

The Church Officers' Gazette

VOL. 32

APRIL, 1945

No. 4

Beyond the Sunset

BY MARTHA E. WARNER

(One of the Readings for Christian Home Day, April 21)

LAST night when the sun sank slowly behind the western hills it left a trail of glory that was indescribable. It was as if the gates of heaven were opened, and a bit of God's glory came shining through.

While I watched the display of gorgeous colors melt into the dusky blue of the sky, with here and there a tiny star peeping through, there came into my heart an intense longing—a longing to see beyond the sunset and catch a glimpse of our heavenly home.

I tried to visualize the city of God, that shining city of pure gold, with gates of pearl, walls of jasper, and foundations of precious stones. Oh, the beauty of it would be breath taking, for God would be there, and Christ our Saviour.

I longed to see the goodly land with its fountains of living water and ever-flowing streams; its hills, plains, and mountains covered with living green; its trees and flowers unlike anything mortal eye has ever seen. I wanted to hear the songs of the brilliant-colored birds, see the animals, and watch the little children play with them.

God tells us His people shall dwell in a peaceful land, a land free from devastating storms and earthquakes; free from war, from crime, and all the evils that follow in its train. In that land there will be no sick people, no little crippled children wearing iron braces or hobbling around with crutches or riding in wheel chairs. There will be no veterans' hos-

pital for legless, armless, or sightless men; no death or funerals; no more parting from loved ones. Joy and peace will be there, for nevermore shall a cruel, deceiving foe rise up to tempt us to forget our God.

Some people think that the inhabitants of heaven do nothing but sing hallelujahs day after day. How sadly mistaken they are! We shall sing and praise, yes; but we shall do more. We "shall build houses, and inhabit them; . . . plant vineyards, and eat the fruit of them." We shall study art, music, and every branch of science.

In heaven "the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body."—*The Great Controversy*, p. 677.

Oh, how inadequate are words to tell of the things God has prepared for those who love Him! Yet as I think about life in that heavenly land I wonder whether we shall feel at home there or be strangers. How shall we act? What shall we say? What shall we do?

Deep in my heart I find the answer. We should do and act and speak there exactly as we have been doing here day by day. In other words, is our behavior such that if Christ should appear in the clouds today He could take us back with

Him? Ah no, not today, *not today*; He would be ashamed of us!

For more than a hundred years now we have been living in the time of judgment. Over and over again we have been told that we stand on the brink of eternity, that the end of all things earthly is at hand. Yet it does not stir us as it should.

Because we keep the Sabbath, pay tithe, attend church, have charge of the prayer meeting, perhaps even preach the sermon, we are inclined to feel that this is all that is necessary to give us a clear title to heaven; but it is not. To be sure, God notices all these things, but He also takes notice of our daily lives, in and out of the home.

Said God to Amos, "I will set a plumb line in the midst of My people Israel: I will not again pass by them any more." Amos 7:8. With that same line He is testing His people today. Does your life measure up to it? Does mine?

Are we as pleasant, agreeable, and considerate to our family as we are to our friends? Does the love of God shine in our faces and in our homes so that we are binding our children to us and to God? Or are we harsh and critical, hedging them about with unstudied and needless do's and don't's, thus causing them to turn away from us and from God?

Are we straight and honest in all our business relations? Do we always tell the truth? Or do we sometimes tell it in

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YOUNG PEOPLE'S DEPARTMENT

of Missionary Volunteers



NOTES TO OFFICERS

April 7

Ingathering Day

YOUNG people of the denomination deserve special mention for their outstanding achievement in all parts of the country during the 1944 Ingathering campaign. The singing band seems to be the most popular and productive method used by the young people. It used to be that bands worked hard and brought in perhaps \$20 or \$25 in an evening, but last year the amounts were greatly increased, and \$60 to \$100 a night for each band was not uncommon. Responsive chords were struck in hearts and pocketbooks, and eternity alone will reveal all the good that was done in this missionary work.

If your society is large you may divide your group into more than one band, and the territory may be divided nightly. It would be well for each band to have a leader, who may also be a scout (directing the band in its territory), music leader, six or eight singers, two to four solicitors, and two pages to keep track of the solicitors and where they are to visit next. One of the members may be chosen as secretary to keep on paper the list of all who go out each evening in order that the total offering may be divided by the number of people present, and each one credited with the portion per capita gathered for the night.

In the Takoma Park Missionary Volunteer Society singing bands last year, out of the entire group eighty-three received their Minute Man goals from the singing bands, and many others almost reached their goal; they would have done so if they had gone out every night.

Organize early, drill the singers and solicitors well, seek God's blessing nightly, and many dollars will be gathered in for this important work, and many souls will be won to Christ. The results of the work during the campaign this year should be even more gratifying than those in 1944.

M. W. M.

What Should Your Executive Committee Do?

As we get farther along into the year we shall need the help of every agency provided to make the Missionary Volunteer Society the strong influence in the church and in the lives of the youth that it ought to be. Let the society leader give special study to the work of the Missionary Volunteer Society executive committee. This committee is intended to give counsel, to help the leader to distribute responsibility, to enable him to secure co-operation, and to open the way

that he might receive ideas and suggestions. This committee, acting as an officers' prayer and personal workers' band; is the means by which the society officers may become a strong spiritual force in the church. There are *seventeen things* which every society executive committee ought to do. Do you and your committee know what they are? Study the work of the society executive committee as found in M.V. leaflet 4, *Duties of Officers*. Your society's success will depend upon how well your executive committee functions.

A. W. P.

An Urgent Need

ONE of the most urgent needs in our churches at the present time is an organization which will make it possible to give guidance and direction to our Junior Missionary Volunteers throughout the entire year. Most of our Junior M.V. societies are conducted in connection with the church schools, and consequently, the church school teachers bear the burden of leadership, and in most instances they are elected by the church as society superintendents. Their earnest, self-sacrificing efforts have been greatly appreciated by the denomination, and we shall continue to look to them for a major part in the Junior society leadership.

However, the burden should not rest alone upon the teachers. The church should make provision for associate superintendents—a man and woman in every church who will work with the teacher during the school year and then assume responsibility for the direction of the society during the summer months, when the children have the greatest amount of leisure time and opportunity to work on their progressive class endeavor.

Every church where there is a Junior M.V. Society should also elect a board of counselors, made up of from three to five men and women, preferably Master Comrades, who can devote considerable time to assisting the society superintendents in their planning and guidance of the society. The board members should be qualified and willing to teach some of the Vocational Honor subjects which most strongly appeal to the Juniors.

The Junior age is the most critical period of a person's life. It is during these early adolescent years that some of the most important decisions of life are made. The peak age for conversions and baptisms is twelve years, and every year that a person lives beyond the peak age for conversions, without surrendering his heart and life to God, lessens his likelihood of becoming a Christian. It is imperative, therefore, that the church put forth every possible effort to win the confidence of the boys and girls of Junior age, tie their interests to the church and

its work, and lead them to find their highest delights in the activities provided by the church.

The board of counselors will not only help in giving direction to the progressive class work but should also sit with the superintendents when examinations on progressive class work and Vocational Honors are given. This will help to give stability and character to our whole Junior organization, and will consequently make it mean much more in the lives of our boys and girls.

If the associate superintendents and the board of counselors were not selected at the time of your church election, will you not assume the responsibility of carrying the matter to your church board and do what you can to encourage the board to make the necessary provision? By all means, they should be elected before the close of school in the spring, so that the society organization may be carried on without interruption. Let us make every possible effort to save all our Juniors.

C. LESTER BOND.

Try It! It Works!

REPORTING is one of those items which the M. V. Society secretary will want to place in his tickler file to come before the society each week. True, some societies plan for their members to make out the missionary reports at the end of each month, but it takes more than the ordinary mind to remember the number of magazines and periodicals distributed, or the number of missionary visits or persons taken to service during four or five weeks. It's much more sure and accurate to place a note in the tickler file to remind the society members at each meeting just before the offering to make out reports and place them in the basket.

Even the society secretary will need to have his memory jogged near the end of each month, so that he will remember that the society report is due in the conference office by the tenth of the following month. He will need this reminder in time to get reports on the service bands, on the progressive class work studied, on investitures, and to check on the offerings with the church treasurer. The wide-awake, on-time secretary helps the local conference get its report to the union and the union to the General Conference on time at the end of the quarter.

What's a tickler file? The society secretary may ask. His may consist of a card file of 3" x 5" cards, with tabs for the months of the year and thirty-one days, the items to come up for attention being placed behind the proper date and such a file consulted the first thing each day. Or, it may be the desk calendar on his desk, on the pages of which he has written the notations for the respective dates. Or, it may be the calendar on the wall of

his room, where he has jotted on the various dates the things which he must take care of. But whatever the plan, have some method by which your reports will be on time and complete.

JEWEL HATCHER.

Master Comrade Clubs

J. C. GAITENS, Missionary Volunteer secretary for Kentucky-Tennessee, is an enthusiastic booster of Master Comrade clubs and has several thriving clubs in various parts of his field.

Master Comrade clubs, or hobby clubs, have possibilities in them which far out-run the thinking of the ordinary individual. One young man became so interested in shells that he became a famous authority on the subject. Another man when a mere boy became interested in stones and made not only a livelihood but a great reputation for himself cutting semiprecious stones in his shop on the Western desert. A young man became interested in horses and for years has been a successful raiser of horses. But most of all, these hobbies provide an excellent opportunity for social contact and a means of interesting and binding young people to the church.

Brother Gaitens suggests the following plan of organization and meetings for a Master Comrade club:

OFFICERS.

1. President.
2. Vice-president.
3. Secretary-treasurer.

(Selected by the members of the Master Comrade club in council with the M.V. Society executive committee and voted by the society. Should be Master Comrades if possible. The three officers form a committee to plan the activities of the club. Other club members may be invited to meet with this committee.)

MEMBERS.

1. All Master Comrades in the church or churches where a group can get together.
2. Senior Missionary Volunteers working on Master Comrade requirements and interested in progressive activities. (A large membership is not necessary; two or three can work together as a club.)

PURPOSE AND ACTIVITIES.

1. To provide the incentive of group learning and activity.
2. To build up a year-round constructive and permanent interest in the progressive class program; broadening Master Comrade requirements, and organizing Vocational Honor study groups.
3. To learn about, and emphasize the importance of, some special phase or branch of the Missionary Volunteer progressive program.
4. To learn the history, the nature, and the relation of some activity or object to us or to our environment; for example, to learn the history, the facts of growth, and the relation of a sheep to our modern life; or of a soybean, or a pine tree, or some other object which might have a background of interest for the group.

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SENIOR MEETINGS

April 7

God's Accountants

BY C. LESTER BOND

Order of Service

SONG: "We Give Thee But Thine Own," No. 477 in *Church Hymnal*.
 SCRIPTURE READING: Luke 16:1-13.
 PRAYER.
 SECRETARY'S REPORT.
 MISSIONARY REPORTS.
 OFFERTORY.
 SPECIAL MUSIC.
 TALK: "Using Our Gifts for God."
 TALK: "The Money Side of Christianity."
 TALK: "Talents of Time."
 DISCUSSION. (See Notes to Leaders.)
 SONG: "Working, O Christ, With Thee," No. 345.
 BENEDICTION.

Notes to Leaders

DISCUSSION: OUR TIME.
 Many of us do not make the most of life, because we do not plan our time wisely. Suppose we make the experiment of budgeting our time. Duplicate the following report blank and give a copy to each member.

ONE WEEK OF MY LIFE

One Week—Seven Days—168 Hours
 During an ordinary week of my life, judged on the average, I spend:
 Sleeping hours
 Dressing hours
 Private devotions hours
 Eating hours
 At school hours
 At work hours
 Studying hours
 Reading hours
 At church hours
 In recreation hours
 In Christian service hours
 Other pursuits hours
 Total hours
 Time left over hours

Ask each person to write down the various things he does when he is free to do whatever he desires.

Discuss the percentages shown for each item. Invite the members to draw the conclusions, and express them, as to whether or not religious work receives enough time and thought in our lives.

DISCUSSION: OUR MONEY.

What are some of the ways a Christian should use his money? Besides the tithe, about what proportion of one's income should be used for helping other people through the church? In other ways?

If one gives a certain part of his income to the church, does it make any difference how he uses the rest of his money?

If we are to be Christians in the use of our money, is it enough to give a certain amount and use the rest for our own needs and desires? Why? or why not?

What do you think Jesus tried to emphasize in His teachings about money or possessions?

Using Our Gifts for God

SOMEONE once asked George Müller how much it was right to give to God. He replied, "I would rather put it another way: How much have we the right to keep?"

There are people who think that if they stand on the riverbank and throw a straw to a drowning man, they have done enough. Such are the people who have plenty but give little. The child who

has no home duties but spends all his time for himself instead of doing for somebody else is such a person. Give of whatever you have, and you shall receive your reward.

"It's not what you'd do with a million, if riches should be your lot, but what are you doing at present with the little money you've got?" Perhaps you will never be a millionaire. There are not many of them compared with the number of people who are not. Because you are not one, will you refuse to give? Remember the story of the widow's two mites.

Little Hattie Mae Wiatt had saved fifty-seven pennies. At her death they were found wrapped in a piece of paper on which she had written, "To help build the little Temple bigger, so that more children can go there to Sunday school." The story was used in asking for funds, and in five years the fifty-seven cents had grown to \$250,000. Who can tell what the child's self-sacrifice may mean to the Saviour?

"There are three kinds of givers—the flint, the sponge, and the honeycomb. To get anything out of a flint you must hammer it, and then you can get only chips and sparks. Some people are hard and stingy. They give nothing away if they can help it. To get water out of a sponge you must squeeze it; and the more you squeeze it, the more you will get. These are the good-natured people who yield to pressure; and the more they are pressed, the more they will give. The honeycomb just overflows with its own sweetness. Many people delight in giving without being asked at all. Of these the Bible says, 'The Lord loveth a cheerful giver.'"

One morning a woman came to a minister who was conducting revival meetings, and said, "I would give anything to be really active in this work. I would give anything to have some living part in the work which is going on here next week in winning souls to Christ, but I do not know what to do."

The minister said, "Will you give the Master whatever you have?"

She said she did not have much to give. "Do you sing?" he asked her.

She admitted that she sang a little. "Will you give the Lord your voice and your time for the next ten days?"

She said, "I will."

The first night she helped sing a soul into the kingdom.

An old gentleman, when asked why he happened always to have money for offerings, remarked: "I do not happen to have money. No poor man does. I plan for my offerings just the same as I do for my house rent, clothing, and food."

This should remind us again that we should not give the Lord our leavings after we have been bountifully supplied, but that we should plan just as much for our gifts for missions as we do for our personal needs.

The Money Side of Christianity

ONE of the means for advancing Christ's kingdom is money. Money is not a tool for carrying on the world's common business, with a little of it now and then being offered to God in recognition of His ownership and authority. He claims the silver and the gold as His, as the sun and rain and air are His. Their one purpose is to add to His glory and to carry out His will in the earth. They are unlawfully used when they are not made to serve that end.

We are put here on earth to fulfill God's will. We are not our own; all our powers are received from Him. Whatever money we have represents strength and time that we have given in exchange for it, strength and time that belonged to Him. So if we cannot claim ourselves as our own, we surely cannot lay claim to owning anything we have. We are here simply as God's stewards, bound to make the utmost out of anything that He has entrusted to us. What we have is not partly His and partly ours. We fall into the sin of Ananias and Sapphira when we profess entire consecration while keeping back part. It is our duty to find out what God wants done, to give for any particular purpose whatever He asks for that object, and it is our joy that He lets us share in the blessedness of giving for His work in the earth.

A life must be fully consecrated to God in order to be consecrated truly. Full and true consecration must, of course, include due consecration also of time, talents, and earthly possessions. God will dwell as a sole tenant in a person's heart, or He will not dwell there at all. He will not occupy one part of the heart while Satan occupies another part. A person cannot put God's name beside that of Satan on the name plate of his heart, for God will not allow His name to be put there if Satan's is already there. "Ye cannot serve God and mammon," is the way the Bible expresses this great truth. Matt. 6:24. If God occupies the heart fully and completely, surely He will walk and rest also in the heart room, which is the stewardship room. God will have a person's devotion sincerely and wholeheartedly, or He will not accept it at all. If a person gives God such devotion, most certainly that person's pocketbook will gladly be included.

An interesting incident from the life of the famous composer, Fritz Kreisler, well illustrates the point.

"I often think," he once said, "that the artist who thinks himself a success is a monumental failure."

Mr. Kreisler denied all claim to glory and said humbly: "I was born with music in my system. . . . It was a gift of Providence. I did not acquire it. So I do not even deserve thanks for the music. I never look upon the money I earn as my own. It is public money. It belongs to the public. It is only a fund entrusted to my care for proper disbursement. . . . How can I squander money on myself while there is so much misery, so much hunger in the world? . . . I feel morally guilty in ordering a costly meal, for it deprives someone else of a slice of bread

—some child, perhaps, of a bottle of milk."

Whenever a man catches that conception of his talents and his possessions he will do all that he possibly can by his gifts to advance the cause of God in every part of the world.

Talents of Time

HELPFUL TEXTS: 1 Corinthians 3:9; Matthew 21:33-46; 2 Timothy 2:6; Psalms 90:12; Ecclesiastes 8:5; Ephesians 5:15, 16.

