

THE CHURCH OFFICERS' GAZETTE

Vol. 36

May, 1949

No. 5

Thank God for Spring

By Lilian Hungerford

Thank God for spring! The time of all things new,
When summer's burning suns, drear autumn winds,
And winter's cruel breath, are all passed by,
Forgotten, in the fragrance of the spring.
Thank God that old mistakes, old ills and wrongs,
May be forgotten as things of yesteryear,
And with the springtime, we begin again.

Thank God for spring! When life comes out of death,
The annual resurrection of the flowers
Out of the bare brown earth, the trees' stark limbs,
They spring forth in their beauty, praising God,
And He who works so oft this miracle
Will raise up His beloved from the dust
In perfect life and joy of endless spring.

Thank God for spring! An oft-occurring sign
That the Creator's power has never waned;
That He who made the world doth still create;
That He who made men's hearts can make them new,
Give hearts of flesh instead of hearts of stone;
Renew in man the image of his God.
In springtime praise Him! He made all things good.

EDITORIAL

Reverence in God's House

Respect for the house of God, reverence for the hour of worship, and veneration of the name of God should all be taught in our churches. It is the responsibility of every church officer to do his share in raising the standard of conduct on the church premises; first, by his own example, and, secondly, by judicious and kindly admonition.

The Sabbath-school period is necessarily a time of some informality. The fact that a number are participating and moving about the room, and that class members take part in the discussion, causes a certain amount of bustle that is not altogether out of place. But as the appointed hour of church service draws near, the scene begins to change. The people slip into their seats, unnecessary papers and books are laid aside, a hush of reverent silence settles over the congregation as the entrance of the elders is awaited. When the hour of worship opens, every soul should be ready in heart to welcome the Divine Presence and to commune with God who comes in the person of His Holy Spirit. "God is greatly to be feared in the assembly of the saints, and to be had in reverence of all them that are about Him." Psalm 89:7.

Irreverence is often caused by mere thoughtlessness, and frequently encouraged by a desire to be sociable. Too often more thought is given to the desire to be pleasing to a friend than to be pleasing to God. The house of God is not the place for common sociability; it is the place of worship and of the study of God's Holy Word. In the house of God and in connection with the worship service there is a rightful limit to informality; those who participate in the services—elders, deacons, musicians, and others—should do so with dignity and proper decorum.

Children and youth cause disturbance in many churches, though they cannot, in all justice be blamed for everything of this nature. Many of the children in our churches have never learned reverence in the home during the family worship hour. Their conduct in the church gives evidence of that distressing fact. They carry frivolity into the house of God and manifest a secular boldness that must be displeasing to God and is disturbing to the congregation. Sometimes children come to regard the church sanctuary as common because they are around it or in it so much at church school

during the week. Whatever the cause, it should be made clear that God's house is a consecrated place, that Sabbath is holy time, and that the hours of public worship are to be respected by all who come. In unusual cases it may be necessary for church officers to exert the authority of their office and to insist kindly, but persistently, that order be maintained.

Worship should arise from true reverence and love to God, cherished within and motivating all the actions. The forms of worship are not in themselves pleasing to God. "This people draw near Me with their mouth, and with their lips do honor Me, but have removed their heart far from Me." Isaiah 29:13. Our loving Father wants to draw nigh as our hymns of praise are sung, as our prayers ascend to His throne. His presence will uplift and enrich every life, and purify every heart which comes to Him in faith and love.

—EDITOR.

QUESTION CORNER

In this column each month will be answered questions on the work and duties of church officers or questions concerning any problem that may arise in connection with the local church or any of its departments. We welcome your questions and ask that they be sent to the Editor, CHURCH OFFICERS' GAZETTE, c/o General Conference, Takoma Park, Washington 12, D. C.

Transfer of Minister to New Field

Question: When a minister is about to be transferred from one place to another, is it proper for the church members to circulate a petition to the conference committee asking that the minister be allowed to remain where he is?

Answer: According to the *Church Manual*, the conference committee has the responsibility of directing the workers of the conference. The *Manual* says: "Pastors or assistant pastors are not nominated or elected to such positions by the church. Their connection with the church is by the appointment of the conference committee, and such appointments may be canceled at any time."—P. 138.

The committee has the responsibility of caring for the work in all the conference territory. Its resources are limited. Sometimes it is necessary to shift a minister to another location because the committee feels

that his services are more in demand in the other place. Again, it may be advisable to move a minister who has been in one location for several years out of that area for a number of good reasons. It is the privilege of the church members to express their feelings to the conference president, but the best way to do this would be by letter or a personal interview, and not through a petition. Having passed on the information, the members should leave the committee free to do what is best for the church, the conference, and the minister. The success of any organization lies in the co-operation of all members in following the accepted plan. It will bring strength to the work in every field if churches will work closely with their conference committees and be prepared to make sacrifices at times for the good of the conference as a whole, even though this may sometimes appear to be contrary to the particular interests of a local congregation.

The minister himself should remain aloof from any activities which would suggest that he is unduly endeavoring to shape plans for his future, leaving that largely to the judgment of the committee which was elected by the conference in session to administer the work of the conference.



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Yearly subscription	\$1.50
Clubs of two or more copies to one address, one year, each	1.35

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Yearly subscription	1.70
Clubs of two or more copies to one address, one year, each	1.55

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PUBLISHED monthly by the SOUTHERN PUBLISHING ASSOCIATION, 2119 Twenty-Fourth Avenue, North, Nashville 8, Tennessee. Entered as second-class matter March 26, 1948, at the post office in Nashville, Tennessee, U.S.A., under Act of Congress of March 3, 1879.

ARE YOU MOVING?

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

Church Officers' Round Table

Marriage and Divorce

Part I

BY M. E. KERN

There was joy in heaven when the world was created. Glorious were the prospects spread out before the first parents—prospects that from their union would come a pure, holy, and happy race to inhabit the newly created world. But the failure of Adam and Eve to obey their Creator blackened out that glorious prospect and plunged mankind into the long night of unspeakable sorrow and woe.

And through the centuries of warfare against God and righteousness it has been Satan's studied purpose to thwart God's plans, to lead men and women to trample under foot the holy institution of marriage established in Eden, and to desecrate the Sabbath, which was ordained for the spiritual blessing of all men.

PERVERSION OF THE MARRIAGE INSTITUTION

After the creation of Adam the Lord said: "It is not good that a man should remain alone,—I will make him a helper as his counterpart." Genesis 2:18, Rotherham.

God himself performed the first marriage ceremony; and it was ordained that "a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh." Genesis 2:24. But after man sinned, this holy institution was soon corrupted. With Lamech, the seventh from Adam in the line of Cain, we have the beginning of polygamy. (Genesis 4:19.) Men were departing from God's plan of marriage and the home, and immorality prevailed. In describing the apostasy and the conditions which brought on the destruction of the world by the Flood, we are told that "the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose." Genesis 6:2.

Down through all the ages Satan has done his deadly work in the perversion of marriage, for He well knows that "the well-being of society, the success of the church, the prosperity of the nation, depend upon home influences."—*Ministry of Healing*, p. 349.

Marital infidelity, unnatural affections (1 Timothy 3:5), and immorality are rampant today. Divorce is on the increase.

The *Washington Evening Star* of June 10, 1948, discussing editorially the national tragedy of divorce, said: "Statistics show that in 1890 there were 61 divorces for each 1,000 marriages. In 1945 there were 310 divorces for each 1,000 marriages. Today approximately *one marriage in three* ends in divorce and the trend continues upward."

OUR REFORM MESSAGE

Seventh-day Adventists have been called to lead in God's last reformation before the close of probation, to prepare a people, who, without spot and blameless, will be ready to meet the Lord when He comes. This reform includes the restitution of the sanctity of marriage, and the uniting together in the bonds of love husbands, wives, and children. This Elijah message is to "turn the heart of the fathers to the children, and the heart of the children to the fathers." Malachi 4:6.

The great majority of our people are seeking to know and to follow God's plan of holy matrimony and home life, but our churches are not yet free from the devastating influences of unwise marriages and discordant homes. Satan "is busily engaged in influencing those who are wholly unsuited to each other, to unite their interests. He exults in this work, for by it he can produce more misery and hopeless woe to the human family than by exercising his skill in any other direction."—*Testimonies*, Vol. 2, p. 248. He also succeeds in promoting discord in many homes, leading to unhappiness and even to separation, with its consequent baleful influence in the lives both of parents and children. Such things ought not to be among us. Such things will not be when our young people follow God's plan for courtship and marriage, and when by the Holy Spirit the love of God is shed abroad in the hearts of husbands and wives.

RESPONSIBILITY OF CHURCH LEADERS

In the statement on "Standards of Christian Living," adopted by the last session of the General Conference, in 1946, the church is warned against being influenced by the prevailing low standards of these times. And the leaders of the church are counseled that they "should constantly hold before the church high standards of morality, (Please turn to page 31)

The Challenge and the Answer

[In this column each month we will present valuable quotations or interesting facts that our pastors, church elders, and lay workers will find useful in their sermons or talks. Clip them out for your notebook.]

