

The Church Officers' Gazette

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No. 5

The Church Treasurer

THE responsibility laid upon the church treasurer is a heavy one. It would be difficult to overstate the importance of this work. Its effect is far-reaching indeed. Surely the one in whose hands are placed week by week the tithes and offerings devoted to the sacred work of God, should be a person of the highest integrity and the most blameless character. The church should feel the utmost confidence in him, not only as an honest man, not only as a loyal Seventh-day Adventist, but also as one who has had sufficient business experience so that he will act intelligently in the care of funds.

The church treasurer is sure to have a definite influence upon the payment of tithes and offerings. If the members have reason to question the treasurer in any particular, there will not be that openhearted liberality that should characterize this movement. Most church funds are placed in the offering plate in cash. Not much is paid across the treasurer's desk. The receipt is issued later. This places upon the treasurer the added responsibility of absolute accuracy. If the tithe envelope indicates one amount, and the cash actually inside is different—as frequently happens—the payer must have such complete confidence in the treasurer that he is satisfied the mistake occurred before the envelope reached the offering plate. In this connection it might be said that we like for the offering to be brought forward as soon as it is received, and placed on the table before the pulpit. It is fitting for our gifts to be thus

presented to the Lord. In this way, too, the tithes and offerings are in full view of the congregation until after the service, when the treasurer himself gathers them up. No question can then arise regarding any unauthorized handling of the money.

The treasurer should be in a position to take proper care of substantial sums. Since banks are usually closed Saturday nights and Sundays, church funds cannot be deposited until Monday at the earliest. It is hardly fair to ask a woman who lives alone, or someone who lives with those not of our faith, or in a divided household, to be responsible for large amounts of cash.

It is the duty of the church treasurer to keep the pastor and the head deacon informed regarding the church expense account. Let them know monthly exactly how matters stand. If there is a shortage threatened, see that ample warning is given. Naturally, no treasurer, however resourceful, can pay out money which does not exist; neither is he allowed to divert conference funds to settle local accounts. Hence the church expense fund must be kept adequate. The best way to do this, we think, is to adopt the percentage plan, whereby the amount given for church expense is proportionate to the amount of tithe. If each member pays, say, two per cent of his income for church expense and ten per cent of his income as tithe, both these important items are properly cared for, and all bear an equal share.

The list of tithepayers is available

to the pastor or elder and to the officials of the conference, but to no one else. The amount of tithe paid by So-and-So soon after his uncle died, or at any other time, is a highly confidential matter and must not be made public. To transgress here is to betray a sacred trust.

The smallest payments deserve the same prompt recognition as do the largest. The widow's mite and the child's penny are just as acceptable as a fifty-dollar bill and are to be receipted in the same careful way. None should feel that his gift is so small that it is more trouble than it is worth. It is the spirit of the giver that counts with God.

The church treasurer is a vital link in an important chain. To him come first the means dedicated to the proclamation of the gospel in all lands. The treasurers of the conference, the union, the division, and the General Conference depend entirely upon the local church treasurer to gather in and pass along the fifteen million dollars annually with which the church is supported. Without him our whole financial structure would collapse. With his conscientious, faithful stewardship we are able to build strongly at home and abroad, sending out the light of the advent hope to those who still grope for the way of eternal life.

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If alcohol were unknown, half the sin and three parts of the poverty and unhappiness in this world would disappear.—*Professor Parkes.*



Ingathering Rally Day

Suggestive Program for Sabbath Service in All Churches in North America

May 1, 1943

OPENING SONG: "Tis Almost Time for the Lord to Come," No. 182 in "Church Hymnal."

SCRIPTURE LESSON: John 17.

PRAYER.

SONG: "Working, O Christ, With Thee," No. 345.

READING: "The Challenge of the Last Mile," by L. H. Christian.

SPECIAL MUSIC: (No. 123 as duet, or other selection.)

READING: "The Spirit of Missions in the Mission Field," by A. N. Nelson.

READING: "A Sublime Undertaking," by R. G. Strickland.

TALK: "The Wonderful Story of Ingathering and the Task Now Before Us."

ORGANIZATION: "A Place and a Work for Every Member."

PLEDGING FOR INDIVIDUAL SERVICE.

CLOSING SONG: "O Jesus, I Have Promised," No. 288.

BENEDICTION.

Notes to Leaders

This is one of the most important days of all the year in connection with the church of God. It is the time when every conference worker and church elder will lead forth into the great field of Ingathering. Today all campaign supplies should be in hand, the districting and organization of the territory should be carefully mapped out so that every church member will know what he is expected to do and the amount of time allotted in which to do it. This is the day when the Ingathering Goal Chart makes its appearance with due introduction and explanation. This chart will not meet its purpose if it fails to enlist the church membership 100 per cent in sending the amount of the church goal across to the mission fields on schedule time.

The articles furnished by General Conference leaders are of a soul-stir-

ring, timely nature; and pastors and church elders are requested to make definite use of them, either as readings or as the basis of their sermon. As Elder Christian has stated so forcefully: "This momentous year 1943 belongs to the climax age of human history," and "it is no light thing to receive a message from God to bear to the world—a message of life or death. If we would ourselves be saved, we must give the message to others. Not a soul will enter heaven who never tried to rescue another." The Ingathering presents a wonderful opportunity to do our part individually in helping to convey the message to the thousands of men and women who are to be warned. By presenting the message in the right way, you will impress many to give gladly of their means to help carry on the work in which we are engaged.

The challenge of the present hour is a solemn one. We cannot ignore it without eternal loss. Let us rally the forces for united effort with a view to completing the work and singing the victory song for having reached the full goal on or before June 12.

GEN. CONF. HOME MISS. DEPT.

The Crisis Hour

WAKEN Thy people now, dear Lord!
Earth's crisis hour is near;
While startling signs foretell the night,
Dark tempest clouds appear.
Great God, the day is almost done,
Deep shadows veil time's setting sun;
Sweet mercy's sands are almost run,
Hearts faint and fail with fear.

Waken Thy people, gracious Lord!
The world in slumber lies.
Eternity is drawing near,
While under crimsoned skies
A troubled world in deep distress
Is lost in pleasure's selfishness,
Which Heaven itself can never bless,
And visioned peace denies!

Oh, waken now Thy people, Lord!
Bid light divine shine in.
Give them a faith that will not shrink,
That conquers doubt and sin.
The balance due will soon be cast,
The mighty struggle soon be past;
Help, Lord! Thy people must hold fast,
Eternal life to win.

—R. Hare.

The Challenge of the Last Mile

BY L. H. CHRISTIAN

Vice-President, General Conference

IT happened in Africa near Lake Victoria. We had been pressing the march all day with only a half-hour rest at noon. Never on that long trip of hard walking had the sun seemed so hot, and we were short of water. The roads, or rather the lion paths, were bad, and the elephant grass was too high. We needed to hurry, for the sun was nearly down and at the equator the twilight lasts less than fifteen minutes. We wanted to reach a special camping place near a good spring and with protection against wild animals. As we paused a bit on a hill, we could see the camp beyond a valley full of underbrush. Sitting down, some of the porters put off their loads; whereupon their leader shouted, "No stopping here, men! We must make this last mile, and make it quickly; it will soon be dark!" His sturdy words rallied all, and we got across. It was the challenge of the last mile.

This experience came to mind as we meditated on our present mission needs and especially on this coming Ingathering. It is not that we think of this as our last year of Ingathering. Of that we know nothing for certain and should say nothing, except to pray that God may keep the way open to the last. That the end is at hand is clear to all. Though we do not say that the work today is our last chance, we do find the whole world in disorder, with mission work becoming increasingly difficult. These closing days are a challenge to work speedily as though the final opportunity were upon us. Jesus Himself had the feel-

ing in His heart that "the night cometh when no man can work." As the same conviction constantly spurs us on to bigger and better things for Him, we do well to remember that "it is doing that does it." This momentous year 1943 belongs to the climax age of human history. Our day is outstanding not only in material things, such as money or war, but in ideas and spiritual aspirations and conflicts. The forces of evil are mighty. We witness the saddest and deepest religious apostasy of all time. If ever we saw the enemies of Christ aggressive and the open doors of missions appealing, we see them today, but to us the compelling thing is that right now we have the only divine warning to all mankind.

It is no light thing to receive a message from God for the world. It is a matter of life or death. If we would ourselves be saved, we must give the message to others. Not a soul will enter heaven who never tried to rescue another. Those who receive the message will be saved and those who reject it will be lost. Indeed, the eternal destiny of every individual will depend on his attitude toward God's message for our day.

A divine message to any age is a great challenge—the challenge of eternal and saving truth. The message is, "Prepare to meet thy God." The challenge is not only this: Will we heed the message and be saved by obedience, or will we reject the message and perish? It is further: Will all members without exception do their part in this Ingathering to bring the light to their fellow men? It is of the utmost importance this year that all members take part. The ministers are not to do all the work. In every church there are sturdy men and women who can organize and lead.

Early Experiences

As we look back through the years, we see not only a large mission income from the Ingathering but we remember many precious experiences that strengthened the faith of both ministers and members. We think of a meeting in Chicago shortly after the beginning of the Ingathering work. All had heard of Brother Wayne in Iowa and of his burden to see mission funds collected through the circulation of papers. We had read the recommendation of the General Con-

ference and the admonition from the Home Missionary Department to start the Ingathering campaign. We agreed to begin on a certain Monday and have all the conference laborers go out before any of our church members were asked to try. On the following Friday the workers gathered for a meeting. One good brother told us, "I fasted all day last Monday and prayed for courage to begin. I haven't got the victory, but I am hoping for it." Another brother arose and said, "I got up early Monday morning, and asked my wife to put an extra portion of cream into my oatmeal bowl, for I felt I needed a good breakfast. Then in a blessed season of prayer, I suddenly remembered the words 'Jesus loves to have us work while we pray.' The devil tried to get me to delay by just praying, but I jumped up, took the papers, and started out. By evening I had the goal, and I liked the work so well that I kept on two more days, so that now I have the goal four times over."

We know that praying is holy and helpful; but in praying, one should resolutely decide to work, for without that no amount of praying will help. To offer prayers that we are unwilling to help answer is vain petitioning.

I remember my first experience in the Ingathering. I was holding a public evangelistic effort in Fergus Falls, Minnesota. There was a good interest, and several were accepting the truth, some of whom are now faithful workers. I thought the matter through, and the plan made a strong appeal to me; but I was busy visiting the people and preaching at night. I decided to begin my Ingathering on Thanksgiving Day. As I took the papers and went from house to house and told the people of God's grace and how many things we had for which to be grateful, calling their attention briefly to the great cause of missions, and showing them the paper, the results were much greater than what I expected. The conviction deepened within me that God had given us a new mission method that would spell great results for the advent message. Concerning this, we read from the Spirit of prophecy:

"One of the new plans for reaching unbelievers is the Harvest Ingathering campaign for missions. In many places during the past few years, this has proved a success, bringing bless-

ing to many, and increasing the flow of means into the mission treasury. As those not of our faith have been made acquainted with the progress of the third angel's message in heathen lands, their sympathies have been aroused, and some have sought to learn more of the truth that has such power to transform hearts and lives. Men and women of all classes have been reached, and the name of God has been glorified."—*MS.*, "Consecrated Efforts to Reach Unbelievers," June 5, 1914.

"The Lord still moves upon the hearts of kings and rulers in behalf of His people. Those who are laboring for Him are to avail themselves of the help that He prompts men to give for the advancement of His cause. The agents through whom these gifts come, may open ways by which the light of truth shall be given to many benighted lands. These men have no sympathy with God's work, no faith in Christ, no acquaintance with His word; but their gifts are not on this account to be refused."—*Southern Watchman*, March 15, 1904.

Spiritual Effects of Ingathering

The Ingathering has done much to make the Adventist Church a mission-minded church. It has given us a wealth of information about overseas countries and missions. It has also made the advent message known in many circles, especially those of business, government, and higher church councils, where it would not otherwise be noticed. Another fact should be noted: The Ingathering has brought our ministers and members closer together. We need this understanding for a strong mission advance of genuine good fellowship and mutual cooperation.

A union leader some years ago came to a church to speak for Ingathering. The people asked him to take part. To this he readily agreed, and they assigned him a territory for an afternoon's work. He soon found that the people in the district were Jews and foreigners for whom we then had no literature at all. But he worked the whole afternoon and gathered ten cents. All the members smiled, and even those who hadn't been out said they thought they could do better than that themselves. But they admired the leader because he kept his chin up and wanted more territory to try it again. Coming to a house in the forenoon, he found the man ill and about to die. The woman told him that her husband wanted to give a thousand dollars to missions before he passed away, and she thought he had been

sent to them by the Lord. He talked and prayed with the family and helped the dying man to trust in God. In talking the matter of money over with man and wife, this Adventist leader said he thought a thousand dollars was more than they could afford to give. They agreed to give him \$300 in cash to the mission Ingathering. Not only was that money a good gift and a blessed experience for this family of non-Adventists, but it helped the church. In this work for others we learn that God answers prayer.

The Present Situation

During 1942 the Lord greatly blessed our Ingathering endeavor. In this country alone more than one million dollars was raised for missions. In England, too, and other parts of the world where Ingathering is still possible, the results were gratifying. But this year is different. We are farther along in the war. The whole tone of modern life has been sobered and saddened. Millions of our youth have been called to the service, and not a few have already given their lives for the cause of liberty. Thousands of homes are in mourning. Then, too, there are new and larger calls to help our own communities, the Red Cross, and so forth. The taxes and expenses are higher. There are bonds to buy and other ways to assist, for no citizens in America are more loyal than Adventists in supporting the country.

But although we thus do our duty to our fellow men to preserve the freedom of individual faith and life, we must not fail to support the gospel. Christ is the greatest need of mankind today. The sorrow in the lives of men and women, as well as the challenge of the advent movement, must sink deep into our hearts. If we have faith and if we give ourselves zealously to the work, the Ingathering this year will bring even greater results than it did a year ago. We believe that if everyone would do what God wants him to do, the financial returns would be doubled. People's affections are softened, and the thoughts of many are turned to heaven and eternal things. Then, too, the opportunities for foreign missions are outstanding. It would be an unfortunate mistake to work and give as though mission work were finished. We are constantly sending out more

missionaries, and new calls and open doors made their appeals with every week.

There is another factor that should influence and increase our work. Today Ingathering is forbidden in nearly all the countries at war. For years we received up to a half million dollars in mission gifts from countries where no member now is permitted to give a penny to missions. They have appealed to their brethren in America and in other English-speaking countries to come to the rescue and increase their Ingathering; consequently, in a sense, we give for those who are not allowed to contribute. A noble response has been made to this appeal. Our people everywhere have rallied to the need, and we think they will do the same again this year.

The plan is that the Ingathering in North America in 1943 begin earlier than in former years. The time set is May 1 to June 15. In some of the Northern States, such as Michigan, Wisconsin, and Minnesota, the weather is still cold in May. Some of these States have tourists during midsummer who have been generous in past years. This year the tourists will not be numerous; yet we believe that, as far as possible, our people in these conferences will get at the Ingathering early and finish it promptly. It is our earnest hope that every church will reach its supergoal and go beyond. If we organize well, if we pray much, if we start early, and if we expect large things from God, the Ingathering will, by His blessing, far exceed the results even of a year ago.



The Wonderful Story of Ingathering

JASPER WAYNE, a layman of noble character, whose great desire was to serve His Master and his fellow men, conceived the idea that by a systematic effort in the distribution of a suitably prepared publication setting forth the needs of missionary advance in all lands, a great amount of money could be gathered in for foreign missions. This was in the year 1902, and after a small beginning in a personal way, Brother Wayne presented the plan to the leaders of our work. At first it did not meet with favor, but he persisted in his plea, until finally

(Continued on page 7)

The Spirit of Missions in the Mission Fields

BY ANDREW N. NELSON

(Formerly Educational Secretary, China Division, and Dean of Emmanuel Missionary College)

ONE of the joyous recollections of my boyhood centers around the fire station at Volunteer Park in that great Northwestern city of Seattle. I can still hear the clanging of the fire alarm calling all hands and all horses to action. I can see those well-disciplined animals push their stall doors open with their noses and come prancing swiftly to their places beneath the suspended harness. This was quickly buckled on to their sleek bodies, and then came the dash out the door and the charge down the hill to the excitement of the fire!

They say those grand old chargers were retired to rich pastures on the edge of the city, where they enjoyed life in pleasant, grassy meadows. But my father tells me that whenever the fire bells rang and their modern rubber-tired counterparts would tear sirening through the town to the scene of action, these old fire horses would prick up their ears as of yore and go tearing down the meadow.

Well, that is the way I feel when asked to write on the "spirit of missions."

The spirit of missions is a great God-given enthusiasm for the swift accomplishment of a great task. It is particularly marked in the Seventh-day Adventist denomination. In recent decades while many other erstwhile missionary bodies have seen their foreign missionary enterprises vitiated by movements known as "rethinking missions," by the inroads of Modernism, and by lessening financial support, Adventist missions have spread all over the globe. This is because the church is imbued with the spirit of missions—that holy enthusiasm for the publishing of the New Jerusalem news in all the world.

I remember my family's first agonizing contacts with Seventh-day Adventists. It was in old Montana, and their preachers simply would not let us alone. We settled our dilemma, however, by just running away. We deserted the old cowboy State and departed for the far Northwest. It was a big relief, I can assure you, and our scheme worked well until we dis-

covered that the pleasant little lady next door was another one of those Seventh-day Adventists! The first thing I knew, Adventist colporteurs were calling, and Adventist Bible instructors, Adventist preachers, and Adventist schoolmen followed.

It seemed that those Seventh-day Adventists wouldn't be satisfied with the State of Montana or any other reasonable area of activity. They were bound and determined to send the shafts of Bible light shooting everywhere, into all the world and into the hearts of men.

That's the spirit of missions that I found in the Adventist Church. The members were so enthusiastic that we soon succumbed and joined them, too. We found out that we were then a part of a going concern. We were thrilled with the new and more complete picture of Bible truth and the factual proof of the coming of our Lord and the cataclysmic re-creation of the earth.

The schoolmen had this same spirit of missions, and soon the whole family of us—three brothers and two sisters—were off to Walla Walla College. There the vista widened and the spirit of missions glowed brilliantly in our hearts. Whereas we had had plans to join father in building homes for the growing city of Seattle, or, as in my case, to enter the Geodetic Survey Service of the Government, we were soon aware of the fact that we had joined an international-minded people with a great enthusiasm to carry the Bible all over the earth; and we had to lift up our eyes to the whitening harvest fields at home and abroad and revise our plans accordingly.

Let us read some of those challenging texts that have set this people on fire with the spirit of missions:

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

And that great text which tells us in no uncertain terms that this gospel of the kingdom shall be preached to every creature—two billion of them!—"He said unto them, Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

Hidden right in the heart of the

stirring prophecy of Matthew 24 is this text which actually ties the completion of the foreign mission enterprise to the coming of our Lord: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

And then there are those wonderful texts of Isaiah 60 and 59 with those stirring lines:

"Arise, shine; for thy light is come."

"And the Gentiles shall come to thy light, and kings to the brightness of thy rising."

"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun."

All along, as we delved into the treasures of the Book and listened to the calls from the fields abroad, the wonder grew—the wonder of the truth, the wonder of the calls, the wonder of the perennial spirit of missions in the Seventh-day Adventist Church that by this time was our church, and the wonder of the golden opportunity of service for our heavenly Father in near and distant lands.

We soon found ourselves in that "great scatteration" which has characterized our church for a long half century. We joined hundreds of other enthusiastic youth and were scattered far and wide to hasten the Master's business in strange and distant lands.

I love to think of our youthful response—

As railroad engines roared and rumbled
at the doors,
And giant liners pulled away from piers,
And we were torn asunder by the call of
God
To man the whitening fields of earth.

Entering into that intrepid body of foreign missionaries, including Philip and Paul, the Waldenses and the Huguenots, Livingstone, and Carey, and our own Andrews and Andersons, we sailed away over cloudy and sunny seas to the great mission fields, there to enter upon the inspiring task of raising up churches, establishing schools and publishing plants, and opening up sanitariums for the treatment of the suffering.

And I love to think of your response, my brothers and my sisters—you whose enthusiasm enveloped my family in the truth and whose spirit of missions gave us young folks the privilege of going abroad as your foreign missionaries. Not only that, but

you responded to our calls for reinforcements and continued sending your youth in ever-increasing numbers. You also "held the ropes" by your phenomenal sacrificial offerings. You actually projected yourselves into the mission fields by way of the General Conference Treasury. Inasmuch as the money of your offerings represents just that much of your lives, you have actually spent that much time having a part in this truly phenomenal half century of Seventh-day Adventist foreign missions.

Now let us look at the results of this response—this Heaven-centered enthusiasm, this wonderful spirit of missions.

The message has been scattered abroad into more than 800 languages; and this includes all the major ones. Today we can tour the world and stay with our people all the time. True, you may have to speak with tongues of interpreters, but your hosts will be our people just the same—Seventh-day Adventists like you and me. I love to picture these hundreds of thousands of brethren from week to week as the same identical Sabbath rolls progressively around the earth.

I see them coming to meetings around that lake high up in the skies, old Titicaca of the Andes. I see the tremendous Sabbath camp meeting in the heart of enlightened Africa. I see the missionaries struggling up and down the canyon trails of old Ethiopia to make appointments with our people. I see truck caravans of our native and foreign missionaries streaming up the Burma Road of the great Oriental expanses to meet and work with our people. We drop down onto the hot plains of India and our brethren are there. In the Eskimo lands of Alaska and Lapland, Sabbath finds our people meeting together. All through the frozen expanses of Russia our people are faithful. Over in the Catholic Philippines many face severe persecution but are holding true. Even in the shadow of the pyramids our people are found.

Among the one-half billion people of China's tremendous areas, thousands of Seventh-day Adventists worship from Sabbath to Sabbath. Even in Japan, the great conundrum, God's remnant people are holding true.