God has placed us here upon this earth to complete the work which He assigned to the disciples at the time of His ascension. In other words, we are His stewards, and everything we possess—our lives, our money, our talents to serve, and our time—should be used in a way that will glorify God and help to finish His work in all the world.

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

"The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future, immortal life. It is now that we are to prepare for the searching judgment.

"The human family have scarcely begun to live when they begin to die, and the world's incessant labor ends in nothingness unless a true knowledge in regard to eternal life is gained. The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. It is well that he was born.

"We are admonished to redeem the time. But time squandered can never be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being co-workers with God in His great plan of redemption."—*Christ's Object Lessons*, p. 342.

The principles herein stated make it clear that the Christian is to devote every moment of his time to those pursuits which will accomplish the most in service for God and for others. Naturally, that means that every day one must do those things which will keep him physically fit. He will, therefore, spend sufficient time for his own recreational needs but will plan such activities carefully so that he will not spend time unnecessarily in this way.

The most satisfying life is that which follows a definite plan, and in order for a person's work to meet with success, his time must be as carefully budgeted as his money.

Dante once said, "He who knows most grieves most for wasted time." This would apply in a very special sense to Seventh-day Adventist youth who know God's truth for these last days. All

about us are men, women, and youth who have no knowledge of the things that have brought so much comfort and joy to our own hearts and lives. Let us endeavor to profit by the lesson set forth in the parable of the talents, to put all the gifts that God has given to us out to usury that we may be able to return them to our Maker with the increase that may be gained through the proper use of them.

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JOINT SENIOR AND JUNIOR TOPIC

April 14

The Advent Century in the Far East

BY V. T. ARMSTRONG

Order of Service

SONG: "Soldiers of the Cross," No. 70 in *M.V. Songs*.
 SENTENCE PRAYERS.
 SECRETARY'S REPORT.
 REPORTS OF MISSIONARY BANDS.
 ANNOUNCEMENTS.
 SPECIAL MUSIC.
 SYMPOSIUM: "Far Eastern Division."
 SONG: "Missionary Volunteers," No. 83.
 BENEDICTION.

Far Eastern Division

IN the story of Christian missions Mohammedanism, Buddhism, and Hinduism stand out as the greatest barriers. Wherever the people of any land have come under the influence of these religious systems, the progress of Christian missions has been slow and the task difficult. When we study the history of the work of Seventh-day Adventists in the lands of the Far Eastern Division we are reminded that more than eighty per cent of the 235,000,000 people of this extensive mission land are included in one of these religions.

The call of God to the remnant church to give the message to every nation, kindred, tongue, and people has been largely a challenge to the young people of the movement.

The opening and development of mission work in lands where the climate, customs, languages, religions, and governments are so different from those in the home base, means that those who go must be strong physically, must be willing to endure hardships, and must have a love for the souls of men. Young people can more easily adapt themselves to these changes. They also have the physical vigor and enthusiasm to meet the demands of the climate and do the taxing work expected of them.

As we check over the list of outgoing missionaries to the Far Eastern Division during the last forty-five years we find that the majority sent out were in their twenties, those above thirty years of age being exceptions. Thus many mission projects were launched by young people. Starting in a small way, these beginnings have grown in size and importance until we have had seventeen advanced schools, six publishing houses, and nineteen medi-

cal institutions, including clinics, dispensaries, sanitariums, and hospitals. Most of these young people continued on in their work, developing in experience as the mission enterprises grew and expanded. Now after the passing of forty-five years we find scores of men and women of experience with fifteen, twenty, thirty, or more years of foreign service to their credit.

The list of foreign missionaries to the Far East who have given their best in unstinted service furnishes many interesting examples of labor and devotion. In the time allotted today we shall confine our talks to the work of men and women recruited from among those won in the foreign fields, for whereas missionaries have done much, their labors would have been far less fruitful had it not been for hundreds of indigenous sons and daughters who have accepted the message and heeded the call to service.

Japan

THE history of our work in Japan, which was the first field entered in the Far Eastern Division, centers about a number of men who gave years of service in that field. One that we especially notice is Terehite Okohira, who came to America to be educated and while here accepted Christianity and joined the Seventh-day Adventist Church. He was still a young man when he returned to Japan accompanied by Elder W. C. Grainger. For more than forty years he labored in his native land. He served in various capacities at different times and proved a faithful, earnest worker throughout his term of service. His responsibilities during these years were varied. He was called at different times to teach in the mission school, hold evangelistic meetings, be editor and publisher, mission director, sanitarium chaplain, church pastor, principal of the school, and for many years he served as a member of the Japan Union committee.

Terehito Okohira was the first Japanese to accept the third angel's message. In recounting his experience Elder Okohira has this to say:

"In August, 1892, a group of workers went to Paso Robles, California, and there began a tent effort. A young Japanese student attended these meetings, grew interested, and accepted the truth. This young man, the writer of these words, was the first Japanese to accept the third angel's message. I immediately entered Healdsburg College. The following summer, with help from the conferences and the assistance of Brother and Sister Merrill and others, I started in San Francisco what became the Golden Gate English School. This was the beginning of work for the Japanese. After three years in Healdsburg I resolved to give the gospel in my native country, and began to talk earnestly of this great responsibility. Mrs. Grainger was moved by these appeals and determined to work in Japan, and her husband joined her in this resolve. Finally on November 3, 1896, with students of the Golden Gate English School and many friends to see us off, Professor Grainger and I sailed on

the British vessel *Baltic* for Japan, arriving in Yokohama on the twenty-eighth."

This faithful worker, who did so much to start and to build the work in Japan, reared his family in the truth, and two of his sons became workers, one a minister serving in America, another, manager of the publishing house in Japan. The devoted life of this pioneer was an inspiration to the members of our church in Japan and especially the youth, for whom he labored so earnestly.

One of the first converts won by Pastor Okohira in his work in Japan was Hide Kuniya. This man was serving in the Japanese army when he first came in contact with Christianity. He relates his early experiences as follows:

"While I was serving as treasurer of the resident army in China, I obtained a pamphlet which was written by a temperance leader in Japan. After reading the pamphlet I quit drinking at once. When the officer who had given me the literature learned of my decision, he gave me a New Testament. On my return to the barracks I read the book through and through but could not understand it all. One day I went into the city and entered a church, being interested in hearing a foreigner preach. It was a simple talk, but it convinced me that I was a sinner. I was baptized by the missionary and joined the China Inland Mission. After my return to Tokyo I became acquainted with Professor Grainger and T. H. Okohira, and under their labors accepted the message. Soon I began to preach the second coming of Christ and to visit from house to house, selling Bible portions and our small tracts. Sometimes I preached in public schools, sometimes in Buddhist temples: Many bought our literature and some contributed money."

Elder H. Kuniya served the cause for many years as a colporteur, evangelist, church pastor, and mission director. While he was holding meetings in the city of Nagasaki, Elder Kuniya met a young man, Shokei Miyake, who at once became interested in the study of the Bible and soon identified himself with the remnant church.

Desiring to become better fitted for service in the Master's vineyard Shokei Miyake came to America. After some time spent in America he was urged by the Mission Board to return to Japan as a worker in that needy field. For many years Elder Miyake served as secretary and translator for Elder F. H. De Vinney, who was then superintendent of the field. Elder Miyake rendered service in the following lines of endeavor: field missionary secretary, editor of the Japan Publishing House, union home missionary secretary, and mission director and teacher. Elder Miyake and his wife later accepted a call to Hawaii, where for some years they have labored for the Japanese people of those islands.

More than thirty years ago Shiro Ogura left his father's home in Japan to attend college in England. His father was one of the first Japanese to accept Christianity in the province where they lived. He with his family suffered severe persecution at the time. It was while

traveling to England that our young brother met a Seventh-day Adventist missionary who gave him some studies and aroused in him an interest in the message. By the time he had reached England he had decided to attend the Seventh-day Adventist school, and while in attendance there he was baptized. Upon his return to Japan in 1920 he joined the work as dean in the Japan Union school. He was connected with the school for several years until called by the committee to serve in other lines of mission endeavor.

Elder Ogura also was a mouthpiece for many of the visitors and others who needed someone to interpret from English to Japanese. His devoted, kind, helpful life has been an inspiration to the membership in Japan and to the foreign missionaries who have been associated with him. The confidence of the brethren in his ability as a leader and his steadfast faith in the principles of the message led to his appointment as union superintendent of Japan when political conditions caused the missionaries to retire from the field.

Celebes

MANY millions of the people of the Far Eastern Division are Mohammedans. To a devout Mohammedan a Christian is one to be shunned, and anyone who renounces the faith of Islam and becomes a Christian is too vile to live. Even parents will gladly kill their own children rather than see them accept Christianity.

The experience of Arsad Kadir will help us more fully to appreciate what it means for one of the followers of Mohammed to accept Christ. Arsad was a native of the Celebes, that peculiarly shaped island to the east of Borneo. On the southern shore of the eastern part of the Celebes is the seaport of Garontolo. Here lived the Kadir family, and Arsad was the eldest son, the child of promise. His father entertained high ambitions for this son. It was his expectation that someday this son might visit Mecca. The father had twice made the long pilgrimage to this place in far-off Arabia. It is the ambition of every Mohammedan to visit Mecca, for those who make the visit are given the honorable title of *hadji* and are accorded high standing in the community where they live, for they are considered holy men. The people of Arsad's town were fanatical devotees of Islam.

When Arsad was seventeen the family decided he should be sent to attend a school in another town. Before long Arsad had become acquainted with a young man who lived near the school. They became close friends, and then our young Mohammedan friend learned that his new acquaintance was a Christian. At first he was greatly disappointed and thought to break off the friendship, but his Christian friend was so earnest and seemed to have such high ideals that Arsad continued to visit with him. To his surprise he learned that the Christian did not eat pork nor use tobacco or intoxicating liquors. Then he learned that his friend was a Seventh-day Adventist. Before the school term had ended, Arsad

had made his decision to accept Jesus Christ as his Saviour, and before many months he was baptized.

Nothing had been written to his family of his decision. When vacation time came he returned to his home. Before long he began to tell his younger brothers and sisters of Christ. The father detected that a change had come to his eldest son, and before many weeks found to his dismay that his son was a member of the hated Christian religion. In his fanatical anger he took a long dagger and threatened to kill Arsad. Begging for time was of no avail. "Choose now," cried the angry father as he raised the dagger. The Lord helped Arsad to dodge the father and flee. He traveled as fast as he could all night. Arsad now was an outcast. Later Christian friends encouraged and assisted him, and he made his way to our training school in Singapore, where he found other young people being trained for service in the Master's vineyard. While in the school he heard of many opportunities to spread the message through the literature ministry, and decided to become a colporteur.

His labors took him to Sumatra, Java, Bali, Timor, and other islands of the Netherlands East Indies. He did real pioneer work, going many places in his travels where messengers of the everlasting gospel had not entered. Many and varied were his experiences. Once an angry crowd of Mohammedans stopped him with the intention of doing him bodily harm, but God delivered him. Interests were created in these various places in which he labored, and many of these interests were followed up by mission workers, and the people were baptized.

When the war broke over the Far Eastern Division, Arsad was doing pioneer work in Dutch New Guinea. We have had no word from him since that time but believe that God is still protecting and leading His servant. Since he ran away from an angry father he has given fifteen years in faithful ministry.

There are encouraging indications that the Mohammedan world is more favorable to other religions now than formerly. Here and there people are found who are secretly studying the Bible. We can hope that someday soon the way will open for the blessed message to sound in all the Mohammedan fields, that every son and daughter of Islam may have opportunity to study freely and accept Christianity openly.

Philippine Islands

AD now let us leave the Mohammedan field and go to the Philippine Islands to find what has been accomplished in that interesting field of seven thousand or more islands. It was to these islands that Ferdinand Magellan came in 1521 after a journey that had taken him to South America, and then around that continent and across the great Pacific en route to the Spice Islands.

After Spain hoisted her flag over these islands, the priests came with high expectations that soon not only the islands but also the entire continent of Asia

would be won to Catholicism. While these hopes were not realized in all the Orient, the Philippine Islands became strongly Catholic, and when the islands came under the jurisdiction of the United States at the turn of the century, perhaps fewer than one million of the inhabitants remained in heathenism.

In 1905 the first representative of the Adventist Church entered the island field. R. A. Caldwell was there first with literature. Soon after Elder J. L. McElhany began work in Manila. In 1908 Pastor L. V. Finster entered the field. The first Filipino workers were a group of young men who had been gathered into a training class and were taught to assist as translators and to give Bible readings or assist in the evangelistic services. The work has grown rapidly throughout the field and the membership numbers about 23,000. The young people have played a very important part in the development of the work. They have gone throughout the territory with literature, facing opposition, ridicule, and hardship, but winning souls successfully everywhere. Year after year evangelistic companies have pitched their tents and preached the message. Often they have met with violence, but still they have continued to hold to their program. Church after church has been raised up.

The story of Simeon Tejano illustrates the power of the message to reach men's hearts and change their lives. This brother was born in the city of Cebu. From childhood he was a devoted member of the Catholic Church. When Simeon was still a young man, the bishop of his church selected him as one to combat the teachings of Protestants. They often carried forward their work by debate and Simeon Tejano was especially gifted in this procedure. Many times he had debated the teachings of the Protestant churches and confused their workers in their attempts to answer the questions of the priests.

Then there came to his city a Seventh-day Adventist minister who began a series of meetings. Simeon felt it his duty to attend the meeting and cause confusion as well as defend his church. The first night he attended the meeting the evangelist spoke on the love of God, and the Spirit of God impressed Tejano with the message. The spirit of debate was gone, and without speaking to anyone he left. The next night he was back again, bringing along his family. As they continued to attend they found that the evangelist was teaching a message from God's Word. They could not find any point on which to disagree, and, after hearing the full series, decided to accept and be baptized. This decision brought upon him the bitter persecution of his former church and his friends. Amid all this he remained loyal and suffered willingly for Christ's sake.

But soon a more bitter trial and severe test was to come to him. His eyesight failed and he became almost blind. His former friends counted it a punishment for what he had done. Our brother, however, remained faithful.

Still desiring to be of service, he began to memorize texts of Scripture. He asked to be permitted to go out and hold cot-

tage meetings. At first he was refused because of his blindness. Then he chose the subjects to be presented, and memorized the questions and answers as well as the Bible texts. At last the brethren granted him permission to teach, and he has won many to the truth. Once he was stoned while preaching and often has met cruel opposition. His neighbors, because of prejudice, endeavored to kill his water buffaloes, but these were miraculously spared. Through it all he has proved true, and many today rejoice in the message because of faithful Simeon Tejano.

These lands of the Orient have many, many men and women, boys and girls, who are waiting for the message. In all these lands are hundreds of men and women who are letting their lights shine. God has used them to spread the knowledge of His message to the multitudes.

Sumatra

THE beautiful island of Sumatra is a most interesting mission field. The people of Sumatra have a long history, but their contact with Christian missions goes back little more than a century. Prior to that time the teachings of Mohammedanism had been brought to the island by traders from India. The people known as the Batak tribe, however, never accepted this new religion. They resisted Christianity, also, by killing the first missionaries who came into their territory. These Batak tribes lived in the highlands. There were continual tribal wars as one section of the field was invaded by tribes of another part of the territory, and often neighboring villages were in deadly combat. Those captured in battle were either made slaves or killed by their captors. Cannibalism was a common practice. In one section it was the custom when a person died to call a feast, at which time flesh was cut from the dead body and eaten by those partaking in the feast. Those who became slaves were in constant fear of death. Whenever their captors desired, they would be the victims for the feast. When too old to work parents generally were killed by the members of the family.

In order for Christianity to succeed in Sumatra, it had to meet the opposition and debasement of their pagan religion and degrading cannibal practices. At first the efforts of missionaries seemed almost futile. Then a change came, and within half a century churches were well filled in many of the towns and villages. Boys from the homes of cannibal parents found their way into mission schools. The Bible became a much-prized book, and with the preaching of the Word great changes took place in the homes and hearts of many of the people of Batakland.

The first representative of Seventh-day Adventists in Sumatra was R. W. Munson, a missionary who spent a term of service in Sumatra before he knew the teachings of the remnant church. While in America on furlough he became interested in Seventh-day Adventists and soon after returning to Sumatra identified

himself with us. His work in the field was fruitful, but health conditions in his family took him from the field. Later D. S. Kime and W. P. Barto entered Sumatra, and the work grew and prospered until today there are more than thirty churches in various parts of the field, besides a number of isolated believers and small Sabbath schools.

The experience of one of these Batak men will help us to understand their desire for the message, how signally God rewards their search for truth, and how their faith meets very difficulty.

Aron Hasiboean was born in Sumatra, and his early life was spent in unpromising surroundings. Often he had witnessed the feasts and other degrading customs of the people of his community. But God saw in this boy one who would witness for Him, and He provided a way whereby Aron would learn the message of salvation. Opportunity came for him to attend the Rhenish mission school. Being a bright, energetic lad he made good progress. When he had finished his studies in the school he was employed by that mission to teach school and assist the local church pastor.