CHRISTIAN RELATIONS

The General Assembly of our Church [Presbyterian Church, U. S.] has established a Committee on Christian Relations with a full-time staff, to help direct the attention of our church members to certain areas of responsibility.

We must be aware that Christian relations begin in the home—even at the breakfast table. Does our breakfast table contribute to the happiness and success of the day, or do those going away and those remaining at home begin the day with frustration, uncertainty, and defeat? That which originates in the home goes out into the community, the school, the state, the nation, and the world.

Our church upholds the constitutional principle of separation of church and state, but Christians should be aware of the happenings in legislature and Congress, form individual opinions as to the benefits for people as a whole, and use their influence toward a Christian solution. Someone has said that "the practice of democracy is not limited to politicians alone." In line with our practice of democracy, it is recommended that we work for a national economy based on Christian principles, worked out in terms of the needs of people. We should become better acquainted with the economic problems of all groups, particularly minority groups. Further, we must work for the welfare of all children by supporting the extension of Christian and public education, improvement of child-labor laws, and establishment of more adequate health services. We must help fulfill the needs of families in our community by co-operating in plans for education for Christian family life and work with family agencies to secure good family counseling services.

One of our little-known but major projects is resistance to the attack of the Roman Catholic Church upon our American way of life. Every member of our church should read the report of the Committee on Christian Relations which was presented

(Please turn to page 32)

Prayer Meeting Helps

[In this column, from month to month, we will present studies that will form suggestions for prayer-meeting talks.]

The Necessity of Prayer

BY MELVIN K. ECKENROTH

TEXT: John 1:12.

CHRIST PROMISES POWER to All Who Fully Accept Him.

- I. The world thinks in terms of power.
 1. Military power
 2. Scientific power
 3. Economic power
- II. Greatest need is spiritual power. *Great Controversy*, p. 210.

PRAYER IS THE GATEWAY TO SPIRITUAL POWER.

- I. Cannot have a religious life without prayer. *Testimonies*, Vol. 4, p. 560.
 1. Must pray for power to overcome. Vol. 1, p. 296.
 2. Must pray for power to believe.
 3. Must pray for increase of faith.
 4. Must pray for conviction of need.
- II. How can one approach the great God and not sense his need?

FAMILY PRAYER THE URGENT NEED TO DAY.

- I. The denial of this essential function is Satan's device. *Testimonies*, Vol. 7, p. 42.
 1. One prayer greater than intellect. *Testimonies*, Vol. 2, p. 279.
 2. Pattern for life is here set before children, church, and community. (Note: People do not call for the almanac, but the Bible, when a loved one is dying. People call on God, not a movie star, when in deep distress.)
 3. Neglect of prayer leads to darkness. *Testimonies*, Vol. 2, p. 222.

ILLUSTRATION:

At Waterloo the English troops fell flat on their faces for a time, and let the hot French artillery shells pass over them. Then they sprang to their feet and rushed toward their foe. The Lord wants His people flat on their faces before they attempt to meet the great crises of life.

"By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go."—*Ministry of Healing*, p. 182.

Prayer Examples

BY MELVIN K. ECKENROTH

TEXT: Acts 3:1.

"PETER AND JOHN WENT UP TOGETHER . . . AT THE HOUR OF PRAYER."

- I. A wonderful companionship—"together," "prayer."
 1. Nothing more eternally satisfying than fellowship in prayer. Psalm 16:11.
 2. Tragically enough, this true fellowship is enjoyed by relatively few even within the church.

"It was only a handful gathered in
To the little place of prayer,
Outside was struggle and pain and sin,
But the Lord Himself was there;
He came to redeem the pledge He gave
Wherever His loved ones be,
To stand Himself in the midst of them,
Though they count but two or three."

—MARGARET E. SANGSTER.

NOTICE HOW THEY PRAYED.

- I. Jesus prayed in the morning. *Desire of Ages*, p. 90; *Education*, p. 259.
- II. Jesus prayed all night. *Testimonies*, Vol. 1, p. 505; Vol. 3, p. 379.
- III. Jesus' anguish in Gethsemane. *Desire of Ages*, pp. 687-693; Luke 22:41-46.
- IV. Daniel prayed for his people. Daniel 9:4-19. *Prophets and Kings*, pp. 493, 494.
- V. Elijah prayed for rain. *Testimonies*, Vol. 3, p. 286; 1 Kings 18:37.
- VI. Hezekiah prayed for healing. *Prophets and Kings*, pp. 355-359.
- VII. Jacob prayed for a blessing. *Patriarchs and Prophets*, p. 203.
- VIII. Luther prayed for courage. *Great Controversy*, pp. 156, 157; 209, 210.
- IX. Penitent thief prayed for salvation. *Desire of Ages*, pp. 749-751.
- X. Pioneers of the message prayed for guidance. *Testimonies*, Vol. 5, pp. 161, 162.



- XI. Knox—"Give me Scotland or I die."
- Carey—"Here let me burn out for God."
- Whitefield—"Give me souls or take my soul."
- Wesley—"The world is my parish."
- Mrs. Comstock in India—"Lord, Thou knowest I do this for Thee."

ILLUSTRATION: An aged Christian lay very ill. His pastor called upon him and noticed a chair on the opposite side of the bed in such a position as to suggest someone else had visited the dying man.

"I notice that I am not your first visitor," said the pastor.

The man looked up and pointed to the empty chair. "That, sir, is there because another minister years ago told me to place a chair at my bed at those times when I was fearful and could not sleep. 'Just talk to Him as to a friend,' I was told. Ever since then Jesus has become real to me."

A week later the man died. His mourners found his stilled hand resting on the arm of that chair reserved for his Lord.

Results of Faithful Seed Sowing

Silently, yet surely, the work of the Voice of Prophecy continues its seed sowing, and as surely the results are telling for eternity. A normal student traveled from Lima to Oxapampa, a small town in the mountains in the center of Peru. He had accepted employment as a teacher in a school at this place. There he became friendly with one of our brethren and frequently came to his house to visit. One evening he was invited to supper.

They sat down and, with bowed heads, the host asked the blessing.

This greatly impressed the young man, who was a devout Catholic. They conversed for a time regarding the Bible, and, as a result, the teacher was enrolled in the Voice of Prophecy. He studied the lessons carefully and the Bible became very precious to him.

Later the teacher said, "I came to this town in order to seek a new atmosphere, to free myself from the influence of my old friends, to seek God and to consecrate my life to Him. I have prayed much for God to guide me; I have attended mass every Sunday, and have gone to confession, but did not find the peace and satisfaction which I sought. It was only through the *Escuela Radiopostal* that I found the spiritual happiness that my soul desired."

A little later this teacher was transferred to another school far from his friends, but the radio Bible school followed him, and he is continuing his study of the Bible.

—E. N. LUGENBEAL.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Are You Ready—for Camp Meeting?

What can Missionary Volunteer Society officers do to make this annual gathering—camp meeting—a success for the youth? Here are some suggestions:

Urge all the young people in your society to attend camp meeting and avail themselves of the blessings.

Be ready to assist in organizing prayer and service bands, and, if called upon, to act as leader in one of these bands on the campground.

Give encouragement. There are young people who are discouraged and who need a great deal of help.

Invite them to attend young peoples' meetings. Talk with them about their Christian experience. Pray with them and for them.

During the morning devotional hour be ready always to give your testimony for the encouragement of other young people.

Set a good example by faithful attendance at all young peoples' meetings. Let your conduct be exemplary on the campground. Young people will be watching you.

A College Professor's Unique Test of an Educated Man

A professor in the University of Chicago told his students that he would consider them educated, in the best sense of the word, when they could say "yes" to every one of the fourteen questions that he would put to them. The questions are as follows:

1. Has education given you sympathy with all good causes and made you espouse them?
2. Has it made you public spirited?
3. Has it made you a brother to the weak?
4. Have you learned how to make friends and keep them?
5. Do you know what it is to be a friend yourself?
6. Can you look an honest man or pure woman straight in the eye?
7. Do you see anything to love in a little child?
8. Will a lonely dog follow you in the street?
9. Can you be high-minded and happy in the meaner drudgeries of life?
10. Do you think washing dishes and hoeing corn as compatible with high thinking as piano playing or golf?
11. Are you good for anything to yourself?
12. Can you be happy alone?
13. Can you look out over the world and see anything but dollars and cents?
14. Can you look into a mud puddle by the wayside and see the clear sky?



40,000 Boys and Girls Deserve Leadership

Yes, sir! When school doors close for the summer vacation, these thousands of youth will join in the chorus, "What can I do? Where can I go?" The Senior MV Society can help.