Such are the results of your spirit of missions, your great enthusiasm to tell the world of the coming of the

Prince of Peace! And how the world does need Him!

Your spirit of missions has caught fire in the mission fields, too. Together with you, our people of 800 language areas are studying the thirteenth Sabbath readings and giving enthusiastically to the cause which they, as we, have learned to love. And as a result, great and true Seventh-day Adventist personalities have arisen on the mission fields.

Take for example, that young Japanese by the name of T. H. Okohira, who accepted the truth as the result of attending that San Francisco, California, Bible school that some of our sisters were conducting. Then he entered our Healdsburg College, caught the spirit of missions, and accompanied Professor W. C. Grainger, formerly president of that college, as he sailed to open up that exciting chapter of Seventh-day Adventist Oriental missions. He became the first native Adventist in the whole Far Eastern world, and the first native minister. Steadily he labored through sunshine and shadow until the work got under way in all the Orient with such momentum that he had a hard time keeping up with it.

It was my privilege to escort Elder Okohira to the Singapore Division committee meeting during the early months of the present Sino-Japanese war. It was his first trip down the entire length of the Oriental field. Forty years before he had escorted our first foreign missionary on his journey to open up Seventh-day Adventist mission work among the millions of the great Far East. Then the native church membership of the entire area was one—himself. Now after the passages of thirty years, he met thousands of brethren of different races who had come into the truth since the day of that small beginning when he arrived at Yokohama with Elder Grainger in 1896. From a native membership of one at that time he now found that the membership had grown to 50,000! What a growth during the life span of one man!

Shortly after Elder Okohira's return from Singapore he fell sick, a rare experience for him. It seemed to all of us that the Lord would allow the aging worker to lay down his burdens, but Elder Okohira wanted to live. He wanted to help finish the work and see his beloved Saviour come. We often

had prayer with him as he lay on the mat of his Tokyo home, just a stone's throw from our union headquarters.

During our next trip to the division committee meeting at Singapore, we were saddened by the news that Elder Okohira had died. I know now why the Lord laid him away. He could not have endured the horrors and the sadness of this war. I wish you could have felt his affection for you as he spoke of *America no Kyodai*, "my brethren of America." The spirit of missions has engendered in the hearts of all the brethren a love that transcends all boundaries. Elder Okohira rests, but his works follow him. Some of you may know his daughter, Mrs. Nichiko Watanabe, whose husband now runs the treatment rooms in Kobe, Japan; Alfred Okohira, our Los Angeles pastor, now caring for the believers in the camp in Poston, Arizona; and Robert Okohira, upon whose young shoulders fell the burdens of the managanship of the Japan Publishing House. Here again we see the spirit of missions. Our Oriental brethren, in turn, give their youth as well as their offerings to complete the great foreign missionary enterprise.

Were there time, I should like to tell you in detail about sending out foreign missionaries from our stronger union missions to unentered territories. I remember the good spirit of missions we left in Japan. I wish I had time to tell you of the stirring work of Brother Ikeda, of frigid Saghalien; of Miss Nagai, of our Korean school near Seoul; of Brother Ochiai, of the tropical, war-torn South Pacific Islands, and of Brother Wachi, of Formosa.

Similarly our young people of the Philippines and our youth of Sumatra are offering themselves as foreign missionaries.

Time forbids a detailed mention of our native leaders of the Orient—Elder S. Ogura, fearless superintendent of the difficult Japan Union Mission; Elder Chay, superintendent of our work in Korea, the land of persecution; Elder Wang, who faithfully carries the same load in Manchuria; of Shu Hwa, our leader in the Shanghai area, and many others.

All these leaders, together with their members, are going forward in the spirit of missions, to do the work that the foreign missionary cannot do now because of war.

I am very happy that the Adventist spirit of missions brought the truth to me. I am happy for the privilege I enjoyed as one of your foreign missionaries for many years. I am glad for the farsighted leadership of the General Conference in pushing the foreign mission work onward even in such times as these and in launching a program to have our colleges train our young people for another great foreign mission chapter which may begin at any time.

Let us remember that the work in war areas goes forward in spite of all. Excellent native leaders, long associated with the foreign missionaries, are carrying on.

Let us also remember that we in the homeland still have the responsibility and the privilege of pushing the work on to its culmination right now, when—

1. Great areas are still open, such as Central and South America, Africa, India, and West China.

2. Financial support is still needed to keep the work going in areas under native leadership.

3. Great hitherto unentered territories are now opening, such as Tibet and Northwest China.

4. A large rehabilitation fund should be built up to be ready when closed territories are again open to the missionary.

Let us increase our offerings, keep alive the spirit of missions till the work is done, and then join in that great ingathering when we will travel through the heavens to our Father's home with that grand company of believers now being raised up in all the earth.

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Entering Upon a Sublime Undertaking

BY ROBERT G. STRICKLAND

NINETEEN hundred forty-three will doubtless be emblazoned upon the pages of history as one of the most critical years in all human experience.

It will also be a momentous year in the progress of the third angel's message. We ardently believe that the coming of our Saviour is drawing near and that what we as faithful servants ought to do must be done quickly. We cannot, we dare not, put it off. Mul-

titudes are in darkness, not knowing the way out; and yet they long for righteousness. They hope for the coming of some messenger of peace, someone to point them to truth and life. This class must have the messengers before Christ appears, and the message is to be borne by His messengers. We honor the devoted men and women who sacrifice home ties and leave behind the friends of their native land to go wherever duty calls. Many of them, too, lay down their lives.

Upon those of us who remain at home rests the responsibility of standing by these faithful messengers for God. They must know that the home base is to be depended upon to supply the physical and temporal needs of those who go abroad. These missionary messengers are the soldiers upon the firing lines. We must supply them from the home base, and we must keep the work going at home. There should be no lull.

Many persons who are as yet unmindful of gospel needs will come to the aid of God's cause when properly approached. They will give their hearts to the Master, consecrate their lives and devote their fortunes to the propagation of the faith. Such an effort as this is worthy of the attention of every Seventh-day Adventist. It is the work of evangelism—a labor of love that seeks to turn many to righteousness, beginning with one's own home and reaching out to his neighbors, friends, business acquaintances and associates, and to the strangers found in every place.

Thus the Ingathering effort becomes a sublime and magnificent undertaking—something far beyond the mere effort to bring in dollars and cents. It is a going forth of the entire church as hunters and fishers, seeking souls for Christ's kingdom, and gathering in the means which God has placed in the hands of people of the world as stewards of wealth.

By bringing a closer, fuller union with the Master, Ingathering of this type brings a blessing to the person who engages in the work.

May Heaven bestow upon us rich spiritual blessings as we go forth in world-wide Ingathering endeavor. Let us advance unflinchingly and unfalteringly until the task is finished in all the earth and we are welcomed by our Saviour to the eternal home of rest.

The Wonderful Story of Ingathering

(Continued from page 4)

it was decided to give the plan at least a trial.

The first general Ingathering campaign was launched in 1908. The results were far beyond expectations, and the plan has been continued as a regular feature of our denominational program every year since that time.

Jasper Wayns died February 5, 1920, at Waukon, Iowa. Shortly before his death he prepared a sketch of his experience in getting the work started, which we repeat at this time for the benefit of the many new believers who join the Ingathering ranks each year and may not be familiar with the early history.

The Story

"The Harvest Ingathering work was started in a very humble and inconspicuous manner, but from the very first step an unseen hand has guided all the way, until we have the present well-organized Harvest Ingathering plan. As I recall the incidents and experiences of the years my kind and loving Father led me and guided my faltering steps, my heart burns within me, and my prayer is that these words may impress upon others the personal care our Father bestows upon His sons and daughters.

"In the year 1902 a small company of believers lived in Sac City, Iowa. Our hearts were filled with an earnest

desire to do what we could to advance the message in our neighborhood, and in the fall of that year a special issue of the *Signs of the Times* appeared, known as the Capital and Labor number. I ordered fifty copies of this paper and considered the disposing of this number quite an undertaking. On receiving the papers at the post office, I unwrapped them and began to hand them out to the people standing in the lobby of the post office, stating that the money received would go to the cause of foreign missions. To my surprise and delight, in a very short time all my papers were gone, except three, and I had over \$4 in money for missions.

"About ten days later, on going to the post office as usual, I found another package of fifty papers awaiting me. The former package had been sent from the tract society office in Des Moines, and this second package came from the office of publication in Oakland, California. I was not a subscriber to the *Signs* at that time, and I have never found out how my order came to be duplicated. But there is One who does know and who knew from the first what use would be made of the papers. This was the beginning of miracles in Harvest Ingathering.

"On taking the papers home, I said to my wife, 'I shall see how much can be secured for these papers for our annual offering to missions.' I took the papers with me in my buggy to use as occasion offered. The first man I accosted gave me fifteen cents, the next eighteen cents, and a woman gave me twenty-five cents. This gave me courage to suggest twenty-five cents thereafter, which the people readily gave me, some giving larger sums, until with this fifty papers I had collected about \$26 for missions.

"It was with feelings of deep emotion that I emptied the contents of that glass upon the table at the time of the Annual Offering. The possibilities in this plan of securing money for missions loomed up before me, and I at once ordered 400 copies of the *Signs*. These I carried with me for about a year, securing in all about \$100 in return for them. Not only did I receive this sum of money, but I obtained a rich experience as I explained the object and aims of our work.

"I began writing to our leading men in regard to the work, relating



JASPER WAYNE

my experiences and the success attending my efforts. I received many encouraging letters in reply, but it seemed difficult to get the work started. The matter continued to exercise my mind night and day.

"About this time a joint camp meeting of the Iowa and Nebraska Conferences was held at Omaha, Nebraska, and I decided to go to the meeting and try to interest the workers in the plan. Mrs. E. G. White was present at this camp meeting, but I was informed that it would be impossible to interview her in regard to any details, as her time must be kept free for speaking and writing. I spoke first to one worker and then to another, but they were all so busy with their own plans that they had no time to consider what I had to say. Providence intervened, however, and an opportunity was presented for me to tell the president of the Nebraska Conference of my plans. He was interested and said, 'You may have one of the meetings, Brother Wayne, and explain your plan to the people, and perhaps you may interest some.' Not having had experience as a public speaker, I was taken aback at such a proposition, but the Lord gave me courage to speak before a large audience. W. C. White was deeply interested in what I had to say, and when I concluded my remarks, he urged the people to enter this 'open door.' He also asked me to call to see his mother, as he wanted her to hear about the plan. This was just the opportunity I desired, and again I saw the hand of the Lord leading. When I called to talk with Mrs. White, I found her engaged in writing, but she laid aside her manuscript and greeted me pleasantly, saying that her son had told her of my desire to see her and something of the object of my call. I then related the experiences I had had. She manifested a deep interest and assured me that she considered it a most excellent plan and that she would do all she could to help bring it before the people. This interview was the event of my life. Although fifteen years have elapsed since then, the scene and impression are as vivid as if it were but yesterday. I knew that the success of the Harvest Ingathering work was assured.

"From this time on, the plan was taken up by the General Conference Committee, and I was entirely relieved

of further responsibility in promoting the work. However, year by year I have had a part in this blessed work which has helped to swell the mission budget."

The Actual Figures

Year	North America	World Field
1908	\$ 14,136.77	\$ 14,136.77
1909	41,183.46	41,183.46
1910	41,643.92	41,643.92
1911	32,654.45	32,654.45
1912	50,164.45	50,164.45
1913	56,282.99	56,282.99
1914	57,598.73	57,598.73
1915	78,333.25	78,333.25
1916	125,953.10	125,953.10
1917	169,170.18	169,170.18
1918	199,920.49	222,656.07
1919	340,992.47	380,638.54
1920	546,731.38	627,724.23
1921	527,018.77	762,064.33
1922	537,878.13	744,648.99
1923	579,599.03	818,858.68
1924	538,729.33	897,946.60
1925	650,408.46	879,502.45
1926	696,315.66	1,017,042.96
1927	756,369.54	1,098,845.10
1928	827,261.96	1,219,315.00
1929	851,413.35	1,504,838.83
1930	801,789.99	1,298,035.44
1931	688,096.80	1,108,128.40
1932	529,710.69	913,009.47
1933	520,359.35	925,428.50
1934	639,410.11	1,028,349.86
1935	707,657.69	1,123,276.19
1936	787,819.33	1,225,136.66
1937	826,136.81	1,258,616.79
1938	850,843.73	1,327,291.32
1939	881,853.12	1,301,080.15
1940	927,744.23	1,308,985.67
1941	1,098,667.72	1,571,197.98
1942	1,243,278.72	(Reports Unavailable)

The grand total of both columns of figures is the magnificent sum of \$26,403,168.29. This money has been almost wholly gathered in from the public. Passing through the General Conference Treasury, it has greatly enlarged and strengthened the advance of the third angel's message throughout the entire world. Our records cannot indicate the amount of truth-filled literature scattered in connection with the yearly solicitation, nor the personal interviews, nor those who have united with our ranks as the result of Ingathering contacts. But these figures would run well up into the thousands and the millions.

Just now we face another advance in the Ingathering movement, and the ready co-operation of every church member is called for. There is a place of work assigned to each one. Some will solicit in business sections, presenting the needs of God's cause to the commercial leaders and persons entrusted with wealth; others will solicit from house to house, some will solicit through correspondence, and many will join the singing hands. All can do something in this thirty-sixth Ingathering for missions to bring in another million dollars or more from the North American base.

GRACE D. MACE.

The Tie That Binds

It has often been said that Seventh-day Adventists give more per capita to overseas missions than the members of any other denomination. In fact, other denominations have often referred to us in a very commendatory manner in comparing their own gifts to missions with ours. Though we thank God and give Him the glory for what has been done, we realize that we should have done far more than we have.

A letter written by a minister of another denomination contains the following comment and inquiry: "We were interested in hearing of your work in China and the Orient. How have you managed to keep your missionaries in the field and how have you obtained the necessary money to maintain them in that field? It surely is a gigantic task, but one of which any church might be proud. Wish more churches could or would do the same. It must be that our God is putting His stamp of approval on your work for Him. Can see no other explanation."

The Saviour said, "Where your treasure is, there will your heart be also." Seventh-day Adventists give to missions because it is the desire of their hearts to have the light of truth dispel the darkness. We want to see others share in the blessings that have come to us. We give freely because God has done so much for us. Generous giving does not spring from the unregenerate heart. It is the spontaneous, cheerful giver who receives the blessing. We gladly contribute systematically because of the great brotherhood of mankind, and we earnestly desire to see God's work quickly finished in every part of the world. We may hasten His coming by earnest, unstinted service.

Our old world is in deep distress. It has been demonstrated that the human race, apart from God, cannot rule itself and keep peace. All that any of us will possibly take out of this world into the new and into eternity is that which we dedicate to God with our own selves to be used by Him in finishing His world task. This will bring eternal interest, eternal fruit. Heaven's bank is the only right and safe place.

Amid these pressing times, are we personally balancing our gifts of time and money in proportion to our bless-

ings and the urgent needs? The largest budget in the history of our work for overseas has been voted for 1943. This was done in faith that every church member would support such a plan of advance. We are to launch out in many new places and establish new posts as well as strengthen the older centers.

The Ingathering of last year was a wonderful success. The largest amount ever realized in North America was raised in 1942, that amount being \$1,243,278.72. We are fully confident God will help us to be as vigilant and successful in our achievements this year as last year. From present appearances, the Ingathering season should be more favorable and fruitful than ever, and we believe God will lead us into victory.

We anticipate that we shall see greater advances in the onward march of the message this year than ever before. This must be true each year until the close of time. It is God's plan. Already we are seeing the mighty arm of God opening the way before us in many new avenues—openings which reveal His watchcare for His church and the triumph of His work. "Blest be the tie that binds" our hearts, our gifts, and our service in united effort for the advancement of the gospel message around the world.

WILLIAM A. BUTLER.



THREE GENERATIONS IN THE ARABIC UNION. ELDER GEORGE KEOUGH, SUPERINTENDENT OF UNION. PROFESSOR G. A. KEOUGH, PRINCIPAL, BEIRUT COLLEGE. BABY KEOUGH, A PROMISING PROSPECT

Ingathering in Lebanon, Syria

THROUGH the kindness of George Keough, superintendent of the Arabic Union Mission (at present teaching in the Theological Seminary in Takoma Park), we are privileged to pass on an encouraging report of Ingathering work by the faculty and students of the Beirut Training School, as sent by his son, Professor G. A. Keough, principal of the school.

"This morning (December 11, 1942) we announced the Ingathering campaign and set the college goal at \$150. We plan to devote three days to the work and are praying that God will give us success to His honor and glory. The members of the church in Beirut and the members of the elementary school plan to raise \$100. If we succeed in raising the full \$250, it will be a record breaker. The students are enthusiastic and ask to be allowed to go to the near-by towns, Tripoli and Sidon."

One week later Professor Keough wrote another letter to his father, this time reporting what had been accomplished during the week of December 11 to 17, and this is the good word:

"When I wrote you a few days ago, we were preparing to launch the Ingathering campaign. We started with fear and trembling, because we had only one collector's card and two French magazines for each student, and these were left over from previous years, as we had not been able to get out a magazine in Arabic. But now we have completed the

campaign and realize that our fear was unfounded. God was waiting to bless. The amount collected by the college alone was \$270. Isn't that excellent! We expect the church to reach a goal of \$75, and the elementary school \$25. Three of the students went to Tripoli for two days and brought back \$56.25. On Sunday alone the students as a body collected \$116.80, which is more than we collected last year.

God's people today are Ingathering in the land of Laban, the Syrian, where Jacob served fourteen years in what might be termed the "university of hard knocks," and finally returned to his native land, taking with him his wives, his children, and all the possessions which he had accumulated. On this journey he had the night's experience of wrestling with the angel whereby his name was changed to Israel, which means "as a prince hast thou power with God and with men, and hast prevailed." Gen. 32:28.

As the inhabitants of that historic land are visited today by the messengers of God, may they declare, as did Laban in talking to Jacob, "that the Lord hath blessed me for thy sake."

GEN. CONF. HOME MISS. DEPT.



FACULTY AND STUDENTS, BEIRUT COLLEGE, LEBANON

Missionary Leadership

How a Church Raised Its Goal in Two Weeks

THE pastor of the church at Fort Worth, Texas, A. C. Griffin, explains the organization and methods which enabled that church to reach the full Ingathering goal in just two weeks.

As an interesting chapter in past history, it may serve by way of suggestion for present expedition of the good work. We quote as follows:

"Before time to begin the campaign the church council met and organized the church into A B C bands. Every

person whose last name began with A was listed as a member of the A band, each member whose last name began with B was listed as a member of the B band, etc. Leaders and assistant leaders were appointed for each of these bands.

"The next step was to appoint a smaller committee to give careful study to the setting of goals for each of these bands. These goals were set by giving consideration to the church goal, the membership of the band, and the ability of the members in each band. After this we called a meeting of all the band leaders and assistants and made definite arrangements for working out our plans.

"Leaders and assistants were made responsible for getting in touch with the members of their bands and encouraging them to raise their individual goals and to make sure of raising the band goal.

"Every member of the church, besides the children, was listed in a band; and large charts were prepared with a thermometer to indicate the progress of each band.

"A brother was appointed to take charge of the records and charts, and each band leader was instructed to report to him every Friday just what each member of his band had in cash to be turned in on Sabbath. As the charts were adjusted each Sabbath morning in the presence of all the church, a keen interest was manifested by all. I took advantage of this opportunity to compliment the leaders and members on the good work accomplished.

"Last, but not by any means the least, was the organization of *working bands*, with appointed leaders and assistants. For example, we had four *singing bands*, each composed of about ten members, *Sunday morning band*, *Saturday night band*, *businessmen's band*, and *children's band*. All that was raised through these bands was applied on the individual goals and the goals of the A B C bands. Territory was carefully assigned to all working bands. Everything worked smoothly, and there was no occasion for any hard feelings.

"This church will be pulling at the bit to get started in Ingathering another year, and you could not convince them that the goal cannot be raised in two weeks' time this year the same as last."

Why the Leader Succeeded

He didn't scold.

He had confidence in himself.

He had a system and worked it.

He was a natural-born cheer-up-odist.

He never made the same mistake twice.

He took the executive committee fully into his confidence.

He didn't expect to do everything the first month.

He was a Christian first and a leader second.

He could take a setback without discouragement.

He never belittled the work of the former leader.

He had plenty of self-respect, but no self-importance.

He did some thinking before he talked about his plans.

He could not be induced to discuss his own value to the society.

He was always willing to help work out the society's whole program.

He did not try everything; his program was a study in concentration.

He was always sure there was some way to do whatever needed doing.

He sized up every member of the society without telling anybody about it.

He managed to get along without much public parade of his ability to talk.

He counted every member's bit of society service worthy of sincere praise.

He never admitted that "it might be done in some other society, but not in ours."

He was always on hand when he might be needed, as well as when he wanted to enlist others.

He didn't tease the young folk into grudging activity, nor otherwise appeal to uncertain motives.

He knew he ought to be natural, and knew that being natural is not trying but *being*.

He never hesitated to talk of his religion naturally, and people said that he illustrated his obedience to Jesus Christ as well as any Christian in the town.—*Adapted in Church Officers' Leader (British Union)*.

News From Soul Winners

INGATHERING EXPERIENCES

An Invalid Leads the Way to Victory

Some time ago I visited a newly organized company in the interest of Ingathering. When I arrived, I found that supplies of magazines and other promotion material had been received, but instead of being used, all had been returned to the conference office, accompanied by the explanation that the members were not able to go out and do any soliciting, but promised that they would give as much money as they could for the Ingathering work. I talked to these believers concerning all that was involved in this work and urged that some of them call on their business friends and hand them the Ingathering magazine, asking for a contribution to help in the good work. Still it seemed that no one would volunteer to go. Finally one sister, who cannot walk and is confined to a wheel chair, said, "If I could only walk, I would be glad to go. I want to do my part. Isn't there something that I can do?"

