



MISSIONARY LEADER

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Training Light-Bearers to Visit, to Pray

ADLAI A. ESTEB

THERE is no work so vital at the present time in this denomination as the work of training our church members for their part in earth's final drama. There are many church members who have not yet been adequately trained for service. As a result of this neglect in the past, we have lost many members through the back door of the church. It has become axiomatic that "Where there is no active labour for others, love wanes, and faith grows dim." (*"Desire of Ages,"* page 825.) As a result of the failures on the part of many of us who are leaders to train and lead our members into active soul-winning work, the faith of many has grown dim. This is a terrible indictment to bring against ourselves, but we must face the fact that many of our members have frozen to death spiritually. "Because iniquity shall abound, the love of many shall wax cold," Matt. 24: 12. At the very time when the world needs to have the light, this light is being withheld; and if we withhold our light, someone must be left in darkness through our neglect. See *"Testimonies,"* Vol. V, page 464.

The plan of training light-bearers is not a new one. Our denomination has long approved of the plan to train our laity in giving Bible readings, but merely having a class in training light-bearers is not the end of such a programme. I recall that in one church where I organized such a class, only about fifteen out of several hundred members enrolled at first, but before many weeks we had as many as 135 coming out on Sabbath afternoons to study what it means to be a light-bearer for Christ. As a result of this many of those very people have become wonderful soul-winners, and that church has doubled its membership. The activity of the members helped to bring in a harvest for Christ. There are many pastors who can relate similar experiences.

The pastor is the shepherd of the flock. He is the duly authorized and recognized leader. A leader knows the way, shows the way, and goes the way he wants the people to follow. The pastor's job is a task of leadership. We are told that the pastor stands in relationship to the church very much like a ship's captain does to his crew. No captain would permit the indifference and the neglect that we do in the church. If this is our true picture as officers of God's army, let us ask ourselves these significant questions: What about the lost battalion? What about the soldiers that are A.W.L.? The training of light-bearers must include more than holding a class. It is usually easy enough to get our members to come to a church to hold studies. It is a strange thing that some of our members will walk a mile to attend a meeting when they won't walk across the street to visit and give a Bible reading. The present effort to ring

door-bells in our home-evangelism programme is one that should enlist the co-operation of every pastor and every conference worker, for it is a wonderful opportunity to train our laymen in this vital type of personal evangelism. Our laymen are the last reserve for a finished work, and we read that the "best help that ministers can give the members of our church is not sermonizing, but planning work for them." That language is unequivocal; it is clear-cut. We must heed the admonition to lead our members out in service.

There are several reasons why this must be done. In the first place the ministers need the help that a trained membership would provide. Away back in 1885 this counsel was given through the Spirit of prophecy: "When an effort is made to introduce the truth in an important place, our ministers should give special attention to the instruction and training of those who are to co-operate with them."—*"Historical Sketches,"* page 281.

In the second place it actually will mean the salvation of the church members also. Here is a very striking quotation from the Spirit of prophecy, written over sixty-five years ago. It is just as true today:—

"The members of the church are not all called to labour in foreign lands, but all have a part to act in the great work of giving light to the world. The gospel of Christ is aggressive and diffusive. In the day of God not one will be excused for having been shut up to his own selfish interests.

There is work for every mind and for every hand. There is a variety of work, adapted to different minds and varied capabilities. Everyone who is connected with God will impart light to others. If there are any who have no light to give, is it because they have no connection with the Source of light.

"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 labour in the church and in the community. There is work for all to do in their own borders, to build up the church. . . .

"This work has been neglected. Is it any marvel that God does not visit the churches with greater manifestations of His power, when so large a number are shut in to themselves, engrossed in their own interests? It is thus that their piety becomes tame and weak, and they grow bigoted and self-caring. It is in working for others that they will keep their own souls alive. If they will become co-labourers with Jesus, we shall see the light in our churches steadily burning brighter and brighter, sending forth its rays to penetrate the darkness beyond their own borders."—*Id.,* page 291.

In the third place, we must not forget that there are honest, eager hearts out there in their homes longing for light and truth from heaven. "Many are on the verge of the kingdom, waiting only to be gathered in." (*"Acts of the Apostles,"* page 109.) How many of these we have found in our home evangelism crusade! How many tears we have seen in the eyes of men and women as they gratefully thank us for the Christian call! When we hear them say, "That's the first prayer I have heard in ten years," and see the wonderful response on the part of these people to a spiritual appeal, it makes us realize that we should have been training our church members to do this blessed work long, long ago.

So for the sake of our thin line of ministers and workers on the front line of the battle, who need reinforcements; for the sake of the church members who will thus "keep their own souls alive"; and for the sake of the hungry hearts out there waiting to be fed the bread of life and the water of life, let us organize a class for the training of light-bearers in every church, and then lead them forth into the homes of the people in a programme of evangelism unparalleled since Pentecost.

What happens when we teach someone to do this wonderful work of witnessing for Christ? Let me be specific and personal. I will relate one personal experience, and it should be of more value in proving the worth of training workers for God than pages of theory. Here is the story:—

In the autumn of 1949 during a laymen's evangelistic institute, one good brother asked to go with me "to only one house." He thought that if only he could see how it was done, he would ask for no more help. Well, it was a pleasure to go out with this earnest Christian brother. At the very first

DID YOU KNOW ?

41. That the world figure in the 1950 Appeal almost touched the four million dollar mark.
42. That North America collected seventy-five per cent of the total.
43. That the A.I.U.C. received from its donors £63,768 which is £7,199 more than in 1949.
44. That nothing should be allowed to interrupt our regular programme of systematic literature distribution from door to door.
45. That every church should be engaged in this, working a slice of its territory each year.
46. That wherever possible people should be persuaded to enrol in the Bible Correspondence course.
47. That eight of our eleven conferences are using the Voice of Prophecy lessons through that office in correspondence work.
48. That in America every conference conducts the Twentieth Century Bible Correspondence Course through laymen's activity.
49. That in America ninety per cent of Voice of Prophecy enrollees are Seventh-day Adventists.—*G.C. Bulletin.*
50. That two evangelists ought to be better than one.

house we had a delightful visit, and after a story for the children and a little talk about spiritual things, we had prayer in that home. Hearts were touched. When we left the house, I will never forget the enthusiasm of that brother. He was radiant as he said, "I've learned more from this one visit than I have in the four days of institute work." He determined right there to give his life to this type of missionary work.

But you ask, "How permanent is this meagre training?" The rest of the story will answer your question.

Just after our great field adventure of March 4, 1950, I met this same earnest brother. He was thrilled as he told of his wonderful experiences visiting the people. On March 4, during the home-visitation crusade, he came to one fine home, and the man of the house invited him in. He turned out to be the postmaster of the city. After a visit about religious things our brother suggested a prayer. The man agreed. After the prayer he took the hand of our brother and said, "You are the first one to ever come to my home to pray. My father was a Methodist, and I recall that the Methodist minister came to my father's home a few times and prayed; but you are the first person ever to come to my home to pray. I appreciate it. My home is open to you any time."

After relating this beautiful experience, our good brother added, "Last autumn Brother Esteb went out with me to visit a

home, and showed me how to pray with the people. Since last autumn I have personally visited seven hundred homes."

Think of it! In a few months' time he had visited over seven hundred homes! And he had learned how to pray in those homes. Oh, think of the hearts that have been touched and the homes that have been opened to this earnest worker for God!

Does it pay to train a worker for the Lord? Is it permanent? Is it fruitful? Listen: If every church member in North America would visit even 350 homes, to say nothing of seven hundred, and do it in a whole year, to say nothing of doing it in a few months, we would visit over seventy million homes—more than the total of all the homes in America! Thus we can see how easy it would be actually to visit every home in America. Why, the possibilities are terrific. May God give us the vision to see, the faith to believe, and the courage to act.

This is in harmony with the divine blueprint for evangelism. Indeed, we must keep in mind the statement from the Spirit of prophecy that says, "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Gospel Workers*, page 352.

May every pastor in North America determine to organize a permanent class in training light-bearers in every church, and then lead the members forth into the homes of the people in a programme of evangelism unparalleled since Pentecost.

use in this age of universal reading habits. We need in addition to these helps, the power that characterized the early believers in their work, and the boldness that gave them freedom and assurance in it all. And power and freedom will come as we go forth in prayer and faith each day to do our best.

"In every house"—in 1951. Is this too much to attempt? If we are going to expect great things from God, we must attempt still greater things for Him. We are not called to do this all-important work in some spectacular manner; ours is the humble task of contacting the homes of the people and pressing upon their attention the great call of God to repentance and preparation for the end of all things.

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MAY 12, 1951

They Read—God Did the Rest

GEORGE W. LISCOMBE

"PAPERS and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the Word alone. The silent messengers that are placed in the homes of the people through the work of the canvasser, [and the lay men and lay women of our churches,] will strengthen the gospel ministry in every way; for the Holy Spirit will impress minds as they read the books, just as He impresses the minds of those who listen to the preaching of the Word. The same ministry of angels attends the books that contain the truth as attends the work of the minister."—*Testimonies*, Vol. VI, page 316.

In one of our large city churches several of our folks made a covenant with God to distribute literature in a given territory. Every Sabbath afternoon for several weeks they faithfully made their rounds. Before

venturing forth each week, they knelt around the literature and claimed the promise that the Holy Spirit would impress minds as the material was read. At the time of this writing, the young people in that church are holding weekly Bible studies in the homes of eleven different families as a result of that literature distribution programme. The people read the tracts, and God impressed hearts. It would be hard to find a happier group of people anywhere.

"Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*Review and Herald*, June 10, 1880.

The time is here for us to give our literature a wider circulation. We have a world to warn, a battle to win, and work to do. "Let our literature give the message as a witness to all the world."—*Testimonies*, Vol. IX, page 61.

Keep our literature messengers going. Do not hinder them. They are the agencies of God for good in this evil world. That next tract you give away may be the one that God will use to save a soul.

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MAY 19, 1951

The Line Shall Not Break Where I Stand

"If Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world."—*Testimonies*, Vol. IX, page 221.

In order for the church to move forward "as one" with such amazing power as that, it will be necessary for everyone to do his duty faithfully. The line must not break anywhere. A chain is no stronger than its weakest link. Is that true of the church? What a thought to contemplate! Is the church no stronger than its weakest member? How is it with you? Can you say today, "The line shall not break where I stand?"

If we had the burden for a lost world that Jesus possessed, there would be no weak places in the line of evangelism. We must ask God to send down spiritual fires from heaven and warm our hearts to the commandment, "Love thy neighbour as thyself." Real religion makes us think of others. Indeed, Christianity is the sensitizing of the soul. Jesus makes you care.

Have you ever read this statement? "Among God's people today there is a fearful lack of sympathy that should be felt for souls unsaved."—*Id.*, Vol. V, page 12.

How do you feel toward those who seem to disregard the truth? Deep-down in your heart do you feel sympathy toward them as victims of the enemy of happiness and good?

How much do you care? If we care enough, we will carry on a more aggressive soul-winning campaign than anything we have yet seen. If we cared enough, we would be kinder. "If we would humble ourselves before God, and be kind and courteous and tenderhearted and pitiful, there would be one hundred conversions to the truth where now there is only one."—*Id.*, Vol. IX, page 189.

If the "line" never breaks, we will not see any of our neighbours in that awful hour just ahead, pointing a finger at us and saying, "Why didn't you tell us?" It depends on whether or not the line breaks where you stand.

Here is a vision given to the servant of the Lord: "In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire among some beauti-

Ten-Minute Exercises

MAY 5, 1951

"In Every House"—In 1951

ERNEST LLOYD

As we read in the wonderful Book of Acts, we are impressed with the record of the remarkable work done by the early Christian church members. They were busy out among the homes of the people, as well as in the public places. (Acts 5:42.) Not only were the leaders and the apostles active in the great witnessing work of that time, but the humble members of the church were also helping to make known the message of salvation.

"And daily in the temple" the apostles were leading out in the public work of proclaiming the gospel message. "And in every house." This suggests a systematic campaign of gospel action over the city of Jerusalem. "They ceased not to teach and preach." Some were to teach, and some were to preach. "And . . . the number of the disciples was multiplied." Acts 6:1.

And so it will be again, as each and all of us, old and young, engage either in teaching or preaching, doing it "daily . . . without ceasing" as did the early church. As we go about in our daily business among the people, in our neighbourhoods and beyond, we are to call the attention of others to the great message for the hour. Special efforts and drives in house-to-house work are good, of course, but it is the campaign of daily testimony on the part of every church member that is called for in the Bible and the Spirit of prophecy. Great blessing follows where such witnessing is carried on.

Think of the advantages we have today over the early church in the material helps given us in our truth-filled books, papers, and tracts! These are ordained of God for

ful mansions, causing their instant destruction. I heard someone say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonized voices, said, 'You knew! Why then did you not tell us? We did not know.'—*Id.*, Vol. IX, page 28.

May that dreadful experience never happen to us. It won't if we are true to this motto: "The line shall not break where I stand." Let each one say, "I will do my part."—*Church Officer's Gazette*, Dec., 1949.

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MAY 26, 1951

The Way of Neighbourliness in Deeds and Work

(Under the above title, the following brief article appears in the book *"My Lord and I,"* by H. M. Tippett. It so aptly magnifies and enlarges the meaning of the M.V. Morning Watch text for February 24 that we wish to place a special emphasis upon it by reproducing it here. It is good spiritual meat for Christians of all ages.—*Ed.*)

Morning Watch text; Isa. 41:6: "They helped everyone his neighbour; and everyone said to his brother, Be of good courage."

Susan Glaspel wrote a remarkable story in *"The Golden Book"* some years ago entitled "Pollen." It affords one of the finest object lessons one could hope to find on the meaning of a good neighbour. To appreciate it one needs to read it in the inimitable style of the author, but we may be forgiven for briefly relating it.

It is the story of a man in a fruitful valley who grew up to be socially an isolationist. He rather sullenly minded his own business, and expected others to mind theirs. His thrift and expert knowledge of farming produced the prize corn of the country. But he was miserly with his knowledge and ungenerous with his seed. His neighbours never could get him to sell them any.

But corn has a way of fraternizing when men will not; and as the corn of this man's neighbours grew gradually inferior from inbreeding, it pollenized his own corn, until disease and blight began to degrade his once fine crops. Silently one day he hitched up his team to a light waggon, loaded it with a big bag of his finest seed corn, and to his mother's inquiry as to where he was going replied, "Over to the Balches to tell 'em all I know about corn." It was an act of expediency rather than of brotherhood, but it emphasizes the Biblical truth: "None . . . liveth to himself."