Have you tried a Vacation Bible School in your church or school during the summer? Select a six-weeks' period during which activities are provided four or five days a week for three or four hours. Minimize the study, but emphasize hobby groups, excursions, and supervised play. Story hours and song fests add pleasure to the period. Solicit non-Adventist children of the neighborhood and give the project a Share-Your-Faith thrust.

The Dangers of Evil Company

Sophronius was not only a wise teacher, but he was also a wise father. He would not let his son and daughter associate with those whose conduct was not pure and upright.

One day his son and his daughter were refused permission to attend a party to which they had been invited, because several people of debasing influence were also invited. The son said angrily: "Father, you must think us very childish if you imagine that we should be exposed to danger." Silently the father took a dead coal from the hearth, held it out to his son, and said, "Take it, it will not burn you." He took it, but his clean hands became soiled. Some soot fell on his white shirt also. Then he said: "We cannot be too careful in handling coals." "Truly, my son," replied the father. "If the coals do not burn you, they blacken. So it is with the company of the vicious."

Let's Shine in '49!

Summertime in the Senior Society

During the summer increased opportunities come to make the Senior Society program popular and vigorous. Usually college and academy students return to help swell the numbers. Perhaps a student colporteur is in your vicinity part of the time. Weather is conducive to welfare and community-help projects.

At the same time every group of officers must be alert and enthusiastic in planning stimulating activities so as to compete successfully with distracting vacation days for the interest and support of members.

Plan a meeting for the outdoors if possible. Have two or three such occasions during the summer, and vary the procedure somewhat. Have well-directed discussions and live panels. Arrange nature walks under qualified leadership. Enliven your good-cheer band and brighten some lives each Sabbath. Exchange a program with some near-by society. Determine that your society shall maintain a strong and growing interest this summer. Share-your-faith activities will help your youth—and those for whom they work and pray.

SYF in Australia

Bill Ellison, leader of the Lismore MV Society, Australia, reports:

"Our MV Society is thriving! Since coming back from the institute the whole tenor of the society has been raised and the young people are enjoying a real experience. I have adopted a plan of having two studies presented each meeting. They last no longer than fifteen to twenty minutes each. It is really encouraging to see chaps who wouldn't do a thing, get right behind the idea and present their study as though they had been doing it all their lives. . . . The way has opened up for us to conduct meetings at 'Cabbage Tree' Island, some twenty miles from Lismore. . . . The report of labor is on the increase, too. The most pleasing feature is that missionary conversations and Bible readings seem to be increasing. Surely this suggestion of five minutes devoted to relating experiences pays rich dividends."

It's Coming—in June

SENIOR TOPICS

June

- 4 New Horizons
- 11 Remember Father
- 18 God and I Are Partners
- 25 Tyranny in America

JUNIOR TOPICS

- 4 Adventuring With Our Church Pioneers
- 11 Your Best Foot Forward?
- 18 Our Friends—The Trees
- 25 Is It Too Hard to Forgive?

Senior Meetings

May 7

DO YOU KNOW MOTHER?

BY MARGIT STROM HEPPENSTALL

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING SONG.

SCRIPTURE: Selections from Proverbs 31.
PRAYER.

OFFERTORY.

REPORTS OF MISSIONARY BANDS.

SECRETARY'S REPORT.

SPECIAL SONG: "When You Were Young,
Mother Dear." (See Notes to Leaders.)

DISCUSSION

Do You Know Mother?

CLOSING

CLOSING SONG.

BENEDICTION.

Notes to Leaders

We have felt that the young people should be able in this topic to bring in their own experiences, their own views, and their own conclusions which will be a natural outgrowth of the guided study material provided today. The discussion calls for careful planning on the part of the leader and the participants, and can be made very helpful.

A beautiful new song for Mother's Day, entitled "When You Were Young, Mother Dear" (words by Charles Rentfro, and melody with piano accompaniment by David Hall) has been published by the Nordyke Publishing Company, 6601-6611 Sunset Blvd., Hollywood 28, California. Available at standard price of sheet music. Order through your local music dealer, or direct from the publisher.

BIBLIOGRAPHY OF MATERIAL

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BIBLE TEXTS: Exodus 20:12; Proverbs 1:8, 6:20, 10:1, 15:20; Isaiah 66:13; Matthew 15:4-6.

Discussion: Do You Know Mother?

A. Various phases of topic:

1. Do you know the true value of mother?
2. Do you know the sublimity of mother love?
3. Do you know the great responsibility of mother?
4. Do you know the inestimable influence of mothers upon great men of history?
5. Do you know the real personality and talents of your mother?
6. Do you know how to be a pal with your mother?
7. Do you know the obligations of young people toward their mothers, and the result of the right and the wrong attitudes toward these obligations?
8. What do you think can be done to improve relations between parents and children in a typical SDA home?
9. What are some of the best and most practical ways in which young people can show appreciation of their mothers?

B. Histories like those of Moses, Samuel, Daniel, John the Baptist, and other Bible characters (if desired) should be carefully studied from the Bible and the books, *Patriarchs and Prophets*, *Prophets and Kings*, and *The Desire of Ages*. The young people to whom phases one to four in section A have been assigned for discussion, will take special note in their study of the histories to bring out just those phases of the importance of *mother* as emphasized in the Spirit of prophecy record of these lives. Others might be assigned, as a special feature in connection with point four, to

trace the lives of some of the great men of history, literature, or art, with emphasis on the mother's influence, or at least to collect and to quote a series of tributes paid to their mothers by such great men. One person might be given a special assignment on Mary, the mother of Christ.

Phase two of the main topic,—concerning the sublimity of mother love,—might receive some special attention. The examples of mother love already mentioned in the case histories from the Bible in section B, could easily be supplemented by poems, or stories illustrating mother love. (Stories suggested: "Saved from the Flood," and "Mother's Hands," in *The Children's Hour*, Book 1.)

C. Histories of young people themselves might be used, if personal testimonials to the benevolent influence of mothers are desired. And even if a young person does not wish to use his own experience, he might use that of another whom he knows personally. Every young man or woman knows some friend whose mother has done an outstanding job, sometimes against great odds. The story may easily be disguised, if so desired. A person need not search for the dramatic and the spectacular, but rather emphasize the heroism of mothers in everyday life. There may be the missionary mother who runs the mission station and rears her family while the father is away from home for weeks and months at a time visiting the outstations. Or there may be the mother who struggles along as a widow, working day and night to feed, clothe, and educate her children. Or the mother who has the handicap of a divided home, but still is able to bring up her children as Christians.

An interesting symposium may be arranged by asking a number of young people what was their earliest memory of their mother, what they consider their most striking memory, or what has been her greatest contribution to their character building, and educational, professional, musical, and social achievements.

D. Point five of the main topic might lead to interesting round-table discussion.

Young people are so used to being in the spotlight, and performing on the programs, besides often monopolizing the conversation at home, that they do not always realize that the gracious lady who has a good dinner ready on time, and keeps the household running smoothly, also has other talents and abilities. By personal interviews the young people might find out what hobbies and achievements their mothers had to their credit before the work of rearing a family crowded them out. The little poem "Mother," by Ethel Barnett de Vito, might

be used as a conclusion. A discussion like this would certainly open the eyes of many young people who think of their parents as "old fogies" and their mothers as glorified housekeepers.

E. Point six might be built upon the discussion of point five, for when young people gain a greater insight into the interests and hobbies of mother and try to join in them, they have a very stable foundation for real friendship and understanding. Practical suggestions from the young people themselves would provide a very helpful part of the meeting. A good story on friendship between mother and daughter is, "Not for Sale," by Margaret Eggleston. See bibliography.

F. Point seven of the main topic, concerning the obligations of children toward parents, should probably be divided into subheadings, like the following:

a. Why was the fifth commandment given?

b. Why do you think it is first on the second table of the Decalogue?

c. Why do you think this is the only commandment with a promise?

d. How can you best obey this commandment?

This should call for some real thinking and good philosophy on the part of those participating in the discussion. The purpose of God's law is stated in *Patriarchs and Prophets*, page 52. The comment on the fifth commandment is found on page 308. The interesting thought here is the value to the human mind of allegiance to *authority*. This is known to be essential for security, harmony, and happiness. Hence the love and wisdom of God in giving this commandment.

As for point b, some good thoughts ought to be presented on how basic and fundamental the parent-child relationship is to all other and later human relationships. Much can here be found in both the writings of the Spirit of prophecy and the books by A. W. Spalding and Dr. Belle Wood-Comstock. See also the bibliography.

The discussion of point b will very probably lead right into the answer to point c. It will be found that the "promise" in the fifth commandment is not so much a promise of reward, as a statement of what will be the natural and logical outcome of the right and harmonious relationship between the child and the parents. In other words, obedience here has the reward in itself.

Point d. Some very good material on this may be found in the articles titled "Thou Shalt Honor," parts I-III, by F. D. Nichol, in *The Youth's Instructor* for November 2, 9, and 16, 1948. Above all, the youth should study this question, and

Mother

Her mind is a library where Dickens, Scott,
And the Harvard Classics lie dusty, forgot;
But where certain small books may always
be had,
Strange-titled volumes that make her heart
glad:

Must fix Jim's shirt,
Buy Helen's skirt,
Shoes for Dad. . . .