Then the day came when he fell seriously ill and was taken to the hospital. After a long illness he began slowly to regain his health. One day he reached his hands up to a little shelf at the head of his bed in an endeavor to lift himself up, for he was still too weak even to sit up or walk. His hand felt something on the shelf which proved to be a book in the Malay language. The title at once attracted him, *Salvation of the World*. He first thought it was published by a political organization which was fighting for political independence. He began at once to read. Deliverance from sin was the message of the book, and he was deeply impressed. No one knew how the book found its way into the hospital, but it went out the treasured possession of Aron.

He kept the book hidden in his trunk, for he knew it would cause trouble if he was found reading it. Some months later, as Aron entered an eating place, a colporteur canvassed him for the Malay *Signs of the Times*. The appearance of the colporteur attracted him. His teeth were clean and white in contrast to the black teeth of the tobacco and betel-nut addicts. Aron says, "After reading the magazine I decided to quit my tobacco. This was a severe struggle. But a greater test came when I told my wife that I knew the Seventh-day Adventists were the true church and that I intended to join them. This made her very angry, and she threatened to leave me. She tried in different ways to turn me from my decision, and finally told me that she would lock the house and return to her parents if I attended the next Sabbath service. I proceeded to church that day with a heavy heart. I could look out of the church window and see my house. God heard my earnest prayer, and when I returned to my home after church, my wife was there. For some time she did not work on Sabbath but would not attend church. One Sabbath she forced herself to work, contrary to her conscience. Soon

she was taken seriously ill. At that time Pastor D. S. Kime came and prayed for her. She confessed her sins and promised to obey God."

Aron Hasiboean and his wife have unitedly labored for God, bringing the message of salvation to many people in Sumatra.

Java

JAVA, one of the most beautiful islands of the Netherlands East Indies, has a population of about 40,000,000, which gives it the distinction of being the most densely populated country of the world—823 people per square mile.

Menan Diredga was reared a Mohammedan, like most of the other people of Java. While he was still a boy in his teens he was converted to Christianity in a strange way. In his neighborhood lived a Seventh-day Adventist with whom Menan often visited. One day while in this friend's home he saw a letter written in the Malay language torn into small pieces and lying in the wastepaper basket. His curiosity got the better of him, and when no one was watching he stole the pieces of paper from the basket and took them home where he pieced the letter together. It was a message from Petra Tunheim, one of our pioneer missionaries in Java. She urged the one to whom the letter was addressed to live a good life and be ready for the Saviour when He returned. Menan's heart was touched by this appeal. He felt the need of spiritual help. His first step in seeking to be at peace with his God was to take the letter he had stolen back to the owner and confess his mistake. He was then given a Malay Bible, which he secretly studied, for no Mohammedan was safe if he was found reading a Bible.

He began keeping the Sabbath, and it was then that his father discovered that his son's mind was filled with the hated Christian doctrine. Menan ran away to Sabbath school and that night did not return home. For three days he slept out at night and went without food. Then he called on some of his Christian friends for help. They advised him to return to his home, which he did. He found that he had been disowned and no longer was considered a member of the family. It was a severe test, but he remained true, although he left home that day never to return again.

Christian friends helped him to enter the training school in Singapore. Upon the completion of his studies he went into the field as a worker. Later he was called to do editorial work in the publishing house. During the many years he has faithfully served as editor of the Malayan *Signs of the Times*, he has also written several books, which have a special appeal for the Mohammedan people.

Summary

IN every land of the Far Eastern Division the youth have heard the call of God, and many thousands of them have obeyed. A force of strong indigenous workers has been developed through the

years. In these serious times, when war has driven missionaries from their posts in many places, these faithful men and women are carrying on under difficulties.



April 21

The Second Coming and My Home

Order of Service

OPENING SONG: "Faith of Our Fathers," No. 349 in *Church Hymnal*.
PRAYER. Especially for our homes.
ANNOUNCEMENTS.
SECRETARY'S REPORT.
REPORTS OF MISSIONARY WORK.
OFFERTORY.
TALK. "Members of the Heavenly Family."
READING. "Do We Live It?"
TALK: "Our Homes and Our Future."
SPECIAL MUSIC.
DISCUSSION.
CLOSING SONG: "O Brother, Be Faithful," No. 173.
BENEDICTION.

Note to Leaders

The purpose of this meeting is to set forth the part which young people have to play in their homes in the light of the soon coming of the Lord Jesus. A consciousness of the near approach of the second coming must influence the thinking of the Christian in regard to every plan and every activity of life. In the intimate relationships in the home annoyances may creep in at times, but God intends that the home shall be the molding influence in the lives of those who reside there. It is hoped that this program will contribute toward helping our young people make their homes all that they ought to be in kindness, in helpfulness, in obedience, and in love. Encourage all who are to participate in presenting the material for this meeting to prepare thoroughly and to enlarge this material with illustrations or thoughts of their own.

Members of the Heavenly Family

THE near coming of the Lord Jesus in the clouds of heaven should be a constant influence in the life of every Christian at play, at work, in school, and in the home. Today we are to think of the importance of the home as a place in which to prepare for Jesus's second coming. This second coming of Jesus makes possible our home-coming to the Father's house.

There is no better place than the home in which to practice the Christian graces and to develop Christian character. In the home, in constant association with father, mother, brothers, and sisters—that intimate circle in which we find love, happiness, comfort, and security—we are to prepare for that greater home-coming. And each member of the family circle is to do his share in making the home a little corner of heaven on earth.

God has given special recognition to the family. He says, "At the same time ["In the latter days" Jer. 30:24], saith the Lord, will I be the God of all the families of Israel, and they shall be My people." Jer. 31:1.

1. The home is to be a symbol. "God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for

the advancement of His work."—*Testimonies*, Vol. VI, p. 430.

2. The home is to be an object lesson. "The mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community."—*Ministry of Healing*, p. 352. We may advance God's kingdom on earth by means of our home life.

3. "The family of heaven and the family of earth are one."—*The Desire of Ages*, p. 835. We are members of a great family which binds us all under one great name and unites us together in God's eternal purpose.

Therefore, God has given a special promise to children and to parents, which is to be fulfilled just before the second coming of Jesus. In Malachi 4:4-6 we have the prophecy and the promise. God is to send to Israel—the church—His Spirit, which is to do a special work in our homes, turning the hearts of the fathers to the children and the hearts of the children to their fathers. The work of Elijah in his day was reformatory. Therefore the promise of Elijah in these last days is symbolic of the work that is to be done in calling children and parents back to a finer loyalty to one another and to God, back to a fuller obedience to God's Word, and back to a larger hope of Jesus' second coming.

God intends that the home should be a little bit of heaven here on earth, but unless each one does his part to make it such, it will fail of its purpose and may even be a hindrance. God's fury is to be poured out upon families that make their homes a curse. (Jer. 10:25.)

The Missionary Volunteer's Pledge is to be lived out in our homes as well as in the churches.

Do We Live It?

We know He is coming—we read and believe it;

Earth's signs and the Bible agree.
We sing it and teach it, and yet—do we live it,

That those all about us may see?
We talk it, but do our lives show we are caring

For this truth we're claiming to know?
Or do they show that, like the world, we're preparing

For long years ahead yet below?
We know He is coming, and make the confession

That truly His coming is nigh;
But, ah, of what good is a mere word profession

If actions our teachings belie?
Oh, let us be earnest! We know He is nearing—

Our Maker, our Saviour, our King;
But only to those who have loved His appearing
Salvation His coming can bring.

—PEARL WAGGONER HOWARD.

"Christ isn't valued at all unless He is valued above all."

Our Homes and Our Future

FEW of us—parents or young people—sense the influence which our daily lives have upon our future. But the way we live in our homes is a prophecy of the kind of future we are to have. The Scriptures and the Spirit of prophecy point the way to a happy future on this earth and in heaven.

"It is by faithfulness to duty in the parental home that the youth are to prepare themselves for homes of their own. Let them here practice self-denial, and manifest kindness, courtesy, and Christian sympathy."—*Messages to Young People*, p. 466.

Faithfulness in the home prepared Joseph, Daniel, Elisha, and others for their high and glorious destiny. "What a lifework was that of these noble Hebrews! As they bade farewell to their childhood's home, how little did they dream of their high destiny! Faithful and steadfast, they yielded themselves to the divine guiding, so that through them God could fulfill His purpose."—*Education*, p. 57.

We develop character and grow strong through willingly sharing life's duties and burdens in the home. "Children as well as parents have important duties in the home. They should be taught that they are a part of the home firm. They are fed and clothed and loved and cared for; and they should respond to these many mercies by bearing their share of the home burdens, and bringing all the happiness possible into the family of which they are members."—*Ministry of Healing*, p. 394.

In these strenuous days there are extremely heavy burdens resting upon parents to perplex and harass them; consequently our mothers and fathers may become worried. We shall need to do everything we can to lighten their burdens and to relieve them in their perplexities.

Here are some things we can do:

1. When we honor father and mother we may claim the promises of God. (Eph. 6:1, 2.)

2. Through disobedience or bitterness or anger or clamor or evil-speaking we may grieve the Holy Spirit of God, which seals us unto the day of redemption. Therefore, "be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:32.

As we try to live the Christian life, we shall develop the traits which come to us because Christ lives in us. (Gal. 5:22, 23.) This is "the beautiful life."

3. If we are away from home working, or for some other reason, or at college, we can write a letter home at least weekly. In this way we can let our parents enjoy a bit of college life or our new environment in our letters. That letter is more important than our meals.

4. We can foster the family altar of prayer. At the family altar God meets with us, and we rid ourselves of any feelings of unkindness that may have crept into our hearts. There we shall gather strength to live as the Christian ought to live who is expecting the soon coming of his Lord.

These loved ones who surround us in the family circle have claims upon us. We must help them to get ready for Jesus' second coming. Let us pray for them and with them, for we shall want no vacant places in the family circle when we get to heaven.

Discussion

"THE Lord has signified that His work should be carried forward in the same spirit in which it was begun."—*Testimonies*, Vol. VII, p. 54.

We are now a hundred years nearer the second coming of Jesus than were the pioneers in the movement of which we are a part. What does the coming event mean to you? to me? What lessons are we learning from the past? (1 Cor. 10:11.) We shall do well to review some experiences of the early believers. How was the home life of Adventists a hundred years ago affected by their belief? What effect should the belief in a soon-coming Saviour have on our homes today?

1. These are days which call for a drawing together of families. (Mal. 4:5, 6.) "The family tie is the closest, the most tender and sacred, of any on earth."—*Ministry of Healing*, p. 356.

2. This is a time for self-examination for each of us. Too many are falling by the way as they watch and criticize the other person. It is the direction of our own steps for which we are responsible.

3. We ought to understand how the earthly home may be made to conform with heavenly standards. There is to be a union of the "family in heaven" and the "family in earth."

SOME THOUGHTS FOR MEDITATION:

Is our preparation for the second coming of Christ a daily one?

Is the event of Christ's personal return in glory a reality to us?

What we are in our daily life—at home, at school, at work, at play—will show what we really believe.

FLORENCE K. REBOK.

April 28

Friendships

BY NORA M. BUCKMAN

Order of Service

SONG: "What a Friend We Have in Jesus!"

No. 11, in *M.V. Songs*.
SCRIPTURE: Proverbs 17:17; 18:24; 19:6;
27:6, 10.

PRAYER.
ANNOUNCEMENTS.
OFFERING.
SPECIAL MUSIC.
TALK: "Rich Rewards in Friendship."
POEM: "Without the Warmth of Friends."
TALK: "How to Select Friends"
PLEDGE.
CLOSING SONG: "I Would Be True," No. 58.
BENEDICTION.

Rich Rewards in Friendship

THERE is probably not one person here today who does not have at least one friend. Possibly some of you are here because of a friend whose life exemplified the Saviour or whose insistent kindness and persuasive powers left you no alternative. It is hoped that you have had a

friend of this kind and that you yourself are that kind of friend to another.

What a variety of friendships we can have in this world, and what a wealth of richness they bring. Think first of the friendship of one child for another. From that friendship both will have the joy of companionship, the pleasure of sharing, the lessons of amiability and getting along with others, and other values too numerous to mention. If both do not receive these rewards it is likely that the friendship itself will end, for these values are fundamental in the preserving of friendship.

Think of the friendship of an adult and a child. To the child it is a memorable experience to have one to whom he can look for example and admiration, for instruction and guidance—one who will be interested in the things he is interested in, and share his feelings and help him look ahead. If the adult follows the Master it is likely that the child will carefully place his feet in the footprints of his friend. And the adult derives from this type of friendship a sweet, trustful companionship which he may not often find in others his own age, for the child accepts him as he is, and is grateful for even the simplest pleasures which the adult may give him.

We have no better example of friendship for one's own kind than that of David and Jonathan. Throughout life they were able to help each other. The simplicity of David's life helped to counteract the luxuriousness of the court life to which Jonathan was accustomed, and the culture and opportunities of the court proved a blessing to the country lad who had been denied these advantages. What one lacked the other seemed to have, and the blending of their personalities benefited both.

Again, there is a beautiful type of friendship between the young and old as shown in the lives of Ruth and Naomi. The godly life of the older one helped to transform the life of the younger and the unselfishness on the part of the younger supplied the hope and inspiration for the older one to continue striving.

And now we come to the friendship of the opposite sexes. This does not necessarily need to be thought of in terms of love and marriage. The values received from this type of friendship are apparent in the very early stages, provided it is conducted in the proper manner. The influence of the girl upon the boy tends to make him more thoughtful, gentle, and mannerly. The girl herself becomes conscious of her appearance and strives to be a gracious lady. God has intended that the attributes of one should make up the lack in the other. Friendships of this type require much thought to keep them sane and level, and they afford material for much discussion and instruction. Young people growing up should have many friends of both sexes. They help to balance their thinking and make them more understanding of people in general.

Of course, those friendships which do ripen into love are important, because they are the foundations of the homes which are later established. It is not difficult to see that in all the types of

friendship which have been mentioned each person must think of the other and unselfishly devote time and effort to making the friendship worth while. How true are the words of Scripture, "A man that hath friends must show himself friendly." Since from each type of friendship we receive happiness and blessings, it is up to us to see that the other person has his share, too. We alone can give it to him. No friendship that is one-sided lasts very long or benefits either person to any extent. It is only when both wish more than anything else to make the other happy that the friendship is lasting and worth while.

Have you made a new friend recently? Pick one from any of the types we have discussed, and strive to be a good friend. When you have done your part you will find that automatically your friend wants to make you happy, too.

"If happiness is what I want
And joy without an end,
The answer God has given me—
"Take on another friend."

—CLAUDE W. WINER.

Without the Warmth of Friends

WITHOUT the warmth of friends I could not live!

Without the joyous interchange of touch,
Of word, of deed, of spirit that they give,
Life's other gifts don't matter very much.
The dead possessions of the world's great store

Have meaning only as they come and go
From friend to friend, in mute symbolic flow

Of giving and receiving—nothing more.
A man can live without the greater part
Of sustenance, or happiness, or power,
But sweet communication of the heart,
The mind, and soul is lifeblood to the flower.

No greater gift did God to humans give.
Without the warmth of friends, I could not live!

—BETTY KNOWLES.

How to Select Friends

WE all desire friends, and I believe most of us realize there are values and rewards received from having them. But an important phase of the question is, "How shall I select my friends?" When we are shopping, it is easy to ask the salesgirl the price if we see something attractive, and if we have the money we can purchase it then and there. But it is not always so easy to take on a new friend, for sometimes appearances deceive us. Then for what must we look, and where? You who are Christian young people know that we do need to discriminate when we choose our friends. This is not because of any feeling of superiority or desire to hold ourselves aloof but simply because we know that our friends have a bearing upon our lives, and if they are not of the right character they will harm us.

First we must look for friends and companions who love Christ. This is essential, because often we shall need encouragement along the Christian pathway and they also will need the help that we as Christians shall be able to give them. Do not think for a moment that I believe we should ignore others who make no profession of religion. By being sincerely friendly to them it may be our privilege

to win them to Christ. After all, that is our mission here on earth. But we must make sure that our own Christian experience is strong enough to combat the personality and attitudes of our non-Christian friends, or we shall not help them and they will be a detriment to us. In other words, choose friends who seem to bring out the best in you, and vice versa.

If we are sincere Christians we shall not be influenced in our choice of friends by poverty or wealth, beauty or homeliness of feature, but with the help of the Saviour we shall have power to look beneath the surface and appreciate the values of character.

Where do we find friends? Almost anywhere that there is an opportunity for service. Remember the scripture that says, "A man that hath friends must shew himself friendly"? You can always make friends by helping someone.

When we are doing the things that we like to do we are the most agreeable. Our hearts are happy and we have something to talk about. This explains why we make friends easily when we are pursuing our favorite recreation. We like to have people interested in the same things we are. It gives us common ground on which to base a friendship. You know that if you have a hobby you like to share it with someone else who is familiar with, and fascinated by, the same thing that you are, because, expressed in common terms, he speaks your language. Immediately you can compare notes and exchange ideas.

This leads us to consider the fact that in order to choose the types of friends which we as Christians should have, we shall have to pursue the recreations and hobbies in which Christians can conscientiously engage. Otherwise our recreations will lead us to make friends and acquaintances which may loosen our held upon Christ.

In our school and church work we may also readily make friends. There are excellent opportunities for service and association in the proper environment.

