you live?

Have you ever helped in a gospel radio broadcast? Would you like to prepare so that you could have a part in speaking and singing to carry the message to others?

Speed Away

SPEED away! speed away, over mountain and sea,
To the hearts that are waiting with welcome
for thee:
There are eyes that will gleam with the glad gospel light,
There are feet that will walk in the pathway of right,
There are voices to sing praise to Jesus the King;
Speed away!

Speed away! speed away, with the love of thy Lord,
With the glorious tidings revealed in His Word:
Bear the Bethlehem story with gladness to men,
Bid the world to prepare for His coming again;
Free salvation proclaim through Immanuel's name;
Speed away!

—Belden.

For a Purpose

THE feather quill gave way to the printing press. The covered wagon changed its shape, put the horses under the hood instead of alongside the tongue, and became an automobile. The telegraph found a way to do without wires. Then it developed a voice and began to talk and sing to people hundreds and thousands of miles away. The humble boxcar has taken on new airs. It now has wings and four thundering engines; and away it sails through space carrying tons of precious cargo. Never mind if your arms are full of bundles; the electric eye sees you coming and obligingly swings the door open for you. What service! What convenience! Will wonders never cease?

If we go back just a generation, to the year of birth of the President (Roosevelt, 1882) we find the people without fountain pens, trolley cars, linotypes, adding machines, aspirin, television, automobiles, X ray, novocain, wireless telegraph, airplanes, bifocal lenses, depth bombs, electric refrigerators, pneumatic tires, motion pictures, radio, artificial rubber, and thousands of devices we take for granted. All this progress helps to speed up travel, the printing of books, and the spreading of knowledge. It has come rapidly, in our generation, for a purpose—to open the world to a knowledge of the gospel, the judgment, and the coming of Jesus. (See Dan. 12:4.)

Through radio alone, thousands are being told of Bible truths applicable to our times, so as to enable them to prepare for the end. To make the finishing of the work possible, God has provided the necessary means.

As I write these lines I notice that the Voice of Prophecy is heard over 315 stations in the United States, Canada, and Alaska. Besides these it is heard in Spanish and Portuguese on 81 stations in Central and South America and in the West Indies. Then we have our local broadcasters, 150 in number in the United States alone, swelling a mighty chorus of voices witnessing and instructing the people concerning the Bible and its message to us.

Enrolled in the various free Bible correspondence courses provided by the Voice of Prophecy and our local conferences and broadcasters are over a quarter of a million students. The enrollees include the aged, the children, and even the blind. They are diligently searching the Scriptures in a systematic way; and many are making decisions to obey God's truth.

The message has taken wings. It has invaded the air, the realm claimed by Satan himself, and Satan can't stop it.

Can this message be finished "in this generation?" The printing press says yes! The radio emphatically says yes! God's Spirit can quickly finish the work through these instruments which have all been invented in our time for *this very purpose!*

This society can help to make the radio more effective. We can build up the audience for these denominational broadcasts by telling about them and by distributing radio logs and announcements. Looking

through the schedule of a typical, large radio station, we notice that there are 430 half-hour or quarter-hour programs listed for one week. People cannot listen to all these; they will listen to those they like, or those brought especially to their attention.

We can solicit enrollments in one of the free radio Bible courses. Or we ourselves can enroll and thus refresh our knowledge of Bible truth for our own good and for the good of others. Thus by our service we can help to fulfill the prayer, "Even so, come, Lord Jesus." Rev. 22:20.



Joint Senior and Junior Topic

October 21

Why Should We Commemorate a Disappointment?

BY STELLA PARKER PETERSON

Order of Service

OPENING SONG: Early advent hymn—"How Sweet Are the Tidings," No. 669 in *Church Hymnal*.

REPEAT IN UNISON: Rev. 14:7; Dan. 8:14. (Two texts associated with the fundamental date of our history.)

PRAYER.

OFFERTORY.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

BRIEF TALK BY LEADER OR MUSIC LEADER: "Music a Century Ago."

SOLO OR CONGREGATIONAL SONG: "One Precious Boon, O Lord, I Seek," No. 338.

DISCUSSION (question-answer method): "Why Should We Commemorate a Disappointment?"

ORGAN MUSIC: "Is My Name Written There?" No. 617. (See Notes.)

CLOSING SONG: "The Judgment Has Set," No. 482.

PRAYER.

Notes to Leaders

In order to economize on space for this centenary program, and to make available more detailed material, the Senior and Junior programs are incorporated into one, since in many churches the Senior and Junior Societies will unite in making this a special program to commemorate the outstanding date of our history. If separate Junior meetings are held, the material will require but little simplification.

Have a chart of the 2300 days prominently displayed. If possible have attractively lettered on a poster or blackboard the text—"Fear God, and give glory to Him; for the hour of His judgment is come."

For the song service use only early advent hymns—"We Speak of the Realms of the Blessed," No. 199; "Great God, What Do I See?" No. 195; "Awake, My Soul," No. 667; "I'm a Pilgrim," No. 666, in *Church Hymnal*.

Many questions arise in the minds of young people concerning "the disappointment." This program aims to answer some of those questions. One person may ask the questions and various persons give the replies; but it will be more effective to have a group seated informally, as if in conversation, with some asking the questions, others answering. Inexperienced members may be here worked in to ask questions. Do not hurry through the parts; make them impressive. This is a topic which may turn the course of lives; do not rush through it—take time to let the message be absorbed.

Leader, well in advance, go carefully through all the material for this topic and assign the parts with great care.

Immediately at the close of the discussion, let the organ begin playing softly "Lord, I Care Not for Riches," No. 617, while the congregation sits silently pondering the personal question "Is my name written

there?" One stanza and chorus will be sufficient to make everyone thoughtful.

In announcing the last song, "The Judgment Has Set," ask that each one who is singing change the personal pronoun to the first person—"How Shall I Stand?" etc., the audience remaining seated. Then, as hearts are touched with the desire to be ready, let each one thus impressed quietly stand in witness to that fact as the singing proceeds.

Close with an earnest prayer that these consecrations may abide with all who make them. This movement will triumph, and that in but a little time, May all present triumph with it.

Music a Century Ago

A CENTURY ago today the closing hours of the expectation of the advent believers was approaching. In a few hours the great day of the advent movement would come, October 22, 1844. We can little imagine the fervent expectation of those who confidently looked for their Lord to appear on that day. They had confessed every sin, righted every wrong, and had sought to achieve a spiritual experience which would make them worthy of heavenly happiness, in place of the woes they had here endured as advent believers.

The story of that day of joyful expectation—and of bitter disappointment—cannot be told without mention of the advent music, for music played a powerful part in the spread of the advent doctrines a century ago. The people *believed* that Jesus was coming, and they loved to sing about it. They *sang* the message everywhere they went. The good old advent hymns had sprung from the experience of hearts that were desperately in earnest, and were sung with such fervor as to stir hearts to the depths. Sins were confessed, persons were converted as the songs about the judgment and the coming of Christ were sung by people whose hearts were in readiness for translation. God blessed the singing with a power which cannot be described.

One song, which was written by Charles Fitch, associate of William Miller in proclaiming the advent message, describes touchingly the experience of the advent believers one hundred years ago. It is "One Precious Boon, O Lord, I Seek." (Use all six stanzas as solo or congregational song.)

Why Should We Commemorate a Disappointment?

THE DATE OCTOBER 22, 1844, HAS ALWAYS BEEN AN IMPORTANT ONE IN OUR HISTORY. WHERE DO WE GET IT?

We get the date from the 2300 day-year prophecy of Daniel 8:14. (Call attention to 2300-day chart.) Briefly stated, the advent believers of a century ago looked for their Lord to come at the close of the 2300 days, which, in accord with the Biblical reckoning of time, would fall upon October 22, 1844. This, then, was the date for the hour of God's judgment to come; this was the date for the "cleansing of the sanctuary" to begin. So to this specific date the advent believers pinned their faith that Jesus would come. They were right in the date, but they were in error as to what the cleansing of the sanctuary meant.

HOW DID THE EARLY BELIEVERS MANIFEST THEIR FAITH THAT JESUS WOULD COME ON OCTOBER 22?

The advent believers did not merely think that *perhaps* Jesus might come on October 22. They believed it with their whole hearts. When they met one another their greeting was, "The Lord is coming!" Every activity of their lives was planned and regulated with that one thought in mind. Crops were left while farmers went abroad to scatter literature and to exhort neighbors and friends; shops were left; industries were closed down—each a silent witness to the faith of earnest souls in the expected coming of Jesus on October 22. Believers went from house to house, and on streets and in public places, wherever they could get a hearing, spreading the message of the Lord's return on October 22, and pleading with souls to be ready for that day. Often the singing of advent hymns would collect a crowd—then someone would speak. Men and women who had never before uttered a word in public became fluent under the influence of the God-inspired message; hearts were converted. An irresistible power attended the simple preaching of those who had a burden upon their hearts to warn their fellows. By the thousands people laid aside their worldly interests and devoted themselves to heart preparation. It was no uncommon sight to see groups meeting in groves, in shops, in business houses, in offices, for prayer during the day, while work was laid aside for that which was of supreme importance. Everywhere were people who were searching out those whom they had wronged to plead forgiveness; everywhere people were exclaiming over and over, "He's coming!" It was a solemn expectation, but it was also a joyous expectation. Hearts yearned for their Saviour to come to bring an end to the ridicule they were enduring. Means flowed in freely for the publishing of the message—presses were kept running day and night. As the day approached, people emptied their pockets to buy and scatter literature—there would be no need for money after October 22.

Wherever William Miller, leader of the advent movement, went, he found hundreds eagerly grasping the message he preached, forsaking the world and seeking preparation of heart for translation. It was no movement of man; no message of man; only God could have brought such converting power.

WHAT WAS THE EXPERIENCE OF THE ADVENT BELIEVERS ON THE DAY OF OCTOBER 22?

Adventists everywhere were in readiness for the day when it came. They had sought in every way to be ready to meet Jesus.

As the "Third Day" (Tuesday) dawned, believers were up early, making preparations for their last day upon earth. For this was the day they expected Jesus to come. There were songs in their hearts that morning, for before the day was over they expected to be beyond all taunts and ridicule. Men who expected Jesus

did not go to work on that day; children did not go to school; families gathered early for singing and prayer, and made certain that everyone in the family circle was ready to meet Jesus. The last advent paper had been published, the last sermon preached, the last personal appeal made, the last money given. Now there was only the waiting.

In most cities and towns where there were groups of believers, they met together in their places of worship to await the coming of their Saviour. From churches, schoolhouses, halls, and private dwellings the sound of praying and singing reached the passers-by.

Newspapers gave much space to the events of the day. Some published cartoons about the advent believers. Everywhere the public followed the activities of the believers with interest. Would the world really come to an end on that day? There were many anxious hearts not identified with the message; there were many not among the believers who watched the sky all day. The advent message of "the hour of God's judgment" had been brought to the attention of America, and other lands, too.

We can best understand what that day of expectation was like if we ponder the experiences of those who passed through it. Some who passed through that day were later to become leaders in the Seventh-day Adventist movement, and their names to become household words in Seventh-day Adventist homes.

William Miller, the great leader of the advent movement, was sixty-two years of age when October 22 arrived. Worn with fatigue, he had been forced to retire to his home at Low Hampton, New York, some time before the day of expectation. With tense interest he followed developments of the closing days before October 22, yearning for strength to throw his energies into the final phases of the stirring campaign. To his great joy, his able assistant in the proclamation, *Joshua V. Himes*, having brought the last advent papers from the busy presses, came to join him, and together they spent the day of hopeful anticipation in the Miller home. How interesting would it be if some record could have been made of the conversation and prayers of those two on that day of days toward which they had prepared their own hearts, and warned thousands. Now both men were spent in body but buoyed up in spirit with the bright hope of meeting their Saviour within a few hours. They had felt the call to proclaim the advent message and had not spared themselves in their efforts to fulfill their duty; in pulpit and by pen they had proclaimed the message with a power which could have come only from God. Now their work was to be crowned with the triumph of the advent faith—the coming of Christ. Strong in faith, these two waited from early morning, when they were both astir, on through the hours of the day. Much of the time they spent in prayer. What seasons of supplication those must have been as those two eloquent tongues which had moved thousands gave voice to the hope that was in their hearts!

Ten years younger than William Miller was *Joseph Bates* (fifty-two), sturdy mariner who had sailed the seven seas as captain and had retired with a sizable fortune; then, hearing and accepting the advent, views, he had disposed of his property, even his home, and had devoted his means and his talents to the spread of the message. With unwearied energy this man of God had traveled from place to place, even as far from his New England home as Maryland, leaving a trail of believers wherever he went. Whether this man was approaching a stranger to engage in conversation and present his message, or whether he was addressing crowds, an irresistible influence accompanied his words and won hearts. Day and night he had proclaimed the advent message. Now in his own home he awaited the great event with complete confidence.

James White was twenty-three, in the vigor of young manhood, in 1844. Two years before he had heard and accepted the advent doctrines and had thrown all his youthful energies and talents into the proclamation of the stirring message. He had been marvelously blessed in his preaching. In one series of meetings, when he was 21, over one thousand were converted in six weeks. We doubt that any other young preacher of advent history has equalled that record in soulsaving.

Possessing a strong voice of pleasing quality, he always made use of music in his meetings. As the time approached, there was one song which he featured in his meetings, the music of which has unfortunately not been preserved. Let him tell about it: "To call the people to order, the first words they heard from me were in singing—

"You will see your Lord a'coming,
You will see your Lord a'coming,
You will see your Lord a'coming
In a few more days;
While a band of music,
While a band of music,
While a band of music,
Shall be chanting through the air."

"The reader," continues James White, "cannot see poetic merit in the repetition of these simple lines. And if he has never heard the sweet melody to which they were attached, he will be at a loss to see how one voice could employ them so as to hold nearly a thousand persons in almost breathless silence. But it is a fact that there was in those days a power in what was called 'advent singing' such as was felt in no other. It seemed to me that not a hand or foot moved in all the crowd before me till I had finished all the words of this lengthy melody. Many wept. . . . The house was crowded three times each day."

James White was here, there, and everywhere collecting crowds on trains, in hotels, on street corners with his singing, then preaching the message. Files of the *Review* carry obituaries of people who were converted through his preaching under some of those unusual circumstances, and who remained true to the message until their death. We can imagine with what fervent hope and longing this young preacher of the message

awaited on October 22 the fulfillment of his preaching.