With such an indication of willingness to help, we recalled the adage, "Where there's a will there's a way," and so began to search for the way. The sister herself suggested that if someone would push her wheel chair, she could interview her friends. A brother and his wife quickly offered to do the pushing. Since the sister was well known and highly respected by all the people of the town, we thought our problem was largely solved.

As plans were being worked out, it was decided that a better way would be for the brother to accompany me to the business firms. Then whenever we came in contact with personal friends of our sister, we would arrange for her to meet them and explain our work. Instead of letting the sister ride in her wheel chair, therefore, we took her in the car with us. We would drive as close as possible to the place of business; then we would go inside the store and talk with the proprietor, telling him that Mrs. Blank was in the automobile just outside and wanted to see him. We would remind him, "You know Mrs. Blank cannot walk, or she would have come in to see you." In every case the proprietor very gladly complied with our request, and when he reached the car, Sister Blank would greet him in her usual cordial way, and then introduce me as her pastor. I then explained the purpose of our call, usually ending by stating that "Mrs. Blank is trying to reach her goal, and she felt sure you would be glad to help."

We called on doctors, presidents of banks, managers of hotels, and merchants. Not one refused to help. At the close of the day the goal for the entire church had been reached. Certainly the example set by this crippled sister should serve as a lesson to any who may be tempted to feel that it is impossible for them to take part in this wonderful work.

A. V. McCLURE.

A Sailor's Request: A Mother's Prayers Answered

One Saturday night a sister engaged in Ingathering solicitation on the streets of a port city, came in contact with a young sailor, and in talking with him learned that he came from a Seventh-day Adventist home. The young man seemed glad to find a Christian friend, and requested her to write to his mother. This she very gladly consented to do, and quickly sent a message over the thousands of miles to the address of the mother of the boy. Very soon came a letter of reply, reading as follows:

"As I read your letter, tears rolled down my cheeks, and I knelt and thanked God for answering my prayers. This is how it happened. Last week I was at home alone after the Sabbath services, and my thoughts were with my boy. I wondered what he was doing and how he had spent the Sabbath. Evening came on, and my heart was so heavy I could not keep from weeping. I went to my room and prayed most earnestly that the Lord would save my boy from the evils of the world and draw him closer to Him. I remember that in my prayer I said, 'I don't know how this can be done, Lord, but I know you have a thousand ways of which we know nothing.' Now I understand from your letter that it was at that same hour that the Lord directed your steps toward my boy and made it possible for you to talk with him. Surely this is an answer to my prayer."

The Ingathering worker did not let the interview with the sailor pass by without further attention. As a result of encouragement and invitation the young sailor now attends our church services regularly.

J. E. EDWARDS,
*Home Missionary Secretary,
Potomac Conference.*

Ingathering Opened the Door Into the Church

At the time of the Ingathering rally at the White Memorial church (Los Angeles, California) a sister was present who had been baptized and had united with the church during the year as the result of Ingathering. Naturally, she was very enthusiastic in regard to this work and was eager to take part. She stated that the previous year her attention had been attracted by the singing band, and she had a brief talk with the solicitor. Soon after this, she received a card from the pastor of the Seventh-day Adventist church, inviting her to attend the services. She accepted the invitation and is now a church member.

The same year the Ingathering magazine fell into the hands of a man living in Los Angeles. After reading and rereading the paper, he sent for the pastor of the Seventh-day Adventist church and told him that he de-

sired to give a substantial sum of money to be applied in some mission field which the gospel had not entered. This man turned over \$1,500 for missions. Six weeks later he was baptized and united with the church.

R. R. BREITIGAM,
*Home Missionary Secretary,
Pacific Union.*

Prejudice Broken Down

While Ingathering about six years ago, I approached a prominent timber merchant for a donation. My solicitations were rudely cut short.

"What denomination do you represent?"

"Seventh-day Adventist," I proudly replied.

"I thought as much; then I don't want to hear anything further. I have no time to waste, and not one penny of mine will ever go to that hateful crowd."

By the look of anger in his face, I could see that to change the subject would be my best policy. Would he mind if I rested awhile? The day was hot, and I had walked far and was thirsty.

At once his attitude changed as he bade me be seated. After thanking him for the proffered tumbler of water, I invited his confidence. Would he not tell me why he disliked these people so? Maybe there had been some misunderstanding. He seemed eager to unburden his outraged feelings.

"Well, they nearly got my wife; they have such a way with them. We were staying with friends who took us to the Seventh-day Adventist camp meeting one night. We went in all good faith, and soon I saw in amazement my wife was deeply interested. She went right after night even against my expressed wish, until I

could see that that she was entirely carried away by their fanatical humbug. The next thing I knew, she wanted to join them, and it took all our minister and others knew to put her right again. I'll watch that she never comes in contact with them or their scaremonger papers again!"

Silently I breathed a prayer for help to my Father, who can handle any emergency; for in this situation I felt helpless. He did not fail me. For two solid hours we discussed Bible prophecies, the daily fulfilling of the same before our very eyes, and the troubled state of the world, all of which invite us to ask, "What do these things mean?"

At length he half apologetically explained that his business occupied all his thoughts and that he had no time for religion.

"But," I suggested, "what will be the use of money and money-making, if we are unprepared and lost when Jesus comes?"

"Well, perhaps you are right," he said, reaching for the Ingathering magazine. He promised to read it and also to give it to his wife.

I was so delighted at this concession that I entirely forgot to ask again for a donation.

As he said good-by, he slipped a two-dollar bill into my hand and asked me to come again.

Each year since then he has gladly accepted the magazine, telling me how much his wife enjoys it and giving me the usual two-dollar donation. Last year he had left it with his secretary to give me when I should call.

Now the *Signs of the Times*, accompanied by my prayers, is finding its way each week into his home. Eternity alone will reveal how prejudice has been broken down in many homes just by the quiet, patient work of the Ingatherers year by year.

Weekly Church Missionary Services

May 1

A PLACE AND A WORK FOR ALL IN THE ANNUAL INGATHERING

Key Thought for Leaders: "Everyone who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."—"Testimonies," Vol. VII, p. 30.

This is a momentous day in the remnant church—the "Forward! March!" of the rank and file of God's people into the 36th annual Ingathering campaign, to solicit from those not of our faith funds for the support of our world-wide mission program. We go forth 100 per cent strong. Not one member of the church is to be left behind in this great adventure for God, for there is a place and a work for every one, old or young. The magazines, in many different languages, giving the latest review of our work in behalf of humanity, are ready

to be handed out to every member. Other material for the help of the workers is also available, such as the Instruction Leaflet, canvasses, authorization cards, badges, prospectus sheets, and much more. The church board has been busy during preceding weeks mapping out the territory and making assignments. Some can visit business firms; others will go from house to house; some will join the singing bands; and those who cannot leave home because of illness or other reasons, will take pen and ink and a supply of "duplex envelopes" and send the magazines through the mail, accompanied by a personal explanation and appeal.

Today the Goal Chart is placed on the wall of the church, and the church goal is made to appear in large figures in the proper place. Six weeks is allotted for the accomplishment of the work, although in the majority of churches the work will be completed in much less time, and all the airplanes will have left the church airport and reached the distant shores of the mission fields. The Victory plane, seventh in number, is the

last to go, carrying the overflow cargo; and then there appears in bold letters on the vacant field the meaning of what has gradually been developing by the weekly paste ups.

Note the schedule for departure each week, and be sure that each plane is sent off by a full 100 per cent of the church members. Surely no one who has set his face toward the kingdom and is bending every energy to help prepare the world for the ushering in of that kingdom, will choose to be absent when the roll call of "working members" is heard. And yet it is well to remember what the messenger of the Lord has recorded as a danger signal. We quote as follows: "In every religious movement there are some who, while they cannot deny that the cause is God's, still hold themselves aloof, refusing to make any effort to help. It were well for such ones to remember the record kept on high. . . . There every neglected opportunity to do service for God is recorded."—"Prophets and Kings," p. 639.

On every hand we see pictures of mass movements of men in uniform marching in defense of their country. So perfectly timed is every movement of feet and arms that the great mass appears as a unit. Every man knows his place, understands his orders, and keeps step in the march. No laggards, no dropping out by the way, no idle spectators. It is a thrilling sight. Just so the members of the church of God are trained and drilled and go forth en masse for another victory on the Ingathering battlefield. Let none be left behind.

May 8

STANDING BY THE CLASS-BAND LEADERS

Key Thought for Leaders: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err." "The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action."—"Christian Service," pp. 72, 73.

The class-band leader holds a strategic post during the Ingathering campaign. He stands as captain of a small group of soldiers in the Ingathering army, and it is his assigned duty not only to lead into the field of battle but to see that every member of his group is protected against discouragement or failure. He wears no distinguishing uniform or insignia; he is one with his men, guiding, coaching, praying, working. It is his responsibility to bring his particular group up to the standard assigned.

Justifiably, each band leader is jealous of the good name of his group; he is ambitious that the band be among the first to reach the goal; therefore it means much to him to know that each member is faithful in the work and will make sure of turning in the weekly allotment of funds. If you have never filled the place of a class-band leader during an Ingathering period, you will find it difficult to understand just how much it means for each member of the band to be dependable, co-operative, and prompt with weekly reports. But members of class bands today may be class-band leaders tomorrow, and now is the time to practice the principles of the golden rule.

We appeal to each member of a class-band to stand by the leader in a whole-hearted manner during this campaign. Cheer his heart by faithful reports; surprise him by an occasional "windfall" of Ingathering funds which may come your way if you are diligent in your efforts.

Every church should be divided into class bands. It is these small groups that mean so much in enabling the church to reach the goal quickly and joyfully.

May 15

IMPORTANCE OF ACCURATE INGATHERING RECORDS

Key Thought for Leaders: "Industry in a God-appointed duty is an important part of true religion. . . . Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect result in failure and dishonor to God."—"Christian Service," p. 238.

"Ingathering records" mean more than Ingathering reports. It is very essential that regular and accurate reports of money received, or of special experiences in the work, be rendered at the proper time; but the importance of accurate Ingathering records is another matter.

Provision is made for keeping accurate records through the medium of the blank sheets in the Ingathering prospectus and the solicitor's folder; and in addition there is the "Donor's Card," which serves to special advantage in recording the name and address of business firms, the official interviewed and by whom, the date of the visit, and the amount of donation given. These cards serve as a permanent record of work done year by year and are kept on file by the church treasurer. When a new campaign opens, it is of great value to a solicitor who is to call on business firms to know who has called before, the attitude of the firm toward our work, and the amount of contribution made.

All who engage in the Ingathering campaign should be furnished with the proper blanks for recording names and addresses of donors and any items of special interest, to guide in the follow-up work after the campaign is ended. Perhaps the solicitor will discover a case of sickness or poverty, in which temporal relief is needed quickly. This situation should be plainly stated on the Ingathering record, so that it will not be overlooked. In other cases, questions may be asked in regard to what Seventh-day Adventists teach, and these and the kind of literature to be supplied should be noted. Openings for Bible studies may be found, and these should be recorded.

Individual duty in Ingathering is not discharged by simply gathering in money. We are to "search diligently for perishing souls;" we are to "make the most of every opportunity to arrest the attention of unbelievers;" we are to "put literature into every hand that will receive it." While there is individual responsibility to make accurate Ingathering records, yet the missionary officers of the church bear equal responsibility to see that every record is carefully studied with a view to giving adequate attention to the need reported, whatever it may be.

May 22

INGATHERING EXPERIENCES

Key Thought for Leaders: "God calls upon His faithful ones, who believe in Him, to talk courage to those who are unbelieving and hopeless. May the Lord help us to help one another, and to prove Him by living faith."—"Testimonies," Vol. VIII, p. 12.

Ingathering experiences afford great variety and are always exceedingly interesting and inspiring. These are days when fresh, live experiences are taking place on every band. No need to refer to what was done last year or the year before; call for reports of what was experienced last week, or the week before, by the members of each church. In order to accomplish the most in the brief space of time allotted to this service, it would be well to make an advance selection of three or four members and ask them to be prepared to render their report in as few words as

possible. Urge that the reports be not only informative, but full of inspiration and courage for the members who may be fearful and afraid to step in and do their part. Make it clear to all that just now "the waters are troubled," and offer to help the impotent and the hesitating into the "pool" of activity, where new spiritual life and health will be found. In case some outstanding experience is needed from other sources, the citations found on pages 10 and 11 may be of help to missionary leaders. But as far as possible, confine the experiences to what is actually taking place in the experiences of members of the local church. An ounce of actual experience is often worth many pounds of theory. Get the workers to tell what God is doing in behalf of His people. This will prove a powerful antidote for the poisons of apathy and shirking, in case there is threatened danger of attack from such sources.

May 29

PROGRESS TOWARD THE GOAL

Key Thought for Leaders: "God's servants should be minutemen, ever ready to move as fast as His providence opens the way. Any delay on their part gives time for Satan to work to defeat them."—"Christian Service," p. 244.

We are now at the end of the fourth week of the official Ingathering campaign, and it is well that we pause for a brief retrospect over the progress made and see just where we stand—first with regard to our individual pledge in the church goal and then as to where the church as a whole stands at this date. Have all the planes left the church "airfield" on schedule time, and have all reached the other side of the water, or are some resting on the waves in sight of shore, waiting for more fuel to finish the journey? All this will be revealed by a study of the goal chart, if it has been kept up to date.

Possibly the church has reached the full goal by now and is ready to send on the last "Victory" plane with an overflow cargo. If so, this will be a time for rejoicing and praise to God. But even then, there may be some members who have not finished their work, some corners of the harvest field which have not been touched, some interviews still to be met. Whatever the present situation may be, let every member of the church make sure that he has faithfully performed his duty and will not fear to meet the "record kept on high."

It would also be well to investigate the supply of Ingathering magazines and Singing Band leaflets. Are these papers being used carefully, so that there will be sufficient to finish the campaign? It may be that there will be found large stacks of papers not yet in use. With the official close of the campaign only two weeks in the future, plans should be made to see that all papers are utilized and not left on hand in the church library or the Book and Bible House stock rooms. The magazines should be used economically and preferably should be given only to people who are sufficiently interested to make a donation. If more papers have been ordered than will be used, however, it will be better to pass them out at every house where a call is made (if the one canvassed manifests sufficient interest to accept the paper) or hand them to persons who contribute when approached on the streets or in other hasty contacts. Rather than remain unused and be destroyed at the close of the campaign, these good papers should be placed in the hands of every person approached with the Ingathering appeal. Let us endeavor to utilize every piece of Ingathering literature, as well as to meet the financial goal. Let all our work be done with expediency, order, and practical economy.



Young People's Department of Missionary Volunteers



NOTES TO OFFICERS

May

"Open" Week End—May 29

SUGGESTION for the fifth week end this month, May 29: Ask the youth to relate interesting experiences they have had in the Ingathering work and in the Youth's Crusade. Close with a consecration service. Or perhaps your society will appreciate special emphasis on the Progressive Class work, nature club, or certain summer features. Study the need of your society and plan to fill that need today.

N. W. M.

"Recreational Plans for M. V.'s."

"GOING to the M. V. Society to-night, Van?"

"No, don't think so. They have the same old things every time. Sort of boring after a while," replied Van.

"You mean they used to be boring," answered Jack. "Better come along this time. It will be something different, because we now have the new book, 'Recreational Plans for Missionary Volunteers, that we heard was in the making. It's just full of things to do. I'm sure you'll change your mind after tonight.'"

If you have heard complaints like Van's, we hope you will soon assure the young people that the program will no longer be dull, but lively and fun from start to finish. It can be if you will follow the directions in the "Recreational Plans" book. You will learn how varied recreation may be, will have games for every occasion, and a complete year's program of recreation worked out in full.

This book has been prepared to aid all who are leading young people or have anything to do with their entertainment. It contains material that will be helpful to the young people themselves—things to do in leisure hours. There are extensive bibliographies containing temperance material and books for leaders on object talks and Junior sermons. We have also listed film companies where suitable films may be procured for schools, societies, or homes. Every society, school, and young people's leader will want to have a copy. Order through your Book and Bible House. The book contains 320 pages, and the price is \$2.25.

NORA M. BUCKMAN.

Youth Crusaders

CRUSADERS are those who wage war for Christ in the name of His cross. In a far-gone day hard-riding knights dressed in coats of mail and wielding strong swords that dripped with blood, cried, "God wills it." Today young crusaders—Missionary Volunteers—take up Christ's cross, determined to carry "the advent message to all the world in this generation," because "God wills it." Their field of conflict is not some bloody, corpse-covered plain in a far-off land; it is wherever sin-bound men and women hunger for the eternal bread, or yearn for tender sympathy, or cry for relief from pain. Missionary Volunteers are pioneers who serve wherever there is human need. They go "to preach good tidings," "to bind up the brokenhearted," "to proclaim liberty to the captives, and the opening of the prison to them that are bound," "to proclaim the acceptable year of the Lord, and the day of vengeance of our God," "to comfort all that mourn . . . in Zion, to give unto them beauty for ashes."

These crusaders are fulfilling God's expressed threefold purpose for the Missionary Volunteer Society, namely, **TO HELP OTHER YOUTH, TO HELP THE CHURCH, TO WORK FOR THOSE WHO ARE NOT OF OUR FAITH.** "Time is short. Workers for Christ are needed everywhere. There should be one hundred earnest, faithful laborers in home and foreign mission fields where now there is one. The highways and the byways are yet unworked. . . . The Lord calls upon our youth . . . to do house-to-house work in places that have not yet heard the truth."—"Fundamentals of Christian Education," p. 488. (Italics ours.)

Let the society executive committee enlist every Senior Missionary Volunteer in some service band of the society. Follow the plans sug-

gested in the GAZETTE and keep in touch with your conference M. V. secretary. Missionary Volunteers are pioneers who enlist for world service with a world message in a mighty Youth's Crusade.

A. W. P.

Ingathering in '43

MAY 1 is the official date for launching the 1943 Ingathering campaign, which is scheduled from May 1 to June 12. A goal of \$1,000,000 has been set for this year, with the individual adult Minute Man goal \$12.55, and the Junior Minute Man goal half that amount.

In an April executive committee meeting outline your plans for the Ingathering campaign.

Use the Ingathering material sent you by your conference.

Counsel with the church missionary leadership and secure definite territory in which the young people may work.

Stress the two goals in this Ingathering work—souls and dollars.

Set the goals for the society and make every effort to attain those goals.

Enlist the help of each member of the society in at least one method of solicitation—house-to-house, office, mail, or singing band. Give cautions, special suggestions, and practical demonstrations of the best method of approach for each type of work.

Choose one or more methods of singing band work:

1. Small groups of singers with song director, four or six solicitors, two scouts, and leader.

2. Quartet. A quartet steps into the driveway of a home in the wealthy section or on the walk below the steps and sings while a solicitor explains the work. Larger offerings come in through this method.

3. This same method used in rural sections.

4. Junior groups under adult chaperonage.

Appoint a treasurer for each band who will receive the money gathered by his band and turn it in to the society treasurer.

At the close of the society meeting on May 1, announce the organization you have planned for your society, and the exact time and place for your first appointments.

Report to the Crusaders' Band the names of interested men and women so that missionary visits may be made and Bible studies given. Be careful

Topics for June

Senior

- 5 The Christian Help Band
- 12 The Christian Help Band in Action
- 19 The M. V. and the Prayer and Testimony Meeting
- 26 The Senior M. V. Camp

Junior

- 5 The Junior and Liquor
- 12 Martin Luther and the Protestant Reformation
- 19 The Singing World
- 26 Hobby Time

Our goal—every Missionary Volunteer participating in the Ingathering campaign this year!

to follow up every sign of interest. In order to maintain the records throughout the field, report regularly each week to your conference M. V. secretary this amount gathered during the week. M. W. M.

Camp Meetings

THE camp meetings this year will be very important gatherings. We urge you to encourage all youth to arrange to be in attendance. The topic for discussion May 15, "Days of Opportunity," will be very helpful to you in promoting camp meeting attendance.

Your Master Comrade Class

DURING the last twenty years the Progressive Class work has meant much to the young people of Seventh-day Adventist churches around the world, and no doubt many of the youth of the church are now loyal members because of their association with other Christian youth and the lessons learned while meeting the requirements of the Progressive Classes. During this time approximately 80,000 youth have been invested. Naturally much of the success that has accompanied the Progressive Class work during the twenty years it has been in operation has been brought about by those who have qualified as Master Comrades, for it is through the Master Comrade class that competent, well-trained leadership has been developed for the classwork for the Juniors and for the Senior youth who desire to qualify for the Master Comrade class standing.

In our academies and colleges the Master Comrade classwork is usually organized at the opening of school in September, with the purpose of making it possible for those enrolling to complete their work by the close of school in the spring. It would be well, therefore, for the societies in these institutions to give special emphasis to the classwork now so that all who are preparing for the investiture service may have their work completed satisfactorily before school closes.

In the M. V. Societies in our churches, the Master Comrade classwork is usually just well under way by the end of the first quarter, but it needs continual emphasis and encouragement so that none will drop out. Every church in which there are Senior young people should have a Master Comrade class each year. This will help in a positive way to provide for the recreational and social needs of the Senior young people, and consequently will do much to hold the youth to the church and its work.

The officers of the M. V. Society are primarily responsible for fostering and directing the Progressive Class work in the church. Let us endeavor to make it a real success during 1943. C. LESTER BOND.

Vocational Honors

EVERYONE is busy these days—to busy for the things he used to do—but if one tries hard enough, he can still find some time to work on his Vocational Honors.

To help the young people get an idea of what the Vocational Honors are and what following them can do for each one, be sure that they have access to the *Youth's Instructor*, in which they can follow the complete series of articles on the Vocational Honors which began at the first of this year.