The context of the scripture in which our Morning Watch reference is found enlarges upon the thought in the seventh verse: "So the carpenter encouraged the goldsmith, and he that smootheneth with the hammer him that smote the anvil." A pattern of living, indeed!

"Did you give him a lift? He's a brother of man

And bearing about all the burden he can. Did you give him a word? He was downcast and blue,

And the right kind of word might have helped him get through.

Did you stretch out your hand and pass him a smile?

It might have meant victory that last weary mile.

Did you do the right thing and point out the road,

Or did you just let him go by with his load?"

—Quoted in "Christmas Messages," by George W. Truett.

"Those Adventist People Can Tell You"

ERNEST LLOYD

"At no time in history has there been a greater need for spiritual guidance than at the present. An opportunity, heretofore undreamed of, is presented to the Christian workers of America to help those who are hungering and thirsting for the true gospel of the living God."

What a challenge to Seventh-day Adventists—we who are entrusted with a special message for the world in this hour! Far more than we realize, there is an ever-increasing number of men and women over the country who are now looking to Seventh-day Adventists for light and help and the solution of perplexing world problems.

Not long ago two men were talking on a city street about the meaning of these amazing times; and one said to the other, "Well, those Adventist people can tell you all about it. They have papers and books that explain everything for you." Yes, people think of our teachings more than we realize, perhaps; and they have a right to turn to us for help, for we claim to be the special messengers of God at this time. And our claims are based on the Word of God.

"Those Adventist people know and can tell you." Let us not disappoint anyone who is looking for the light. Our Adventist literature is full of light, and we should be scattering the printed pages "like the leaves of autumn." We have been given special light for these days, not only for our own good, but to share with others that they also may be blessed and saved. Faithfulness in daily witnessing is the great need today. Remember: "More Adventist literature going out means more souls coming into the advent movement."

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How to Make Win-One Objective Live All Year

A. D. BOHN

IN order to carry on a constant and successful programme of missionary work in a church, the programme of activities must be varied. We cannot follow the same programme very long without losing interest, nor can we expect too much or place too great a responsibility upon the members. Instead of asking each member to take from one to perhaps three hundred tracts or magazines weekly, it would be far better to ask each one to take five or ten pieces of literature, and to take time to stop and visit and become acquainted.

As pastor of a church, I conducted a training school annually, generally beginning the first of the year, meeting once each week. I took as a basis of instruction the programme suggested in *"Ministry of Healing,"* page 149, "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 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." Now let us list the items for the school programme:—

1. How to give Bible readings.
2. How to conduct and teach Sabbath school classes.
3. How to help the poor.
4. How to care for the sick.
5. How to work for the unconverted.

6. How to conduct a school of health.
7. How to conduct a cooking school.

As pastor, I took charge of classes on how to give Bible readings. I encouraged all members who were interested to come and bring relatives, neighbours, and friends. Non-Adventists became interested as we passed from one class to another. Without fail there was always a fine baptism from this school.

Leaders were appointed for each class on the programme, and a fine interest was manifested in health and cooking classes as well as others.

Here is a suggestion that many times brings good returns: While the class is in session on how to give Bible readings, a group should visit two or three thousand homes with tracts for four weeks. Then when the fifth call is made, there should be a visit to each home, seeking openings for Bible study. As homes open, the members who are being trained may take over and give weekly studies. What have been the results of such a programme? Twenty-seven were baptized in one church, thirty-three were baptized in another, and eleven were baptized in a third. All these were won by the church members.

This programme of schoolwork covers six months. What should be done next? Generally a public meeting is conducted by the pastor, and the church should take part in this. Then following the public effort, the entire church may be enlisted in a door-bell-ringing crusade. For this activity we take counsel from *"Testimonies,"* Vol. VI, page 296: "Wherever a church is established, all the members should engage actively in missionary work. They should visit every family in the neighbourhood, and know their spiritual condition."

May I summarize this programme by giving results of church work in our conference of fifty-four churches in 1949? More than one million tracts and several hundred thousand magazines and leaflets were purchased by the Book and Bible House. More than half the churches are now following the every-home-visitation plan. The last report revealed sixty-nine per cent of members in the conference reporting missionary work.

PRAYING WHILE WORKING

Jesus said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." While working for souls, there must be consecration and sincere prayer. A mother united with the church. She came to me and said, "What shall I do to win my children?" I told her that Jesus prayed for hours and sometimes all night; then the next day His prayers were answered. She then asked me to pray with her and help her to win her children. That very night she started to pray at ten o'clock and prayed until daybreak for her married daughter. At eight o'clock the next morning she came to my home and asked me to go with her to visit this daughter. The daughter was a member of a Protestant church, and knew nothing or very little of what Seventh-day Adventists believe and teach. But the mother had prayed that the daughter would surrender to God that morning and would agree to keep the Ten Commandments as they read in the Bible.

Now, the mother reminded the daughter of a promise that they had made to each other: that they would always follow God's Word. The mother took the Bible and read the fourth commandment and said, "My daughter, this says the seventh day. You go to church on the first day. God wants

you to go to church with me on the seventh day." The daughter immediately agreed. She came the next Sabbath, and has been attending ever since.

The next week the mother prayed all night again for a son who was employed on a ranch some miles away from home. She had no way to reach him, so she prayed that God would send someone to tell him about her new-found faith. A man came to this ranch to buy eggs. He said to this son, "Do you know that your mother and your sister have united with the Jews in town? They go to church on Saturday instead of Sunday." That night after the work was finished, the son asked his employer if he had a Bible and if he knew where to find which day is the Sabbath. They searched for two hours, and then found the Ten Commandments. In answer to the prayer of the mother that this son would be in church the next Sabbath, he decided to keep the Sabbath. Though he lost his position, he was at the church the next Sabbath, and has been coming ever since.

God is always ready to answer the prayers of faith, especially when we are praying for the conversion of our loved ones.

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OFFICERS' CORNER

BEFORE me lies the church calendar for 1951. It shows for May 5 "Operation Door Bell." That means we shall be ready, if not so earlier, to turn every member loose with a bundle of tracts for a given number of homes to be visited six times in a regular systematic manner. It means that previous work has been done by pastor, elder, missionary leader, and other officers (the church board) in planning and organizing for such an endeavour. It is a practical way to carry out the "Win One" evangelistic aim, and thus help to double the membership.

The most of the Appeal is behind us, the evenings are getting longer and cooler, and the beaches less frequented. The next six to eight months furnish ideal evening time for reading and study. We should make the most of these conditions, and occupy the minds of the people with something helpful, and vital to their eternal welfare. Just think, if our 20,000 members averaged ten families during those months, what an audience we would have—at least 500,000—publishers' average to each piece of literature. It would take all our evangelists a long time to reach that number. And how simple it is for the combined believer force.

As I write this to you as officers of the church, the men and women, young and old, who stand between the Lord and the people, I visualize the mighty events that would be realized if all were mobilized for service. Yes, I am wondering how much literature you have arranged for, and have on hand ready to distribute to the members each Sabbath. Literature is a mighty weapon. It brought power to the Reformation. God has planned that it should be a mighty power in the hands of the remnant. Let us appreciate the facilities He has provided, and lay hold of them in finishing the work.

To follow up the interests found in household work we have the help of the Bible Correspondence courses. These can present the message to those we find in literature work, while we are working another district of homes to add to the Bible course list. With this valuable aid we can accomplish a great deal in a short time.

Reports from around the world indicate that the spirit of revival, reformation, and evangelism is gripping the hearts of God's

people to a marked degree. Thousands are reconsecrating their lives to God, and are dedicating their service to His cause. Many backsliders are being reclaimed and new converts are being added. We are headed for a second Pentecost.

I am sure that believers in Australasia are looking for this, and will be ready to comply with the conditions. Among these are heart preparation by the believer and personal service for others. But we are told that the blessings of the latter rain will not come while the majority are idle. As we go

forth God sends His Spirit to give efficiency and power, for the Spirit is given for service. In His providence God has placed you in the position of leadership. Your members are looking to you for plans and guidance. They will respond when you lead the way. May the Lord bless you as you endeavour to do your best in leading the church into soul-winning ministry, and give you the joy of seeing new converts to the truth.

George Butler,
A.I.U.C. H.M. Secretary.

SABBATH SCHOOL DEPARTMENT

Better and More Effective Teaching

D. E. REINER

Sabbath School Secretary, Central Union Conference

No one will go far, last long, or accomplish much in the field of teaching without study. From now on it will be more and more difficult to put over a counterfeit programme of teaching in the church. We are dealing with an awakened, educated membership, which thinks, analyses, and weighs matters before they accept facts or principles. Gone are the days when the teacher could "get by" with the old idea of reading the questions in the lesson quarterly and waiting for the answer to be read from the notes, finish the outline, and call it a good recitation.

We live in a busy, fast-moving age, when men listen and read as they run. The radio and the press give a tremendous budget of material in a few minutes of time. Periodicals, magazines, and books specialize in giving an abundance of mental food in the most abbreviated form, so that people can get the thought with the least amount of time and effort. What is true in reading is also true in the giving of lectures, preaching, and teaching. People who attend church and Sabbath school have a right to expect something worth while for the time and effort spent in attending regularly.

Our public school teachers, from the kindergarten class up, use the latest methods and the very best equipment. They know how to put facts across in an interesting manner and make them stick. Their aim is to fit their teaching into the everyday life of the pupils—life as it is now lived, and not life as it was fifty years ago. To help in accomplishing this purpose, they use modern tools and illustrations.

What must our Sabbath school members think of a teacher who is cold, dull, and drab in his teaching, who uses ancient methods and presents facts that have little or no relationship to life as we face it today, and yet who is attempting to teach truths which involve more than good citizenship—an eternal destiny. To attempt to teach these great eternal Bible truths without the proper preparation and without the unction of God's divine Spirit is damaging to the heart and the soul of the teacher, and does no good for the pupil. Too many teachers recognize this lack and yet do little about changing it. Our denomination offers an abundance of information on this topic in reading courses, other books, magazines, and teaching helps. Some teachers there are who simply do not care; they pride themselves on belonging to the old school, and have no desire to improve.

The teacher who is not willing to study, who is not willing to learn and put into practice more effective teaching methods, but who continues to carry on as he has through the years without thought or preparation, might better be released from teaching. It is a serious matter to be a Christian teacher in these days. We can forgive an old man whose years are gone, whose eyesight is poor, and who had little or no education or opportunity for learning in his younger days. But to allow those to go on who have had opportunities for better education but who simply will not apply themselves to the work is unthinkable and unforgivable.

What would we think of a preacher who appeared weekly in the pulpit without having studied, and rambled along without any organization of that which he planned to present? We would soon let him know by our verbal protests and our absences that we did not approve of that kind of preaching. Our pulpits are occupied these days mostly by men who have a college education and specialized training in this field. Yet if a trained preacher does not continue to study, he too will be headed for failure, and will soon be recommended to take up other lines of occupation.

The Sabbath school classes are smaller units of the same people who make up our church membership. Why should not the teacher put himself to the stretch to give the utmost of service that will be acceptable to God and man? The teacher has an easier job than the preacher to make his work a success. Here are a few suggestions for making his work easier. Having pupils of the same age grouped in proper-sized classes enables the teacher to make a more direct contact and a more personal application of the lessons. Seventh-day Adventists who have come to full Christian stature enjoy "strong meat" as they sit in the Sabbath school class for the weekly spiritual feast. But let us remember that "new-born babes" in the faith desire and require "the sincere milk of the Word." A personal acquaintance with the members of his class, a sympathetic understanding of their individual experience, will help the teacher to present the truth in love in such a way that it will appeal to each heart.

It is our candid belief that our members are really indoctrinated and settled in their faith through our Sabbath school class study and teaching. In the classes they have opportunities to ask questions and have details explained. It is in the class that decisions are made and opinions formed on what constitutes true Christian experience. Yes, it is in the Sabbath school that there is born and confirmed in the heart a love for God, His church, and His work in the world. It is in the Sabbath school class that these great truths of the Bible become fixed, settled forever.

IS THAT SO?

The teacher must keep all this in mind as he studies and prepares for teaching. He is, so to speak, an associate pastor and Bible worker in the church. It is his duty, not simply to go through the lesson question by question, but to keep in mind that he is shaping a life and fixing a destiny for each class member. Just to be sincere and willing is not enough. He must produce the goods. It takes more than prayers and tears to be successful with a Sabbath school class. These are good, but it also takes study, research, observation, and mingling with others who thus apply themselves. In this way the teacher will learn from observing other teachers who persevere and know how to do the work successfully.

We are told that "a storm is coming, relentless in its fury." We have come to the time when "everything that can be shaken will be shaken." What is the Sabbath school teacher doing to prepare the membership, young and old, for this coming crisis? The church is entering into a period of martyrdom, and martyrs are made, not born. They are men and women of conviction. Their faith is based on great truths, and they have an experience in God which nothing on earth can shake. No one will die for a faith that he does not know or understand, nor will a shallow and superficial Christian experience hold him to that faith when persecution rages or death faces him. It is the serious work of the teacher, therefore, to prepare his class to live such a life.

We can take courage, for it is not what we have been, or even what we are now that counts with God, but what we are willing to become tomorrow. The greatest men that Christ ever had were not great when He found them; they became great under His guidance and leadership. Read the Gospels and Epistles, and become convinced that God can do great things for and with men who will consecrate themselves, and who study, plan, and practise. God grant that out of this "little flock" of teachers and pupils in our Sabbath school classes the world around, there may arise a host of teachers and preachers who will do great things in these last hours of probationary time.

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The Worth of a Child

R. D. STEINKE

Sabbath School Secretary, North Dakota Conference

"THEY brought young children to Him, that He should touch them: and His disciples rebuked those that brought them." Mark 10: 13.

From this text we learn that there were eager parents who brought their young children to be blessed of the Lord. The parents were anxious for their children to make decisions in their early years to serve God.

Imagine, if you will, a mother with a small babe in her arms and two other children following closely, pressing her way through the throng to draw nearer to the Lord Jesus. They are getting closer, and the mother was most anxious to see the hands of Jesus placed in blessing upon her children. She no doubt felt that this was the moment, this was the time that the blessing of the Lord would be richly experienced. She had walked miles to have Jesus pronounce His benediction upon her children. She eagerly advanced with a deep yearning in her soul to gain the blessing which she had come to receive for her dear ones. As she pressed forward, the disciples were compelled to give ground to the eager mother, and they turned to her with a scornful look and words of rebuke. They beckoned the mother to step back and keep her distance with her three youngsters.