Her heart is a music room, where Schu-
bert's, Bach's,
And Beethoven's works lie in cobwebby
stacks;

But where songs well-dusted are always
near,
Funny little songs, whose names are so
queer;

Little Helen's "whys,"
Jim's twinkly eyes,
Dad, my dear. . . .

Her fingers are a game room, where now,
unused,
Lie tennis balls, oil paints, the old organ,
bruised;

But where never a thought is given to those,
Because she's a wonder at new games she
knows:

Favorite desserts,
Ironing shirts,
Mending clothes. . . .

Her eyes are an observatory, where Mercury,
Mars, Venus, Neptune are too distant to
see;

But where certain bright stars make all
others dim,

Her oddly named planets that make her
eyes brim:

Dad,
Helen,
Jim. . . .

—ETHEL BARNETT DE VITO.

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bring in their own ideas after much thought. Find, if possible, your very best speaker to deal with it, or better still, the young person whose life best shows that he lives according to the commandment.

G. Phase eight of the main topic is well suited for a round-table discussion, especially after the fundamental principles pertaining to the previous phases have been laid down soundly from the Bible and the Spirit of prophecy. Some leading questions might be: Are parents too domineering? Is there too little training in respect and obedience; or is this stressed too much, so as to create strained relations in the home? Do children feel independent too early in their teens? How would the young people suggest that the parents should deal with the problem of adolescence and the growing desire of the teen-ager for independence and self-government? How much freedom should a young person be allowed and still be a responsible member of the household? It will easily be seen that the wealth of discussion material growing out of a program on the relationship to mother almost

calls for a totally separate meeting with a full discussion of home relationships.

H. Phase nine of the main topic, regarding practical ways in which to show appreciation of *mother*, would be most profitable if conducted in the manner of interviews, drawing in as many young people as time will allow and let them state their convictions, and best of all, their own experience in the home regarding this.

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May 14

SO YOU WANT TO GET MARRIED!

BY E. W. DUNBAR

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG SERVICE.
OPENING HYMN.
PRAYER.
SPECIAL SONG.
SECRETARY'S REPORT.
OFFERTORY.

DISCUSSION

LEADER'S REMARKS.

BIBLE STUDY: "Foundation for a Good Home."

TALK: "Successful Marriage."

SCRIPTURE READING by two young people.

TALK: "Ten Rules."

DISCUSSION (If time allows.)

CLOSING

CLOSING HYMN.
BENEDICTION.

Notes to Leaders

In presenting this program the Missionary Volunteer leader or the one in charge of the meeting should make some introductory remarks based somewhat on the following suggestions:

As an introduction ask the following question (write it on a blackboard, if convenient to do so): What is the greatest need of the world today? (a) World peace, (b) good government, (c) national health, (d) vitalized churches, (e) civic reform, (f) Christian homes. Endeavor to get an expression from the young people in answer to the question of the world's greatest need. Then you may wish to bring out the fact that all the above suggestions are needed, certainly, but the most important, and that which is vital above all others if we would save our Christian civilization and accomplish the work which God has placed us in the world to do, is the maintenance of the Christian home. The Christian home is most important because everything starts there. The discipline of the home, its friendship and encouragement are essential to good citizenship and to the training of Christian men and women who will be the leaders of the future.

The home is the oldest organization in God's plan, and it is basic, not only to our own characters but to the character of the church. By and large, a person is what his home made him, and the church is a group of people whose characters have been developed at home.

The Christian home, then, is the basis of a Christian civilization and a Christian church, and certainly of the individual Christian character. To build a good home either in the physical or the spiritual sense, one must have a strong foundation. This leads to the announcement of the first number on the program which is a brief Bible study on the subject, "Foundation for a Good Home." Text, Matthew 19:6.

The second number on the program is a talk entitled, "Successful Marriage Means a Successful Home." Following this second talk a young man and a young woman, with their Bibles, will go on the platform to read the following scriptures: The young man reads Ephesians 5:25, and 1 Peter 3:7. The young woman reads Song of Solomon 8:7, first part, and Ruth 1:16.

A third talk follows, entitled, "Ten Rules for Those Looking Forward to Marriage."

If there is time and the one in charge feels sufficiently able to finalize basic and Biblical answers to the practical problems suggested, they might be used as a basis for a discussion.

Undoubtedly you will want to conclude your program on a serious and solemn note, possibly using the "Ten Rules." Or you may wish to use the poem from this article to close the meeting.

This topic requires real Christian leadership. Young men and young women everywhere deserve a conscientious and spiritual approach to this very urgent and important subject.

Bible Study: "Foundation for a Good Home"

(Matthew 19:6)

Seeking a companion. ("Be ye not unequally yoked. . . ." 2 Corinthians 6:14.)

a. Of foremost importance: Is the person a Christian? Both should be so *before* marriage.

b. Similar interests: Especially a liking for church work and Christian service; similar social and educational backgrounds.

c. Understanding of marriage:

(1) Not a civil contract, but divine.

(2) A supreme relationship, more important than anything in life. (Not the Hollywood movie affair.)

(3) Husband and wife are one in their mutual self-giving, one in material interests, one in spiritual interests.

(4) Marriage is for life! Matthew 19:6.

d. Knowledge of each other before marriage. Hasty marriages often result in disaster. When you buy anything that is of importance and where much is involved, you give thought and contemplation before you take any step. A bridge with one weak spot in its construction may collapse. So will a home. Too many are inclined to disregard careful, critical judgment. They estimate the one of their choice just as they desire.

e. Inadvisability of runaway marriages: Most runaway marriages are made for reasons that are not wholesome, perhaps to get away from parents. Marriage is to be honorable amongst all men. The sanction of home, church, and God should be on the marriage. An elopement has an element of shame or fear, which is a great pity and usually means a bad start.

f. Pure love for each other:

Unless you can muse in the crowd all day

On the absent face that fixed you.

Unless you can love as the angels may

With breadth of heaven betwixt you,

Unless you can dream that his love holds fast,

Through behooving and unbehooving,

Unless you can die when the dream is past,
O dare not call it loving.

—YOUNG PEOPLE'S TOPIC.

Matthew 19:5, 6; 2 Corinthians 6:14.

Messages to Young People, p. 460.

Successful Marriage Leads to Successful Homes

a. Marriage is the foundation of the home, and young men and women should prepare for marriage on that basis. If the marriage tie is weak, the home will rest on a weak foundation. If it is undermined, the home will surely be a wreck. If the tie is a thing of sand, the home will rest on an insecure foundation.

b. After marriage, courtship should continue. Husband and wife should continue being sweethearts. Neglect of each other causes drifting apart. The husband should have a "date" with his wife at least once a week.

A story is told about an eccentric literary man who had this custom: "Every Tuesday evening he would dress in his best and walk around the block and then ring his own front doorbell. His wife, also dressed in her best, met him at the door and invited him into the parlor. There they would spend the evening together. Nothing was allowed to interfere with these evenings of fellowship together. And the neighbors, when they looked out and saw the light in the parlor, said, 'It is honeymoon night at the terrace,' and they knew that they were not to call that night."

This method may not be exactly your type, but the purpose was attained. Dress well and keep up your appearance. Do not change when you are married. Go places together. Be companions.

c. Be an intelligent wife or husband. Do not squander means on yourself and your own personal needs. Learn to share. Do not be extravagant. Build together. Take a mutual interest in your home. Make it beautiful together. Avoid petty quarrels. Do not let the sun set on your wrath. Be willing to compromise differences.

d. Be devoted to each other and to God. Start the day with family worship. Ask God's blessing on your home and on your life. Have your own private devotions when each can be alone with God. Seek God's help in making yourself a good husband and a good wife.

—YOUNG PEOPLE'S TOPIC.

Ten Rules for Those Looking Forward to Marriage

1. LOVE THOSE BEST WHO LOVE CHRIST MOST. (Notice in this connection *Messages to Young People*, p. 436.)

2. MARRY REASONABLY EARLY. After physical growth is completed, marriage may be safely considered. In other words, it is better for a man to marry when he is twenty-five or twenty-six than for him to wait until he is thirty-five or thirty-six. It is also better for the young woman to marry when she is twenty-two or twenty-three than when in her middle thirties.

3. SELECT A PARTNER WITH GOOD HEREDITY. Remember that you are marrying, not an individual, but a family. It is a fine thing to take into account beforehand the character and social abilities of the family into which you marry. For that reason it is well for young people to do most of their courting in their own homes where they have opportunity to become acquainted with members of the family. Should you not consider whether or not the family is faithful in the observance of family worship and Bible study? Is there regularity in church attendance? Is there strict honesty in business affairs? Does the family have a good neighborhood reputation? These are all questions that should find a positive answer. The young woman will do well to observe the father of the young man whom she contemplates marrying. The chances are that if he goes about unshaved and unkempt, and if he is rough and boorish in manner, or if, on the contrary, he is a courteous Christian gentleman, twenty years from now the young man will undoubtedly be a living counterpart of his father.