Summing it all up, we need to take a close inventory of ourselves to see what kind of friend we are and then choose those from the different walks of life who will help us reach the goal of heaven, which goal should be the aim and object of every Christian, young or old.

THERE is nothing that an uneducated man can do in this world that cannot be done better by an educated man.—*Watchman-Examiner*.

"THOSE whose hearts are filled with love of self will store away evil thoughts of their brethren, and will talk against God's instrumentalities."

PASSIONS kept warm and fierce by Satan's promptings, are a bitter fountain, ever sending forth bitter streams to poison the life of others.—*Testimonies*, Vol. V, p. 488.



JUNIOR MEETINGS

April 7

God's Accountants

BY C. LESTER BOND

Order of Service

OPENING SONG: "Would I Be Called a Christian?" No. 45 in *M.V. Songs*.
 SCRIPTURE READING: Luke 16:1-13.
 PRAYER.
 SECRETARY'S REPORT.
 OFFERTORY.
 SPECIAL MUSIC.
 TALK: "Two Cents."
 RECITATION: "Saying and Doing."
 STORY: "Sammy Learns About Stewardship."
 SONG: "Do Your Bit," No. 84.
 BENEDICTION.

Two Cents

Two cents' tithe! Why, I never supposed anyone would bother with such a small amount, June thought as she picked up the receipt which had been left in the pew.

Two cents—that means someone who received only twenty cents actually paid tithe on it. Seems much too small to bother with, doesn't it? So ran her thoughts as she took her seat that Sabbath morning with the others who were gathering for worship.

Again she picked up the slip. "Mrs. Rose B. Arthur" was the name written in. She remembered the little woman. She usually sat near the window about four seats back from the front of the church; she was always very plainly dressed, and, June thought, probably needed every bit of money she earned. No doubt she had sold a few eggs, or some vegetables out of her small garden, in order to get the twenty cents on which she had paid this two cents of tithe. June's mother had told her that Mrs. Arthur's husband had died several years ago, leaving her with two little children to support.

June opened her Bible to read a bit, as it was not quite time for the service to start. It happened (?) that her Bible opened to Luke 16, and her eye fell on the verse, "He that is faithful in that which is least is faithful also in much." That verse seemed to take on a new meaning that morning, for these are the words that she read in it: "He that is faithful with two cents is faithful also when it comes to dollars." Yes, June had always been careful to tithe her allowance each month, but she had never paid any attention to the small bits of change that came to her hand.

Carefully she closed her Bible, offering a silent prayer of consecration. From her pocketbook she took a few pennies. These she placed in a tithe envelope, and when the plate was passed at church she dropped in her tithe. As she did so, she felt very happy—she knew it was because she had been faithful in that which is least.—H. B.

Saying and Doing

"If I had a thousand dollars,"
 Said Beecher in boastful mood,
 "I'd take out a hundred this minute;
 I'd pay the tithe first, I would.

"And if I had a hundred nickels,
 Shiny and bright and new,
 First of all I'd pay ten for tithing;
 That's surely the way I'd do.

"But I've only (you see?) ten pennies,
 Shabby and brown and small;
 So I think I'll not bother to tithe them;
 Really, I need them all."

Let's remember, all we who have pennies,
 And we who have nickels and more,
 That God asks a faithful tithing
 Of just what we have in store.

Let others pay tithe of thousands,
 Or millions, if that may be;
 If I am a faithful steward,
 I'll tithe what He gives to me.

—MRS. I. H. EVANS.

Sammy Learns About Stewardship

SAMMY WAZINSKY was a Polish boy who lived in Pennsylvania, in the coal region near Scranton. One day when Sammy was attending the mission Sunday school, the superintendent talked about stewardship. This was a new word to Sammy. He had never heard of stewardship before, and he wondered what kind of ship it was. And so he listened as hard as he could that day, while the superintendent explained stewardship.

As Sammy walked home he talked over with himself what he had heard. "The superintendent said this morning that I don't own anything, that God is the owner of all I have. He said that even my own body doesn't belong to me. I never knew that before."

Then Sammy said, "If this body isn't mine, if it belongs to God"—and he remembered a text which the superintendent had quoted: "Know ye not that your body is the temple of the Holy Ghost"—"if my body isn't my own, if it belongs to God, then I ought to keep it clean." Sammy looked at his hands. Now Sammy hadn't always kept his face and hands as clean as we want boys and girls to be.

He was like that little chap who, returning from school, was asked, "How do you like school?"

"Aw," he said, "I didn't like it at all."
 "What's the matter? Aren't they teaching you right?"

"Yes, they are teaching me all right, but the teacher made me wash my face and hands, and when I came home my own dog bit me because he didn't know me."

So Sammy determined that as soon as he reached home, he would wash his face and hands thoroughly, because he now realized that his body was not his own but belonged to God and must be kept clean—not only physically clean but morally clean and spiritually sweet.

And Sammy went on talking to him-

self. "The superintendent said that my time doesn't belong to me, that God owns my time. I always thought that I had time to burn."

Young people are inclined to think they have time to burn. But their time is not their own; it belongs to God. Sammy remembered that whenever his mother asked him to take care of baby brother he always said, "I haven't time." People often say that they haven't time when they do not want to do something that should be done. So Sammy said, "If God owns my time, I must not waste it, but must use some of it for Him." When he reached home he surprised his mother by offering to take care of his baby brother that afternoon without being asked. In this way Sammy began to be a steward of his time.

At suppertime Sammy's father came in. As he had been down in the mines all day and was tired and hungry and nervous, and supper wasn't ready, he began to scold Sammy's mother. She had had a wonderful afternoon, relieved of baby's care, and now it was all going to be spoiled for her. "I'm sorry," she said; "I didn't know it was so late. That clock hasn't been running right for several days. I will hurry around and get supper as soon as I can."

Somewhere Sammy had heard that if you lengthen or shorten the pendulum of a clock you can make it go faster or slower. So Sammy said to his father, "Dad, let me try to fix the clock, will you?" His father was so annoyed that he was ready to have anything happen to the clock; so he said, "Try to fix it if you can."

While Sammy was tinkering with the clock, a neighbor came in. As he watched Sammy trying to make the clock run right, he said to Sammy's father, "That boy has talent." As soon as Sammy heard the word "talent" he pricked up his ears, for that was the very word the superintendent had used when he said that we do not own our talents, that our talents belong to God. Sammy didn't know that he had any talents, but now he understood that any gift or capacity to do anything—to make things go right—to make this old world a better world—was a talent. And our talents belong to God; they are not our own to do with as we please.

But the superintendent had said a good deal about the stewardship of money. Since Sammy had no money, he couldn't see how he could be a good steward.

The next morning, as Sammy was walking along the road, an auto went whizzing by, and just as it passed Sammy, a paper blew way up into the air and then floated down and fell right at Sammy's feet. Sammy picked it up, ran after the car, and handed it to the man, who gave him ten cents.

Now Sammy had money, and he could be a steward of his money. He remembered how the superintendent had said that God, in teaching the people of Israel that He owned everything, had taught them to set aside for Him one tenth of all He gave them, in acknowledgment of His ownership and of their stewardship. And the superintendent had said that we Christians could well set aside at least

one tenth of all that God has entrusted to us in acknowledgment of our stewardship.

So Sammy went and changed the ten cents, and he put one cent in one hand and held the nine cents in the other. In thus setting apart one tenth of what God had entrusted to him, Sammy intended to acknowledge God's ownership, as well as his own stewardship, of everything he had.

Then Sammy looked at the one cent. "This is a small amount to give to God," he said. "I guess I will go 'fifty-fifty' with Him." So he put four cents along with the one cent, and he brought the five pennies to the mission, that he might have a part with Jesus in bringing the whole world to know and love God. The other five pennies he understood God was letting him have to use for those things which were good for him. But he remembered that even these five pennies that he kept were not his own. They, too, belonged to God, but He was willing that Sammy should use them in those ways that would please God.—GUY L. MORRELL.

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April 14

The Advent Century in the Far East

(Please turn to pages 4-7)

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April 21

The Second Coming and My Home

BY FLORENCE K. REBOK

Order of Service

OPENING SONG: "We Shall See the King Some Day," No. 96 in *M.V. Songs*.

PRAYER: For all Seventh-day Adventist homes.

ANNOUNCEMENTS.

REPORTS.

KEY THOUGHT FOR THE DAY: "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—*Life Sketches*, p. 196.

SPECIAL MUSIC.

SYMPOSIUM: "Preparing for Jesus' Second Coming."

STORY: "The Big Day," by Stella Parker Peterson, in the Centenary Special *Youth's Instructor*, Oct. 17, 1944. (Get your best storyteller to give this part of the program.)

CONCLUSIONS. (To be given by the leader.)

CLOSING SONG: "We Are Nearing Home!" No. 97.

BENEDICTION.

Preparing for Jesus' Second Coming

NOTE.—Assign each point to a Junior and ask him to explain more fully the meaning of his topic and give illustrations and experiences.

There are some things that Juniors should bear in mind every day as we approach the second coming of Jesus. If

we remember that He is coming very soon, we shall be helped to live as Jesus wishes us to live in our homes. Here are some things that we should endeavor to do every day:

1. We should obey our parents in the Lord. (Eph. 6:1.) In obeying father and mother we honor them and honor God. When we honor father and mother we may claim God's promises which He has made regarding our heavenly home.

2. We are to be kind to one another, tenderhearted, forgiving one another. (Eph. 4:30-32.) When we are unkind to our brothers or sisters or parents, we grieve the Holy Spirit of God.

3. We are to be faithful in the performance of our daily tasks about the home. It was by faithfulness in the home that Joseph and Daniel and Elisha and others were prepared for the great work which they were later called to do. Joseph and David were still young when they were taken out of their homes, but they never forgot the things which their parents had taught them. Faithfulness in the little tasks at home prepared them for the big tasks in the big world.

4. Each Junior should remember that he is a part "of the home firm," and should willingly do his share. Co-operative, loyal, and a good team worker should describe every Junior.

5. Let us repeat again the Junior Law and resolve in our hearts that we will obey it to the best of our ability.

Conclusions

We are living in "the time of the end," and know not how soon our Lord may come. God not only wants each one of us to be ready every day, but He will use boys and girls to help others get ready to meet Him. Therefore we should know the stories of the past. It is the little things that boys and girls do every day—in their own homes, at school, and at play—that tell what kind of preparation they are making to meet Jesus.

To help boys and girls prepare for this work before them, God has given us church schools in which they may receive their training. Concerning the childhood of Jesus, and the work which He began then to do for His Father, we read:

"As Jesus in the temple solved the mysteries which priests and rulers had not discerned, so in the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' . . . When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up.

"Our church schools are ordained by God to prepare the children for this great work."—*Testimonies*, Vol. VI, pp. 202, 203.

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"HOME should interpret heaven and should be heaven for beginners."

April 28

Friendships

BY NORA M. BUCKMAN

Order of Service

SONG: "What a Friend We Have in Jesus!" No. 11 in *M.V. Songs*.

SCRIPTURE: Proverbs 17:17; 18:24; 19:6; 27:6, 10.

LORD'S PRAYER IN UNISON.

ANNOUNCEMENTS.

OFFERING.

SPECIAL MUSIC.

TALK: "Friendship Circles."

GROUP DISCUSSION: "What Makes a Good Friend?"

POEM: "A Friend Like You."

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

BENEDICTION.

Notes to Superintendents

The first talk, "Friendship Circles," may be given by the leader of the Juniors or one of the older Juniors. The thought should be emphasized that it is important to widen our circle of friends and not be exclusive or snobbish in our dealings with others.

For the group discussion supply each one with pencil and paper for the final resolution. Make the discussion as informal as possible and try to encourage the Juniors to give their own ideas frankly as to the best attributes of a good friend.

Friendship Circles

THE expression, "a circle of friends," is often used in designating the particular friends of a person. Do you have a circle of friends? Almost certainly you do. But the matter we are concerned about is the size of the circle. You know that a circle is always round and joins ends, but the dimension through the middle varies a great deal. When you play a game—Flying Dutchman, for instance—the larger the circle the more fun you can have. Friendships work in the same way.

John's circle of friends was narrowed to about three or four, and finally he got tired of some of them and narrowed it down still further until about the only person he went anywhere with or did anything with was Dave. His mother asked him one day why she didn't see Tom around any more. John told her that he was tired of Tom, and, besides, Tom seemed to avoid him. On another occasion she asked about Jack, who used to play ball with him frequently after school hours. John explained that Jack seemed to have more fun at the Y.M.C.A. with the other fellows. He ended this second questioning with, "If they liked me well enough they would come and see me. Anyway, Dave and I are the best of pals and don't need the rest of them."

When John came home from school the next day his mother gave him his lunch and for dessert she had his favorite crusty apple pie. That evening he had another piece for supper. The next noon his mother gave him apple pie again, and still another piece for supper that night. Finally John spoke up, after having nibbled only about half his piece, and said, "I'm tired of apple pie. Can't we have something else once in a while?"

"Why, I thought apple pie was your favorite dessert," his mother answered.

"It was, but I would like something else now. I'm sick of it."

At this point John's mother felt that the time was ripe for a little discussion about his friends and explained to him that it wouldn't be long until Dave was as tiresome to him as the apple pie, because he had excluded all others for just one.

That night John decided he would go to the Y.M.C.A. for a change, and see how the fellows were getting along. He liked Dave so much right now that he didn't want to get tired of his friendship as he had tired of his favorite dessert.

There is another phase to having just one friend. You know the old expression, "Don't put all your eggs in one basket." The reason for that is if you should stumble and fall, all the eggs in the one basket would break, whereas if you had several baskets, it is likely that some of your eggs would remain firm.

Did you ever have a special friend who didn't include you in something you had expected to be included in or who snubbed you for no apparent reason all of a sudden? You were terribly lonely and miserable then. The last friend had let you down. But if you had had many friends, you would simply have dismissed the thought of that one invitation you had missed, because you would have known there would be others, and it is possible that you would not have expected to be included in everything that one friend did.

Edwin Markham, the poet, had a friend who turned against him. But instead of becoming sour or bitter over it he wrote a little verse which contained his philosophy and idea of forgiveness. I like it very much. I think you will, too.

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout,
But Love and I had the wit to win;
We drew a circle that took him in!"

When Jesus was here on earth he had a circle of friends that was very large and He continually widened it. The Pharisees and rulers drew a little circle about them and shut Him out, because He had defied their customs and eaten with publicans and sinners. But wherever He went He added a few more friends, and His circle of friends has been widening down through the ages. It is a wonderful thing to be included in Jesus' circle of friends, isn't it? And the best part of it is that He will never let us down, as some of our earthly friends do. If the circle is broken it is because we ourselves step out of it.

When you go home I want you to think about your circle of friends and see if you can enlarge it. You will find that it is just like a game.

You'll have a lot more fun just as you have more fun when you have more players in your games. In your circle of friends include that little boy whose clothes are a bit ragged. You may be surprised to learn that he can think up better games than some of the other boys whose clothes look better and who have far more opportunities. Or that little girl who is so quiet and shy—she wants to be friends but doesn't know how.

Now, when you are snubbed or treated discourteously by one whom you thought

to be your friend, try the method of Edwin Markham, which is, after all, the method of Christ, and draw your circle a little wider and take in that person and forgive him. He'll be glad to find a friend who has the spirit of the Master, and petty difficulties will soon vanish.

Discussion: What Makes a Good Friend?

If blackboard is available, have leader write, as suggestions are made, lists of traits of character which are desirable in a friend. He might encourage the group with some of the following suggestions:

DESIRABLE TRAITS

| | |
|----------------------------------|----------------|
| Unselfishness | Loyalty |
| Desire for the success of others | Sense of humor |
| Tact | Understanding |
| Trust | Affection |
| Patience | Sincerity |

What are some of the hindrances to good friendship? List some of the faults that make people disliked. Your list might include some of the following:

UNDESIRABLE TRAITS

| | |
|---------------------------|------------------|
| Insincerity | Selfishness |
| Jealousy | Envy |
| Conceit | Mistrust |
| Free and direct criticism | Misunderstanding |

Bring up other questions which will help the discussion along. For instance: Should all our friends be confined to church groups? How can we strengthen the loyalty of our friends to the church activities? Shall we bring nonbelieving friends to our group activities? What do we miss when we neglect group friendship?

Have the ushers pass out paper and pencils, and ask each person to write a list of his own qualifications as a friend. Encourage the members to be frank and honest with themselves and then preserve the list and check by it often, seeking always to eliminate undesirable traits and to cultivate desirable traits.

A Friend Like You

I'm glad I have a friend like you,
Who's true as true can be,
Who loves me spite of all my faults,
But helps me, too, to see
The little things that mar my life
And make me fail to do
My best for those around me,
And for my Saviour, too.

I'm glad you love with sympathy,
For when the way seems hard,
And trials press, and courage flees,
And these my steps retard,
'Tis sweet to have a friend like you
To cheer me on the way;
It makes me know that someone cares,
E'en though the clouds seem gray.

And so I thank my Father
That He's given me a friend
Who knows and understands me,
And will unto the end,
The time is short till Jesus comes,
But may we ever be
Faithful in all our ways down here,
Friends through eternity.

—MYNA E. CARPENTER.