J. N. Andrews was a boy of fifteen on the great day. He was born in Maine, and there he spent his boyhood, growing up with an intense love of books and a desire for an education, an opportunity which was denied him, at least so far as schools were concerned. But, like many another boy who later filled a large place in the world, John Andrews lost no opportunity to study, and, without benefit of formal education, mastered Latin, Greek, and Hebrew sufficiently to become one of the great theologians of our church. As a boy in 1844 he was interested in the advent truths as they were presented, and his keen mind understood the prophecies. He read with avid interest the advent papers which came to his home, and with deep earnestness of heart sought to prepare himself to meet Jesus on October 22. He knew what it was to meet the taunts of his young friends both before and after that day—but he never swerved in his loyalty to the message. As long as he lived the poignant memories of that day of his teens ever remained with him.

J. N. Loughborough was a lad of twelve in 1844. His father had died when he was seven, and his mother, overburdened with a large family, had sent him to live with his grandparents. Through the cold winter of 1843 and 1844 the family attended the meetings of an advent preacher, and accepted the doctrines. At one meeting when about two thousand were present, John, then eleven, after a solemn sermon about the judgment, had gone forward for prayer. He was a true carrier of the message thereafter, taking the advent paper, *The Midnight Cry*, through the neighborhood from one family to another, and doing his utmost to share in the proclamation. Though he lived to be ninety-two, the day of October, 22, 1844, remained vivid in his memory throughout his long lifetime. Many years after 1844 he wrote this description of it, which is one of the best descriptions we have by one who passed through that day:

"(October 22, 1844) at last came. It found thousands upon thousands who were looking to that point for the consummation of their hopes. They had made provisions for nothing earthly beyond that date. They had not even cherished the thought, 'if it doesn't come,' but had planned their worldly affairs as they would if they had expected that day to end the period of their natural lives. They had warned and exhorted the wicked to flee from the wrath to come. . . . They had counseled and prayed with their relatives, and had bidden good-by to such of them as had not given their hearts to God. In short, they had bidden adieu to all earthly things with all the solemnity of one who regards himself as about to appear face to face with the Judge of all the earth. Thus, in almost breathless anxiety, they assembled at their places of worship, expecting, momentarily, to hear 'the voice of the Archangel and the trump of God,' and to see the heavens ablaze with the glory of the coming King."—*Great Second Advent Movement*, pp. 183, 184.

Uriah Smith was another who, in his boyhood, looked for Jesus to come a century ago. He was to become, in later years, a power in the advent movement as it swept onward fulfilling prophecy in its march to reach all nations and kindreds and tongues and people. He has left a vivid description of that day of October 22, but it is too lengthy to quote here. Briefly told, on the eve of October 22, as a lad of twelve he had gone with his mother to attend an advent meeting in a tent pitched in the yard of a believer. Rowdies came and sought to break up the meeting, yelling and pelting the tent with apples from a near-by orchard, and finally succeeding in pulling down the tent upon the worshipping occupants. When the earnest believers sought refuge in the house, the disturbers threw stones through the windows, breaking them, and scattering the Adventists, who fled to safety. The frightened boy, Uriah, sought refuge in the barn until it was safe to leave. He never forgot how the day of October 22, 1844, was ushered in for him; but as long as he lived he had only pity for those who had broken up the meeting.

Of all the young people who passed through the day of October 22, 1844, our interest focuses upon Ellen Harmon, who was sixteen in October of 1844. She was frail and weak as the result of an accident earlier in life, but now new hope took possession of her as she looked forward to a heavenly home where there would be no more suffering, no more humiliation as people looked upon her disfigured face. The year 1844, she afterward said, was the happiest of her life, as she looked for her Saviour. Ellen Harmon (later Mrs. E. G. White) tells us of her experience:

"I arranged meetings with my young friends. . . . I determined that my efforts should never cease till these dear souls, for whom I had so great an interest, yielded to God. Several entire nights were spent by me in earnest prayer. . . . Some of these had met with us from curiosity; . . . others thought me beside myself to be so persistent in my efforts. . . . But at every one of our little meetings I continued to exhort and pray for each one separately, until every one yielded to Jesus. . . . Every one was converted to God."—*Christian Experience and Teachings*, p. 38.

"With carefulness and trembling we approached the time when our Saviour was expected to appear. With solemn earnestness we sought . . . to purify our lives, that we might be ready to meet Him at His coming. . . . Believers were encouraged to work for their friends and relatives, and conversions were multiplying day by day. . . . Beethoven Hall, in the city of Portland [Maine], was nightly crowded. . . . As we returned to our homes by various ways, a voice praising God would reach us from one direction, and as if in response, voices from another and still another quarter shouted, 'Glory to God, the Lord reigneth!' Men sought their homes with praises upon their lips, and the glad sound rang out upon the still night air. . . . The time when we hoped to meet Him was close at

hand. We approached this hour with a calm solemnity. . . . We carefully examined every thought and emotion of our hearts, as if upon our deathbeds. . . . There was no making of 'ascension robes' for the great event; we felt the need of internal evidence that we were prepared to meet Christ, and our white robes were purity of soul, character cleansed from sin by the atoning blood of our Saviour."—*Id.*, pp. 45, 47.

So the clocks ticked away the waiting hours of October 22—noon—afternoon—evening—twilight—darkness—and Jesus had not come. The time of expectation passed. No words can describe the despair into which the people of God—old and young—were plunged when Jesus did not appear.

No other disappointment since Calvary had been so great to God's people. Then those who had witnessed the triumphal entry of Jesus into Jerusalem had expected that their Master would soon be crowned king and the oppression over them ended; they little realized that in a short time He would be hanging upon a cross—their own hopes crushed.

Now, in 1844, under the weight of their disappointment, the advent believers' hearts were bowed with an indescribable grief; there was weeping and wailing; believers knew not which way to turn in their humiliation and bewilderment.

Mrs. E. G. White describes the despair-ridden people of that hour: "Our disappointment was not so great as that of the disciples."—*Id.*, p. 56. "The scoffers were triumphant and won the weak and cowardly to their ranks. . . . We were perplexed and disappointed, yet did not renounce our faith. . . . We were disappointed, but not discouraged. . . . We must wait with hope and trust. . . . We were disappointed, but not disheartened."—*Id.*, pp. 49, 54.

WHAT WAS THE REAL CAUSE OF THE DISAPPOINTMENT?

An incorrect interpretation of the event, not the time, foretold in the 2300-day prophecy. They erroneously thought that the cleansing of the sanctuary would be Christ's return to earth to cleanse it of sin.

IN WHAT MANNER DID THE LIGHT COME WHICH CLEARED UP THE DISAPPOINTMENT?

It came through the tender love of God for His heartbroken people; and it came the very next day. The morning after the disappointment, Hiram Edson, of western New York, after an all-night vigil in prayer, was passing through a cornfield, perplexedly pondering the text upon which the date had been based: "Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Could they be wrong? Suddenly light was given to him—"The sanctuary to be cleansed is in heaven." From that moment the cleansing of the sanctuary took on new meaning to the people of God.

He said: "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, . . . 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."—*Review and Herald*, June 23, 1921, p. 5.

WHAT DOES "THE CLEANSING OF THE SANCTUARY" MEAN?

In brief, the cleansing of the sanctuary, as based upon the 2300-day-year prophecy of Daniel 8:14, was the entrance of our great High Priest, Jesus, into the most holy place of the heavenly sanctuary on October 22, 1844, there to begin, and to continue until completed, the important work of atonement for the world—the examining of the records of all whose names have been entered in the book of life and pleading before the Judge of the heavenly court on behalf of repentant sinners. Thus, since the *investigative* judgment began on October 22, 1844, the hour of God's judgment *did* come on that day—but not the judgment the believers had expected.

The cleansing of the sanctuary was not the cleansing of the earth by fire at Christ's coming, but the blotting out of sins in the heavenly sanctuary. Jesus did not come to earth upon that day, but passed from the holy to the most holy place of the heavenly sanctuary to open the work of the judgment hour.

WHY DID GOD PERMIT HIS BELOVED CHILDREN TO MAKE SUCH A MISTAKE AND SUFFER SO BITTER A DISAPPOINTMENT?

"Perhaps we cannot fully answer that question. But let us reason quietly for a moment. Do you think Jonah could have preached effectively to Nineveh had he understood the outcome? Do you think the disciples could have participated so joyfully and enthusiastically in the triumphal entry, had they sensed that in a few more days their beloved Master would die upon the cruel cross?"—*Story of the Advent Message*, p. 47.

Do you think the attention of the world in 1844 would have been so attracted to the judgment hour had the day it was to begin not been so emphasized?

Do you think the advent movement could ever have been started with such power had not those who were its custodians been torn loose from the things of the world and devoted entirely to the work of spreading the advent message?

Do you think that their lives could have been so enriched, or that they could have gone forth with such power, when new courage and fresh hope came to them, had they not experienced the holy influence of that blessed expectation?

WHY IS THE DISAPPOINTMENT IMPORTANT TO US TODAY?

Because, after their bitter disappointment, the believers searched the Scriptures as never before, and were led of God into the marvelous system of truth which had become the doctrinal foundation of our church.

Out of the disappointment of 1844 emerged many of the fundamental doc-

trines of the Seventh-day Adventist Church; we today owe much to the men and women who passed through that gall-bitter experience.

IS THAT GREAT DISAPPOINTMENT MENTIONED IN THE BIBLE?

Yes. The last three verses of Revelation 10 refer to the disappointment—the "little book" (the message) which they "ate" was at first in the mouth "sweet as honey" —a true description of the sweetness of the advent hope to their hearts. But as soon as the book was eaten, it became "bitter." From sweet to bitter! How accurately does that describe the experience of the faithful of a century ago!

Then comes verse 11, "Thou must prophesy again before many peoples, and nations, and tongues, and kings." When the disappointed ones found that verse, they discovered that their work was not done, and they started in with renewed vigor to proclaim the message of Jesus' coming to all the world.

WHAT LESSON DOES THE DISAPPOINTMENT OF OUR EARLY HISTORY HOLD FOR US TODAY?

That experience of our pioneer believers holds many lessons for us. First and foremost, it focuses our attention upon the sanctuary question. Today, as one hundred years ago, the sanctuary is the key which unlocks for us the mysteries of salvation and makes clear God's plans to save us.

And the disappointment helps us to understand that in God's inscrutable purpose for each of us the dark way is sometimes the best for us, as it was for them. They gained a spiritual experience they would never otherwise have acquired; and so long as they lived those early believers were grateful for the refining experience of the disappointment, bitter though it was. So with us—

"Disappointment. His appointment. Change one letter, then I see That the thwarting of my purpose Is God's better choice for me."

—Edith Lillian Young.

Further, we are never to forget that this movement is the movement of God, launched by Providence coincidentally with Christ's beginning ministry of the investigative judgment, and that the disappointment was God's training school to prepare a people upon the earth to unite with the High Priest in His work in the heavenly sanctuary.

We are never to forget that the truths of the advent message are of God, and that when they lay hold upon the heart, under God's Spirit they save people from sin and sinning and prepare a people to stand in the hour of temptation, and to meet the Lord when He comes.

Nor must we ever forget that the message is the greatest thing in the world at this time. It is not some little spurt of a movement, arising like a comet and then disappearing; this is the movement which God has ordained to finish His work in the world; and though heaven and earth pass, that work, according to His Word, will be accomplished. No movement, no work in all the world could be

greater than that. Despised as it is, not appreciated even by ourselves, yet this message is the greatest thing in the world today. No worldly project of any sort can compare with it, nor with the power which goes with it. And that mighty, marvelous power enters the life of every earnest soul who joins itself to the movement for the accomplishment of God's purpose. No other work of earth can offer to a young person such marvelous experience, such tremendous accomplishments, as does the advent movement.

Today the evidences of Jesus' coming are multiplied a hundredfold beyond the evidences which the believers a century ago possessed; yet they put their whole souls and means and talents into proclaiming it. How much more should we devote ourselves wholeheartedly to the task of warning the world today!

What a privilege is ours to be a part of the movement which God has ordained to finish His work in the world!

WHAT IS THE SIGNIFICANCE OF THE CENTENARY TO US?

The significance of this centenary pricks every heart.

It is a solemn thought that for one hundred years Jesus, our High Priest, has been appearing before the Majesty of the heavens, examining the names found in the book of life—the family record of those who have chosen to belong to God's family—and that when Jesus comes to the last name in that book of life the door of hope will close for all the unsaved of the human family. For in His work of cleansing the heavenly sanctuary of the sins which have accumulated, only the sins which have been confessed will be blotted out. (Acts 3: 19, 20.)

Oh, dear young man, young woman, have you made sure that *your* name is enrolled in God's record book—the book of life—by choosing Him? And are you ready to have *your name* come up in the court of heaven for the final decision?—for when your name is reached and considered, the decision will be final. You will have no later chance. Sooner perhaps than you dream, your last moment of probation may forever pass. When your record is examined, Jesus will plead before the Judge on your behalf, but if you have not confessed your sins, if you have not shown that you desire to be worthy of a place in God's family, *your name will be blotted out* of God's family record book.

It all rests with *you*—whether it will be *your name* or *your sins*—which will be blotted out.

And that makes all the difference in the world—the difference between utter destruction and eternal life.

It all depends upon YOU.

PRAYER is like opening a sluice between the great ocean and our little channels, when the sea gathers itself together and flows in at full tide.—*Alfred Ten-nyson.*

October 28

A "Read-Aloud" Club

BY JEWEL A. HATCHER

Order of Service

OPENING SONG.
PRAYER AND SCRIPTURE READING: 1 Timothy 4.
ANNOUNCEMENTS AND OFFERING.
BAND REPORTS.
SPECIAL MUSIC.
DIALOGUE: "Meeting of the 'Read-Aloud' Club."
CLOSING SONG.
BENEDICTION.

Notes to Leaders

Here is a program to give the reading course promotion the additional boost needed before the end of the year, and also to give your reading club an idea. The society meeting is conducted as a meeting of a "Read-Aloud" Club. A chapter or more from one of the reading course books is used for the portion to be read aloud that evening, the parts of the various characters being assigned to members of the society and one member chosen to be the narrator to read the portion other than the conversation. This type of program will require some rehearsal beforehand, but of course this would not be necessary for a regular meeting of the reading club. The platform should be furnished like a living room or sun porch and those having part in the program should gather near the platform, as if they were arriving at the leader's home.