The young man should likewise observe the mother of the girl whom he contemplates marrying. If she permits the house to go unkept and the dishes to be stacked in the sink while she sits by and reads books and magazines, if she is careless about her personal appearance in the home, very likely her daughter will imitate her about twenty years hence. Yes, both will do well to become acquainted with the family into which they contemplate marrying, and ascertain whether or not there is a background of strong personality and Christian character.

4. COMPATABILITY. Choose someone who sympathizes with your interests and aims in life and has a large proportion of habits in common with you. The happiness of marriage depends to a large extent on compatibility of attitude. In other words, it is unfortunate for a young man who is a college graduate to marry a young woman who has completed only her grammar grades in education. It is likewise unfortunate for a man who is interested in music to marry

a woman who has no interest in music at all. It is unfortunate for a young person to select as a life mate one whose tastes and desires are decidedly different from his own.

5. **MAKE AS CAREFUL AND INTELLIGENT A STUDY** of the things needed for success in marriage as you would before entering a business or a profession. The great majority of young people today who enter upon the career of marriage have made very slight preparation for the responsibilities of homemaking, and it is because of this fact that so many homes face wrecking at their very beginning. Every young person should study carefully what is involved in marriage and the building of a home. The General Conference Home Commission prepares study guides which may be secured through the Department of Education. These are proving to be a great help.

6. **CULTIVATE AN IDEALISM** that will not be affected by the petty incidents and irritations that are certain to crop up in every partnership. When you are married, though you become one flesh, as the Scripture states, you retain your individuality; and unless you do cultivate an idealism in your life which will hold you steady and calm in the tests and unexpected cross-currents that naturally would irritate, your life will be a very unhappy one. (Notice *Messages to Young People*, p. 451.)

7. **GOOD HEALTH.** Cultivate good health. Many a home has been wrecked because one or the other of the young people concerned has not guarded carefully his health. Most of us do not appreciate as fully as we ought the value of maintaining health, but in reality this is very vital to success in every phase of life. (Note *Education*, p. 195.)

8. **REMEMBER THAT LOVE IS A FINE ART.** It is the greatest art in the world and deserves corresponding consideration. True love is a plant that needs cultivation. If you cultivate this chiefest grace in your life it will bring great blessing into the home and will be a constant inspiration to your companion and to your children. (Note *Messsages to Young People*, p. 466.)

9. **HAVE SOME OUTSIDE INTERESTS AND RECREATIONS IN COMMON** with your companion. Unless you follow such a course in your recreational pursuits you will go one way and your companion another, and it will not be very long before other friendships and interests are formed and a cleavage is likely to come in the family life.

10. **BUDGET.** Agree upon the handling of funds; make a budget and stick to it. This should be done before the wedding day. If you, young man, are earning \$40.00 a week, do not be lavish in your spending and thus lead your fiancée to think you are earning \$60.00 or \$80.00. After your wedding day she will learn very soon what your

income actually is. It would be far better to sit down with your prospective companion and list the salary, tithe, rent, grocery budget, incidentals, offerings, clothing, and become mutually informed in working out an acceptable and practical plan of expenditures and savings. If you can live on what you receive, and other circumstances are favorable, get married; but if you can't, wait until you have a larger income. Do not establish your home on a charge account. It makes a poor foundation.

Remember also that when you marry the salary check is not *my* money. It becomes *our* money. There is nothing in the world more niggardly than for a man to give his wife a dollar or two, and then the next week when she comes for more, to ask what she did with what he gave her last week. She has as much right to spend it as he has. It is likely that the wife will be more careful of those few dollars than he is. It is well to start out with the understanding that everything in the family firm is *ours*. This policy will unite the hearts in mutual, sympathetic interest.

Young people, you will do well to remember that all courtship should not end at the altar. If it is necessary to show special favor and consideration in order to win the affections of a sweetheart or lover, it is equally as urgent in order to hold those affections. But the success of the home does not depend alone upon these little niceties and courtesies. There is work to be done and there are battles to wage. All these things are of mutual interest to the man and the woman concerned and will require their united support and encouragement in order to insure success. "Both muscles and moral fibre are made strong by exertion rather than by ease. The man who would be truly a man must grow strong by coping with hardship and straining every nerve to supremely worth-while tasks. So it is that one of the chief values in marriage is that mates are called upon, in a supremely worth-while business of making a home, to meet difficulties and endure hardships."—*So Youth May Know*, p. 218.

May God give us the graces of love, fidelity, patience, sound judgment, and a will to serve so that in the establishment of homes we may be an honor to Him, a great blessing to our fellow men, and a genuine joy and inspiration to each other. May our homes be like that pictured by Mary Hester Force in her poem entitled "Home":

Home is not a place to stay,
But where there is good cheer all the day.
Home is not a boarding place,
But where there is sunshine in each face.
Home is not where riches dwell,
But where sweet patience weaves her spell.

Home is not where all is fair,
But where love lightens every care.

Home is just a place to see,
How brave and splendid one can be.
A place that makes all heroes bold,
And heroines as fine as gold.

Home is where the bravest hearts,
Are daily acting noble parts;
Where angel's feet have hourly trod—
Yes, home is where there's most of God.

Some Practical Problems

1. What can be said for marriages to "reform" one of the partners?
2. What big handicap has a marriage that exists between people of different religious faiths?
3. Do you think it is wise to "date" a person whom you would never, for good reasons, consider marrying?
4. Comment on this statement: "Success in marriage is much more than *finding* the right person; it is in *being* the right person."
5. How long should engagements be? Is it advisable to wait until young people feel economically secure, or until the education is completed?
6. Generally speaking, about what income should a young married couple have in order to live comfortably in this community?

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May 21

SYF—CALLING ALL YOUTH

BY L. A. SKINNER

ORDER OF SERVICE

DEVOTIONS AND FEATURES

SONG.
SCRIPTURE READING.
PRAYER.
ANNOUNCEMENTS.
SECRETARY'S REPORT.
OFFERTORY.
REPORTS OF SERVICE BANDS.
MUSIC.

DISCUSSION

What Makes a Leader?
SDA Youth Must Be Leaders!
Master Comrade Field Trip Becomes an Evangelistic Project.
Poem: Just to Please Jesus.
Warren Kennedy Witnesses.
Concluding Discussion. (See Notes to Leaders.)

CLOSING

SONG.
BENEDICTION.

Notes to Leaders

This program is planned to emphasize the increased opportunities for Share-Your-Faith when individuals are trained as leaders. It also points out that, to a degree, every SDA youth develops leadership qualities as he accepts responsibility and

attempts to witness for Christ. How desperate is the need for youth willing to take an assignment and carry it to completion!

The discussion of this topic today should add strength to any leadership-training program in which your society is engaged at this time, such as Master Comrade, Crusader, How to Give Bible Studies. Reformers must be leaders familiar with the best methods of leading people from error to truth, from darkness to light, from lukewarm indifference to warmhearted devotion and fervency.

It would be appropriate at the close to discuss ways and means of making the influence of your society felt in your community. A survey of resources might uncover some leadership that has been overlooked. The time demands an all-out dedication to Share-Your-Faith.

What Makes a Leader?

Jason threw up his hands in protest. "No! I'm not a leader; don't ask me to take any responsibility. Get somebody like Robert. He has the ability to talk."

In seeking for leaders, a person runs into strange conceptions of what it takes to make successful leaders. A ready tongue, witty conversation, a flashy personality, or a handsome face rarely are major factors in a good leader.

Too often the refusal of a person to accept leadership merely means he is running away from responsibility. Many times this is the mark of indolence, and such an attitude, if persistently followed, results in mediocrity. On the other hand, under responsibility, the life might have been developed to a high degree of power.

What, then, makes a leader? Surely hundreds and thousands are desperately needed by our Missionary Volunteer societies, our churches, and our communities. The following elements distinguish the leader from merely a follower:

1. A leader must possess a willingness to expend time and effort in achieving a worth-while goal.

2. While appreciating the accomplishments of the past, the leader needs a vision to see better methods and additional frontiers to be occupied.

3. He must have an ability to evaluate individuals and enlist their co-operation effectively.

4. A leader needs to be able to excel in some areas of activity or knowledge.

5. A leader possesses the knack of organizing and planning a campaign or project.

6. His spirit of enthusiasm and earnestness must be contagious.

7. He has perseverance and patience.

8. His initiative and resourcefulness often make the difference between defeat and victory.

9. A leader must have immense faith in

the cause in which he is called to take responsibility.

10. In Christian leadership he will have a firm trust in God and complete confidence in the ultimate triumph of God's truth.

Everyone has an influence, but a leader has a greater influence. The more lives touched and the more contacts made, the greater good may be accomplished. Why be a follower if you can be a leader?