41. All our Unions have now recommended to their conferences that the birthday offering be used for new work.
42. Sabbath school officers, teachers, and members are happy about this and are giving accordingly.
43. Sabbath school camp-meeting attendance of children in 1950 was much higher than formerly.
44. It is necessary in all our Sabbath schools to plan definitely for the children.
45. Blocks, sand-table, cut-outs, flannelgraph, pictures, etc., make lasting impressions.
46. To do the best work the council should meet regularly to plan.
47. Teachers' meetings are also necessary if we are to improve in lesson presentation and hold the attention of the student.
48. Every officer and teacher, even if not able to arrange for the training course, should take the reading course.
49. The lesson study period should be at least thirty minutes' duration.
50. The review should occupy not over eight minutes—and we don't mean prophetic time.

The mother was deeply stirred and started to retreat. Seeing their harsh and unkind attitude toward the lambs of the flock, the Lord spoke to the disciples: "Suffer the little children to come unto Me, and forbid them not: for of such is the kingdom of God." Verse 14.

We can see the disciples blush with shame because of the great displeasure of Jesus over their behaviour. Jesus had taught them another lesson—the worth of a child.

We wonder what Jesus would say to the unthoughtful adults who treat the children with so great neglect in our day. Ample provision is made for the comfort of the adults in our churches, but how frequently do we find the little children neglected in our Sabbath school programme! They have undesirable surroundings, poorly ventilated rooms, undecorated walls, inadequate Sabbath school supplies, and no musical instrument. Often in charge of the children are inexperienced and careless division leaders and teachers who are unprepared with their weekly lesson.

Jesus highly treasures the "lambs." Their whole life of service is before them. He is anxious that these young lives be wholly devoted to His cause. He longs for the children to be taught early His desire for them.

"Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Verse 15.

Here we find Jesus teaching the most valuable lesson to the adults. The child is the model. He doubtless referred to the simplicity of a child's faith, its spirit of forgiveness, its confidence in its parents, the spirit of trust. "And He took them up in His arms, put His hands upon them, and blessed them." Verse 16. What a joy came to those mothers' hearts as the Lord showed such deep interest and thoughtfulness towards the "lambs"! The worth of a child was at least partially defined by Jesus Himself. It was unmistakably clear that the Lord was anxious that the children should not be forgotten, for they were to be the future power of the church in every age. "Train up a child in the way he should go; and when he is old, he will not depart from it." Prov. 22: 6.

We must not forget that training has a definite relationship to the future of every boy and girl. We cannot afford to deal lightly with the lives of our children. God

has placed them in the world for us to train. Let us prove worthy of that trust. When Jesus asked Peter whether he loved Him, Peter replied, "Yea, Lord." And Jesus said, "Feed My lambs." John 21: 15. Jesus asked the same question the second time, and Peter said, "Yea, Lord; Thou knowest that I love Thee." And Jesus said, "Feed My sheep." Verse 16. The Lord did not want the disciples to become careless in their ministry, and so He admonished them first of all to remember the "lambs," who needed care and tender supervision.

We are counselled that the children are not to be forgotten in our sermons. They, too, need spiritual food. Let us bring the spiritual food down to their level so that they can reach it and be nourished. Children are not giraffes!

If children are not drawn to you, it would be well to evaluate yourself. Jesus was a friend of children, and the children responded to His friendship. The value of a child is limitless. As leaders and parents, let us properly evaluate the lives of our children. Let us give them the best, in order that their training in the home and the Sabbath school will help them to understand the plan of salvation, and that their lives will become a power through our Lord Jesus. We must never feel that children are too young to be taught. From the first dawn of intelligence they may be constantly growing in grace and in the knowledge of the truth. "Do not speak of religion as something that children cannot understand, or act as if they were not expected to accept Christ in their childhood."—"The Desire of Ages," page 517.

Let us properly evaluate the lives of the little boys and girls among us, and they will demonstrate their worth as they assume responsibility in their youth in the cause of truth. May our planning and efforts for them in their early years be what the Lord would expect from us.

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Let's Lay the Ghost

"WHY has the General Conference done away with daily study?" This apparition seems so persistent that it evidently requires a knockout blow just about every time we get together for a Sabbath school convention. On my return trip from the General Conference session in San Francisco I chanced to be in attendance at a large Sabbath School Association meeting. In the question box was the question, "Why has the General Conference done away with daily study?"

The tenacity of this phantom is a matter of concern to us. We fear this grim and ghastly ghost is still haunting all too many of our Sabbath schools. It is high time that this spectre, this fictitious fancy, this fantastic fallacy, be for ever banished from every Sabbath school around the world.

The General Conference has not done away with daily study. There has never been any thought of doing so. Moreover, it could not be done if any misguided group ever wanted to. It is a part of our basic charter. God put daily study into our Sabbath school programme. Men cannot take it out. Note the following:—

"Set apart a little time each day for the study of the Sabbath school lesson."—"Counsels on Sabbath School Work," page 41.

"Every day some portion of time should be appropriated to the study of the lessons."

—Id., page 53.

"Let the Sabbath school lesson be learned, not by a hasty glance at the lesson scripture on Sabbath morning, but by careful study

for the next week on Sabbath afternoon, with daily review or illustration during the week."—*Id.*, page 43.

God has joined daily study of the Sabbath school lesson to the Sabbath school plan. What God has joined together let no man put asunder.

Then what was done away? Answer: The inquisition. No longer are Sabbath school members to be subjected to the personal interrogation, "Brother Blank, did you study your lesson every day this past week?" or, "Sister Doe, how many times this week did you study your lesson?" Instead of this personal inquiry into the study habits of each member every week (which to some was an embarrassment), we now recommend that a general survey be made from time to time as to "How many are following the daily-lesson-study plan?"

What else, if anything, was done away? Answer: The personal awards. We are no longer following the plan in North America of issuing bookmarks for a year's perfect record in daily study. We believe there are higher motives and more wholesome incentives for the pursuit of this divine plan of daily Sabbath school lesson study. The building up of our own souls in the most holy faith, and at the end of our course the crown of life that fadeth not away, are more worthy and inspiring objectives.

But withal ever remember that:—

DAILY STUDY OF THE SABBATH SCHOOL LESSON IS A DIVINE PLAN. IT HAS NOT AND CANNOT BE DONE AWAY.

L.L.M.

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OFFICERS' ROUND TABLE

As officers of the Sabbath school you are responsible for all its parts—every division and class, and every item on the programme. While the superintendent is considered commander-in-chief, he does not overlook the value of the counsel of the officers, and teachers, and division leaders. Without a monthly council table your Sabbath school cannot be other than weak. It is important therefore that you be willing to respond to the superintendent's invitation to meet at the specified time and place.

There is a tendency in too many places to follow the lines of least resistance and conduct a general class. This is fatal to the Sabbath school. The very genius of the school demands study and recitation. You can't get this through the lecture or sermon method. We must arrange for classes where students may think, ask questions, and express themselves. We must stimulate the desire to know, to study, to learn, and not encourage indifference and napping.

To do this it will be necessary to find teachers. That isn't always easy, but is more frequently possible than appreciated. It is much easier sometimes to do a thing oneself than to teach others to do it, hence our weakness in so few to act. But teachers can be trained. Yes, it will take thought and work. The denomination has at great expense provided a splendid teacher course within the reach of all. As officers we should advertise this, enrol members, and make arrangements for a class. If this be impossible then individuals may improve by studying alone at home.

The reading course book is an annual source of very practical information to all Sabbath school workers. It presents the benefits of a life's study and experience, and the reader can profit very much in a few hours' reading. While not as complete as the training course, it will be at least a good step

toward it, and is also an excellent supplement to that course. Every officer and teacher would do well to read it. If all cannot afford to purchase a copy, the Sabbath school could and should place a few copies in the library for circulation on a two weeks' or a month's basis. The Sabbath expense offering will provide the funds.

There are at least three very important steps to watch in Sabbath school work—organization, programme, and efficient teaching. These three continue with us, and all are extremely vital, but the greatest of these is a trained, consecrated teacher staff.

George Butler.

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Carry Your Bible to Sabbath School

ERNEST LLOYD

RODNEY formed the good habit of carrying his Bible to Sabbath school. One Sabbath morning Rodney's parents could not go to church because of sickness, but Rodney was old enough to go alone, and as he walked along the street he carefully held his Bible in his right hand. He was about half-way to the church when he passed a business man who was going in Rodney's direction. The gentleman looked at the clean-looking and nicely dressed lad, and noticed the Bible in Rodney's hand. How unusual to see a boy walking along with a Bible on Saturday!

The gentleman was curious to know just where that boy was going, and felt impressed to follow him. Soon Rodney turned a corner and walked another block to the Adventist church. And the man followed the boy into the church. He was met by the friendly minister, and was warmly invited to join the visitors' class. He did so. He had been troubled regarding some personal problems, and I am glad to tell you that the minister was a great help to him. This gentleman attended the evening meetings which were in progress at the time, and a little later was baptized and joined the church. Rodney's Bible, you see, had preached a silent sermon for several blocks. The influence of God's wonderful Book, even on a street, is greater than we realize. Let us form the good habit of carrying the Book to Sabbath school and church.

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The Secretary's Report

Sabbath School Secretary, Inter-American Division

FIFTY-TWO Sabbath school reports a year! What opportunities for a real, live secretary to develop a series of short stories, or chapters of a complete story, of the events of any Sabbath school!

Have you ever listened to yourself reading the report? What do you sound like? Do you really believe that your report is of value to your listeners, provided they listen? Though it is interesting to hear Sabbath school reports made up in so many, many different ways, nevertheless, it is not so much how the report is rendered as what the report contains. The ordinary report does contain many trite items—so many study their lessons, the offerings amounted to so much, and So-and-so conducted the review. And it is no wonder that some secretaries become rather monotonous in their sing-song presentation of the report.

But do you realize that your report contains information relative to the King's business? Of course it does. The Sabbath school is a live, spiritual Bible school at which angels of God are in attendance, and the

Holy Spirit comes very near to impress hearts with the sacred truths of the Word of God as the pupils study the lessons. Do you know that all Heaven bends low to join in the singing when the right songs are sung in the spirit of holiness? Do you bring that atmosphere into your secretarial report?

When you read your report do it with a sense of being heard, not only by the Sabbath school pupils, but also by Heaven. Did you ever prepare a report with that in mind? Read with feeling. Read clearly and distinctly. Hold your head up. Look at the audience occasionally. Don't mumble. Read so that the ones in the last seats in the room can hear you. Stop reading if there is a disturbance in the room. Wait for silence.

It is not so much the dramatic effect of a spectacularly presented report that counts. It is the sincerity, the clarity, the effectiveness of presentation that counts.

Yes, you can make the offerings appear to your hearers as symbolic of precious souls being won from sin to holiness. You can turn the phrases dealing with daily study so as to reveal the hidden treasures that have been mined from the Word of God during the past week. You can speak of the faithfulness of the members attending as of the saints of God who are, through a study of the Word of God, preparing to meet the great Master Teacher in the courts of heaven. Oh, yes, there are many beautiful and wonderful ways of dealing with a Sabbath school report—more than merely reading words and figures in a sort of meaningless way. Try it. Spend some time developing the right attitude toward your report—yes, your report! Make it a work of art as best you can. Keep on improving the flavour of it from week to week, and finally you will develop a masterpiece.

The value of the report as it relates to the Sabbath school is that it reveals something worth while. It must clearly indicate every important phase of the Sabbath school of the previous Sabbath. What was so important about Brother So-and-so's review? Did you catch anything that was different? Jot it down immediately as you listen. And the mission story. Do not try to tell the whole story over again. And, lest I forget to say it, it is not so important who it was that told the story as what there was in it. Dwell on that point. Where is the mission offering overflow of the Thirteenth Sabbath to go? Why should it be sent there? Do you think the members of your Sabbath school are fully aware of the importance of giving? Could they give more? Why not tell them so, in the right way of course. Do not scold. Let them see the sacrifice of Jesus in your report of foreign-mission story-telling, and give comparisons with past records.

How many were there that studied the lesson every day? Do you know why they should study every day? Can you say a word or two that may encourage the non-studying ones to study? And can you, through your report, suggest that we really "study to show" ourselves "approved unto God"?

How many brought a friend to Sabbath school last Sabbath? Did anyone? Why do we not ask that this be done, and mention it in the report?

There is something else, too. The Sabbath school report that is read in the senior division covers the entire Sabbath school. Why not say so? Too often the secretary, in presenting the report to about one-half or two-thirds of the Sabbath school members, analyses the report before his partial section of the school without regard for those who are in the other divisions.

Why not divide the report into its component parts, so that each division will be

represented? It would be interesting occasionally to have the assistant secretaries, those of the kindergarten, primary, and junior divisions, yes, and perhaps the leader from the cradle-roll division, come before the adults with a report as to just what is taking place in the children's and youth's sections of the school. On such Sabbaths, the general secretary could visit the division reporting to the seniors, and give them a report of what the senior division has been doing.

Variety is said to be the spice of life, and we enjoy having spicy reports; nevertheless,

we must be careful as to the kind of spice we use. Certain spices are permissible to use even among a people who believe in health principles. So it is in our reports.

"A good report maketh the bones fat." So then, secretaries, how about the bone-fattening reports for your Sabbath schools? And one more point. Try a brief quiz at the close of your report sometime. But be sure that you have clearly made your points before you start quizzing your listeners. And never forget that the angels, too, enjoy a good report, and that they carry the records back to heaven.

MISSIONARY VOLUNTEER DEPARTMENT

OFFICERS' NOTES

M.V. LEAFLETS

E. E. WHITE

1. Their Purpose

In the many Missionary Volunteer leaflets we have a most valuable mine of information and instruction, a mine unfortunately that has not in many cases been fully explored. These leaflets give detailed information on the organization of the Missionary Volunteer society and also excellent counsel on problems of daily living. The purpose of their existence is to deepen the spiritual life of the individual in his personal relation to God and in his association with others in society membership.

It is the business of the educational secretary of the local society to foster the interest in these leaflets, to see that supplies are in stock from the local conference M.V. secretary, and to acquaint himself with the titles of these forty-odd leaflets so that he can recommend particular ones to members who are in a particular need.

All officers of the Missionary Volunteer society should possess a complete set of the leaflets, both for help in the organization of the society and to study their part as officers, and also for their own personal benefit.

2. Their Scope

(a) M. V. Organization.

The M.V. society is not a literary society for the purpose of passing pleasantly an hour of sacred Sabbath time. It is a group of young persons banded together for service, and leaflets 4, 5, 7, 10, 11, 12, 14 give fundamental instruction on the various activities of Missionary Volunteers and their organization. The titles of these leaflets are listed on pages 37 and 38 of Leaflet No. 4, a leaflet, incidentally, which summarizes in a very comprehensive way what is expected of the officers of a society and of its executive committee. Junior society work, senior society work, and Master Guide information are all to be found in this excellent material.

