

The Church Officers' Gazette

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No. 1

Messages to Modern Christians— From the Seven Churches of Revelation

BY ERNEST LLOYD

Pergamos

AND to the angel of the church in Pergamos write: These things saith He which hath the sharp sword with two edges: I know thy works, and where thou dwellest, even where Satan's seat is: and thou holdest fast My name, and hast not denied My faith, even in those days wherein Antipas was My faithful martyr, who was slain among you, where Satan dwelleth. But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Repent; or else I will come unto thee quickly, and will fight against them with the sword of My mouth." Rev. 2:12-16.

Pergamos was a city in Asia Minor with many idol temples, in which the most impure orgies were celebrated. It was addicted to excessive luxury, and corruption, and was notorious in Roman history for its polluting influence. Very emphatically might it have been said, "Satan's seat was there," and that there he dwelt as in his loved abode. Yet amidst these abominations was planted a Christian church. It was not to be wondered at that in such a place persecution would be kindled and would rage against those whose doctrines and Christian practices were a constant rebuke to the whole

city. In the persecution Antipas was crowned with martyrdom, and probably others with him. The great bulk of the church continued steadfast amidst surrounding opposition and pure amidst surrounding vice.

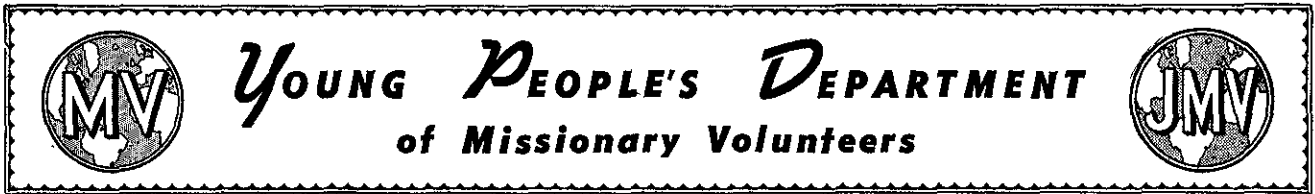
Yet even here there were some who were exceptions to the rest, some that held the doctrines of Balaam, who had instructed Balak to seduce the Israelites into the lascivious rites of the Moabitish idolatry. By this we are to understand that some of the members of that church, while professing the doctrines of the gospel, gave tolerance in some way or other to the corrupt idolatry of their city. For this the church was called to repentance, which they were to exercise and manifest by bearing testimony against such sins, and by separating the transgressors from their communion.

The lessons to be learned from the history of this church are two: *the danger of professors of religion imitating the manners of the age in which they live; and the sinfulness in the sight of God of retaining ungodly persons in communion.*

In every age and every country the church has been exposed to peculiar trials of its constancy, consistency, and fidelity, by the prevalence of surrounding evils, ever varying with the circumstances of the times, but always existing in some form or other. In these lie its chief danger, and in avoiding them its chief difficulty.

Writing on the danger of imitating

worldly customs, Dr. John A. James says: "It is far more easy to reconcile ourselves to common and prevailing sins, than to such as are rare and infrequent; to follow the multitude to do evil, than to pursue a solitary or almost deserted path of sin. That cannot be wrong which so many and such reputable persons do without scruple, is the false and fatal but common logic by which Satan deludes not only the world but also the church. But God's laws do not change with the times, nor does He lower His requirements to meet the relaxed and degenerate morality of a lukewarm generation. We are not to be carried about with divers and strange practices, any more than with divers and strange doctrines; the morals of Christianity are as fixed and unalterable as its truths. To resist the tyranny of custom and the seditions of fashion to wade against the stream of prevalent example, this is no easy task—yet it is demanded of us all—but can be achieved only by an earnestness of mind which amounts to a species of moral heroism. Vices condemned by all, improprieties which are disgraceful and involve a loss of reputation, are easily avoided; and virtues which are in universal repute, as easily practiced; but the sins which are attended with no disgrace, but on the contrary have changed their names into virtues, and are committed under a plea of necessity, are to be shunned with aversion and disgust." (Continued on page 24)



NOTES TO OFFICERS

M. V. Society Objectives

THE Missionary Volunteer Society has been organized "to save from sin and guide in service" the children and youth of Seventh-day Adventist families. These objectives can be achieved only when all the natural interests of the young people are fostered in a well-balanced program through the year. These natural interests of the youth are comprehended in the following several aspects of life: devotional or spiritual, educational, service, and social or recreational. Young people cannot eliminate any one of these without developing lopsided characters. It is imperative therefore for the officers of the society to choose wisely in the selection of the meeting topics for the year, and to plan carefully for the presentation of the different subjects, that the greatest amount of good may be accomplished.

The leaders of the society should find frequent occasion to stress the Morning Watch, the Bible Year, and the Character Classics. Prayer bands should be organized and systematically conducted throughout the year. The reading courses and the progressive classes should be given due emphasis at regular intervals. The Crusaders' Corps and other service bands should be so enthusiastically promoted and directed that practically all the members of the society will be enrolled as active members. Then last of all, but none the less important, is the necessity for well-planned and carefully conducted socials and other recreational activities which will hold the youth to the church and save them from the allurements and attractions of the world about them.

"A large responsibility," I hear you say. Yes, it is. But the development and carrying out of these ideals and suggestions brings about the most satisfying results of anything in which any sincere Christian worker might engage. May God give you special wisdom and grace as you take up your work as officers of the M. V. Society for 1945.

C. LESTER BOND.

Character Classics—Year II

Now that we know how it works, and have followed it, we like it—this correlated reading schedule of the Bible and the Spirit of prophecy. Year II is just as appaling; so order through your Book and Bible House a supply of M. V. Leaflets 25-II, Character Classics, "From Trial to Triumph," to promote this plan in your societies. This new leaflet is printed in an attractive green, in folder form, and is ready now.

JEWEL HATCHER.

Annual M. V. Membership Enrollment

Why?

THE Missionary Volunteer organization depends on its active, alert membership to accomplish its worthy objectives. The annual enlistment brings a fresh challenge to old members and opportunity for new members to catch the vision of service in a thriving youth organization. A vivid sense of belonging to a worthwhile organization is a necessity to each member. Officers are also in a much more advantageous position to serve the members when there is a definite list.

Who?

Every youth of S. D. A. parents should be a member of the Young People's Society of Missionary Volunteers, either Junior or Senior. Interested friends who are not yet church members may become associate members.

When?

Many newly elected officers find this enlistment ceremony to be a good way to launch this administration January 1. Others have discovered that September and October are good months for the enrollment because the school year opens then and the membership is more stable from October to October than from January to January. The essential element is to plan a definite enlistment period. Of course a membership committee will be looking for new prospects for membership all during the year.

Where?

Although members may be admitted at any regular M. V. meeting, there ought to be one special service when the M. V. Aim, Motto, and Pledge are featured, banners or posters of the same are displayed, and the bulk of new members are welcomed.

How?

The major enlistment service should be well advertised and preceded by vigorous work on the part of a lookout or membership committee. Either application cards or enrollment sheets may be used, on which prospective members are asked to sign. The only condition of membership is willingness to sign the Pledge and comply with age and church membership requirements. See M. V. Leaflet 4 for different classes of membership. If the size of society permits, it would add color to the ceremony to have each new member inscribe his name on the roll. A mass repetition of the M. V. Pledge, followed by a prayer of consecration, makes the ritual impressive.

An attempt to place each new member in a definite service project according to his choice and ability will link the idea

of membership to service in the mind of each Missionary Volunteer.

There is a large field for new recruits, and 1945 should see a substantial increase in signed-up, active members.

L. A. SKINNER.

Senior M. V. Society Organization

THE policy of the church calls for the election of the following Missionary Volunteer officers at the time of the regular church election each year: Society sponsor, leader, associate leader, secretary, treasurer, chorister, and pianist or organist. It is the duty of these officers to assume full responsibility for the conduct of the society at the first of the year.

One of the first undertakings of these newly elected officers should be that of directing the Missionary Volunteer Society in the selection of the auxiliary officers: Devotional secretary, educational secretary, social secretary, service band leaders, and ushers. In small societies it may be found necessary for some of the regular officers to carry auxiliary offices also, but in large societies it will be found a great advantage to elect other persons to serve in these capacities, so that the heavy responsibilities of conducting a well-balanced program throughout the year may be shared by many.

All persons elected by the church and by the society with the addition of the church elder, missionary leader, and the church school teacher, constitute the executive committee of the society. The leader of the society is the chairman of this committee, and he should call the members of the committee to meet at regularly appointed intervals for prayer and counsel. These meetings should be held as often as the society meetings, and at least once each month sufficient time should be spent in committee meeting to arrange the society meeting topics, missionary work, study program, and social activities for the ensuing month.

Naturally the officers in counsel will study carefully their work sheet, the CHURCH OFFICERS' GAZETTE, for here they will find a well-balanced outline of meeting topics with source materials for each month. It has been observed that the most successful societies are those that follow quite consistently the suggestions given in this church organ.

May you as officers find true enjoyment and satisfaction in your efforts to perfect an organization that will help to bring about the conversion of the youth of the church and lead them in active service of God.

C. LESTER BOND.

Your Master Plan

Does the master builder attempt to build a house without a plan? Without knowing the floor arrangement, the elevation, the type of roof, (Turn to page 9)



SENIOR MEETINGS

January 6

World Fellowship Day

BY L. A. SKINNER
Order of Service

OPENING SONG.
WORSHIP.
REPORTS.
OFFERTORY.
ANNOUNCEMENTS.
SPECIAL MUSIC.
TALK: "The Greatest Youth Organization in the World."
POEM: "Challenge to Youth."
STORY: "Paul Mamba."
TALK: "What the Missionary Volunteer Society Offers Our Young People This Year."
INSTALLATION SERVICE for new officers.
MEMBERSHIP ENLISTMENT.
POEM: "Frontiers."
CLOSING EXERCISES.

Notes to Leaders

In presenting this first program of the year, everything must be done to make it attractive and appealing. Banners or placards giving the Pledge, Motto, and Aim should be displayed. The special music should be particularly well chosen, and the items discussed should give a preview of the interesting activities anticipated during the new year.

The article entitled "What the Missionary Volunteer Society Offers Our Young People This Year" is merely a skeleton outline. The flesh and blood will have to be filled in by the local speakers, who should state specifically what definite activities are planned in each of these classes.

You will remember, I am sure, that all servicemen retain their membership, and it would be thoughtful of you to mention them during this world-fellowship program. News items received from them will be of interest to all the society.

For the actual membership enlistment ceremony, may I refer you to the officers' page of this issue of the GAZETTE? In harmony with our objective of enlisting every son and daughter of Adventist parents in our societies, it would be well for you to counsel with the church clerk and make a list of all available prospective Missionary Volunteers. A real effort should be put forth to interest each one in the Missionary Volunteer Society.

The Greatest Youth Organization in the World

THE Missionary Volunteer Society of Seventh-day Adventists is the greatest youth organization in the world because it is commissioned to carry God's greatest message to the peoples of the world. It is not in large membership, or financial resources, or earthly honor, or impressive buildings and equipment, or cultured leadership, that heaven rates youth organizations. All heavenly agencies are now mobilized to hasten the preparation of a people to meet their God, and the youth group that catches a global vision of living and giving the "everlasting gospel" is "greatest in the kingdom of heaven."

The organization of the Missionary Volunteer Department in 1907—thirty-eight years ago—marked the beginning of an era of great expansion in denominational endeavor. When the sons and daughters of the third angel's message were organized under the banner, "The

advent message to all the world in this generation," they responded to the challenge. The foreign mission program was accelerated greatly, and the world membership of 80,897 in 1907 increased to more than half a million in 1944. During the same period the languages used in heralding the good news jumped from 54 to 810, and the countries and islands entered from 78 to 413. Over 4,000 well-trained, loyal young people have entered activity in foreign mission service, and many more have filled important posts here in the homeland.

The continued importance of the Missionary Volunteer organization depends on the maintenance of a vigorous response to God's challenge all through the ranks. An enemy is abroad today seeking to neutralize the appeal of heaven to youthful hearts. Through conditions of war, of luxury, or abounding iniquity, there is a tendency for advent youth to drift into a professional and indifferent attitude toward the tremendous issues facing mankind in this twilight hour. Everywhere Missionary Volunteers must give the trumpet a certain sound and maintain pressure on the evil forces all along the line until victory is achieved. Brilliant and unprecedented will be the manifestations of divine power through youthful lives devoted to the cause of truth and righteousness. "It is later than we think."

Challenge to Youth

To you—O strong of heart, and young,
Of buoyant step, and undimmed eye—
The challenge of the hour is sung!
The voices of the ages cry!

This is the hour for which the skein
Of centuries has been unwound,
The goal of that innumerable train
Now dust of earth's great burial mound.

The hearts of prophets and of seers
Have longed with an intense desire;
Their prayers have echoed down the years
For what your eyes shall see transpire.

Search well your hearts! Gird on your
strength!

Soon, soon, the woe press must be trod.
Up! to earth's utmost breadth and length,
Go! Battle valiantly . . . for God!

—Jessie Wilmore Murton.

Paul Mamba

PAUL MAMBA had been hulling peanuts all afternoon on a huge granite stone just inside the split bamboo uprights which enclosed the mission compound and gardens. Now he was tired—what sixteen-year-old boy wouldn't he?—and as he stopped to rest he glanced through the fence toward the native village which hugged the jungle. He saw the women coming in from the gardens along devious winding paths. Paul squinted at the sun. It was well, he thought, that they were returning to the village early, for the man-eating leopard did not always wait until dark to begin his prowling.

The leopard! What would Bwana do about it when he came back from safari? Would they have a big hunt? By the way,

Bwana Dee was several days overdue. How Paul did wish he would come back! Then Mamma Dee and all the mission boys, yes, and the village too, would be happy once more and—

From the distance came a sudden cry of joy. Could it be? Yes, there were Bwana Dee and his carriers even now coming up the hill toward home.

But at worship that evening it was not of the man-eating leopard that Bwana Dee spoke. He told instead of his visit to the villages of the Kala tribe, and how they had never before heard of Jesus. They had begged him to stay with them, or that he would send someone else. "But, alas," said Bwana, "I had to tell them there was no one who was ready to come and teach them the ways of God."

An eager voice interrupted, "I, Paul Mamba, I will go!"

"No, Paul, you are not ready," said the missionary sadly. "You have been scarcely a year in school."

"Of course, Bwana," he agreed, "it is little enough I know, but I would teach that in the little village where they have not heard."

"No, Paul," and Bwana Dee shook his head decidedly, "the people are cannibals. I cannot send you."

But that night as Paul lay on his mat, one of a long row of boys in the sun-dried brick dormitory, his heart yearned over those heathen villages. The God of the white man had changed his life, and at baptism he had received a new name—the name of a missionary. He knew that the Jesus way cleaned people up, inside and out. He could teach that to the natives who had never heard. Had not God called Bwana and Mamma Dee to leave their safe, comfortable home in faraway America and come to live in the heart of Africa? Even so now God was calling him, Mamba, to go to those other heathen who hungered for the gospel. And had not Bwana himself taught his boys that God had only one Son—and He was a missionary?

The man-eating leopard? The jungle full of unnamable terrors? Paul shuddered. Once he would have trusted his fetish for protection had he contemplated so hazardous a journey. But now he had his new friend, and his fetish had been thrown far out into the silent river. There would be witch doctors to oppose him at first, and he would have to stand alone. But he could—yes—he, Paul Mamba, could do this thing for the white man's God who wanted also to be the God of the black man.

Morning brought excitement to the mission compound. Paul Mamba was missing! Bwana organized a searching party. They beat through the jungle for miles. At last a prearranged signal called the party together. There, at the side of the path were crushed human bones and bloodstained strips of clothing. The man-eater had done his worst. Sorrowfully the boys gathered these and bore them back to the mission, where they were buried.

"Perhaps it is better so," said Bwana sadly to Mamma Dee. "I fear Paul started for the Kala villages. This death was swift and painless, and that would have meant torture. I did not tell you, but the week before I visited there, these people killed and ate two traders."

School closed. Vacation passed. Once more the boys were gathered for work and study. Suddenly one day there appeared at the compound gate a strange boy. He was ragged and hungry and dirty—but—no, it could not be! And still—it was indeed Paul Mamba. When he had been washed and dressed and fed, Bwana took his hand. "Tell me about it, Paul."

"O Bwana, I want you to see my class." "Your class?"

"Yes, I, Paul Mamba, went as a missionary to a people not of my tribe. I gathered many boys. I taught them all I know. Now I am come to learn more."

"But, Paul, were not the natives cannibals?"

"Yes, Bwana, when I went, but not when I came away."

"And the language? How did you speak to them?"

"I learned the Kala tongue, Bwana, as a child."

"How many are there in your school?" For answer Paul unfastened a string of crocodile teeth from about his waist. "This many, Bwana," he said simply, "a tooth for every boy."

The missionary slid the teeth upon their rawhide thong, counting them. There were thirty—a few colored crimson!

"These bloody ones, Paul?"
"Not blood, Bwana. Those we stained with the juice of berries. They tell of boys who want to be baptised."

And remember, Paul Mamba was just a sixteen-year-old black boy only a few months removed from heathenism. My friends, do foreign missions pay?—*Lora E. Clement in The Youth's Instructor.*

What the Missionary Volunteer Society Offers Our Young People This Year

THE program of activities offered by the Missionary Volunteer Society is so varied and attractive, it appeals to youth of all classes.

All Christian young people discover deep down in their souls a desire for spiritual strength to withstand temptation and exert a positive influence for God. The society offers devotional suggestions in Bible reading and prayer. Religious growth and spiritual advancement is encouraged in all members. The mutual benefit of group worship is of real value.