"LEARN to ride the horse that threw you."

NOTES TO OFFICERS

Master Comrade Clubs

(Continued from page 3)

5. To provide opportunity for association and fellowship as a social group interested in some hobby.

6. To learn as much as possible about some hobby or to learn some skill with the thought of interesting young people and using that hobby or interest as a means for binding young people to the church.

7. To train young people's counselors.

CLUB MEETINGS.

Held once a month, preferably on a week night. Meetings centering around field trips and hikes can sometimes be planned during the day.

Chief purpose of the monthly meetings: To stimulate an interest in the progressive activities. Groups working on class requirements and Vocational Honors should plan to meet as often as necessary under special instructors and usually at some other time.

Program should center around one particular topic related to the progressive program. This topic should not necessarily be limited to the requirements but may be broadened to stimulate wider interest in that particular field of study. Presentation might be by a lecture by one versed in that particular field, or by pictures, still or motion, followed by a discussion.

ORGANIZING A MASTER COMRADE CLUB.

1. M.V. Societies considering the organization of a club should talk the matter over with the conference M.V. secretary.

2. Call your M.V. executive committee together and study your plans. Be sure your pastor or local elder is present.

3. Decide on the time, place, and date of your first meeting.

4. Advertise your first club meeting. Announce it in your M.V. meetings two or three weeks ahead and announce it in the regular church services. Personally invite all Master Comrades and Senior Missionary Volunteers.

5. Plan an especially interesting program for this first meeting.

6. Elect officers in this first meeting as quickly as possible and avoid tiring those who may be only partially interested.

7. Elect officers who are well acquainted with the progressive class program and are enthusiastic about it. Where this is not possible do the next best thing.

8. Have your next meeting all planned, so that you can announce it at your organization meeting.

ORDER OF CLUB MEETING.

- | | |
|--|--------------|
| 1. Appropriate songs or choruses. | } 30 minutes |
| 2. Meeting called to order by the president. | |
| 3. Short prayer. | |
| 4. Announcements. | |
| 5. Secretary's report. | |
| 6. Reports from leaders of active groups. | |
| 7. Presentation of topic.—30 minutes | |
| 8. Discussion of topic.—10-15 minutes | |
| 9. Plans.—10-15 minutes | |
| 10. Benediction. | |

★ Home Missionary Department ★

Ingathering Rally Day—April 7

Suggestive Program for Sabbath Service, April 7, 1945

OPENING SONG: "O Master! When Thou Callest," No. 363 in *Church Hymnal*.

PRAYER.

SCRIPTURE READING: Isaiah 60:1-11.

SPECIAL MUSIC: "Tis Almost Time for the Lord to Come," No. 182 in *Church Hymnal*.

READING: "The Crisis Hour of the Ages," by W. H. Williams.

READING: "A Word to Our People on the Eve of the Ingathering Campaign," by R. G. Strickland.

ORGANIZATION: Pledges and Plans to Meet the Church Goal.

PRAYER OF CONSECRATION.

CLOSING SONG: "He That Goeth Forth," No. 627 in *Church Hymnal*.

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The Crisis Hour of the Ages

BY W. H. WILLIAMS

Undertreasurer, General Conference

THE year 1945 is perhaps one of the most momentous years of this generation and of all time. It brings to us one of the greatest opportunities for service that has ever come to the people of God. It is also the first year of the second century of the message to a dying world.

We may expect great changes to take place in our world, and we surely must expect many outstanding and forward movements in the church's activities during the days just ahead of us. We are rapidly drawing to the close of time, and soon we are to witness the greatest manifestation of the Spirit of God that has ever been experienced. We need to strengthen our work in all mission lands. A world war is raging. Some of the fields to which we send missionaries are in the hands of the enemy. It is difficult to obtain passage for missionaries. Communication with some whom we are supporting has been cut off. With still others it is slow and irregular. The forces of evil seem dominant. Why seek even to maintain our foreign missions?

The answer is that the great commission is still binding. That commission

was given centuries ago, and God never gives a command to His followers without backing it with a promise. The command from the lips of Jesus was, "Go ye into all the world"; and the promise, "Lo, I am with you always."

The promise is always contingent upon obedience, and to those who obey it still holds. With that promise and His presence we cannot fail, and we must not falter.

We need to continue to strengthen our foreign missions. The need of all men everywhere for the gospel is still not only as great as ever but, because of the tragedy of our times, even more urgent than in any previous generation. Nothing can so lift men out of the despair which now clutches at their hearts as faith in the love of God which is in Christ Jesus our Lord.

From a national viewpoint we hope the months to come will bring victory and possibly a little time of peace to this troubled world. This is to be realized only by a marshaling of the resources and man power of the Allied Nations for

the one great objective of winning the war. This will mean sacrifice, hardship, self-denial, and hard work—"blood and sweat and tears," as Mr. Churchill expressed it.

When the storm broke over Europe and Asia, the challenge rang out from the leaders of nations, and the response measured up to the seriousness of the situation. Today there rings down through the centuries another challenge. It is a challenge to the advent church to arise and meet the crisis hour of the ages. It calls for the gathering together of all resources bound up in this great advent movement for the final effort to finish the work of God.

Seventy years have passed since 1874, when we sent abroad our first foreign missionary, J. N. Andrews. The truth of God has entered hundreds of countries and island groups, and is being heralded in 810 languages. In many of these lands millions remain unreached by the message, but thousands are accepting the last message of warning.

Our brethren from the world field, looking through the tears and toil and the bitter experiences of war, tell of unprecedented calls coming from the island fields. "The isles shall wait for His law," the prophecy foretold.

Africa tells of a large ingathering of souls where it seems that greater harvests will be gathered than ever we have seen in the past if only new workers can be sent in. We must hurry help to our brethren in the Near East. The great ingathering of souls in Inter and South America calls for a large increase of workers to keep up with the leadings of the Spirit of God. The countries of Europe and the Orient lie bleeding, and their stricken people will need our most sympathetic consideration as soon as the clouds of war are blown away.

It was in 1908 that the General Conference arranged for a special missions number of the *Review and Herald* to be published. This was the first official Ingathering campaign, and the effort brought the sum of \$14,136.77 to the mission treasury. This annual effort for missions has grown until thirty-five years

A Prayer for the Missionaries

HEAVENLY Father, send Thy blessing

On the mission fields today;
Guide Thy earnest, faithful workers,
Toiling for celestial pay.

May they lean on Jesus' bosom,
Knowing that He cares for them;
May they be His faithful servants
While they tell the truth to men.

Spread Thy loving arms around them,
Blessed Shepherd, evermore;
Guide them safely through the billows
As they sail from shore to shore.
Keep them through the coming conflict;
And when trials press them sore,
May they stand like faithful heroes
Till life's struggles all are o'er.

Bless the noble workers, Father,
As they give to Thee their all
And obey the great commission
To go where Thou mayest call.
As they go to every nation
With the message from above,
Keep them from the wiles of Satan,
Cover with Thine arms of love.

Loving Saviour, be Thou near them
As they battle for the right.
May Thy Holy Spirit guide them
As they scatter seeds of light.
Break the soil of stony hearts, Lord,
While the seeds of truth are sown.
That they may bring many sheaves,
Lord,

When Thou comest for Thine own!

—ARTEMESIA LUCAS, *British Guiana*.

later, in the eventful year of 1943, there was gathered in the world field \$1,971,949.14. We anticipate that when all reports are in for 1944 more than two million dollars will have been raised. This is a goodly offering, and it means much in keeping the "mission fires burning" in the hearts of our believers at home, as well as being a substantial support to overseas missions. Can you visualize what would happen if two million dollars was dropped from our regular budget?

There are two large sources of finance for missions which are supported by the efforts of our faithful believers. They are the Sabbath school and the Ingathering offerings. During 1943 the gifts to missions as reported to the General Conference Treasury in all home and overseas fields were as follows:

| | |
|----------------------|-----------------|
| Ingathering | \$1,971,949.14* |
| Sabbath school | 2,818,711.36 |
| Other funds | 1,136,094.60 |

* Based on figures for the fiscal year; Home Missionary Department figures are based on those for the calendar year.

We cannot overemphasize the importance of the Ingathering plan and the part it plays in the finishing of the work of God on earth. Of our total mission offerings, thirty-three and three-tenths per cent is raised by this method. Were it not for this plan we would need to turn to some other means of gathering funds or recall some of our missionaries. So necessary are these funds to keep our work advancing in mission lands that we dare not lessen our effort in this most important work. As our Ingathering has grown from year to year and other sources of income have increased, we have been able to make important advances in many countries the world around.

In the early years of these campaigns the following admonition came from the pen of Mrs. E. G. White:

"To all who are about to take up special missionary work with the paper prepared for use in the Harvest Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. . . . Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it."—*Christian Service*, p. 169.

The principle of individual responsibility is evidenced on the fighting fronts. Members of the armed forces are trained to work in close formation and co-opera-

tion. So it is in the Ingathering of funds and the harvesting of souls.

"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. Every member of the body of Christ must act his part in the cause of God, according to the ability

NOTES TO LEADERS

As we approach the Ingathering season again, our hearts are filled with gratitude for all that God has helped us to do heretofore and also for the apparently wonderful opportunities that are before us this year. While we in North America endeavor to do even more than in 1944, we are not unmindful of the faithful, earnest efforts of our dear brethren and sisters who will engage in Ingathering under embarrassing and harassing conditions in many of the overseas countries. In some places in Europe and China the work has gone on in the midst and between explosions of cannon and bombs. While we are doing our share under more favorable conditions to help meet their need of mission funds, they are likewise gathering their Ingathering gifts annually under adverse circumstances. God is blessing both here and there.

At the present time everything looks most favorable for a good Ingathering campaign in 1945. Generally speaking, the people in North America have never before earned so much money or had so much to spend as at this time, while at the same time there is no opportunity to spend as in other years. We believe it is in the providence of God that these favorable conditions have been brought about, so that we can do a great work for Him.

In our centennial year, 1944, more Ingathering funds were raised than ever before. We have full confidence in our conference and church leadership that, with the blessing of God, the results in 1945 will surpass those of the preceding year. The total amount raised in North America for Ingathering last year was \$1,731,560.06. It may be in the providence of God that \$2,000,000 could be reached this year. Whatever is realized will greatly help to advance the third angel's message.

As leaders we should try to get every church member to participate in this great annual campaign. Although organization of all church members into working groups is the first essential. Then the territory should be carefully apportioned so that the residence sections will be well covered, and experienced solicitors should be chosen for the business areas.

Some instruction should be given on how to approach the people in their homes, as well as business and professional men in their offices. While many of our older members are experienced in the methods of Ingathering solicitation, yet some of the members who have come into fellowship recently need instruction. A few demonstrations of the correct manner of approach in soliciting various classes of people will be helpful to all.

In all our Ingathering work we should remember:

1. To be grateful and courteous whether a gift is received or not.
2. To use the magazines judiciously, leaving some missionary literature with each one approached.
3. To give a magazine in their own tongue to all foreigners solicited.
4. To make a record of the names and addresses of any who may seem interested, this information to be turned over to the church missionary secretary.
5. To pray before going out, that blessings may result from the offerings received, and that from the contacts made an interest in our message may be aroused.

GENERAL CONFERENCE HOME
MISSIONARY DEPT.

that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, heart to heart."—*Ibid.*, p. 75.

The record of 1944 will far exceed 1943, with an Ingathering of more than two million dollars. Our brethren of the overseas divisions do not forget the season of Ingathering. Pastor H. W. Lowe, president of the British Union Conference, writes:

"We were greatly cheered when we could finish our missions Ingathering campaign just before D Day had arrived. We reached the record figure of £23,000 in thirty-one days, which was far beyond our expectation. Our Ingathering per capita on current membership is approximately \$14.75."

Pastor E. L. Longway, acting president of the China Division, tells of remarkable success in Ingathering in that war-torn country:

"A word about the prospects of our Ingathering campaign this year. Some might expect that present conditions would militate against this campaign, but the people of China take a great deal of discouraging before they really become discouraged. Our work is favorably known over most of China, and the people respond willingly. Brother Barnett and his helpers in Kunning have already received around one million dollars, with prospects of another half million before the campaign closes. While I was in Laichow we had a rousing campaign in which forty-six members took part, and in only a few days we raised over \$504,000. We are going out seven teams strong here in Chungking this week, with a goal of \$1,000,000 for the week's work. It wouldn't be much of a surprise if we have a total Ingathering income of \$6,000,000 this year. As we are now using around \$6,000,000 a month in the maintenance of our work, that isn't so bad after all."

This report is expressed in Chinese national currency, which, of course, does not have the value it did before the war, but it is remarkable that they can go out and raise enough money to support their workers for one month of the year. Just observe the breath of courage which comes from troubled China. Can the believers in North America match it?

From other divisions outstanding reports have come, indicating special blessing of God on their Ingathering.

With this record behind us we can thank God and take courage. We must venture forth on the world-wide task to which God calls us, knowing that God's

word cannot fail but will accomplish that which He pleases, and prosper in the thing whereto He sends it.

What will be our response to the call of God during the 1945 Ingathering endeavor? He who reads the news has unmistakable evidence that time is short. "That thou doest, do quickly."

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A Word to Our People on the Eve of the Ingathering Campaign

"THERE is no time to sleep now,—no time to indulge in useless regrets. He who ventures to slumber now will miss precious opportunities of doing good. We are granted the blessed privilege of gathering sheaves in the great harvest; and every soul saved will be an additional star in the crown of Jesus, our adorable Redeemer. Who is eager to lay off the armor when by pushing the battle a little longer he will achieve new victories and gather new trophies for eternity?"—*Christian Service*, p. 90.

It is Ingathering time again—that period when God's church calls upon every member to take an active part in making personal contacts with men and women not of our faith. Our presentation should be so straightforward and honest as to inspire confidence in those approached. We have a mighty cause. The work this denomination is able to carry on, under the blessing of God, is of such a nature as to command respect on the part of those people who know what it is to support similar programs. Our scope of service is of sufficient magnitude to receive attention from those whom our solicitors approach, and will in due time attain unto still greater proportions.

Those among our solicitors who enjoy the most success in dispensing good will and creating favorable impressions for their cause are those who announce with confidence and pride that they are Seventh-day Adventists. It is true that some people will refuse to give when they know the solicitor is appealing for a religious interest other than their own, but when one is found like that, not too far away is another person ready to make a generous gift because he knows his money is going to Seventh-day Adventists.

We have just reason to be grateful to God that our lot is cast among those of His remnant church. With holy pride it is our privilege and duty to declare ourselves His servants and faithfully identify the cause we represent. At an early season of the year we launch forth with our invitation. How appropriate!

Heaven's benediction accompanies those who diligently do the King's business. May our great army of Ingatherers press into the 1945 undertaking with such force, system, determination, and other necessary qualities that this will prove to be the shortest campaign in Ingathering history.

There can be no doubt that success will attend our efforts. God has promised, "Lo, I am with you." If workers will follow divine instruction abundant success is assured each laborer.

Several things about a successful Ingathering campaign may be noted. First of all, it is a soul-winning program. It wins folks at home and in the community. Near the church there may be many interested souls who, carefully led step by step, would come into the fold. Names and addresses of persons interested in this message should be faithfully preserved by each solicitor who encounters them, and also recorded by the church missionary secretary. This plan makes it possible for the missionary committee and leader to conduct a systematic follow-up campaign to win the interested ones, which is exceedingly important.

Ingathering brings to the Lord's cause many, many dollars that are faithfully used to win souls overseas and at home. Such a dual program warms hearts both within the church and without, and has grown to be almost indispensable among Adventists.

Thousands go from home to home with the warm, cheery message about Heaven's work through Adventists. Many persons who had not known Seventh-day Adventists before an Ingathering solicitor called now think favorably of the remnant people, because that campaign contact was representative of the straightforward, earnest person who canvassed him. Ingathering not only publicizes our work but also breaks down prejudice. One who takes a whole-souled interest in the spiritual values of the

undertaking invariably finds his own soul enriched and fortified by this experience in a labor of love.

It is not necessary for every worker to go about his dual program of soul winning and money getting in the same way that others do it. Many have wonderful success soliciting neighbors and friends, while others must leave their immediate neighborhood to work in other territory that is assigned by the missionary committee.

Some are well qualified to solicit in stores and other business places, but cannot work in offices of professional men. And in like manner there are highly successful solicitors who much prefer to work in tall office buildings, among professional folk.

A few are especially qualified for quick work at large outdoor gatherings, but others prefer to solicit by telephone or by mail.

Singing bands and the uniquely named "Walkie Talkie" are appropriate in many places. A successful plan tried in some places among the rich is for three persons to call at the home as a committee from the church.

Where children may be employed in Ingathering, tactful adults may, as chaperons, accompany these young solicitors. Results are many times very good.

It is found sometimes that excellent solicitors are kept from going out because of children who need to be cared for at home. This situation can often be helped by encouraging some person who cannot go out, to look after the youngsters in the home. In such a case the person who cares for the children is aiding Ingathering and ought to benefit when the report is taken, and credit applied on his or her goal.

But whether one can go or not, each church member should be inspired to do enough or help enough or give enough to keep the whole denominational mission program going for one minute (\$14.50 this year) in one hour of the twenty-four a day.