The following is a sample of the program that can be worked out by using this idea. Chapter 13, "He Set a Frisk or Twain," of *Stories of the Reformation*, has been used for this example.

A Meeting of the "Read-Aloud" Club

(Voices are heard off platform as though a group is gathering.)

MARTHA: Come in John. So glad you could come tonight. Did you bring your copy of *Stories of the Reformation*? Fine.

JOHN: Arthur will be here in a minute. It was his turn to help with the dishes. There he comes now around the corner.

ARTHUR: Good evening, everyone. Say, this is going to be fun. Whose idea was it for this evening?

MARTHA: Hello there, Nona! Have that seat right there. Did the library have another copy of the book? And did you bring it? You did. I think we will have enough copies now. There's the bell again. Hello, Shirley! Come right in. We will be going out on the porch as soon as Russell arrives.

JOHN: Let's go out on the porch and get set to begin. Here's Russell now. Come on folks. (Group appears on platform and finds places.) Help yourselves to chairs and pillows, and make yourselves comfortable, while we try out Martha's idea. Madam chairman, proceed.

MARTHA: Oh, John, don't be so formal. I just thought it would be fun and different, too, some evening to read aloud from one of this year's reading course books, and have various persons take the parts of the characters and speak when they speak. We will, of course, need a narrator to read the continuity. I have looked over this chapter on Dr. Rowland Taylor, and if you don't mind, I'll assign the parts to save time—and argument. To be fair, I think we ought to read one about a woman, too. Don't you think so?

There is an interesting chapter on Mary Stuart entitled "An Ill-Fated Queen," that will appeal to you. All right. Here we go. Narrator—John; Dr. Taylor—Arthur; Bishop Gardiner—Shirley; Mrs. Taylor—Nona; Sheriff—Russell; daughter Elizabeth, people, and bystander—me. I'll have to be several persons at the same time.

JOHN: Here's hoping we can remember who we are when our turns come. It looks as if I have to begin.

NARRATOR (JOHN): In the happy little town of Hadley, Dr. Rowland Taylor was the best-loved man. So diligently did he teach the people the Word of God that many could recite whole passages from memory. [Continue reading to page 159, the following sentence.] Knowing what fate awaited him, his friends urged him to flee, but to this suggestion Taylor replied,

DR. TAYLOR (ARTHUR): Dear friends, I most heartily thank you, for that you have so tender a care over me; . . . yet know I my cause to be so good and righteous . . . that I will, by God's grace, go and appear before them, and to their beads resist their falso doing.

NARRATOR (JOHN): But his friends quoted the text [continue reading to page

160, the following sentence.] As soon as he saw Taylor, Gardiner began to revile him, calling him knave, traitor, and heretic. The doctor listened with patient dignity and at last said,

DR. TAYLOR (ARTHUR): My lord, I am neither traitor nor heretic, but a true subject, and a faithful Christian man; and am come, according to your commandment, to know what is the cause that your lordship hath sent for me.

GARDINER (SHIRLEY): Art thou come, thou villain? How darest thou look me in the face for shame? Knowest thou not who I am?

[Continue in this manner through the chapter. In the same fashion, Chapter 17, "An Ill-Fated Queen," may be read to complete the club meeting. The following is a suggestive close for the club meeting.]

NONA: I certainly would have liked to have known Dr. Taylor personally, and Mary Stuart was quite a character, wasn't she? Can't we do this again sometime soon, Martha?

MARTHA: We shall, of course, if you would like to, and you are all invited to meet here next time. Mother said there is fruit juice for us in the refrigerator. Let's all go to the kitchen.

her was Elder Bates, explained so clearly that the sanctuary to be cleansed was not this earth, but instead the sanctuary in heaven; and that when this work is finished, and the work of judgment completed, Jesus would come. He also pointed out the truth concerning the Sabbath of the fourth commandment.

When the meeting was over, Elder Bates stepped up to Annie and, extending his hand with a smile, said: "I believe this is Sister Smith's daughter. I never saw you before, but I dreamed of seeing you last night and that you would be at the meeting today."

"Isn't that wonderful!" exclaimed Annie. "I dreamed of seeing you. You look just like the man I saw in my dream. You are the very man. I believe this is the truth." Her mother was overjoyed that her daughter had accepted the whole truth.

Annie's brother, Uriah, who was attending school in another place, did not accept the message then, but the next year, he attended a conference of believers which was held near the home. He was so impressed by his sister's wonderful experience that he was ready to listen, and with joy to obey also.

The Smith young people had been offered a school position at \$1,000 a year with room and board. In 1851 Annie joined the little company and aided in the publishing work which was being started. She assisted with some of the editorial work and with the proofreading. Happy was she the next year to have her brother, Uriah, join the little company. He soon began to write and for fifty years was connected with our publishing work, the most of that time acting as editor of our church paper *The Review and Herald*.

Annie had worked at the Review office only about three years when she fell a victim of tuberculosis, then called consumption; but her cheery and consecrated life was an inspiration to her fellow workers. She was the writer of some of our best known and loved hymns. One of these, number 371 of our *Church Hymnal*, briefly tells the story of three of our noble pioneers. You will be interested in this poem. (Please read it.) The first stanza refers to Joseph Bates, the second to James White, and the third to J. N. Andrews.

Uriah Smith

URIAH SMITH is known not only for his long years as editor of the *Review and Herald*, but also as the author of some of our best known books. One of these is *Daniel and the Revelation*, hundreds and thousands of copies of which have been sold.

As a clear and forceful writer he has probably never been excelled by any of our authors. As a preacher he was calm, quiet, and inclined to be monotonous. Never, though, shall I forget one sermon which he preached in the old Battle Creek Tabernacle. There was a large congregation that Sabbath. As he quietly stepped forward and stood at the pulpit, the people seemed to relax, and some



JUNIOR MEETINGS

October 7

The Smiths

BY C. A. RUSSELL

Order of Service

OPENING EXERCISES.
DEVOTIONS.
REPORTS OF MISSIONARY SERVICE.
OFFERTORY.
TOPIC: "The Smiths."
CLOSING EXERCISES.

The Smiths

AMONG those who had accepted the message that Jesus would come in 1844, and who had passed through that bitter disappointment, was a godly woman named Rebecca Smith, who lived in West Wilton, New Hampshire. Her two children, Annie and Uriah, accepted the message with her; but as the days and months slipped away and no Jesus appeared, they became discouraged and were fast slipping into the world, and were in danger of giving up their hope in Christ. Their mother became very anxious for them. They were away from home attending school, fitting themselves to become teachers. Mrs. Smith prayed earnestly for her children. Elder Bates joined her in these prayers. He said to her, "I am going to hold some meetings in a home in Somerville." Annie was in Charlestown, only two miles away. "You write to your daughter and tell her about the meetings, and urge her to come. We'll both pray that she may do so."

Annie read her mother's letter, and

said, "Just to please mother I'll go." She went. But the night before, she had had a peculiar experience. She had dreamed that she had trouble in finding the place, and when she did, she found the room filled except one seat next to the door. The people were just finishing the second hymn. She dropped into this seat. A tall fine looking man pointed to a strange looking chart which he had hung up before them, saying as he did so, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed." She was much interested in the sermon which followed and, in her dream, said to herself, "That is the truth."

That same night, the one before the meeting, Elder Bates had a dream. In his dream, he thought he was standing before the congregation, just ready to begin speaking, when the door opened and a young woman came in and sat down on the only seat to be had, right near the door. In his dream he thought that he changed the study which he had planned and spoke on the sanctuary, explaining the disappointment and just why Jesus had not come as they expected. These were the dreams.

On the next morning, Sabbath, Miss Smith started for Somerville. She missed her way in the town, and when at last she found the house, the meeting had begun. She quietly stepped inside just as the people were finishing the second song and sat down near the door in the only vacant seat. She listened attentively as the stranger, who her mother had told

nestled down for a nap. In quiet, measured tones he began. But presently an inspiration seemed to come over the speaker, which was felt by the audience. His voice rose, he became animated, even enthusiastic. I found myself sitting upon the edge of my seat. "Can this be Elder Smith?" I asked myself. It was, but under the power of that inspiration the great congregation sat spellbound. It was one of the most powerful sermons that I have ever heard.

PERSONAL RECOLLECTIONS

My first meeting with Elder Smith was rather unusual. I was a boy only about eight years old. He was coming to speak in our church that Sabbath. On Friday I was asked to meet the train and direct him to our home. I did not know him.

"How shall I pick him out?" I asked. "Shall I ask every man who gets off the train, 'Is your name Smith?'"

"He is a round-faced, happy-looking man, the very finest looking man you will see. He uses a cane and walks with a little limp, for he has a wooden leg." And then, much to my boyish curiosity and interest was added: "He made it [the leg] himself." I got a mental picture of a man sitting down and whittling out his own leg.

I found my man, cane, wooden leg, and all. I was sure about the leg, for I heard a little squak. Perhaps he hadn't oiled the joint lately.

"Mister, is your name Smith?" I said.

"Yes, sonny, what about it?"

"Uriah Smith?" I hadn't forgotten about the "Uriah."

"Yes," as he beamed down upon me with that charming smile of his, "that's my name."

"Come home with me. I'll show you the way."

Uriah Smith was always a friend of the children. They loved him for they knew that he loved them.

His style as a writer was always simple, tender, and beautiful. He wrote several poems, the first and last stanzas of one of which we will read. It is No. 173 of our *Church Hymnal*. (Read.)

As a sample of the hearty and tenderness of his prose writings we quote a paragraph from near the close of the book *Daniel and the Revelation*. He describes the gathering of God's people as follows:

"Jesus, the fairest among ten thousand, is there. The throne of God and the Lamb, in the glory of which the sun disappears as the stars vanish in the light of day, is there. The city of jasper and gold, whose builder and maker is God, is there. The river of life, sparkling with the glory of God and flowing from His throne in infinite purity and peace, is there. The tree of life, with its healing leaves and life-giving fruit, is there. Abraham, Isaac, and Jacob, Noah, Job, and Daniel, prophets, apostles, and martyrs, the perfection of heavenly society, will be there. Visions of beauty are there; fields of living green, flowers that never fade, streams that never dry, products in variety that never ends, fruits that never decay, crowns that never dim,

harps that know no discord, and all else of which a taste purified from sin and raised to the plane of immortality, can form any conception or think desirable, will be there. We must be there."—*Edition 1926, pages 775, 776.*

On the morning of March 6, 1903, he was on his way from his home in Battle Creek, Michigan, to the Review office, with matter which he had prepared for the press, when he was smitten down by a paralytic stroke, at the age of seventy-one years. Uriah Smith was surely one of God's noblemen, and to know him was to love him.

October 14

God's Air Force

BY W. P. BRADLEY

Order of Service

OPENING SONG: "Stand Up for Jesus," No. 61 in *M. V. Songs*.

SCRIPTURE READING: Revelation 14:6, 7.

PRAYER.

REPORTS AND ANNOUNCEMENTS.

OFFERTORY.

TALK: "Faster and Faster."

TALK: "Air Training Program."

TALK: "Victories Through Air Power."

CLOSING SONG: "Throw Out the Life-Line," No. 69.

Notes to Superintendents

We all long for the return of our Saviour, to put an end to war, sin, and distress. Before He comes the gospel of His kingdom must be given to every nation and people. The radio is one means of doing this work. The Voice of Prophecy comes for one-half hour every week over more than 315 stations in the United States, Canada, and Alaska. It is also heard over eighty-one stations in Central and South America. Over 150 local broadcasters are preaching the truth here and there in America. Radio is thus doing a great deal to hasten the preaching of the third angel's message. This program is written to stimulate discussion and interest in the radio—its proper and discriminating use, and its service to the cause. Revelation 14:6, 7 would make a good Scripture reading for today.

At the close of the program enrollments can be taken for the Junior Free Radio Bible Course. Each Junior should sign his name and address personally, and these should be sent to the Voice of Prophecy, Box 55, Los Angeles 53, California.

Faster and Faster

THE *Atlantic*, a fast sailing ship, traveled from the United States to England in a little over twelve days. That was in 1905. In 1938 the *Queen Mary* crossed the Atlantic Ocean in less than four days. Last year (1943) a loaded *Liberator* bombing plane was flown from Newfoundland to Britain in six hours and twelve minutes.

In the early days of America the pony express riders carried mail from Missouri to California by fast horses which were changed every ten miles. The journey was supposed to be made in eight days. Today mail is carried all the way from New York to California in one day by the speedy airplane.

But if we are really in a hurry, we don't take time today to write a letter—we use the telegraph. Faster than the telegraph is the telephone, by which we can talk and at the same time get the other person's answer right away.

The newspapers make a specialty of getting the news quickly to the readers in printed form. Important events are often announced in special editions, which are on the street for sale a half hour or less after the news is received. Faster still than the newspaper is the radio, to which people are looking more and more for fast reporting of the latest news. Will we ever discover anything faster than radio? Hardly, for it travels with the speed of light.

The prophet John saw the three last gospel messages carried swiftly to the world by angels "flying in the midst of heaven." (See Rev. 14:6-12.) The closing work of God will be done quickly; and we are told by Mrs. White that "the final movements will be rapid ones."—*Testimonies, Vol. IX, p. 11.* The prophet Zephaniah said, "The great day of the Lord is near, it is near, and hasteth greatly." Zeph. 1:14.

How can the world be quickly told of the near return of Jesus? The radio will certainly help. By this means alone almost every soul could be told in many countries. In this country over ninety per cent of the homes are equipped with radio receivers. In some countries where many of the people have not learned to read, the radio is used. The village or town has receivers placed in public buildings, and at certain hours the people gather to hear the news and announcements.

Many make the mistake of using their radio receivers in the *wrong* way. They keep them turned on all the time, so that hour by hour a stream of foolish talking and a popular type of music come forth which are of no benefit to the listener. The radio offers many worth-while programs. From the radio we can receive the news, good music, lectures, discussions, and instruction for the improvement of home or farm. We can get these better things by using our choice in the proper way. Learn to turn your radio off when the program becomes noisy or just foolish. Take a few minutes to find what is good, and tune to that. You will then find the radio, like a good book, giving you more real pleasure.

What programs heard on your local radio stations do you think are proper?

What religious programs can you hear where you live?

What Seventh-day Adventist programs can be heard in your home? Give the titles of these programs and the days and hours when they can be heard.