Organize groups to study various crafts and promote the interest as much as you possibly can. Train young people to see the rich dividends and complete satisfaction that will be theirs if they will only spend their leisure time profitably. To do so will take their minds off the humdrum of everyday living and fit them for the next day's labors.

NORA M. BUCKMAN.

Your Ushers

IN small Missionary Volunteer Societies it may not seem necessary to have even one usher; but the society is a training center for our youth, and ushering is an art that requires actual practice. It is a good plan to have one experienced usher with an assistant in training. The young people in a society where there is plenty of seating room know exactly where they want to sit and they go there. The older people who attend may likewise find their seats; but it would be a beautiful thing to have at least one usher to see to it that older people, and strangers especially, are comfortably situated. Here are twelve suggestions for your ushers:

1. Be on time, at least fifteen minutes before the service begins.

2. Be dignified; be courteous; wear a pleasant smile.

3. Where there are two or more ushers, have work well planned so there will be no confusion.

4. Don't whisper unnecessarily, and never noisily, with associate ushers or with people coming in after the service begins.

5. Walk up and down the aisles no more than is absolutely necessary. Look for vacancies as you seat people.

6. Be "no respecter of persons" in seating rich or poor, high or low. Learn where your regular members like to sit. Endeavor to seat each one

in a section that will be congenial to him.

7. Don't seat people during the doxology, invocation, moments of meditation, prayer, Scripture reading, or special musical selection. Seat late-comers between numbers.

8. If your church has Acousticons, see that those who need them are supplied.

9. See that strangers especially have songbooks.

10. When taking up the offering, be alert, stand straight, have coat buttoned; be trim and neat in appearance. Carry the plate in the left hand. Pass the plate quietly, but with befitting dignity, not with a false modesty, appearing as if you feel that you are begging. This is a time for gifts to the King of kings. Don't rush the collection time. After the offering is received, carry plates at once to the front and place them on the table or at one side of the pulpit. It is always fitting to have an effortory prayer while all bow their heads and ushers stand, plates in hand.

11. Take care of ventilation during the songs. Unless it is absolutely necessary, do not make changes during the service proper.

12. Be prepared to meet any emergency during the meeting. Never leave your station unless you are relieved by another. C. LESTER BOND.

A Spring Song

AZURE sky,
Drops of dew,
Early flowers
Peeping through.
Trees a-budding,
Birds a-singing;
Joyous thoughts
To us come winging.
Birds are building
For their nesting;
Happy lovers, too,
Are trysting.
Grand and gay
Is the day;
Warm and gentle
Breezes blowing.
Soon comes planting time
And sowing.
Hear that joyous bird call ring!
Welcome, welcome, welcome,
Spring!

—Mae Holm Staff.

Spring

SPRING is as lovely as I had dreamed,
As beautiful as my vision seemed;
The thrushes sing and the winds go by,
And wonderful, the blue of the sky.
I was not sure; but a charm is wrought
Greater than I had ever thought.

Spring is as fragrant as I dared hope,
Casting the season's horoscope.
The lilies swing in their groves of green;
The tulips offer their crimson sheen.
I was afraid; but its rose and gold
Are more than a poet's verse foretold.

—Rena S. Travata.

Who does the best his circumstance allows,
Does well, acts nobly; angels could
do no more.—Edward Young.

Our Responsibility

WHEN the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause.—"Gospel Workers," p. 216.

May 1 to June 12—Ingathering campaign dates. Early, active participation will help spell success! .



Senior Meetings

May 1

Missionary Volunteers As Ingatherers

BY W. A. SCHARFFENBERG

Order of Service

SONG: "Soldiers of the Cross," No. 70
in "M. V. Songs."
PRAYER.
REPORTS.
OFFERTORY.
SONG: "Missionary Volunteers," No. 83.
TALK: "Youth's Hour of Opportunity."
SYMPOSIUM: "Dividends in Mission
Lands."
APPEAL: "Today's Challenge."
EXPERIENCES LAST YEAR.
PLANS AND ORGANIZATION.
SONG: "Guards of the Armor," No. 85.
BENEDICTION.

Notes to Leaders

Please read the note, "Ingathering in '43," p. 13. Important suggestions are given there.

After the appeal, "Today's Challenge," call for interesting experiences of your members last year. It might be well to speak to several persons before the meeting so that they will be ready to report.

A definite organization should be effected today so that the society members are ready in their places at the given time.

May this Ingathering work in the most critical hour of earth's history be a success from every viewpoint.

M. W. M.

Youth's Hour of Opportunity

In a time of national crisis nations rely on the young men and young women to strike the heaviest blows in defense of their country. The young men are sent abroad; the older men are kept at home to act as counselors and to supply the necessary funds and equipment for those who are in the front lines. It is estimated that we now have men stationed in over thirty-three different countries. Why is it that the young men are being sent overseas and the old men are being kept in the homeland?

Young men are able to adapt themselves quickly to new climates, new environments, strange lands, and strange peoples. Young men are able, also, to adjust themselves to many inconveniences and to endure the hardships that are demanded of those who are on the front lines. Young men are aggressive; they are ready to take the offensive; they are looking for adventure and are prepared to run great risks. Young men love to pioneer. It is for these reasons that this nation is relying upon its youth to

strike the heaviest blows in behalf of their country.

Every man, woman, and child who accepts Christ as his personal Saviour automatically receives a commission, and that commission is to go and take this message to every nation, kindred, tongue, and people. Not all who are drafted into the service of their country become generals, captains, sergeants, or even corporals. There are thousands of privates, but every man is assigned to a specific post of duty. Some are asked to dig trenches, others to build fortifications, still others to stand as sentinels in lonely outposts; but every man who is inducted into the armed forces of his country is assigned a specific post of duty.

So it is in the great army of Christ that is being sent out to every corner of this globe to give this message to every nation, kindred, tongue, and people. Not all who accept this message will be sent overseas; not all will become generals, captains, sergeants, or corporals; but every man who accepts Christ will be assigned a definite post of duty. Many of our young men and women will be called to the mission fields, will be placed as sentinels in lonely outposts. These are the ones who will be asked to strike the heaviest blows for God, for they will not only be called to leave loved ones and to leave their homeland, but will also be required to learn difficult languages, to work under trying climates, among strange peoples, and to endure many inconveniences and hardships. This denomination is continually on the lookout for young men and women who are qualified physically, mentally, and spiritually to accept a call for work overseas.

Not all can go, however; many must remain in the homeland. But those who remain at home have also been assigned a definite post of duty. One of the great responsibilities that has been placed upon them is that of furnishing the necessary supplies and equipment that make it possible for the men on the front lines to carry on their work. This denomination has been sending its young men and women to over four hundred different

countries. Work is now being carried on in over eight hundred different dialects and tongues. Calls are coming in continually for further funds with which to strengthen the work in these lands. More trenches must be dug; more fortifications must be built; more memorials for God must be established. Equipment must be furnished and reinforcements must be continually sent these fields where work has been opened up. To those of us who remain in the homeland has been assigned the task of securing funds so that the necessary supplies and equipment can be sent to the front lines and the work of God may continually advance.

We have been assured that if we will go and teach all nations, the Lord will do His part. Our part is to send the workers forward, to supply the necessary resources with which to keep the work advancing. If we will do our part, the Lord has promised to do His part and to be with His workers even unto the end of the world. Those who remain in the homeland and furnish the means to make the work in the foreign fields possible will receive just as great a reward in the kingdom of heaven as those who go overseas and carry on in the front lines.

Dividends in Mission Lands

PROVIDENCE AT WORK

THE day of miracles is not past. The Lord's Spirit is at work upon the hearts of men and women throughout the world, convicting them of sin and converting them to Christ.

Missionary Raymond F. Cottrell related an interesting experience of conversion in the mission field. While Elder Cottrell was living in Hsinking, the capital of Manchuria, his attention was called to the remarkable conversion of a Manchurian woman who had come to take up her residence in Hsinking.

Shortly after her arrival in the capital, she felt impressed early one Sunday morning to take her family and attend a Christian service. They hired a carriage and gave the driver instructions to take them to the chapel of a certain missionary society which they named, and with which they had evidently had some previous contact before moving to Hsinking. The driver was well acquainted with the city, but instead of taking them to the chapel designated, he took them to a Seventh-day Adventist chapel. Upon their arrival they noticed it was a Seventh-day Adventist chapel and not the one they had asked to be

Advertise the camp meetings, Junior Camps, and Senior Camps to be held in your territory.

taken to. They remonstrated with the driver about this, but he argued with them and told them he felt this society was just as good as another one, and he refused to take them any farther, whereupon they got out of the carriage and entered the chapel. They were very much surprised to find that no services were being conducted. They located our Bible instructor who lived in the same compound in which the chapel was situated. She readily explained why it was that no service was being conducted at that particular time and gave them a hearty welcome to come back the next Sabbath.

They felt so impressed with the kindness and courtesy of this Bible instructor that they returned again the next Sabbath morning to attend Sabbath school and the church service. That was the beginning. They continued coming and before long had joined the baptismal class, were baptized, and became members of the church. Upon joining the church, they expressed the conviction that it must have been the Lord who had directed the carriage driver that first Sunday morning.

NON-CHRISTIAN FINDS CHRIST IN PRISON CELL

Pastor A. L. Ham relates a remarkable experience of conversion in South China. A highly educated Confucian teacher, who had strong anti-Christian sentiments, was visiting a friend of his in Hong Kong. Suddenly the police arrived and accused both of them of dealing in the illicit sale of opium. Consequently the teacher was imprisoned with his friend.

One day as he lay in his prison cell, a Bible was shoved under his door. Through reading the four Gospels he became deeply interested in the love and teachings of Christ. A great desire came upon him for a deeper knowledge of Christianity. He now believes with all his heart that an angel placed that Bible under his door.

Upon his release he returned to Canton. While walking down one of the streets one day, he was attracted by the singing of some of our people in one of the neighboring chapels. The Christian songs aroused his interest. He entered the chapel, became acquainted with the evangelists, and soon, with the help of our evangelist, continued his study of the Bible. The result was his acceptance of the message. He was baptized and became an active member of the church. Before he accepted the message he was a secretary of a prominent government official. He became a faithful member of the local church and later took up the work of teaching in one of our mission schools. Our workers and leaders were much impressed with his faithful service as a teacher and felt that he was called to the gospel ministry. He accepted the call to evangelism, was later ordained,

and is today one of our faithful leaders of the work in the South China Union.

God works in remarkable ways. He had His eyes on this young man and has made him a mighty leader in this cause.

HTE PO'S FEVER LEADS TO CHRIST

"One of the most remarkable conversions I know in my section of the mission field," stated Eric B. Hare when asked to relate an experience of conversion, "was the conversion of Hte Po, headman of the La Po Ta village." We shall hear the story in Brother Hare's own words:

"Shivering and shaking all over with fever, Hte Po came to the dispensary one day and asked for a bottle of medicine. I wrapped a tract around it and told him to read that little tract when his head didn't ache. A year went by. At the beginning of the monsoon season, down he came to the dispensary again, shivering and shaking all over with another attack of fever. He said, 'That was good medicine you gave me. I haven't had fever for a whole year, but isn't it queer that just at the same season as last year I got another attack! But this time I didn't waste time with the witch doctor's medicine or the devil's sacrifices. I came right here for another bottle of that good medicine.' I said, 'Fine,' and wrapped another tract around that bottle of medicine.

"The next year at the same time in the year, into the dispensary he came again, trembling and shaking with fever. He said, 'Isn't it queer! It just seems as though I have to come down to the dispensary every year. Please give me another bottle of medicine.' As I handed the bottle to him, I said, 'How did you like the tracts?' 'Oh,' he said, 'they were wonderful. Please give me some more.' As I gave him some more tracts, I sold him a little book that had just come off the press, called 'Enemies of Health,' and away he went for another long year.

"As our school opened the following year and the monsoon season broke, I said to Peter, 'I wouldn't be surprised to see Hte Po, the headman from La Po Ta, down any day now. It seems as though he just has to come down every year.' Sure enough, in a few days here he came, trembling and shaking with fever, but with a new light in his face. 'Oh,' he said, 'that was a good hook you gave me last year, and do you know, I have given up my betel nut and my tobacco and haven't smoked once since reading that book! But isn't it queer, it just seems as though I get this fever so that I'll have to come eighteen miles to the dispensary every year.'

"I sent my evangelist, Tha Myaing, back with him, and in three weeks he returned to tell of a marvelous interest and an earnest request for a village school. We sent Ohn Bwint

to teach school there the following year and at the end of that year Ohn Bwint came in with five bullock wagons loaded with people from La Po Ta. Hte Po, the headman, was ready for baptism. Since then he has never had a recurrence of that annual fever.

"Isn't it queer," he said, 'the Lord let me get that fever at the same time every year so that I would just have to come down to the dispensary.'

Today's Challenge

AFTER listening to these remarkable experiences of how God's Spirit is at work in the mission field, all will agree that this is no time to let down in our work on behalf of our foreign missions. Because time is very short, what we do must be done quickly. Let us, young people, do our part in raising the necessary funds so that this work, which has been so wonderfully blessed of the Lord, may be not only continued but greatly strengthened and enlarged.

Young people have always been one of the strongest factors in our annual Ingathering campaign. The raising of the Ingathering funds demands much time and effort. Our young people have responded most nobly to this call in former years. They have led out in the singing band work, and the singing bands have brought in hundreds and thousands of dollars. Recently a group of young people in one of our large centers divided up into three bands. They went out and succeeded in gathering in \$500 during their first week. Their goal is \$2,000, and we are confident they will reach it.

Those who have taken part in the singing bands have not only enjoyed the work, but have also realized that the Holy Spirit was present with them. As they gathered together in prayer, seeking the Lord to bless them in their work, they moved forward by faith. As they proceeded in their work, they met many persons who had never before heard of Seventh-day Adventists.

Some years ago a group of young people were singing in front of the home of a prominent educator. The educator had an important visitor in his home at the time. As the two men listened to the singing, they became deeply interested, opened the door, and extended an invitation to our young people to come inside. They were surprised to find that these young people were college students. Never before, commented the visiting educator, had he seen college students participating in extra-curricular activities of this nature, namely, Ingathering for missions. The youth were invited to sing a number of songs, after which liberal donations were received from both of the men.

This contact was never forgotten. Years later this experience was recalled. It had left a very favorable

M. V.'s—Why not lend your energies to raising victory gardens for defense?

impression of Seventh-day Adventists on the minds of these men. One of the men in particular has been very sympathetic toward our work and has been the means of assisting many of our young people who have found themselves in perplexity in the present crisis.

As the annual Ingathering campaign is launched, therefore, we trust that every young person present will respond to the call. Our national workers need your help at this time; our missionaries need your help; the Lord wants your help; and what we do must be done quickly. We trust that God will richly bless our young people as they respond to this call, that they will be successful not only in gathering funds for this great work, but also in making contacts that will eventually result in bringing many souls into His kingdom.

❖ ❖

May 8

Honoring Mother

Order of Service

BY MARY MCCONAUGHEY

OPENING SONG: "Happy the Home," No. 413 in "Church Hymnal."

INVOCATION,
SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

WELCOME TO MOTHERS. (By leader)

SPECIAL MUSIC: "That Wonderful Mother of Mine."

POEM: "The Mother."

STORY: "Mother Love."

POEM: "A Tribute to Mothers."

SPECIAL MUSIC: "Mother Machree."

Note to Leaders

It would be well to make an announcement regarding this M. V. meeting and invite all the mothers to attend. Talk with your committee about procuring flowers for each mother. At the close of the "Tribute" have all the mothers stand and have ushers pin flowers on each one.

Mother Love

It was a fine day in early summer, and romance fairly vibrated through the balmy Arizona breeze. Susan Grey and her friend, Betty Landon, chatted gaily as they sat in the big swing on the veranda of the Grey home. Susan had been away at the Western Teachers' College, and had just returned a few days before for the summer vacation. Her parents had managed her expenses only by imposing upon themselves the strictest economy. Betty, owing to financial conditions in her home, had remained away from school to work during the winter. The two girls, once more united, were discussing plans for a lawn party.

"O Betty," exclaimed Susan. "It will be too wonderful for words! Just imagine a party on one of these lovely summer evenings under those big willows in our back yard. The grass is green and pretty now. We

will have the guests arrive just before sunset, and then when darkness comes, we can light the Chinese lanterns. Won't it be thrilling?"

"Susan, please stop!" pleaded Betty. "If you don't, I shall simply die from an acute attack of anticipation. By the way, you said you would show me your new dress. Suppose you satisfy my curiosity right now."

"Come along," invited Susan. "You'll fairly gasp when you see it. It is beautiful—if I do say so."

The Mother

A book unheeded in her lap, she sits,
with dreaming eyes
And looks from out the window at the
distant hills that rise.
Yet soon she crosses all the hills and
finds a pathway straight
To where the children clamber on the
fence beside the gate,
To where the children hail her with
their shouts of wondrous glee—
Yet still the book, unheeded, lies half
open on her knee.
And far from out the window bends the
sky in hazy blue,
And she fares forth upon a road that
leads the meadows through.
That hurries down the city streets until
she finds a door
Which opens to her gentle knock: and
then, as oft of yore,
She hears the laughter of her boy; she
sorrow when he grieves—
Yet still the book is lying with her hand
between the leaves.
And now she goes another way, where
mountains touch the sky;
She threads the forest fastnesses until
she draws nigh
The little cottage where her girl has
helped to make a home,
Where, in the distance on the sea, are
gleams of upflung foam;
And for a while they speak of all the
joys that used to be—
Yet still the book, unheeded, lies half
open on her knee.
And so she fares till sunset; she goes
far and far away,
But always finds her haven at the end-
ing of the day,
And takes her book and idly at the
opened pages peers
With eyes that have the softness that
is caused by unshed tears.
And sometimes she will murmur low,
and sometimes she will smile,
For out and over all the land her heart
has been the while.

—Willbur D. Nesbit.

The girls were soon in Susan's room, and Betty did gasp in genuine amazement.

"Why, Sue! That must have cost a mint of money!"

"I did draw rather heavily on the family bank account," admitted Susan. "But why not? That's what parents are for—to provide the things their children want."

"If they can afford it," murmured Betty as she hid her real feelings by turning to the window. "Mother and I are studying over some way to remodel my graduation dress for the occasion. She is such an unselfish dear that she wanted me to take the money she has saved for a long-needed new coat, and buy a dress. But I'd rather wear a faded calico to the party than do that. Mother is too

self-sacrificing! She would do anything for me that she thought would make me happier."

"O, Betty, you're just the same prude that I left here at home last fall! By all means you ought to have a new dress for my party! Some of the college crowd will be here, and a number of them belong to wealthy families who are socially prominent. You'll feel out of place in a made-over dress. You're foolish for not taking the money. Your mother won't thank you for your sacrifice. I used to feel the same way about things, but I've changed my mind. This old theme of the sacrificing love of mothers is a lot of foolishness. It makes me tired to hear folks talk so much about the parent martyrs of the world, and it's their duty to make for us! They bring us into the world, and now it's their duty to make life pleasant for us. I intend to get all that's coming to me." To Susan, Betty's gaze seemed slowly to fix upon her as upon some stranger.

"Oh, I suppose you are shocked," she laughed; "but those are my ideas and that's that!"

Betty's father was to stop for her on his way home from work. The honk of his automobile horn interrupted the conversation. Susan thought she detected a look of relief upon her chum's face as they hurried down the front steps, and out the gate. She watched the car as it speedily disappeared, and her thoughts wandered back to academy days. What pals she and Betty had been! Now they seemed to have very few common interests. She smiled at the memory of being almost persuaded by Betty to attend one of those Seventh-day Adventist colleges. But holding out for her own way had won the day, and she had gone to the Western Teachers' College, where she was sure a broader, better, accredited education was obtainable. The dear folks at home were such fogies that they couldn't recognize the fact. With a careless shrug of her shoulders she dismissed the memory of Betty's evident disapproval of her attitude and hurried into the house.

The day for the lawn party dawned bright and clear. Susan dashed here and there in a frenzy of excitement as preparations for the gala occasion progressed, while her mother worked patiently, quietly arranging things just as she thought her daughter liked them best. Susan didn't see the tears that filled two blue eyes, and she didn't realize the pain that cut the mother's heart at the sharp words she carelessly flung when some detail failed to suit her perfectly. Disappointed, Mrs. Grey worked on without a word. Her world of happiness had been wiped out by the cruelty of a stranger who now filled a loving daughter's place.

In the late afternoon the guests began to arrive, and a happy crowd gathered under the willows of the

Study and Service League examinations may be given this month. Write your conference M. V. secretary.

beautifully decorated yard. Laughter and gay conversation filled the air, but it became subdued as attention was drawn to the crimson west. An Arizona sunset cannot be described in words, and the crowd spoke in soft tones under the spell of shifting colors. Even the birds sang more softly.

Suddenly the back door of the house swung open, and Susan's mother stepped out into the warm light of the afternoon glow. She was carrying a tray of dainties, lovingly prepared by her own hands for her daughter's guests, and she smiled as she stood for a moment gazing upon the happy scene. Susan and a young college friend were the only ones in the crowd who seemed to notice Mrs. Grey. As the soft rays of light fell upon her, the young man, turning to the girl, said in a low tone, "You have a lovely mother; you must be proud of her. Mine looked a lot like that, too, but—well—she's gone now. I guess men are too thoughtless to appreciate a mother while they have her." Susan nodded absent-mindedly. She was noticing for the first time the gray that was rapidly framing her mother's temples and the lines that were seaming the sweet face. She wondered for a moment if men were the only thoughtless beings.

Just then her eye caught something sparkling like so many diamonds in the sand under a large pecan tree near by. She hurried playfully after it. As Susan neared the tree, she noticed a tall ladder leaning precariously against the trunk, and the thought came to her that someone had been careless to leave it in such a dangerous position. As she stooped to look for the object of her search, there was a sudden piercing cry from the crowd. She glanced up in time to see the ladder crashing toward her. She had rubbed against it. Kneeling as she was, it was impossible for her to dodge the blow. She threw her arms helplessly over her head; then to her amazement she felt no pain. What could have happened?