Every normal young man and woman strives to succeed. A stimulating educational and cultural program by the society assists its members to reach a desirable goal. Reading habits are developed and experience in public speaking, singing, and carrying responsibility is available through an enthusiastic Missionary Volunteer Society. The Christ-centered education of our denominational schools is absolutely essential today.

To be a witness for Christ, unashamed of the gospel, is the goal of every real Christian young person. Many need training and drilling in methods and means of winning men to Christ. In the association of experienced personal workers with earnest Christian youth in service projects, much help is derived. Community needs, both physical and spiritual, are a real challenge to every Missionary Volunteer Society.

Young people crave association. Because of the high ideals of the remnant church, there is danger in careless association with those unsympathetic with Bible standards. In the activities of the Missionary Volunteer Society Seventh-day Adventist young people may mingle in wholesome fellowship. The development of the social graces is of utmost importance to those who carry a message of reform to the world. True recreation planned by the society will bring relaxation and fresh zest to each member.

Finally, when a young person joins the Missionary Volunteer Society he joins hands with comrades around the circle of the globe. This world-wide fellowship is thrilling to contemplate, a vast international service club—150,000 young men and women, their talent and strength dedicated to God and fellow man, welded together by the conviction that Jesus Christ is coming soon the second time.

Installation Service for New Officers

[Pastor or church elder should officiate. Call forward officers chosen by church. Pastor addresses officers directly.]

You have been chosen by the church to

accept the leadership in the Missionary Volunteer Society. I charge you to perform the duties assigned you faithfully and to the best of your ability. Rest assured that the pastor and church elders stand ready to counsel and assist at any time. You will find occasions of discouragement, days of adversity, but commit your ways to Him, who failed not nor became discouraged. May your enthusiasm and enterprise bring a freshness into all society activities. May your personal life be so circumspect in its loyalty to heaven that by precept and example you can inspire faithfulness and devotion to the third angel's message. (*Here a dedication prayer may be offered.*)

Frontiers

THE shore that lies afar, the far-off land,
The islands of the sea, each heathen band
That long has waited for God's pioneer
Is my frontier.

The distant horizon that spreads away
And reappears with each succeeding day,
Wherein abodes of humankind appear,
Is my frontier.

The cottage shaded just across the street,
The shops located where the highways meet,
Or kindly neighborhood folk residing near
Is my frontier.

Within the chambers of my humble heart,
Where calm alertness play an eager part
And trials arise, temptations interfere,
Is my frontier.

—George Clarence Hoskin.



JOINT SENIOR AND JUNIOR TOPIC

January 13

The Advent Century in North America

Order of Service

BY D. E. ROBINSON

SONG: "Saviour, Like a Shepherd," No. 394
in *Church Hymnal*.

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

OFFERTORY.

SONG: "Hark! Hark, My Soul!" No. 376.

SYMPOSIUM: "The Advent Century in North America."

SONG: "O Let Me Walk With Thee," No. 395, or "Pilgrims On, the Day Is Dawning," No. 373.

BENEDICTION.

The Advent Century in North America

ONE hundred years ago! The number of believers in the two main features of the Seventh-day Adventist doctrine was then pitifully small. Two of the advent preachers who had logically and forcefully set forth the claims of the Sabbath of the fourth commandment, kept it themselves only a few months. In the spring of 1845 Captain Joseph Bates became convinced that the seventh day of the week was still commanded by God to be observed as His rest day, and he became the first of its advocates to stand against the ridicule of his former associates, and to honor the day by example and by precept.

A year went by, however, before the publication of a pamphlet from Elder

Bates' pen, bearing the title *The Seventh-day Sabbath a Perpetual Sign From the Beginning to the Entering Into the Gates of the Holy City*.

Among the first converts to the Sabbath truth, directly influenced by Elder Bates and his well-written pamphlet, were Elder and Mrs. James White, who were married on August 30, 1846, and immediately thereafter studied together the arguments presented by Captain Bates, carefully comparing them with the Scriptures. Like the author of the pamphlet, they had the courage to stand by their convictions and to accept the new light, which by this time was being opposed by leading Adventists.

A BOLD PREDICTION

A few months after this, on the first Sabbath in April, 1847, while meeting with a small company of believers in Topsham, Maine, Mrs. White was "wrapped in a vision of God's glory," in which for the first time she saw the importance of Sabbath observance. It was revealed to her "that the holy Sabbath is, and will be, the separating wall between the true Israel of God and unbelievers; and that the Sabbath is the great question, to unite the hearts of God's dear, waiting saints."—*Early Writings, p. 33.*

A forecast of a mighty proclamation of the Sabbath truth was also shown to her at this time. "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. . . . And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us."—*Ibid.*

SABBATH CONFERENCES

A year later, in 1848, an important change in method of labor was made. Up to this time the believers in the Sabbath truth were visited in their homes. Now Sabbath conferences were appointed, where the believers near enough to attend assembled to study the Scriptures together. Thus link after link of truth was searched out, and the great basic truths centering about the Sabbath and the sanctuary were clearly seen. Differences in belief were eliminated and a wonderful unity in doctrine was effected.

First in the understanding of the Bible truths to be given to the world, and then in the methods by which these truths were to be proclaimed, there was manifest the guidance of the prophetic gift. Many times in the Bible study groups when it seemed impossible for complete harmony, Mrs. White would be taken off in vision and, after coming out, would be able to give a clear, convincing explanation of the Scriptures they had been studying, and thus unity was effected. In one of the later conferences in 1848 she was shown the duty of her husband to begin to publish a "little paper." "Small at first," it would be, but destined to grow into "streams of light that went clear round the world."—*Life Sketches, p. 125.*

The contents of those first numbers of *Present Truth*, published in Connecticut, in 1849, reveal a remarkable clarity of thought, force of expression, and logic

of argument. The thousand copies, wrapped for mailing by that little prayer band in Rocky Hill, sped on their way by post into the homes of many, who, impressed by the Holy Spirit, showed their interest not only by sending in means to pay for their publication but by wholeheartedly accepting the message they contained.

LABORS OF LOVE AND FAITH

Yet, think not that that message was popular, or that its acceptance was without real sacrifice. In those days before organization they termed themselves the "little flock" or the "scattered sheep" or the "remnant scattered abroad." The first little collection of songs, compiled by James White in 1849, bore the title *Hymns for God's Peculiar People Who Keep the Commandments of God and the Faith of Jesus*.

There was no treasury tithe fund for the ministers, or "messengers," as they were styled in those days. In a letter dated August 22, 1847, James White wrote:

"I have been able to earn about \$25 the past six weeks. . . . When we have a special work to do in visiting the scattered saints, I feel it my duty to labor with my hands, so as not to be chargeable to others. This is a privilege to me."

Sometimes, however, the Lord impressed someone to advance money to pay their fare to meet an appointment.

A BROADENING WORK

Up till 1849 the work was confined to the New England States and New York. Then the area of activity began to widen. Elder Bates traveled as far as Michigan, visiting principally those who had been in the former advent movement, to explain to them the reason for the disappointment and to tell them of the added light that had been found. On this tour he visited the Adventist company at Jackson, Michigan, and a thrilling report for those days was received—the whole company there accepted the Sabbath message. Among those were M. E. Cornell, later to become one of the leading ministers, and J. P. Kellogg, one of those through whose sacrificial liberality the Review office was to be built in Battle Creek a few years later.

Let us note a few items in one of Elder Bates' reports of labor. He and Brother Hiram Edson crossed the St. Lawrence River into Canada and traveled on foot along the northern shore of Lake Ontario.

A month later Brethren Bates and Edson reported that they had completed the circuit around Lake Ontario, and that during the four months it had taken, they had "left more than one hundred interested in the present truth, many of which confessed that the Sabbath of the Lord our God was clear, and began to keep it."—*Ibid.*, Feb. 17, 1852. Recently I was talking with Elder C. L. Taylor, pastor of one of our churches, who told me that among those who heard and accepted the message from Elder Bates at this time was his great-grandfather.

ELDER J. H. WAGGONER

With no appointment to office or work, with no promised means of support, impelled only by the Spirit, other "mes-

sengers" joined Elder Bates and Elder and Mrs. White. One of these volunteer preachers went as far west and north as Wisconsin. He passed the torch on to another young man, John H. Waggoner, editor and publisher of a country newspaper, who disposed of his business and began to preach the message he had accepted. J. M. Stephenson, evidently an acquaintance of his, wrote for the *Review*:

"In May last, Brother Waggoner walked nearly fifty miles, that he might have the privilege of instructing me in the great doctrines of the third angel's message, the cleansing of the sanctuary, and the perpetuity of God's holy day. . . . The evidence was so clear and forcible that I embraced it immediately, and have since that time been striving to keep all of God's commandments."—*Ibid.*, Jan. 20, 1853.

The same correspondent relates that soon after this he received a letter from Brother Waggoner "praying that God might roll the burden of the message upon me, and urging me by the light I already possessed, and the good I might do, to engage without delay, in its proclamation." The earnest admonition was heeded, and another "messenger" went his way.

THE FAMILY IN ROCHESTER

Not all the voluntary hardship and sacrifice, however, was endured by the traveling preachers. The issues of the *Review and Herald*, which broadcast these letters and reports, were printed on a hand press in Rochester, New York. If we were to look in at the office of publication, we should find a large dwelling house, one room of which contained the needed type and equipment for printing. The rest was occupied by the group of workers, constituting the family, presided over by James White, then only thirty-one, and his wife, only twenty-five. The workers were such as today might be found in any young people's society—George Amadon, seventeen, Uriah Smith and his sister Annie in their early twenties, and Warren Bacheiler, who as a boy of thirteen joined the family. These are only a small number of the group, of which we might definitely name no less than eighteen. They worked for their board and room, and the barest necessities of life.

Considering the ages of these earnest workers, some of whom had given up promising professional careers for the sake of the cause, it is not strange that the work for children and youth should rest upon their hearts. In August, 1852, Elder James White published the first number of the *Youth's Instructor*, in which he urged parents to start Sabbath schools wherever possible, even though there be but two or three children in a place. This was the first suggestion of this branch of our work which has grown to such proportions today as to provide not only a world-wide school for Bible study but half of the support for our foreign missions.

The editorship of the *Instructor* was soon turned over to Anna White, a sister of the great leader, but younger than he. She also, before her untimely death, compiled a collection of 117 songs, entitled *Hymns for Youth and Children*. Annie Smith had a rare literary talent, which she dedicated to the writing of sacred

poetry, nearly every number of the *Review* for several months containing one of her poems. Many of these were set to music. Ten of these, including the well-known hymn, "How Far From Home," are to be found in our latest *Church Hymnal*. She, as well as Anna White, suffered from tuberculosis, and her period of service was very brief. The influence of the talented lives of these two young women upon the progress of the cause cannot be estimated, but it is certainly worthy of honorable mention.

THE BEGINNING OF TENT MEETINGS

In the earlier days meetings were frequently held in schoolhouses. Seldom were the houses filled with the few people who came to hear the unpopular message our ministers brought. But by the end of the first decade the situation was changed. In May, 1854, when Elders Cornell and Loughborough came to fill an appointment in a large schoolhouse at Locke, Michigan, they found that the building could not hold half of those who desired to hear. The preacher spoke from an improvised platform in the opening from which a window was removed.

This large audience led a few of the brethren into a discussion the next day, and Elder White suggested that by another year they might venture to hold tent meetings. Elder Cornell inquired, "Why not have a tent at once?" This seemed very desirable, but there was no ready fund for such a purpose. They decided, however, to present the matter to the brethren in near-by churches. The first one responded with a gift of thirty-five dollars, and before night the \$200 necessary for the purchase of a tent was in hand. One farmer said, "You will also need a wagon and horses to move the tent from place to place. There are a span of horses and a farm wagon, and my son Albert, who can care for the tent. You can have the use of all for the summer free."

In two weeks from the time the tent was first mentioned, it had been secured and was erected for its opening meeting in Battle Creek, on a vacant lot, and was filled to overflowing. The holding of tent meetings for a few days at a time in various parts of Michigan, proved to be a great success, and was the means of attracting hundreds to hear the message instead of the tens that had comprised earlier audiences. Tents were secured in other States with equally gratifying results, and this marked a new era in the progress of the work.

Another important step in the progress of the cause was the removal of the office of publication from the dwelling house in Rochester, New York. Through the liberality of four brethren a lot was secured and a small two-story brick office was erected in Battle Creek, Michigan, which was to remain as the headquarters of the work for many years. It would seem that during this first decade of work the fortitude and endurance of leaders in the cause were being tried by adversity, poverty, and hardship. Loyally and courageously they had pressed forward against these obstacles. And now in 1855 friends of the cause were raised up who

begin to share the heavy burdens heretofore carried by the very few. The publishing work began to be self-supporting, and for the first time Elder White and the office hands began to receive a regular, stipulated, though still small, salary.

SYSTEMATIC BENEVOLENCE

But the support of the preachers was still dependent upon the charity of the brethren to whom they ministered. Of the desperate situation thus created, Elder White wrote:

"Repeated disappointments are saddening and discouraging our preachers. They have generally moved out expecting to be sustained by their brethren in their arduous work; but their brethren have often failed to do their duty. . . . Several of them are much sunken down under poverty, broken-down health, and discouragement."—*Review and Herald, April 8, 1858.*

A few months after this a meeting was held in Battle Creek "to consider the subject of a system of benevolence, which would induce all to do something to sustain the cause of present truth, and at the same time to relieve some who have given beyond their real ability." As a result of their study, the plan of systematic benevolence, as it was called, was set forth and quite generally adopted. It called for a percentage on the value of property from those who had any, and weekly pledges of a few cents a member from all others. This was the beginning of a salary-supported ministry, though as adopted at first the plan brought in considerably less than the tithing of the income, which was later adopted.

The labors of the traveling preachers of the message and the circulation of the tracts, pamphlets, books, and periodicals by both preachers and lay members was now bearing fruit. Companies of believers began to be organized into churches. Yearly meetings of the churches in a State were held, to plan together for the advancement of the cause in their territory. In 1855 meetinghouses began to be built, perhaps the first being in Battle Creek, Michigan, which was erected by the little company of believers there, just before the move of the office from Rochester. Gradually steps were taken in organization. In 1860 the Advent Review Publishing Association was incorporated. It was in connection with this legal action that it was found necessary to adopt a name, and after discussion the name of Seventh-day Adventist was proposed and adopted.

During the dark period of the Civil War the steps in gospel order culminated in the organization of the General Conference of Seventh-day Adventists. In May, 1863, twenty delegates from seven organized State conferences met to transact the business of that first session. A constitution was drawn up and adopted, and a uniform constitution for the local conferences was prepared. "Such union, on such points," wrote Elder Uriah Smith in his report of the meeting, "affords the strongest grounds of hope for the immediate advancement of the cause, and its future glorious prosperity and triumph."—*Review and Herald, May 26, 1863.*

THE BEGINNINGS OF SANITARIUM WORK

Two weeks after the organization of the General Conference, Elder and Mrs.

White were in Otsego, Michigan. He was much worn by overwork and anxiety, and a physical breakdown was feared. During the hour of worship at the beginning of Sabbath, Mrs. White moved over to where he was kneeling, and prayed most earnestly for his restoration. The prayer was answered, though not by immediate healing. Rather, instruction was given to her in vision, setting forth the causes for sickness, and pointing out specifically some of the laws of health that they had unwittingly violated. She was also instructed that it was a part of the ministry to teach the laws of health. The promotion of the work of health and temperance, which has grown to world-wide proportions, with sanitariums and health food work, and represented today by hundreds of physicians and thoroughly trained nurses and dietitians, has proved indeed to be "the right arm of the third angel's message" and an "entering wedge" for the gospel message. It is also an important means for preparing God's people for complete sanctification of body, as well as soul and spirit, that they may be ready to meet their Lord.

THE EDUCATIONAL PROGRAM

By the early seventies the cause of truth had extended to the Pacific Coast. The magnitude of the unfinished task in all the world was more nearly realized than ever before, and the need of denominational schools for the training of workers became apparent. Battle Creek College was opened in 1874, the first among the 267 colleges and academies now in North America, which are fed by three thousand elementary schools.

THE CHALLENGE TO THE YOUTH OF TODAY

We have traced but the beginnings of the tree with its main branches. It has grown to a height where it is difficult to visualize the seedling that was planted a century ago. From one or two score of Sabbathkeeping Adventists to over two hundred thousand baptized members today, all potential soul winners. From three messengers, supporting themselves by manual labor or by meager offering, to 13,889 full-time gospel workers. From direct poverty to property values in institutions and churches of approximately one hundred million dollars. From one or two pamphlets and one eight-page periodical, offered gratis, to hundreds of books, pamphlets, and periodicals sold for seven and a half million dollars last year.

Should we be proud of this record? Have we individually and collectively done all we could or should? The dark counties in practically every conference, counties where there is no representative of our message of hope, the millions in our large cities who have scarcely heard the name Seventh-day Adventist, the unwarned neighbors even about many of our homes, constitute a mighty challenge, especially to our youth, to consecrate themselves to secure an education that will fit them for service in the homeland, as well as to prepare themselves to answer the unnumbered urgent calls from the vast unworked mission fields.

"Who then is willing to consecrate his service this day unto the Lord?"

January 20

Power Through Personal Devotions

BY EMIL H. KNAUPT
Order of Service

SONG: "Pass Me Not," No. 7 in *M. V. Songs*.
PRAYER.
REPORTS.
OFFERTORY.
DUET: "In the Garden," No. 13.
TALK: "The Need of Power."
TALK: "The Power of Prayer."
TALK: "The Morning Watch."
TALK: "Devotional Study."
SONG: "I Need Jesus," No. 14.
BENEDICTION.