Tell others about these programs, inviting them to listen too.

Air Training Program

TRAVEL through central Texas and you will clearly see one thing—here the Army has built up great centers for training in air flight. The country is wide and level, and the climate is mild. So the conditions are ideal.

Visit Glendale, California, and you will see another kind of "air training program." There in the Voice of Prophecy office you will see the printing presses whirling, the radio talks being prepared,

the songs being practiced, the Bible lessons being corrected and sent out. Hundreds of thousands of people are now familiar with the address of this office—Box 55, Los Angeles 53, California—for they have heard about it on the radio, and have learned that this is the center of the great Bible courses which are being studied by so many people today.

The method is very simple. The one who wishes to take a Bible course merely writes a letter, or clips a coupon, or sends a postal card saying, "Please enroll me in your new free World-Wide Bible Correspondence Course (or the Junior Bible Course)," signs his name and address, and sends it to the Voice of Prophecy. Then the lessons start coming, and the pupil begins his studies. The only book he needs is the Bible. No extra paper is required, for he writes all his answers right on the lesson sheet. Everything is interesting and easy.

When the junior has finished the last lesson of the Junior Course he receives two awards: an attractive certificate and a button. Many juniors are wearing these buttons proudly, showing they have completed this fine course of Bible study. Adventist juniors as well as others are free to enroll.

How fortunate that we have the Bible and can study it freely. Suppose you lived at a time when the police would come to your house and search it for copies of the Bible. Then, if a copy of the Bible was found, the owner would be taken off to jail and tried as a criminal.

A study of the Bible will make us firm in character and better able to resist sin. The Bible reveals the future, and we all want to know what is coming.

Would you like to join this "air training program" right away, by enrolling in the free radio Junior Bible Course? You are invited to do so.

Victories Through Air Power

THE Bible speaks of "the prince of the power of the air" (Eph. 2:2) and his evil plans. But he has not been able to stop the message of salvation which travels right through the air. Thousands of juniors who have listened to radio messages and enrolled in a Bible course are learning of God's truth, and hundreds have started to obey it. Here are the stories of those wonderful victories won through air power, told by the juniors themselves:

"I enjoyed the Voice of Prophecy very much at camp meeting this summer, also your broadcast over the air. I am soon going to stay with my aunts. I am going to a hip-reading school. I just recovered from cerebrospinal meningitis, and it left me deaf. The Lord surely spared my life. I am so thankful tonight that the Lord healed me, and I want to serve Him the remainder of my life. Please pray for me that I may do so." (Deaf girl.)

"I want to become a real follower of Jesus. I have kept my first Sabbath, New Year's Day of this year. I felt I received a special blessing as I prepared for the Sabbath before the setting of the sun on Friday evening." (Junior girl.)

"I am convinced that this is the truth, and I would appreciate it if you would put me in touch with a Seventh-day Adventist minister, so that I can be baptized and join the church." (Young man studying at a university, enrolled in the Junior Course.)

"Please pray for my daddy. He was a good man but he got into bad company. Neither he nor my mother are Christians. I am going to obey God, and want to be baptized." (A 12-year-old.)

"I was unsaved and my husband was a drunkard when my little girl started taking this course. Now I have taken my stand, and my husband has given up his drink as a result of these Junior lessons." (From the mother of a Junior enrollee.)

We could give many more like these. A worker in a Midwestern State is leading a class of boys in the study of the Voice of Prophecy Junior Bible Course. These boys are all in the reformatory. Two of them were reared in Seventh-day Adventist homes but fell into evil ways. The boys all love these Bible lessons.

A Bible instructor is using the Junior Bible Course to teach a large class of interested grown people. Over twenty out of this class have already taken their stand to obey the truth.

Surely Jesus and the angels are happy to see these Juniors and older people give their hearts to Him and prepare for His soon coming. May there be many more preparing also for that event!

❖ ❖

October 21

Why Should We Commemorate a Disappointment?

This important topic is prepared for the Seniors and Juniors jointly. See pages 6 to 9.

❖ ❖

October 28

Let's Read It Aloud

BY JEWELL A. HATCHER

Order of Service

SONG.
PRAYER.
SCRIPTURE: 1 Timothy 4.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
OFFERTORY.
BAND REPORTS.
DIALOGUE: "Our Book Club Meets."
SONG.
BENEDICTION.

Notes to Superintendents

See the Notes to Leaders for the Senior program for suggestions on how to conduct the program. The same platform arrangement and introductory dialogue may be used by the Juniors with perhaps some variations. The reading may be done in Noah Webster, Father of the Dictionary, using chapter four, "The One-Room School House." This chapter would require six Juniors to take the parts of Noah, the teacher, the children, Nathan Perkins, the father, and the narrator.

Our Book Club Meets

(Introductory Dialogue.)

NARRATOR: In October, when he was thirteen, Noah went back to the village school for what he thought would be his last year of "learning." (Continue reading to page 26, the following sentence.) A group of spellers was summoned to stand in front of him.

TEACHER: Beelzebub.

CHILDREN: B-e-e-l-z-e-b-u-b.

NARRATOR: But those who stumbled or spelled it wrong received a whack with the ruler. (Continue reading to the following sentence.) So many questions occurred to him through the day, questions the teacher would not answer.

NOAH: Please, sir, where is Babylon?

(And so through the chapter. The same closing dialogue may be used as in the Senior program with the exception, perhaps, of the mother calling the Juniors to come and have a drink.)

How to Use the Gazette

(Continued from page 2)

denry is to run to entertainment or to get into a rut or to run off on a tangent.

Therefore the society executive committee in planning for the society meetings should—

1. Keep the true objectives of the society meeting always before them.
2. Study the officers' notes.

3. Study the purpose of the topic and of the material suggested and adapt the material and supplement it in such a way that it will best meet the need of your particular society. But use the topic and avoid the peril of losing your way or running in circles. If you have better materials on the topic than that provided in the GAZETTE, by all means use it.

4. Assign parts at least two weeks in advance, so that those having a part can make adequate preparation. "To fail to prepare is to prepare to fail."

5. See that each person understands clearly what is expected of him. Participation in the society meeting ought to be an educative experience, and every person ought to be encouraged to prepare carefully, so that he may be able to make a worth-while contribution to the meeting.

6. Remember that the material provided in the GAZETTE is NOT to be read. It is to be studied and mastered, so that it becomes a part of the person who is to give it. Then he will talk out of his own heart and be able to interest those who listen. The best material can be made wooden, lifeless, monotonous, if it is read. The GAZETTE material is not intended to be read.

7. Before every society meeting, hold a short meeting to pray for the program to follow and to ascertain that everything is in readiness.

The GAZETTE is your helper. Study it; use it; and write us your suggestions.

A. W. P.

★ Home Missionary Department ★

COLPORTEUR RALLY DAY—October 7

Notes to Leaders

OUR suggestive program for Colporteur Rally Sabbath, October 7, 1944, is presented in this number of the CHURCH OFFICERS' GAZETTE. This Sabbath has been set apart by General Conference action as a special day to call the attention of our people everywhere to the importance of our colporteur work, to the place it occupies in our world-wide work, and to its relation to the closing scenes of this earth's history.

We earnestly appeal to all our leaders to assist in recruiting men and women to engage in this work. Your publishing department secretary will appreciate receiving the names of any of our church members who might be interested in the distribution of our literature as a result of this special program.

GEN. CONF. PUBLISHING DEPT.



God's Purpose in Our Publishing Houses

BY H. M. BLUNDEN

Secretary, General Conference Publishing Department

USUALLY Seventh-day Adventists date the beginnings of our publishing work from the year 1849, with the publishing of *Present Truth*, and from the time when *Daniel and the Revelation* was brought out as a subscription book.

In a larger and a truly historical sense, the real background of this great movement is the advent movement that began back between 1830 and 1840 under William Miller. In 1831 he began to preach, after a long period of study on the prophecies of Daniel and the Revelation. He soon began to put his thoughts into writing. In a Baptist paper, the *Vermont Telegraph*, appeared a series of articles from his pen in the spring of 1832. From this time onward, publishing grew to be a mighty factor in proclaiming the advent message.

Many incidents could be related of the circulation of our literature on boats, in

cities, through reading rooms, and by other methods, showing the marvelous faith and unceasing efforts of those early advent believers—all a mighty challenge and an example for us today.

Not only were the potentialities of literature recognized by our pioneers, but we have the following potent statement from Daniel Webster, the noted statesman:

"If religious books are not widely circulated among the masses in this country, and the people do not become religious, I do not know what is to become of us as a nation. And the thought is one to cause solemn reflection on the part of every patriot and Christian. If truth be not diffused, error will be; if God and His Word are not known and received, the devil and his works will gain the ascendancy; if the evangelical volume does

not reach every hamlet, the pages of a corrupt and licentious literature will; if the power of the gospel is not felt through the length and breadth of the land, anarchy and misrule, degradation and misery, corruption and darkness will reign without mitigation or end."

The following statement is said to be cut into the stone walls of the Vatican:

"However one strives toward the triumph of the Catholic cause, this will never be achieved if the press, which is the principal means, is forgotten. The Catholic who does not protect, help, defend and make known the Catholic press may be pious, but he does not take into account the time in which he lives, nor has he reached the state to see clearly the present hour."

If this is true of Catholics, how much more true of Seventh-day Adventists! And in the light of this wonderful heritage that is ours, the following statements from the Spirit of prophecy take on new significance:

"The publications sent forth from our printing houses are to prepare a people to meet God. Throughout the world they are to do the same work that was done by John the Baptist. . . . By startling messages of warning, God's prophet awakened men from worldly dreaming. Through him God called backsliding Israel to repentance. By his presentation of truth he exposed popular delusions. In contrast with the false theories of his time, truth in his teaching stood forth as an eternal certainty. 'Repent ye; for the kingdom of heaven is at hand,' was John's message. This same message, through the publications from our printing houses, is to be given to the world today.

"The prophecy that John's mission fulfilled outlines our work,—'Prepare ye the way of the Lord, make His paths straight.' As John prepared the way for the first, so we are to prepare the way for the second, advent of the Saviour."—*Testimonies, Vol. VII, p. 139.*

"The book work should be the means of quickly giving the sacred light of present truth to the world."—*Id., Vol. IX, p. 69.*

This Time

This is a thrilling time;
Far-reaching questions, mighty in portent,
Concern the mind of statesman and of sage;
The issues of the ages by consent
Focus their climax on this last-day page.

This is an awful time;
Of blood and war and strife and secret shame!
The truth of God is turned into a lie;
In wrathful tones men despite do His name,
As rebels bold His government defy.

This is a needy time;
Brave men are needed, loyal for the right,
To stand for God and truth 'gainst sin
and wrong,
With courage bold to battle with their might,
Till conflict fierce shall end in victor's song.

This is a weary time;
Sad hearts are loaded down with pain and care;
The toils of earth in never-ceasing round
Banish fond hope, the joys of life outwear;
In this old world but little rest is found.

This is a solemn time;
For now the Judge of earth and sea and sky,
Upon His heavenly throne, in lofty state,
Holds solemn court, the sons of men to try;
On its decisions hangs their every fate.

This is a cheering time;
The signs of God point to the glorious day
When He shall come whose right it is to reign;
Bright hope lights up the rugged, darkened way
That leads to morn from night, to joy
from pain.

—F. M. Wilcox.

"God will soon do great things for us if we be humble and believing at His feet. . . . More than one thousand will soon be converted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald, Nov. 10, 1885.*

We have come to a momentous day. It is the day of which we have dreamed. This is the greatest opportunity to sell literature in the history of our people. Never have there been such possibilities as now. At a time when we looked forward to a possible loss of colporteurs through the national draft and the man-power situation, we gained last year an average of 208 colporteurs each month over the previous year. The year 1942 showed a growth of 64 per cent in the amount of literature sent into the field through our colporteurs in North America, and we rejoiced over such blessed results; but the year 1943 showed an increase of 95 per cent over this all-time record of the previous year. At the present pace our colporteurs will deliver over three million dollars' worth of literature in North America during 1944.

Truly a new day has arrived for these faithful workers. Instead of advancing money to the colporteurs, the Book and Bible Houses today owe money in the form of credits to hundreds of them. At one camp meeting in the South the colporteurs in a local conference subscribed \$1,500 to a newly organized plan to carry our literature to a large group of influential families not ordinarily reached by our workers. In a recent union paper we read of a colporteur giving "one hundred dollars, the average earnings for a week of colporteur work," to the Paradise Valley Sanitarium building fund. Yes, these figures show that our colporteurs have reached a new day, but the real story of their activities comes through the letters they write of their experiences. They tell of conversations with troubled or interested ones, or prayers with those who are seeking after God, of Bible studies with many whose hearts are open to the reception of the truth, and of many, many converts to the message. The literature ministry has become not merely a seed-sowing program, but in these days of a tenebrous world filled with troubled and sorrowing hearts, God is permitting our literature ministers to share in reaping the actual harvest. God is stirring the hearts of men. A universal call is going forth from heaven to man to prepare to meet God, and the colporteur evangelist today fits into the picture in God's plan for carrying the message of salvation.

We give here an experience as told by a local conference president:

"As the result of the capable and enthusiastic leadership of our publishing department secretary and his associates, the colporteurs are also doing great things for God in a spiritual way. A number of them have held Bible studies, which have resulted in the conversion of many. As a consequence of Brother B's work six persons have been baptized. Three families have been brought into the message by Brother F. Brother G has a good interest, and Brother R has three who are ready to join the church. Sister R has a woman ready to accept the truth now, and four children who are going to Sabbath school. Sister F has a number coming to Sabbath school who will soon be ready to join the church. Nearly every one of the colporteurs has an interest of this kind, and all are stressing the spiritual value of the colporteur work."

A colporteur evangelist from another section of the field writes:

"Almost every day I meet some who are looking for the very books I am selling. I sometimes wonder at the way the people buy *The Great Controversy*. There seems to be a special blessing attached to the sale of this wonderful volume. Already I have had the privilege of seeing several baptized to whom I have sold this book.

"Surely we are living in the days when the Spirit of God is being poured out on the hearts of men. Many are taking their stand quickly. May the Lord call many into this ministry before the night cometh when no man can work."