SDA Youth Must Be Leaders!

Young people who hesitate to be true to their conception of right will have difficulty in Christian living. God's call is, "Come out from among them, and be ye separate." The call of God leads to a decisive attitude with regard to issues and attitudes. Seventh-day Adventist youth, especially, must take a positive position which places them in conflict with the customs of most of those around them. This necessity contributes a positive thrust to their character that enhances their possibilities for leadership.

Whatever may have been the experience before conversion, a Christian has the benefit of the agencies of heaven to bolster and strengthen his personal equipment. Many a weak, vacillating character has been galvanized into positive action through contact with Christ. The Saviour of men releases an individual from the weakening slavery of Satan and makes him strong to fight the good fight of faith. It is our privilege, then, as regenerated Christians to develop our talents to the fullest extent and through faith to appropriate the positive qualities of leadership.

Most Christians are living below their potential. In their minds they have built up a false estimate of their possibilities which restricts their progress, or they have allowed fear to limit their field of activity. The youth of the third angel's message must be awakened to the truth that the Lord expects the youth to attain "a high standard of efficiency and usefulness. . . . To do less than this is to refuse to make the most of God-given opportunities. This will be looked upon as treason against God, —a failure to work for the good of humanity."—*Messages to Young People*, p. 199.

Every believer in the coming of Christ is charged with the solemn obligation of sharing his faith with his neighbor. To lead a soul to Christ means leadership. One must know Christ personally and be motivated by the love of God. One must be convinced that his neighbor needs salvation and decide to recommend the gospel. One must decide on the most attractive and persuasive method of approach. All these steps contribute to the development of

qualities necessary in leadership. Add to these the firm faith in God's power and soul winning becomes leadership training of the highest quality.

Missionary Volunteers should be leaders. Join a "Training Light Bearers" class. Be an MV Crusader and learn to lead others to Christ. Take the Sabbath-school teachers' training course. Attend a colporteur's institute and sell our truth-filled books. Become a Master Comrade and partake of the thrill in leading boys and girls to Christian manhood and womanhood. What a challenge and what an opportunity!

Master Comrade Field Trip Becomes an Evangelistic Project

The Takoma Park Master Comrade Club planned a field trip as a part of their training. They had faithfully mastered most of the requirements and investiture time was just ahead. They planned to spend two days in a beautiful state park in near-by Virginia. Menus were outlined. Sabbath services were arranged. Tents and sleeping bags were borrowed. Many details were discussed. Time was allotted for various demonstrations in nature and campcraft.

Friday morning the cars left Washington for the mountains of Virginia. There were eighteen in the party. Camp was set up, and Friday night vespers was a spiritual worship. Sabbath services were enjoyed, each one taking part with earnestness and enthusiasm. Among the other campers in the vicinity were some who had been attracted by the lively gospel songs, and they joined the happy Christian group.

Saturday night the weather turned unfavorable. Clouds and light rain dampened the spirits of some of the holiday campers. Not so with the Adventist group. A temporary shelter from the rain was erected. A rousing campfire was built and kept blazing. Songs and stories were presented by various members of the group. This attracted an increasing number of other campers who slipped up to join the Master Comrades.

One of the Missionary Volunteers, seeing the interest on the part of the campers, suggested the plan of conducting Sunday school and church the next morning. Before the campfire program closed, the announcement was made. All the campers were invited to Sunday school and church at ten o'clock.

They came, too. About forty joined the SDA group in Sunday school. One Missionary Volunteer gave a Bible study and talk for church service. At the close, many of the friends expressed their deep appreciation for the instruction received. Personal visits were enjoyed. Names and addresses were exchanged. Enrollments for the Bible

Correspondence Course were solicited. When the Master Comrades left for Takoma Park, the State Forester, official in charge of the State Park, said, "I wish your group could come down every Sunday and conduct services for the campers. You are more than welcome."

Each member of the group returned with the satisfaction of having shared his faith while enjoying a time of relaxation and instruction in the out-of-doors.

Warren Kennedy Witnesses

Warren Kennedy moved to Marshalltown to accept employment with his uncle in the hardware business. Warren had been mustered out of military service and he took this job as a means of saving some money to supplement his GI allowance as he completed his education. He had emerged from the service of his country with a fervent loyalty to God and to the church. In fact his choice of lifework was to devote his full time to Christian ministry.

Marshalltown was new to him. His uncle, with whom he lived, was not a Seventh-day Adventist. There was no church in the community, but a few Sabbathkeepers met together for Sabbath school.

Warren, who had been assured his Sabbath privileges, found ample opportunity to lead out in this home Sabbath school. He studied his Sabbath-school lessons diligently. Some of the members of the families, not in the habit of attending, came to Sabbath school after Warren began teaching the class. Prominent among these was Charles Haddon who later went on to college.

Warren Kennedy was first and foremost a Seventh-day Adventist Christian and a gentleman. In his uncle's home and among the customers of the hardware business he was well received and respected. The youth of the town invited him to join in their festivities. He was not dependent on them for his recreation, however, for he was intensely interested in landscape gardening, mechanics, and outdoor living in general.

In the shop adjoining the hardware store he found machinery and tools which fascinated him. His uncle gave him full freedom to use them when he saw how expert Warren was in handling them. One day Warren approached his uncle. "Uncle Frank, I have found some boys in the neighborhood who get into mischief once in a while. I like them and they like me. I believe I could teach them to use their time profitably if I could invite them to your shop once or twice a week."

"How many do you have in mind to invite?" asked his uncle.

Just to Please Jesus

Paying a visit to sorrow's abode,
Helping a burdened one o'er a rough road.
This the sweetest thought making duty delight,
Turning the shadows of gloom into light—
Just to please Jesus.

Staying at home with the children, perchance,
Watching the sick one's oft-wandering glance,
Sweeping and dusting and tidying home,
Deeds not recorded 'neath fame's painted dome—
Just to please Jesus.

Swinging the hammer, if duty demands,
Plying the needle with quick, willing hands,
Using the pencil, the pick, or the pen,
Serving my Lord and my own fellow men—
Just to please Jesus.

Giving a smile, or taking a hand,
Leading lost feet to the fair, better land,
Doing, and thinking, and hearing, and seeing,
Eating, and drinking, and working, and being—
Just to please Jesus.

—AUTHOR UNKNOWN.

"About four at present. That's about all I could instruct efficiently."

"Surely," replied the uncle. "I believe that's a good idea. You can start any time."

So Warren started his Hobby Club. The four boys grew to seven. What good times they had with radio, welding, airplane modeling, and metalcraft! Two of these boys started coming to Sabbath school after awhile and one attended the SDA academy at Rose Lodge.

Warren Kennedy attended the garden club organized in Marshalltown and met some very fine citizens. His congenial nature and knowledge of agriculture won a high place in the minds of the members. He was elected vice-president at the end of the year. One of the retired businessmen who was a garden club member, Mr. George Hayden, invited Warren to his home to talk plants and shrubs and flowers, but before he left, Warren was talking about religion. Mr. Hayden enjoyed it and invited Warren back. Warren began Bible studies in that home which he carried on until he left for college. A minister in the district continued the studies which resulted in the baptism of Mr. and Mrs. Hayden.

Later Warren came back to Marshalltown to sell SDA books during the summer, seeking a scholarship. His former friends bought gladly. Warren Kennedy secured a medium-sized hall in town and held evangelistic meetings several nights a week with the result that nine took their stand for God's commandments and the faith of Jesus. Other workers came in to bind off the interest, but the initiative and resourcefulness shown by Warren in sharing his faith were blessed of God.

May 28

FILIPINO YOUTH IN ACTION

BY IRENE WAKEHAM

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING SONG: "Come, We that Love the Lord," No. 640 in *Church Hymnal*.

SCRIPTURE.

PRAYER.

SECRETARY'S REPORT.

SHARE-YOUR-FAITH REPORTS.

OFFERTORY.

ANNOUNCEMENTS.

SPECIAL MUSIC.

DISCUSSION

INTRODUCTION.

QUIZ: "The Philippines."

TALK: "Your Comrade."

SYMPOSIUM: "Filipino Youth in Action."

CLOSING

CLOSING SONG: "Sowing in the Morning," No. 621.

BENEDICTION.

Notes to Leaders

The material in this topic differs a bit from the typical mission program in that it is neither primarily an appeal for funds (though we hope it will be an inspiration to additional giving), nor an appeal for missionaries (though more are needed). But the purpose of this topic is to familiarize the young people with what their comrades across the sea are doing with the training and guidance provided by believers in other parts of the world.

ADDITIONAL MATERIAL may be obtained from the books *Bombs and Blessings*, by Retha H. Eldridge (Junior Reading Course, 1946), published by Review and Herald; and *The Philippines*, by Hart and Wilson, American Book Company.

Quiz—The Philippines

1. About how many islands comprise the Philippine archipelago?

350? 1,200? 7,000? 15,000?