Note to Leaders

We would suggest that you obtain from the conference M. V. secretary or your Book and Bible House the following M. V. leaflets in quantity to supply your members today: 19, "The Morning Watch"; 24, "An Hour With Christ"; 16, "Senior Bible Year"; 17, "Junior Bible Year"; 18, "Bible Study"; 15, "On the King's Highway"; 25-II, Character Classics, "From Trial to Triumph."

The Need of Power

If we could pull back the veil that separates the natural world from the supernatural, we would see a severe conflict being waged between good and evil angels over every individual in the world. Especially is this true of those who profess to be followers of Jesus. (Read of the struggle in Ephesians 6:11, 12.) We are warned again in 1 Peter 5:8 regarding Satan and his determination to destroy us. (Read.) How important it is that we be constantly on guard.

Satan directs special attacks against the youth of the advent movement. He well knows that they are called of God to finish the work of preaching the message of the soon-coming Saviour to all the world. He knows that the vigor and strength and enthusiasm of youth are a mighty power for good; therefore the master deceiver is laying snares in every conceivable form to trap and to deceive them, and thus bring about their ruin.

God calls upon us as young people to oppose the powers of evil. He calls for young men and women to fight manfully the battles of the Lord. His challenge is for you and me to carry aloft the banner of Christ and His truth from victory to victory. We must answer the challenge by rising up with hearts uncorrupted, and brave, to carry the battle against the forces of evil.

We can learn many lessons from the ways of the world. For months the whole allied world watched with eager, almost impatient anticipation for the invasion of Axis-held Europe. But how few realized the extensive preparations that had to be made before such a gigantic operation could have been performed. Millions of tons of food, clothing, ammunition, weapons, and thousands of vehicles of war first had to be shipped to England. Millions of men had to be trained and equipped. When the time for invasion came, everything was in readiness.

So also must the Christian soldier make diligent preparation for his struggle against the forces of evil. Every means of strengthening himself must be used. "Stand therefore," we are commanded in Ephesians 6:14. But how are we to stand? How can we stand against supernatural powers? We are powerless and weak. To win the struggle against supernatural forces, we must have supernatural power; and that is just what the Lord has promised to give us. Read Ephesians 6:10, 11.

The question now is, how can we individually receive this power? How can we appropriate this divine strength that He has promised? The Saviour has not left us to struggle on alone. He has promised to stay with us. (See Matt. 28:18, 20.)

The Power of Prayer

THE first source of power that we will mention is *prayer*. We might ask ourselves, How can we make Jesus and His and re-establish His children with a clean

presence real to us? This question may be answered by asking another. What do two individuals usually do when they are walking together? They converse with each other, do they not? They talk about the things which concern them and interest them. So it may be in our walk with Jesus. When we realize that the Lord is our companion, we will talk with Him. This will make Him more real to us. This communion with Jesus we call prayer.

Prayer brings power. Prayer is power. Prayer connects us with the Source of power. It is like a switch that connects the electric lighting equipment of a building to a powerful dynamo. Prayer opens the channel through which divine power from heaven's dynamo flows to us to aid us in the battles of life.

"Much prayer, much power;
Little prayer, little power;
No prayer, no power."

An infidel once said that prayer is the most powerful force in the world, but Christians don't know it. If we realized what power there is in prayer, don't you think we would pray more?

"The strength acquired in prayer to God will prepare us for daily duties. The temptations to which we are daily exposed make prayer a necessity. In order that we may be kept by the power of God through faith, the desires of the mind should be continually ascending in silent prayer. When we are surrounded by influences calculated to lead us away from God, our petitions for help and strength must be unwearied."—*Messages to Young People*, p. 248.

"Prayer is the breath of the soul. It is the secret of spiritual power. No other means of grace can be substituted and the health of the soul be preserved. Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience. Neglect the exercise of prayer, or engage in prayer spasmodically, now and then, as seems convenient, and you lose your hold on God. The spiritual faculties lose their vitality, the religious experience lacks health and vigor."—*Ibid.*, pp. 249, 250.

The greatest reason for lukewarmness in Christian experience is that the art of prayer has been neglected. If Satan can get us to neglect prayer, he knows that our source of power is gone and he has won an important victory.

Prayer, to be successful, must have the element of definiteness. We will find it much more enjoyable to pray when we pray for specific things. This makes prayer effective, for we may actually see our prayers answered.

Prayer bands are a source of spiritual power for the Missionary Volunteer Society. There should be several such bands in every society. In a successful prayer band all the members should engage in the activities and devotions wholeheartedly. The band must come together with a definite purpose in mind: the spiritual improvement of each member; the salvation of souls; intercession for the sick and the discouraged. When a band prays for definite persons, it will become a working band, for its members will develop a burden for the souls of

those for whom they pray. The band may select one lost soul, then another, and another until each has given himself to Christ. Abounding joy will come to those who have a part in the prayer band as souls are won to the Saviour. What a transformation would come over a Missionary Volunteer Society if all prayer bands worked on this basis.

The Morning Watch

THE Scripture recommends that we pray always. (Eph. 6:18.) This does not mean that we must be constantly on our knees in prayer, but "while engaged in our daily work, we should lift the soul to heaven in prayer. These silent petitions rise like incense before the throne of grace; and the enemy is baffled. The Christian whose heart is thus stayed upon God cannot be overcome."—*Ibid.*, p. 249.

How appropriate it is to begin and close the day with a little talk with Jesus. It is in the morning that we need to ask for fresh supplies of grace and power. We may ask God to impart strength to resist temptation and wisdom to discern the snares of Satan. Jesus will hear us and answer. This will give us the victory over many sins and temptations which otherwise would overcome us.

The morning is the most ideal time in which to engage in special devotions, for then we are rested, our minds are active and alert, and we are most susceptible to the Spirit's voice. Before any other thoughts have entered our minds, we may take time to let the Holy Spirit impress us with holy thoughts. The impressions made in the mind in the early morning are those which will stay with us during the day. We must begin the day in God's strength.

An essential part of the Morning Watch is *Bible study*. The Morning Watch booklet suggests a special text for each day's study and meditation. While prayer is the breath of the soul, Bible study provides food for the soul. It is important that we should talk to God through prayer, but it is equally as essential that we let God talk to us through His Holy Word. Prayer, Bible study, and meditation are inseparable parts of communion with God. Only by meditating upon His Word, and by listening to His voice during quiet moments of meditation, will we receive the help that we so much need for each day.

"The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, . . . with what earnestness would we search its precepts! The reading and contemplation of the Scriptures would be regarded as an audience with the Infinite One."—*Testimonies*, Vol. VI, p. 393.

It is not enough just to read the Bible. Let us ask ourselves the question: What is in today's Morning Watch text for me? How can I apply the thoughts and truths of this verse to my own experience? How important it is that we listen to God's voice and hide God's Word in our hearts. His Word in our hearts will keep us from sinning. (Ps. 119:11.) The Bible is a bulwark against the snares and wicked devices of Satan. It keeps us in the right paths. (Ps. 17:4.)

After we have hidden the Morning Watch text in our hearts, we may engage in a few moments of unhurried, quiet prayer, and ask that these truths may find their place in our hearts, and may strengthen us for the day. This is true prayer, communion with God. This is an effectual way of studying the Scriptures, and of observing the Morning Watch.

Devotional Study

(Read *Messages to Young People*, p. 96, par. 2; p. 21, par. 1; p. 104, par. 1; *The Great Controversy*, p. 593, last sentence.)

We dare not, at the peril of eternal loss, neglect the study of the Bible. Let us encourage one another to be faithful in the reading of the Word of God. We may do it by following the Bible Year plan. Another guide to devotional study is the Character Classics. This is a series of day-by-day readings from the books in the Conflict of the Ages Series of the Spirit of prophecy correlated with a day-by-day reading of the Bible. This year we begin the reading of the second year's schedule. (See M. V. Leaflets 25-I and 25-II, and explain the schedule for the first two years' reading. Supply a leaflet to each person who will follow this reading plan.)

This devotional study will strengthen us for the last great conflict between right and wrong. It will give us a better understanding of God's plan for this world through Bible history and prophecy.

"Our salvation depends upon our knowledge of God's will as it is contained in His Word. Never cease asking and searching for Truth. You need to know your duty. You need to know what you must do to be saved. And it is God's will that you shall know what He has said to you. . . ."

"O search the Bible with a heart hungry for spiritual food! Dig into the Word as a miner digs into the earth to find the veins of gold. Do not give up your search till you have learned your relation to God and His will concerning you."—*Messages to Young People*, pp. 260, 261.

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January 27

Youth's Problems as Related to the
Second Advent

The Second Coming in Prophecy

BY EDWARD A. TRUMPER

Order of Service

SONG SERVICE.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
OPENING SONG: "Sweet Promise Is Given,"
No. 548 in *Church Hymnal*.
SCRIPTURE: John 14:1-3.
PRAYER.
OFFERING.
SPECIAL MUSIC.
TALK: "God's Light in Dark Times."
TALK: "Futility vs. Hope."
TALK: "Modern, but Not New."
CLOSING SONG: "Lift Up the Trumpet," No.
541.
BENEDICTION.

God's Light in Dark Times

IN the earliest records of earth's history God created a perfect place in which to live, and gave it to man as a free gift. Man then walked and talked with God and was perfectly happy in the Garden of Eden God had provided. A perfect God—a perfect earth—a perfect man to dwell therein! Light everywhere—bright, glorious light.

But over this brightness came a shadow, slight at first, as Eve wandered away from the side of Adam, but growing darker as she stopped at the call of the beautiful serpent in the forbidden tree, still darker as she conversed with him and looked at the forbidden fruit, darker yet as she chose to believe him rather than God, very dark as she actually ate of the fruit of the forbidden tree at the suggestion of Satan speaking through that beautiful serpent, and increasing to black darkness, indeed, when Adam, through his love for Eve, willed to follow in her evil way.

It was a dark day for Eve and Adam—very, very dark. No longer could they converse with the great, loving God whose companionship had meant so much to them. No longer could they remain in the beautiful Garden of Eden. No longer had they access to the tree of life. No longer could they witness only life, for their action had brought death upon the world, and with death, dark, dark gloom.

God could justly have left them thus in darkness. He could have left them without hope. But He didn't. He loved them too much for that. In Genesis 3:15 we have the wonderful promise of victory in the end over the wrong course they had chosen. Victory, not in themselves, but through the Son of God. Light! Light in a darkened world. God never leaves His followers without access to Light.

Further along in the history of earth we find God's people, Israel, again in darkness because of their failure to follow God. This time it was darkness of captivity to a heathen nation—away from their homes and the land they loved; away from their temple and the worship they knew to be right; servants to the heathen; bowed down under the knowledge that they were entirely responsible for their dark plight, because they had deliberately decided to follow the ways of the world rather than the ways of their God. A dark period for Israel, indeed.

Into *this* darkness God sent light. It was during this captivity of His people that He sent them the great 2300-year prophecy, giving them, in their darkness, another promise of light and great love—actually light upon the pathway of time! Truly, into *their* darkness came a great light.

Still farther down the stream of time we find God's people bound down by a chain of man-made traditions that almost completely obscured the Light of God's true way. These traditions drew out of focus the great God's law of light and love, darkening its glory and the promises of salvation. At this time, too, God's people, while back in their homeland, were under the rule of the pagan Roman power. A time of great darkness, surely, for God's people.

Into this darkness God *again* sent light—the Light of the ages. Jesus, the Son of God, was born in Bethlehem—Jesus, the Light of the world, through whom salvation had been promised to Adam and Eve, and whose prophesied coming had brought light and hope to a people held captive in Babylon. Jesus, the hope of all ages! Yes, God sent into their darkness Light—*nonc* greater.

But darkness came again. The Hope was crucified. The Son of God was in the tomb. Oh, what an hour of darkness! But God sent light, the light of the glorious resurrection. He also sent the light of the promise of Christ, "I go to prepare a place for you. . . . I will come again; . . . that where I am, there ye may be also." John 14:2, 3.

Darkness came yet again. Christ's beloved church went into apostasies so deep that even the world recognized the time as the Dark Ages. Into this darkness God sent the light of the great Protestant Reformation and gave a greater understanding of the prophecies concerning His plan for man's salvation. About that time, too, He gave the final message to be given to the world. Here was light that was designed

to guide His children to the very end of time.

Today, my friends, the world is in darkness. God is little known and less loved. Error is rampant. The church is largely Laodicean. The world is given over to vice, immorality, and corruption. Even the world's thinkers are appalled at what is upon us and what is sure to follow. When the world recognizes darkness, things are dark, indeed. It is into just such a darkness that we can reasonably expect God (judging from His promises and His workings in the past times of darkness) to send great light. It is reasonable, I say, to look for God's promise that His Son will come in all His own glory, all the glory of His Father, and all the glory of all the holy angels with Him, to take His people out of darkness into light—to come and keep His promise to take His people home. It is promised. It has been the hope of the ages. It is reasonable. Christ *is* coming!

Futility vs. Hope

READ Ecclesiastes 1:3-7, 9, 10.

The preacher was right. Things in general, as we observe them, are entirely futile.

Take the natural world as an example. The sun rises in the east each morning, reaches the zenith at noon, sets in the west—day after day—over and over again. The winds blow southward, are warmed, rise, blow northward, are cooled, descend—only to blow southward, be warmed, rise, blow northward, be cooled, descend, and blow southward again. A never-ending cycle. The springs give forth water to the creeks, the creeks flow into the rivers, the rivers into the seas, from whence the clouds are formed. The clouds give the showers to the earth, fill up the springs again, only to follow the same course into creeks, rivers, seas, clouds, and springs again. It seems to be a law of the natural world; as the preacher said, there is nothing that is absolutely new.

The preacher was right, too, in applying this futility to man's generations. Each day one arises, performs his morning duties, eats his breakfast, goes to his work, whatever that may be, eats his luncheon, continues his work throughout the afternoon, eats his dinner, and spends the evening in the way that has become his routine. The same program over and over again, day after day.

Life itself is a routine. All must follow it. One is born, goes through babyhood, childhood, youth, middle age, and old age. It is inescapable until one reaches the final stage for all—death.

Generation follows upon generation, and there is no change. Truly, the preacher was right; there is nothing new. To the extent of human science and knowledge, all things are futile, life is a humdrum routine, and death and the grave is the end of all for all.

But what a difference the Christian hope makes. Your Bible says, "God is love." Christ dwelling in the heart fills the person with love. Love changes the whole picture. The most humble and routine things become a pleasure. At the close of life, such a one has the assurance that he has not reached the end of all. The indwelling Christ, the Author of love, makes all the difference.

The Christian hope looks forward to a returning Christ. Christ must come again, or the hope is vain. If the hope is vain, what is there in the world to

merit any continuance? Without the Christian hope in a returning Saviour to right the wrongs of earth, there is nothing. Surely, what has been promised and prophesied is reasonable. Jesus *is* coming again.

Modern—but Not New

SOMETIMES, when we talk with those around us, we are plagued with their ridicule at our old-fashionedness in believing some of the cardinal doctrines of our faith, especially those that deal with an end of the world and the return of our Saviour.

On the other hand, we are sometimes accused of believing some new and untried teaching.

We know our beliefs are true, being founded upon the authority of the unchanging Word of God. We know, too, that they are modern. We know, too, that with all of their modernness, they are not new or untried teachings. But with all of this knowledge, we often fail to defend our God-given beliefs and to present them to others in a reasonable and convincing way.

Is our belief in the second coming of Jesus new? Well, it was promised to Adam. (Gen. 3:15.) The Old Testament folks believed it. Enoch (Jude 14, 15), Job (Job 19:25-27), David (Ps. 96: 9-13; 50:3), and Isaiah (Isa. 26:21; 40:10; 66:15), for instance, all wrote of it. Christ's own disciples looked for it, as testified Peter (2 Peter 1:16) and John (Rev. 22:20). Paul, probably the greatest preacher of all times, mentioned it frequently. It is mentioned in the Bible more than 2,500 times. Is it new? No. It is almost as old as the earth!

On the other hand, our belief in the second coming of Jesus, even though it is not new, *cannot* be old-fashioned. It is to be the final climax of this earth's history. Tied up with it are all the rewards and punishments for all time. Connected with it is the culmination of all the hopes of all ages. It can *never* be old-fashioned. As the days and weeks and months pass, it becomes ever more modern. Moment by moment we are approaching the great climax of all things for all ages. The doctrine of the second coming of Jesus will ever be the most modern of all modern things.

Some tell us that it is not reasonable to believe that Jesus is coming again. Is that so? No one will question the fact that the world is *very* wicked. Few will cling to the old saying, "Every day in every way it is getting better and better." Even those who are planning the postwar world of everlasting peace and prosperity all have to admit that they are clutching, in their distress, much as a drowning man will clutch for any support, however feeble and inadequate. True, we all hope for a better world, but we are all forced to admit that it gets worse and worse instead of better.

Now, isn't it reasonable to believe that a loving Father would call a halt to all this injustice and misery, and someday end the struggle? Would He not be wise to do so? Is it unreasonable to believe that such a Father would wish to eliminate all these terrible things around us and re-establish His children with a clean

sheet, with all temptations and troubles removed from them? Since He has this power, would He not be merciful to exercise it in our behalf? Is it not reasonable to believe that sometime the all-powerful Creator of all will have had enough of error and strivings and sickness and sadness, and call it enough and end it all? Certainly it is!

Are we preaching gloom when we preach an absolute destruction of this world? I think not. The worse a thing is, the less sad we are likely to be when it is destroyed. With the world admittedly getting worse and worse, its imminent destruction *could not* be gloomy. It *must* be bright. It must be especially bright since it is connected with Jesus' coming to set up a reign in which all these things that are bad and growing worse will be eliminated. Gloomy? No. It is so bright it is glorious.

There's optimism, too, in God's plan. What optimism is there in the idea of letting the world go on as it is?

There's reasonableness in God's plan. What reason is there for this awful condition in which we find ourselves to continue?