She gazed around. There upon the ground lay her mother, crushed by the heavy blow that she might have received. Susan ran to her side and lifted the heavy ladder from the limp form. There was an ugly gash on Mrs. Grey's forehead, and blood trickled down her white face. Her blue eyes were closed. The girl's heart leaped to her throat; conscience wore the sad form of her little mother and pointed an accusing finger at her. That love which she had so cruelly scorned of late had stepped in to save her. What a fool—what a fool she had been!

The crowd gathered about the two, all talking at once, but Susan heard nothing; she gathered the small, work-worn hand in hers and begged her mother to speak, but the lips were still. Her father, who had seen the accident from the porch, came running. Sensing that his wife was seri-

ously injured, he became pale; but controlling his feelings, he gathered her frail form in his strong arms, carried her to the house, and laid her tenderly upon the bed. Susan followed blindly, her guests forgotten. While her father was calling the doctor, she wiped away the blood from the white face. The gash was just at the temple. Oh! If mother would only speak! How still she lay, and how white! One by one her ugly acts and words since her return home filed past her mind's eye. She thought of the conversation with Betty, and for the first time she realized that her elum had not come to the party. She didn't blame her. How she hated herself!

It seemed like an eternity before her father left the telephone. He

A Tribute to Mothers

HERE'S a tribute to mothers, though it may lack in taste.
They have it all coming with room yet to waste,
For they stand by you always through storm and through stress
With encouraging words and a heartfelt caress.

No matter how low you have slipped in the scale,
How long he your story or sad be your tale,
You can take it to mother and expect there to find
All the comfort and solace to restore peace of mind.

There's a reason why Mother's Day comes in the spring,
For a new lease on life has each living thing,
And there's spring in the heart of a misguided youth
After talking with mother and finding the truth.

Be she English, or Spanish, or Swedish, or Dutch,
Be she white or jet black, it doesn't matter much;
For her heart beats the same and her love is as strong,
As she sings to her babies their lullaby song.

Always thinking of some poor unfortunate soul;
Administering kindness when death takes its toll,
Just leave off the "M" and you have the word "others";
That's the reason I pray: Dear God, keep our mothers.

—Wilbur Hawley.



re-entered the room, and on seeing the agonized look on his daughter's face, whispered encouragingly, "Don't worry, dear. Doctor Graham will be right over."

"O Daddy," sobbed the girl; "it was for me." Tears of sympathy filled the father's eyes, for he understood her suffering. Then the doctor arrived. He was a calm, gray-eyed man whose professional air lent an assurance of efficiency that abated fears and encouraged those about him to hope. He stepped quickly to the bedside and looked for a moment upon the white face. With a few words of instruction to the father and daughter, he set to work. Presently he broke the silence to say, "We must get her to a hospital as soon as possible. I might as well tell you now, Mr. Grey, there is very little chance of your wife's recovery. I doubt whether she will ever regain consciousness. A miracle might save her, but the days of miracles are past."

As her father bowed his head for a moment, Susan sobbed to herself. Her conscience still kept a never-ending parade of hateful memories stalking through her mind, until it seemed that she must go mad.

Then they were at the hospital, in a small, white room—waiting, waiting, waiting!

Mother love! How hallowed it appeared to Susan as she thought, and thought. It was mother who would think to sacrifice herself to save her from pain and possible death. It was mother who forgot herself and took the blow—not her gallant young college friend—not any of the witty, wealthy coeds. "Mother love—parent martyrs—they should give up things for us—I intend to get all that's coming to me!" Oh, those hateful words! Would that she had the hope that had once been hers. It hadn't been popular at college. She had drifted too far away from God. God wouldn't hear her if she prayed now. The hours crept by like years. It was midnight. Satan seemed torturing her with all the demons of hell. She dozed a moment, to be suddenly awakened by the nurse's voice calling her name. She jumped to her feet; the doctor was there; her father was kneeling at the bed. Susan was beside him in a flash. Her mother's face twisted with pain. She moaned in agony and gasped for breath.

"Oh! She can't die; she can't!" sobbed Susan. She seized the telephone and called a number, while all eyes followed her wonderingly.

"Hello," came a surprised voice in answer.

"Betty," begged Susan, "please take a taxi to the Eighth Street hospital. Come as fast as you can to Room 105. Mother is—I'll explain later. Please hurry!"

Betty, accompanied by her parents, arrived in an astonishingly short time. Mr. Grey gave a hurried account of the accident while Susan

sobbed, "You'll pray, won't you, that God won't let Mother die?"

"You kneel with us, Daughter," urged her father.

"Oh, God won't hear my prayers. I'm not fit to pray!"

"Susan," commanded Betty, "you kneel and talk to God just as you're talking to your father now. He is your heavenly Father. He will hear every word you say."

So together the little group knelt, while the doctor and the nurses bowed their heads in respectful but doubtful silence. As the last words of the prayer were uttered, the white figure on the bed stirred and the injured woman opened her eyes and smiled. She knew them all and insisted that she was not seriously hurt. Indeed, the soft, natural color began to glow in her cheeks, and her hands, which a few moments before had been ice cold, were warm now as Susan held them and begged forgiveness for the unkindness with which she had treated the one who was really dearest to her in all the world. And how rapidly was that forgiveness granted! Heaven had stooped low to answer the prayer of a daughter who had found her mother and her mother's God.—*Leolen Claunch, Abbreviated.*

A Tribute to Mother

YOUR dear old mother may never have attended a finishing school, but she has often sat up nights working and studying how to keep you there. Your dear old-fashioned mother may never have been taught society rules for sipping soup in silence, but she knows how to make the best soup you ever tasted.

This wonderful woman, your mother, may not use the most perfect English, but long before you could speak a word, her love and affection made you understand.

Your mother has always loved you, more than she has loved her own life, and no sacrifice that you can make will ever partly repay for this bravest of wills, and this most blessed soul this side of the stars.—*Excerpt from the Silent Partner Magazine.*

God's Power of Repeating

AN artist paints a picture of the springtime, and it is beautiful and riotous with color. But when he has painted it, he is done with it; that picture he never paints a second time. But the wonder of the Creator is not only that He paints the spring, but that every year He paints it again. Every year He makes the spring again, and the glory of summer, and the mellowness of autumn. With all His infinite creating power God works by way of repetition, and the strange thing is that we never weary of it.—*Dr. G. H. Morrison.*

May 15

Days of Opportunity

BY G. W. CHAMBERS

Order of Service

OPENING SONG: "Brighten the Corner Where You Are," No. 71 in "M. V. Songs."
PRAYER.
ANNOUNCEMENTS.
OFFERING.
SECRETARY'S REPORT.
MUSIC.
LEADER'S REMARKS.
STUDY: "Can We Help?"
DIALOGUE: "Brands From the Burning." (Special music and poem as suggested in text of dialogue.)
CONSECRATION SERVICE.
SONG: "Yes, the Lord Can Depend on Me," No. 238 in "Gospel in Song."
BENEDICTION.

Notes to Leaders

The object of this meeting is to point out the importance of our example at our young people's gatherings—camp meetings, youth's conventions, rallies, etc. It is also intended to reveal the possibilities of service in connection with such gatherings, and of our personal responsibilities in regard to those possibilities.

To be effective, this program should be carefully planned, faithfully practiced, and prayerfully placed before the society.

In his opening remarks, the leader should refer to the approaching camp meeting, indicating the problems presented and the possibilities offered.

The consecration service should be short, merely giving opportunity for those willing to consecrate, or reconsecrate, themselves to God and to His service to indicate that determination by standing. It might be well to have the congregation repeat the Senior M. V. Pledge at this time.

Following this meeting, the executive committee should lay definite plans for the coming camp meeting. These plans should be placed before the society at the next M. V. meeting.

Can We Help?

A. WHO?

1. A potential army. "Messages," p. 196.
Successful workers. Id., p. 207, par. 2.
2. Youth for youth. Id., p. 203, par. 3.
a. Christ will teach. Id., p. 217, par. 3; p. 218.
b. "Let all be . . . trained."—"M. V.'s and Their Work," p. 11.

B. WHEN?

1. "Go work today." Matt. 21:28.
Take up cross "daily." Luke 9:23.
2. "The night cometh." John 9:4.
Too late when probation closes. Jer. 8:20.
"Every day the probation of some is closing. Every hour some are passing beyond the reach of mercy."—"Patriarchs and Prophets," p. 110.

C. HOW?

1. "Speak to this young man." Zech. 2:4.
a. To our dear ones. John 1:40-42; 11:28.
b. To our fellow youth. "Messages," p. 204, par. 1.
By word and daily example. 1 Tim. 4:12.

D. WHERE?

1. In our churches.
a. "Let there be a company

formed."—"M. V.'s and Their Work," p. 11.

- b. "Let there be companies organized in every church."—*Ibid.*
- c. Band organizations. "A band of workers."—*Id.*, p. 12.
2. In our camp meetings, rallies, M. V. conventions.
 - a. Gain spiritual help.
 - b. Learn of ways and means to help fellow youth.
 - (1) In local M. V. organization.
 - (2) In all M. V. gatherings, such as mentioned above.
- c. Help drifting youth attending such meetings.
 - (1) By example.
 - (2) By prayer band groups.
 - (3) By personal contact and invitation.

E. WHY?

1. To save souls for eternity. James 5:20.
2. Success awaits. Ps. 126:6; "Messages," p. 197, par. 3; p. 226, par. 1.
3. Our goal. Matt. 25:21; Rev. 22:1-5.

Brands From the Burning

CHARACTERS: John, the M. V. Society leader; Jim, devotional secretary; Elsie, society secretary; Lois and Jean, executive committee members; Charles, social leader; Ted, missionary leader; Elder Simpson, elder of church.

(A young man is walking slowly across the platform. A voice calls from behind him. He waits, and another young man approaches. They visit.)

JIM: John! Say, John, wait a minute! Where are you going?

JOHN: To the Missionary Volunteer Society executive committee meeting, Jim. You're going too, aren't you? Remember you are the devotional secretary. By the way, I don't believe that you were present at the last executive committee meeting, nor the one before that. In fact, I became so discouraged with the slim attendance at those committee meetings that I have not called one for some time. But with camp meeting coming on, I thought we had better get together and lay some plans.

JIM: John, I'm ashamed to admit it, but—well, I hadn't planned to attend the committee meeting this afternoon. I was walking toward town to call on Bob, when I ran into Jack. You remember Jack Towner, don't you?

JOHN: Of course I do! However, now that I think of it, I don't believe that Jack has been to Sabbath school, church, or M. V. meeting for a long time. Just recently Dad said that the church board was getting worried about him.

JIM: Well, Jack tried to dodge me at first. When he realized that I had seen him, he stopped. But, John, from the whiff I got of his breath, I'm afraid that he has been smoking.

JOHN: Whew! That's too bad! I thought that Jack was a good church member.

JIM: So did I. But that's not all! When I realized that Jack must be slipping, I tried to encourage him. He opened up and told me a lot of things. In fact, he says he has about

Make the most of this important camp meeting season!

concluded there is no use trying. He claims that church membership is of no value because it does not change the lives of professed church members very much. He said that our young people have no interest in the church, that they don't care for M. V. meetings, and that their religion is just a sham. He reminded me that the last camp meeting many Missionary Volunteers and even M. V. officers stayed away from the M. V. meetings. He charged—and I couldn't deny it—that baptized members talked, laughed, and some even mocked by jokingly raising their hands when the speaker at the Senior M. V. pavilion was making a call for consecration. He told me that he has noted other serious inconsistencies in the lives of our young people since then. He claimed that the same careless spirit was manifest at the M. V. Rally, and even hinted that the M. V. officers at the last convention didn't seem too much concerned with their responsibilities. You know, Jack is to be inducted into the Army in a few weeks. He said that as he has studied the whole problem, he has about concluded that the struggle one must put forth to be a Christian is not worth while.

JOHN: Is that so! I didn't realize that Jack was in such a state of mind. However, I do remember that Tom Martin stopped coming to Sabbath school and church and was not baptized. He said that professed Christians were not consistent. He was especially disgusted over the disorder, laughing, and talking in his Sabbath school class.

JIM: I pleaded with Jack not to reach such a decision. I urged him to give the young people another opportunity to prove themselves. At last he said he would. I invited him to come to camp meeting. He said that he would think it over.

JOHN: Good work, Jim! But say (*looking at watch*), we have only five minutes before that committee meeting. Let's go! (*Both hurry away.*)

(*Special music while curtain is drawn and setting placed for next scene. We suggest the song, "The One Lost Sheep."*)

(*Next scene opens. Small group of officers present. Empty chairs testify to absent officers. The leader speaks.*)

JOHN: I'm sorry to see such a small percentage of our officers present at this meeting. We have some very important problems to study. For one thing, camp meeting.

ELSIE (*M. V. secretary, interrupts*): But, John, you haven't even called a meeting of the executive committee in more than two months! People have got out of the habit of coming. In fact, our society meetings have dropped so in attendance and activity that I didn't have the heart to send in a report for last month. Our conference secretary will think we are "dead," sure enough.

JOHN: You're right, Elsie, and I'm sorry. I didn't realize how important it is for us to be faithful in the tasks assigned to us and to be careful of our influence at all times. Just today—

(*Leader is interrupted by the entrance of two girls. He greets them.*)

JOHN: Why hello, Lois and Jean! We are indeed happy to see you girls here today!

LOIS (*as they find chairs*): Thank you, John, but I guess we don't deserve much credit for being here. We hadn't planned to come to this meeting. You know we have been present at only two executive committee meetings since we were elected. We always thought that you could get along without us. Besides, to tell the truth, we weren't much interested.

JEAN: That's true, and we are ashamed of ourselves. But we got a jolt that woke us up this afternoon! You tell them about it, Lois.

LOIS: Just as Jean and I were headed for the park this afternoon, whom should we meet but Grace Tallman. You know she is the new girl who came to town a few months ago. She is not a church member. Several times we girls have invited her to join our M. V. Society, but she came only once or twice. Recently she has not even been coming to Sabbath school or church. However, she was out this morning. When we met her today she asked us where we were going. When we told her that we were going to the park, she said, "I thought I heard an announcement about a committee meeting for M. V. officers. Aren't you girls officers?" We told her that we were, but said that we thought the committee could get along all right without us. A peculiar expression crossed her face, and she said, "I guess the M. V. Society doesn't amount to much, after all. The church doesn't seem to, either." Before we could get our breath, she added, "See you later, girls. I'm going to town!" and she left us standing there looking at each other. After that we decided that we better attend the committee meeting and make our M. V. Society what it ought to be by helping to lay plans in this committee meeting.

JOHN: Isn't that strange! When you girls came in, I was just about to tell of an experience that Jim had. It seems that God may be trying to wake us up to the importance of our influence over the lives of our fellow youth. I had better postpone that story until later, though. Let's get down to business! The coming camp meeting is our first problem. Who has a suggestion?

CHARLES (*the social leader*): Camp meeting is a real problem. As social leader I hear much of the young people's reactions to the coming camp meeting and of their plans for it. About all I hear is that their special friends will be there, what a good time they will have—

JEAN: Or what clothes they will wear!

CHARLES: That's right, Jean! They talk of dates, even planning to outwit parents who are anxious for them to attend the meetings. Very rarely have I heard any of them speak of attending the meetings or of getting spiritual help.

TED (*the missionary leader*): The things that the young people have been talking about are all right; that is, most of them are. The thing that worries me is that they do not appear to be interested in the most important part of camp meeting, that of receiving spiritual help for themselves and then passing that help on to others. What we young people need to realize anew is that our only excuse for existence as an organized group is that we receive spiritual help as the result of our society activities and that we help our fellow youth in the church who are drifting. All our society activities should be planned with this objective in mind. Then, having received the help which we need, we should band ourselves together for aggressive missionary action to help those not of our faith.

JOHN: Well spoken, Ted. You have placed our problem squarely before us, but do you have a solution to offer?

(*Elderly man enters. Leader greets him.*)

JOHN: Welcome, Brother Simpson! This is a pleasure, indeed! In fact, we would like to have our church elder attend all our M. V. executive committee meetings.

ELDER SIMPSON: Thank you, John, and I'm sure you're right about my attending these meetings. Since I heard that you were discussing the problem of camp meeting, I thought I had better come this time. I'll try to attend regularly in the future.

JOHN: That's good news! Ted was just introducing our problem. Go ahead, Ted.

TED: I have been thinking about this problem for some time and have outlined some suggestions. (*Takes paper from pocket.*)

First, we need to awaken our young people to their own spiritual need. This can be done by a well-planned program preceding camp meeting. Then we should form a Prayer and Personal Workers' Band. This band should have as its purpose the making of personal contacts with those who need help. Its members should invite our drifting young people to the M. V. Society meetings. They should talk to them about their Christian experience, and they should urge them to attend the prayer hands which will be formed early in camp meeting. They should attend as many of the M. V. meetings as possible, taking an active part when opportunity is offered, and—

CHARLES (*interrupts*): Pardon me, Ted, but what suggestion do you have for the problem of carelessness, inat-

What are the M. V.'s doing for the good of their society, their church, their country?

tention, and disrespect in the M. V. meetings themselves?

TED: I have been thinking of that, too. First, I believe that those who are members of the Prayer and Personal Workers' Band might join those groups which are inclined to be noisy. Then they should set an example of quiet attention. In case this does not quiet the noisy ones sufficiently, possibly it might be wise for them to speak kindly to the worst offenders and ask them to be quiet. Of course, this would be done only in the most unusual cases. Great care would have to be exercised in this.

CHARLES: Yes, that is very true. What you have suggested would perhaps help in solving the problem of noise. Better yet, we might give a program on reverence in religious services. Our young people must be made to realize that to whisper and laugh in a religious service is the height of ill manners. I believe that our young people will gladly co-operate, once their attention is called to this. There is still another question I have, though, Ted. How can we help those young people who wander around the campgrounds at night? It seems almost impossible to get them to attend the meetings.

TED: I have thought of that problem, too. This idea came to me recently. Why not have a night meeting especially for young people?

JOHN: Would they attend such a meeting? What do the rest of you think?

LOIS: Yes, I believe they would, especially if such meetings were made attractive with special music and if good speakers were featured.

(All agree.)

ELDER SIMPSON: That sounds like a good idea. I'll take it up with our pastor, and he can consider it with our conference M. V. secretary. I am encouraged by the suggestions made here today. I believe that if they can be carried out, the young people will receive a rich blessing at camp meeting.

JOHN (looking at watch): Our time is about up. Before we close our meeting, let us have an earnest season of prayer. We need help in facing these difficult problems.

(Curtain is drawn.)

(Poem: "Am I My Brother's Keeper?")

(Camp meeting is over. The M. V. executive committee is in session again. All are in their places.)

JOHN: It surely seems good to see every officer here on time. We appreciate having you here, too, Elder Simpson. Didn't we have a good camp meeting? The best attendance ever, and those meetings! Our Prayer and Personal Workers' Band really helped in bringing the young people to the meetings and in maintaining order. Of course, you all know the

results, for which we thank God. Jack, among many others, took his stand anew, and Grace was in that large group that was baptized. By the way, we must not forget that farewell party for Jack next week. The night meetings were a great success, as you know. Somehow, I believe that the rich blessings which we received were due to those prayer bands which functioned so effectively. Truly, I thank God for His great blessings to our young people during the camp meeting just past. Ted, you mentioned that you wanted to say a few words.

TED: Yes, I did. Now that new spiritual life has come to our society, we should go to work for others. I should like to outline for you my plan for action.

JOHN: Good! We shall be glad to give attention to that in connection with plans for our M. V. Society meetings for the coming month. Before we take up these matters, let us bow in a season of prayer.

(Curtain is drawn.)

Am I My Brother's Keeper?

"Am I my brother's keeper?"

'Twas asked by Cain of old
When hidden sin, sprung from within,
Left Abel lifeless, cold.

"Am I my brother's keeper?"

The rich youth seemed to say.
"Why must I share my treasure rare?"
He sadly turned away.

"Am I my brother's keeper?"

So ask our youth today.
"My careless deed—'twill really lead
Some soul in sin's dark way?"

"Am I my brother's keeper?"

The call to service sounds!
Can we stand by while others die?
For them God's grace abounds!

"Am I my brother's keeper?"

How dare we pause to ask!
Will we have grace to see God's face
If we neglect our task?

I am my brother's keeper!

In pleasure, work, or play
My life must call on one and all
To walk in heaven's way.

I am my brother's keeper!

I'll do the task God sends;
I'll work and pray from day to day
Until life's journey ends.

I am my brother's keeper!

In that fair home above
Unto my King some souls I'll bring,
Saved by His wondrous love.

G. W. CHAMBERS.

✻ ✻

TALK not of temples: there is one
Built without hands, to mankind given.
Its lamps are the meridian sun
And all the stars of heaven;
Its walls are the cerulean sky,
Its floor the earth so green and fair,
The dome its vast immensity.
All nature worships there!

—David Vedder.

✻ ✻

"THE largest realization of the presence of Christ is in the widest fulfillment of His command: 'Go ye.'"

A well-cultivated victory garden can earn a Vocational Honor.

May 22

The Literature and Correspondence Band

BY A. F. RUF

Order of Service

OPENING SONG.

SCRIPTURE READING.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

LEADER'S REMARKS.

OFFERTORY.

MUSIC.

TALK: "The Place of our Literature in the Finishing of This Work."

SYMPOSIUM: "Experience and Results."

SYMPOSIUM: "Suggestive Methods for Distribution of Literature."

POEM: "It Was You Who Invited Me Here."

TESTIMONY STUDY: "The Distribution of Literature."

CLOSING SONG.

BENEDICTION.

Helps for the Leader

1. Get a supply of M. V. Leaflet 7, which deals with the work of the Literature and Correspondence Band. Obtain leaflets from your conference M. V. secretary or your Book and Bible House.