2. Are these islands a possession of the United States?

3. What is the population of the Philippines?

6 million? 19 million? 55 million?

4. Were the Philippines settled by Europeans before the English settled the United States?

5. Is Manila spelled with one or two l's?

6. About how many Adventists are there in the Philippines?

Less than 3,000? 9,000? 15,000?
more than 25,000?

7. Did the Japanese attack the Philippines on December 7, 1941?

8. About how many Adventist church schools are operated in the islands?

10? 40? 90? 150?

9. Are there two or three p's in the word Philippines?

10. Is the General Conference calling for church-school teachers and stenographers to go to the Philippines?

11. Can a young person in the Philippines obtain an education in his native language?

12. About how many evangelistic efforts were conducted during the 1948 season?

None? 25? 50? more than 80?

13. About how many Filipino students finished the eighth grade in Seventh-day Adventist schools last year?

None? 90? 300? 750?

14. About how many Filipino young people were graduated from Seventh-day Adventist academies in the spring of 1948?

50? 100? 300? more than 500?

15. Are there more Adventists in proportion to the population in North America or in the Philippines?

Quiz Answers

1. About 7,000, although less than 2,500 have been named, and only about 400 have permanent inhabitants. The eleven main islands support about 90 per cent of the people.

2. No. They were granted complete independence with colorful ceremonies on July 4, 1946.

3. About 19 million according to the 1948 census, an increase of more than a million over the prewar figure.

4. Yes. Spaniards colonized the Philippines during the 16th century. Santo Tomas University, founded by Dominican priests in 1611 and still in existence, was a thriving institution when the Pilgrim Fathers landed on Plymouth Rock.

5. Manila—one "I."

6. More than 25,000.

7. No. Although the attack on the Philippines was simultaneous with the attack on Pearl Harbor, because of the International Date Line it was December 8 in Manila.

8. About 150, although less than one fourth of these are taught by normal graduates. The remaining ones need better trained teachers before they can receive government recognition.

9. Philippines—3 "p's."

10. No. All church school teachers are Filipinos, most of whom received all or part of their training at Philippine Union College. Secretarial positions also are filled by Filipinos. Nor is there much need for foreign Bible instructors, nurses, evangelists, or treasurers. Practically all positions except a few key administrative places in the union, sanitarium, publishing house, and college are held by Filipinos.

11. No. Since the beginning of the American occupation, English has been the language of instruction in all schools. All

educated Filipinos, therefore, speak English, except for the remnants of an older generation who received their education in Spanish. Since independence, there have been a few experiments in giving primary education in the local dialects, but these are still rare.

12. More than 80, all conducted by national workers. About half of these began January 2. The tent-effort season is from January to April, when the weather is dry and the farmers are not too busy.

13. None. No seventh or eighth grades are given in Filipino schools. After finishing the sixth grade, the student goes directly into high school or academy, from which he is graduated after four years and enters college.

14. About 300, by far the largest group ever to be graduated from the four main academies and the college preparatory school.

15. According to latest figures the percentage of Adventists is slightly higher in the Philippines than in the North American division. For that reason the Philippine Islands are rapidly being considered a home base from which to send trained missionaries to the surrounding countries and islands.

Your Comrade

The Seventh-day Adventist young man or woman in the Philippines is your comrade, your fellow worker, your colleague. He is probably more like an American youth than any other overseas Christian in the world. He speaks virtually the same language, studies from the same textbooks, and reads the same magazines. He attends church school, academy, and college just as do thousands of American youth.

He has the same temptations to worldliness as do Americans; his companions may try to persuade him to attend the movies, to learn to dance, to smoke, to drink, to gamble, to carouse. The devil tries, in the Philippines as elsewhere, to lull him into spiritual carelessness and indifference; he tries to get him to tell lies, to be dishonest in his schoolwork or in business, to be critical of his teachers, and resentful of the regulations of his school. The Filipino youth faces the same temptation to worldly ambition as the American; he has to choose whether he will prepare himself for a humble place in the work of God or for a career of worldly honor and financial success. He may have to choose between attending less expensive local public schools and enduring the financial hardship of working much of his way through a Seventh-day Adventist school. Young men have many of the same problems connected with military training and service that American

youth face, without a well-established government policy of tolerance for personal convictions. Finally, the Filipino young man or woman faces the same decision that confronts many an American youth—whether to leave the familiar comforts of civilization in his homeland and go as a foreign missionary to some more primitive people with a strange language and unfamiliar customs and no knowledge of the gospel.

In addition to the same problems that young people face the world around, the Filipino youth has added adjustments to make because of the complex mingling of American and Oriental cultures in his environment. His parents belonged to a generation in which social relations between young people were strictly regulated; marriages were arranged by families, and the consent of the parents was of far more consequence than the consent of the youth themselves. Never for a moment before marriage were the young man and woman permitted to be alone together. In the short space of a generation has come the sudden shift to Western standards of co-education and easy, friendly association. The Christian youth must find the middle road of safety, avoiding on the one hand the lax moral standards of Hollywood-inspired worldly young people in the cities, and on the other hand the extremely unsocial formality of his elders.

Seventh-day Adventist youth must conquer the temptation to extreme nationalism that so inevitably follows the recent independence of his country. In the flush of exuberance over his country's freedom for the first time in centuries, he must remember that the church is greater than nationalism—it is international. Even though he has seen the American government officials turn over their administrative positions to Filipinos and return to their homeland, he must remember that the church is a worldwide organization and that the Philippine Union Conference can not be an independent, autonomous group. He must always remember that the gospel of Christ bids him love all races of men, including those who once occupied his land in peace and good will, as well as those who more recently occupied it in bloodshed and terror.

The Filipino in the Far East is your comrade. He carries on Progressive Classwork, does Ingathering, holds youth congresses, and shates his faith. He is doing his part to preach the Advent message to all the world in this generation.

In many respects his mission program is self-supporting, but he needs your interest, your understanding, your faith. He needs your prayers, so remember him and the many problems he faces when you pray for the gospel work around the world.

Filipino Youth in Action

Mission work in the Philippines has reached the stage of maturity where most soul-winning work is done by Filipinos themselves, trained in Adventist schools under Filipinos and a few American teachers. The youth so trained are doing a splendid work for their own countrymen, enduring hardships; meeting strong opposition, helping to reach the goal of 4,000 baptisms in 1949. Let them tell what they are doing:

I am PRISCILLA ANGELES, a student of Mindanao Academy. We Christian Filipinos are very much afraid of the wild, fierce Moros, who are Mohammedans and who sometimes capture Christians and hold them as slaves. With a group of my companions I went into the heart of Moroland to solicit funds for Ingathering. We talked first to the leading town officials; they were very friendly to us. Suddenly in the crowd of Moros around us, a man became very sick. Miss Francisca, the mission nurse, cared for him, and the people were very happy. Out of that beginning grew, a few months later, the Lakeside Clinic, where hundreds of Moros are being treated every month and where prejudice against Christians is steadily being broken down.

I am JUAN GONZALES, a ministerial student at Philippine Union College. Every Sabbath afternoon a group of us hold gospel meetings at the near-by leprosarium. Forty or fifty of the lepers attend and are very much interested in hearing the truth. Before Christmas we sang carols in the community around the college and raised enough money to take many baskets of food to the lepers, for the amount of food they receive is very limited. We are looking forward to holding a baptism there soon.

I am MARIA de la CRUZ, a student of Northern Luzon Academy. Every Sabbath we send out papers and letters to those who are interested in the truth. Many of them join the Bible Correspondence School and learn of the gospel through the Voice of Prophecy programs and the lessons.

I am PABLO MAGSALIN, a member of the Ministerial Association at the college. Although I am not taking the ministerial course, I join the others in visiting the thirty churches near Manila that are cared for by student ministers. Sometimes I translate for students who do not speak our local dialect; sometimes I lead the singing; sometimes I teach a Sabbath-school class. My sister and I sing duets, and she often tells stories to the children.

I am RICARDO REYES, a teacher at Philippine Union College. During the war I was taken to Fort Santiago and tortured by the Japanese because they thought I could tell them about plans my American friends were making to revolt. But the Americans I knew were missionaries, and were not having anything to do with the war, so I could tell them nothing. I thought my last hour had come, but finally I was released. Now on Sabbath afternoons I play my violin at the services conducted for the benefit of the Japanese prisoners of war who are awaiting sentence or execution. We are trying to bring to these same men who tortured us a knowledge of Christ who bids us all love one another.

I am FELISA IMPERIO, and this is my first year of teaching church school. The little bamboo church serves as my school-room, and I have thirty-eight boys and girls in the first six grades. We are fortunate to have a small blackboard, but there are not nearly enough books for all the children. They are learning Bible stories, as well as reading and numbers, and it warms my heart to see them trying to be little Christians. Teachers are very scarce in the public schools as well as in our church schools, and I could earn a much higher salary in a public school because I am a normal graduate; but my heart is happier when I can teach the boys and girls about Jesus, and I know that I will receive my "back pay" when He comes. None of the other church members have been to college, so I keep

very busy with Sabbath-school work, MV work, and music for the services. I love my work and my students.