Following is the story of the sale of one magazine:

"Somewhat over two years ago one of our magazine workers went into a saloon and sold the proprietor a copy of the *Watchman Magazine*. He later subscribed for the magazine, accepted the truth, sold out his two saloons, paid several hundred

dollars in tithe, and entered the colporteur work. Today he is one of the most successful colporteurs we have in the Texas Conference."

From West Cuba word has been received of twenty-two converts having been baptized as the result of the work of one of our colporteurs.

In the republic of Colombia, one of our faithful colporteurs was delivered from the hands of bandits after a trying experience during which he faithfully bore witness to the truth. When he was finally enabled to leave the town where he had been working, he was obliged to follow the trail on which three men had recently been killed by bandits. At the treacherous part of the journey on this lonely trail, our brother was accosted by five men, one of whom stepped out of the bushes and stopped the mule on which he was riding. He had prayed earnestly that God would watch over him and protect him on this difficult journey, and his prayer was answered when these men questioned him. Finally each man gave him a year's subscription to our missionary magazine *El Centinela*, paying him in full, and permitting him to go on his way without harm.

From the Tehuantepec Mission in Mexico comes the story of one of our colporteurs who had interested the manager of the theater in the book *This Decisive Hour*. He was then offered the use of the theater to tell of the truths which the book contained. On the night appointed he had opportunity to speak to an audience of five hundred people. As a result a live interest has sprung up in that section, and we have eleven persons from one Protestant church, with their minister, who are now keeping the Sabbath.

From E. A. Turner, assistant publishing department secretary to the Australasian Union, we have this good word:

"You doubtless have seen our figures for the close of 1943, which established an all-time record; 1944 bids fair to eclipse even the phenomenal figures of last year. There were forty-four persons baptized as a result of our colporteurs' work last year, and eighty-two keeping the Sabbath, with over two hundred others receiving studies. A number of these have already made decisions, and we are looking forward to a good harvest of souls again this year."

Further evidence of the soul-stirring power of our literature is expressed in a letter addressed to one of our publishing houses:

"I have carefully read and enjoyed the *Watchman*. I do not know who subscribed

Suggestive Program for Sabbath Service, October 7, 1944

OPENING HYMN: "Far and Near the Fields Are Teeming," No. 448 in *Church Hymnal*.

SCRIPTURE READING: Matthew 3:2, 3.

PRAYER.

SPECIAL MUSIC.

READING: "God's Purpose in Our Publishing Houses," by H. M. Blunden.

CLOSING HYMN: "Watchman, Blow the Gospel Trumpet," No. 619 in *Church Hymnal*.

for me, but I have benefited by reading it to the extent that I wish to extend its subscriptions for another year for myself as well as for two of my close friends. God talked to me and woke me up from my bed, suggesting that I have a part in spreading this gospel, whereby men and women, as well as younger ones, may learn of the living God who is soon to come."

Brother A. W. Cook of the British Union pays this tribute to our books:

"Books are great evangelists. They carry the Word where no human voice can reach. They know of no closed doors. In over a thousand tongues their message is heard today.

"My heart thrilled as I stood by one of our printing presses the other day and thought of the 'winged words.' It was fascinating, watching these ordinary sheets of paper being pulled into the machine by a recently installed automatic feeder.

"How submissive the paper seemed to be as it was pressed into service. Soon it was neatly folded, trimmed, and sealed with a living message. Yes, winged words of life.

"These living evangelists, divinely appointed, bearing with them the credentials of Heaven, were soon on their way. I saw them pioneering and penetrating through all kinds of obstacles, overcoming prejudice, breaking down all barriers of color, race, and nationality.

"Blessed winged words, winging their way over all lands, entering the homes of the rich and the poor, bringing a message of new hope, good cheer, and abiding peace to a troubled, distressed world.

"Lives become changed, characters transformed, and minds agitated. A people were being prepared to meet their God. Truly it was salvation in print.

"O ministers of the printed word, speed on these winged pages of truth, they who never tire or answer back. Set their wings for swifter, stronger, and farther flight. The time has come for God's work to be finished. Probation's hour is about to close. The end of all things is at hand.

"Spread their wings for the flight that shall never cease till every household, in every land, of every nation, kindred, tongue, and people, shall have the message in its mother tongue."

In Joshua 6 we have the story of the capture of old Jericho—tramp, tramp, around and around the people marched, waiting for the challenging sound of the trumpet that would bid them move on to victory.

What a powerful illustration of our colporteur army today! For one hundred years they have been marching around the city, as it were—tramp, tramp, tramp—traversing the highways and byways of the world, taking the printed page from home to home, thus fulfilling "God's purpose in our publishing houses" as they listen for the sound of the trumpet that bids them to go forward to final victory, for the hour of God's triumph is at hand.



The Power of Prayer

MUCH has been said and written of the power of prayer. We are told that it is the greatest and most powerful thing in the universe. The poet beautifully expresses this in the following words:

If radio's slim fingers can pluck a melody
From night—and toss it over a continent or
sea;
If the petalled white notes of a violin
Are blown across the mountains or the city's
din;
If songs, like crimson roses, are culled from
thin blue air—
Why should mortals wonder if God hears
prayer?
—Ethel Romig Fuller.

That God does hear and answer the prayer of faith is graphically illustrated in the experience of a "Train Delayed by Prayer":

An engineer brought his train to a stop at a Massachusetts village where the passengers have five minutes for lunch. A lady came along the platform and said, "The conductor tells me the train at the junction in P—leaves fifteen minutes before our arrival. It is Saturday night; this is the last train. I have a very sick child in the car, no money for a hotel, and none for a private conveyance for the long, long journey into the country. What shall I do?"

"Well," said the engineer, "I wish I could tell you."

"Would it be possible for you to hurry a little?" asked the anxious, tearful mother.

"No, madam, I have the timetable, and the rules say I must run by it."

She turned sorrowfully away, leaving the bronzed face of the engineer wet with tears. Presently she returned and said, "Are you a Christian?"

"I trust I am," was the reply.

"Will you pray with me that the Lord may, in some way, delay the train at the junction?"

"Why, yes, I will pray with you, but I have not much faith." Just then the conductor cried, "All aboard!" The poor woman hurried back to her sick child, and away went the train, climbing the grade.

"Somehow," says the engineer, "every-

thing worked to a charm. As I prayed, I couldn't help letting my engine out a little. We hardly stopped at the first station, people got on and off with wonderful alacrity, the conductor's lantern was in the air in half a minute, and then away again. Once over the summit it was dreadfully easy to give her a little more, and then a little more, as I prayed, till she seemed to shoot through the air like an arrow. Somehow I couldn't hold her, knowing I had the road, and so we dashed up to the junction six minutes ahead of time. There stood the train, and the conductor, with his lantern on his arm.

"Well," said he, "will you tell me what I am waiting for? Somehow I felt I had to await your coming tonight, but I don't know why."

"I guess," said the brother conductor, "it is for this woman, with the deformed and sick child, dreadfully anxious to get home on this Saturday night."

But the man on the engine and the grateful mother think they can tell why the train waited. God held it to answer their prayers.—A. Sims in *Thrilling Stories of Answered Prayer*.



Qualifications for Leadership

(A Suggestive Personal Questionnaire)

1. *Christian Character*.—Am I earnestly trying to make my whole life an expression of the teaching of Jesus?

2. *Intelligence*.—Do I make up my mind on the basis of facts and not of prejudice?

3. *Eagerness to Grow*.—Am I as eager to learn from others as I am to have them learn from me?

4. *Loyalty to the Church*.—The church, and not the class of society, is the one central institution of religion. Am I intelligently, appreciatively, and actively loyal?

5. *Interest in Others*.—Have I shown that I like the people who make up our organization? Am I truly interested in those who ought to come but do not?

6. *Friendliness*.—We are sometimes too friendly with a few, and without intending it we may ignore others who feel lonely.

7. *Sympathetic Understanding*.—A leader must be able to place himself in the position of the other person; he must seek to understand those who disagree with him.

8. *A Keen Sense of Values*.—Am I able to distinguish between the important and the less important, the serious and the trifling?

★ News From Soul Winners ★

Triumph Through Faith

LAST summer one of our teachers spent his vacation holding an effort in the large city of Amritsar, India. Among those who attended these lectures were Samuel Dass and his family. Mr. Dass had formerly been a Roman Catholic, and he was very much stirred up over the things that he had learned in these lectures. We placed one of our young men, Sultan Ahmad, in Amritsar to do follow-up work. It was my privilege to visit this family a number of times after the close of the effort.

One day when I was there I said, "Mr. Dass, you have been studying these things for a long time now, and you know that you should keep the Sabbath." Mr. Dass was working in the office of a large carpet factory which is under European supervision. Shortly after this he received a promotion and a raise in salary. He said he was afraid he would lose his job if he asked for leave on Sabbath. I encouraged him, telling him that God can do much more for us than we believe, if we only have faith to trust Him. I assured him that if he did lose his job God would have something better in store for him.

The next time I was in Amritsar it was to do some Ingathering work. I was shown a petition which Mr. Dass had drawn up to present to the head official in the company. He had really given a full Bible study on the subject of the Sabbath. He said, "At two o'clock today I am going to present this application to my boss. We shall be having special prayer at my home. Will you also please pray for me at two o'clock?" At this time my partner and I stopped at the side of the road for special prayer.

The next day we visited this factory to solicit the men there for money to help in our educational and medical work. The manager and his son gave their usual donation, and then I called on a Mr. Stevens in the next office. He said, "I am not going to give you anything this year, even though I have in past years." I said, "Why, has something happened to make you change your mind?" "No," he replied, "but I am a Roman Catholic, and I do not feel that I can help the Seventh-day Adventists any more." I thanked him and went on.

I later learned that he had called Mr. Dass and tried to show him his foolishness, but asked him to please not tell the boss that he had said anything to him, as after all he was the one to make the decision. A few days ago I received the following letter from Mr. Dass, "I hope you will be pleased to hear that after great conflict I have been able to succeed, with the help of our Lord, to get the Sabbath free. It is really a great triumph, and I thank God that He has at last taken me out from the character of the beast. Will you please now arrange to baptize our whole family immediately."

The other day a young man by the name of Khuda Bakhsh, who is one of our school boys, came to me. He has enlisted in the air force and is attending the air force training school in Lahore. He asked me to give him a letter to his commanding officer requesting Sabbath leave. I wrote a nice letter for him, quoting some of the rulings in the Army camps in the U. S. A. He was here for Sabbath school on Sabbath and told us his experience. He said that he first was called before his Indian officer, who told him that it was impossible to give consideration to such a request in wartime. At another table an English officer was sitting, and he called him and asked him about his request, telling him that no such request could be granted. He replied, "I do not know whether you can grant my request or not, but I want to tell you that whether you do or not, I will not work on the Sabbath. You may punish me or do as you like, but I cannot work on that day." This officer again told him that it was impossible to grant any such permission, and reaching for his application wrote on it that it should be granted. This young man was very happy over this victory.

Many temptations come to our young people in the matter of finances these days. Young men are able to get big pay almost anywhere now, and we have not been able to compete with the world in these things. One of our young men who is teaching in our school here came to me the other evening and handed me his resignation, saying he could not live on the wages he is getting. I talked with him for a long time, trying to show him the importance of the Lord's work, and

finally he asked leave to take his wife home, rather promising to come back in three days and try to make things go. I learned that he had made all arrangements for another job, and did not know whether he would return or not. He came back on time and told me the following experience: "When my wife and I got to the Lahore station I had her get weighed. When the weight slip came out of the machine it said on it, 'Tell your husband to stick to his job.' This made such an impression on our hearts that we talked things over and decided we had made a mistake and must go back to the work the Lord had given us to do."

L. E. ALLEN.

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The Ministry of Tract Distribution

THE ministry of tract distribution is a humble ministry—and God blesses it. I like to recall the last visit I had with J. N. Loughborough at the St. Helena Sanitarium a short time before his death. We talked of the pioneers in the advent movement, and of their faithfulness in witnessing for God at every opportunity. He told me about their habit of carrying tracts to pass out to those who were willing to read, and of their earnest prayers following the distribution of the literature. They did not have the great variety of tracts and papers that we have today, nor the means to print as we do now; but they were faithful and enthusiastic in the humble tract ministry, and God worked through them. He will do the same today if we will give more thought and time and prayer to the great witnessing work committed to us in these eventful times.

Only a few weeks ago a lady called at the home of one of our pastors to inform him that an Adventist tract given her while she was shopping had aroused her serious interest, and that she wanted more light. She is now walking in the light with the believers in that place. Do you make it a habit to carry a few pieces of small literature to pass out here and there when you are out among the people?

A recent letter from a lady in a Southern city contains this interesting item: "I have just found my grandmother's old Bible, and in it are a number of your tracts. They must be at least twenty-five years old, and they are quite yellow with age. After reading them I've become convinced that I have not been keeping the true Sabbath. Please send me more literature to help me in my Bible studies. Will be glad to remit."

I know a good brother who spends a little time once a week in the crowded railway station of his city. He has his little case filled with tracts and papers. In a quiet manner he mingles with the people, passes out a paper here and a tract there, suggesting that there will be time on the train to read, and that this material contains something helpful and timely. He already knows of a number who have accepted the light in this way, and of course his own heart has been greatly blessed.

The lowly ministries performed with love and sincerity are pleasing to God, and His Spirit works through them to the salvation of souls. If our people would give more thought and time to this witnessing work in the daily routine of life, making it a habitual thing, they would be greatly blessed in their own souls, and a new experience would come into many churches. ERNEST LLOYD.



A Blind Man Leads

A BLIND man who lives in Kistna District, South India, first attended our meetings to hear the good songs our church members sing. When he attended our meetings he could not but hear the truths of the Bible we preach. "For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 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." Isa. 55:10, 11. As the Word of God entered the heart of this sincere man, it really did accomplish its purpose.

Although he was without wife and children or anyone who could lead him whenever he wanted to move about, he did not fear anything. When his brothers, who are C. M. S. Christians by faith, and who are under the influence of the teachers and pastors of that denomination, heard that this man was attending our meetings, they advised him against it. When the teachers and pastors discovered that this brother was gradually becoming a Seventh-day Adventist they strongly advised him to give up his strange faith. But they could not convince this blind brother, who was filled with zeal for the new message. They were very much embarrassed when he asked questions on the fundamental be-

liefs of the Seventh-day Adventists, such as the Sabbath, the condition of man in death, and other similar subjects. When they found that it was not possible to convince him that he was wrong in keeping the Sabbath, they began to pity him, telling him that a blind man should not meddle with the theological problems that were not grasped by the pastors or even by the hishops. In reply he said to them, "Why cannot people see and understand the things as they are in the Bible?" "But if our gospel be hid, it is hid to them that are lost: in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." 2 Cor. 4:3, 4.