(b) Devotional Life.

It is the responsibility of the devotional secretary to promote leaflets Nos. 13 and 15-25, as these deal with Bible study and meditation. Only as we read the Bible more and find time for meditation and reading of our own inspired literature shall we deepen our devotion to God and make our consecration worth while. Let us see that these leaflets do not stay on the shelves to harbour dust.

(c) Recreational and Social Life.

Many a time we feel the need of some friendly counsel to be given to one who is careless in his recreational activities, and whose associations tend to lead him away from Christ. The counsel and admonition are here in the leaflets. Furthermore, the

positive aspect of the life and life-work is stressed, and there is probably a leaflet to meet every need of a young person. Often, too, a youth has to give an answer to the question, "Why don't you smoke? or drink?" and the dissemination of leaflets 41, 42, and 43 will give all the reasons necessary.

3. Their Use

We suggest that each society keep a full set in its files so that easy reference can be made to them; furthermore, from time to time that attention be drawn in the society to these aids to Christian living, and that they be distributed to members as the need arises. We have a mine of treasure that is too precious to ignore. Let each officer do some digging in this storehouse and then share with others the jewels he will discover.

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MAY 5, 1951

When You Marry

ARTHUR W. SPALDING

Programme target.—To set before our youth true principles of success in establishing Christian homes.

THIS WEEK'S PROGRAMME

The second programme in our "Christian Standards" series, "When You Marry," if not the most important, is certainly the most far-reaching. It should be kept on the highest plane, and is deserving of careful thought and planning and thorough preparation. The thoughts here presented may be used as the basis of an enlarged programme, which could reach into the future of many a youth.

Want a *real* discussion? Try this subject! You won't have to prod the interest, we'll guarantee! You might have a well-planned panel discussion. Or you could ask the girls to discuss something like "I Want My Husband to Be —," and the boys, "I Want My Wife to Be —." List on a blackboard or poster the chosen traits as each one is brought out in the discussion. Make sure that it does not get out of bounds but remains serious business.

WHY DO WE MARRY?

It is set in our natures, when we have reached maturity or are nearing it, to marry. The young man does not know why; the young woman does not know why. Oh, yes; they think they know: "Because we love each other." But why do they love?

Love is just as much of a mystery, yes, more of a mystery, than hunger. But mysteries may be made plain, at least in part. We start out in life with hunger. It is in the baby's nature to eat; but if he could grant you an interview, he could not give you a basic answer when you should ask him, "Why

do you eat?" He would say, "Because I'm hungry." But why is he hungry?

Here is the answer: Because God made you so; and He made you so for a purpose. God never does anything without deep, underlying, all-embracing reasons. That is science. And unless you want to be clumsy and ineffectual and a failure in whatever you undertake, you will study to know the science of that course before you enter upon it, and increasingly as you go along.

To put it in a nutshell, we are hungry because we want to live. Food sustains us by replacing the tissues and the energy we have expended, and so we prolong our lives. But in the purpose of God there is no object in prolonging our lives unless those lives contribute something to the sum of life. So if we search out the basic reason of why we eat, we find it is that we may have strength to give service and happiness to others.

WHAT IS LOVE?

Love is the law of life. Love gives and gives and gives. And because it gives, it receives. Love begets love. There is no life in selfishness and in the ultimate end of selfishness, hate; but love is life. Love is born of God. Indeed, John tells us that "God is love." (1 John 4: 16.) He does not say, "God has love," or, "God shows love," or, "God loves"; he says, "God is love." In that saying is more profound science than men have discovered anywhere else in life. All things come from God; and since God is love, all things come from love. The simple, beautiful, intricate flower that is arrayed more gloriously than Solomon, springs out of the love of God. The fruitful tree, the singing bird, the sparkling brook, the stars of the night, the sun that rules the day, the food you eat, the air you breathe, all things bright and beautiful and good, are the offspring of the love of God. Love creates and love sustains life.

LOVE IN MARRIAGE

Now I will tell you the most wonderful truth in human life. Marriage, the union of a man and a woman in holy wedlock, is to them the highest, the most complete manifestation of human love. If they are attuned to the love and life of God, they are through marriage given a deeper knowledge, a more profound appreciation, a greater sharing of the nature and the purpose of their Creator and Father, God.

Therefore, when a young man and a young woman are drawn to each other by an attraction of which they may see the outward signs, the graces of body and mind, but the secret of whose origin and depth of power they cannot fathom, they are in fact sharing in the being and nature of God. They love because God first loved them and created them in His image to be like Himself.

As it is in fact, marriage is a mirror of life on earth. What you are in your marriage, that you are in all your life. The way you treat your husband or your wife is the way, in essence, you treat all men and women. Your home is the model of your society. Ellen G. White says: "Society is composed of families, and is what the heads of families make it. Out of the heart are the issues of life; and the heart of the community, of the church, and of the nation, is the household. The well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*"The Ministry of Healing,"* page 349.

As the builders of society, then, the young man and the young woman who come to the marriage altar have need of the best equipment. They need to have already their characters formed in the image of God. They

should be kind, generous, forbearing, unselfish, sympathetic, helpful, energetic, thrifty, skilful in many arts, and imbued with knowledge and wisdom to minister to body, mind, and soul. Few have all these qualities; none is perfect. Therefore, it behoves everyone, whether married or as yet unmarried, to give attention to the weak places in his makeup, and to strive with the grace of Christ to overcome defects and to build a more perfect character.

WILL YOUR MARRIAGE SUCCEED?

That is not determined at the moment the marriage vows are spoken. It is governed by what this young man, the bridegroom, has made of himself; and what this young woman, the bride, has made of herself in the score or so of years that have preceded marriage. You cannot build a mansion out of scraps of tin from the rubbish pile, and you cannot grow figs on thistles or grapes on thorn trees.

As you go along up the hill of life, eagerly, laboriously pressing on your way, you are perhaps only casually aware of fellow climbers who have fallen out along the trail. But older folks, those who have reached the top of the hill, look back with profound sorrow upon the wrecks of marriage that bestrew the ascent. There was lovely Carole and likable John, who fell apart apparently because Carole could not curb her love for pretty and expensive things, and John could not seem to get ahead in his profession and make enough money to meet expenses. There were stately Imogene and good-fellow Harry, who split upon the rock of propriety in the flood of wayward love. There were Gerald and Edith, whose incompatibility centred upon their differences in religion and social inclinations. There were grumpy Tom and petulant Josie, who opened their day with complaints and tears at the breakfast table and ended it with differences over going to bed or going to a concert. And there were dozens and scores and hundreds of footsore, limping, bruised, ragged, windblown souls who had started out together to find the pot of gold at the foot of the rainbow, and who had been lost in the mists and had fallen over rocks of differences, and tangled themselves in thickets of thorny dispute and angry recrimination. It is a lamentable social picture when we see one out of six or seven marriages ending in divorce, and six or seven marriages out of ten tied by the law but crackling and exploding in the spirit.

Sorrowful as it is to see the wreckage of two lives which had joined together with bright hopes of happiness and usefulness, it is more dismaying still to contemplate the damage to the lives of their children. The crown of marriage is parenthood. One of God's greatest gifts to the human race is that sharing of His love and creative power. Why is this power, why is this office, set in the scheme of life? To let man and woman, on a miniature scale, share in the joy and the responsibility, the pleasures and the labours, of God. As He is to us Creator and Father, so we are to our children creators and parents. The science of child nurture and training is no small science; it is the highest course in the education of man and woman. But all the purpose of God is thwarted, all His provisions destroyed, when husband and wife, father and mother, cut the bonds that bind the family together, and set the children adrift. And little more is preserved when the parents, though avoiding the divorce courts, turn the family circle into an arena for quarrels and fights. The insecurity, the injured trust, the lack of unified father-and-mother love experienced by the child of divorced or incompatible parents, is

the most fruitful cause of growing lawlessness and the wild surging of the human spirit.

Christian youth are responsible for making a success of marriage. They are responsible to themselves, that they throw not themselves away; they are responsible to their children-to-be, who deserve a good heritage; they are responsible to God, their Maker, who gave them life and all the powers of love, that they might glorify Him and bless their fellow men. But to make a successful marriage, it is required that the man and the woman, first of all, make good character material to go into that marriage. And they have the chance to do that. It is the wise provision of God that maturity and marriage do not come immediately upon birth. There ensue the periods of childhood and adolescence, through which training and experience and enlightened will may operate to make the man and the woman fit for marriage. Given wise parents, the child is trained in health-making habits, self-control, adaptability, courage, unselfish helpfulness, reverence, communion with God.

If any have not the benefit of such a childhood, there yet remains a period when they are given another chance, with additional powers, to reach the ideal, and prepare themselves for successful marriage. Adolescence is the transition period from childhood to maturity. New perceptive powers, reason, judgment are developing; and the rule of personal will is becoming more and more absolute. The youth now is the master of his life. If he will take as guide the Word of God, if he will learn the lesson of obedience to the laws of life, if he will curb and direct the eager impulses of his age, if he will give himself to serious thinking and determined action, while enjoying to the full the legitimate pleasures of life and youthful society, he can correct the defects of his childhood and fit himself for the great duties and supreme joys of marriage and parenthood.

It is in their relation to each other that husband and wife meet the greatest social test. There is no other relation in life so intimate, so all-absorbing, so exacting, as marriage. The successful union of two personalities, usually of different backgrounds and education, as well as of different natural propensities, is a miracle of grace. It can be accomplished only by the application of unselfish love.

But while conjugal love is born in courtship and marriage, it is but the flower of the divine plant of love. Before marriage there must be growth of love which will bring the perfect flower. All the premarital social life is to be a preparation for marriage. The childhood home, the school, youthful society—these are the practice grounds for unselfish love. The jealousies, the rivalries, the petty quarrels that so commonly mark the social relations of children and especially of youth must be conquered by the strong, sweet spirit of Christ. Practice of unselfishness and generosity in all the affairs of home and school and society is excellent training for marriage. Experience in and possession by unselfish love in premarital society will be fair insurance of success in marriage.

The capstone of all phases of preparation is education for parenthood. Not one in ten thousand of youth is adequately prepared to take charge of the training of the children who will be born to them in wedlock. Most tragic spectacle, in the church as well as in the world today, is that of little children neglected, shoved aside, beaten in parental rage, left to the vicious instruction of the street and the alley in the most vital and sacred fields of knowledge. First the homes, then the schools of the church are primarily responsible for this ignorance of potential parents. But it is within the power of youth to change this picture. Individually, they

may seek and find the science through published books, and they may learn by home practice the art of Christian parenthood. Furthermore, they may, if they recognize the deep necessity, successfully demand of the schools the essential training.

Says Ellen G. White:—

"What do students carry with them when they leave school? Where are they going? What are they to do? Have they the knowledge that will enable them to teach others? Have they been educated to be true fathers and mothers? Can they stand at the head of a family as wise instructors? The only education worthy of the name is that which leads young men and young women to be Christlike, which fits them to bear life's responsibilities, fits them to stand at the head of their families."—"The Ministry of Healing," page 444.

We shall enter heaven through the gates of home. Oh, be sure that your feet are set on the right path, that you be not enticed into the garish palaces of sin, but may enter through the pearly gates into the city of God.

ANY WIFE OR HUSBAND

Let us be guests in one another's house
With deferential "No" and courteous
"Yes";

Let us take care to hide our foolish moods
Behind a certain show of cheerfulness.

Let us avoid all sullen silences;
We should find fresh and sprightly things
to say;
I must be fearful lest you find me dull,
And you must dread to bore me any way.

Let us knock gently at each other's heart,
Glad of a chance to look within—and
yet

Let us remember that to force one's way
Is the unpardoned breach of etiquette.

So shall I be hostess—you, the host—
Until all need for entertainment ends;
We shall be lovers when the last door shuts,
But what is better still—we shall be
friends.

—Carol Haynes.

AFTER THE MEETING

Ask yourself: Did the programme hit the target? Were all the vital principles clearly, forcefully, and earnestly presented?

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MAY 12, 1951

Loving Mothers

CLAIRE E. LIEN

ORDER OF SERVICE

MUSICAL PRELUDE: "Home, Sweet Home," No. 415 in "Church Hymnal."

OPENING SONG: "Saviour, Like a Shepherd," No. 394.

SCRIPTURE READING: Ex. 20: 12; Eph. 6: 1-3; Prov. 1: 8; 23: 22.

PRAYER.

SECRETARY'S REPORT.

SPECIAL MUSIC.

SERIES OF BRIEF TALKS: "Mothers of the Bible."

POEM: "My Mother," by Lois Evans-Hansen.

SYMPOSIUM: "Tributes to Mother."

A BOY'S CREED.

CLOSING SONG: "Happy the Home," No. 413.

BENEDICTION.

MOTHERS OF THE BIBLE

NOTE.—Brief biographical sketches of some Bible mothers may be given in a series of short talks. The best possibilities

are Hannah; Rachel; Elisabeth, the mother of John the Baptist; Mary, the mother of Jesus; the widow of Nain; Eunice, the mother of Timothy; and Naomi, the mother-in-law of Ruth. The texts may be used in each case with other help from the Spirit of prophecy. A few brief examples are given:—

Jochebed, the Mother of Moses

"Take this child away, and nurse it for me, and I will give thee thy wages." Ex. 2: 9. What an opportunity for the mother of Moses, recorded only as a "daughter of Levi!" To some of us the word "wages" may suggest a good substantial living, but to that fond mother it meant much more. It meant to her an opportunity to train a life for the service of God. Tenderly she took it and nursed it and trained it for the Lord. Those fleeting years! How quickly they passed, and now she must give him up to the daughter of Pharaoh! How she must have feared that she had not done all in her power to train him for a noble life while she had him with her! The daughter of Pharaoh, not being his mother, had sought only a nurse-maid; but the mother of Moses had been a true mother—she had given him herself, her all. And what wages she received in later life, when she saw in her son, whom she had trained, the deliverer of Israel!

Hannah, the Mother of Samuel

History has not given us a more beautiful example of motherhood than Hannah, the mother of Samuel. (1 Sam. 1: 25-28; 2: 1-11.) How she longed for a son to consecrate to God's service! In prayer and faith she asked for this most precious of all gifts—motherhood. And when her prayer was answered, and she was given a son, she quietly and bravely set about her task to prepare him for the future. When the time came, she took him to the temple and left him for God's service. We can easily imagine God's saying to her, "Take this child and train it for Me, and I will give thee thy wages." And what rich dividends for a mother's training! A more complete consecration to the service of God than the life of Samuel can hardly be imagined.