Many non-Adventist donors are pleased with the idea of supporting the entire world missions program for one minute and sometimes give offerings to support the work for more than one minute.

God help us to give faithfully of our time and our money, our effort and our wisdom, so that the 1945 Ingathering effort will result in many souls won to the kingdom and much money brought in to be used for that purpose overseas.

This is our greatest day of opportunity. Time is short. We must do a great work

Fourteen Reasons For Greater Ingathering in 1945

(Truer Than Ever)

Christ's coming's nearer;
His Word is dearer.
The needs are greater.
The hour is later.
The signs are thicker.
Our hearts beat quicker.
Our feet are fleetier.
The truth is sweeter.
Our arms are longer.
Our faith is stronger.
The cross is lighter.
Our hope is brighter.
Our zeal is purer.
Success is surer!

—A. A. ESTEB.

quickly. Said the Lord's messenger:

"In these final hours of probation for the sons of men, when the fate of every soul is so soon to be decided forever, the Lord of heaven and earth expects His church to arouse to action as never before. Those who have been made free in Christ through a knowledge of precious truth, are regarded by the Lord Jesus as His chosen ones, favored above all other people on the face of the earth; and He is counting on them to show forth the praises of Him who hath called them out of darkness into marvelous light. The blessings which are so liberally bestowed, are to be communicated to others. The good news of salvation is to go to every nation, kindred, tongue, and people."—*Prophets and Kings*, p. 716.

"If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in Christian countries."—*Steps to Christ*, p. 86.

All heaven is waiting for us to finish the work. Let us arise and go diligently about our King's business.

R. G. STRICKLAND, Sec.,
Home Missionary Department.

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Ingathering Magazine in Foreign Languages

THE foreign-speaking people in North America are greatly interested in our world-wide mission program. Many of them have come to our shores from the ends of the earth and gladly give of their means to support our mission work in other lands. Especially is this true at this time when funds are being raised to rehabilitate our missions in many of the war-ravaged countries.

The Ingathering campaign furnishes excellent opportunities for acquainting the different language groups with our work and belief, at the same time securing from them substantial offerings. Our business is to get the printed page of truth in the hands of all peoples and nationalities.

The Ingathering magazine may be secured in the following languages: Bohemian, Chinese, Croatian, Danish-Norwegian, Dutch, Finnish, French, Greek, German, Hungarian, Icelandic, Italian, Lithuanian, Portuguese, Polish, Ru-

manian, Russian, Spanish, Slovakian, Serbian, Swedish, Ukrainian, Yiddish, and Yiddish-English.

Thousands of these magazines are circulated each year, and the results in funds received are equal to, and often in excess of, the returns from the same proportion of the English papers. The magazine this year is very attractive and will be welcomed by the foreign-reading public, many of whom will generously respond to our appeal for funds. Supplies in any language mentioned above, and in any quantity, may be secured from the International Branch of the Pacific Press Publishing Association, Brookfield, or through your conference Book and Bible House.

Suggestions for Solicitation in Foreign Languages

1. Know your Ingathering paper. Foreigners like pictures. Especially do they revere the cross and works of mercy. Be brief but do not rush.

2. Pray earnestly before starting out. "All the heavenly angels are at the service of the humble, believing people of God."

3. Be kind and courteous to all.

4. When there is opportunity, give special attention to the children.

5. Do not act as if you were afraid of foreigners.

6. Use positive language. Do not say, "Won't you help?" Say, "I'm sure you will be glad to help in this good work."

7. When working among the Jews, remember that there are two classes. The Orthodox Jew prefers Yiddish and usually lives in the Ghetto. He holds to the old tradition. The reformed Jew is the American Jew. He does not speak Yiddish, nor does he accept the Bible as divinely inspired. He does not keep the Sabbath but lives like the Gentiles.

8. When working among the Catholics, greet them with a smile. Refer to Christ as "Our Lord" and "Our Saviour" and to the Bible as the "Sacred Scriptures." They love the names of Mary and the child Jesus.

9. Study the national peculiarities of the different races before starting to work among them. Find out whether they are Catholics or Protestants. The Chinese and Japanese have, in former years, given freely to the Ingathering.

LOUIS HALSWICK, General Secretary,
Bureau of Home Missions.

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"You may be shaping the destiny of someone by your influence."

Ingathering Among the Chinese

WHEN launching an Ingathering campaign among the Chinese it is always well to follow the practice of first visiting the leading man in the community. If his signature is secured you will be assured of success in your campaign, for this is regarded as an endorsement of your campaign, which in itself will secure the support of the entire community. Do not spoil the campaign by inviting insignificant men, or men of little influence among the Chinese community, to head the list. After the leading signature has been secured, follow a definite order. The correct order can generally be secured from the headman or men closely associated with him. If any other order is used, you may inadvertently offend certain ones and lose the support of many others.

The headman should be invited to give a substantial amount, for if liberal offerings are expected from the community as a whole, the leading man will have to start off with a very substantial offering. The others will base their donations on what those ahead of them have given.

If success is desired, we suggest that no efforts be made at solicitation until after the preliminary work of investigation has been made. Find out all you can about the leading man—his business connections, his financial standing, his family, and his personal interests. If this information is tactfully used, it may be the means of reaching the man's heart and of opening doors that would otherwise remain closed.

During a recent Ingathering visit we met a stenographer who, we later learned, is the daughter of a leading Chinese residing in another part of the country. As we were scheduled to visit the city in which her father lived, we made it a point to see her again, and when we parted she asked us to call on her father and convey her greetings to him. We found out many interesting facts about him—facts which helped us later to secure his support in our Ingathering effort in the city in which he lived. Through this girl we found out, for example, that he had fifteen children: eight girls and seven boys. This knowledge and the fact that we had met one of his children opened that man's inner office to us. The Chinese love children, and they are especially proud of their boys. We had heard a great deal about this family. We made it a point to visit several of the children before calling on their father. When we finally

met him we told him that we were bringing greetings from his daughter Pearl, and that we wished to congratulate him on the wonderful family he had and the reputation his children had in the community. This seemed to touch his heart, and he took us into his inner office. Within a few minutes we had come to the point of our visit, and he made a very liberal donation. We then asked him for counsel on how to proceed. He gave us the names of the five leading men in the Chinese community, listing them in the order in which we should see them. We visited them in the order in which he had listed them, and found that he had listed them in the order of their influence in the Chinese community.

When soliciting among the Chinese I have always made it a practice to invite at least one other man, preferably the church elder, to go with me. All I ask the local elder to do is to introduce me as one who has recently come from China. This immediately attracts their attention. I then proceed to write the name in Chinese characters, and then ask if they are the correct ones. Next, I write my own name in Chinese characters. This procedure seems to break the ice, and I am then ready to give my canvass. I tell them that at one time I was connected with the China Training Institute, that perhaps they have heard of our school in China, where girls and boys are taught to work with their hands. I then write out the name of the school in Chinese, or perhaps continue by saying, "You have heard of the *Signs of the Times*," at the same time writing out the name of the *Signs* in Chinese characters. The *Signs of the Times* is well known among the Chinese. It has a larger circulation than any other religious publication in China. Finally, I draw their attention to our medical work and ask them if they have ever heard of our sanitarium in Shanghai (or the nearest sanitarium to their home town), again following the practice of writing the name of the sanitarium in the Chinese characters.

I then make my appeal. China, I remind them, needs more hospitals, more doctors, more nurses, more medical supplies. I tell them that during the past year we appropriated approximately one million dollars for our medical, educational, and evangelistic work in China, and are anxious to do even more this year. I then invite them to assist in this work. The response is usually most encouraging. A record is kept of the number of places visited, the number of contacts made, and the number of hours put in.

I follow the practice of issuing a receipt for every contribution received.

In one campaign we visited ten different places, meeting 143 persons, in 51 hours of actual solicitation work. Our total receipts were \$1,542.50, an average of \$10.79 for each individual. We were much encouraged with the results. My only regret is that our faith was not greater.

I recall our visiting a man who operated a restaurant. After the usual formalities were over, we told him about our work and invited him to start off our campaign with a hundred-dollar donation. "Sure," came the reply, "I was born within three blocks of your sanitarium in Canton. I'll be glad to give you a hundred dollars. You are doing a fine work." He then went to his office and wrote out a check for a hundred dollars. As we were leaving he put his arm around me and said, "You people are doing a fine work; perhaps I should have given you more." We expressed our appreciation for what he had done and suggested that he do better next year. We then asked him whom he would suggest that we see next. He gave us the name of his competitor across the street. We had listed him as the second man and were pleased to learn that we had the right man listed. We therefore visited his competitor across the street, who was eager to know what George had done. We said George had given us a hundred dollars. "How much did you ask him for?" he said. We told him that we had asked George for a hundred dollars. "You should have asked him for five hundred; I know George

would have given you five hundred just as readily as he gave you one hundred." I regret that our faith was not greater. The next time I see George I am going to ask him for five hundred dollars.

May the Lord richly bless our people as they visit those from the land of Sinim and invite them to contribute to our 1945 Ingathering effort.

W. A. SCHARFFENBERG, *Assoc. Sec.*,
Home Missionary Department.

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David Livingstone's Testimony

"For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owed to our God, which we can never repay? Is that a sacrifice which brings its own blessed reward in healthful activity, the consciousness of doing good, peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather, it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a forgoing of the common conveniences and charities of this life, may make us pause and cause the spirit to waver and the soul to sink; but let this only be for a moment. *All these are nothing when compared with the glory which shall hereafter be revealed in and for us. I never made a sacrifice.*"—From *The Unoccupied Fields*.

Weekly Church Missionary Services

April 7

STARTING THE INGATHERING CLOCK

Key Thought for Leaders: "To all who are about to take up special missionary work with the paper prepared for use in the Ingathering campaign, I would say: Be diligent in your efforts; live under the guidance of the Holy Spirit. Add daily to your Christian experience. . . . Watch for souls as they that must give an account."—Christian Service, p. 169.

The year 1945 promises to be the most fruitful of all Ingathering years. We are faced with the urgent need of eventually rebuilding and expanding our world-wide mission work. In our favored homeland the abundance of means presents a golden opportunity for gathering in a large offering for missions. Thus, while we are faced with a mighty challenge to meet our greatest need, we are also blessed with favorable

circumstances at home to help meet this need. This is our day of opportunity. Let us shoulder the responsibility and with stout hearts, throbbing with love for the work of God, go forward in this greatest of Ingathering campaigns.

For such a time as this it seems appropriate that we have a goal commensurate with the need. This goal has been set, and a most timely and unique device prepared to help each church record its progress during the campaign. The device pictures a large clock, the face of which is divided into ten sections similar to the twelve hours of the standard clock. Each section is again divided into ten, so that there are one hundred divisions around the clock face.

The two hands on this clock are both movable independently. The large hand records the amount of funds brought in by the church. The smaller hand marks the percentage of souls interested during the Ingathering campaign. Below is a portrait of the father of the Ingathering idea, Jasper Wayne. A brief account is given of the work of this man of God, whose missionary

zeal and interest in his neighbors has magnified itself a thousandfold in the great world-wide annual Ingathering campaign carried on by God's people each year.

At each side of the portrait on the goal chart is a panel. The panel at the left allows space for printing in the amount set by the church as its Ingathering goal. In the panel to the right is to be printed the goal for interested souls, which is set by the church. This is by far the most important objective of the whole Ingathering campaign, and because of this it is most fitting that the church record not only its financial goal but the number of souls interested during the campaign.

Having set your goals, both financial and spiritual—the latter should be at least one interested soul a member—the hands will very efficiently record the progress made each week by your church in this great 1945 Ingathering effort. While we hope that each member will determine to reach his portion of the financial goal of his church, we also hope that he may have the added and more lasting joy of interesting some soul in this message; that he will follow up the interest with literature and Bible studies, so that this 1945 effort will be marked in his memory for years to come by a soul saved to the glory of God, and not simply as just another goal reached.

T. K. MARTIN.

April 14

WATCH THE HOUR HAND

Key Thought for Leaders: "To save souls should be the lifework of everyone who professes Christ. We are debtors to the world for the grace given us of God, for the light which has shone upon us, and for the discovered beauty and power of the truth."—Testimonies, Vol. IV, p. 53.

Uppermost in every undertaking of God's people must be the supreme desire to win souls. This is the objective of our many efforts; it is the central theme of each Ingathering method. Solicitors seek contributions from rich and poor in order that there may be a store of treasure upon which to draw for the support of soul-winning missionary service in lands far and near. Ingatherers do well to remember that the ultimate aim of their labors is souls. When all their dollars gathered in during the campaign are counted and the church financial goal is reached, the money they were instrumental in obtaining for the Lord's cause is yet to do its appointed work—aid in turning "many to righteousness."

Careful attention should be given to the Ingathering goal device. This year it again emphasizes the search for souls as an important phase of Ingathering. On the face of the clock are two hands: the minute hand, which will point out financial progress of the effort; and the more important hour hand, indicating interests in souls.

While church members work faithfully and well to reach their financial Ingathering goal in the shortest time, each solicitor and member will please God by keeping constant vigil in behalf of souls where solicitation is carried on. Many interests can be created. When they are, these fires of devotion ought to be fed by the church. They can be cared for by keeping faithful record. The missionary secretary ought to keep names and addresses of interested persons, and each name should be assigned some lay worker in the church, so that a regular and sustained program of follow-up will be carried on. Where existing interests are found, these must be cared for as faithfully and well as are those that have been newly created.

This soul-saving part of the denomination's great campaign deserves much more attention than it has been receiving in many churches. In 1945 may the people of God determine that the Ingathering campaign shall become what it truly ought to be—a mighty soul-winning factor in the homeland and a still greater tower of strength to the overseas mission fields.

Watch the hour hand! What time is it? It is time every church enlisted its entire membership in a far-reaching, successful undertaking to secure abundant funds for

the Lord's foreign missions, and while so doing to search out honest hearts in the homeland who will be so faithfully nurtured in spiritual things that they will take their places within the remnant church.

Make the hour hand work on your church Ingathering device. It speaks eloquently of the evangelical zeal and service exercised by your congregation. God and the cause desire us to make our 1945 Ingathering campaign a strong agency for strengthening our stakes at home while missionary cords are lengthened in distant places. With the help of Heaven let us make 1945 the most successful soul-winning Ingathering year in our history.

April 21

WORSHIP IN THE HOME

Key Thought for Leaders: "Prayer brings the heart into immediate contact with the Wellspring of life, and strengthens the sinew and muscle of the religious experience."—Gospel Workers, p. 255.

Worship in the home usually finds expression in three familiar forms: (1) grace at the table, (2) children's bedside prayers, (3) family or group worship. The attitude which the child takes toward these types of home worship will be largely that which is habitual with the parents, and will determine the importance he attaches to it. Is religion contagious in your home and mine? Or is it forced, stilted, and unnatural?

Too often these forms of worship and reverence are altogether forgotten, or they lapse into a mere routine—something to be hurried through and got out of the way as quickly as possible. Too many of us take the good things of life for granted, or think they are something the world owes us, with seldom a thought of gratitude or a word of thanks.

1. Father and son were seated at a table in the dining car of an eastbound trans-continental train. As their breakfast was placed before them, both heads bowed for a moment of silent prayer even in such a public place. The gray-haired colored waiter stood by reverently, then drew near enough to place his hand on the shoulder of the young lad, saying, "Son, you'll never go wrong as long as you do that." Then addressing both, he observed how seldom this custom is seen anywhere these days.

Is "returning thanks" a habit with us? Or have we neglected it altogether? A few mornings ago as I bowed my head for the usual blessing, as clearly as if it had been spoken audibly, my thoughts were arrested with the question, "Why not say thank you more often? not merely ask for a blessing on the food?"

2. It is natural for the human heart to cry out to a higher power for help in time of crisis or imminent danger. How often we have heard the dying gasps of a hardened sinner, "O God, forgive me!" or "Lord, help me!" When Peter took his eyes off the Master while walking on the sea, and

he began to sink, it was but the natural instinct of the human heart to plead, "Lord, save me!"

How much better to form in childhood the habit of talking to God as to a friend, so that morning and evening and throughout the day the heart is opened to the sweet influence of the heavenly Father. Happy is the child who at his mother's knee has learned the power of prayer. An indelible impression is made on the child who forms the habit of thanking God for blessings received, and asking divine help for his personal needs. As parents are we helping our children to form this habit? "Much prayer, much power; little prayer, little power; no prayer, no power," is true whether applied to public or personal prayer.

3. The gathering of the family as a unit for the express purpose of morning worship has been likened to the tuning fork of the old music teacher; it sets the tone for the entire day and brings the family on earth in tune with the family in heaven.

The responsibility for carrying out this program of worship in the home often rests largely upon the mother, but what a privilege to kneel with these little ones and commit them to the heavenly Father for the day, not forgetting to thank Him for the blessings so freely bestowed. Children growing up in this atmosphere can never entirely forget the influence of those precious moments, even though for a time they may wander away and attempt to stifle the memory. Something has been planted in the young heart that will bear fruit. Shall we not determine as parents to be better examples of these things in the home, which is indeed the center of religious instruction?

FLORENCE K. REDOK.

April 28

MISSIONARY EXPERIENCES

Key Thought for Leaders: "Let your light shine, and other lights will be kindled."—Gospel Workers, p. 195.