2. Have someone in the society relate a personal experience in literature work, even though part of the regular program has to be left out.

3. If there are those who have had interesting correspondence with soldier boys or others, let them relate their experiences.

4. Have soldiers request what literature they need and let the literature band supply this demand. The books, "Steps to Christ" and "Belief and Work of Seventh-day Adventists," are excellent for distribution.

5. If the pastor has any definite literature program, let him make an appeal for organized help from the M. V. Society.

6. Ask for the names of all those who are willing to join the Literature and Correspondence Band.

7. Have some definite plans to suggest to the society at the time of the organization of this band.

The Place of Our Literature in the Finishing of This Work

THE pioneers of this movement well knew the part that the printed page played in the Reformation period. With such a background as this, it was not strange that they greatly appreciated the place of literature in the advent movement.

The Spirit of prophecy encouraged the printing of this unpopular but true message. Elder James White, sparing no pains, labored untiringly, even when ill, to procure funds to pay for those early papers and periodicals. Ellen G. White has written concerning our message:

"The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth, and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished

by the ministry of the word alone."—*"Testimonies," Vol. VI, pp. 315, 316.*

Our literature has been especially designed to help finish the Lord's work upon the earth in the days of Christ's second coming. In *"Testimonies,"* Volume VII, page 140, we have this important statement: "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory." From these passages, we conclude that our literature will be one of God's important means of finishing up His work in this world.

No wonder the Lord is calling upon young people to organize literature bands to help distribute this literature everywhere.

Suggestive Methods for Distribution of Literature

THERE are a number of ways for individuals in bands to distribute literature. I shall mention only a few as a suggestive list. (Note: You may wish to elaborate on these or other methods and explain the work you have planned for your society.)

1. SCATTER FREELY. The messenger of the Lord has told us that we should scatter our literature like the leaves of autumn. (See *"Testimonies,"* Vol. IX, p. 231.) Scatter the leaflets and papers in parked automobiles, on the streetcars, in public parks, and wherever a reading public is found.

2. IN PERSONAL CONTACTS. It is well to carry some tracts with you wherever you go, to hand out as opportunity affords. A few words of conversation often lead to a religious topic. A tract on that topic would give additional information. The Spirit of prophecy has suggested: "Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*"Christian Service,"* p. 151.

3. IN LITERATURE CONTAINERS. These containers first of all should be in the home and then in public reading places. Certain persons in the literature band should become responsible for filling the reading racks in these various places. Good literature for these racks: *Signs of the Times, Our Little Friend, Youth's Instructor, Watchman, and Present Truth.* Racks may be ordered from your Book and Bible House.

4. IN DOCTORS' OFFICES AND OTHER WAITING ROOMS. Adventist doctors and other professional men will be glad to have the latest magazines in their offices for their patients or patrons to read while they are waiting. This is also true of barbershops.

5. IN MISSIONARY CORRESPONDENCE. There are little tracts that are the size of an envelope. When writing to a friend, especially about spiritual matters, enclose a tract. We are admonished thus, "When you write to

a friend you can enclose one or more [tracts] without increasing postage." *"Testimonies,"* Vol. I, p. 552.

6. THE SYSTEMATIC METHOD. Under this heading comes the organized effort of the church or society to cover in a systematic way every house in a given territory. This is the best and most effective way for the distribution of literature. This, of course, calls for visiting a certain number of homes every week, leaving the literature, and making personal contacts with the people. Search out those who are interested in Bible study and either invite them to evangelistic meetings or open the way for Bible studies.

These are only a few suggestive methods. Others could be added, such as circulating-library method, selling method.

It Was You Who Invited Me Here

WHEN I enter that wonderful city
above,
Far removed from earth's sorrow and
fear,
I hope that somebody will whisper in
love,
"It was you who invited me here."

When I stand by the side of the river
of life,
'Twill be joy to hear somebody say:
"I was drunk with the world and its
maddening strife
Till the colporteur happened my way."

"From his books and his tracts and his
papers galore
I first learned of this blessed abode;
When I turned me about and set for
the shore,
'Twas th' colporteur showed me the
road!"

When at home in those mansions eter-
nally grand,
Many dear ones with joy I behold;
I hope that somebody beside me will
stand
Saved, because of the books that I
sold.

—Author Unknown.

Experiences and Results

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

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

The district pastor was asked to visit this family. In his report to the

conference he said he had had a delightful visit, that the family was well versed in practically all our beliefs, and that they would soon be ready for baptism.

IT HAPPENED IN THE UNITED STATES

We read of stirring missionary experiences in other lands, but in all my years in foreign countries I do not recollect a more interesting experience than the following—and it happened here!

The Grand Ledge church won a woman to the truth. Although she has not been baptized, as soon as the *Signs of the Times* fell into her hands she thought of a friend in Arizona and sent her the *Signs*. These two women had been Red Cross nurses in the last war and had continued corresponding through the intervening years. The Arizona friend was delighted with the *Signs of the Times*. After having read it for some time, she and her husband decided to accept the Sabbath. They won four other couples—a total of ten new believers.

These people began to meet on Sabbaths, riding as much as thirty miles on horseback to the meeting place. After having seriously considered their decision, they wrote to their Michigan friend, asking when the Michigan camp meeting would take place, so that they could come and be baptized. She hastily informed them, of course, that they could be baptized right there in Phoenix. They appeared in the Adventist church there one Sabbath morning and asked for baptism. As an evidence of their faith they turned in Sabbath school offerings amounting to \$22. Soon they will be baptized members of the church.

This was the result of sending the *Signs of the Times* to a friend. Would that every one of our members were as missionary-minded as was this new sister!—*Henry F. Brown, Lake Union Herald.*

HOW ONE LITERATURE AND CORRESPONDENCE BAND FUNCTIONS

In a certain church the church missionary society and the Missionary Volunteer Society have a large club of *Present Truth* coming to the church. The young people do their share by wrapping the papers and sending them out.

On Friday night before the regular M. V. Society meeting the literature band meets. They wrap and address these papers, and the M. V. secretary takes the responsibility of mailing them.

The society leader has a complete list of all young people in the church and district who are in the Army and other places away from home. Every two weeks these persons receive a letter from one of the members of the band. The names are rotated among the members of the band so that in the course of time each member of the band will have had the privilege

Every Missionary Volunteer a reader of the *Youth's Instructor*—the youth's own paper.

of writing to all those with whom the society is keeping in touch.

At a given time the leader of the society requests the Literature and Correspondence Band to take charge of the regular society meeting. It is at that time that interesting experiences are related which have come as a result of the work of the band.

The Distribution of Literature

"CHURCH members, awake to the importance of the circulation of our literature, and devote more time to this work."—*Christian Service*, p. 147.

"We must carry the publications to the people and urge them to accept."—*Id.*, p. 146.

"Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*Id.*, p. 146.

"Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—*Id.*, p. 151.

"In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily."—*Id.*, p. 155.

"If there is one work more important than another, it is that of getting our publications before the public."—*Colporteur Evangelist*, p. 86.

"The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—*Testimonies*, Vol. V, p. 383.

"Papers and books are the Lord's means of keeping the message for this time continually before the people."—*Id.*, Vol. VI, p. 315.

"Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed."—*Id.*, Vol. IX, p. 33.

"The printed word of truth is to be translated into different languages, and carried to the ends of the earth."—*Id.*, p. 26.

"The truth must not be muffled now. . . . Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn."—*Id.*, p. 231.

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Will God Remember Spring?

WILL God remember spring this year, when all

The world has grimmer business than to look

On beauty? Will He let the old songs fall

From downy throats, unsheathe the icy brook,

Splash color with divine abandonment,

Drench us with perfume? Will He think it worth

His while to make a spring, when men consent

Again to slaughter, and war walks the earth?

Oh, I am starved for beauty! Though the drum

Beat out destruction, I cannot forget Earth's gracious green adventure; and

I come, Heartsick, to pluck one long-stemmed violet.

Last year I found them in this very spot.

Will God remember? What if He forget!

—Helen Frazer-Boicen.

❖ ❖

"SELDOM can a heart be lonely if he seeks a lonelier still; Self-forgetting, seeking only emptier cups with love to fill."

Plan your own meeting for May 29. See the suggestions given on page 13.



Junior Meetings

May 1

Junior Ingatherers

BY W. A. SCHARFFENBERG

Order of Service

SONG: "Happy, Loyal Juniors!" No. 57 in "M. V. Songs."

PRAYER.

REPORTS.

OFFERTORY.

SONG: "Hold the Fort," No. 62.

SUPERINTENDENT'S TALK: "Youth's Hour of Opportunity," p. 15.

SYMPOSIUM: "Dividends in Mission Lands," p. 15.

APPEAL: "The Junior's Commission."

EXPERIENCES: "Junior Ingatherers in 1942."

PLANS AND ORGANIZATION

SONG: "The Captain's Call," No. 66.

BENEDICTION.

Note to Superintendents

Please read the note, "Ingathering in '43," p. 13. Have your plans well laid so that you can begin the Ingathering work today. Never before has it been so important!

The Junior's Commission

Do you know that you, a Junior Missionary Volunteer, have been assigned to a definite post of duty? You may not be old enough to go to the mission field and take this message to every nation, kindred, tongue, and people, but you are old enough to help in holding the home front. Each of our Juniors who has accepted Christ has automatically accepted a commission from Christ. He must assist in carrying the third angel's message, and the best way for the Junior to assist at this time is to take an active part in the Ingathering campaign. By going out in the Ingathering work, you will actually be fulfilling the command of Christ to go to every nation, kindred, tongue, and people, for you will be gathering the funds so that others may go and take this message.

Our missionaries in overseas lands are constantly in need of more supplies; new mission stations are being opened; chapels must be constructed; schools must be established; hospitals and publishing houses must be built, and these institutions must also be equipped. This takes money. Juniors, the Lord is calling you today to do your part by helping to gather these funds for this great work.

There are hundreds and thousands of people in China, in India, in South America, in Africa, and in many other lands who have not yet heard this gospel. God is counting on you to do your part to send it to them. Many of our national workers and believers are greatly perplexed to know how to carry forward the work, owing to their inability to meet the many needs.

They, too, are counting on you to supply them with the necessary funds so that they can move forward with the work. Our missionaries, also, are greatly perplexed as calls come in for more teachers, for the building of more chapels, schools, hospitals, and for more equipment. Our missionaries are counting on our Juniors to help at a time like this. Don't disappoint them.

The Lord is also counting on you. He wants you to learn how to go out and secure the material resources that are needed for the finishing of the work. Don't disappoint the Lord. I am sure you won't.

The Lord will richly bless our consecrated Juniors everywhere as they go out in the Ingathering work. The Minute Man goal this year for the Juniors is \$6.28. Do your bit for missions and secure your 1943 Minute Man button. Last year there were hundreds of Juniors who reached their Junior Minute Man goal, and many even reached the adult Minute Man goal. Many of these Juniors found people who became interested in Bible prophecies and other truths and who will be saved as a result. This is truly worth-while work.

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May 8

Honoring Mother

BY MABEL BAKER-ELLIOTT

Order of Service

SONG: "Blessings From Above," No. 187 in "M. V. Songs."

PRAYER.

SCRIPTURE: Repeat in unison the fifth commandment.

RECITATION: "Be Kind to Mother."

STORY: "When Is Mother's Day?"

RECITATION: "Always Tell Mother."

SONG: "My Mother."

ACROSTIC: "Mother." (Let the last two lines be repeated in unison.)

STORY: "Celia's Tribute." (See Notes to Superintendents.)

SYMPOSIUM: "Some Mothers of the Bible." (See Notes to Superintendents.)

POEM: "Keeping Mother's Day."

SONG: "Home, Sweet Home," No. 191, or "Father, Bless Our Home Life," No. 19.

BENEDICTION.

Notes to Superintendents

Story: Celia's Tribute.—At the close of this story ask the Juniors to tell what Celia's mistake was. Get them to tell ways in which they can honor mother; for example, by working at home, doing dishes cheerfully, obeying promptly, caring for their own clothes, putting things in their proper places instead of leaving them where they used them last, retiring without being compelled to do so.

Symposium: Some Mothers of the Bible.—Brief biographical sketches may be prepared by four children:

Jochedah, the mother of Moses. Ex. 6:20; 2:2-10; "Patriarchs and Prophets," pp. 242-244.

Hannah, the mother of Samuel. 1 Sam. 1:11, 20-28; 3; "Patriarchs and Prophets," pp. 569-572.

Naomi, the mother-in-law of Ruth. Ruth 1.

Mary, the mother of Jesus. Luke 2; "The Children's Friend," by Evans, pp. 14, 17-27, 29-31, 38, 171.

When Is Mother's Day?

CHARLIE ARNN, walking toward home with a lovely potted plant in his hands, paused when he saw Jimmy Manners. Jimmy lived in a tiny house on the edge of town, and he worked every afternoon in a store. But he was always cheerful, and Charlie liked to talk to him.

"Where are you going, Jimmy?" Charlie called.

"I had to deliver some things down the street," Jimmy's eyes opened wide as he saw the plant Charlie carried. "That's a beauty. Where did you get it?"

"At the florist's. I'm going to give it to my mother on Mother's Day."

"She'll like that, all right," Jimmy said. His eyes were wistful. "I wish I could do something nice for my mother."

"Why don't you buy her a plant?" Charlie suggested. "They have another just like this."

Jimmy gulped. "I would if I could afford it. You see, it takes everything I earn to help pay the expenses around home."

Charlie stared at him. "You mean that you give everything you earn to your mother?"

Jimmy nodded. "Dad doesn't get much work, and it takes everything we can get to keep going. Last week mother wasn't feeling very well, and there was medicine to be paid for."

Charlie looked down at the lovely plant. "Because one day in the year I buy my mother a flower," he said slowly, "I thought I was doing something fine for her. You do something for your mother every day."

Suddenly he thrust the plant into the arms of the astonished Jimmy. "Here," he said; "you give this to your mother. I'll get the other one like it for my mother."

Before Jimmy could reply, Charlie was heading for the florist's. "And hereafter," he said as he hurried along, "I'll try more to make every day Mother's Day."—*Gil Rogers.*

Mother

M—is for mother with all her cares.
O—for the others helped by her prayers.
T—for the tears she shed for us too,
H—is the hope and the joy that she knew.
E—is the eternal faith in her God,
R—for the road that the Master has trod.
 Put them all together they spell mother,
 you see,
 A mother to love throughout eternity.
 —*O. Earle Rebstock.*

Keeping Mother's Day

It's Mother's Day! What can we do
 To show her that our love is true?
 We'll wear a blossom? Yes, we will,
 But there are tributes finer still.
 Let's wear a smile and not forget
 To tell her she's the best friend yet:
 For through the whole, glad, busy year
 Our mother's always kind and dear.
 And care for her, in every way,
 Will make a year-long Mother's Day.
 —*Daisy D. Stephenson.*

My Mother

(Tune: "My Country, 'Tis of Thee")

My mother, 'tis of thee,
 Sweetest of names to me,
 To thee I sing;
 Long may thine eyes be bright,
 Shining with holy light;
 Thank God for thee tonight,
 My mother dear.

Our home thou'st always blest
 With thy sweet thoughtfulness
 And perfect love;
 Our battles thou didst fight
 And nursed us day and night;
 Led us from wrong to right,
 Thy children all.

To thee, our guiding star,
 We come from near and far
 With joy and song;
 Let's sing it loud and clear,
 All ye assembled here,
 This song to mother dear,
 Our queen tonight.

For thee our prayers arise,
 To God above the skies,
 Thy life to bless.
 God grant thee many years
 Free from all pain and tears,
 Added to threescore years
 Thrice more than ten.

—*Mrs. Leo Schram.*

Always Tell Mother

ALWAYS tell mother. She's willing to hear,
 Willing to listen to tales of despair.
 Tell her when trials and troubles assail,
 Seek her for comfort when sorrows prevail.
 Take mother's hand when temptations entice;
 Ask her for counsel; seek mother's advice.

Always tell mother. In mother confide;
 Foster no secrets from mother to hide.
 Train your thoughts nobly, nor let your lips speak
 Words that will kindle a blush on her cheek.

Mother stands ready her aid to impart;
 Open to mother the door of your heart.

Always tell mother. Your joys let her share;
 Lift from her shoulders their burdens of care;
 Brighten her pathway, be gentle and kind,
 Strengthen the ties of affection that bind.
 Tell her you love her, look up in her face;
 Tell her no other can take mother's place.

Always tell mother. When dangers be-tide,
 Mother, if need be, will die by your side.
 Though you be sunken in sin and disgrace,
 Mother will never turn from you her face.
 Others may shun you, but mother, your friend,
 Stands ever ready to shield and defend.
 Mother's devotion is always the same;
 Softly, with reverence, breathe mother's name.

—*Author Unknown.*

Celia's Tribute

"CELIA, dear!" called Mrs. Millay from the kitchen. But she was tired, and her voice was too soft for Celia, sitting at her desk upstairs, to hear. Mrs. Millay shoved her pies into the oven and went to the foot of the stairs.

"Celia!" she called. "Would you mind coming down to set the table? I've done a lot of baking and sewing today, and I'm pretty tired."

This time Celia heard. "Oh, in a minute, Mother," she said irritably. "I'm busy. I'm writing the speech I have to give tomorrow, and I'd like to get it done."

"Oh, all right," said Mrs. Millay gently, and turned back to the kitchen. The kitchen was hot and steamy, and she felt a little faint as she drew the fragrant, flaky pies out of the oven. As she lifted out the third one, the polished linoleum suddenly tilted up before her, and she slid in a heap to the floor, the pies squashing beside her.

Upstairs, Celia was just rounding off her final sentence. "So let us honor our mother!" she read to herself dramatically as she put down her pen. "And may we make sweeter and richer the lives of those who gave our lives to us!" she finished with satisfaction. She thought that it was a very good ending and that it would sound well at the Mother's Day program. She stretched her arms idly for a minute, looking out of the window.

Might as well go down and set the table now, she thought, and prepared in a leisurely fashion to go down the stairs.—*Eleanor Crannell Means.*

Be Kind to Mother

My boy! be kind to mother,
 For she's been kind to you.
 She's sought to lead you safely
 Your life's brief pathway through.
 She's cared for you and loved you,
 And tried to save you pain,
 And given kindly counsel—
 I hope not all in vain.

She wants to see you happy;
 She wants to see you true.
 Her hope and pride are centered,
 Believe it, boy, in you.
 How much of joy and comfort
 Is in your power to give
 This faithful, loving mother,
 If rightfully you live!

Be manly, true, and honest,
 In everything that's done,
 And show her that her counsel
 Is treasured by her son.
 Be kind, when old age sprinkles
 Its snowflakes in her hair,
 And make her last days happy
 With loving words and care.

—*Author Unknown.*

MATERNAL love! thou word that sums all bliss.—*Pollock.*

A MOTHER is a mother still,
 The holiest thing alive.

—*Coleridge.*

Successful gardens in 1943 will help feed many hungry folk the world around.

May 15

Christians Because of Christian Education

Order of Service

SONG: "How Shall the Young Secure Their Hearts?" No. 41 in "M. V. Songs."

PRAYER.

REPORTS.

OFFERTORY.

BIBLE STUDY: "True Education."

LEADER'S TALK: "Why a Christian Education?"

SONG: "Like Jesus," No. 76.

EXERCISE: "Reasons for Christian Education."

SYMPOSIUM: "The Influence of a Christian Education."

SYMPOSIUM: "Why I Appreciate the Church School." (See Notes to Superintendents.)

BLACKBOARD EXERCISE: "Ten Things I Have in Church School That I Could Not Have in Public School." (See Notes to Superintendents.)

SONG: "The Captain's Call," No. 66.

BENEDICTION.

Notes to Superintendents

Many of the Juniors may be attending church school merely because their parents are sending them there. Today is a good time to teach them the principles of Christian education and instill in the hearts of these Juniors, and others who have never attended our schools, the desire to do so from a conviction that that is where God would have them.

Symposium: Why I Appreciate the Church School.—Ask the Juniors who attend church school to prepare to talk briefly on this topic. They may seek help from their parents if they desire.

Blackboard Exercise: Ten Things I Have in Church School That I Could Not Have in Public School.—Ask the Juniors to enumerate and summarize the things which have been mentioned and any others which come to their minds on this topic. Write the items on the blackboard as they suggest them.

Brief stories may be given of great men and women who, under financial or physical handicaps, have pressed on and achieved. Interesting experiences are those of Horace Mann, Jacob Gould Schurman, Samuel Johnson, William H. Prescott, David Livingstone, Thomas A. Edison, Helen Keller. Consult your public library. The experiences of a number of our leading men in this movement would be of interest. If you know one of our leaders, ask him to tell or briefly write for you his experiences in gaining an education.

Bulletin-Board Material: A complete education must develop the whole man—physical, intellectual, and spiritual.

Our schools are not rivals of the State schools; they supplement them on the point of religious education.

"Education which ignores God is one of the strongest allies of the devil."

"True education, while preparing for citizenship in this world, will prepare for a citizenship in heaven."

The live Junior will be on the alert to find ways of earning money to spend on his education. After paying his tithe to God, who gives him his life and health and ability to earn, he will educate himself to spend his earnings in a way which will bring the biggest returns. And what better way is there than to put them into the training of his head and heart and hand? To develop all these faculties symmetrically is true Christian education. This education "prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come." Money expended in the right education of youth is well spent. "No other work committed to us is so important as the training of the youth, and every outlay demanded for its right accomplishment is means well spent."

True Education

Prov. 2:1-9. True wisdom and knowledge come from God.

Prov. 9:10. Knowledge of the holy is understanding.

Deut. 6:6-9. The Israelites were to teach their children the way of the Lord constantly.

2 Kings 4:38. Anciently there were "schools of the prophets" where the young men were taught.

Luke 2:52. Jesus received a four-square education: mental, physical, spiritual, social.

"Education," p. 13. True education "is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."