Mary, the Mother of Jesus

Matt. 12: 49, 50; John 19: 26, 27. "Blessed art thou among women," said the angel to Mary; "thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus." Luke 1: 28, 31. "He shall save His people from their sins." Matt. 1: 21. What a sacred trust! The privilege of training the future Saviour of the world! And her wages? What greater reward could have been desired than the words, "This is My beloved Son, in whom I am well pleased?" Matt. 3: 17. Sufferings? Indeed! The mother's heart was wrenched and bleeding as she sat at the foot of the cross of Calvary. But let us not forget that her Son, in that bitterest of hours ever passed in the world's history, said to the beloved disciple, "Behold thy mother." What a perfect example of "honour to whom honour is due!" In an hour when the sins of all ages bore our Saviour down, His thoughts turned instinctively to His mother.

God gave His Son earthly parents who could afford no better bed than a manger; yet what an example of perfect home training has been witnessed through the ages in the person of the Man of Calvary—the Saviour of the world—Adapted from W. R. Westphal.

Eunice, the Mother of Timothy

2 Tim. 1: 3-5. This was a mother whose son Timothy was chosen by the great Apostle Paul to be his helper in the ministry. Timothy was ready for this work, because his mother had trained him in the Scriptures.

This gave him character, and faith, and a willingness to respond to God's call. He had a splendid heritage of righteousness, which came down to him from his mother and grandmother. What an immense influence is a patient, sympathetic, God-fearing mother!

MY MOTHER

She taught me all the lovely things I know—
She wove for me a web of shining days,
She built my life with courage strong, and skill,

And taught the meaning of its puzzling maze.

She gave to me to hold through all the years
Memories of beauty from each passing hour.

From her I learned how sweet the song of birds,

How rare the perfume from each wayside flower.

She taught me faith, and love for all mankind;

Forgiveness for the weaker in the way.

Her hand beneath my cheek, when stars appeared,

Seems like a blessing, with me to this day.

She brought to me the finer things of life,
She helped me shun its evils and its fears;
To me the loveliest of the things I own

Are memories of mother through the years.

—Lois Evans-Hansen.

"TRIBUTE TO MOTHER"

(A Symposium)

"Let France have good mothers, and she will have good sons."—Napoleon.

"Men are what their mothers make them."—Emerson.

"All that I am, my mother made me."—John Quincy Adams.

"Most all other beautiful things in life come by twos and threes, by dozens, and hundreds! Plenty of roses, stars, sunsets and rainbows, brothers and sisters, and aunts and cousins, but only one mother in all the wide world."—Kate Douglas Wiggin.

"All that I am, or hope to be, I owe to my angel mother."—Lincoln.

"In after life you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother can bestow."—Macaulay.

"A man never sees all that his mother has been to him until it's too late to let her know that he sees it."—W. D. Howells.

"The love of a mother is never exhausted, it never changes, it never tires. A father may turn his back on his child, brothers and sisters become enemies, husbands may desert their wives, wives their husbands; but a mother's love endures through all."—Washington Irving.

"God could not be everywhere, and so He made mothers."—Proverb.

"All that I have ever accomplished in my life," declared Dwight L. Moody, "I owe to my mother."

"A boy doesn't amount to anything unless he is good to his mother."—President McKinley.

"I BELIEVE IN MY MOTHER"

(An Article from a Boy's Creed)

I BELIEVE IN MY MOTHER.

I BELIEVE IN HER LOVING HEART. She has been to me through all the years the one who, no matter what my mistakes and my awkwardnesses, has given me without stint the full measure of her affectionate devotion. She has loved me when I grieved her, when I must have been a disappointment to her, when I have been ugly and ungainly, and always when other things failed, I have been

certain that the shelter of her love would not fail me.

I BELIEVE IN HER ENDURING FAITH. She has never ceased to believe that her children would do the right thing and be the right kind of children under all circumstances, and that faith of hers in us has risen up before us in the face of many a temptation, and helped us to stand true.

I BELIEVE IN HER BOUNDLESS HOPE. Even when I have failed her, she has ever looked into my face and called with her own hope to the good that was buried in my heart, and set it again upon the throne of my life.

I BELIEVE IN HER CONQUERING COURAGE. I have never seen her daunted or defeated. She has never struck her sails to fear. When the battle goes hardest, and her physical strength seems at the lowest ebb, then it is that she summons the unconquerable powers of her soul, and keeps on and on until the unselfish purpose in her heart has been realized. If it be that, in the years to come when I am a man, there is to stand at my side some woman as my wife, it is my determination that she resemble my mother in her qualities of mind and heart.

I BELIEVE IN MY MOTHER.

—P. R. Hayward.

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MAY 19, 1951

All One Body We

M. E. LOEWEN

Programme target.—To acquaint the youth with the plan of Seventh-day Adventist church organization and the evidences of divine guidance in its development.

THOUGHTS ON ORGANIZATION

The church is the body; Christ is the head. Eph. 1: 22, 23; 5: 23.

Christ expects order in His church on earth. "Desire of Ages," page 680, (beginning) "Christ designs that heaven's order. . ."

There should be order in these last days in the church. "Early Writings," page 97, (beginning) "There is order in heaven. . ."

The unity existing between Christ and His Father is to be revealed in the church. John 17: 21, 23.

The church was left as a sacred trust to Christ's followers. "Gospel Workers," page 200, (beginning) "When Christ ascended, He left the church and all its interests as a sacred trust to His followers."

The first step in organization was taken by Christ. "Desire of Ages," page 291, (beginning) "The first step was now to be taken in the organization of the church. . ."

The government of Israel was thorough, complete, simple. "Patriarchs and Prophets," page 374, (beginning) "The government of Israel was characterized by the most thorough organization. . ."

HOW IT WORKS

(A Dialogue on Church Organization)

PASTOR: Good morning, Jimmy. How are you this fine morning?

BOY: Good morning, Pastor Russell, I'm feeling just fine. I've been so happy ever since you baptized me last Sabbath.

PASTOR: That's good news, Jimmy, and it's as it should be. You have joined the greatest movement on earth, and soon the work of God will triumph gloriously.

BOY: You know, Pastor Russell, I don't exactly understand how I am connected with such a large movement. Our church here has

only forty members, and we can't do very much, can we?

PASTOR: You remember, Jimmy, last week before you were voted into the church, you were asked if you had a real experience with Jesus and knew Him as your personal Saviour from sin?

BOY: Oh, yes, I know He has forgiven my sins and will keep me from sinning.

PASTOR: That is the fundamental relationship between Christ and every sinner saved by grace. But every Christian feels the need for fellowship and help, so they join together to make a church. All who have a desire to do the Lord's will as revealed in the Bible unite to work together.

BOY: But, Pastor Russell, our church is small. What can we do?

PASTOR: Well, Jimmy, just as the individual Christian feels the need of mutual help, so the individual churches like to join forces for fellowship and encouragement with other churches who have the same belief and hope.

BOY: But we don't have any other churches in this town, do we?

PASTOR: No, not in this town. But all the Seventh-day Adventist churches in the state have joined together to make a conference. That means we have much more lifting power, and can accomplish more in evangelizing this state.

BOY: Well, I don't understand how our church links up with the other churches in the state. I can see how an individual Christian can take part in a church. Last week they voted on the names of those who had been baptized, and every church member voted. But how can a whole church take part with a number of other churches in doing business?

PASTOR: That's a good question, Jimmy, and I'm glad to see you are interested in this problem. It works like this: All the churches agree to the Christian principle of having representatives meet with other representatives, and because of the authority they carry from their churches, they can do business as a conference. We have an example given in Acts 15 of delegates sent from the church in Antioch to meet with the delegates of other churches in Jerusalem. The decision of these representatives was taken as final by all the Christian churches.

BOY: Why, Pastor Russell, that's the way our government is run. In school we have been studying about Parliament, and the men there are the representatives of the people in the nation.

PASTOR: Yes, Jimmy, it is a democratic way of doing business. Every member of the church has a vote in selecting delegates, and all the churches through their representatives can then organize and do business together.

BOY: And I suppose, Pastor Russell, that all the churches in the conference then work together to carry out any plans the representatives may decide on.

PASTOR: You're right, Jimmy. Then there is so much business going on all the time that they elect men to serve as conference officers to transact business and carry on work between their meetings.

BOY: How often do these representatives meet?

PASTOR: Some conferences meet every year and others every two years to transact business. At that time an official call for a constituency meeting goes out to all the churches, and they elect their delegates who meet and decide on the officers for the next term and also the policies and plans they desire to follow.

BOY: Tell me, Pastor Russell, is the state conference the largest organization the church has?

PASTOR: No, Jimmy, there are three that are higher. There is the Union Conference, which is an organization of the conferences, then there are the Division conferences which are world field divisions of the General Conference. (The Australasian Inter-Union Conference is one of these Divisions.) And the General Conference which is the head of them all.

BOY: How do they work? Do the church members have a part in the Union, Division, and General Conference?

PASTOR: Indeed they do, Jimmy! Everything that is done, is through the representatives of the churches. The men who are elected by the churches to serve as officers and conference committees also represent the conference in the Union organization.

BOY: What does the Union Conference do, Pastor Russell?

PASTOR: The Unions are usually organized with from five to seven conferences, which unite their strength to advance the work in their particular territory.

BOY: Do the Unions have their elections every two years like the conferences?

PASTOR: No, the Union Conference covers a much larger territory, so they usually have their meetings every four years. The conferences appoint delegates to this Union meeting to transact necessary business. The Union in turn selects members from its churches and committees who will serve in the Division Conference.

BOY: What about the highest organization that you referred to as the General Conference?

PASTOR: The world field has now been divided into divisions each with its organization, and the Union Conferences appoint delegates at regular times to attend the meetings of the Division. The Division usually holds its meetings once each four years. The Union Conferences in North America and the Divisions from other parts of the world field elect delegates every four years, and these representatives meet to elect the officers of the General Conference and to vote plans and policies for the world organization.

BOY: Now, let's see, Pastor Russell, what part do I have in what the General Conference does?

PASTOR: It's like this, Jimmy. As a member of this church you will vote for a representative to meet with those who elect the local or state conference committee; who in turn vote delegates for the Union Conference, which has delegates either at the Division meeting or the General Conference meeting.

BOY: Then the representatives from my church really influence all the business of the Union, Division, and General Conference through their delegates. Is that right, Pastor Russell?

PASTOR: You're right, Jimmy. That's the way it's organized. Now do you see how important the decisions are which the General Conference makes? The General Conference receives its authority from all the Seventh-day Adventist churches in all the world.

BOY: Oh, I see that. When the General Conference adopts a plan, then the Divisions and Unions will also accept it, since the General Conference officers are really representatives of the Divisions, and in North America, the Unions.

PASTOR: Yes, Jimmy, and the local or state conference will accept the plans of the Union, since the Union Conference committee and officers are actually the representatives of the local conference.

BOY: That makes quite a chain, but it's all logical. I see it now, Pastor Russell. The church and the members of the church cooperate with the conference, since the work of the conference is guided by the repre-

sentatives of the church; in other words, by the delegates I vote for.

I understand now, Pastor Russell, that the representative tries to carry out to the best of his ability the wishes of those who chose him. That means the delegate we send to the local conference will try to put into effect my desires for the church, doesn't it?

PASTOR: Isn't it a good feeling to know that every member has a part in the work of God? As these delegates sit together, they study the problems of all parts of the field; and sometimes when they see a greater need elsewhere, they will agree to sending help where it is most needed.

BOY: Pastor Russell, I'm certainly glad you explained this to me. I'm proud of my membership in my church, and I will do everything in my power to help the church do the work God gave to us.

HISTORY OF SEVENTH-DAY ADVENTIST ORGANIZATION

The Sabbath-keeping Adventists in the years immediately following the 1844 disappointment had no organization. Groups met together and carried on the activities of churches. About 1853, deacons were appointed in some of these bands.¹ These officers seemed to unite the responsibilities of elders and deacons, but shortly a study of the gospel order established by the apostles required the election of both elders and deacons.²

In May, 1861, an organization was incorporated in Michigan to provide for the publishing house and its work. In October of that year the Michigan Conference was organized, and established a method of procedure for the organization of local churches.³ During the next two years conferences were organized in Iowa, Vermont, Illinois-Wisconsin, Minnesota, New York, and Ohio.

All these seven conferences, except Vermont, were represented by delegates at the first meeting of the General Conference in Battle Creek, Michigan, May 20 to 23, 1863. As conferences were organized, General Conference districts were formed, which plan was followed until 1901. A reorganization of the General Conference in 1901 resulted in the plan of fully organized Union Conferences embracing several local conferences.⁴

From 1912 to 1915 Division Conferences were organized, but this plan was discontinued in 1918, when these Division Conference territories became divisions of the General Conference. This is the plan followed to this day.

"We are profoundly impressed as we contemplate the steps in organization that have been followed, to see the same great principles of order, organization, and authority established in this movement that are revealed in the organization of the wilderness church, and in the organization of the apostolic church. Surely God has been and is leading this people!"

"Among Seventh-day Adventists there are four steps from the individual believer to the world-wide organization of the church. First, the local church, which is a united body of individual believers; second, the local conference or local mission field, which is the united body of churches or mission stations within a larger territory; third, the union conference or union mission field, which is the united body of conferences or mission fields within a larger territory; and finally, the General Conference, including its various divisions, thus embracing all the unions and detached mission fields in all parts of the world."⁵

The organization of the Seventh-day Adventist Church follows closely the division of authority which Moses instituted under divine direction. "God was the centre of authority and government, the Sovereign of

Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens'; and, lastly, officers who might be employed for special duties."⁶

"Briefly compared with the plan given to Moses, our work may be described as follows: Moses and the elders are comparable to the General Conference organization; the division of the camp into sections, to our division of the world field into 'Division Conferences'; leadership of thousands comparable to Union Conferences; leadership of hundreds to local conferences; leadership of fifties to churches; and leadership of tens to the various phases of church activity. The 'officers among your tribes' may be compared to our departmental officers, as Sabbath school, Missionary Volunteer, publishing, home missionary, religious liberty, educational, etc."⁷

This great organization has carried the work of the church around the world. It has brought in unity and order. "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theatre of His grace, in which He delights to reveal His power to transform hearts."⁸ "He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people."⁹

REFERENCES

¹"Captains of the Host," A. W. Spalding, page 268; ²*Ibid*; ³*Id.*, page 276; ⁴"Principles of Church Organization and Administration," O. Montgomery, page 86; ⁵*Id.*, page 87; ⁶"Patriarchs and Prophets," Ellen G. White, page 374; ⁷"The Officers of the Church," J. A. Stevens, page 13; ⁸"Acts of the Apostles," Ellen G. White, page 12; ⁹*Id.*, page 11.