In Calcutta, Sister Dean has a novel way of doing Uplift (Ingathering) work. She is unable to get around much, because of her physical condition; so she solicits from the soldiers who visit her from time to time, and the response has been very good. They are happy to contribute to this fund. When the soldiers leave Calcutta, Sister Dean does not forget them. She has three Uplift lists in circulation. One she keeps with her, and the other two she mails to those who are out in the field. When the soldier receives this list he puts in his contribution and then passes it among his friends, after which he sends it back to Sister Dean. She then sends the same list to another soldier, and so on all through the campaign.

She sent a list to a soldier who visited her about a year ago, with the suggestion that he contribute and then pass on the list to his friends. This soldier put in Rs. 10 (approximately \$3.33), and five other friends put in Rs. 10 each, making a total of Rs. 60. He enclosed the money and the list in an envelope, with a covering letter. When Sister Dean received this envelope she counted the money and was surprised to find Rs. 70 instead of Rs. 60. She thought she must have made a mistake, and so counted the money over and over, but every time it amounted to Rs. 70. She then turned to the list again to see whether it could throw any light on the situation. Yes, there were the six names with Rs. 10 against each of them, but in between them there was another line inserted which read, "The censor, Rs. 10." When the censor had opened this letter and read it through for purposes of censoring, he was so touched with the spirit of sacrifice and willingness on the part of the donors, and the worthiness of the cause, that he himself added Rs. 10 to the list!

Let those of us who are backward in doing Uplift work take courage from this experience. Sister Dean's collections in the campaign were well over Rs. 500, and the same Lord who gave favor to the children of Israel as they marched out of Egypt is still leading in this spiritual exodus and is willing to give us favor in the sight of those for whom we work.—M. S. PRASADA RAO, in *Eastern Tidings*.



★ Department of Education ★

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

Christian Home Day Theme for Sabbath Morning Service, April 21

"A Plumb Line in the Midst"

Suggestive Program

OPENING SONG: "Like as a Father," No. 66 in *Church Hymnal*.

SPIRIT OF PROPHECY STUDY ON THE HOME, arranged by Mrs. J. S. Rouse.

PRAYER: Especially for our homes and our children.

ANNOUNCEMENTS.

READING: "Beyond the Sunset," prepared by Martha E. Warner. See page 1, this issue.

SPECIAL MUSIC: "Beyond the Sunset," No. 220 in new *Gospel Melodies*. (Or this may be sung softly and reverently by the congregation.)

READING: "A Mother's Intercession."

READING: "The Christian Home Imperiled," prepared by Nathan F. Brewer.

SPECIAL MENTION: Home Education courses of study available for parents. (Full information and descriptive leaflets should be secured in advance from conference educational superintendent.)

OFFERING: For elementary schoolwork.

CLOSING SONG: "O God, Our Help," No. 81 in *Church Hymnal*.

BENEDICTION.

Notes to Leaders

The change in the date for Christian Home Day in 1945 gives no suggestion that it is of less importance this year. On the contrary, it is but a reminder that as troubles thicken there is one sure refuge in this sad old world. Does each member in the family know the security of this refuge? As Christian parents, are we doing all that we might to place the promised hedge about our loved ones?

Elder Brewer's article presents to Seventh-day Adventists a situation that calls for thoughtful consideration, and appropriate action, on the part of every parent. It is high times that we should begin to "set our homes in order" in preparation for our Lord's soon return.

Though local plans vary, once each year a general offering is assigned for the help of our elementary schools. Now while money is plentiful, let us make a most liberal offering, that "the lambs" may be properly trained.

GENERAL CONFERENCE
DEPARTMENT OF EDUCATION.

A Spirit of Prophecy Study on the Home

ARRANGED BY MRS. J. S. ROUSE

1. What is a Christian home?

"A Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy."—*Testimonies*, Vol. V, p. 335.

2. In what kind of home is Christ not a stranger?

"Fathers and mothers who make God first in their households, who teach their children that the fear of the Lord is the beginning of wisdom, glorify God before angels and before men, by presenting to the world a well-ordered, well-disciplined family,—a family that love and obey God, instead of rebelling against Him. Christ is not a stranger in their homes; His name is a household name, revered and glorified."—*Ibid.*, p. 424.

3. What kind of home is the angels' delight?

"Angels delight in a home where God reigns supreme, and the children are taught to reverence religion, the Bible, and their Creator."—*Ibid.*

4. What will the grace of God in the heart do for the impatient, fretful, rude, and harsh in the home?

"Let no harsh words be spoken." "A Christian must have a sanctified tenderness and love, in which there is no impatience or fretfulness; the rude, harsh manners must be softened by the grace of Christ."—*Ibid.*, p. 335.

5. If cross, angry words are exchanged, whose protection do we lose?

"Angels flee from the dwelling where words of discord are exchanged."—*Ibid.*, Vol. I, p. 696.

6. Is it wrong to have our homes beautiful and attractive?

"The home should be to the children the most attractive place in the world, and the mother's presence should be its greatest attraction."—*Ministry of Healing*, p. 338.

"Make your rooms as cheerful as possible. Let the children find home the most attractive place on earth."—*Counsels on Health*, p. 100.

7. How should the home be furnished?

"Oh that we could be satisfied with less heart longings, less striving for things difficult to obtain wherewith to beautify our homes, while that which God values above jewels, the meek and quiet spirit, is not cherished. The grace of simplicity, meekness, and true affection, would make a paradise of the humblest home. It is better to endure cheerfully every inconvenience than to part with peace and contentment."—*Testimonies*, Vol. IV, p. 622.

8. How can a hedge be placed about the children of a Christian home?

"In every Christian home God should be honored by the morning and evening sacrifices of prayer and praise. Children should be taught to respect and reverence the hour of prayer. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Counsels to Teachers*, p. 110.

9. What should a Christian home be?

"If the home life is what it should be, the habits formed there will be a strong defense against the assaults of temptation when the young shall leave the shelter of home for the world."—*Counsels on Health*, p. 100.

"God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Testimonies*, Vol. VI, p. 430.

"Our homes should be little heavens to go to heaven in."—*The Church Officers' Gazette*, February, 1940.

A Mother's Intercession

For their sakes, heavenly Father, would I sanctify myself—

These loved ones Thou hast trusted to my care—

By truth, whate'er its source, Thy Holy Spirit maketh clear,
Unselfish service, love, and ceaseless prayer,

That I may send them forth each day into a world of men,
Their hearts so filled with faith in Thee and me

That nothing low or mean may find a lodging place therein.
Daily, for this, dear God, I pray to Thee.

And for each little growing life, the fruitage of our love,

O Father, let my life a pattern be
Of faith and hope and love like Thine, and wisdom from above,

That I may turn the heart of each to Thee.

So, as I live for them, dear Father, may they live for Thee,

Be one with Thy great purposes and will;
And that they may from sinful error evermore be free,
Let truth in cleansing flood their spirits fill.

Keep them, O heavenly Father, from the evil of the world,

Though in life's darkest corners their work be;

Grant them Thine inner light, to drive the night of sin away

And guide as well their fellow men to Thee.

I come to Thee, O Holy One, and ask for self but this—

That I, when life's dividing line is crossed,
May say with my great Intercessor, "Those Thou gavest me,

I too have kept, and none of them is lost."

—GRACE A. GAISER.

The Christian Home Imperiled

BY NATHAN F. BREWER

How can we stem the increasing tide of listless indifference and active resistance to religion manifested among young people and children of Seventh-day Adventists today?

What is the secret of instilling into hearts and minds the reverence and worship of God? Thousands are leaving this truth and drifting from God. Rank infidelity and skepticism prevail everywhere. Insidious influences strive to lead us and our children into forbidden paths. A thousand voices are calling our youth to ways of sin and the world. Fierce temptations assail the Christian home on every side. If ever our homes should be houses of prayer, it is now.

One of the most distressing facts we face today is the decay of the family altar in our homes. The spirit of the age, the mad rush and push and whirl of our everyday life, the radio, the automobile, the reading of malicious literature, the neglect of the reading of the Bible—all tend to smother the spark of interest in prayer in the home. And what is worse, there seems to be little or no sense of loss because of this neglect.

Busy though he may be, the thoughtful Christian knows that the pressure of temporal things is no real excuse for neglect of the family altar. Joshua, amidst the activities of his busy life, determined to put God first. He said:

"If it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the Lord." Joshua 24:15.

Wherever Abraham went he built an altar of worship, and the Lord said of him:

"I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which He hath spoken of him." Gen. 18:19.

The home is the very heart of the church, the community, the nation. Religion at home is the primary religion, without which we cannot hope for genuine religion in the church. In the home the child's life foundations are laid. The impressionable years are the most opportune time to engrave upon young hearts

the love and reverence for God. "There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers. . . . Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives."—*Ministry of Healing*, pp. 351, 352.

The most wonderful, the most interesting, and the greatest work God has given to man is the building of true character in the hearts of his children. This is a most delicate work and requires thought, patience, sacrifice, and careful planning; but the effort will be richly rewarded. One day the Judge of all the earth is going to ask, "Where is the flock that was given thee, thy beautiful flock?" Shall we be able to say, "Here am I, and they which Thou hast given me"?

Because there are on every side influences that tend to draw us and our children away from God, we should allow nothing to crowd into the time necessary to prepare for the heavenly home. We need the help of holy angels to guard and keep us. "By sincere, earnest prayer parents should make a hedge about their children. They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power."—*Testimonies*, Vol. VII, p. 43.

"We are living in an unfortunate age for children. A heavy current is setting downward to perdition, and more than childhood's experience and strength is needed to press against this current, and not be borne down by it. . . . Parents, . . . arouse from the lethargy which has been upon you. . . . In the morning the Christian's first thoughts should be upon God. Worldly labor and self-interest should be secondary. Children should be taught to respect and reverence the hour of prayer. Before leaving the house for labor, all the family should be called together, and the father, or the mother in the father's absence, should plead fervently with God to keep them through the day. . . . By faith bind them upon the altar, entreating for them the care of the Lord. Ministering angels will guard children who are thus dedicated to God. It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children."—*Ibid.*, Vol. I, pp. 397, 398.

Do we need that hedge today? Do we need the guidance and help of holy

angels? "Fathers and mothers, each morning and evening gather your children around you, and in humble supplication lift the heart to God for help. Your dear ones are exposed to temptation. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."—*Ibid.*, Vol. VII, p. 44.

There is no substitute for religious training in the home. It is the cornerstone for happy and useful lives. From the time the child is first taught to pray, God becomes real to him.

There should be a fixed time for family worship. Perhaps the best time is just before breakfast. The worship should be short, attractive, interesting, and varied, with the children occasionally taking charge. Songs of praise should be sung, and the prayers should be short and to the point. Teach the children to pray. Select Scripture that is interesting and easily understood by all.

Let nothing come in to hinder family worship, which brings unity into the family life. It helps to settle any differences that may have arisen. It keeps high Christian ideals before the children, and the hope of heaven constantly before all. It closes the door to sin and harm and opens the door to protection and blessing, pointing all to Jesus as their personal Saviour and Friend.

"A minister was summoned to take charge of the funeral of an only child, a beautiful girl fifteen years of age. The home was a fine one. Many cultivated people attended the funeral. The minister asked to see the family, and was taken down a long hall into a quiet room. There were the brokenhearted parents.

"As tactfully as he could the minister began to find his way to an understanding of the situation, in order that he might better speak at the funeral services which were about to begin. In response to his questioning he learned that both these parents were Christians professedly. So he ventured to tell them that earth has no sorrow that heaven cannot heal, and that they must not give up in despair, because they had a Saviour and they were His friends.

"The mother rose to her feet and in a choking voice said, 'Sir, I have something to tell you that has utterly broken our hearts.' The minister waited to hear what it was, and then she said, 'That beautiful girl yonder in her casket, our only child; has been here in our home for these fifteen years, and yet in all that

time, though her mother is a Christian, that child never heard either one of us pray—not one time, sir."

"And then she waited a moment more and said, 'Sir, our horrible fear is that it is not well with the child, and that her blood will be upon our garments.'

"And will you say that it is not? Oh, cruelty of cruelties, inconsistency of inconsistencies, that a child should be in a Christian home for fifteen years and never hear the voice of a parent lifted in prayer."—*The Quiet Hour Echoes*, September, 1942. What a tragedy in any Christian home!

At camp meetings last summer the writer spoke on the importance of the family altar, and was surprised to find that an average of about fifty per cent of the people attending these meetings did not have regular family worship in their homes. Among these was a widow who had a thirteen-year-old daughter. The next day after her decision to establish the family altar she came, with tears in her eyes, and said, "I am greatly burdened. I have a daughter thirteen years old. This morning I suggested to her that we have family worship together, and she refused. What shall I do?" What a pity that this mother had not started family worship years ago, while her child could have been guided. Neglect of family worship may cause many a night of crying and bitter regret.

Dear believers in our Lord's soon return, does the family altar have a place in your home? Or has it been neglected as of secondary importance? It is time to arouse and throw off the apathy that has robbed us of the guidance and protection that is given those who daily dedicate themselves and their loved ones to God. Eternity alone will reveal the family altar's influence upon parents and children. Better far to sacrifice anything else than the practice of prayer in the home. When the family altar is missing, the strongest foundation of the home is gone. God help us, in these fleeting hours of human probation, to determine that we will place the hedge of His protection about us and our children by establishing and maintaining the family altar in our homes. Let us leave nothing undone to prepare ourselves and our loved ones for the heavenly home.

"ONE who is honored by God and who honors God can easily live without the honor of men."

Beyond the Sunset

(Continued from page 1)

such a way as to make it the blackest of lies? Are our tempers under control? Of course we do not swear; but are there times when we slam a door almost hard enough to break the hinges? times when we are so evidently "upset" that little John would say, "Dad's mad" or "Mom's mad"? Then there are some under the shelter of the church who smoke, drink, and dance. Are you one of them?

What about our behavior when we go to church? Do we enter the house of God reverently, quietly taking our seats and bowing our heads in prayer? Or do we enter carelessly, stopping to visit with this friend or that? Do we whisper? fidget? turn around to see Sister Brown's new hat?

What about our children? Do they sit with us during the service? Or are they off in a corner or up in the balcony with other children, where they whisper, write

"Beyond the sunset, O blissful morning,
When with our Saviour heav'n is begun.
Earth's toiling ended, O glorious dawning;
Beyond the sunset, when day is done.

"Beyond the sunset, no clouds will gather,
No storms will threaten, no fears annoy;
O day of gladness, O day unending,
Beyond the sunset, eternal joy!

"Beyond the sunset a hand will guide me
To God, the Father, whom I adore;
His glorious presence, His words of welcome,
Will be my portion on that fair shore.

"Beyond the sunset, O glad reunion,
Where with our loved ones we'll weep no more;
In that fair homeland we'll know no parting,
Beyond the sunset forevermore!"

notes, read papers? Do we give cookies and candy to the smaller ones? or let them trot from mother to grandmother? Do they put their feet on the seats? stand up in the chairs? mark or tear the hymnals? drop their pencils and slide down on the floor to retrieve them? In fact, would our behavior and the behavior of our children in the house of God cause a stranger to exclaim, "You people show little reverence in your church"? It has been too truly said of some. If a stranger thus passes judgment upon us, how much greater would be God's judgment!

I am thinking that beside most of our names would be written "Unfit"—unfit to become members of the Lord's family, unfit to live in the heavenly home and

associate with heavenly beings, unfit and unready for the Lord's appearing. And all because we have not learned here on earth to live the life and speak the language of heaven.

What are we going to do about it? Are we going to continue in the appalling indifference that seems to have settled upon us? Or shall we awake and seek God as never before, that our daily lives may so measure up to God's plumb line that we shall be ready to go with Him to that beautiful land beyond the sunset?

The Call

BY LAURA GRAY

AN acquaintance sat by me in the streetcar and asked how it was with me and mine, and I inquired after her only daughter.

"We are troubled," she answered. "Monica can't decide what she wants to do, and is so discontented."

"She used to show a taste for art," I recalled.

"Yes, we thought she had a talent in that direction, but she tired of her lessons. We tried her with music, but she found practicing tiresome. She went in for teaching—thought she liked little children—but her last school was just about all she could stand. She's thinking of being a nurse. It is hard to know what a youngster is best fitted for. Your Mabel always wanted to work in a laboratory, didn't she? I envy you."

"We have much to be thankful for, but the way has not been entirely smooth. Somotimes I think we pay too much attention to talent and not enough to work."

"Then you think talents don't matter?"

"I do think gifts are of utmost importance. In fact, following in the line we are best fitted for is the only way to genuine happiness. But sometimes youngsters get the idea that their talents will produce the magic of success without work and real striving, so that when they come up against obstacles they think they have mistaken their calling, and look around for something easier, something requiring less effort."

"How are we to know—when a boy or girl shows taste for so many things and changes his preference so often—what his real talent is?"

"Childhood, continuing into early youth, is a trying-out time; change is quite in order then. But at the same time a child should be shown that only hard work and perseverance will bring success in any line of effort."

"Of course you are right."

"Most of us have at least a little ability in several directions. If no opportunity comes to follow one, we can follow some other. But occasionally, we find a person with an urge so strong in one direction that, even after years spent in training for some entirely different occupation, he becomes successful only when he follows that urge. In those cases the call is so forceful it is finally heeded, in spite of every hindrance."