2 Tim. 3:14, 15. From his youth Timothy was taught the Holy Scriptures.

Prov. 3:13. True education makes a man happy.

Deut. 31:11-13. Need religious education to keep us faithful to God.

Isa. 54:13. God's plan for His church.

Why a Junior Should Have a Christian Education

1. TEN to one the way a boy or girl looks at things is colored by the way his daily companions look at them.

2. Ten to one the incentives for a pupil's choice and action are the ones emphasized by his teacher.

3. Ten to one the spirit that flavors a young life is a reflection of the atmosphere of school days.

4. Ten to one a youth who is not diligently taught of God in his tender years will not make the teachings of the Bible his rule of life.

5. Ten to one a young man or woman who has had no missionary training in his education will not be inclined to give his life to soul-winning service.

Why a Christian Education?

WHEN Moses came before Pharaoh again and again to beg him to let his people go and serve God, and Pharaoh asked who were to go, Moses answered, "We will go with our young and with our old, with our sons and with our daughters." Just as all the children went out of Egypt with their parents at that time, God desires that all the children and youth in this last generation may be prepared to meet Jesus and be saved with their parents. Public schools fulfill their mission by teaching youth to be good citizens of this world, but they do not prepare boys and girls to be heavenly citizens. Church schools aim to teach children not only how to be good citizens here, but also how to be fit to live with God and Jesus and the angels in the heavenly kingdom that will stand forever. Because some of the public school

teachers and textbook writers do not believe the Bible, they have incorrect ideas about the world and its past and future and teach theories which are not based on the Scriptures. Since we want to be able to believe what we are taught, we must attend schools where the teachers teach only truth.

Reasons for Christian Education

BECAUSE when one becomes a Christian, he has a new ambition to make the most of himself.

Because the Christian is to be a servant of Jesus Christ, and in that service he can use the keenest intelligence and highest culture.

Because education that is not Christian is one-sided and of doubtful value in the end, both to the individual and to the nation.

Because the daily life of the nation needs to be moved by Christian ideals and purposes.

Because the highest patriotism is found in an intelligent Christian citizenship.

Because Christian education puts first emphasis on character.

Because the atmosphere of a Christian school is freest from moral taint.

Because of the fellowship of kindred minds.—*Zion's Watchman*.

The Influence of a Christian Education

1. "A STUDENT went to the room of a friend to speak with him on personal religion. His courage failed and the conversation drifted naturally to athletics and current topics, but it was evident that the visitor's heart was not in the talk. 'Harry, what's the matter with you? You do not seem to be yourself. What's on your mind?' 'Well, Fred, to tell you the truth, you're on my mind. I came over here to have a straight talk with you, and my courage gave out.' 'You came over to talk with me about my being a Christian, didn't you, and I've been wondering since the beginning of the term why you didn't say something about it before.' Then after half an hour's conversation, the two boys knelt side by side and promised God they would walk the Christian life together."

2. A non-Adventist father brought his three daughters to one of our academies because he had liked the ladylike appearance of one of our girls whom he met Ingathering. Because the girls had no mother, he wanted them placed in such an atmosphere as our school home could give. One of the girls took her stand definitely for the truth and has been a devoted Seventh-day Adventist, giving her life to God's cause as a worker. She is a minister's wife.

3. A young woman whose father was not an Adventist, but whose mother and sisters were, came from

Standard of Attainment examinations may be given this month. Write your conference M. V. secretary.

the Middle West to her sister's home near an academy to spend her remaining two high-school years. In her senior year she caught a vision of the work of God in a history of missions class under a teacher who was a pioneer worker in South America. Later, in college, she met a young man who likewise had dedicated himself to God's work, and together they have given years of faithful service to mission lands—because of a vision received in a humble Seventh-day Adventist academy.

4. A Methodist minister had a nephew who was associating with a street gang. He decided to send this nephew to his brother's farm in Texas, hoping to get him away from the city for two or three years. This boy was fourteen years of age at the time. The brother of the Methodist minister wrote back and said, "If you send him to me, I'll put him in a Seventh-day Adventist school, as it is the best school in town." The minister said, "It can't hurt him, and I'll send him there for three years until he gets through his high-school work." The lad did not know that he was going to a religious school. He was prejudiced when he first learned where he was to go, but during a Week of Prayer in the second year he attended the junior college, he was converted. He was graduated from that school and entered the work in the Texas Conference. Today he is one of our conference presidents.

5. "I was already converted and had been baptized when I first entered a Christian school, but it has influenced me in choosing my life's work, and also in living a life that shows for my Saviour every day. My Christian education has paid and repaid for itself in my life, and I know that it will in every life. I can only thank the unseen hand that led me to one of our institutions."

6. "The main reason for my continuing as a Seventh-day Adventist is my early attendance at a Christian institution. For several years after I entered the academy I had no home or direct Christian influence except that of the Christian school. This has kept me in the faith, for which I am thankful."

7. "From childhood I have attended S. D. A. schools. What might have been the influence upon my life if I had not attended them, I do not know; but I do know that through a systematic study of the Bible, and through other subjects taught in the light of the Bible, as offered in our schools, I have been led to a fuller knowledge of Christ and have a greater desire to serve my Master."

8. "I have attended only denominational schools for my education. I really believe their influence was the only thing that kept me from drifting away during the year I was out of school."

9. "Christian education in my early years is what has been my safeguard

and guide thus far in life and the means of holding me in this truth; moreover, it has inspired me to prepare to do my part in spreading the third angel's message."

10. "Christian education has meant much to me. My associations with students and teachers have, with a few exceptions, been uplifting. I was baptized while attending church school. This is my fourteenth year in an S. D. A. school, but I do not regret a single year spent in Christian schools."

May 22

Which Shall We Choose?

BY MARJORIE WEST MARSH

Order of Service

OPENING EXERCISES.

SUPERINTENDENT'S INTRODUCTION. (See Notes to Superintendents.)

SYMPOSIUM: "Between Our Book Ends." (See Notes to Superintendents.)

A BOOK GAME. (See Notes to Superintendents.)

POEM: "The Book I Gave."

TALK: "How to Read." (See Notes to Superintendents.)

OBJECT TALK: "Pie, Cake, and Green-Apple Books."

IMPERSONATION: "I Am Your Bookcase."

POEM: "Book Friends."

CLOSING EXERCISES.

Notes to Superintendents

If ten thousand diamonds were spread before us, and we were told to choose a dozen of them, which would you choose? Only the very best, to be sure. But books are better than diamonds. They speak to us; diamonds do not. And we have ten thousand books, and more from which to choose. Which shall we choose? Only the very best, to be sure. Which are the best? Of course the Bible comes first. It is the greatest and best book in the world. Speak briefly about the Bible as a book—something of its age, the number of books it contains, the number of writers who wrote the book, its purpose, widespread use, and real value to us. Read Paul's admonition to Timothy (1 Tim. 4:13) and to the Philippians (Phil. 4:8).

After the Bible, which books are the best? It is our hope that today the Juniors will learn how to distinguish true values in books; that we cannot read all books, but must choose them as we choose our friends; that our reading should be varied and balanced, as is our diet.

Symposium: Between Our Book Ends.

—At a previous meeting, ask the Juniors to look up and bring to the meeting today the book which they like best. Prepare several sheets of heavy paper so that they resemble books. If some of the Juniors cannot bring their favorite books, you may write the title and author on an improvised "book" and place with the books, between book ends on the table. During the meeting, lead in a discussion of these books. Perhaps each child may be asked to explain why he likes his book best. If any of the books are not suitable or good reading for children, set these aside. Those which remain in the holders will be our book friends. Study the talk, "How I Choose a Book to Read," and be prepared to help the Juniors decide which books are worthy of a place on your bookshelf, why they are worthy, how they would know how to choose other books of similar type, and the various kinds of books needed.

A Bookshelf: Urge the Juniors to build a bookshelf so that they may al-

ways have good friends with them and speaking to them. Every boy and girl should try to own books, not merely to read them. That is what is meant by building a bookshelf. Today they will be glad to learn the kinds of books they should place on the shelf.

A Book Game: Several of the smaller Juniors may impersonate certain books. This should be arranged before the meeting. Bring or have them bring some pictures that will represent the titles of familiar books. Let the Juniors go forward one at a time and hold up a picture while the other Juniors try to guess what book it stands for. For example, the picture of a horse will represent "Black Beauty;" that of a dog, "Beautiful Joe;" a camp scene, "Camping With the J. M. V.'s," etc. Illustrate various Bible and missionary stories in the same manner.

Talk: How to Read.—It will be of small value to learn what to read if we do not learn how to read these good books. Obtain from your public library the following books, helpful on this subject: "How to Study and What to Study," by Sandwick, and "How to Study," by Wells, chapters 17 and 18. Outline for suggestions:

1. Concentrate your mind on what you read.
2. Fix in your mind the material which you have read.
 - a. By classification, sequence, correlation, etc.
 - b. By reviewing of the important points, either in your mind, jotting them in a notebook, telling them to someone, or applying them practically.
3. Apply what you have read.
 - a. Personally.
 - b. Helping others.

How I Choose a Book to Read

(In connection with this talk use choice quotations and statements from the introduction in one or both of the M. V. Leaflets, No. 34, "What Shall I Read?" and No. 35, "M. V. Reading Courses.")

In the multitude of books of the present day, how can one tell what is worth-while reading? (List on the blackboard the seven points given below as you discuss and enlarge upon each.)

1. *Recommendation.*—Who recommended the book? You can often know by the type of person who suggested it to you what kind of book it will be. Is this friend of yours a Christian? Is he a man of high ideals? But even with the best of recommendations our reading cannot be based wholly on what others interpret for us. To preserve our individuality, in reading as in other things of life, we must choose for ourselves at least part of the time.

2. *The Book Title.*—With the urge for "selling titles" one cannot be absolutely certain of the contents of a book simply by the sound of its name, but frequently the name gives us some clue.

3. *Author.*—Have you read or heard anything about the author of the book? What kind of reputation has he or she? Have you read other books written by the same author? This test, too, is less certain in these days. Some authors have come to cater to the type of readers for which they write, but there are many who maintain the same standards in all their writings.

Junior and Senior Summer Training Camps should be well attended in 1943.

4. *Table of Contents, Preface, and Introduction.*—One or all three of these will frequently give a good idea of what we may expect to read in the pages that follow.

5. *Delve Into the Book.*—If all the foregoing clues still leave you without a real estimate of the book in question, you can tell much by scanning a few pages, noting the purity of the language, the trend of the theme or story, and the conclusions drawn. Is the book pure? Is it clean in morals? Does it have a definite purpose?

6. *Your Reactions.*—Sometimes a book eludes all these tests, and even after you have read much or all of it, you are still in a quandary whether or not such a book is worthy of the reading time of a Christian. By noting your reactions, you can test yourself to determine whether you should continue reading that type of book. Did it inspire you to larger service or higher ideals? Did it unfit your mind for the study of deeper things? Did you gain anything from it? Would you enjoy reading it again?

7. *A Balanced Course.*—You may be reading wholesome, worth-while books, every one of them, and yet not be forming correct reading habits. As in eating, we cannot subsist on a few viands that happen to suit our taste and fancy; we must decide upon and hold to a balanced diet. The books that appeal to us most may be perfectly proper, but we need to cultivate an appetite for a varied and balanced course of reading, if we would be all-round men and women. The boy who devours history and Indian stories needs to vary his reading with biography, science, and devotional books. The girl who pores over stories and cultural books, even though the stories may be good and the cultural books highly commendable in their own place in life, should train herself to enjoy history, books of travel, biography, nature study, not omitting, of course, devotional studies. Every Christian should find first of all a place in his plan of reading for the Bible, and for devotional and service books. A well-known librarian once remarked that reading for relaxation was about the only kind of reading that many people do in these days, hence the demand for stories that do not require thought. An occasional book read for recreation surely would not be out of place, but we cannot afford to allow all our reading to fall into that groove. What happens when we dillydally at our work, moving along with no special purpose or goal? You know. The work is not completed with dispatch and interest. It is equally so with reading. Let us read with a purpose!

(*The Missionary Volunteer Reading Courses.*—Point out that some books brought to be placed between the book ends are those selected by the General Conference Missionary Volunteer Department. Why were

they chosen? The foregoing tests are all applied to the books selected. Then, in addition, because these are sample books, the Reading Course committee endeavors to cull out all books that tend to have a doctrinal mold contrary to the teachings of Seventh-day Adventists. They try to find books that are strictly pure in language, that uphold high ideals, that maintain clean morals. Though the course cannot include a sufficient number of books to have one of every type, the committee attempts to give a balanced course in reading. See the introductory note in M. V. Leaflet 35. Frequently fine books are omitted because of one sentence, that the pure type may be recommended. The committee reads hundreds of books to select these samples, by which you may test your choices in reading.)—*Selected.*

The Book I Gave

I GAVE a book, and never knew
I gave a friend fresh courage, too.
I gave a book, and with it went
A subtle poison, discontent.

The books we give are more or less
Than books—they often harm or bless;
They carry peace, or gloom, or laughter.
Oh, may we think of what comes after!
—*Selected.*

Book Friends

Good books are "really truly friends."
They help us in our play;
They teach us how to live and work
And how to pass the day.

Companions they may always be
Whenever we're inclined,
And by the books we like to read
It's fair to judge our mind.

They bring us friends we cannot lose,
Who come to be so dear
That books who introduce such folks
We look for far and near.

So choose the books that help you live
To make your love more deep,
That after you have read them through
You're glad they're yours to keep.
—*Ethel R. Peyser.*

I Am Your Bookcase

(Speaker standing beside an empty bookcase.)

I am your bookcase.
I am only pieces of wood and a few
ounces of shellac and some nails.
You can buy me for a few dollars and
sell me for less. In a short time you
can go into your basement and create
me, if you will.

I am just a cheap and common and
everyday bookcase.
And yet—

I have magic and mysterious power.
The wisdom of the ages can lie un-
touched but ready in my arms.

Within me the great souls of all times
are captured. I keep them always on
tiptoe, eager to enter into intimate fel-
lowship with you.

They will make you wise.
They will carry you out of the bum-
drum present into a marvelous world.

They will stir your sluggish mind to
act.

They will take you to all lands and
make you at home in all epochs of hu-
man history.

They will make you friends with the
princes and heroes of mind and spirit.
They are all mine—for you.

I am your bookcase.

—*P. R. Hayward.*

About Reading

If young people only knew the value of their youth! A half hour each day steadily given to the vanquishing of some real books in history, science, literature, is three hours a week, is more than twelve hours a month, is more than six solid days of twenty-four hours each a year. What cannot the busiest man accomplish by such seizure of the fragments of his time? Oh, if the young people only knew the culture possible for them by such simple means! And forevermore it is the man who knows who gets to be the man who does, and to whom the chance for doing comes. Merely frittering newspaper and novel reading—a youth devoted only to that, how pitifully sad! No ship drifts into harbor. No young person drifts into an achieving manhood or womanhood. —*Wayland Hoyt, D. D.*

Pie, Cake, and Green-Apple Books

(*Objects: A piece each of pie and cake, and some green apples.*)

How would we feel and how would we grow if we always ate pie and cake and nothing else? Or if we ate only green apples for our fruit? Would we not be pale and sickly and have terrible pains in our stomachs? We certainly would. It is just the same with books. If we read green-apple books, we shall have mental stomach-aches and poor, sickly, unstimulated minds. Should we not read books that are substantial and wholesome, just as vegetables, bread, good salads, milk, and pure water are good for us? If we eat the body-building foods necessary for our growth and health, we may have some pie and cake. So with our reading. Let us read the fine things that have been written by the best authors, on history, biography, nature, travel, art, science, culture, and devotion. Then if we have some leisure time, we can read some good stories; and because we have educated our minds for the better things, we shall want to read just worth-while stories. We had better let the green-apple books alone (books of unclear language and impure thought); they are not fit for any boy or girl to read.

(Classify the books on the table according to this object talk. Some of the books the Juniors have selected will be like good, strength-giving foods; some like pie and cake; and some like green apples. Urge them to make friends of the better books and not to form the habit of reading the trashy books that can have nothing but a bad influence on their lives.)



No language can express the power and beauty and heroism of a mother's love.—*Chapin.*

Christian education educates for eternity!



Department of Education



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

Notes to Leaders

Another school year is almost finished and with it the study of the particular parent-education course your group has chosen. As you refer to the September GAZETTE for the little poem "Growing," can you honestly say that you have made progress as a parent this school year? How disappointed we should be if one of our children failed to pass his grade at school! Yet might not our heavenly Father be disappointed in us if we failed Him?

This business of being a parent is a full-time job; and as someone remarked the other day, "We need to be experts in many fields." The topic this month, "Teaching the Child Thrift," fits into our wartime program; but better than that, it is necessary in the character training of our children.

I trust that you have not only enjoyed these lessons but have found real help as a result of your study. In order to finish the winter's work in the right way, you will want to write at once to the Home Study Institute for the questionnaires which accompany the course you have been studying—one copy for each member. If possible, plan to spend a little time in reviewing the main topics studied, though this is not necessary, since the questionnaire is based on thought reactions rather than on lesson details. Let no one hold back from writing the questionnaire because of fear, for I promise you there is nothing catchy about it. It will be more enjoyable if all can write them together at a stated time, but even this is not required. Get your questionnaires and follow the directions.

Then there is one more thing for you to do to finish your work properly. Having returned the questionnaires to the Home Study Institute with request for certificates, see that your secretary completes the closing report of your work on Form B and sends it in promptly to your educational superintendent. If you do not have this blank, ask your superintendent for it.

Even though you may not be following a definite course of study during the summer months, encourage the parents to consider that time a laboratory period in which to demonstrate the principles already studied.

And during the summer months watch for your GAZETTE, for we plan to have something of profit each month.

Of course you will want to be ready to start with a new course of study when school opens in September. It might be well to enroll your members now for that new course, so that there need be no delay in getting started in the fall.

A pleasant summer to you each, many thanks for your hearty support and co-operation, and may the Lord's richest blessing rest on you as you work for Him.

MRS. FLORENCE K. REBOK.

A Letter to My Mother

So many things to thank you for and so few I can put into words. As long as I live, I'll be grateful for the beautiful example you set with your erect, strong carriage. When I'm tempted to slump, mentally or physically, the thought of you pulls me up. I'm glad you didn't do too much for me, but insisted that I help myself. Because of your patient coaching and prodding, I'm not helpless. I'm grateful, too, that you taught me not to make excuses for my shortcomings, but to make the most of whatever I have.—*Good Housekeeping.*

The Hearthstone

THE destiny, the greatness, of America lies around the hearthstone. If thrift and industry are taught there and the example of self-sacrifice oft appears; if honor abide there, and high ideals; if there the building of a fortune be subordinate to the building of character, America will live in security, rejoicing in an abundant prosperity and good government at home, and in peace, respect, and confidence abroad. If these virtues be absent, there is no power that can supply these blessings. Look well, then, to the hearthstone. Therein all hope for America lies.—*Calvin Coolidge.*

TEACHING THE CHILD THRIFT

"Resolve not to be poor: whatever you have, spend less."—*Benjamin Franklin.*

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

Course No. I, Home Education:

Lesson 6—Teaching the Hands to Serve.

Course No. II, Education of the Little Child:

Lesson 8—Nervous Strength and Cleanliness.
Teaching Industry.

Course No. III, Home Education of the School Child:

Lesson 7—Business Training.
Lesson 12—Planning the Life.

Course No. IV, Social Education of the Adolescent:

Lesson 12—Facing Life.

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

Whittling One's Life Away

"'Twasn't more'n five minutes," muttered the boy who was kept after school, scuffing the dust on the master's platform. One look at the boy's sullen face, and the principal took out an unsharpened pencil and began whittling.

"Doesn't cut away much at a time, does it?" he said. "Just a little chip here and there."

He kept on talking in this way, turning the pencil round and round and chipping away steadily, seeming to have forgotten why the boy was there. Gradually the boy himself forgot and looked on interestedly. "What you cutting it away so much for?" he shyly asked at last.

"Oh, to get a good point to write with," answered the teacher. Little by little the pencil became smaller, a chip on this side, a chip on that, till at last the teacher looked up in apparent surprise and whistled ruefully. "Why, it's all gone!" he said; "and there isn't any point left to write with. I didn't take off much at a time, either! Just a little bit of a chip each time I cut into it."

"But it 'mounted up to a lot all together!" the boy pointed out eagerly, glad to be able to instruct his teacher in so practical a thing as sharpening a pencil.

"Just the way your five minutes will, my boy," said the teacher, putting a kindly hand on his shoulder. "I did this for an object lesson, and I hope you will never look at a pencil again without thinking of it. Five minutes wasted here and there in the course of a day 'mounts up,' as you say, and counts in the long run. What you are trying to do with your life is to get a good point to write with. Take care of the minutes and don't whittle your life away. That's all. I know you're not going to forget it!"—*Review and Herald.*

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THANK God every morning when you get up that you have something to do that day which must be done whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle will never know.—*Charles Kingsley.*

The Romance of Dishwashing

BY J. ELLEN BAKER

"How did you teach Rose Lee to be so happy while washing dishes? She is in the kitchen now humming while polishing the plates. If it were my Peggy, she would be disagreeable and annoying so that she wouldn't have to do them again soon," said Mrs. Malton, mother of an eight-year-old girl, who called anything like work, drudgery.

"Rose Lee was like most little girls at first," I answered. "She hated dishes, and did everything she could to keep from doing them. One day after a rebellious outburst because I asked her to wash a few dishes, I realized I must face the problem of her growing tendency to dislike all kinds of housework.

"I decided to be a chum to her and not a dictator. We would play together, discover things together, work together.

"That afternoon I called her in and served sandwiches and Postum. I used my best china, silver, luncheon cloth and napkins. Rose Lee's eyes grew big when she saw the beautiful things she usually wasn't allowed to touch. 'How lovely!' she exclaimed. 'May we do this often?'