AFTER THE MEETING

Ask yourself: Did the programme hit the target? Was this apparently "dry" topic vitalized to show the wisdom, beauty, and perfection of divine order?

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MAY 26, 1951

The Movies—Guilty or Not Guilty?

J. R. NELSON

Programme target.—To consider on an unbiased basis the nature and effect of movies and theatrical entertainment.

SONGS

Opening: "We are Living, We are Dwelling," No. 188, "Gospel Melodies."

Closing: "O Jesus, I Have Promised," No. 68.

THIS WEEK'S PROGRAMME

The problem of the movies is one we have always had and will have with us to the end of time. A survey of conditions today reveals the need for counselling youth in this matter. The Missionary Volunteer executive committee should give careful study to this important programme. The materials here presented may serve as a basis. The story "Larry Investigates" in the Junior programme may be used in the Senior as well.

A MOVIE EXECUTIVE EVALUATES

It was Ingathering time, and to reach our church goal every possible contact must be made. Looking over my list of business contacts, I discovered among those left the owner and manager of a chain of theatres. The previous year this man had given ten dollars, and although I felt a little hesitant in asking for assistance from a type of business our people are not noted for patronizing, I nevertheless felt impressed to make the call.

The manager's office was upstairs in one of the largest and most prominent theatres in the city. To avoid misunderstanding, should someone see us (for I had asked one of the church members to go with me), we made the appointment for a time when the theatre was closed. We were cordially greeted and well received by the manager; and after a brief visit, I had the opportunity to present our mission programme to our host.

When I had finished my presentation and appeal, Mr. S., the theatre manager, reached into his desk and pulled out the bulletin of our boarding academy. While he was turning the pages of the bulletin, I was wondering whether he might be interested in sending his children to our school. He stopped at a page well marked in red and, turning to us, said, "You people have a great deal of nerve to ask me to contribute to your church programme and at the same time condemn my business by forbidding your young people to go to my theatre!"

There wasn't much for us to say. The man had spoken the truth. For a moment we were very uncomfortable, to say the least, and there was no place to hide! There was nothing to do but face the situation, and we soon found ourselves discussing the action printed in the school bulletin.

I told Mr. S. that I was a member of the board that took the action, and explained to him our reasons for doing so. I told him the purpose of the action was to protect our youth from the corrupting influences of the movies. This brought on a brief discussion of the movies and their influence upon young people.

When I asked Mr. S. what percentage of the movies he considered free from corrupting influences, he answered, "I would say not more than seven per cent." After some further discussion on our standards, Mr. S., the theatre manager, made the following statement: "I hope you people don't change your standards. There are so few people with convictions today, and the will to keep them. I don't follow you in your doctrines, but I do admire the way you stand by your convictions." Then he sat down at his desk and wrote a cheque for twenty-five dollars and, presenting it, said, "I am glad to make this contribution to a church like yours."

As we left the theatre, we were both happy to belong to a church with standards, and felt keenly our responsibility to uphold those standards.

INSPIRATION AND TODAY'S NEWS ANALYSIS

From time to time our standards are challenged, and we call them into review. How refreshing it is to have men like Mr. S. commend us for our stand! The reason for our position is found in "Messages to Young People," page 380: "Among the most dangerous resorts for pleasure is the theatre. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Vicious habits and sinful propensities are strengthened and confirmed by these entertainments. Low songs, lewd gestures, expressions, and attitudes, deprave the imagination and debase the morals. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the

relish for tranquil pleasures and sober realities of life, than theatrical amusements."

Our position is not arbitrary. We had every reason for taking it years ago, and we have even more reason now for upholding it. Plato once said, "Plays raise the passions and pervert the use of them, and of a consequence are dangerous to morality." Tacitus said, "The German women were guarded against danger and preserved their purity by having no playhouses among them." The plays and playhouses of ancient time were mere midgets in comparison to the modern movies and theatres in their impact upon the lives of old and young.

The experience related in the following incident, which is from a newspaper clipping, is but one of the thousands of examples of the influence of the movies: "A fifteen-year-old boy who admitted wrecking a Frisco passenger train, told officers yesterday he got the idea from watching a movie about the notorious Dalton gang. Sheriff E. F. Claxton said William G., son of a sharecropper, confessed breaking a switch lock and a signal light near Holland, Missouri. A Memphis to St. Louis train hit the switch at fifty miles an hour, and jumped the rails Sunday, killing the engineer and injuring thirteen persons. The boy said the movie he saw showed the Daltons wrecking a train. The title of the picture was not learned. The Dalton gang operated in the Midwest half a century ago. Young William said he did not intend to wreck the train, and thought that turning the switch would merely send it on a siding. No charges have been filed."

TESTIMONY OF A PASTOR

Like the Christian converts of Ephesus in New Testament times, we true Bible Christians of the present day are "quickened" by the Spirit of God, which brought Jesus forth from the grave. (1 Peter 3: 18.) When hearts of our young people are surrendered to the indwelling Christ, He "quickens" their lives, changing the entire perspective.

Before this divine experience of regeneration transformed the life, we Christians were pleased to walk "according to the course of this world, according to the prince of the power of the air." We were content to have "our conversation . . . in the lusts of our flesh, fulfilling the desires of the flesh and of the mind." Eph. 2: 2, 3. But when we beheld the "Lamb of God which taketh away the sin of the world," we were changed. We "put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts"; and we were "renewed in the spirit." We "put on the new man, which after God is created in righteousness and true holiness." Eph. 4: 22-24.

The Christian who enjoys this experience and possesses the holy joy of Christ and His Holy Spirit in the life finds no difficulty with the theatre problem. The "inexpressible craving" for excitement and pleasure now finds complete satisfaction in Christ. The heart longings are satisfied by the "water of life." Thus the theatre in all its modern versions has no attraction for the regenerated child of God.

Satan has used many ingenious types of theatres in his efforts to beguile Christian youth. But whether it is the drama of the "legitimate" playhouse, silent films, the popular sound cinema, radio drama, television plays and shows, the tenure of thought and purpose is demoralizing to young Christians who would have fellowship with a living Christ, and who seek to reflect the image of His perfection and righteousness in their lives.

When tempted to indulge in any type of theatre amusement, we Christians ought to

question ourselves carefully in the presence of God. "Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are Christ's, our thoughts are with Him, and our sweetest thoughts are of Him. All we have and are is consecrated to Him. We long to bear His image, breathe His Spirit, do His will, and please Him in all things."—"Steps to Christ," page 58, pocket edition.

—A. J. Escobar.

WHAT ABOUT NEWSREEL THEATRES?

Since the appearance of newsreels many Adventist Christians have wondered what their attitude should be toward attendance at newsreel showings in theatres or other places. Here is a question each must answer for himself in the light of general, known facts. Perhaps the problem may not be so clear as that of the regular motion picture theatre. To state blandly that there is a difference between a newsreel theatre and the regular motion picture theatre, and then to think the difference removes all objections to attendance is indicative of very superficial thinking indeed.

Let us consider a few facts. First of all, what about our influence upon others? Suppose we are strong enough to resist any evil we might be subjected to in the newsreel theatre, and we go with no apparent harm to ourselves. How about the example we set before the weaker ones, remembering that many of them may not recall that the theatre they saw us enter was only a newsreel theatre?

There are at least two kinds of newsreel theatres. In one, only newsreels are shown. In another, aside from the newsreels, previews of the movies in the city's movie theatres are presented. Thus those who attend have exposed themselves to temptations they may not be able to resist. Those who frequent the newsreel theatre frankly admit this situation, and many have stopped going. We should avoid the very appearance of evil, and the safest policy is to refrain from going to questionable places. The newsreel theatre is such a place. If it were not, there would be no question about attending.

The attendance at a newsreel theatre may be a personal matter, and as such each must be persuaded in his own mind. There is no law that specifically forbids us to frequent the newsreel theatre. Good judgment, a knowledge of facts, and a desire to serve Christ and be an example to others, all work together to help make the right decision. If my attendance at a newsreel theatre should cause just one person to be led astray, all the good I received from attending would be seriously questioned.

INFLUENCE OF MOVIES

The important question to consider in evaluating a movie is: What is its influence upon my life? Volumes have been written on the influence of motion pictures. No other single medium can compete with them in moulding the lives of the modern generation. The influence of movies on the public is accentuated by their play upon the imagination and their employment of the fiction appeal. Visual education, we remember, has far greater force than that which is read or heard.

Who are these movie stars we hear so much about? What kind of people are these men and women who made the movies that have such great influence upon the lives of the people? The answer is one of many good reasons why Christians cannot afford to attend movies. Are these movie actors the

leading Christian characters of our day? Are they noted for their clean, moral lives? Are their family relationships an example of high moral virtues? Perhaps a few such might be found, but by far the majority are the very opposite, and in most cases the good is so mixed with the bad that the overwhelming influence is evil. The existence of low moral standards in the lives of screen actors today is common knowledge. Our newspapers are filled with the story of their evil.

LOVE'S EXAMPLE

Would Christ go with me every day
And share my passing pleasures,
And would He look with joy upon
What I esteem my treasures?
Or would He be content to share
My converse with another—
The words I speak with friend or foe,
With neighbour or with brother?

The songs I sing, O would He join
In melody or phrasing,
Then would He listen to my voice
Its ditty chorus raising?
And would He follow where I tread
As in the path of duty,
Or own the friendships I adore
To be the soul of beauty?

Great Master, let me walk with Thee
And do as Thou art doing;
Life's duty path my feet would find
Their onward way pursuing.
Thy songs my lips would ever sing
In holy strength ascending,
And I would whisper words divine
Of life that has no ending

—Robert Hare.

AFTER THE MEETING

Ask yourself: "Did the programme hit the target?" Are you satisfied with its spiritual impact upon young lives?

JUNIOR MEETINGS

MAY 5, 1951

Home-God's Gift

ARTHUR W. SPALDING

Programme target.—To show the manifestation of God's love in giving the boys and girls the privileges and blessings of home and family.

WHY DID GOD MAKE FAMILIES?

Did you ever stop to ask yourself why you were born into a family? You know, God could have made us all without putting us in families, without father or mother, without brothers or sisters, without a sheltering roof for the stormy nights, without the loving care and protection that a home affords. He could have made every one of us full-grown, without ever being a child or a Junior or a senior youth. Why did He make us to be babies and children and youth before we come to be full-grown men and women? There is a reason, and it will pay us to search for it, to think about it, and to thank God for it.

In the beginning God made Adam and Eve a full-grown man and a full-grown woman. God created them because God loves. John tells us that God is love. (1 John 4:16.) He does not just say that God loves, though that is true. He says that God is love. That means that what God is, is love. If I say that a rafter in a house is wood, I am saying that if there were no wood there, no rafter would be there. If I say

that a stove poker is iron, I am saying that without that iron, that stove poker would not be. So when John says that God is love, he is saying that if there were no love, there would be no God.

Since God is love, it is the nature of God to love; and love gives life. When God had made this fair world in six days—air and land and water, sun and moon and stars, grasses and flowers and trees, fishes and birds and four-footed creatures—when all this beautiful park of meadow and hill and flowing stream and groves of shade and fruit lay before Him, God said, "Let us make man in our image, . . . and let them have dominion . . . over all the earth." Gen. 1:26. So God created man and woman, and breathed into them the breath of life. God called them His children; therefore He was their Father. They were made out of love.

And in order that they might know what the love of God toward us is, God gave them some of His creative power, that they might create their own children through the working of love. These children were not to be full-grown in their beginning, as Adam and Eve were. They were to be given to their parents for the first years of their lives, to be trained and developed in body, mind, and spirit. So the child was made very small, dependent upon his parents for food and clothing and shelter and care and teaching, to make him grow through some twenty years into a man or a woman. That association of parents and children makes the home.

Parents love their children because they are given love by God. And just as it is God's nature to love, so it is parents' nature to love. It is this love which makes them provide for their children food and clothing and all the necessities of life. It leads them to teach their children, to train them to be quick of eye, swift of foot, skilful of hand, keen of mind, truthful in word, honest and pure, sympathetic and helpful, to love God and their fellow men.

That is why you were born into a family, instead of being created apart and thrust out to take care of yourself and to care only for yourself. There have been men sometimes, wild men like Ishmael, whose hand was against every man and every man's hand against him. But they had no happy life. They were afraid of every man, and they fought against every man, and they suffered from every man, and they made every man they met to suffer. The love of God was not in them. They grew up without true homes, and they never made good homes.

HOME IS MEANT TO BE HEAVEN

Where God is, there is heaven. There is a central heaven, God's dwelling place. Doubtless it is the centre of the universe, about which all the systems of suns and worlds revolve. There is God's throne, God's home. All the angels are His immediate family, and love reigns among them; for love, which is God, dwells with them.

But God lives not alone in heaven, His dwelling-place. Because He is God, He can be everywhere at once. Isaiah writes: "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit." Isa. 57:15. God comes down and knocks at the door of your heart and my heart, and asks to be let in, to dwell there. If we open the door and bid Him enter, then love enters, for God is love. God takes us, our brothers and sisters, and our father and mother, and makes a little home circle where love dwells. And that is heaven, too.

Now heavens of this kind are not already made for us to fall into and have everything to our liking. They are made by the people

in them. God makes heaven above; without God there would be no heaven. And the angels help to make heaven above. As the children of God, they are obedient to Him, answering to His calls, doing the home duties, and running God's errands. If the angels were not obedient, heaven would be confusion; and that is just what it was made by Satan, then called Lucifer, and the angels who rebelled with him. They made their part of heaven a confusion for a little while, until they were cast out. Then they came to this earth and tried to do the same here.

But God, the all-merciful, the all-loving, the all-powerful, stopped Satan in his tracks. He saved this world by giving His beloved Son to bear the sins of men and to redeem them from the disobedience of the devil. He established homes, where fathers and mothers act in the place of God to their little children, until they can teach those growing children to know their great Father in heaven. All that Christian parents teach their children of the ways of God is the building of heaven in the home. And when we youth pray to our Father in heaven, "Thy will be done in earth, as it is in heaven," we are praying to Him to make us like the angels, obedient to our parents and to God. If we mean this when we pray it, we will answer to the commands of our parents and to the commandments of God. And so we shall make little heavens here to go to heaven in.