In every newspaper we read of men groping for some way out of the present situation. Wherever we are, we hear the same thing. Why should we not give them God's optimistic, reasonable, glorious plan?

Now, what *are* we going to do about this age-old yet modern belief? Are we going to stand idly by and feel uncomfortable while it is by-passed, ignored, and ridiculed? Is that the commission God has given us as His ambassadors? We ought to carry out God's commission to give His message to all the world without the slightest bit of fear or timidity. Why should we leave Satan as the only one on the offensive? How soon would our nation win the present world struggle by staying always on the defensive? Should we not stand up for our God as valiantly as we do for our nation? Let's be more militant and aggressive. We have the most vital message of all time for the world. It is essential that the world know about it in its fullness. It is becoming more essential right along because the time is ever drawing nearer when the world will see Jesus in all His glory. It isn't a time to be timid. It isn't a time to be silent. It is a time to go forth militantly and aggressively to tell the world what we believe and why we believe it. It is a time to give the world, as God's ambassadors, a "Thus saith the Scriptures" to defeat the devil's arguments. It is a time to show the world, as you can easily do, that it is reasonable that Jesus will come soon.

You are God's messenger. Through your message God will greatly bless and benefit the world. You be courageous. You be faithful. You be aggressive. You fight the good fight. You strive to finish your part of God's work. God will give the increase. You sing it out: "Jesus is coming soon!"

"To have the religion of Christ means that you have absolutely surrendered your all to God, and consented to the guidance of the Holy Spirit."

NOTES TO OFFICERS

Your Master Plan

(Continued from page 2)

the kind of foundation and material to be used, and how all will work together to make the finished house? Never!

Does the successful society executive committee attempt to build the work of the society during the year without taking into consideration the master plan which has been laid for the organization and the work of the society, and the detailed plans which are given from month to month through the CHURCH OFFICERS' GAZETTE? Never!

The topics listed in the plan for the year are balanced to cover the wider interests of the youth of today as compared with those of a generation ago. Throughout the year or two-year cycle practically all phases of Christian living and youth's problems are discussed—the Bible, the church, basic doctrines, missions, devotional life, education, personal problems, vocations, stewardship, citizenship, health, recreation, group life, service, and many other areas of experience—without repetition and overlapping. This is why the society needs to follow the topics suggested, adding to the basic material given in the GAZETTE wherever possible or necessary.

Two series of topics will run through this year: (1) The Advent Century in the various division fields—the accomplishments and challenge in missions; (2) Youth's Problems as Related to the Second Advent of Christ.

Specific information and suggestions are given each month to various officers of the society; also current items for promotion and interest.

How many copies of this plan should your society have? Every leader will want a copy to read before the executive committee meeting for the month in or-

der to plan intelligently; every person doing his part to build up the band work, the devotional, educational, service, and social features will need at least the portion dealing with his particular work; every person taking part in the society meeting will need a copy of the outline of basic material for his talk or part of the discussion. Count up the number of GAZETTES needed, and send in your subscriptions from your society funds. (If your conference subsidizes a certain number, so much the better.)

Always turn to page two and read the Notes to Officers first. Then study the M. V. material on pages two to twelve of each copy of the GAZETTE. Don't be without your master plan—study it, and work it!

M. V. M.

What to Get? and Where?

ARTICLES of equipment which you will find indispensable during the first weeks of 1945: [Unless otherwise noted, order from Your Book and Bible House.]

1. CHURCH OFFICERS' GAZETTE. (At least two to four copies, and more if necessary. Contains society meeting topics with helpful outline material to be presented, and suggestions to officers.)

2. M. V. Leaflets. (One complete set for use as samples from which to order. [Complete set in ring binder may be purchased from General Conference M. V. Department, Takoma Park 12, D. C. Price, \$1, check or money order with order.] Sufficient number on organization and work to supply officers. Quantities of special numbers for the members; e. g., M. V. Leaflet 19, "Morning Watch," and 25-II Character Classics.)

3. Missionary Volunteer Record Book for Senior and Junior Societies. [Order from your conference M. V. secretary.]

4. Individual report blanks, M. V. Record Blank 4.

5. Morning Watch Calendars. (One for each member. Quantities sufficient to supply projects determined upon.)

6. Bible Year Chart.

7. Set of felt banners or show card charts, giving Aim, Motto, and Pledge. [Banners obtained directly from U. S. Poster Company, 330 H Street, N. E., Washington, D. C.]

8. The M. V. Reading Course books.

M. V. M.



JUNIOR MEETINGS

January 6

World Fellowship Day

BY L. A. SKINNER

Order of Service

SONG.
WORSHIP.
MISSIONARY REPORT.
SECRETARY'S REPORT.
OFFERING.
SPECIAL MUSIC.
TALK: "Why You Should Be a Junior Missionary Volunteer."
POEM: "Take Your Place."
STORY: "BEGGAR, DO YOU LOVE JESUS?"
ENLISTMENT OF NEW MEMBERS.
PREVIEW OF ACTIVITIES FOR THE NEW YEAR.
BENEDICTION.

Note to Superintendents

At this very first meeting of the year your program should create in the Juniors a desire to enter fully into the activities that are to follow. In the society of the church school it will be a good opportunity

to revive the interest and stir up enthusiasm for the second half of the school year program. In Junior societies in the churches where the officers are now elected, it will be a fine opportunity to re-enlist the membership and encourage them to enter heartily into the activities during the winter and spring months. Your Pledge and Law charts or banners should be prominently displayed.

Why You Should Be a Junior Missionary Volunteer

IN these days of national emergency every junior citizen must be trained and prepared to play his part nobly in meeting community needs and standing ready to perform greater service as he grows older. The Government is giving encouragement to every character-building organization at the present time. You owe it to your country as an expression of loyalty and patriotism to take full advantage of the progressive class program

and the Vocational Honor activities. However, to Seventh-day Adventist boys and girls there is an additional and greater reason for joining the ranks of the Junior Missionary Volunteers. We believe that Jesus is coming back to this world soon. The church to which we belong has been commissioned to give the good news to men and women everywhere. God has chosen the boys and girls of the advent message to be messengers in this important period of earth's history. Throughout the whole world hundreds of boys and girls are responding to this call and saying, "Here am I; send me."

At the very beginning of this new year each one of us should be discovering what he can do in a concrete way to fulfill our wonderful pledge, to be a servant of God and a friend to man. The plans for this coming year in your Junior Missionary Volunteer Society will afford you opportunity for interesting fellowship and good times. There is a real thrill in thinking of the thousands of fellow members around the world who are turning their backs upon sin and preparing themselves for real service in the Lord's work. There is real adventure in the quest for different ways to help people in your home, in your community, and even those who may be distant. As you fill your life with these unselfish deeds, you will discover the true source of lasting happiness.

Take Your Place

SOMEWHERE the world has a place for you
That is all your own;
Somewhere is work that your hand can do,
And yours alone.
Whether afar over land and sea
Or close at your door may the duty be.
It calls for your service full and free—
Take your place!

Somewhere the world has bitter tears
Your smile might dry;
Somewhere the burden of doubts and fears,
The hopeless sigh.
There are steps that falter, weary, weak,
For the strong, brave arm they vainly seek;
Will you pass them by on the journey bleak?
Take your place!

Somewhere the world has a desert spot
Your toil might fill;
Somewhere a life whose loveless lot
Your love might fill.
If the place that waits be high or low,
Question not, cry not, onward go!
The world's great battle needs every blow—
Take your place!

—Author Unknown.

"If I cannot do great things,
I can do small things
In a great way."

Beggar, Do You Love Jesus?

It is Sabbath afternoon. A mother is teaching a class of three little children, the eldest only eight years old, who are listening with rapt attention and love to their mother's teaching of the Holy Scriptures. She is trying to impress upon them the thought that every child who loves Jesus must do his best to serve Him.

"How, Mother?" asks the eldest. "Do tell us how."

In reply she says, "In many ways, my darling. You can speak like Jesus, you can look, you can love."

"Of course we can, Mother," and then on their knees the three little maidens pray, "Please, Lord Jesus, will you help us?"

They were allowed to go into the shady lane to meet father coming home from his Sabbath school. Instead of seeing him coming up the hill, they saw the bent form of a weary old man in rags, leaning heavily on a thin knobbed stick.

"Poor man! I'll speak to him," said the eldest child, and going somewhat timidly up to him, she said, "Beggar, do you love Jesus?"

"Beggar!" he said in great wrath. "Call me a beggar again, and I will lay this stick about you!"

She turned and quickly fled back home to her mother, her little heart bursting with grief. "O Mother," she exclaimed, "it is no use of my trying to work for Jesus! I don't want to do it again, for the old man I spoke to was angry with me."

"Why was that, child? What did you say to him?"

"I only said, 'Beggar, do you love Jesus?'"

"O my child, did you call him a beggar?"

"Yes, Mother, for we always call those ragged people by that name, and I know and am sure he is one."

"But, my darling, you ought not to have said that to him. It was unkind. Run down the lane and tell him you're sorry."

A sudden thought struck her. "Would he forgive me and think me like Jesus, if I gave him my twelve cents, Mother?"

"Perhaps. Get it quickly, if you like!"

She went and found him sitting on the bank higher up the road, under the shade of a tree. The little thing trembled from head to foot as she bravely approached him, and the man looked scowling and angry; but when the sweet, pleading voice said, "Will you please forgive me for speaking so? I did not mean to vex you; and will you have my twelve cents?" the anger died out of his face. "Mother said I was wrong to speak as I did."

At first he did not put forth his hand to take the money, but looked at the little maiden, and conquered by her sweetness said, "There is nothing to forgive, you angel child. I was the wretch, for I don't love Jesus, little one, and I never shall either."

"But He loves you," she said. "I know He does."

With a deep sigh he answered, "Not now, my child"; then added, "I'll take your twelve cents gladly, for I am penniless. If all who loved Him were like you, I might have loved Him, too."

At that moment the father called, and saying, "Good-by, I will ask Jesus to make you love Him," she left him.

Lying awake at night, she prayed, "Lord Jesus, don't you love that old beggar man?" Soon the answer to the child's question came. Snow fell during the night, and it was colder still the next morning when a man came rapping at the door to see the child's father. He brought the sad news that a tramp lay dying in the clay pits outside the town, and wanted the man at the big house to go to see him;

but he must not come without the little maid who asked him yesterday, "Beggar, do you love Jesus?"

My father readily consented to take me (for I am really the little girl) by the hand and lead me to the clay pits. As long as memory lasts, I shall never forget the sight that met my eyes, of that poor, weary old tramp, lying there covered with a bundle of straw. To the man who went with us he said with his dying breath, "Raise my head; let me see the little maid." I was frightened, but my father put me in front of him.

"Sir," he said, "your little child's question has been ringing in my ears all night long, 'Beggar, do you love Jesus?' Oh, sir, I once loved Him, but I left Him and put Him to open shame; but early this morning, before the light came, when I could only see the twinkling of the stars, I came back to Him, bitterly crying for mercy; and, oh, sir, He took me back. Yes, yes, He took me back. I know He did, and before I die I want to tell this dear little maid that the old beggar really loves Jesus now, and he thanks God for sending her so bravely to dare to ask him, 'Beggar, do you love Jesus?' Believe, me, sir, in the darkness—

"I came to Jesus as I was,
Weary and worn and sad,
I found in Him a resting place,
And He has made me glad."

Before sundown the old man died, a beggar no longer, but a child of God. That little girl became a missionary when she grew up, and her whole life was spent in working for Jesus, but from that Sabbath afternoon when she prayed, "Use me, Lord Jesus," she added, "but make me wise, that I make no mistakes."—
Mrs. Walter Searle.

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January 13

The Advent Century in North America

Material for this date is found on pages 4 to 6.

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January 20

Power Through Personal Devotions

BY EMIL H. KNAUFT

Order of Service

SONG: "My Daily Prayer," No. 22 in *M. V. Songs*.
PRAYER.
OFFERTORY.
REPORTS.
SONG: "In the Garden," No. 13.
TALK: "Talking With Jesus."
SONG: "Just a Little Talk With Jesus," No. 25.
TALK: "An Appointment With Jesus."
TALK: "Listening to Jesus."
SONG: "Junior Prayer Band Song," No. 27.
BENEDICTION.

Note to Superintendents

In the Note to Leaders, p. 6, you will find listed leaflets which will be helpful today.

Talking With Jesus

ONE important part of the Junior Missionary Volunteer Law is the promise to keep the Morning Watch. The best time to study our Bibles and to have a little talk with Jesus is in the morning before we start our day's work or play. There are two things to do in observing the Morning Watch; pray and study the Bible.

It is just as important to pray to Jesus as it is to breathe. Prayer is the spiritual breath that keeps our Christian experience alive. It is natural for a child of Jesus to pray. We belong to the family of God. God is our heavenly Father. In the human family there are fathers and mothers and brothers and sisters. We talk with our fathers and mothers, don't we? We ask them for things and we receive them. We love them and they love us. Every day we say, "Good morning" to them and tell them all about what we do in school or in our play or work. They enjoy listening to us, and we enjoy telling them. Now, wouldn't it be odd if no one in the family ever said a word to each other. It would be strange not to talk with our parents, would it not?

So it is in the heavenly family. Our heavenly Father expects us to talk with Him in prayer. We may tell Him all about what we have been doing and may ask Him for His help and protection. In this way we may have a very close friendship with God. He listens and is happy when we pray to Him.

God promises to listen to us. Read Psalms 91:15; Jeremiah 33:3. Through prayer we keep in close contact with Jesus.

"Cultivate the habit of talking with the Saviour when you are alone, when you are walking, and when you are busy with your labor. Let the heart be continually uplifted in silent petition for help, for light, for strength, for knowledge. Let every breath be a prayer." This is what is meant by "walking with Jesus." When we do this we shall be happy Christians.

An Appointment With Jesus

HAVE you ever heard of making an appointment with Jesus? Yes, it is possible to make an appointment with Him and to keep it. We can pray to Him at any time, and He will hear us; but it is best to have a definite time which we have set aside, when we may meet with Him in prayer.

The best time for this appointment is in the morning. That is one reason for observing the Morning Watch. Every morning we can set aside a few minutes to read and think about the Morning Watch text and pray to Jesus. By doing this we ask Jesus to help us the very first thing in the morning; thus we will have His help all during the day.

Did you know that Jesus Himself kept the Morning Watch? He did. Read Mark 1:35. Each morning He would go to a quiet spot and pray to His heavenly Father. This is what made Him so strong during the day and helped Him to overcome Satan and do so much good. Jesus left us a good example to follow, did He not? Don't you suppose that Jesus waits

for us to meet Him every morning to keep the Morning Watch with Him? We shall not disappoint Him, shall we?

Other great men in the Bible kept the Morning Watch and their appointments with God. God told Moses at one time to meet Him in the morning at the top of Mount Sinai. (Ex. 34:2.) David formed the habit of keeping the Morning Watch. (Ps. 5:3.) Isn't that a good resolution for us to make? We must not forget how Daniel kept his appointments with God. Even when wicked men threatened to throw him into the lions' den because he prayed to God, and worshiped Him, Daniel just kept right on keeping the Morning Watch. (Dan. 6:10.) The fact that Daniel prayed not only in the morning but every noon and night, too, made him a strong Christian, and God delivered him from the lions and the wicked men. Let us all endeavor to be like Jesus, Moses, David, and Daniel in keeping the Morning Watch.

Listening to Jesus

How can we listen to the voice of Jesus? We are told through the Spirit of prophecy that "the Bible is God's voice speaking to us, just as surely as though we could hear it with our ears."—*Testimonies, Vol. VI, p. 393*. "Every chapter and every verse of the Bible is a communication from God to men."—*Patriarchs and Prophets, p. 504*.

Then, if we want to hear God's voice speaking to us, we must read the Bible. The Bible is God's book. It is through the Scripture that God speaks primarily to His people. God has a message for each one of us. How can we hear this message unless we read the Bible?

The Bible is a guidebook which God has given us to guide us to heaven. It is like a map. We use maps when we travel, so that we do not get lost. The Bible keeps us from getting lost on our way to heaven. It is like a signpost that points the way to a large city. The Book of God is the signpost that directs us to the heavenly city. Let us study this carefully.

The Bible shows us the standards which we are to reach in order to enter heaven. God will test our character by this great Rule Book. C. Lester Bond tells this story in his book *Adventures in Christian Living*:

"A little boy observed his father using a spirit level to see if his work was true and straight.

"What's the use of being so careful, Father?" he asked. "It looks very good."

"Guessing won't do in carpenter work," said his father, sighting along the edge of a board and shaving it the least bit. "You have to be exactly right. Folks guess too many things. God doesn't like that way of living."

"But there aren't any spirit levels for living by," laughed the boy, watching him.

"Yes, there are," said his father earnestly. "You will find them in the Bible. Try all your actions and words by that. Make them true and straight, and have no guesswork about them."

That was good advice, wasn't it?

"The Bible presents a perfect standard

of character. This sacred Book, inspired by God and written by holy men, is a perfect guide under all circumstances of life. It sets forth distinctly the duties of both young and old. If made the guide of life, its teachings will lead the soul upward. It will elevate the mind, improve the character, and give peace and joy to the heart."—*Messages to Young People, p. 444*.

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January 27

Will Jesus Come Again?

BY EDWARD A. TRUMPER

Order of Service

SONG SERVICE.
SECRETARY'S REPORT.
ANNOUNCEMENTS.
OPENING SONG: "Sweet Promise Is Given," No. 548 in *Church Hymnal*.
SCRIPTURE: John 14:1-3.
PRAYER.
OFFERING.
SPECIAL MUSIC.
SYMPOSIUM: "Will Jesus Come Again?"
TALK: "Why the Delay?"
TALK: "Need We Fear?"
STORY: "Coming Back."
CLOSING SONG: "Lift Up the Trumpet," No. 541.
BENEDICTION.