The pastors and the teachers gave up the idea of arguing with the man, for they thought it would be useless to talk on Bible subjects to a man who is full of Adventist doctrines. Then the pastor and the teacher in that place strongly persuaded his relatives to threaten him, saying that he should either give up his connection with the Seventh-day Adventists or give up the connection with his brothers who are supporting him. This was really a problem to a blind man who has nobody to support him. He was so helpless that even if he had decided to beg for food from house to house, he could not have done so without being led by someone.

His friends became his bitterest enemies because of this new and strange faith. First of all, they stopped all the help they used to give in leading him to the meeting place, with the expectation that he could not attend any more meetings. They hated our worker and his wife, and told them that they would have nothing to do with the man. This poor blind man was in the valley of decision. His opponents were anxious to see what he was going to do under these trying circumstances. But the Lord of heaven says, "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." 1 Cor. 10:13.

God has given him special help to overcome his trouble. In spite of all the opposition and hardship he had to confront, he did not stop attending the meetings. The more opposition he had to meet, the more determined and regular he was in attending. On rainy days it is very difficult even for well people to walk on the

muddy, slippery roads of the villages. Still by the help of some kind person he continued to come to the meetings as usual. When the people saw his untiring zeal, they ceased troubling him. As it is written in the Word of God, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? . . . neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:35-39. So in this man's case also, neither pastors, nor teachers, nor friends, nor relatives on whom he depends for support, nor devils could separate him from the love of God, "who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

P. J. KELLY.

A Remarkable Answer to Prayer

(Continued from page 19)

Doubts assailed me that I must be all wrong in my beliefs; for how could I, one person, be right and all the others wrong? Two days after my dismissal I received word that a job was awaiting me in another place. It was a matter of weeks before I met a Seventh-day Adventist evangelist. I asked point blank: "Do you believe in eternal punishment in hell? Do you believe in hell as the grave? And do you believe in the immortality of the soul?"

You may guess the answers this brother supplied. He quickly turned to passages of Scripture to prove these doctrines. I knew then that this was the message to which I had asked the Lord to lead me.

I shook the evangelist's hand in token of my pleasure and delight in meeting a man of similar beliefs. After that I repaired night by night to this brother's home, where he taught me the doctrines and the truth of his message.

From the bottom of my heart I thank the Lord for all His love, and for all His guidance in bringing me into His message; and for the precious blood of Christ that has cleansed me from my sin. It is my earnest prayer that I shall continue to serve Him by His grace and have confidence toward Him until "that day."

R. WEBB, in *Australian Record*.



"No man really prays until he is really honest with himself."

★ Missionary Leadership ★

The Price of Leadership

LEADERSHIP suggests training, organization, action, and results, as well as individual initiative. We are now considering Christian leadership in the field of conquest for Christ. Pointing the way to the cross and inspiring others to help in this task is the greatest and most noble type of leadership.

Suppose, for example, we take a group of young men from various walks of life. Perhaps few of them have any particular aim. A military leader will see in that group not a mass of unskilled and untrained men, but so many trained soldiers to help make up his army. After a course of training under skilled leadership, they will all work together harmoniously, in mechanized warfare, each at his particular post. A manufacturer may take a similar group of men and place them under skilled foremen, and in a very short time they will become an indispensable part of the organization.

What should the leaders of our organized work see in the untrained members of our churches? As leaders do we study how to fit each member into the missionary organization of the church? That is our business! We are told: "That which is needed now for the upbuilding of our churches is the nice work of wise laborers to discern and develop talent in the church,—talent that can be educated for the Master's use."—*Christian Service*, p. 58.

We must see that each church member is assigned to one of the missionary units, or bands, of the church. Leadership involves responsibility—responsibility to train, direct, and guide. Every new convert should be placed under leadership, and trained and inspired to enter the field of service.

The leader keeps ahead of his group in plans and material; he visualizes what must be done. He also points out the duty of those in his group and the results desired; he points out how the task is to be performed, and inspires his followers to persevere. He is not a true leader if this is not done.

"The price of leadership is ably stated by Dr. Samuel M. Zwemer, a prominent leader of missionary forces of the present day, as follows: "The price of leadership is always *loneliness*. The leader is the

one who keeps ahead. Did you ever see men running a race? The man who keeps ahead has no encouragement. All he has is the weary road. The fellows behind him, the men way behind, try to catch up with the leader, but the loneliest man on the turf is the man who runs ahead or alone. The loneliest ship on the Atlantic is the ship that sails fastest. . . . But there is no loneliness so great as the loneliness of a great idea that nobody else has caught and only you can see."

Solomon bids us, "Go to the ant; . . . consider her ways, and be wise." There are many valuable lessons pertaining to organization, leadership, and industry which we may learn from this small insect.

We observe a flock of geese flying overhead, and note their perfect order. Under the control of a leader, their swift flight extends over hundreds of miles, unhindered by darkness or bad weather. It may be that the leader is suddenly shot down by the hunter's rifle, but watch the organization. Quickly another takes his place at the point of the "V," and the flight is continued in an orderly manner. Here again we may learn a lesson from the performance of God's creatures.

We have the example of Gideon, a leader of olden time, who said to his band of three hundred brave men, "As I do, so shall ye do." That expresses the spirit of true leadership. The leader must lead and others will follow. Of Jesus it is said He "began to do and teach." Jesus led the way in doing the work, and at the same time He taught and trained His followers. His was the leadership which inspired men to do as He did, and by His Holy Spirit He is still calling men to serve as leaders.

The life of the active Christian need not be humdrum, but each follower of Christ should be filled with spiritual zeal. Each one may know that God is leading and directing him personally. We may not hear a distinct voice as did Paul, but if we be still and listen, God will speak to us by His Holy Spirit through His Word, sending us forth on our appointed mission.

The harvest is ripe; the laborers are few, and the call for leaders to rally, inspire, and guide them into the harvest field is imperative. WM. A. BUTLER.

Every True Christian a Worker

1. *What is necessary in order for a church to prosper?*

"No church can flourish unless its members are workers. The people must lift where the ministers lift. I saw that nothing lasting can be accomplished for churches in different places unless they aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of his own soul depends upon his own individual effort. Souls cannot be saved without exertion. The minister cannot save the people. . . . The people should feel that an individual responsibility rests upon them, not only to save their own souls, but to earnestly engage in the salvation of those who remain in darkness."—*Testimonies*, Vol. II, p. 181.

2. *What is necessary in order that the members of the church may be able to resist temptation?*

"Each has a part to act, according to his capacity; and it devolves upon the one who presents the truth to carefully and prayerfully learn the ability of all who accept the truth, and then to instruct them and lead them along step by step, letting them realize the burden of responsibility resting upon them to do the work that God has for them to do.

"It should be urged upon them again and again, that no one will be able to resist temptation, to answer the purpose of God, and to live the life of a Christian, unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. . . . They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of Him who made every sacrifice to save them from ruin."—*Id.*, Vol. IV, p. 397.

3. *What is to be done by those who have lost their first love?*

"The very first impulse of the renewed heart is to bring others also to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's Word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing."—*Id.*, Vol. V, p. 386.

4. *What will strengthen our spiritual powers?*

"Go to work, whether you feel like it

or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labor you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation."—*Id.*, p. 387.

5. *When truth is not imparted to others, what does it lose?*

"God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Everyone must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption.

The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Id.*, Vol. VIII, p. 47.

6. *When the church members do their appointed work, what will be the result?*

"Long has God waited for the spirit of service to take possession of the whole church, so that everyone shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."—*Acts of the Apostles*, p. 111.

—*Church Officers' Leader*
(British Union).

How the Message Came to Me

A Remarkable Answer to Prayer

I WAS quite a young man when I gave my heart to the Lord. It was in my native town in the north of Ireland, when a big evangelistic campaign was in progress. I well remember how impressively the evangelist spoke of the love of God and eternal punishment in hell. As the Irish are a very superstitious people at any time, and I was no exception to the rule, the doctrine of an ever-burning hell put real fear into our hearts. It is not surprising then that when the appeal to stand up and say "I will" and give our hearts to the Lord was made, I with a friend and many hundreds of other people responded to the call.

For six years my friend and I stood true to our decision, yet without any real foundation for our feet, and there were many more like us going around from church to church seeking for the real thing. After having visited every church in town, we finally linked up with the Baptist Church and were baptized. While we did not know the meaning of the prophecies of Daniel and Revelation and many other parts of the Scriptures, yet we did believe in the second coming of the Lord as set forth in 1 Corinthians 15.

In 1925 I came to Australia. I held fast to my convictions for some time, but then I turned back from the plough to which I had put my hand. One disappointment followed another,

and before long I had gone far deeper into sin than I had ever been before, or ever thought I could go. Thus I wandered around in sin until 1940, when the Lord found me again, and I retraced my steps through His grace. Two little tracts were placed in my hands. I believe they were Judge Rutherford's. Anyway, I studied them, but became somewhat distressed in mind as the religious teachings and ideas of a lifetime were upset. I made it my business to get more of this man's writings, as the light of truth seemed to be contained in his books. What attracted me most in his writings was the denial of an ever-burning hell that had put such fear into me at the beginning of my Christian experience.

In seeking to regain my Christian ex-

perience, I participated in the open-air meetings of the Pentecostal people, as I very much wanted to witness for the Lord. However, as they believed in hell-fire and immortality, I was compelled to rule them out as the people of my search.

One Friday evening while walking the streets of Mackay, Queensland, I was met by a lady distributing Rutherford's literature. We got into conversation, and she invited me down to one of their cottage meetings which they held on Wednesday evenings. I promised to go, as I was looking for the people who held the same Bible beliefs as I. There were seven at this cottage meeting. After prayer they read continuously from a book which seemed to contain their beliefs. All through the meeting I was seized by an impression that these were not the people, and their views were not what I was looking for. At the end of the meeting their spokesman declared that the other denominations had been preaching the cross for nineteen hundred years, and that it was time this antiquated doctrine was replaced by something more up to date. This was final for me, and I decided that these were not the people, either, that I was looking for.

Distressed and perplexed, I still asked the Lord to open my eyes and lead me into all the truth and to the right people. A very remarkable experience happened to me, which proves the hand of the Lord and His answers to my prayers. At this time I had a good job in Mackay and every prospect of something permanent. The firm was well pleased with my work, for I had been employed by them on many occasions in the past. Suddenly, without warning, I was dismissed and told never to come inside the office of the firm again. The whole thing was most unjust, and I was beginning to think that everything was against me.

(Continued on page 17)

Weekly Church Missionary Services

October 7

HOME WORKERS' BOOKS

Key Thought for Leaders: "The light of truth is shedding its bright beams upon the world through missionary effort. The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—Testimonies, Vol. V, p. 388.

In the great work God has given His church to do, there are many fields of service. Soul winning has open before it numerous opportunities which call for em-

ployment of various gifts. Every talent can be used for good. Some preach the gospel, others sing. Writers send the glad tidings to multitudes that are not approached by living representatives of truth. The Christian physician by his knowledge, and the consecrated surgeon through his skill, laboring in the name of Christ, turn some to righteousness. Teachers direct young minds aright, and the loving ministry of gentle and generous souls constantly advances the kingdom of Jesus Christ. Painters, carpenters, bricklayers, housewives, and school girls all have talents which may well be used for heaven.

We cannot all preach or give Bible studies. Perhaps not everyone may share in the joy of holding cottage meetings, but there is one phase of soul winning work in which nearly everyone can take part—that is, evangelism by literature distribution.

There are so many kinds of gospel literature that every type of person may be attracted and influenced toward the right when that particular message which appeals to him is brought to his attention. To be successful in this phase of evangelism, the church must enlist active participation of every member. Some mail tracts, fill racks, lend books, sell magazines, subscribe to periodicals for friends and neighbors, and a few engage in colporteur evangelism.

Many more could have a share in literature evangelism who now devote their leisure hours to items void of eternal values. Many housewives and office workers have found both genuine pleasure and handsome profit in following a program that allowed a regular time in which they systematically canvassed a given territory with small message-filled books. This is a year-round opportunity that affords soul-winning service to all types of busy people, because it can be done most advantageously after regular work hours. Evenings are especially good for this type of work.

The fall and early winter months prove to be particularly profitable, since so many at that time are beginning their plans for holiday gifts. Long-term subscriptions for our health and evangelical magazines provide constant opportunities for subscribers to investigate and receive God's final message for this last generation. Books sold by persons who have dedicated part of their time to literature evangelism will fill an important role in leading many to Christ.

Whether we give away gospel literature, lend truth-filled books, or sell volumes large or small, we by this means have a share in evangelism. Here is a place for every believer, a type of soul winning adaptable to all. Won't you become a literature evangelist and help scatter the printed message "like the leaves of autumn"?

October 14

THE VOICE OF PROPHECY NEEDS YOUR HELP

Key Thought for Leaders: "As the rays of light penetrate to the remotest corners of the globe, so God designs that the light of the gospel shall extend to every soul upon earth."—Thoughts From the Mount of Blessing, p. 69.

We can all help to make the Voice of Prophecy program more successful in three very simple ways. Let us notice what they are.

Writing about the Voice of Prophecy program a radio station manager recently said: "We have been carrying the Voice of Prophecy for quite some time now and feel that it is one of our best broadcasts of this type. . . . We are convinced that your program has a strong and loyal audience throughout this section." Another one said: "We have received quite a number of verbal comments supporting the program." A manager of a large 50,000-watt station remarked: "We have not received any complaints regarding your program, which I think is an indication that it is being satisfactorily received by our audience."

Station managers appreciate audience reaction. It helps them to know what people want. So telephone to the manager of your local station carrying the Voice of Prophecy program, or better still, write him a card. A few calls and visits from local members persuaded a station manager recently to continue the program after he had decided to cancel it, because he did not realize how much it was wanted.

Get in touch with your local newspaper and request the editor to carry the free question and answer column on Bible questions answered by the Voice of Prophecy. He will usually do so if he knows a number of readers want that service. One member who read of the plan offered a silent prayer that the local paper would respond. Then he lifted the phone and talked to the editor. This man was enthusiastic about the offer,

and said he would carry it gladly in the two papers he controlled. Then another editor in a near-by town said that his paper would also carry the column. Over three hundred newspapers are now carrying this interesting Voice of Prophecy feature.