IF WE LOVE, WE OBEY

There are many ways in which we Juniors show obedience. We shall help our parents, as the angels help God, by doing the home duties and doing the errands they assign us. We shall obey the laws of health, eating the right things at the right time and in the right amount, going to bed on time and getting enough sleep so we can arise quickly in the morning, keeping our bodies clean, breathing pure air, drinking pure water, exercising our bodies and minds in work and in play.

Play is meant to educate us in our childhood and youth for the work we are to do when we have grown to be men and women. So if we are wise in the ways of God, we shall find our recreation in the fields and waters that God has made to recreate us. We shall delight in creating, that is, in making useful and interesting and beautiful things with our hands, from a loaf of bread to an aeroplane and a garden. We shall in all our work and all our recreation be like God, joyously helping others, not selfishly claiming benefit for ourselves, remembering the word of the Lord Jesus, that it is more blessed to give than to receive.

True obedience comes not from being compelled to obey a command, but from a love that gladly leads us to obey. Our parents, of course, are not so wise as God, and they are not so good. For all men have sinned and come short of the glory of God. We all, parents and children alike, must forgive and be forgiven. But our parents are much wiser and much better than we. They have had long experience, and if they are Christians, they have studied to know the ways of God; and these ways they seek to teach us. So there is set in the law of God the fifth commandment: "Honour thy father and thy mother." If love reigns in our hearts, it will lead us to obedience to the laws of home and the laws of heaven.

Junior youth are growing out of childhood into manhood and womanhood. They will come more and more to be their own masters. In place of their parents' control, they must learn to control themselves and to be controlled by God. The sooner and the more completely they learn to obey the laws of God, the sooner and the more fully will they come to be free, within the bounds of safety and life. Not by disobedience and

adventure in sin will they be given freedom, but in doing the will of their Christian fathers and mothers and the will of God.

MANSIONS HERE AND MANSIONS THERE

You know the Lord's promise, which He made as He was about to go to heaven. Let us say it together: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14: 1-3.

Did you know that the mansions Jesus has gone to prepare are being made, not only in heaven yonder, through the corridor of light that is in Orion, but also in heaven here, through the corridor of glory that is love? Jesus is building in our lives mansions of character—beautiful, true, fit for service. And the mansions He is preparing for us in heaven go along in their building with the building of the mansions of character here below. What we are here is the sure foreshadowing of what we shall be yonder.

WHO LOVES ME BEST?

Who loves me best? My father?

I know his love is strong,
He works so hard to keep me,
And hugs me close and long;
He listens to my troubles,
And drives away my fear,
Oh, yes, I know he loves me,
And holds me very dear.

Who loves me best? My mother?

Her love is wondrous too,
So deep, so kind, so tender,
So thoughtful and so true,
She nurses me in sickness,
And soothes with gentle touch;
I know without her telling
My mother loves me much.

Who loves me best? My Saviour!

Ah, yes! I know 'tis He!
He left His Father's mansions
To die on Calvary.
'Twas He who gave me father,
And mother, and the rest—
Ah, without doubt 'tis Jesus,
My Saviour, loves me best.

—*"Gospel Stories for the Young."*

★ ★ ★

MAY 12, 1951

Loving Mother Every Day

MRS. J. F. KNIPSCHILD, JNR.

ORDER OF SERVICE

OPENING SONG: "Home, Sweet Home," No. 191 in "M.V. Songs."

SCRIPTURE: All Juniors repeat together the fifth commandment.

PRAYER: Have three Juniors give short prayers of thanks for mothers.

OFFERTORY.

SECRETARY'S REPORT.

S.-Y.-F. REPORTS.

SYMPOSIUM: "Round the Clock With Mother."

SPECIAL MUSIC.

POEM: "Somebody's Mother."

STORY: "Remembering Mother."

QUIZ: "Bible Mothers."

CLOSING SONG: "I Would Be True," No. 58.

BENEDICTION.

LEADER'S INTRODUCTION

Who really makes home sweet? Yes, of course, it is mother. We all love our mothers and want to make them happy. How often, though, we make them very unhappy by disobeying or by not doing our duties at home promptly and well.

Our scripture said to *honour* our fathers and mothers. If we honour our mothers, we will do nothing that will cause them to be ashamed of us. If we honour our parents and do things to please them and make them proud of us, we shall be happy here on earth; and the Lord has promised that our days will be long. Let us try harder to be considerate, polite, and more helpful from now on.

ROUND THE CLOCK WITH MOTHER

(This symposium portrays mother at different times during the day. Have five Juniors selected, each one to take one period of time.)

7 to 9 A.M.:

Though the last in the house to go to bed at night, mother is usually the first one to arise in the morning. Her voice is my gentle alarm clock, getting me up in time to do my duties and be ready for school. As I dress in clean clothes that mother has prepared, I notice the sweet smell of toast, cereal, and fresh fruit that she is making ready for the family. After morning worship and breakfast, she gets dad off to work. Some of the children go off to school and the younger ones are left at home to care for.

9 to 12 NOON:

With the house comparatively empty, mother sets about tidying up things. Perhaps there is washing, ironing, or some mending to do. In between the larger tasks are the small children to care for, a neighbour to help, the telephone to answer, and a garden to work in. Then, as if she had had nothing to do all morning, she greets us at noon with a good healthful lunch.

12 to 4 P.M.:

Lunch eaten, we are off to school on time. The little folk are in bed for a nap, and the house is really quiet now. What a wonderful time for mother to have a nap, too, for she is tired. But she knows how happy everyone will be with fresh, homemade bread, biscuits, or other goodies. A small boy's willing, but clumsy fingers slow down the baking programme, but mother is a patient teacher. So the afternoon goes to fill the biscuit tin and breadbox.

4 to 6 P.M.:

Now the evening meal must be prepared. Just in the middle of everything, we rush in from school. We start to relate the exciting doings of the day, or complain about something. Mother listens, busy or not. She must sometimes work harder to get us to do our duties than we work at the actual job. By six o'clock we are hungry, and what a wonderful meal we are served! We make away with several hours' work in a few minutes. Mother looks pleased, and feels satisfied to see her loved ones enjoy the work of her hands.

6 to 8 P.M.:

Clean-up time, dishes to wash. Playful children sometimes waste time for mother. Clean-up time, children to wash. Clean-up time, hearts to wash. Tired, happy children cause mother to smile and be glad. We fix up all the troubles or misdeeds of the day. A story, the Sabbath-school lesson, a goodnight kiss, and our day is done.

We can hear her working at something downstairs. Her day is not done, but the

comfort of familiar sounds soon lulls us to sleep. We've gone round the clock with mother, as round and round she goes.

QUIZ—Bible Mothers

(The leader may quiz the group on the first character, reading only one clue at a time and allowing time for identification. The first one to answer correctly may quiz the group on the next character, and so on.)

Who Am I?

1. I am the wife of Elkanah. (1 Sam. 1: 1, 2.)

2. I prayed for my son, and dedicated him to the Lord even before he was born. (1 Sam. 1: 11.)

3. When my son was still young, I lent him to the Lord; and he helped the priest, Eli, in the temple. (1 Sam. 1: 28.)

4. Each year I visited my son at the temple, and took him a little coat. (1 Sam. 2: 19.) Who am I? (Hannah.)

1. I am the wife of Lot's uncle. (Gen. 11: 31.)

2. I laughed when the angel of the Lord said I would have a son. (Gen. 18: 10, 12.)

3. I was ninety years old when my son was born. (Gen. 17: 17; 21: 5.)

4. I taught my son obedience to the point that when the Lord tested Abraham's faith, Isaac, my son, allowed himself to be bound and placed on the altar for a sacrifice. (Gen. 22: 9.) Who am I? (Sarah.)

1. My husband was a priest, and I was also from the priestly family of Aaron. (Luke 1: 5.)

2. An angel announced to my husband the coming birth of our son. As a sign, my husband was made dumb until the day of the birth. (Luke 1: 20.)

3. I am a cousin to the mother of Jesus. (Luke 1: 36.)

4. When my son was to be named, the neighbourhood wanted him named Zacharias, after his father, but I said, "Not so; but he shall be called John." (Luke 1: 59, 60.) Who am I? (Elisabeth.)

1. I am the younger daughter of Laban. (Gen. 29: 16.)

2. Jacob, my husband, met me at the well, as I came with my father's sheep. (Gen. 20: 10.)

3. My husband served my father fourteen years in payment for me as his wife. (Gen. 29: 20, 27, 28.)

4. I am the mother of Joseph and Benjamin. (Gen. 35: 24.) Who am I? (Rachel.)

1. At the time my son was born, the ruler of the land ordered that every male child should be cast into the river. (Ex. 1: 22.)

2. When my son was born, I hid him three months that he might be saved. (Ex. 2: 2.)

3. When I realized I would have my son for only a few years, I trained him so carefully that when he was come to years, he "refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." (Heb. 11: 24, 25.)

4. My husband, Amram, and I also had a son, Aaron, and a daughter, Miriam. (Num. 26: 59.) Who am I? (Jochebed.)

SOMEBODY'S MOTHER

The woman was old and ragged and grey
And bent with the chill of the winter's day,
The street was wet with the recent snow,
And the woman's feet were aged and slow.

She stood at the crossing and waited long,
Alone, uncared for, amid the throng
Of human beings that passed her by
Nor heeded the glance of her anxious eye.

Down the street, with laugh and shout,
Glad in the freedom of "school let out,"
Came the boys like a flock of sheep,
Finding the snow piled white and deep.

Past the woman so old and grey
Hastened the children on their way.
Nor offered a helping hand to her—
So weak, so timid, afraid to stir

Lest the carriage wheels or the horses' feet
Should crowd her down in the slippery
street.

At last came one of the merry troop,
The gayest laddie of all the group;

He paused beside her and whispered low,
"I'll help you across, if you wish to go."
Her aged hand on his strong young arm
She placed, and so, without hurt or harm

He guided the trembling feet along,
Proud that his own were firm and strong.
Then back again to his friends he went,
His young heart happy and well content.

"She's somebody's mother, boys, you know,
For all she's aged and poor and slow,
And I hope some fellow will lend a hand
To help my mother, you understand,

"If ever she's poor and old and grey,
When her own dear boy is far away."
And "somebody's mother" bowed her head
In her home that night, and the prayer she
said
Was, "God be kind to the noble boy,
Who was somebody's son, and pride, and
joy!"

—Author Unknown.

REMEMBERING MOTHER

Edward sat on the little bench under the plum tree at the end of the garden. He was thinking hard, because he had a big question in his mind. What was he going to give mother on Mother's Day? He knew it would be easy to take some pennies or shillings from his bank and buy mother a carnation, but that was what he had done last year.

This year he wasn't satisfied with that because of what Margery, the little girl who lived next door, was giving to her mother on Mother's Day. It was an apron with a pretty pattern of cross-stitches along the edges. Margery's big sister, Alice, had helped her to cut out the apron and had shown her how to make the stitches. It was taking Margery quite a long time to make it, "But the more time you put into a gift, the more love it shows, Edward," Margery said; "and this isn't something that will just last for Mother's Day, like a flower, or some sweets. It will last a long time. That's the kind of gifts I like."

Edward thought that Margery's idea was a good one. It made him wish that he could give his own mother a gift that would last longer than Mother's Day. "I don't know how to sew as little girls do," he sighed to himself. "And I don't know how to make things out of wood, and paint them, as Dick does."

Dick was an older boy who lived down the street. He had learned how to make towel racks and other wooden things at school. When he varnished them, they looked very nice, indeed. But Edward hadn't been taught how to do things like that yet. So the more he thought about it, the more it seemed that there wasn't any gift he could make for mother. Edward got up slowly from the bench under the plum tree.

Mother had her sewing-basket open and some goods for a dress laid out, but she wasn't sewing. "Where have you been, Edward? I wanted you to get me some cotton."

"Why, I was just out in the garden, mother. Did you call me?" answered Edward.

"Yes, but I guess I didn't call loudly enough."

"Oh, I'm sorry, mother," said Edward. Mother smiled, "It's my fault; I should have told you this morning, but I forgot. Will you go now?"

"Yes," said Edward. Mother gave him the change, and Edward went to get the cotton. Mother was always so busy, he thought; no wonder she would forget to tell him the errands she needed done. And sometimes Edward wasn't so willing to do them, either.

Suddenly he had a happy thought. He hurried faster to the store. He told the storekeeper his idea about a present for his mother. The storekeeper liked Edward's plan. "I think I have just what you want, Edward," he said. He brought out a nice-looking memorandum pad that could be hung on the kitchen wall. It had a little black and gold pencil, and a thick pad on which things could be written down and then torn off.

"Look, Edward," said the storekeeper, "you can paste a piece of paper over the word 'memorandum,' and write 'Errands' in the space."

Edward's eyes sparkled. "Yes, that's just what I'll do," he exclaimed. "Dick will help me with the letters. I'll bring money from my bank to pay for this."

Dick helped Edward spell "Errands" in big black letters above the pad. Then he brought a bottle of gilt and showed Edward how to add some golden touches to the letters. "This will make a fine gift to mother for all year long," Edward said. "Now mother can write down her errands whenever she thinks of them, and I must look each day and do them quickly."

And on Mother's Day Edward heard his mother say to a friend, "Edward is the most thoughtful boy I have ever seen."

—Selected.

☆ ☆ ☆

MAY 19, 1951

All One Body We

R. C. BARRON

Programme target.—To picture for the Junior boys and girls the way God has led in the planning, growth, and organization of His church.

SONGS

Opening: "Missionary Volunteers," No. 83 in "Missionary Volunteer Songs."

Closing: "Happy Loyal Juniors!" No. 57.

THIS WEEK'S PROGRAMME

To add interest during the talk "How It Is Organized," one of the Juniors might point on a map to the different sections of the world which comprise the different Divisions, and then on a map of Australia and the South Sea Islands for the unions. This material can be secured from the "Seventh-day Adventist Yearbook." Assign one of the Juniors the task of looking up the "Facts Every Seventh-day Adventist Should Know," and after he has given his part on the programme, have them written on the blackboard so that all may study them for a while. Here again the "Yearbook" will come in handy, or your local pastor may be able to help with some of this information. Stress that each Junior youth is a very important cog in the organization of God, and that some day he might be called to the mission field to become an even more important wheel in the machinery of God. The "Who Am I?" section can be used as a quiz, with a different Junior taking each section, reading the sentences one at a time, and giving opportunity for the rest to guess who he is.

Just where did my church come from? This is a good question, isn't it? Would you like to know the answer? Well, come with me back through the years to 1843, and we'll see how God has led His people in those times even as He did the children of Israel in days of old.

In 1843 something strange happened: People began to study their Bibles. Not that this was anything new, but they began to understand many of the strange passages of the Bible. Especially in America, humble people studied and realized that Jesus was coming back to this earth again and that His coming was near.