"Do you think we should have urged Monica to keep on with her art?"

"No, there may have been reasons for her tiring of her lessons—she may have outgrown them. Does she still design and make her own dresses?"

"Yess, she does, and she has a great deal of patience and puts plenty of work into whatever she is making. She doesn't call it work; she enjoys it. And she likes to help her friends with their clothes. I wonder if that is what she should be doing all the time. She might become an expert dress designer. I believe I'll suggest study along that line."

"I most certainly would. All this reminds me of Mabel's music lessons. Youngsters are sometimes hard to understand. When Mabel was quite small we allowed her to have special music lessons at school. These lessons were looked forward to with such delight her father and I marveled, and we searched back over the family tree for the source of this talent. Then suddenly interest in music dropped with a flop! Later Mabel herself told me the reason: 'We used to have music lessons in the gym. When we got there early we could swing on the rings and turn on the bars. It was lots of fun. Now we have lessons upstairs, and it's no fun at all!'"

My friend laughed. "Yes, it just shows we have to consider many causes," she said. "But I think that to find the work we are especially fitted for is worth years of striving, trial, and change. Often a girl's real talent lies in the home and the care of children. Strange how we shy away from the thought. Surely homemaking and motherhood make up a profession worthy of our best gifts—an occupation to be prepared for and expected."

A great talent amounts to nothing without work and perseverance, while even a small one can develop into something strong and wonderful through constant application. These two ideas should be understood and appreciated by our boys and girls. Alertness and tact on our part can do much to bring this about.—*National Kindergarten Association.*

Polishing Stones for the Temple

Perseverance

"The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night."

Notes to Leaders

Make sure that the program for Christian Home Day is presented in your church.

Paper shortage is limiting our space this month, but we trust the character trait under study will become a real part of each individual's make-up and program. It would be well to review all character traits previously studied before introducing the present:

1. Co-operation—foundation invaluable.
2. Self-control—highest evidence of nobility.
3. Self-reliance—every child needs this training.
4. Courage—necessary for success.
5. Tolerance—God is long-suffering.
6. Honesty—greatest want of world.
7. Ambition—"Higher than the highest human thought can reach is God's ideal for His children."
8. Loyalty—gained from others' treason.

FLORENCE K. REBOK.

Eighth Meeting on Character Study

Perseverance

- I. MEANING: To continue in given course, in face of discouragement, obstacles. Always in good sense. Synonyms: persistence, constancy, steadfastness.
- II. Importance:
 - A. Ministers must not lack. 3T 556.
 - B. No vocation requires more than God's cause. 3T 557.
 - C. Any noble work needs; church cannot prosper without. 5T 304.
 - D. "It is only by continued and persevering labor that men can be disciplined to bear a part in the work of God." 3T 496.
 - E. "Patient, persevering industry, will accomplish more than . . . quick, vivacious, brilliant mind." CT 318.
- III. How develop perseverance in child?
 - A. First develop in self. "The teacher should be himself what he wishes his students to become." CT 65.
 1. Be steadfast, persevering in daily work and chores. Finish what you start.
 2. Be persevering in mental work. Make continuous efforts to memorize Scriptures, study Sabbath school lesson, complete correspondence courses.
 3. Persevere in social obligations, despite obstacles.
 - a. Help poor, Red Cross, War Fund, though not always managed to your liking.
 - b. Give time, money, talents to better social conditions in community, country, far-away heathen lands.
 - c. Work together with child to correct wrong habits of speech or conduct. Perhaps make it a "game."

4. In your own character building child may see efforts, failures, triumphs; but never let him see you give up. Keep trying. Impress perseverance.
- B. Be consistent and persevering in dealing with child.
 1. See that assignments made are completed, even if you have to help. Never neglect this.
 2. Never "fade out" on discipline.
 3. Never forget or neglect promises made to child. If necessary to change or cancel, announce and explain to child.
- C. Associate perseverance with pleasant experiences.
 1. Satisfaction on completion of own tasks.
 2. Pleasure or praise when child does task promptly and well.
 3. Sometimes reward by treat or little celebration.
- D. Associate lack of perseverance with unpleasant experiences—pain if necessary.
 1. Show disappointment.
 2. Take away privileges.
 3. Curtail play or social activities.
 4. Withhold meals or desserts until tasks are satisfactorily completed.
 5. Corporal punishment may sometimes be necessary, but it is surprising how early and easily you may reason with child and enlist his good will in co-operation, determination, volition to persevere.
- E. Take care to assign tasks on level of child's endurance and mental power.
 1. Begin young; make first tasks very simple, of short duration.
 2. "Patiently discipline the developing minds." 3T 148.
- F. Teach child to persevere under discouraging circumstances.
 1. Expect obstacles. No victory without struggle; greatest struggles not marked by fanfare. "Trial is part of the education given in the school of Christ. . . . His chosen methods of discipline." AA 524.
 2. Meet with determination. "I can do all things through Christ which strengtheneth me." Phil. 4:13.
 3. Pride in persevering effort. Easily taught at "hero-worship" age. Supply abundant material for building model hero, strong in perseverance. Inspire to be hero in struggle.
 4. Satisfaction in successful struggle "will stimulate . . . to greater exertion." 3T 148.
- G. Dangerous thing to let child fail.
 1. May "carry this sad defect . . . in mature life. . . . Fail to make a success of anything."—*Ibid.*
 2. Parents may prevent failure. "Entire lifetime of many proves a failure, because they

- did not have correct discipline when young."—*Ibid.*
- H. Show child most blessings come through persevering efforts.
1. Modern conveniences; as electric lights—Edison's search for material, thousands of tests, cost, long hours.
 2. In field of art; as Millet, celebrated French artist, struggled better part of lifetime to reach definite goal.
 3. In field of music; as Beethoven though deaf, was great composer. Declared, "I will grapple with fate; it shall never drag me down."
 4. In field of literature; as Bible—preparation of early manuscripts—translations with weary hours of labor—printing.
 5. Might be extended to include most necessities of life: cloth, glass, pottery, metals, many foods. Also democracy, astronomy, formulas, better crops and herds.
- I. Bible examples of perseverance, steadfastness, may be made entertaining and instructional: in symposium, each member of family contributing, at worship or other family or social gathering; worked into games.
1. Noah—120 years preached coming flood.
 2. Jacob—struggled with angel at Jabbok.
 3. Joseph—maligned and persecuted in Egypt.
 4. Jochebed—saved Moses' life.
 5. Moses—40 years led rebellious Israel.
 6. David—hunted by Saul.
 7. Daniel—steadfast in worship despite threat of lions' den.
 8. Job—deprived of possessions, afflicted, maintained faith, trust.
 9. Jeremiah—cast into loathsome pit.
 10. Paul—imprisoned, beaten, stoned, finally beheaded.
- J. Impress importance of perseverance through stories.
1. Take time, effort, to become good storyteller. Bible stories, many from history:
 - a. Bruce and the spider.
 - b. Boy saved Holland's dike.
 - c. Lincoln's studies.
 - d. Booker T. Washington.
 - e. Helen Keller's handicaps.
 - f. Reformers, martyrs, national, church pioneers.
 2. Make stories of perseverance available in home library. Encourage child to reproduce good stories; take interest in reports as well as reading.
- K. Make perseverance part of child's religion.
1. Life is race—all may win. Matt. 10:22.
 2. "Cannot obtain heaven without earnest, persevering effort." 3T 338.

3. Condition of answered prayer. SC 101, 102; AA 532.
4. Conflict of ages entering bitterest struggle.
5. Special help available:
 - a. Apostles, prophets left instruction. AA 518.
 - b. Prophetess raised up for this generation; writings filled with needed help.
 - c. On instruction of this messenger, denomination provided helps for youth:
 1. Schools for instruction, havens of refuge.
 2. Missionary Volunteer work in many phases.
 3. Periodicals, books for children, youth.
 4. Medical Cadet training.
 5. War Service Commission.
 - d. "Christ will never abandon those for whom He has died." PK 176.

Add to progressive blackboard chart (see GAZETTES, August through March):

CHARACTER

9. Key to open portals of heavenly city. 6T 97.

TRAITS

9. Perseverance.
 - a. Cannot obtain heaven without. 3T 338.
 - b. Gives irresistible power. CT 226.
 - c. Condition of answered prayer. SC 101, 102.

Conquering Difficulties

BY BETTY K. HARTER

"INTEGRITY, firmness, and perseverance are qualities which all should seek earnestly to cultivate; for they clothe the possessor with a power which is irresistible,—a power which makes him strong to do good, strong to resist evil, strong to bear adversity."—*Testimonies*, Vol. IV, p. 656.

Perseverance is keeping at something in spite of difficulties. According to the above statement, addressed especially to the youth, this is not altogether an inherited quality but one that can be developed. We are interested in how to develop it in children so that it will become the natural thing for them to finish what they set out to do.

In reading biographies of noted men, we do not always find great intellects, handsome physiques, winning personalities; but we do find that they have finished the tasks they set for themselves.

In the world of nature we find many examples of real perseverance. "Go to the ant, thou sluggard; consider her ways, and be wise: which having no guide, overseer, or ruler, provideth her meat in the summer, and gathereth her food in the harvest." Prov. 6:6-8. The habitations that the ants build for themselves show skill and perseverance. Only one little grain at a time can they handle, but by diligence and perseverance they accomplish wonders.

How can we help our children to finish the tasks given them to do?

"Children frequently begin a piece of work with enthusiasm, but, becoming perplexed or wearied with it, they wish to change and take hold of something new. Thus they may take hold of several things, meet with a little discouragement, and give them up; and so they pass from one thing to another, perfecting nothing. Parents should not allow the love of change to control their children. . . .

"Many children, for want of words of encouragement, and a little assistance in their efforts, become disheartened, and change from one thing to another. And they carry this sad defect with them in mature life. They fail to make a success of anything they engage in, for they have not been taught to persevere under discouraging circumstances. Thus the entire lifetime of many proves a failure, because they did not have correct discipline when young. The education received in childhood and youth, affects their entire business career in mature life, and their religious experience bears a corresponding stamp."—*Testimonies*, Vol. III, pp. 147, 148.

It is evident, then, that children must be guided. When tasks, however small, are completed, praise should be given. This will accomplish far more than scolding and nagging along the way. In this world of speed and tension today, most children are not given enough time to complete what they have started. Parents hurry them from task to task.

Children respond to stories that tell of perseverance. Nature stories, biographies, stories of familiar things or events will teach the reward of perseverance.

Children must learn to meet difficulties. If always shielded from disappointments and hard experiences, they will grow up with the feeling that all life will be a "bed of roses." Reverses are common, but "we shall reap, if we faint not." We do not like flat tires, but we have them; and we should be very foolish if we stopped our journey merely because we had a puncture. There are ways to "fix flats." A child learns to walk by getting up and trying again every time he falls down. "Weaklings throw up their hands and surrender when they meet a hard situation; strong men will not yield until the last possibility has been exhausted. The old adage, 'You can't keep a good man down,' is not a fiction but a fact."

The story of the two frogs is old but well illustrates how two types of individuals meet misfortune. One had perseverance; the other did not.

"Two frogs fell into a deep cream bowl; One was an optimistic soul,
But the other took the gloomy view—
'We shall drown,' he cried without more ado.

So, with a last despairing cry,
He flung up his legs and said 'Good-by!'
Quoth the other frog with a merry grin,
'I can't get out, but I won't give in,
'I'll keep swimming 'round till my strength is spent;
Then I shall die the more content.'
Bravely he swam till it would seem
His struggles began to churn the cream.
On top of the butter at last he stopped,
And out of the bowl he gaily hopped.
What is the moral? 'tis easily found:
'If you can't hop out, keep swimming 'round.'"

—Dawn.

Messages to Modern Christians

From the Seven Churches of Revelation

BY ERNEST LLOYD

Sardis

"UNTO the angel of the church in Sardis write: . . . I know thy works, that thou hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that are ready to die; for I have not found thy works perfect before God. Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. Thou hast a few names even in Sardis which have not defiled their garments; and they shall walk with Me in white: for they are worthy." Rev. 3:1-4.

The description of the state of this church is not very creditable to its character. "A name that thou livest,"—by this we are to understand the church was held in repute by surrounding churches as in a flourishing condition. Its members perhaps were numerous, their circumstances respectable, their orthodoxy undoubted, and their general conduct reputable. They were neither immoral nor heretical—but all the while, though thus esteemed, the church was dead; not in the fullest sense of the term, but comparatively so, for in the next clause it is said that there were some *remains of life*, but which seemed ready to expire. Many, if not most, of the members in Sardis had "defiled their garments," had soiled their profession and affections by worldly conformity, though perhaps not by vice. In short, the condition of this church was low, flat, and languishing, so as to be an illustration of the Saviour's metaphor of the salt that had lost its savor. There were a few names even in Sardis which had "not defiled their garments." The Lord excepted them from His general charge against the body.

The lessons to be learned from the epistle to this church are two:

First, in the midst of general declension it is possible for anyone to keep up the power of vital godliness, and in many cases there are some who do.

Our Lord commends those who by example and reproof endeavor to arrest the progress of decay. Even in the most degenerate days of Israel's apostasy, when Elijah knew not where to look for a second worshiper of the living and true God, there were seven thousand who had not bowed the knee to Baal. What honor encircles those members! How precious are they in the eyes of God who are not carried away by the swelling stream of corruption, but stand loyal to the principles of the gospel! It is a beautiful spectacle to see a few consistent, spiritual-minded believers holding on the even tenor of their way, when the greater part of the church are gradually sinking into

worldly conformity; bearing high the standard of the cross and becoming a rallying point for all the spirituality that remains in the church; laboring by prayer, example, and persuasion to save the church from bearing the inscription of "Ichabod"; and amidst the indignation, contempt, or reproach of men, pursuing their godly and blameless career.

"Let us covet to be among those who are counted worthy to stand in the gap when a breach has been made in the wall, and to keep out the enemy. The prevalence of evil is no excuse for committing it. God can, and will, assist all who are anxious to be kept. He will inspire them, if they seek it, with the courage of heroes and the constancy of martyrs.

Second, another and a most impressive lesson which is taught by this epistle is that churches may have a reputation for being in a flourishing condition, which are all the while in a state of progressive decay.

"Decay is always gradual, and in the case of bodily consumption, singularly concealed from the subject of it. Equally deceptive is the spiritual consumption of the soul; and he who is on the very verge of death, in some cases knows not his danger. As it is with individuals, so it is also with churches: there may be the appearance of life and even health associated with the certain but insidious progress of dissolution. How many individuals and churches, too, are not only flattering themselves that they are in a flourishing condition but imposing upon others with the same delusion."

The place of worship may be commodious, elegant, and free from debt; the minister, popular and approved by his flock; the congregation, large, respectable, and influential; the communicants, numerous and harmonious; the finances, good, and even prosperous; the collections for the various activities, liberal and regular—in short, there may be every mark of external prosperity, till the church flatters itself, and is flattered by others, into the idea that it is in a high state of spiritual health. It has a name to live. But now examine its internal state, inquire into its condition as viewed by God, inspect the private conduct of its members, and what a different aspect of things is seen. How low is the spirit of devotion, as shown by the neglect of the meetings of social prayer; by the omission in many households of family prayer; by the heartless, perfunctory, and irregular manner in which it is maintained in others; and by giving up, in numerous cases, of private prayer. How little relish is there for that truth which is the bread of life to those who hunger and thirst after righteousness! Talent, talent, is the demand. "We want eloquence, genius, oratory," is the cry. Nothing will do without this, and almost anything will do with it. How prevalent is the spirit of the world in social intercourse!

Parties scarcely differing from the fashionable circles of the worldly and the gay are kept up at much expense and with every accompaniment of frivolity and levity. Let an angel from heaven enter into the families and frequent the parties

of such a congregation, and what a destitution would he find of the vitality of religion! Under the deceptive appearance of a large and flourishing assembly, an eloquent preacher, and an air of general respectability and satisfaction in the church, what a deadness of the heart would he find, what a prevailing worldliness in the houses of many church members! How many modern churches answer to the condition of that of Sardis! Here is the precise danger to which, above most others, we of this age are exposed, especially the large and externally flourishing churches in the cities. Let us examine ourselves before God. Let us look beneath the illusive covering of an external prosperity and examine whether disease and decay are lurking underneath.

"Thou hast a name that thou livest"—and yet thou "art dead." Surely there never was a more terrible word than that. A name to live, and yet all the while dead! Better be dead and know it and wear no disguise and practice no hypocrisy than clothe the ghastly skeleton with the semblance of vitality and be dead indeed while in name thou livest. Sardis, once a living church, was existing on the recollection of what it had been and done. It had kept the name and cherished traditions of the past, but its present character was poor and its experience low. Nominal Christianity is a poor thing to live with. It is a poor thing in days of fierce temptation and of searching sorrow. In no days does it bring satisfaction to the heart. Nominal religion is a poor thing to die with. The mission of Christ is to bring in reality, to sweep away all mere semblances, artificialities, and names of religion. His one great purpose is to establish real relations between our soul and God. Alas for us if we have only the name of Christ! "If any man have not the Spirit of Christ, he is none of His." "God is not the God of the dead, but of the living."



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