Will Jesus Come Again?

(Juniors read or repeat verses which give answer to leader's question.)

LEADER: Does Christ have some definite purpose in coming again?

No. 1: John 14:2, 3.

LEADER: What part do the angels have in His second coming?

No. 2: Matt. 24:31.

LEADER: Can one who is now dead have any part in His second coming?

No. 3: 1 Thess. 4:16.

LEADER: What will His second coming mean to the living at that time?

No. 4: 1 Thess. 4:17.

LEADER: Will we be the same after He comes as we are before?

No. 5: 1 Cor. 15:51-53.

No. 6: 1 John 3:2.

LEADER: Will we be associated with the wicked any more after that?

No. 7: Matt. 25:31-33.

LEADER: What will be the final end of the good and of the bad?

No. 8: Matt. 25:34, 41.

LEADER: Surely, with over 2,500 references in the Bible telling that Jesus will come again, and with so much dependent upon it, we have every reason to believe and no reason to doubt that Jesus will come again—soon!

Why the Delay?

WHEN our young friends of the world, who hear our talk of a soon-coming Jesus, tell us that they have been told that Jesus has been looked for throughout the years and still hasn't come, what can we say?

First, we ought to admit that this statement is partly true. At the same time we ought to tell them that Satan, Jesus' great enemy, takes part truths and makes big, bad lies of them. It is true that Jesus' coming has been the great hope of all ages, for along with it come the rewards of the righteous and the bringing together again of those who have been

separated through death. It has been a great hope, because along with it comes a new, perfect, happy home, with none of the sadness and tears and trials and distresses of this world to hurt and wound.

At the same time, though, we must point out that this great event of the ages is to occur only after certain other things have taken place. We call these things that must happen first, signs—signs of Christ's second coming. Jesus and the prophets gave us these signs, and we must see them before we can expect that the coming of the great hope of the ages will be *soon*. People have sometimes failed to realize that Christ couldn't have come down through the ages, but only *after* the signs of His coming which He gave had come to pass. Isn't it too bad that people leave out part of the truth and give Satan a chance to make the part of the truth they have told look like a lie?

There were to have been signs in the heavens before Jesus came. When did these signs come in the heavens? A little over a hundred years ago, which isn't long in the history of the world.

There were to have been signs in the earth, too. Earthquakes, wars, and pestilences have very greatly increased in their fierceness and number in the past hundred years. These are all signs that Jesus is coming *soon*.

There was, too, to be a great increase in knowledge. Nearly everything that we find so convenient and easy to use today has come to us within the last hundred years or so—a sign that Jesus has sent that He will be coming again—soon.

Someone may say to you, "Yes, the signs, as you say, have appeared or are now appearing, but Jesus still isn't here." Some of the signs predicted *are* fulfilled. Some of them are still with us. This very statement is one of the greatest—the increase in scoffers is one of the definite signs. Such a person is a sign of the very thing he is talking against.

Yes, the signs are gone or going. I wonder whether *we* might have anything to do with His delay in coming? I'm afraid we have. He is to come when His message has been given to all the world, including (name your town). Has His message been given here? Are we giving it? He has given it to us to give here. If we aren't giving it, then we're helping to delay His coming.

What do *you* say when someone questions the belief that Jesus is coming soon? Do you have a memorized "Thus saith the Scripture" that you can give in answer? You should have. You should be increasing your stock of ready answers from the Bible through the Morning Watch and the Sabbath school memory verses right along. Do you defend this message that God has given to you to give in a brave, straightforward way, or do you just keep still, stand back, and let the devil's followers taunt and triumph?

God has sent His missionaries to tell the heathen about the soon coming of Jesus, His Son. He has sent His ministers to give large public sermons with the same message. He has sent mother and dad to tell it to their friends and those

who deal with them in a business way. But He has sent *us* to give His glorious message to our friends all around us. Let us speak God's message fearlessly. Let us act out God's message fully in our lives. Our friends see our lives and they mean as much or more than our words. Back of it all, let us think about this message all the time, for as we think in our hearts, we shall live and speak.

Have *you* been delaying Jesus' second coming by not giving His message as you should? The signs are fast appearing. Now the message must go to all the world including (name your town). Are you delaying His coming, or doing your part?

Need We Fear?

SOME tell me that they are afraid to give God's last-day message to the world. I wonder why. Is it fear of ridicule? Is it fear of the loss of friends? Is it fear, perhaps, of bodily injury?

We're in good company when we're ridiculed for the sake of the message God has given us to give to the world. Down through all the ages great men and good have been taunted because they believed in God and lived in harmony with that belief. Wicked men mocked the Old Testament patriarchs and prophets. Since Jesus lived and died, honest believers and followers have been made sport of because they followed the message of truth and life. Do we lose our friends when we begin to give God's message in its fullness? Yes, we sometimes do. Luther lost many of his friends in the priest-hood when he stood out for God's true message.

Does bodily injury come when we take up God's message and give it as it should be given? Not usually, right now, but there are places in the world where bodily injury is almost sure to follow. What if it does! Jesus was hurt and wounded for us. Many, many men and women have even died for their faith and for giving the message of Jesus.

Let me tell you a story. A beloved elder brother once was coming home. He had sent word ahead. Naturally, the children in the home wanted to wait up and see him when he came. Father promised to call them in time, though, and put them to bed. Being good children, they went to sleep, and, just as had been promised, they were called in time to see their elder brother when he came. They did not fear to go to sleep. They knew father would keep his word and call them in time to be ready to meet their elder brother when he came.

All down through the ages good people have wanted to see Jesus, our elder brother, come back to take them home. Thousands of these have gone to sleep (the sleep of death) fearlessly because they believed the promise of God the Father that they would be called in time to see the Elder Brother Jesus when He should come. Many of these who thus sleep have been put to sleep by wicked men who resented their lives and messages for Jesus. They went to sleep, however, with the promise of the Father that they would be called again in time.

Now, boys and girls, we don't need to fear to give God's message. Ridicule

and loss of friends do us no physical harm. Even if bodily injury should come, the God who created us and for whom we are working can heal our bodies broken in His work. Even though wicked men may bring upon us the sleep of death, we need not fear, for God has said we shall be called in time to see the coming of our Elder Brother Jesus. Let us study to know God's message for the world as fully as we possibly can, then let us give it fearlessly everywhere we are, that others may learn to love Him as we do, and be saved.

Coming Back

LITTLE Janet Marie skipped through the rooms shouting at the top of her voice, "He's coming back! He's coming back!! Johnnie's coming back!!! We're going home! We're going home!! Yes, we're going home!!!"

Yes, big brother John was coming back—coming back after a long, long absence, during which he had been getting ready a new home for his beloved family to live. Destruction had come upon their old home, and they had been living the life of refugees, waiting for John to come and take them to the place he was preparing.

Janet didn't remember when she had seen big brother John face to face. She did know, though, that he had made this long trip solely to prepare a place for Janet and those she lived with and loved. She knew, too, that her big brother had often sent word of his progress. She knew of the many kind things he had done. She knew that everything good she had ever asked him for he had sent. Janet loved big brother John and was telling the family and all who would hear that he was coming for them and was to take them to the new home he had been preparing for them, where they were to remain from then on. Janet wanted to be absolutely sure that they were all ready when John came.

I wonder if there are any Janet Maries in this group today, spending their lives shouting glad messages to those about them who will hear, shouting, "He's coming back! He's coming back!! Jesus is coming back!!! We're going home! He's going to take us home!!!"

You know Jesus *is* coming home. You know He is our elder brother. You know He has gone to prepare a place for us, so that we may live with Him forever. The great destruction of sin has come upon our present earthly home and has made us pilgrims and strangers in a strange land of sin. How our home has changed from what it used to be! How happy we ought to be that Jesus is about to come and take us to the wonderful, happy new home that He has been getting ready for us.

True, we've never seen Jesus face to face. We know Him well, though, for He has sent us wonderful messages of His progress (hold up Bible); He has done many kind things for us. He has given us everything that we've asked for that would be good for us. Truly, our Elder Brother is our beloved Friend.

He's coming back! He'll take us home!! Let's shout it out, "Jesus is coming again!!!"

★ Home Missionary Department ★

Lay Evangelism

Suggestive Program for Sabbath, January 6, 1945

OPENING SONG: "Lord, Her Watch Thy Church Is Keeping," No. 437 in *Church Hymnal*.

SCRIPTURE READING: Acts 1:1-8.

PRAYER.

SPECIAL MUSIC (or, "Lord, Speak to Me," No. 407 in *Church Hymnal*).

REPORT OF MISSIONARY WORK FOR THE YEAR (Church Missionary Secretary).

READING: "The Responsibility 1945 Brings to Each Member," by J. L. McElhany.

READING: "Paying the Debt of Love," by Hans Struve.

DEDICATION AND CONSECRATION by Church Members.

CLOSING SONG: "Onward, Christian Soldiers," No. 360 in *Church Hymnal*.

BENEDICTION.



The Responsibility 1945 Brings to Each Believer

BY J. L. MCELHANY

President, General Conference

THE study for this Sabbath day's service is based on the words recorded in the Gospel of Luke, chapter 4, verses 16-21:

"He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto Him the book of the prophet Esais. And when He had opened the book, He found the place where it was written, The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And He closed the book, and He gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears."

We are entering upon a new year. Its records are yet to be made up. Its opportunities lie open before us. What use will we make of the golden opportunities that the Lord has graciously extended to us?

The scripture we have just read places before us in a graphic way the prophecy of Isaiah that Jesus interpreted as applying to Himself. He declared that He had been anointed by the Spirit of the Lord to preach the gospel to the poor. He had been sent to heal the brokenhearted, to preach deliverance to the captives, to restore sight to the blind, to set at liberty those that were bruised, and to preach the acceptable year of the Lord. The life and work and ministry of the Lord Jesus conformed exactly to the statements of this prophecy.

In organizing the church and in setting an example for its future course, Jesus outlined the program the church was to follow through its entire existence. Thus in a very real way this prophecy fulfilled in the personal ministry of the Lord Himself, was also to be fulfilled in the work of the church, for in going to all the world with the gospel it is to teach its converts to observe all things whatsoever He had commanded. (Matt. 28:20.) In the light of our divine commission and the background that has been given to

us by the great Leader of the church, we should earnestly and honestly endeavor to evaluate the terms of our Christian service. We are the stewards of the grace of God. The Lord has made the church the depository of His truth, of the good news of salvation. We are debtors to all men to preach and teach those things which pertain to salvation.

Declared the Master: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16. The responsibility for carrying out this exhortation is not merely a collective one, applying to the church in general, but it is personal, individual, applying to each and every member of the church. We are to let our lights shine, so that those about us may see our good works and thus be led to glorify our Father in heaven.

What is the light that we are to let shine? Jesus is the light. "As long as I am in the world, I am the light of the world." John 9:5. In speaking of His people Jesus also declared, "Ye are the light of the world." Matt. 5:14. How can we as His followers be the light of the world? This is achieved by witnessing for Him, by having the One who is the light of the world live out His life in our lives, by being filled with Him and His power and His presence, thus dem-

TOPICS FOR SERVICES IN CHURCHES ON THE FIRST SABBATH OF EACH MONTH—1945

January—Lay Evangelism

February—Dorcas Day

March—Home-Foreign Day

April—Ingathering Rally Day (April 21, Christian Home Day, 11 o'clock service)

May—Medical Missionary Day

June—The Importance of Prison Work

July—The Call to Preach the Gospel

August—In Partnership with God

September—Missions Extension Rally

October—Colporteur Rally Day

November—Bible Service Training School

December—Conversion Leads to Soul Winning

Sermons, suggestions, and program material will appear by monthly allotments in the Home Missionary Department of the CHURCH OFFICERS' GAZETTE. Plans, suggestions, queries, and inspirational articles are earnestly requested and will be greatly appreciated by—

Editors for the Home Missionary Department.

onstrating to the world the principles of His character and the life that He desires to live out in us. Unless we witness for Him in this way, our relation to Him and our endeavors to witness for the truth will be altogether theoretical and not practical.

"The truth is no truth to the one who does not reveal, by his elevated spiritual character, a power beyond that which the world can give, an influence corresponding in its sacred, peculiar character to the truth itself. He who is sanctified by the truth, will exert a saving, vital influence upon all with whom he comes in contact. This is Bible religion. . . ."

"If the love of Jesus Christ abides in them, they will shine unconsciously, diffusing the light of the glory of Christ through the world. 'I, if I be lifted up,' Christ said, 'will draw all men unto Me.'" —*Testimonies to Ministers*, pp. 378, 379.

Again, the messenger of the Lord beautifully expresses this in these words:

"What an example Christ has left us in His lifework! Who of His children are living as He did, for the glory of God? He is the light of the world, and he who works successfully for the Master must kindle his taper from His divine life. . . . God desires His people to show by their lives the advantages of Christianity over worldliness. We are to live so that God can use us in His work of converting men and women and leading them to wash their garments of character and make them white in the blood of the Lamb. We are His workmanship, 'created in Christ Jesus unto good works.' Through us God desires to reveal His manifold wisdom. Therefore He bids us to let our light shine forth in good works."—*Ellen G. White in Notebook Leaflets, Methods No. 6.*

Thus early in the new year we should all catch the vision of witnessing for Him, not merely because it is the beginning of the year, but because the hour is late. The stream of time has almost run out. We are now living a hundred years beyond the bounds of prophetic time. We are living even now in that period referred to by the apostle in Hebrews 10:37, "For yet a little while, and He that shall come will come, and will not tarry." If there is anything that should be outstanding in our personal conviction, it is the imminence of the soon coming of the Lord Jesus. Again and again the prophecies of God's Word are fulfilling. The world conditions pictured by Jesus in His last great prophecy as recorded in Matthew 24 and in Luke 21, are being literally fulfilled today in

the affairs of nations. There should be a great revival of the advent hope and experience in the church and in every individual life. We need to live every day with the consciousness that the coming of Christ is near, even at the door. With such a conviction filling every heart, there should be a mighty revival of earnest, prayerful soul-winning endeavor.

We should seek the Lord earnestly that we may be freed from all indifference and apathy, and that we may learn in an hour like this the things that are of vital importance. With new zeal and deep conviction we should arouse and go forth to live and to work as those who expect their Lord to return. A spiritually aroused church led by the Spirit of God can do a mighty work in warning the world of the things that are coming, and in winning souls for the kingdom.

Real Christian experience is practical. It expresses itself in doing definite things for God and for humanity. It is not merely a theory to be confined in the heart and mind of the believer. As we look out into the new year the question naturally arises, What can we do to measure to the needs? The words of Jesus spoken to the disciples of old still have their direct meaning to His followers today. "Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35. His disciples were concerned merely with temporal matters. They had not seen any opportunity for soul-winning service. But even as He spoke, one of the most remarkable soul-winning opportunities was developing before their eyes.

Today there are fields of service opening everywhere. In this short discourse it would be impossible for me to outline all the opportunities and kinds of service open to those who are willing to serve. Postwar relief work will afford an outlet for helpful service. The gathering of clothing and shoes for the needy in different parts of the world will be one very practical line of service in which many can engage. Closely connected with this will be the activities of our Dorcas societies. Many more of our sisters than are now participating in this line of work can unite with our Dorcas societies in practical and helpful Christian service.

The messenger of the Lord, in laying out for the church a very practical program of Christian service, has given us the following helpful instruction:

"To everyone who becomes a partaker

of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, 'Here am I; send me.' Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian, whether he be merchant or farmer, professional man or mechanic,—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end.

"Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them.

"The church of Christ is organized for service. Its watchword is ministry. Its members are soldiers, to be trained for conflict under the Captain of their salvation. Christian ministers, physicians, teachers, have a broader work than many have recognized. They are not only to minister to the people, but to teach them to minister. They should not only give instruction in right principles, but educate their hearers to impart these principles. Truth that is not lived, that is not imparted, loses its life-giving power, its healing virtue. Its blessing can be retained only as it is shared.

"The monotony of our service for God needs to be broken up. Every church member should be engaged in some line of service for the Master. Some cannot do so much as others, but everyone should do his utmost to roll back the tide of disease and distress that is sweeping over our world. Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged.

"Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts.

"Let all cultivate their physical and mental powers to the utmost of their ability, that they may work for God where His providence shall call them. The same grace that came from Christ to Paul and Apollos, that distinguished them for spiritual excellencies, will today be imparted to devoted Christian missionaries. God desires His children to have intelligence and knowledge, that with unmistakable clearness and power His glory may be revealed in our world."—*Ministry of Healing*, pp. 148, 149.

With this new year of 1945 opening before us, is it not time for us to see the Lord's glory revealed in our world? Let us consecrate ourselves anew to the great responsibilities resting upon us, humbly seeking to be distinguished for spiritual excellencies. Our call to the Lord's people at this time is to hasten greatly and to arise and finish the work of God.



Paying the Debt of Love

THE principle set forth by the apostle Paul, and recognized by Christians of all ages, namely, that all children of God owe their fellow men the proclamation of the gospel, raises the question: "What can I do, what must I do, to proclaim the gospel to my neighbors? How can I best start this work?" To all who consider themselves debtors, the following lines and experiences may be helpful.

The practice of many a Christian not to let pass a single day without having spoken to at least one soul about the truth, and to consider as lost any day during which he fails in this respect, can and should be taken to heart by every Seventh-day Adventist. If this is not done, those who have not been warned will in the great judgment day arise and say to the believing: "It is your fault that we are here. You knew the truth and did not tell us." Who would care to be thus reprimanded by those doomed to die? Our home missionary reports would show astronomical figures if every Adventist would on each day witness for his Saviour. What would that mean for a day, a week, a month, and a year for a church, a conference, a union, a division, and the General Conference? So let us be more faithful in witnessing for God in our neighborhood.