Those who believed this were called Adventists. As they accepted the teachings of the Bible, they found that they were being put out of their own churches—sometimes not even being allowed to give a reason in defence of their new faith. As a result of this treatment many began to believe that any organized church was wrong, so many insisted that the advent believers must not have any organization. But as time went on, it was necessary to have some type of organization in order to carry on the work of telling others about Jesus' coming.

In 1844 the need of organization was emphasized; because, you see, at this time there were no church records, no election of church officers, no ordaining of preachers, and no organized evangelistic work.

In 1855, as they continued to study and pray for the leadership of God, they read that God is a God of order; and Mrs. E. G. White, through the Spirit of inspiration, pointed out that some form of organization was necessary to prevent and to correct confusion.

At last the steps toward organization came. The first move was to issue cards to ministers whose lives and works gave evidence of a divine call to the ministry. Then came the step of creating a legal organization. This came in 1860 with the unanimous decision to organize legally a publishing association. This step was not accomplished without difficulties, but God was leading His people. As this organization was formed, it created a problem to know what to call it. As yet this little band of believers hadn't taken any name officially. It was felt that the name chosen should be one which told of the outstanding features of their belief. Accordingly "Seventh-day Adventist" (which gave the Sabbath truth and also the advent of Christ) was unanimously approved; and on May 3, 1861, the Seventh-day Adventist Publishing Association was organized.

This association served for a time, but it became evident that smaller units, comprising states, were needed to plan the local work. Thus in 1861 the plan for state conferences developed, and the next year the Michigan conference, U.S.A., adopted a plan of admitting more churches into the conference by vote. Next came the banding together of the conferences into the General Conference.

The church continued to grow, and under the leadership of God it has encircled the globe. It was found necessary to divide the work up into various units, which are called departments, such as the Young People's, Home Missionary, Sabbath School, Educational, and so on. These departments promote the various types of missionary work. Thus the Lord continues to lead, and the work continues to grow. From a small handful of believers God has led us into a strongly organized church, commissioned with a message to give to the entire world.

HOW IS IT ORGANIZED?

How many of you remember the old song that speaks of "Ezekiel's seeing a wheel"? Of course many of you do. Well, Ezekiel really did see a wheel; in fact he saw several

wheels. The Bible tells us about it in the first chapter of Ezekiel. But, really, this was God's way of showing Ezekiel the marvellous form of organization which He had for carrying the message of God to all the world. That organization today, under the guidance of God, is no less marvellous. It is composed of big wheels and little wheels, wheels within wheels, all turning together, and each one necessary in order that the organization may run smoothly.

The big wheel, including the whole world, is called the General Conference. It is composed of all the other wheels, and truly, the big wheel runs by faith. Within this big wheel are smaller wheels, known as the Division conferences. There are thirteen of these as follows: Australasia, Central Europe, China, East Mediterranean, Far Eastern, Inter-American, North American, Northern Europe, South America, Southern Africa, Southern Asia, Southern Europe, and the Union of Socialist Soviet Republics.

Then, within these thirteen smaller wheels there are other wheels, known as union conferences. For example, let us take the Australasian Division wheel. Here we find four even smaller but just as important wheels, called unions: Coral Sea, Central Pacific, Trans-Commonwealth, and Trans-Tasman.

But the wheels do not stop there. Within each of these union wheels there are smaller wheels, representing the local conferences. Our local (*your conference name*) conference is a wheel located in one of the union wheels. And then within the wheel of the local conference are many very important wheels, called churches. There are 9,749 of these local church wheels, 486 of them being within the Australasian Division wheel.

Last, but by far not the least, come the thousands of wheels of church members within these church wheels. You are one of these wheels within a wheel. You have a very definite part in seeing that the entire organization of God moves smoothly, for if one wheel becomes rusty and refuses to move, it means that the whole machinery must slow down. It makes the load that much heavier upon the other wheels. That is the reason, boys and girls, that Jesus wants you each one to do all you can to share your faith with others, for in that way you help to make the wheels run smoothly.

FACTS EVERY SEVENTH-DAY ADVENTIST SHOULD KNOW

Names of:—

1. The present General Conference officers—president, vice-president, secretaries, and treasurers.
2. The officers of your own union conference—president, secretary-treasurer, and all department secretaries.
3. The officers of your immediate local conference—president, secretary-treasurer, and all department secretaries.
4. At least one missionary in each of the world Divisions.
5. Missionaries who have gone out from your home church or school.

WHO AM I?

1. My work originated with the apostolic church. I am elected for one year, and ordained to that work.
2. I see that the church is kept clean.
3. During the Lord's Supper I assist the minister or elder.
4. On Sabbath I show people to their seats and take up the offering. Who am I? (Deacon.)
1. My work is one of the most important of all the church offices.
2. I keep an accurate record of all church business meetings.

3. I handle all letters between individuals and churches about moving memberships from one church to another.
4. I keep in touch with absent members by writing to them frequently.
5. I keep all the records for the church. Who am I? (Church clerk.)

1. I am the chairman of the M.V. executive committee.
2. I work with the officers to plan the M.V. programme.
3. My qualifications include a genuine Christian experience, a burden for souls, and an enthusiasm for service.
4. I organize all the activities for the youth in my church. Who am I? (Missionary Volunteer leader.)

1. My office carries heavy responsibilities, since it falls to my task to train and lead the church into active missionary endeavour.
2. I conduct a ten-minute period each Sabbath, during which I encourage the church members to do more missionary work.
3. I organize the members of the church into missionary bands for greater service.

Who am I? (Home Missionary leader.)

1. My office is an important one, and I am ordained to the work.
2. I am not the pastor, but sometimes I must preach the sermon.
3. People come to me for help with their problems.
4. I can conduct the communion service, but I cannot baptize people or perform weddings.
5. I visit the sick and discouraged, and generally take the minister's place when he is absent. Who am I? (Elder.)

TEAMWORK

The world is full of problems,
There's much to cause distress;
We all are bowed beneath the cares
That daily round us press.
There's only one solution,
'Tis simply stated thus:
'A little less of you or me,
A little more of us.'

The rule of each one for himself,
Most foolish is to follow;
It brings no savour to the game,
Its victories are hollow.
But the other plan has never failed
To bring satisfaction, plus:
'A little less of you or me,
A little more of us.'

A flake of snow is very small,
'Tis lost to sight quite quickly;
But many flakes, combined, will fill
The roads and pathways thickly.
United we can face the fight,
Without distress or fuss:
'A little less of you or me,
A little more of us.'

—William T. Carl.

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MAY 26, 1951

The Movies—Guilty or Not Guilty?

J. R. NELSON

Programme target.—To teach Junior youth the dangers of movie attendance, and to warn them of the subtlety of its influence.

SONGS

Opening: "Can the World See Jesus in You?" No. 34 in "Missionary Volunteer Songs."

Closing: "Can He Count on You?" No. 49.

THIS WEEK'S PROGRAMME

You may have discovered that some of your boys and girls quite regularly attend the movies, and that their parents take them there. The purpose of this programme is to instil in the hearts of these boys and girls, as well as those who do not attend, the undesirability of leaving themselves open to the harmful effects of the movies. It is important that we devote at least one of the Junior programmes to this perplexing question. The Junior youth should participate by pointing out "Ten Reasons Why I Do Not Attend the Movies" (see symposium material). Select ten of your Juniors who do not go to the movies, and have them present the various reasons. An older Junior or the leader should give the story "Larry Investigates." The leader may answer questions at the close, and have the Junior boys and girls take a pledge not to go to the movies. This could be coupled with joining hands and repeating the J.M.V. pledge and law. They should be taught how to explain to parents who are not Adventists why they took the pledge. For additional material and facts see the senior programme.

LARRY INVESTIGATES

I had always gone to church school, and now as a first-year student in a large Californian high school I felt lost. I did not know a single fellow.

The first time I met Larry was during ball practice. He was standing on the side of the field looking as if he were bewildered in the big school, too, so I went over his way; and soon we discovered we had much in common, and found we were almost neighbours. Larry said he had always gone to private schools. I could see he was different from the others. He did not smoke or swear, and he had decided that some day he would make a career for himself in the field of biology, for his hobby was studying wild-life.

When I went over to his house that afternoon, he told me more about his hobby. Then we began talking about our parents. Larry's mother and dad had been divorced, but his dad was his hero. A world-famous actor, Larry's father played the part of the most terrible characters in the "horror movies" produced in Hollywood. As we were looking at his collection of wild-life pictures, Larry said: "You know, Don, dad doesn't like me to see his pictures, but really I think he is pretty terrific. Look at this picture of him from his last movie. Doesn't he look like a monster the way he's made up?"

Larry's dad lived on the other side of town, and since Larry and I were the best of pals, I would often go along on the visits to his "other home." His movie life had made Larry's father look old for his forty years. It wasn't long before I noticed Larry's association with his dad was changing him. Now that Larry was in high school, his dad didn't mind so much having him come to the studio to see previews of the latest horror films.

One day Larry took me to his dad's house and said he wanted to show me something. "You know, Don, dad has a beautiful new bar in his home." There it was—hundreds of glittering glasses and bottles. "Isn't it swell, Don?" Larry asked. "Dad can drink nearly a quart of whisky a day, and hold it, too." Then he told me stories of some of the "greatest" so-called heroes of Hollywood, and the sinful lives they led.

Larry began spending more time with his actor father, and I noticed how different he was. He did not seem to care much for his career in biology. His grades in school were

close to failing, and finally one day he told me, "You know, Don, I just can't see working for a living. I'm going to make money an easy way."

It wasn't too long before I discovered what Larry had meant. About this time I left the city to return to church school. Christ had come into my heart, and I determined to become a minister. In the meantime Larry joined the Navy. His actor father was in trouble. On the front page of the *Times* was the movie star's picture, captioned, "Actor takes overdose of sleeping tablets." He had attempted in one of his drunken stupors to end the life which the movies had wrecked.

After receiving a dishonourable discharge from the Navy, Larry invited me to his deserted home at a fashionable resort. There he told me of the armed robbery he had planned, and the prison term that followed. We talked about his father and the tragedy the movies had brought to his home. Then I told him about Jesus. He had great difficulty understanding what John 3:16 was all about, but he said he believed in God. We talked late into the night about Christ and the Bible. Then he asked, "Don, why do you keep Saturday for Sunday?"

I explained the creation story to him, and told him of the blessing God placed on the seventh day. He tried then to memorize the condensed gospel as presented in John 3:16. There were tears in my eyes as I heard Larry stumble through it—"God so loved—the world—that He gave His only begotten Son—that whosoever believeth in Him should not perish but have everlasting life." I haven't seen Larry since that night, but I shall never forgive the movies which wrecked my pal's home and made him a convict before his life had hardly begun.

The story is a tragically true one. What happened to Larry has happened to dozens of others. Never let the movies get a hold on you! They are one of the devil's favourite tools, planned to lead you down the broad road to misery.

SYMPOSIUM—Ten Reasons Why I Do Not Go to the Movies

1. I DO NOT GO TO THE MOVIES BECAUSE I am a Christian, and Christ is my leader. When Jesus was here on earth, He never went to the theatre. There was a theatre in Jerusalem, but Jesus and the Christians never attended it. I want to be like Jesus, and that is why I do not go to the movies.

2. I DO NOT GO TO THE MOVIES BECAUSE the worldly motion pictures are usually made by sinful, wicked people. I do not want to be influenced by the pictures they make. We have our own schools so that we can have Christian teachers. These teachers live what they teach, and it helps us to be better Christians. The movies teach evil, and glorify wrong ideals.

3. I DO NOT GO TO THE MOVIES BECAUSE it is a waste of time. My time can be spent in a much better way. Much in the movies is devoted to amusement, and to making people laugh. We can laugh and have a good time without the motion pictures.

4. I DO NOT GO TO THE MOVIES BECAUSE they are not always true to life, and they cause me to want to do things that are unnatural. One boy after watching a movie tried to jump from the top of one building to the top of another, and nearly lost his life. Both of his legs were broken. He saw a boy doing it in a movie without getting hurt, and thought he, too, could do it.

5. I DO NOT GO TO THE MOVIES BECAUSE it is hard to sleep afterward. There are so many exciting experiences, that I can't help but think about them at night. They disturb my sleep.

6. I DO NOT GO TO THE MOVIES BECAUSE I don't like quarrelling, shooting, and killing. It is not good for boys and girls to watch fights. We are told in the Bible to avoid the very appearance of evil.

7. I DO NOT GO TO THE MOVIES BECAUSE they teach crime. When crime is made easy and attractive, young people see no harm in it, and are led to do things that are evil. Not long ago a junior boy in America tried to wreck a passenger train. He was caught breaking a switch lock and a signal. The sheriff who arrested the boy asked him why he tried to wreck the train, and he said: "I saw it done in a movie last night. The Dalton gang did it, and it looked so easy that I decided to try it myself." The boy found out that it is not easy to wreck a train, and besides, it is a terrible thing to do. Movies make young people want to do things that are wrong, so that is one reason why I don't go to the movies.

8. I DO NOT GO TO THE MOVIES BECAUSE they make people nervous and unhappy. The unnatural crimes, tensions, and exciting stories have bad effects on the physical as well as the mental powers. Every day many children, as well as adults, faint and become sick while watching movies with exciting stories. Children who attend movies are exposed to murder, war, crime, and monsters. These movies shock their minds and leave bad effects on their young lives. Here is what a doctor says about the effect of these movies on children: "The seeing of a motion picture is for the young children a powerful emotional experience that affects their young brains and nerves with almost the force of an electric charge." A noted neurologist says: "Movies have an effect very similar to shell shock, such as soldiers receive in war."

9. I DO NOT GO TO THE MOVIES BECAUSE it is a waste of money. It is better to use the money for missions or save it for my education than to spend it for movies that do more harm than good.

10. I DO NOT GO TO THE MOVIES BECAUSE the movies set up false standards for boys and girls. The Bible gives us true standards, Christian heroes, and teaches us the proper way to act. The movies deceive us by making attractive and popular false standards of living. The motion picture hero is usually a person who does not live for Jesus. A "hero" of this kind will only lead us away from God.

BE A MAN

When habits bind you like a chain,
And you seem helpless to refrain,
Then never say, "I can't," but, "Can";
Just brace yourself, and be a man.

And if the whole world should go wrong,
And you alone must face the throng,
Don't say, "I can't," but, "Sure, I can";
Just show your colours, and be a man.

The men who conquer habits small,
And conquer self, will conquer all—
But they are those who say, "I can,"
Be one of them: just be a man!

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