"Yes," I answered, 'I'm glad you like it. It was fun shining the dishes and silver and making the sandwiches for you. These dishes, silver, and linens belonged to your great-grandmother.'

"Do you suppose Great-grandmother ever gave parties for her little girls?" Rose Lee asked.

"Yes," I replied; 'I heard a noted writer tell about going to Grandma's house when a little girl. She said the boys and girls liked to go there because Grandma did things for them as if she enjoyed it. She said she always wanted to be like Grandma. One day she asked Grandma why she was so happy and sang so much while she washed dishes.

"Grandmother looked surprised at her question. 'I'm doing it for the ones I love best. Those I love eat from these dishes, and so day by day the dishes get more precious. I like to think of the different persons who have eaten from them and remember our happy times together.'

"They could tell real stories if they could talk, couldn't they?" Rose Lee said.

"Yes, and such jolly ones. One day a stranger stopped and asked for Grandfather. I was about your age then. I told the young man where to find him. Soon Grandfather and he came to the house, laughing and talking. At the table the young man told stories that made us all laugh, and we had a pleasant day together. After he left, he sent Grandmother this lovely silver tea set we've been using.'

"The next day Rose Lee asked to help me prepare our Postum. I noticed that her little fingers handled

everything as if it were precious. And now she enjoys doing the things she once disliked."—Adapted from *Home Department*.

Letter to My Mother

BY HAZEL PARKER

YOU always were a little embarrassed by Mother's Day, I remember. "Such a fuss!" you'd say, hiding your face for a moment in the roses Fred and I brought. But you always wore one of the roses to church, and as you sat beside Father on the hard brown bench, your face was warm with a secret brightness. You never threw the roses away until the petals fell in a scarlet shower, and you kept all the cards we sent you.

There is no card that explains how all the sights and sounds and feelings of our lives are woven into our memory of you. So you'll find this note tucked among the red roses in the box.

The smell of a lilac bush wet with rain and the fragrance of warm cookies—that, somehow, is you. The slam of a screen door, hurrying footsteps, laughter, and sometimes silence—that is you. The edged crease in a white tablecloth, wind-billowed curtains, the shaded quiet of a sickroom—that is you.

A child remembers a great many things, more than grownups suppose. The first day Fred and I marched off to school, leather satchels slung proudly over our shoulder—remember? I still can feel the warmth of your breath on the back of my neck as you pulled up my socks that morning; I still can see you standing on the porch in the afternoon, watching for us to come back.

Few things have escaped our memory. Your brisk nod over our report cards, the tiny frown between your eyebrows when we tracked mud across the kitchen, the smudges of flour in the edge of your hair, and the way your hands lay tiredly on your lap sometimes—none of those things have been forgotten.

Lodged in the crevices of our minds are some words you said to us when we were old enough to listen.

"What's the good of this?" Fred used to ask, struggling irritably over a thirty-two-line assignment in Vergil's *Aeneid*.

"Nothing you do is lost," you told him, scowling slightly. "You'll never get anywhere unless you finish what you start."

And once, in answer to our young ridicule, you pursed your lips and said: "Whatever else you may believe, you must believe in believing. You must have faith in faith, or you'll have no anchor in this world."

Your wisdom became our wisdom, in a way, and your faith our faith. Fred's eyes, clear and steady above his khaki, would declare the same, if he were here. I wanted to tell you these things this year, without too much fuss.—*Good Housekeeping*.

Attitudes Are Made in the Home

BY RUSSELL A. HUFFMAN

THE home is the first source of attitudes. Long before a child attains school age his mind has been influenced by his experiences in the home, and numerous attitudes, either positive or negative, have been established. The reasons and the motives which we as parents give to our children are potent factors in determining these attitudes.

If the child will not eat, does the mother say, "Mother will be disappointed if you do not eat"? If so, she is saying in effect that the important motive for eating is to please mother. Does she say, "If you eat all your food, I shall give you a penny"? If she does, she is really saying that she, as a mother, is so bent on having her own way, that she is willing to pay for it, if necessary. Would it not be much better to say to the child again and again that proper eating is one of the ways by which we build sound, strong bodies? This idea may be developed as a game in which certain foods are sent to accomplish certain tasks in the building of the body. Thus the child not only will be gaining a wholesome attitude toward the importance of food but will also be building a philosophy of doing things for constructive reasons.

When we request a child to do or not to do something, what reason do we give him for his obedience? If he raises the question, "Why?" do we answer, "Because I said so"? Such a reply indicates that we consider ourselves dictators within the home circle. Would it not be better to establish such a relationship between ourselves and our children as would make it possible for us to share with them our great concern for their welfare? Should we not help them to understand that we have traveled a little farther along the way of life and that it is our place as parents to share with them the wisdom we have gained through our experience? We should be able—and willing—to give valid and sufficient reasons for the requests we make of our children. They often have greater capacity for reasoning than we realize. In this way an important part of the philosophy of purposeful living will be gradually built into the child's personality.

Children are little persons, and we should respect their personalities. They are not merely "preparing to live;" they are living now! They are not our possessions, not our slaves; they are co-workers with us in the basic enterprise of family and home life. The place which the child has in the home will have much to do with his self-esteem. If we respect his personality, he is likely to possess self-respect. If we disregard his personality and rights, he is likely to feel inferior and to lack that confidence

in his own ability which is essential if he is to develop his best self.

The relationship that exists between the child and his family is prophetic of his future relationship to society. If he finds democratic procedures operating in the home, if the ability and interest of each are shared for the good of all, he will approach the larger circles of social relationships in the same democratic spirit. If a child finds, however, that to get what he wants at home he must scheme, whine, or assert himself, he will use when older the same methods in society.

Finally, the relationship which a child has with his parents and his attitude toward them will have much to do with determining his conception of God. It is from his parents that a child normally should receive his first revelation of God. Parenthood is a glorious privilege and a solemn responsibility. We should work in co-operation with God, the heavenly Father. The home is the first social unit of the kingdom of God. "Lo, children are a heritage of the Lord," and their parents must bring them up "in the nurture and admonition of the Lord."—*Home Department*.

An Allowance for Every Child

BY JENNIE E. STEWART

As soon as the child begins to need money to spend for himself, he should be given a regular allowance. Receiving a definite allowance is like having a regular salary. The child knows what he can spend, and he knows when his money is gone. He can guide his spending accordingly.

Every child should have his share in the household tasks. He should perform these tasks regularly and willingly. Then he should understand that, since he contributes to the family's necessities and comfort, he is entitled to a share in the family's income. This is a much better plan than paying the child for little tasks done.

When the child is able to count, show him how to determine the amount of money he has. Place side by side five pennies and a nickel, ten pennies and a dime. Finally show that a dime is equal to two nickels, and a quarter to two dimes and a nickel. Larger sums may be taught when the child begins to handle a greater amount of money.

Start at once teaching the child to budget his allowance—not just as his parents tell him, but with their advice. Teach him that he should set aside a certain part of his allowance for tithe and Sabbath school offerings, a certain part for his savings account, and a third part for amusements and treats. If the money is given him in such coins that he can see with his own eyes the amount he is setting aside for each purpose, the significance of what he is doing will be clearer to him.

One father gave to each of his chil-

dren a small chest containing several separate tills. Each compartment was marked to correspond to an item in the child's budget. When he wanted to buy a treat, for instance, he could see for himself what money he had for that purpose.

A mother of two children, aged ten and twelve, gives them each week a substantial sum. From this they must meet all their expenses, except for food, shelter, and parental treats. They budget carefully what they receive, setting aside sums for tithe and benevolences (including personal gifts), clothing, school expenses, amusements and treats, dentist's bills, and sundries.

When an article of clothing is bought for one of the children, he goes with mother to select it. When the bill is presented, it is paid out of his own money, and the amount is set down in a little book. This book is consulted at the beginning of the year when the new yearly budget must be determined.

If something unexpected comes up that the parents do not feel called upon to finance, a discussion is held. The parents act as consultants, and the wisdom or necessity of drawing money from the savings account is considered. Sometimes the child willingly gives up the idea. At other times he may be convinced only with difficulty or may decide to go through with it. But always in it there is for him a valuable lesson.

The budget item for sundries covers the little unexpected things. Here, too, there is a chance to learn many useful lessons. If drawn upon too often for unnecessary things, the budget is depleted so that there is nothing left for the really needed things. These children have learned their lesson so well that sometimes at the end of a two-month period they have in the sundries account a reserve sufficient to enable them to do something that they enjoy greatly.

Already these children know what it costs to keep them supplied with clothing; they know the cost of dentists' bills, doctors' bills. They know what it costs their parents to feed and shelter them, for they have been taken into the family councils when the budget requirements for rent, heat, light, taxes, and food have been considered. They are interested in these matters because of their interest in their own budgeting.

Giving the allowance, of course, is only the first step. The parent must be willing to devote the time and effort needed to teach the child how to use wisely the money he receives.—*Home Department*.

The entire object of true education is to make people not merely do the right things, but enjoy them; not merely industrious, but to love industry; not merely learned, but to love knowledge; not merely pure, but to love purity; not merely just, but to hunger and thirst after justice.—*John Ruskin*.

Do You Let Them Do Things Themselves?

BY LOIS HAYDEN MEEK, PH.D.

Do you realize that the world of everyday affairs has all the allure of the new and unexplored for young children? Combing hair, washing hands, buttoning a sweater, pouring milk from pitcher to glass—all prosaic matters for older children and adults—are interesting and attractive to children in their early years.

If you give them a chance to participate in feeding, dressing, and bathing themselves, putting away their toys, cleaning up after play, they develop in understanding, in motor skills, and in social relations, and they turn into self-reliant boys and girls. To be able to get cereal into a spoon and the spoon plus the cereal into the mouth requires practice, and its accomplishment indicates growth in eye-hand co-ordination.

As a child grows in understanding and in skill, he builds up feelings of adequacy. He feels freer to tackle problems, to rely on himself in emergencies rather than to evade difficult situations or call for others to help.

If you want your boy or girl to learn to do things for himself, you will of course have to provide the right kind of situation. There are several essentials. First, you must give him freedom to experiment. Second, you must allow ample time to do things, for beginners are usually slow. Third, you must provide the kind of equipment that young children can use. Fourth, you must set up standards of achievement within the reach of a child and not expect too much.

I am not so sure that "clothes make the man," but I am sure that clothes can help to make relaxed, self-reliant children or irritated, resistant ones or dependent, babyish ones. Clothes from earliest infancy should be large enough to allow freedom of movement; no tight bands, elastics, or narrow armholes to chafe or restrict. Clothes should fit development and aid it.

You will find it a great help if you plan a place for your child's clothes that is accessible to him. Arrange low shelves for shoes, a low rod with small hangers for coats and dresses, low hooks that can be reached by even the two-year-old, drawers that are low and not too heavy or wide for young arms to manipulate. The child of even eighteen months is interested in the place for things. He can learn to find his own clothes and help to put them away. Gradually as he grows older, you can rely on him to put his clothes away with perhaps only a reminder now and then.

Young children love to play in water. They like to learn how to put the stopper in the washbowl and manipulate the faucet. If a child has opportunities to experiment, he can gradually learn to wash his hands and face and help take his bath. Steady steps must be provided so that he can

reach the washbowl and so that looks for towel, washcloth, and toothbrush are within easy reach. A mirror hung low will be an incentive for getting more of the dirt off and for combing hair.

Children can be self-reliant and resourceful in playtime, too. Toys should be of hard wood that doesn't splinter, with paint that doesn't peel, with no points or metal edges to injure eyes. For all the child's playthings, indoors and out, there should be a storage place—not a dump box or barrel where toys will get broken and will be difficult to find; but shelves and spaces where they can be easily reached and carefully arranged by a child. Only in this way can he learn to put things away and to take care of them. If he has a small broom, a mop, dustpan, and brush hung on low hooks in a convenient corner, he can learn to clean up after his play.

These are only some of the ways in which your children can learn to do things for themselves when they are young. It will take patience to give them the chance to experiment, but you must realize that they are not only learning to be self-reliant but are also developing relaxed, dynamic personalities instead of irritable, stubborn, or petulant ones. And they are building a foundation for the kind of persons we need in our democracy—those who have confidence in themselves and friendliness toward other people.—*Condensed from Woman's Home Companion.*

God's Orders

MR. SANDS looked up from his books. "What do you want with me?"

"I want some work to do," young Willie Thompson answered quickly.

"Some work? What makes you think I have any work?"

"I read your advertisement in the paper."

"So you read the paper, do you? Well, do you answer to the description that I gave?"

"I do not know, sir. I thought perhaps you would be willing to try me and see."

"Well, now, that's fair. What can you do?"

Willie hesitated a moment. There were a good many things that he thought he could do; but he didn't see how he was to get them all into a short answer. At last he said, "I can do what I am told."

"Can you, indeed? Now if you are entirely sure of that, you are a very unusual boy."

"Well, I mean," said Willie, his cheeks getting red, "that I can try to do it. I suppose a gentleman would not give me things to do that he knew I couldn't do."

"But suppose I should hire you, and the next morning I should tell you to go to my shop and roll down the hill at the back door twenty-five times; what then?"

"Why," said Willie, and he could not help laughing, "I am sure I could do that, and I would go at it as fast as I could."

"Well, suppose I should tell you to go to the shop next door to mine, and watch your chance, and seize the best-looking eodfish you saw, and run back with it, and put it on my counter; what then?"

"That I couldn't do, sir," Willie said.

"Why not? You told me you could do what you were told to do."

"So I can, but I had my orders about that a good while ago. 'Thou shalt not steal' is one of my orders; I have to follow that."

"Ah! then my orders come next to those, do they?"

"Yes, sir, always." Willie's voice was as firm as before; but he began to think that Mr. Sands must be a very wicked man, and it would be just as well not to work for him. Just at this point the man held out his hand.

"We'll shake hands on that, my boy," he said; "and we'll try each other for two weeks, if you say so. I want a boy who puts God's orders first and mine second."—*African Divison Outlook.*

More Important Than Book Learning

BY D. C. RETSLOFF

ONE element in home instruction which children should receive from the time of their birth, but to which too little attention is usually given, is the cultivation of habits of system, punctuality, order, and responsibility. In too many homes children are ministered to more than is wise. Up in the morning just in time for breakfast, they have nothing to do but start off early enough so as not to be late at school. They look upon an errand as taxing the memory or taking time from tennis or some other enjoyment. They have little thought of earning for room or clothing; "Mother always attends to such things."

Thus the life of the average youth goes on until the end of school days. Then when he must earn a living, he is at sea. He goes into an office where everything is system, order, and precision. He is expected to keep things neat and orderly, to file letters, to do errands, in short, to become part of a well-regulated machine in which everything moves in systematic grooves and each employee is responsible for the correctness of his department; in which instead of being ministered to, he finds taskmasters—more or less lenient, but with everything in marked contrast to his previous life.

In many instances the change is too great. Errors become numerous. Blunders, overlooked at first, become matters of serious moment; then patience is overtaxed, and the young man or woman is told that he or she is no longer wanted. The parents are

surprised and shocked; they often never guess that the failure can be traced to a lack of right early training.

What is wanted, what is needed today as never before, is to have every boy, every girl, in this broad land trained to duty. Give them something special to do at a certain time. Train them to watch for that hour and its duty. Train them from the earliest days of childhood to be answerable for a certain part of the work of the home. Teach them to anticipate the time when they can enter the ranks of business. Make them realize that to be fortified with habits of energy, accuracy, application, and punctuality is often of more importance than "book learning." Teach them that success is gained by fidelity in the accomplishment of every task.—*Review and Herald.*

Too Busy to Answer Questions

BY FRANCES E. DAVID

"MOTHER, why do you beat the cake so hard?" asked little Mary.

"I'm too busy for questions this morning," mother replied; "run outdoors and play."

In the next yard Helen and her mother were busy together. Helen called, "Come and see our garden."

Glad for the invitation, Mary joined them. Helen proudly showed the small patch of ground that was her "very own" garden, all ready for the seeds. Her mother placed a small stick at each end of the garden and stretched a string between the two sticks.

"Why do you put a string there, Mother?" asked Helen.

"It helps us keep the row straight," Helen's mother answered; and she showed them how to make a tiny trench for the seeds. The girls took turns helping to drop in the seeds and cover them with earth. To every question—and there were many—Helen's mother gave a careful, satisfactory reply. When the seeds were planted, Mary wished that she might have a garden too, but, "Mother's too busy."

In later years Mary's mother was disappointed that Mary showed little interest in housework. She secretly envied her neighbor because of Helen's ability and love for home duties, and she openly lamented Mary's lack of these qualities.

The "why's" of Mary's early years had been too often unanswered and ignored: the beating of a cake, the planting of a seed—such trivial things to her mother. Her imagination, unassisted, could not determine the reasons for doing certain things in a particular, approved manner. Her mother had failed to realize that her questions were not mere curiosity, but evidence of an active and inquiring mind. On the other hand, Helen's capabilities had unfolded and developed with a mother's thoughtful care and attention.—*National Kindergarten Association.*

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ARE YOU MOVING?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

Lagarto, Brazil

LAGARTO is a town about seventy kilometers from Aracajú, the capital of the state of Sergipe, Brazil. In 1933 Jose dos Passos visited some interested people in Lagarto and held some meetings there. As a result a few persons were baptized.

For five years nothing more was done in that place. But while Paul Seidl was working in Aracajú, he took along a Missionary Volunteer band of young people to do missionary work in this town of Lagarto. As a result, other interested people were found, and in 1939 Daniel Feder baptized a group of twelve persons. A year later G. Streithorst baptized four more, and during the writer's recent visit there, four more persons were baptized and added to the enthusiastic congregation.

Since the believers in Lagarto found it hard to find a proper meeting hall in rented quarters, they decided to erect a small church building for themselves. When the cornerstone was laid, all the money they had was a small building fund of about \$7.50. A campaign was started among the members and friends to raise money for the construction. Some building materials were donated. Church members and friends offered to give their time in doing the actual work, and so the building continued to go forward. At the end of nine months the construction was finished. It was painted inside and out, mottoes and curtains were hung, and a new clock was placed in a convenient spot on the wall.

Everything was in perfect order on the evening of the dedication service—grounds neatly laid out, palm trees

planted on either side of the walk at the entrance, and the church decorated with ferns and flowers for the occasion. The experience brought to mind the time of the children of Israel when the tabernacle in the desert was dedicated. The construction had been carried on through hard work and faith. The approximate cost of the building came to a little over \$600 (U. S. currency). Most of this was donated by the faithful church members. The Bahia Mission donated only \$10 from its Ingathering funds.

The church building was overcrowded on Sabbath when the dedication took place. At the evening meeting, the building could not accommodate the crowd. Over three hundred persons stood outside listening as best they could to the preaching of the word of God. The interest awakened was so great that it was necessary to hold a short series of meetings to bring the truth to the eager people. Paul Seidl, the departmental secretary of the Bahia Mission, who stayed in Lagarto to help the people, has written an encouraging report. I quote from his letter:

"The meetings continued in the church. The attendance remained as good as it was during the dedication services. In fact, the people came in larger numbers until the meetings were over. Last night the attendance was larger than ever before. During this week I have spoken on the following subjects: 'The Bible Is the Word of God,' 'The Law of God,' 'The Sabbath,' 'The Judgment,' 'The Seven Last Plagues,' 'The Second Coming of Christ,' 'Where Are the Dead?' and 'Trus Conversion.'

"We have a long list of interested people. Thirteen persons have taken their stand for the truth and are preparing for baptism. I am sorry that I cannot remain here to continue this good work, because by the Lord's help it would be possible to establish many honest in heart on the side of God's people."

The writer had the privilege of baptizing one of the townsmen who is in high standing. He was a devout Catholic who had determined not to have anything to do with the "Adventistas." When he had to pass the meeting hall, he did so with superstitious fear and trembling. However, one night when he passed, he heard something that excited his interest. The preacher, Brother Seidl, was offering \$50 to anyone who could bring Bible proof for Sunday keeping. This positive offer caused the man to "search the Scriptures" in order to defeat the Adventist preacher and get the money if he could. He at once went to see one of the Catholic priests, a relative of his, to borrow his Bible. He took this Catholic Bible home with him and began to search for texts. He had never read the Bible before, but he soon found the word "Sabbath" all through the Bible. He asked his brother to help

him. On finding nothing but the seventh-day Sabbath, and finding that in the commandments the Sabbath was the day designated as the Lord's day, he returned the Bible to the priest. Then he went to Brother Seidl and asked for Bible studies, which he pursued for some time. Finally he fully accepted the message, as did also his brother. Their wives followed the footsteps of their husbands. Three of them were baptized on the Sabbath of the dedication of the church. The fourth—one of the wives—was ill and could not take part, but will be baptized soon. Thus the work goes forward.

J. L. BROWN.

"RABBI" DUNCAN, at one time professor of Hebrew in New College, Edinburgh, and a man of vast learning in Oriental tongues, was suspected by his students of offering his private prayers in Hebrew. It is said that two of them determined to prove the truth or falsehood of this rumor by listening outside his bedroom door after he retired for the night. Everything went according to plan. They heard the old scholar pitter about his room for some minutes, and then kneel down to pray. But it was no Hebrew that came. The erudite old saint just said:

"Gentle Jesus, meek and mild,
Look upon a little child.
Pity my simplicity,
Suffer me to come to Thee."

That was all. His deep prayer had been offered earlier in the day, and with a fresh mind. He committed himself to God at the last with the simple words of childhood. The listeners hear the bed creak, and knew that "Rabbi" Duncan had gone to sleep.—The Rev. W. E. Sangster in *"The Methodist Recorder."*

LORD SHAFTESBURY once told the following story: "A young woman had wandered away from home and parents. One day while listening to the gospel she was so impressed that she resolved to return home. She started, and on reaching the house found the door unfastened, and she walked upstairs to her mother. 'Mother,' she asked, 'how was it that I found the door open?' 'My girl,' replied the mother, 'that door has never been closed since you have been away; I thought that some night my poor girl would return.'"