It would not be surprising if a friendly relationship between neighbors rapidly led to a Bible study held in the home of either the interested neighbors or the Adventist. It would not be out of place for the lay missionary to invite the neigh-

bor to come to his home for a Bible study. Each Adventist home should be a little temple in which the gospel is proclaimed. Cottage meetings—that is, Bible studies given in the home—should be held at least once a week.

When special circumstances have kept me from holding public meetings, I have asked the members of the church to place their homes at my disposal at least once a week, and usually my request has been gladly granted. Our members become small shunting engines that bring cars from here and there in the station and line them up into a long train that a powerful locomotive comes and pulls away. In countries where public evange-

Evangelize

GIVE us a watchword for the hour;
A thrilling word, a word of power,
A battle cry, a flaming breath
That calls to conquest or to death.

A word to rouse the church from rest
To heed her Master's high behest.
The call is given: Ye hosts arise,
Our watchword is, Evangelize!

The glad evangel now proclaim
Through all the earth, in Jesus' name.
This word is ringing through the skies—
Evangelize, evangelize!

To dying men, a fallen race,
Make known the gift of gospel grace.
The world that now in darkness lies,
Evangelize, evangelize!

—Henry Crocker.

listic work is permitted, as well as in those where it is not, cottage meetings, held either by evangelists or lay members, are an excellent means for evangelizing entire villages and cities.

Now war has broken out, and with it have come new possibilities, new ways, new methods. One is inclined to believe that in wartime conditions arise that hinder the proclamation of the gospel. However, experience has taught us that war itself offers unexpected possibilities to preach the gospel with great power. The New Testament shows us that the persecution which came to the primitive church was not only no hindrance to the propagation of the gospel, but a means which God had chosen to proclaim His message with greater speed and power.

We are accustomed to proclaiming the gospel through public lectures, sermons, Bible studies, and missionary visits. It is what we have done up till now. But new times bring new conditions, new ways, and new plans. One of these is the preaching of the gospel in the bomb shelter.

When I visited one of our mission fields, three of our union workers told me that they had had to spend several nights in the cellar because of violent bombardments. In that way they had come in contact with their neighbors, of whom they had heard and known little or nothing. Danger brought the people together; differences of position were forgotten, misunderstandings were buried. Spontaneously one spoke about the deeper causes of the war. A Bible study followed. The hours of the night seemed like so many minutes. This conversation in the cellar was followed by Bible studies in the apartment, and now one family is ready for baptism.

In another case, during a bombardment the neighbors came to the home of one of our workers, and together they sought the protection of the shelter. "Why have you come to us?" asked the preacher. "You pray. Holy angels are with you; God's protecting hand is over you," was the answer. During the whole night Bible studies were given, and war had lost in part its terror for the people in that shelter.

During another air raid one of our preachers visited eight or ten shelters. He was forced to do so to get to our office. Each of these shelters was filled with hundreds of people. When our worker invited the people to listen to some Bible texts they gladly agreed, and all knelt for prayer. In one case people even kissed the hands and the Bible of our worker, because he had brought a message of hope and encouragement at the right time.

In a large city I met one of our preachers, who looked very worn and tired. I asked him where he had spent the night. He told me that during one of the nightly bombardments hundreds of people had come to him (there were no shelters), and that he had read to them from the Bible and explained it to them.

During the bombardments hundreds of Adventists in the countries of Southern Europe are visited by neighbors, acquaintances, and strangers, who feel that with Adventists they will be safe. Our members have arisen to the occasion, and, just as in trying times of yore the gospel was preached in the catacombs of Rome, so it is now proclaimed in bomb shelters during the air raids.

Finally, there is the systematic working of the neighborhood with the tract series, Hope of the World. This series has been well received by the public, for what does the world want today more than hope? Interest is awakened, peo-

ple talk with us, Bible studies follow, and souls find the way to the truth and hence to the Lord.

So, as advent believers, we are debtors to our neighbors. Jesus' command, "Thou shalt love thy neighbor as thy-

self," as well as the love of Christ constrains us to witness among our neighbors for Him who brought salvation to our own house and heart.

HANS STRUVE,
Southern European Division.

★ Missionary Leadership ★

Duties of Home Missionary Secretaries

[For some time there has been a feeling on the part of many that a statement should be made regarding the responsibilities of secretaries serving the Home Missionary Department. It would require a great deal of space to compass the whole field in detail—and this space is not available just now. But in order to help meet the demand, Brother W. A. Butler has prepared the following article, which will be of interest and enlightenment to many. —EDITOR.]

THE scope of the work of the Home Missionary Department is clearly outlined in the Bible, the volumes of the Spirit of prophecy, and our General Conference organization policies. Other church bodies have admired and praised our denominational organization and spirit of missionary zeal. We have endeavored all down through the years to keep the organization and operation of the Home Missionary Department simple and effective. We believe God has helped us to do this. It must continue so.

The Home Missionary Department may appear to be interdepartmental; yet the fact must never be overlooked that there are distinct lines of soul-winning work for which this department is held responsible. The following quotations have a bearing on this point:

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory."—*Acts of the Apostles*, p. 9.

"To everyone who becomes a partaker of His grace, the Lord appoints a work for others. Individually we are to stand in our lot and place, saying, 'Here am I; send me.' Upon the minister of the Word, the missionary nurse, the Christian physician, the individual Christian, whether

he be merchant or farmer, professional man or mechanic,—the responsibility rests upon all. It is our work to reveal to men the gospel of their salvation. Every enterprise in which we engage should be a means to this end."—*Ministry of Healing*, p. 148.

"Another major phase of our work is the Home Missionary Department activity. The work of this department is a mighty soul-winning factor. Upon the home missionary leader rests the responsibility for the conduct of this line of service. The various phases of home missionary endeavor are fostered and encouraged by this department. There is no other department in the denomination that carries such a varied list of activities as does the Home Missionary Department. To enlist the active co-operation of each individual member in laboring to win souls among his neighbors and relatives by the distribution of literature and missionary visitation, Bible study, and in many other ways, is the objective of this department."—*O. Montgomery, Principles of Church Organization and Administration*, p. 227.

General Conference Home Missionary Department

We will first consider the duties of the General Conference home missionary secretaries.

1. The president of the General Conference is the head of all departments and the department secretaries are his lieutenants.

The duties of the departments in each organization, General, union, local, are not of an executive nature. The department secretaries perform the duties pertaining to their office according to the General Conference policy and under the direction of the respective committees.

Duties of the General Conference Home Missionary Department

2. The General home missionary secretary represents the interests of his department on the General Conference Com-

mittee, bringing in all plans and resolutions requiring committee action for sanction, promotion, and support; further, it is his duty to see that these actions and recommendations are properly passed on to the respective committees and councils for adoption and execution.

3. The General secretaries must take undivided interest in every division of the world field through the division departmental representatives, by correspondence and visits to overseas divisions as well as the home base, as plans are worked out by the General Conference Committee.

4. The General secretary fills the place of division secretary in North America. Therefore he deals with the unions direct and with the local conferences through the unions.

5. General Conference home missionary divisional councils are held from time to time to unify plans for general promotion of all lines of service and to develop new methods. These have proved a great strength to the department.

Activities

1. The Home Missionary Department promotes two soul-winning financial campaigns each year, namely, Ingathering and Missions Extension. These are especially in behalf of advancing the third angel's message overseas.

2. These two endeavors represent now (1943) about 36 per cent of our General Conference mission offerings. It is our business to enroll every church and member in these big projects.

3. In conducting these campaigns the earnest endeavor is to make them soul-winning agencies. Many new souls are won to the truth each year through the personal contacts made during these campaigns. The millions of dollars raised march on doing a great work for God in both the homeland and every other part of the world field.

Periodicals

1. Several religious periodicals are directly promoted by this department: *The Review and Herald*, *Signs of the Times*, *Liberty*, *Watchman*, GAZETTE, all our foreign periodicals, the *Dorcas Letter*, *Missionary Men*, and the *Lay Preacher*, besides the "Promoter" and other department propaganda.

2. For the use of lay workers in their soul-winning effort, many tracts are provided.

Visiting in the Field

1. When visiting in the field the General secretary represents every phase of

work and promotion carried on by the department, and should be prepared to help, counsel, and enlighten on any part.

2. On other occasions, as at camp meetings, he is expected to carry a broader load; in addition to the special interests of his department, he must be ready to assist in other departments and other lines of soul-winning work when requested to do so by the pastoral committee. But with it all, he should strongly represent

and promote the interests of his department.

When any union or local fields desire help from the General secretaries, their calls for help must pass through the union committee to the General Conference Committee, where the visit of the General secretary is authorized. This is quite necessary and a good policy.

W. A. BUTLER.

(To be continued)

you will have opportunity to break the bread of life to starving souls."—*Medical Ministry*, p. 239.

Our churches should have a reputation in the communities in which they are located for rendering kindly, sympathetic service to those physically ill. "Nothing will give greater spiritual strength and a greater increase of earnestness and depth of feeling, than visiting and ministering to the sick and desponding, helping them to see the light and to fasten their faith upon Jesus."—*Testimonies*, Vol. IV, pp. 75, 76. Visit the sick in your neighborhood; visit the destitute poor. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." If we could see in every call for service an opportunity personally to serve our Master, we probably would do more. Too often we do not recognize the call of the Master in the opportunities that come to us.

Farmers and gardeners can use their practical experience in furthering good health, for all guidance given to others in raising better food, diversified crops, more balanced meals for the family is a definite contribution to our medical missionary work; and this, too, opens doors and breaks down prejudice. Promotion of, or helpful participation in, canning clubs or poultry clubs will help. Taking part in local health movements and temperance organizations is another way some may actively help. Distribution of our health literature can be carried on by many.

"Life is full of opportunities for practical missionaries. Every man, woman, and child can sow each day the seeds of kind words and unselfish deeds.

"We shall see the medical missionary work broadening and deepening at every point of its progress, because of the inflowing of hundreds and thousands of streams, until the whole earth is covered as the waters cover the sea."—*Medical Ministry*, p. 317.

May God's zeal fill His servants to give the health message to the church and to the world. May all be aroused to their responsibilities, that the message may go to every nation, kindred, tongue, and people. JOHN F. BROWNSBERGER, M. D.

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"SELF-DISTRUST is the cause of the most of our failures. In the assurance of strength, there is strength, and they are the weakest, however strong, who have no faith in themselves or their powers."

★ Departmental Activities ★

A Call for Medical Missionaries

(Concluded from December)

EVERY family should also be a regular subscriber to and a reader of at least one of our health journals—*Life and Health* or *Health*.

In order that all members, adults and youth, may have a basic knowledge of the care of the sick, arrangements should be made for home hygiene classes in all the churches. Repeat courses are helpful, in order that the instruction may become more fixed. In some churches it may be advisable for some of its members to enroll in nurse's aide courses in local hospitals, in order that they may help care for the sick in these hospitals in times of emergency. Prejudice is often broken down in this way.

In these days of our country's extreme need, it is important that everyone possess at least an elementary knowledge not only of the care of the sick but of first aid to the injured. Few nurses are available these days, and doctors are being drawn from many communities, making it especially important for our church members to have this basic health knowledge and skill. Every able-bodied Seventh-day Adventist should take courses in first aid to the injured, church leaders enrolling also and in this way guiding the members by their example. Courses offered by the Red Cross are organized in almost every community. Every church could profitably have its own qualified instructor in first aid, and as these teachers conduct classes in their neighboring communities, favorable contacts are made and prejudice broken down. I bowed my head in shame when I heard it said not long ago of one city, that all churches in the city co-operated and offered assistance in the teaching of first-aid classes except the

Seventh-day Adventist church. God has given us a health message, and our place is in the front line of the battle for good health, not in the rear.

It is extremely important that we personally follow the health instruction given to us as a people. If we have harmful dietary habits or other intemperate practices which not only injure our own health but injure our influence for good over others, we should change these habits. This touches the lives of us all. Our health message is not a beautiful theory to be talked about; it is a practical message. Divine help is often needed to overcome some of our harmful practices. "Little sins," we may call them, but little sins continued in, undermine our health and weaken our characters. Repeated rejection of health instruction dulls our consciences, until eventually we do not hear the Spirit of God speaking to us. Victory over wrong health habits brings strength of character and enables us to help others with greater power. "He calls upon us to make our choice on the right side, to connect with heavenly agencies, to adopt principles that will restore in us the divine image. . . . It is our work to obtain a knowledge of these principles, and by obedience to co-operate with Him in restoring health to the body as well as to the soul."—*Ministry of Healing*, pp. 114, 115.

There are opportunities for all to share in medical missionary activities. "Begin to do medical missionary work with the conveniences which you have at hand. You will find that thus the way will open for you to hold Bible readings. The heavenly Father will place you in connection with those who need to know how to treat their sick ones. Put into practice what you know regarding the treatment of disease. Thus suffering will be relieved, and

Missionary Work Among Servicemen

WE who are living near the city of Boston, where there are many seamen's, "buddies", and servicemen's clubs, have wonderful opportunities for doing missionary work among our servicemen.

Some time ago an offering was taken in our churches in order that a set of books might be placed on many of the ships, so that servicemen might become acquainted with our message. We of the Malden-Everett church were given a number of these sets.

Brother Fred Wood and I visited the seamen's clubs at intervals and received a cordial welcome. These books were placed on vessels leaving Boston Harbor. Before this work was completed Brother Wood, who was an officer in the maritime service, was lost at sea. I felt his loss very keenly, for he was much interested in this particular type of missionary work.

An officer on a large cargo vessel, who is a relative of our missionary secretary, was given a set of these books. He took the books personally and placed them in the library of the ship on which he sailed. After several weeks a letter was received from him, telling of the interest of the crew in the reading of these books. Several of our brethren took part in circulating these truth-filled books. There is a great joy and satisfaction in the performance of this glorious work.

I believe we have the finest temperance literature published. As missionary leader I have received excellent co-operation from our church in circulating the temperance number of the *Signs* in all the servicemen's clubs in Boston. On an initial visit we asked if we might leave a number of the temperance *Signs* for the men to read. Permission being granted, hundreds of copies have been distributed. Letters have been received thanking us for our good literature.

We have placed a set of our books in the Navy Y. M. C. A. in Charlestown. Also a set is now in the library of the Y. M. C. A. in the city of Boston. The Christian Union Association and the Coast Guard Hotel library each has half a set of the books.

Our Army and Navy edition of *Steps to Christ* is an ideal book to circulate. It was my privilege to carry one with me during World War I. This little book was a great comfort to me many times, and although it is old and much worn I still have it. Several Sabbath afternoons our members gave *Steps to Christ* out to servicemen on Boston Common. Brother

Cotton, of our Stoneham church, donated several hundred copies, which were distributed in addition to the hundreds we had. As a rule, the police do not allow literature to be given out, because it is thrown away. However, they were very courteous to us and made several inquiries about our work. One officer said, "I notice they keep your literature and put it in their pockets." Several policemen were given copies. God has promised to care for this important work and has said that His Word shall not return unto Him void.

I believe that many of our boys in the service would be pleased to do missionary work, with the aid of our churches. A boy from our church is stationed in a large hospital in England. Some time ago he requested literature to use in the wards. For some months we have been sending him *Life and Health*, *Health*, and *Signs of the Times*, and his letters have been most encouraging. God has a real interest and care for His work. Never have we had such wonderful opportunities to reach so many people. I always receive much comfort when I read the following words:

"The message will be carried not so much by argument as by the deep conviction of the Spirit of God. The arguments have been presented. The seed has been sown, and now it will spring up and bear fruit. The publications distributed by missionary workers have exerted their influence, yet many whose minds were impressed have been prevented from fully comprehending the truth or from yielding obedience. Now the rays of light penetrate everywhere, the truth is seen in its clearness, and the honest children of God sever the bands which have held them. Family connections, church relations, are powerless to stay them now. Truth is more precious than all besides. Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*The Great Controversy*, p. 612. LOUIS A. MARTIN, *Miss. Leader*, Malden-Everett Church.



Adventures of a Tract

YES, I am a tract, and I am very valuable in God's work. At first glance I may look like just another piece of paper with some words on it. Without the words I would be worth nothing, but with the words I become an important part of God's plan to save souls.

I have seen many things in my time

and have had some thrilling adventures. The church missionary leader gave me to a church member one Sabbath, and I was placed in her pocketbook. It was dark in there and I was kept imprisoned for many days. Other things were piled in on top of me. Occasionally the pocketbook was opened, and I thought I was going to be taken out for some fresh air, but I was only bruised and battered as I was pushed around while the church member looked for something else. I thought I would come to an end in that pocketbook before I had accomplished my purpose in life.

One day Mrs. Church Member was traveling on a train and I heard her talking with someone. I could not hear everything that was said, but occasionally I caught a word. One sounded like "Saviour," and another sounded like "coming." The man Mrs. Church Member was talking with sounded skeptical when he spoke. It seemed that Mrs. Church Member was having very little success convincing the man. Finally I heard her say, "I have something that will help you understand." The pocketbook was opened and a hand groped through it. Twice it passed me, and I wondered what she was looking for. Finally she took me in her hand and smoothed out my wrinkles and creases. She gave me to the man and suggested that he read the message printed on me.

The conversation seemed to end there and the man put me in his pocket, saying he would read me at some future time. For some days I lay in his pocket and I thought I was forgotten. One day, however, he took me out and read me. I heard him exclaim, "What nonsense!" and he threw me on the table. Later that evening he was reading a book. He put me in the book to mark the place where he had been reading, and closed the book. The next day he opened the book again, and I was glad to be free for a little while. When he was about to close the book again he picked me up and placed me between its pages. Before he closed the book he picked me up again. For a long time he looked at me and finally said, "Can it be possible?" He laid me aside and picked up another book. For a long time he studied it and then he read me again. He marked on me with a pencil several times.