Make a special effort to interest your friends in the broadcast, and try to enroll them in a Bible course. One listener wrote: "I am a railroad man and am working in the transportation department. I come in contact with hundreds of people and I always refer them to your program. I find many that listen and others promise to do so."

Many more of our members could help the Voice of Prophecy in one of these three ways. Why not try? Souls are waiting to be won, or at least invited. A sergeant in the armed forces in Puerto Rico had his attention called to the broadcast, and enrolled in the Bible course. He was eventually baptized. Since then he has begun to work with his family, several of whom are now preparing for baptism. There are four branch Sabbath schools in that small island organized from Voice of Prophecy interests, and two of these have an attendance of forty or more.

Will you also help? W. P. BRADLEY.

October 21

"WATCHMAN" AND "MESSAGE" MAGAZINES

Key Thought for Leaders: "Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines."—Christian Service, p. 147.

"The press is a powerful instrumentality which God has ordained to be combined with the energies of the living preacher to bring the truth before all nations, kindreds, tongues, and peoples. Many minds can be reached in no other way."—Life Sketches, p. 27.

If there is one place above another where the mind is open for knowledge, it is the public library. People of all ages come to these centers for information, whether it be secular or religious. We as Adventists have a reputation for spreading our literature everywhere. And because many are at present searching for the truth concerning the times in which we are living, it is our duty and privilege to place within their reach literature that will awaken their minds to new religious thoughts and help them to prepare for God's soon-coming kingdom.

This important task can be effectively handled by means of a plan which is already in progress in part throughout every conference in the United States. The *Watchman Magazine* is paying its monthly visit to 5,459 public libraries. However, there are 2,541 of these important reading centers which are not receiving this magazine. Make a personal visit to your local library and ascertain whether it is one of the 5,459 being supplied with the *Watchman Magazine*, or whether it is one of the 2,541 not receiving the magazine. If it is not receiving the *Watchman*, you will want to send an order to the Southern Publishing Association through your local Bible House, so that your friends and neighbors may have the opportunity of contacting this message through your community library. The price is sixty-five cents a year for each subscription or sixty cents when fifty or more subscriptions are ordered.

The *Watchman* Library Program is creating a definite interest, as is indicated by the following experiences:

"Enclosed find ten cents in stamps for which mail me your April number of *Watchman*. While in the public library, I read the above number and would very much like to have a copy for my own reading and study, as I fully believe that we are living in the last days and that we are in the day when these earthly kingdoms have had their day, and the Lord is about to set up His kingdom, for which He taught us to pray, 'Thy kingdom come.'"

Another reader writes: "Somebody puts

the *Watchman* in our nice library and I get it here. Please pray for me."

Perhaps you are wondering if there is some special feature of the *Watchman Magazine* which acquaints readers with a specific program for becoming better acquainted with our doctrinal message. Each month there appears an advertisement of a free correspondence course of study of the Scriptures available to readers of the *Watchman Magazines*. Since the first of June, thirty persons have been enrolled in the course, which outlines our beliefs and principles. Think of it! In one month's time thirty souls have been impressed with the truth and are studying their way into this message. Does it pay to place the *Watchman Magazine* in public libraries?

Let us make this program a hundred-percent affair by supplying the lack and pledging our efforts and means to the furtherance of the third angel's message.

In planning for our missionary work, let us also remember the *Message Magazine*, which is devoted especially to the needs of the colored race. During the decade of its existence, many thousands of copies of this truth-filled periodical have been placed in the hands of the people. Only the judgment will reveal the seeds of truth which have been planted in this way.

R. E. CRAWFORD.

October 28

MISSIONARY EXPERIENCES

Key Thought for Leaders: "Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone."—Testimonies, Vol. VI, pp. 315, 316.

A few years ago an Adventist family living in the western part of the State of New York moved away from that section. However, they remembered one of their neighbors and sent the *Signs of the Times* to her, so that this paper could make its missionary visits in their absence. For a number of years the *Signs* made regular visits to this home.

Three years later, a letter was received by our Adventist family in the West from this family in New York State, saying: "Many, many thanks for sending us the *Signs*. I am now of the same opinion as you concerning the Sabbath. Surely the seventh day is God's holy day, and by His help I will endeavor to keep it."

The district pastor was asked to visit this family, and in his report to the conference he said that he had a most delightful visit, that the family were well versed in practically all parts of our belief, and that they would soon be ready for baptism.

In one of our Midwest churches a woman was won to the truth. Although she was not yet baptized, as soon as the *Signs of the Times* fell into her hands she thought of a friend in the West and sent her the *Signs*. These two women had been Red Cross nurses in the last war and had continued correspondence through the intervening years. The friend was delighted with the *Signs*, and after reading it for some time she and her husband decided to accept the Sabbath. They won four other couples, which made a total of ten new believers.

These people began to meet on Sabbath, riding as far as thirty miles on horseback to the meeting place. After seriously considering their decision, they wrote to the friend who had sent them the *Signs*, asking when the camp meeting in her conference would take place, as they wished to come and be baptized. She hastily informed them, of course, that they could be baptized right where they were. They appeared in the Adventist church there one Sabbath morning and asked for baptism. As an evidence of their faith they turned in Sabbath school offerings amounting to about \$25.

Think of what the results would be if all our members were as missionary minded as this new sister. At this time let several members relate their personal experiences, especially with regard to literature distribution.

★ Department of Education ★

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

Polishing Stones for the Temple

Self-Control

Temper

WHEN I have lost my temper I have lost my reason, too.
I'm never proud of anything which angrily I do.
When I have talked in anger and my cheeks were flaming red
I have always uttered something which I wish I hadn't said.
In anger I have never done a kindly deed or wise,
But many things for which I felt I should apologize.
In looking back across my life, and all I've lost or made,
I can't recall a single time when fury ever paid.
So I struggle to be patient, for I've reached a wiser age;
I do not want to do a thing or speak a word in rage.
I have learned by sad experience that when my temper flies
I never do a worthy deed, a decent deed or wise.

—Author Unknown.

Notes to Leaders

The apostle Paul gives us this glimpse into his personal experience: "But I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." I Cor. 9:27.

If one with Paul's ability and experience found it necessary to be constantly alert to maintain a balance of self-control in his life, how much more important that we today have that very same self-control! "The highest evidence of nobility in a Christian is self-control."—*Desire of Ages*, p. 301. It is a character trait well worth striving for.

As this topic is presented at the Home and School meetings throughout the land this month, shall we not first measure ourselves by the standard, and then seek to train those in our care to reach the same goal? As we make the personal application in these studies we are assured of help. Self-control comes from within, and represents an experience attained by persistent effort.

Make each meeting as practical and helpful as possible, and your parents will be benefited as they put forth the effort to attend.
FLORENCE K. REBOK.

EDUCATION is gleaned from men and books and laboratories, from field and forest and whispering wind, but it is more: it is learning promptness and thoughtfulness, kindness and helpfulness, and every form of purity; it is the mastering of mind and spirit, appetite and passion, thought and word and glance; it is knowing that nothing but service brings worthy living, that selfishness means sin, that courage lies in being right. Education is the implanting of good habits, the acquirement of efficiency, the development of a twenty-four-carat character.—*American Educational Digest*.

Second Meeting of Character Study

Self-Control

I. Introduction

a. Meaning

Really God-control, but under the action our own will power

b. Opposed to modern trends

Freedom of expression
Danger of repression of feelings and emotions
We are now reaping the fruit of these doctrines in the present crime wave and in juvenile delinquency. (See current articles by J. Edgar Hoover and others.)

II. Importance of self-control

a. Evidence of nobility

"The highest evidence of nobility in a Christian is self-control."—*DA 301*.

b. Measure of greatness

"The real greatness of the man is measured by the power of the feelings that he controls, not by those that control him."—*PP 568*.

c. Greatest conquest

"To subdue self, and bring the passions under the control of the will, is the greatest conquest that men and women can achieve."—*3T 183*.

III. Lack of self-control brings evils

a. Intemperance

b. Poor health

c. Loss of self-respect

d. Sin

e. Crime

f. Misery

IV. Self-control should be taught.

a. "Let the habit of self-control be early established. Let the youth be impressed with the thought that they are to be masters, and not slaves."—*Ed 203, 204*.

b. "The object of discipline is the training of the child for self-government. He should be taught self-reliance and self-control."—*Ed 237*.

V. Self-control necessary to management of children

a. "You should control yourself. Never correct your children while impatient or fretful, or while under the influence of passion. . . . Present before them high and correct motives for self-restraint."—*3T 259, 260*.

b. "They cannot properly control their children, because of their own impatience, neither can they teach them the right way."—*3T 365*.

c. "What the parents are, that, to a great extent, the children will be."—*MH 371*.

"They should closely investigate their lives . . . to see if their example in conversation and deportment has been such as they would wish their children to imitate."—*3T 461*.

VI. Control of appetite important

a. Impatience, evil, corruption, as well as ill health due to improper diet.—*3T 359-361*.

b. "There are more souls lost from poor cooking than you have any idea of. It produces sickness, disease, and bad tempers."—*3T 373*.

c. Indulgence of appetite and passion beclouds the mind, lessens physical strength, and weakens moral power."—*3T 491*.

d. "As our first parents lost Eden through the indulgence of appetite, our only hope of regaining Eden is through the firm denial of appetite and passion. Abstemiousness in diet, and control of all the passions, will preserve the intellect and give mental and moral vigor, enabling men to bring all their propensities under the control of the higher powers, and to discern between right and wrong, the sacred and the common."—*3T 491*.

VII. "To place a check upon the indulgence of appetite and passion, to develop habits of self-control . . . was a part of God's great plan for man's recovery from the ruin and degradation of sin."—*PP 60*.

Add to blackboard chart

(See August GAZETTE)

CHARACTER

4. Worth more than gold. *PP 223*.

TRAITS

2. Self-Control

a. Highest evidence of nobility. *DA 301*

b. Measure of greatness. *PP 568*

c. Must be acquired. *Ed 287*

d. Establish habits early. *Ed 203, 204*

e. Necessary to management of children. *2T 259, 260*

f. Essential to progress in restoration to Eden. *PP 129*

g. Basis of health reform. *3T 491*

✻ ✻

CHILDREN should be so trained and educated that they will . . . have control over themselves, and . . . will have strength of character to stand for the right and preserve principle.—*Fundamentals of Christian Education*, p. 28.

More Than Conquerors

BY FLORENCE K. REBOK

TO appreciate fully the meaning of self-control, we should study the word itself and its application to various situations. There have been those who in recent years have advocated the abandonment of all restraint upon children, propounding self-expression as the more desirable quality. This idea has permeated our homes and our schools, and its proponents have proclaimed a more liberal education for our children.

The experiment has been watched with interest by various schools of thought, and only a few months ago, at the annual meeting of the Child Study Association, in New York City, it was admitted by some of these very people that the results of this experiment were not all that could be desired.

Freedom is best expressed by the relation one sustains to the group, and the ultimate freedom is attained only as the individual is willing to place himself in unselfish and co-operative relationship to that group. Be it in the home, the church, the school, or society in general, restraint must be exercised over oneself in order that happiness and harmony may result.

The wise man of the Bible has told us that "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." Prov. 16:32. There is a poise and unconscious dignity in the life and bearing of one who knows self-control as an actuality that makes him more than conqueror. As Christians we know that the real secret of self-control is learned only as we allow Christ to take charge in our lives. Christian self-control is really God-control, for we are motivated by His Spirit.

Man has wandered far from his Maker's original plan for him. In the Garden of Eden, our first parents were surrounded by everything to delight the eye; yet it was necessary that certain restrictions be placed upon them in order that their characters might be developed. Failure to exercise self-control in obedience to God's expressed command with regard to the fruit of the one forbidden tree cost Adam and Eve their Eden home. But more than that, their failure in this respect has taken its toll in the lives of their children to this very day. As we study to understand and recognize the relationship between healthful living and Christian conduct, we shall make greater efforts to develop self-control—"temperate in all things"—in our own lives and in the lives of our children from their earliest days.

The servant of the Lord tells us that we "should acquire habits of self-control." (*Testimonies*, Vol. V, p. 310.) But how? Habits are best formed in childhood, for that is when the mind is most impressionable. Learning is introduced, "here a little, there a little," and most lasting impressions are made by constant repetition. This brings us to the responsibility resting upon parents, who are the first teachers in the school of the home. Of course before any subject can

be taught successfully, the teacher must himself have first-hand knowledge and experience in it; and this is what is required of parents. Of the father we read:

"I saw that but few fathers realize their responsibility. They have not learned to control themselves, and until this lesson is learned they will make poor work in governing their children. Perfect self-control will act as a charm upon the family. When this is attained, a great victory is gained. Then they can educate their children to self-control.—*Testimonies*, Vol. I, p. 547.

Of the mother it is said:

"The mother should keep herself under perfect control, doing nothing that will arouse in the child a spirit of defiance."—*Id.*, Vol. VII, p. 48.

And for both parents and teachers we have this instruction:

"Parents and schoolteachers are certainly disqualified to properly educate children, if they have not first learned the lesson of self-control, patience, forbearance, gentleness, and love."—*Id.*, Vol. III, p. 131.

"The education of children, at home or at school, should not be like the training of dumb animals; for children have an intelligent will, which should be directed to control all their powers. Dumb animals need to be trained; for they have not reason and intellect. But the human mind must be taught self-control."—*Counsels to Teachers*, p. 73.

This part of the child's education is to begin in the home, from the very day of his arrival. He learns self-control as he is taught to obey, for that is the object of discipline. To be effective in developing self-control, each and every requirement must be to him both just and reasonable. At the same time we are to guard against the error of placing our children under authority to such an extent that they become mere automatons.

"To direct the child's development without hindering it by undue control should be the study of both parent and teacher. Too much management is as bad as too little. The effort to 'break the will' of a child is a terrible mistake. . . . Those who weaken or destroy individuality assume a responsibility that can result only in evil. While under authority, the children may appear like well-drilled soldiers; but when the control ceases, the character will be found to lack strength and steadfastness. Having never learned to govern himself, the youth recognizes no restraint except the requirement of parents or teacher. This removed, he knows not how to use his liberty, and often gives himself up to indulgence that proves his ruin.