Someone else came into the room and he asked her to read me. Oh! how thrilling it was to feel that I was important. Several times I was passed back and forth as they talked. Finally I heard the man say, "I have heard many sermons,

and many debates, and I have argued with theologians often. I was always skeptical, but now, that is all in the past. This tract has convinced me that there is a God; that His Son died for me; and that He is coming again to take His loved ones home with Him. I want to be numbered among them and I now give my heart and life to Him."

Yes, I am a tract, and it was a wonderful adventure. I won a soul for God. But I tremble to think what would have happened to that man if I had not been put into circulation. There are millions like me who have a work to do. Don't keep us from doing work by neglecting to put us into circulation.

W. L. BARCLAY.

A few years previous to the time of this incident he had started out through the Bechuanaland Protectorate, trading as he went, leaving the Zambezi River and going off toward a place called Maun. While he was still out in the bush he was taken with a severe attack of malaria, which developed into blackwater fever. Out there all alone and dangerously ill, he became unconscious of his condition and surroundings. The next thing he knew he was in a comfortable hospital bed, with a doctor and a European nurse working over him with a devotion and interest that could not be excelled. He said the name of the mission was the Maun Medical Mission, and it was run by a denomination called Seventh-day Adventists. Turning to his visitors, he asked if they had ever heard of them, remarking also that he owed his life to the care of that doctor and nurse, who took such an interest in him regardless of his creed, whether he could pay or not, or who he was. He stayed at the mission until he was completely recovered. "Now, whenever they bring their little book around, I always help out as much as I can," he said.

Of course Brother Vail let this trader know who he was, and a pleasant time was spent in discussing the various missions and missionaries he had met in his travels.

J. M. HNATYSHYN, *Home Miss. Sec.,*
Southern African Division.

WHEN divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern; angels will do a work which men might have had the blessing of accomplishing, had they not neglected to answer the claims of God.—*Mrs. E. G. White in Review and Herald, Dec. 15, 1885.*

Constrained by the Love of Christ

MORE than thirty years ago a humble sister called at the penitentiary in a certain State to visit the man who was responsible for the murder of her husband. She spoke kindly to him, pleading with him to give his heart to Christ, and then left with him our message-filled literature. Only the Spirit of God could enable this woman to seek the salvation of the one who had caused her such great sorrow. She was not satisfied with one visit but went again and again until she was rewarded by seeing the man surrender His life to Christ. On several occasions the writer has had the privilege of visiting this man, reclaimed from the depths of sin. His words of courage and hope, and deeds of love, testify to his sincerity of purpose. The following paragraph taken from a letter which he wrote to the Book and Bible House, containing an order for all of Mrs. White's books in limp leather binding, gives an insight into the experience of this converted prisoner: "These good books have been a wonderful help to me. They pick out the priceless gems of God's great promises and place them in such beautiful setting—like putting a work of art in a beautiful frame. I am very thankful for the measure of freedom I have, and by the help of God am endeavoring never to violate any confidence that is placed in me. I am having a most blessed experience day by day, striving to learn the wonderful lessons the Lord Jesus has condescended to teach me, that I may ever be a true and living witness to the reality of His transforming grace."

This soul "won by one" is now finding joy in working for others. Only recently he was seen kneeling at the bedside of an aged prisoner who was dying but not ready to die. What an impressive figure—one life-timer, seventy-one years of age, kneeling by the bedside of a fellow

prisoner, eighty-five years of age, pleading with God to accept a penitent soul. Can you doubt that God bent low to hear that cry?—*Home Missionary Gazette.*

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A Grateful Patient

ON a trip Brother W. R. Vail made up into northeastern Rhodesia last October, he and another missionary ran into a little incident that might be of interest to all.

The first evening of the trip they stopped at a trader's home on the shores of the Luapula River, about one hundred miles from Ndola, and had supper with him. After the meal the visitors sat about his table listening as the trader made the most of a rare opportunity of talking with someone from the outside world. Knowing they were missionaries, but not knowing yet that Brother Vail was a Seventh-day Adventist, the trader turned the topic to missions and missionaries.

After some general observations the trader remarked, "Missionaries do not receive the credit for the wonderful work they are doing in this country." Then he went on to relate the following story:

Weekly Church Missionary Services

January 6

POSTWAR RELIEF

Key Thought for Leaders: "Suppose a brother and a sister are poorly clad or lack daily food, and one of you says to them, 'Fare you well; keep yourselves warm and well fed,' and yet you do not supply their bodily needs; what is the use of that?" "What good is it, my brethren, if a man professes to have faith, and yet his actions do not correspond? Can such faith save him?" James 2:15, 16, Weymouth.

It was our Saviour who said, "In solemn truth I tell you that in so far as ye have rendered such services to one of the humblest of these My brethren, you rendered them to Myself." Matt. 25:40, Weymouth. This is a very familiar text of Scripture, and while the entire human family are subjects of Christian ministry, "brethren" in the bonds of Christ are particularly referred to here.

In most parts of the world, during the decade preceding World War II, the need of rendering service to "the household of faith" in the way of food and clothing, has been limited, owing to prosperity and op-

portunity, which have been so abundant. But we have now reached a time when our brethren and sisters throughout many parts of the great present war area are in actual need, and the call comes to all believers in North America especially, to rally as never before to share our comforts and blessings with those who, through no fault of their own, have been called to suffer the indescribable deprivations of modern warfare.

The most urgent call is for clothing—new garments of all kinds, and garments which have been worn but are still in good condition—clean, whole, and ready to wear. This includes winter and summer clothing, for men, women, and children of all ages, and layettes for infants. All supplies from the churches are to be collected at conference headquarters, and from here will be passed to a central shipping point and sent into the liberated countries of Europe, China, and other parts, as fast as shipping facilities can be provided. For full instructions, keep in touch with conference home missionary secretaries.

The situation in many of the liberated countries, and in those where liberty has not yet been achieved, is described by an eyewitness as follows: "In the wake of the war there are millions of half-starved people—men and women of skin and bones, with staring eyes, and children whose bodies are twisted by starvation. The clothing being worn has been in constant use for four years or more, and is almost beyond use. Children are desperate for clothing, and it is impossible to find any. All our warehouses are empty. There is nothing to buy." While this was not written of our own Seventh-day Adventist brethren and sisters, yet we know many of them are in a similar situation. Until manufacturing and business procedures can be re-established, garments, uncut material, thread, buttons, and notions of all kinds, will be very helpful. Distribution will be made through Seventh-day Adventist headquarters in the various countries, and whatever can be spared after supplying our own needy people will be shared with those not of our faith.

Let us search through our attics and closets and bring out the clothing which can be spared, see that it is remodeled, if necessary, and in every case clean and in good condition for immediate use. It may also be well to call on local merchants and ask for donations of shopworn clothing, or visit manufacturing concerns and ask for remnants of woolen, gingham, prints, and material of all kinds; also buttons and thread from the several factories, and the various other notions so necessary for use in sewing by people who can make their own garments if they have the material. The call for good shoes for men, women, and children is especially emphasized.

Now is the time to render practical relief service to those in need, cheered by the assurance that the Saviour considers it the same as rendered unto Him.

January 13

THE NEED AND PURPOSE OF THE BIBLE TRAINING CLASS

Key Thought for Leaders: "The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary work."—Gospel Workers, p. 192.

Seventh-day Adventists are the bolders of a holy calling. The men and women of the world look upon us as Bible students, as knowing from the Inspired Word of God why we are Seventh-day Adventists. The Home Missionary Department of the General Conference sponsors the Bible Service Training School not only for the purpose of maintaining this fine time-honored tradition but also for the training of our laity in the fine art of giving Bible studies to others. The lateness of the hour to which we have come, the urgency of our message, the need of a better-trained laity must ever be kept before us. Greater efficiency must be our aim in soul winning.

The Bible Service Training Class program can be accelerated to the point where instead of taking thirteen weeks for the course, it can be given very efficiently starting with the service Friday night and ending with the service Wednesday night. But

whether you conduct the accelerated course or the regular course which takes thirteen weeks, one hour a week, every church should at least once a year conduct a Bible Service Training Class for the encouragement of its laity and for the training of its laity in the God-given task of giving the message to all, everywhere.

The call is a personal one to every Seventh-day Adventist. We cannot nil go across for foreign service, but we can all "come across" for service in our home communities. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God," is a statement from the Spirit of prophecy with which we are all familiar.

"Of equal importance with special public efforts is house-to-house work in the homes of the people."—*Testimonies, Vol. IX, p. 111.*

"Ministers should not do the work which belongs to the church, thus wearying themselves, and preventing others from performing their duty. They should teach the members how to labor in the church and in the community."—*Historical Sketches, p. 201.*

"In laboring where there are already some in the faith, the minister should at first seek not so much to convert unbelievers, as to train the church members for acceptable co-operation. Let him labor for them individually, endeavoring to arouse them to seek for a deeper experience themselves, and to work for others. When they are prepared to sustain the minister by their prayers and labors, greater success will attend his efforts."—*Gospel Workers, p. 196.*

Not only should the course be open to those who have never taken it, but it should constitute a review course for those who have taken the course in the past. Get in touch with your conference home missionary secretary, endeavor to secure the services of your pastor, a Bible instructor, or your conference home missionary secretary as a teacher, and the Lord bless you as you promote this vital Bible Service Training Course.

R. J. CHRISTIAN.

January 20

LIBERTY MAGAZINE

Key Thought for Leaders: "The banner of truth and religious liberty held aloft by the founders of the gospel church and by God's witnesses during the centuries that have passed since then, has, in this conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His Word."—Acts of the Apostles, pp. 68, 69.

An eminent American jurist many years ago observed that in a government of the people "there is no safety except in an enlightened public opinion, based on individual intelligence."

This world has never faced a more crucial hour in its history. The liberties of mankind are to be weighed in the balance of human reckoning. The machinery constitutes the lawmaking bodies of each county, the leaders of thought in all communities, and

Get It Done

It isn't the job we intended to do,
Or the labor we've just begun
That puts us right on the balance sheet,
It's the work we've really done.

Our credit is built upon things we do,
Our debit on things we shirk;
The man who totals the biggest plus
Is the man who completes his work.

Good intentions do not pay bills;
It is easy enough to plan;
To wish is the play of an office boy;
To do is the job of a man

—Author Unknown.

the preachers and educators of all classes. They represent the hub of human plans and thought.

Our object should not be to wait and see and then attempt to salvage human liberties from the maze of man's invention, but to begin not later than when the enemy begins—and he has well begun to sow his tares.

Our *Liberty Magazine* has more than doubled its subscription list within the last few years. It has won its place into the circles of importance and is securing co-operation from nationally known contributors. No lawyer's office in your home town, no doctor's waiting room, no high school principal's desk, or homes of civic leaders, legislators, and Congressmen should be deprived of its pages.

"Satan is still working through every means which he can control to destroy religious liberty."—*The Great Controversy, p. 205.*

"The banner of truth and religious liberty which these Reformers held aloft, has in this last conflict been committed to us."—*Testimonies, Vol. VI, p. 402.*

Let us make known the banner and keep the flag flying.

PAUL WICKMAN, Assoc. Sec.,
Religious Liberty Dept.

January 27

MISSIONARY EXPERIENCES

Key Thought for Leaders: "If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues."—Testimonies, Vol. IX, p. 32.

A few years ago one of our faithful colporteurs in China called at the tollgate office at the end of a canal in North China and asked to see the one in charge. An interview was arranged and he succeeded in persuading Mr. Liu, the superintendent of the office, to subscribe for the *Chinese Signs of the Times*. Later arrangements were made to hold a few Bible studies in the home of this new subscriber. These studies created a keen interest in the Scriptures. The family eagerly awaited the monthly visits of the paper and thereby read themselves into the message. There was no Seventh-day Adventist church in that area, but when they read that God requires His children to pay tithes, they began sending it to the mission office every time they received their pay check. Later, Brother Liu added an amount for Sabbath school and other offerings.

On being convinced of the Sabbath truth, Mr. Liu went to his employer and asked for the Sabbath off. At first he was refused, but when it was found that he would resign unless his request was granted he was told that a ruling could not be made granting him his Sabbath free, but he could simply not appear for work on that day.

When the head of the company was changed and a new man came in who refused to permit this new believer to be absent from work on Sabbath, he resigned rather than work on that day.

About this time the annual meeting for the mission in that area was held. Mr. Liu and his family attended and the entire family—father, mother, three daughters, and one son—were baptized.

Shortly after the baptism Mr. Liu received a letter from one of the mission workers, saying that he knew a young man who would like to marry the oldest daughter. Mr. Liu replied, "The first question I want to ask you is, Is the young man an Adventist? If not, then I am not willing even to consider it, for I am not willing for any of my children to marry outside of this faith."

Later this good brother connected with the staff of one of our sanitariums, where he did faithful work until he was forced to retire because of advanced age and difficulty in hearing. The two older daughters were married to believers in our field, the other girl was graduated from the Shnghai Sanitarium School of Nursing, and the son was graduated last year from the commercial course at our China Training Institute.

Thus, under the blessing of God, a family of six were brought into this message through the reading of one of our message-filled periodicals.

GEORGE J. APPEL.

★ Department of Education ★

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

Polishing Stones for the Temple

Tolerance

As You Go Through Life

Don't look for the flaws as you go through life;

And even when you find them
It is wise and kind to be somewhat blind
And look for the virtue behind them.
For the cloudiest night has a hint of light
Somewhere in its shadows hiding;
It is better far to hunt for a star
Than the spots on the sun abiding.

The current of life runs ever away
To the bosom of God's great ocean.
Don't set your force 'gainst the river's course

And think to alter its motion.
Don't waste a curse on the universe—
Remember it lived before you.
Don't butt at the storm with your puny form,
But bend and let it go o'er you.

The world will never adjust itself
To suit your whims to the letter.
Some things must go wrong your whole life long,

And the sooner you know it the better.
It's folly to fight with the Infinite
And go under at last in the wrestle;
The wiser man shapes into God's plan
As water shapes into a vessel.

—Ella Wheeler Wilcox.

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Notes to Leaders

How are you progressing in the understanding and development of character? Are these studies making a definite contribution to the needs of your members? To be most helpful, the program should be carefully planned, and the presentation of topics should be simple and straightforward. Begin—and close—on time. This will help the attendance and interest in the Home and School Association meetings. Encourage as many different ones as possible to contribute in one way or another.

If children are to appear on the program, arrange to have their part come first, so that they can be dismissed. If necessary, have entertainment provided for them in another room, with adult supervision. It is impossible to secure the most good from any study of child problems when the children are present to listen to the discussion. When they are properly cared for elsewhere, all minds can be free to give their attention to the matter in hand.

May this subject of tolerance take on a new and very practical meaning for each one as you study it together.

FLORENCE K. REBOK.

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IT'S A GOOD THING

To be blind when others are looking for trouble,
To be dumb when others are messing in scandal,
To be deaf when others are spreading gossip,
To be busy when others are waiting for luck to break,
To be pushing when others are hunting for pulls,
To be tolerant when others are contentious,
To be charitable when others are caught in mistakes.

—Author Unknown.

Fifth Meeting on Character Study

Tolerance

I. WHAT is tolerance?

A. "Intellectual forbearance with reference to views, opinions, or actions with which one is not especially in sympathy." To bear, put up with, allow, be long-suffering with, beliefs of others; to forbear, not retaliate—all in kindly spirit.

B. The opposite of bigotry, intolerance, narrowness, prejudice, dogmatism.

C. Religious liberty for others as for oneself.

[Word "tolerance" not found in *Index to the Writings of Mrs. E. G. White*. Look under synonyms and antonyms.]

II. Why is tolerance needed?

A. Characteristic of God (PK 325) and of remnant people. Matt. 5:5; Rev. 14:12. We must be like Him to see Him as He is. 1 John 3:2.

1. Needed in soul winning. "The Master's message must be declared in the Master's spirit." —*GW 497*.

2. Needed with commandment breakers—even with persecutors. "God requires you to give to the world and the church a good example, a life that represents Jesus." —*5T 334*.

3. Needed for own peace and happiness. "In patient forbearance we shall conquer. It is patience in service that brings rest to the soul." —*GW 497*.

4. Needed in discipline. Tolerance does not allow disobedience; punish when necessary, but in love that will "pity the erring; comfort the unfortunate, and encourage the weak." "You can be firm yet kind." —*4T 66*.

B. Bible rebukes intolerance.

1. John forbade one to cast out devils in Jesus' name. Jesus said, "Forbid him not." Mark 9:38, 39.

2. James and John would call fire from heaven upon Samaritans who received not Jesus. He rebuked them: "Ye know not what manner of spirit ye are of." Luke 9:51-55.

3. James and John's mother requested that her sons sit on

Jesus' right and left; ten disciples indignant; Jesus explained the different spirit of His kingdom. Matt. 20:20-28.

C. Lack of tolerance is great danger to Seventh-day Adventists.

1. We know we have the truth—likely to make us intolerant of others' ideas, beliefs, and actions. "Criticize no one." —*5T 334*.

2. Christians should be more tolerant than people of world—not always the case.

a. Intolerance reproaches Christian religion. *4T 65*.

b. God requires "charity that suffereth long, and is kind." —*Ibid*.

3. Most of us are too quick to judge.

a. "You may be in danger of wanting to correct others, and make them feel their wrongs. Do not do this. This is not the work God has given you to do." —*5T 334*.

b. There are those "who are as tares among the wheat. But the Lord does not give you or anyone else the office of saying who are tares and who are wheat. We may see and condemn the faults of others, while we have greater faults which we have never realized, but which are distinctly seen by others." —*Ibid*, pp. 333, 334.

4. Intolerance shown by:

a. Criticizing sermon, minister, church school teacher, fellow members. (See paragraph "Gossip; Cannibalism," in *Education*, page 235.)

b. Judging others on dress, diet, etc. This may be worse in God's sight than the fault observed in the others.

c. Condemning (if only in own mind) those who do not attend prayer meeting, Dorcas Society, missionary meeting. These may be at home in contrite prayer, or diligently performing missionary duties of a true Christian.

d. Considering as great sinners neighbors who attend the dance, theater, or races. These may be generous toward Ingathering, vote against Sunday laws, or

show Sabbath considerations to Adventist employees. May even be converted if drawn by a tolerant and lovable Christian life.

- e. Being contemptuous of those who swear, smoke, drink, gamble. Jesus died for such. If He is correctly represented to them, they may accept Him, and plead, "God be merciful to me a sinner." Like publican, may go away justified more than those "Pharisees" who condemn them.

D. Tolerance is basis of religious liberty we cherish.

1. Guard against intolerance toward other religions, as manifested by Pilgrim Fathers. "The freedom which they sacrificed so much to secure for themselves, they were not equally ready to grant to others."—*GC 293*.
2. Spirit of tolerance wins; intolerance repels. *4T 65*.

III. How develop tolerance?

A. First be tolerant with child and all people; teach by example. (Requires tact, skill.)

1. Childish ideas due to inexperience. Do not scorn, ignore, or be intolerant. Deal kindly; remember, "When I was a child, I spake as a child." Guide learning and experience so they may grow up, "put away childish things."
2. One ideal of adolescence is not to tell on a pal. A form of loyalty, void of the judgment experience gives. Be not intolerant of the trait, nor force youth to tell. Lead him in experience; help him to see difference between true and false loyalty. Use stories.

B. Teach child to appreciate, desire, and strive for spirit of tolerance. Naturally intolerant because of inexperience and inborn selfishness.

1. Teach long-suffering of God:
 - a. With Adam and Eve.
 - b. With Israel.
 - c. With us.
2. Lead to admire forbearance of:
 - a. Moses with Israel.
 - b. Jesus with His persecutors.
 - c. Christian martyrs.
3. Show that tolerance wins friends:
 - a. David spared Saul when he could have retaliated.
 - b. Abraham Lincoln loved by both North and South.
 - c. Friends you know—children who share toys, good times.

4. Intolerance makes enemies—naturally disliked if not tolerant.

a. Man forgiven great debt, but unkind and unforgiving to one who owed him small amount. *Matt. 18: 24-30*.

b. Child who is selfish with things, always wants to play his game, etc.

c. Child loses friends and happiness by retaliation in bad words, fighting, pouting, etc.

C. Help child attain forbearance under wrong:

1. Do not allow feelings to be easily hurt. "We are to live, not to guard our feelings or our reputation, but to save souls."—*GW 475*.
2. "Do all that lies in your power, without the sacrifice of principle, to conciliate others."—*Ibid*.
3. Forbear when impatient words are spoken. "A soft answer turneth away wrath." Wonderful power in silence.
4. When ill-treated or wrongfully accused, instead of returning angry answer, remind yourself: "Be not overcome of evil, but overcome evil with good." *Rom. 12:21*. "Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." *Ps. 37:5*. *Ibid, 476*.
5. When confidence is betrayed, trust in Lord, who permits this "that we may learn the folly of trusting in man, and making flesh our arm."—*Ibid*.
6. Power in prayer. " whatsoever ye shall ask of the Father in My name, He may give it you." *John 15:16*. *Steps to Christ*, chapter on "Prayer."

D. Make terms, ways, and means simple for child. Use such expressions as patience (sweetly waiting), long-suffering, meekness, kind words; not trying to make others do your way in games, trying to get even, fighting back, etc. Put self in other person's place, and do to him as you'd like for him to do to you.

Add to progressive blackboard chart (see *GAZETTES* August through December):

TRAITS

5. Tolerance

a. "The God whom we serve is long-suffering; His compassions fail not."—*PK 325*.

b. "To err is human, to forgive, divine."

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"The men and women who are lifting the world upward and onward are those who encourage more than criticize."

❖ ❖

Give to every other human being every right that you claim for yourself.—*Robert G. Ingersoll*.

Seventy Times Seven

BY A. M. AMUNDSON

THE world is filled with the spirit of intolerance. The blood being shed on the fields of battle, the ever-increasing unrest in the ranks of labor at home, tell us all too plainly the attitude of man toward man. "But," we say, "the world is not Christian." Yet one of the grave dangers of Seventh-day Adventists today is this very lack of tolerance. Like Peter, we are so apt to say, "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Peter might have said, "How tolerant shall I be toward one who doesn't come up to my standard, or doesn't fall in line with my way of thinking?" That, however, is not the attitude of a true Christian. At that time Peter was not truly converted—we have Jesus' word for it. We have also Jesus' answer to Peter's question: "I say not unto thee, Until seven times: but, Until seventy times seven."

Of all the characters in the Bible, none seems to be more lovable than John, the disciple "whom Jesus loved." All through John's writings, the predominant theme is Jesus' love for humanity, and the admonition that we ought to love one another, even as Jesus loved us. But John had not always possessed this tolerant, lovable disposition. Had he not forbidden one to cast out devils in Jesus' name, because he was not of John's particular group? Had he not wanted to command fire to come down from heaven and consume the inhabitants of a certain village in Samaria because they did not receive the Master and His disciples? Ah no, John had not always been the loving, lovable, tolerant character who wrote *The Gospel According to John*, and the *Revelation*, and the *Epistles*. He was once proud and self-seeking, a son "of thunder." Wherein, then, lay the secret of his transformation? He had been with Jesus! During the three and a half years of his association with Jesus he had been drinking in the love of his Saviour. By beholding Him, John the son "of thunder," selfish, hot-tempered, bigoted, and intolerant, had become John "the beloved"—that disciple "whom Jesus loved." What more could any of us ask than to be a disciple whom Jesus loves?

To be truly Christian, we must be like Christ. One of the distinguishing marks of a Christian is his love and thoughtfulness for his brethren and all fellow men. The more closely we come to resemble Jesus in character, the greater will be our love and forbearance toward those for whom He gave His life. No matter how lofty our profession, if our hearts are not filled with love for our fellow men we are not true disciples of Christ and cannot hope to inherit eternal life. God's great forbearance and long-suffering are shown in what we call the parable of the prodigal son, but which we are told the Scotch call the parable of the wonderful father. There is no censure of the returning penitent, no "I told you so." There is only the warm, openhearted welcome of a loving and forgiving father. In Jesus' look at Peter after his denial of the Saviour, there was no censure or condemnation—only love and pity.

How very important it is, then, that as parents and teachers, we rightly represent Christ to those who have been given into our charge. We recognize our God as long-suffering and full of compassion. We may well ponder and honestly study the words of Paul in the thirteenth chapter of First Corinthians, that we may better understand the full implications of the word "charity." Unless we learn to be tolerant, in the full sense of the word, we shall fall short of the qualifications for parents and teachers. For in the first paragraph on page 131 of *Testimonies*, Volume III, we read:

"It is the nicest work ever assumed by men and women to deal with youthful minds. . . . 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."

We must not, however, confuse tolerance with indifference toward wrongdoing, shiftlessness, or disobedience. Nor is tolerance synonymous with poor discipline. We find it necessary at times to chasten for love's sake.

At many a dinner table the shortcomings of the pastor or elder, the Sabbath school or church school teacher, this or that member or neighbor, a local, State, or national official, are freely discussed—and often embellished. Yet we wonder why our children are developing such critical, intolerant, cynical attitudes toward their playmates, one another, their parents and teachers, the church, the government, life in general.

The teaching of tolerance should, of course, begin in the home. Who is better able to teach it, in the early formative years of the child's life, than the God-fearing parents who have learned by experience the long-suffering and compassion of their God? The child who is born into, and grows up in, such an environment naturally and more or less unconsciously develops this spirit of tolerance, of giving others credit for good intentions and excusing their shortcomings—the spirit of the golden rule.

In the home the responsibility of guidance rests with the parents; in the school the teacher must accept and assume responsibility with them for the guidance of the children. The school then may well be considered as a laboratory, a broader field in which to learn and to practice tolerance, patience, forbearance, thoughtfulness.

"The early education of youth shapes their characters both in their secular and in their religious life. . . . In order for parents and teachers to do this work, they must themselves understand 'the way' the child should go. This . . . takes in everything that is good, virtuous, righteous, and holy. It comprehends the practice of temperance, godliness, brotherly kindness, and love to God and to one another. In order to attain this object, the physical, mental, moral, and religious education of children must have attention."—*Ibid.*, pp. 131, 132.

We need to awaken to our own shortcomings in this matter of tolerance. All about us we see evidences of "man's inhumanity to man," not only in the world but right in our own church, in our own

homes. There is but one remedy; parents, teachers, church members, and workers need a closer walk with Jesus. By beholding Him we may become changed and acquire this spirit of tolerance and forbearance toward our fellow men that is necessary before we can be accounted worthy of a place in His kingdom. Our lives must show that we have been with Jesus and have learned of Him. Then, and only then, shall we be able to bring others to appreciate, desire, and accept the special truths of the advent message.



Forgive Them

BY DORA GREVE

THE young captain had fallen into enemy hands. He knew he could not escape, and that there would be no mercy, for he was not a common prisoner of war. It would appear that the surest way to destroy his power and influence forever was to pronounce the death sentence speedily.

While hardened, efficient soldiers prepared to carry out the order without delay, the captain thought of his commanding officer far away in his own native land. He had fought valiantly for a cause which he knew was just. The spirit of freedom for which he was about to make the supreme sacrifice filled his very being. Loyalty and devotion to a righteous cause covered even the intolerance and bitter hatred of the enemy. Somehow the horror of death in an alien country lost its sting as he looked in pity and wonder upon his executioners. "Father, forgive them; for they know not what they do," was His response to the piercing nails and the two-edged sword.

The light of His forbearance and love pierced the might of the enemy's armed guard of violence and force. Another loyal soul caught the gleam and lifted it high on the very battlefield where the Captain had died. The leader of the armies of intolerance and hate hastily marshaled his forces, and the stones of revenge fell thick and fast about the defenseless head of the faithful volunteer, who had led many a new recruit over dangerous ground. But beyond he could see the eternal light, and above the shouts of the bloodthirsty multitude came his clear echo of the Captain's dying prayer: "Lord, lay not this sin to their charge."

Another soldier of truth had fallen, but not in vain. The light of undying perfect love shone on. Thousands caught the gleam through the darkness and followed it to join the army of "the Way, the Truth, and the Life." Encouraged by the Captain's voice, they pressed the battle to the gates of the enemy. Through the ages they held aloft the standard of their Commanding Officer. Today thousands stand faithful against the enemy, and are recruiting still other thousands for the cause of truth, through the testimony of their lives.

Fathers and mothers, teachers in Israel, where do you stand today? Are you faithfully training the youthful recruits in your own home camps? The Captain is depending on you. His guide-

book is simple; His instruction is sure. The rules are few and well considered.

1. Accept no compromise with evil.
2. Respect the ideas and opinions of others.
3. Teach your children to forgive one another.
4. Create opportunities for your children to serve others.
5. Light your altars with the flame of the Holy Scriptures.
6. Oil the home and school relationships with charity and understanding.
7. Never allow suspicion, hatred, or malice to dwell within your hearts.
8. Entertain no word of criticism concerning the leaders of the army of truth.
9. Enter sympathetically into the feelings and problems of people of every class and station in life.

When Emma entered boarding school for the first time, she was poor, physically handicapped, and socially maladjusted. "Nancy, I would like to have you room with Emma," suggested the dean to one of the girls.

"What! room with that funny thing?" she replied indignantly. "Why she doesn't know enough to make her own bed, and hardly enough to put her shoes on the right feet—and you expect me to room with her! Impossible!"

"Perhaps you could help her to feel at home and to be like the rest of us if you lived with her for a while," was the quiet reply.

"But I don't want her to be like the rest of us, and I refuse to have anything to do with such people. I never could tolerate queer folks like her. Mother would never allow it, I am sure, and I shall leave school if you insist."

This kind leader of modern youth did not insist. But Nancy's intolerant spirit was continually manifested against others, and even against the high standards of the school, until one day her trunk was taken to the station because her lack of forbearance and co-operation made her dishonorable discharge necessary. She turned her back forever on the training center where the Captain could have made her an officer in His army.

Encouraged and helped by the kind, understanding friendship of other youthful soldiers, Emma emerged with many talents to present for Christian service. She thought sadly of Nancy; and she, too, echoed her Captain's undying words: "Father, forgive."

The Captain calls today. The enemy also calls. Just now search your own hearts. Do you find even a spark of intolerance? If you do, quench it with the stream that flows from your Captain's wounded side, lest you kindle another flame in the heart of a child.

The enemy's fires of hatred and intolerance flame around the world. Ere long they will be turned in all their fury upon the army of pure truth. The children and youth will not escape.

Only those who are truly tolerant shall endure unto the end and be able to say, "Father, forgive them; for they know not what they do." Only those who are made perfect in the love of God will at last stand before Him wearing the insignia of victory. So live that when the Captain looks over that mighty throng who have gained the victory over the intolerant, selfish heart of flesh, He will find you there.

Pergamos

(Continued from first page)

Speaking of the great day of final judgment, a servant of God says of the careless church members: "At that tribunal must they render an account who have devoted their God-given talents of time, of means, or of intellect, to serving the gods of this world. They have forsaken their true and loving Friend, to follow the path of convenience and worldly pleasure. . . . Frivolous amusements, pride of dress, indulgence of appetite, hardened the heart and benumbed the conscience, so that the voice of truth was not heard. . . . But in the reaping time they will gather that which they have sown."

But this is not the only lesson taught by the history of the church at Pergamos; we learn also how displeasing, in the eyes of Christ, is impurity of life. Every church is intended to be a light of the world, not only by its teachings, but by its conduct. To receive or retain unholy men as members of our churches, is a fearful corruption of the church of Christ, which was ever intended to be a "congregation of faithful men," a communion of saints. To retain willful sinners in the fellowship of the church is the most awful thing that can be practiced by the church, for it is employing the authority of that body to defend the transgressor and to apologize for his offense.

"The church is a band of witnesses to the necessity and excellence of holiness, and anything which would weaken that testimony is infinitely mischievous to the cause of Christian morality, and therefore grossly insulting to him who died to 'purify unto Himself a peculiar people, zealous of good works.' Whenever the church ceases to bear testimony for holiness, it abandons its commission and is no longer a witness for Christ." The true church bears upon its banner this inscription, "Holiness to the Lord," and it stands out adorned with the beauties of holiness, as a living witness for Him, who in the cherubim's song is lauded as the "Holy, holy, holy, Lord God Almighty."

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A New Hymn Valued in the Mission Field

DURING the first World War a member of the mission came into Constantinople from the southern coast of the Black Sea. For the first time he heard the singing of a song about the calling of the roll "up yonder." He wanted that song for

his home members. He copied the words and sufficient of the notes to make sure he could lead the singing of it. With the writing in his left sock, he started back, knowing he would be challenged by sentries on the way. The last sentry post was a hard one. The Turkish soldiers stripped him from cap to shoes, examining every seam and lining and shoe sole for any hidden tissue-paper message. "Pull off your right sock!" He obeyed, with an anxious prayer in his heart for Heaven's intervention. By the time the right sock was examined, the officer's patience was exhausted. "Put on your clothes," he ordered. And with the hymn safe in the left sock the young man went his joyful way to the home folks. "And you should have heard the believers ring out that song, when they learned it!" he said.

"When the roll is called up yonder, I'll be there." W. A. SPICER.

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The Witch Doctor Admits Failure (Nyasaland)

JUST five miles away from here, at a little village called Nyasubi (meaning place of leopards, because of the leopards that were found there once upon a time, and still are now and then, due to the fine hiding places in those rocky hills near by), we have an out-school. A certain woman (heathen) had become so ill that soon she was unable to use her hands and legs. Bedridden for about half a year, she had tried all sorts of medicines from different village doctors and magicians, but to no avail. At last the native witch doctor had to admit his failure in her case, and of his own accord advised her to call the teacher and the Christians from our school together for prayer. He said he had seen answer to prayer on another occasion for a minor case, but perhaps it might work also in her case. So the teacher was called, and he came with some of his older men to have prayer together for this woman, that if it was God's will and to His glory He would heal this woman. Within one week the woman was well enough to walk about her little house, and now she is able to go and visit her neighbors, who are very much astonished to see her, for they had given up all hope of her ever getting well. Since the witch doctor had already admitted his failure, the woman was quite free to tell of the wonder that had come to her in answer to the prayers of the Christians. Last Sabbath she arose in our little school to confess Christ publicly. She surrendered all her charms in which she had

once put so much trust, as a sure sign of her change in belief and of her present faith in Jesus Christ. We have great hopes that the witch doctor will soon follow her example. H. E. KOTZ.

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They Came With Singing

IN Isaiah's prophecy of the spread of the gospel he wrote of those who would "come with singing unto Zion." At a native teacher's council in Central Africa, teacher Stephen told of singing as a gospel agency. Well named were Stephen and his associates. There were Abel, Seth, Samuel, Daniel, David, Moses, Job, Paul, and many other representatives named after patriarchs, prophets, and apostles. Stephen said:

"I opened a school among scattered villages. Few came. I was all alone, and for several days was quite discouraged. But one night as I was praying, God revealed to me that I was not alone at all. He was with me. Next night I called a meeting and nearly all the heathen village came. I just taught them to sing. They enjoyed it so much they wanted me to continue all night. They would not go away. I could not send them off. In a few days one hundred were converted, and they wished to build a house for the living God. Today I have 275 in the baptism class. Every night I hear them singing all over the villages."

They shall "come with singing unto Zion; and everlasting joy shall be upon their head." W. A. SPICER.



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