"The will should be guided and molded, but not ignored or crushed. Save the strength of the will; in the battle of life it will be needed."—*Education*, pp. 288, 289.

Let us thoroughly understand the meaning and extent of self-control; first, as it applies to ourselves, and then as it touches the lives of our children, and we shall appreciate the privilege of teaching and helping them to acquire and develop real self-control in all things.

One Way to Help

BY LAURA GRAY

WE have two preschool youngsters. Because of this, we have, also, a hammock, a sand pile, and a playhouse which was originally a shed. This probably is why neighboring children just naturally come in, day after day, and remain to play. We have a small dog, and often there are other dogs in the garden. I like to have the youngsters where I can see and hear them. A feeling of content made me happy until one morning a neighbor knocked on my door.

"Mrs. Brown, I wish you'd keep your youngsters quiet!" She was a small distracted-looking individual who had moved into the next house about a month before this. "My husband works nights, in the shipyards, at war work. He tries hard to sleep in the daytime but can't with the awful row your children make."

"I'm sorry indeed, Mrs. Aitken; I will certainly try to keep them quiet," I answered.

I had not even noticed any noise myself; now I felt deeply embarrassed by this complaint from a neighbor.

"That's good of you," she said. "I told Jim you'd take it that way. He wouldn't let me come before, but he hasn't been able to sleep much all this week, and he works hard." She smiled and looked relieved, as she went out.

I went to the door—paused. Five youngsters came shrieking around the house in some game of Indians, followed by two dogs, loudly barking. My! how could anyone hope to sleep? And yet, children must play, and this garden had proved so satisfactory for them. What a pity that the fun must end! Then another thought came. Surely to keep the children quiet was little enough to do when others were doing so much in the great struggle for freedom. I called the children in and explained carefully about Mr. Aitken who worked hard all night building ships to carry food across the ocean to those who need it, and how he tried to sleep and couldn't. We discussed it, and all agreed to play quietly. The garden on that side of the house became tabu; swing and sand pile were moved to the other side.

Later I looked out. All were quiet, when suddenly—our dog streaked yapping, yapping loudly after a cat, the children running after him. Poor Mr. Aitken! At last things quieted down again, and I had to smile as John, four, explained to the dog about Mr. Aitken.

Now life became a strain. I had had no idea the world was so full of noises. But I did not give up. I talked with the mothers of the children who played here. We agreed to arrange turns in taking the children to the park for a few hours each day—to work off steam. This required time but was little enough for us to do.

The first week was the worst for checking noises. Now each child who enters our garden has even learned to prevent the latch from clicking. They play happily without noise. They have learned an amount of self-control that I had thought was too much to expect, and they

are more attractive youngsters for this experience.

After a while enthusiasm cooled; noise began again. I was wondering what to do when Mr. Aitken himself stepped in and solved the problem. He thanked the children for being quiet, told them about the ships, and promised to let them know when the next one was to be launched. They were greatly interested and began to feel that they were really helping. Since then I have had little trouble with noise.

It is a mistake to think that youngsters must make a great deal of noise, for they often wear themselves out shrieking and yelling. Excessive noise is a habit which is much better checked than indulged. Keeping the children quiet while war workers sleep is one important way of helping in today's struggle, and we must remember that self-control and thoughtfulness for others are among the good things we are in danger of losing.—*The National Kindergarten Association.*

THE LAW OF SELF-CONTROL

The Good American Controls Himself

Those who best control themselves can best serve their country.

1. I will control my tongue, and will not allow it to speak mean, vulgar, or profane words.
2. I will control my temper, and will not get angry when people or things displease me.
3. I will control my thoughts, and will not allow a foolish wish to spoil a wise purpose.

—William J. Hutchins.

"Masters, and Not Slaves"

BY H. W. VOLLMER, M. D.

We are living in an age when disregard for law is in evidence on every side, in respect to the laws of the land and the laws of God, both moral and physical. This is especially true regarding the laws given by the Creator concerning our bodies. "It is a great thing to ensure health by placing ourselves in right relations to the laws of life, and many have not done this."—*Counsels on Health, p. 49.*

Today delinquency among youth is increasing at an alarming rate, and is a matter of grave concern on the part of many. The cause for this serious situation can be traced largely to neglect on the part of parents to teach their children from the cradle to practice self-denial and self-control, and to respect the laws of their being.

This is especially true in respect to control of the appetite. We are told that "nine tenths of the wickedness among the children of today is caused by intemperance in eating and drinking."—*Review and Herald, October 21, 1884, p. 670.*

The harmful effects of failure to control the appetite are clearly pointed out in these words: "We need to learn that indulged appetite is the greatest hindrance to mental improvement and soul-

sanctification. . . . Indulgence of appetite is the greatest cause of physical and mental debility, and lies largely at the foundation of feebleness and premature death."—*Counsels on Health, p. 130.*

Solomon had in mind the question of self-control and its effect upon health and morals when he wrote: "Blessed art thou, O land, when thy king is the son of nobles, and thy princes eat in due season, for strength, and not for drunkenness!" *Ecc. 10:17.*

Note again the instruction given by the Spirit of prophecy:

"Parents should train the appetites of their children, and should not permit the use of unwholesome foods. But in the effort to regulate the diet, we should be careful not to err in requiring children to eat that which is distasteful, or to eat more than is needed. Children have rights, they have preferences, and when these preferences are reasonable, they should be respected.

"Regularity in eating should be carefully observed. Nothing should be eaten between meals, no confectionery, nuts, fruits, or food of any kind. Irregularities in eating destroy the healthful tone of the digestive organs, to the detriment of health and cheerfulness."—*Ministry of Healing, p. 334.*

"Health reformers, above all others, should be careful to avoid extremes. The body must have sufficient nourishment.

"Many turn from light and knowledge and sacrifice principle to taste. They eat when the system needs no food, and at irregular intervals, because they have no moral stamina to resist inclination."—*Counsels on Health, p. 118.*

Compare the above statements with those from educators and physicians of today:

"It is often assumed that the appetite will ensure the intake of a suitable amount of food, and in many instances it will. But appetite is easily perverted; it is more of a habit than many realize. Mere shortage of total calories is a common cause of malnutrition and underweight. . . . The child who eats on the impulse of the moment and not at regular and suitably spaced intervals frequently falls short of the amount of food required for his best growth. The one who has access to sweets likewise incurs the risk of a blunted appetite and inadequate food consumption as well as increasing the hazards of dental decay. *Appetite* may accept foods which do not serve body needs, but the *body* will accept no substitute. It is important to realize that any child who becomes undernourished through bad habits of living tends to lose his keen desire for food and to go progressively downward."—*Health Education, p. 55.*

"Food is the chemical basis of health and vitality. Fears that her child may get something poisonous as he roots around the garden, or get stung by some poison-bug as he gathers wildflowers, provoke a fusillade of don'ts. Meanwhile, within his little body the same mother has already initiated the chemical disturbances which will evolve into chronic self-poisoning through frequent piecing between meals of sweets and rich foods

'to give him strength.'"—*What Price Alcohol, p. 52.*

"No form of animal life has access to the complicated richness of diet allowed—even forced upon—many children whose elders thus unwittingly father alcoholics and other physical and nervous inferiors.

"This continual habit of food stimulation has checked normal nutritional unfolding, and he reaches puberty already a toxic dependent upon soda-counter dopes, hourly confections, ham and fried egg sandwiches, hot dogs, hamburgers, or barbeques. Without their fortification he promptly is restless and has a gnawing emptiness. Already a vitality deficiency has developed. It is but a step from this food-crave to the quicker satisfaction of some artificial pick-me-up. So far from being the adult who works and strives in comfort on three square meals a day, he is nutritionally but an overgrown infant, still bottle-fed."—*Id., p. 53.*

While the effect of appetite upon the health is especially stressed, and we are sure that the reason for this must be obvious to all; yet the same habits of self-control and temperance must be exercised in all the activities of life. Our reading, exercise, recreation, and rest, our associations and our worship or devotional life—these all merit our attention if we are to enjoy that physical, mental, and spiritual health which Jesus had in mind for us when He said, "I am come that they might have life, and that they might have it more abundantly." *John 10:10.*

The child should learn to respect and observe the laws of his being. He should be taught that "a continual transgression of nature's laws is a continual transgression of the law of God" (*Counsels on Health, p. 20*), and that "the health should be as sacredly guarded as the character" (*Fundamentals of Christian Education, p. 147*). "Therefore He has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which He has established in our very being."—*Counsels on Health, p. 21.* These laws involve temperance in all things. Violation of any of the laws of our being will break down barriers and invite sin and disease, and may finally allow the powers of evil to control the life. The self-control that Jesus exercised made it possible for Him to say, "The prince of this world cometh, and hath nothing in Me." *John 14:30.* It will accomplish the same for us.

"We are waging a warfare upon which hang eternal results. We have unseen enemies to meet. Evil angels are striving for the dominion of every human being. Whatever injures the health, not only lessens physical vigor, but tends to weaken the mental and moral powers. Indulgence in any unhealthful practice makes it more difficult for one to discriminate between right and wrong, and hence more difficult to resist evil. It increases the danger of failure and defeat."—*Ministry of Healing, p. 123.*

Are you, parents, doing everything possible to safeguard your children? Are you teaching them by precept and example lessons of self-control that will give health of body, mind, and soul, and will

serve as a bulwark against the powers of evil?

"If parents themselves would obtain knowledge upon this subject and feel the importance of putting it to a practical use, we should see a better condition of things. Teach your children to reason from cause to effect. Show them that if they violate the laws of their being, they must pay the penalty by suffering. . . . Recklessness in regard to bodily health tends to recklessness in morals.

"Do not neglect to teach your children how to prepare healthful food. In giving them these lessons in physiology and in good cooking, you are giving them the first steps in some of the most useful branches of education, and inculcating principles which are needful elements in a religious education."—*Fundamentals of Christian Education*, p. 160.

"Christ has said, 'I sanctify Myself, that they also might be sanctified.' He wanted His disciples to be sanctified, and He made Himself their example, that they might follow Him. What if fathers and mothers should take this same position, saying, 'I want my children to have steadfast principles, and I will give them an example of this in my life?' . . .

"In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training, pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our lifework can never be called a failure."—*Id.*, p. 161.

Back in the South Sea Islands

In a personal letter, A. G. Campbell gives the following news from the South Pacific:

"We were delighted to learn that American forces had captured the Admiralty Islands. We have a flourishing work there. Oti, a Solomon Islands native, has charge of our work in that place during the absence of Pastor R. H. Tutty. After that I had a strong 'feeling' that another place would be taken soon, and sure enough it was last Tuesday that the St. Matthias Group fell to the Americans. Its population of nearly 2,000 are all Adventists, all having given up their smoking and chewing of betel nut soon after some of our Solomon Island teachers went among them a few years ago.

"Pastor A. S. Atkins, who had charge of that field, died in a Japanese prison camp about two years ago. Pastor E. M. Abbott, superintendent of our New Guinea field, was taken at the fall of Rabaul, and is now in the hands of the Japanese. No word has been received from him for about two years. We ourselves almost fell into their hands, but escaped by air. And now we are glad to be back again, to await the next step of returning to our own actual field. I have been preparing correspondence for

our people in the Admiralty Islands and the St. Matthias Group (Mussau and Emirau Islands), for they have been shut away from all contact with the outside for more than two years. It was on Emirau Island that several hundreds of refugees were landed from German raiders in early 1940.

"You may have heard of the two or three Seventh-day Adventist native teachers on Guadalcanal (Solomon Islands), who saved the lives, one night, of 300 American soldiers who had been cut off from the main army and surrounded by the Japanese. And perhaps of Pastor Kata Ragoso, who, with his organized canoe parties, saved the lives of scores of Allied and enemy airmen during the great air battles of the western Solomons.

"During this terrible crisis our people in the South Sea Islands have proved very loyal to the message. At the present moment we have sixty native missionaries in Central New Guinea (they came from Bougainville, Rabaul, the Admiralty Islands, and from the St. Matthias Group), and they are or have been without any personal contact with us for two years; yet they are performing a noble work up in those inland valleys, among those mighty mountains of the interior. December last the first natives of the interior were baptized, and the service was conducted by our leading native workers. The Japanese dropped six bombs almost in a neat circle round my new European mission cottage, leaving the latter very little damaged in the center. One dropped between the church and my home, damaging neither. Another fell near the rain gauge; two more among the oranges, another between the wash-house and the chicken house. Ten of our native teachers engaged on a special mission were thrice bombed, without any receiving so much as a scratch, though on one occasion bullets poured about them from fighter craft."

Changes the Gospel Makes Among Savages Today

AN Australian missionary—a veteran administrator in the island work—had just returned from a cruise. He reported a visit to an island where some years before he had helped to land teachers.

On the first occasion, as the launch came in with the white strangers, the women fled to the tall weeds. The men were in an orgy of feasting, celebrating some victory over enemies. Their bodies were smeared with ashes and reddish paint. Unpromising as the aspect was, permission was secured to land teachers, young islanders from mission schools.

Years had passed. Now, the administrator said, he found the leader of that

heathen feast the earnest leader in the services of worship. Speaking in the pidgin English built up from contact with traders, seamen, and plantation crews, the island leader stood up at the worship hour and said:

"Oh, yes, Master, fashion belong me before he no good. Work belong me before, me shoot him man. But now missionary come. He show me straight road. Now me take him work belong Jesus."

And the visitor heard the men, women, and children singing—

"I have a song I love to sing
Since I have been redeemed."

W. A. SPICER.

The Paralytic Paints a Mural

I WOULD hardly have believed it had I not met the man and seen the painting. It happened this way. Down in Old Mexico, in the city of Torreon, we had a new church building. The one thing lacking was an appropriate backdrop which might add to the attractiveness of the built-in baptistry. There was an artist who had done acceptable work in the past, but because of partial paralysis of the arms, he could no longer hold the palette or the brush. The pastor of the church suggested that he paint the mural. "But I cannot hold the brush," replied the painter. "I believe God can make you well, so that you can paint it," said the pastor. "Let us kneel down and pray." They prayed, the brush was placed in the artist's hand, and his fingers closed around it. Day after day he worked at the painting. At first he had to stop to rest, but as the days went by and the work progressed, he grew stronger. The painting was finished when I visited Torreon; the pastor drew back the heavy curtains and showed me the backdrop, painted by a man healed by God to do the work.

WESLEY AMUNDSEN.



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