I am ELENA PEREZ, and I work at the Philippine Publishing House to earn my expenses at Philippine Union College. We are now printing books and papers in all the main dialects, so that the brethren who cannot read English very well can learn more of the truth in their own language. We print the books for the colporteurs, some of whom earn their scholarships during the summer vacation and attend school during the school term. We also print the Union paper, *Mizpah*, and Sabbath-school lesson quarterlies in the different dialects. I enjoy my work folding papers and binding books because I know it is helping to spread the gospel. I am studying to be a Bible worker in my own province. We have no Bible instructors who know my dialect, so I will be able to help many of the older people who cannot speak English to learn about the soon coming of Christ.

Yes, Filipino youth are working for the Master. They join you in longing for the day when the glory of the Lord shall cover the earth as the waters cover the sea. Day by day hundreds of them are bearing the burdens that Americans need no longer bear in their country, so that foreign missionaries can be sent to fields where the need is even greater. They are truly the salt of the earth and the light of the world as they witness for the Master who has saved them from sin.

Junior Meetings

May 7

EVERY DAY MOTHER'S DAY

ORDER OF SERVICE

SONG SERVICE AND OPENING SONG: Ask the members to name favorite songs which their mothers have taught them.

PRAYER: That the young people of the society may do their best to make their mothers and fathers happy by developing characters day by day that will honor them.

OFFERTORY: Use appropriate music to a familiar "mother" song.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

ANNOUNCEMENTS.

SPECIAL MUSIC: "My Mother's Bible," No. 131 in *Gospel in Song*, or "Blessings From Above," No. 187 in *MV Songs*.

STORY: "Who Pays Mother?"

STORY: "Our Grass Rug and—Other Things." (See pages 311-319 in *Stories Worth Rereading*. This will doubtless be found in your society library or in some church member's home.)

TALK: "To Father on Mother's Day."

LEADER'S TALK: "Mother's Day Every Day."

DISCUSSION: "How to Make Every Day Mother's Day." (Ask each member to give one suggestion how he himself can make every day Mother's Day for his own mother.)

ACROSTIC POEM: "Mother."

SONG: "I Would Be True," No. 58 in *MV Songs*. (Before singing this song, let the leader call attention to the fact that these words were written by a young man to his mother while he was away at school, to assure her that he was living as she would want him to live. Growing up to be men and women of good character is the only way we can make our parents truly happy.)

BENEDICTION: Fifth commandment, repeated in unison.

Who Pays Mother?

Joe, with his schoolbooks under his arm, had just latched the gate at the back of the garage and was having a little frolic with Tippie who was barking a hearty welcome to his pal, Joe, when he heard mother call from the kitchen window: "I welcome you, too, Joe, for I am very much in need of some stovewood, and the cows are calling you to draw some water for them. They have been standing there at the empty trough since the middle of the afternoon."

Joe placed his books on the living-room table, changed his clothes, and went for the wood. Don was coming over in a short time, and they did want to finish a couple of figure-four traps and try their luck at catching some birds in the woods back of the cornfield.

As Joe knelt beside the stovewood and piled the sticks high on his left arm, he thought to himself, "Why am I not paid for bringing in the wood, drawing water for the cows, feeding the chickens, and watering the flowers? Sometimes I have to spend a full hour taking care of baby brother while mother gets supper. It seems to me that there must be some consideration given to this matter here at our house. Don told me only last week that he earned his spending money doing the chores around home, and I am sure that there is much more to be done here at our house than he can find to do at his home. They don't have a cow, or chickens, or even a baby brother."

As Joe drew water for the cows, Don came with a gunny sack full of sticks and other material for making the traps. With Don's assistance Joe had soon drawn plenty of water for the cows, and the boys got down to business in the manufacturing of bird traps. A large basket trap had nearly been finished and a set of triggers whittled and tested when mother called, "Joe, come to supper."

Father had returned from his work at the mill and was reading the news. Baby brother was playing with some spools in the hallway. Mother was putting the last touches to a delicious hot supper. Everything tasted very good to Joe, but he had very little to say during the entire meal, for he was devising a plan whereby he might be paid for his labor at home.

"I was twelve years old last month, and it seems to me that a fellow should be getting paid for his work by the time he is twelve. Tomorrow I will have done the chores one month after my twelfth birthday," he thought to himself.

While mother cleared up the supper dishes and father put doors on a cupboard he was making on the back porch, Joe carefully made out his statement. Nothing must be omitted, and it must be worded in a business style.

"There," said Joe, "it's all finished, and it totals \$3.88 after the discount is taken off. That looks like business. I can buy a good deal with that."

After breakfast the next morning Joe placed the statement under his plate, bade mother good-by, and hurried off to school. "I feel sure that mother will be prompt with her payments," he murmured to himself as he crawled through the bars at the pasture gate.

As mother cleared the table, she found the note Joe had left for her, and, opening it, she read, "Mrs. Mother, Dear Mother: I have given quite consideration to a matter that to me is awful important. As you know—because you made a birthday cake for me—I was twelve years old last month. I feel that when a man is twelve he should be drawing some money for his work. It is on this ground of consideration that I have made you the following statement of bill for work done during the month since you made the big birthday cake. CHARGES FOR WORK DONE AT HOME: Drawing water for the cows 23 times—\$.69; getting wood 12 times—\$.48; going for the cows 2 times—\$.18; going to Don's for baking powder—\$.07; taking care of brother eleven hours—\$1.20; cleaning your shoes 5 times—\$.15; cleaning father's shoes 5 times—\$.47; closing the windows and doors—\$.27; sweeping the back porch—\$.13; carrying out ashes—\$.12; going to the store—\$.31; making my own bed—no charge; hanging my clothes up—no charge; finding my own hat—no charge. Total, \$4.07, less \$.19 discount. Balance due—\$3.88. P.S. Please be prompt, for my funds are running very low. Signed—Joe."

"Well," said mother, "what has come over my boy! Bless his dear heart. I am sure he doesn't understand. I shall get together the money and pay the full amount this very evening, but with it I shall write a little note."

When Joe lifted his plate for a serving of spaghetti at supper he saw an envelope lying on the table before him. Quick as a flash he thought of his statement to his mother. "Can it be that I am getting returns immediately?" and he quickly slipped the note into his jacket pocket. One serving of spaghetti that evening would be plenty, although he generally took two, and often three. With a formal, "Excuse me," he hurried away to the living room and opened the envelope to find exactly \$3.88. "That is the exact amount, less the discount!"

Joe had placed the money in his almost empty wallet mother had given him and was feeling very important and successful, when he noticed that the paper which came around the money had a note written on it. It read: "Mr. Joe, My Dear Boy: Enclosed is \$3.88, the amount of your bill. I assure

you that your services have been worth much more than the amount you have charged. I greatly appreciate all you have done for me. I regret that I am unable to pay you more, but this is absolutely all that I have to my name. I had to take the \$3.75 I had saved for baby brother's winter coat. The remaining thirteen cents I found in the sewing basket on the mantel. I was going to use the money in the basket to buy you some laces for your school shoes, but possibly you can buy them now. Baby brother can make out some way without a coat. As father is working only half time at the mill now, our income is barely sufficient to meet the monthly expenses. It looks as though I might have to draw the water for the cows and bring in the wood myself; however, I shall have to get you to help me with baby brother at times, for there is so much work to be done about the place." By this time Joe's eyes were filling with moisture, and he reached for his handkerchief, for there was a P.S. to be read yet.

"P.S. *Mother's Statement to Joe*—27 nights of watchful care—\$85.50; 13,000 meals—\$2,600.00; 9 suits of clothes—\$97.85; 3 new hats—\$5.35; 9 pairs of shoes—\$10.00; rips mended—\$5.00; buttons sewed on—\$21.00; suits pressed—\$21.00; washing and ironing—\$50.00; socks darned—\$5.00; skinned shins bandaged—no charge; stubbed toes tied up—no charge; all the love of a mother—no charge. Total—\$2,900.70, Discount—\$2,900.70. Grand Total—Your love."

Dropping the note on the table and reaching for the \$3.88, Joe rushed out into the kitchen to find mother. As he threw his arms around her, he sobbingly said, "Mother, forgive me for sending you the bill. You owe me nothing, but I owe you everything." As he told her how much he loved her, he slipped the \$3.88, purse and all, into her apron pocket, and said, "I'll never be able to pay the debt I owe you, mother dear. Please promise you'll never mention this again."

Mother was too choked to say more than, "I'll promise, Joe"; and it was never mentioned again. You can be assured that ever afterward Joe was mother's willing helper. —Selected.

To Father on Mother's Day

Although it is Mother's Day, and our special tribute goes to her at this time, we would not have father stand to one side. We pay loving remembrance to him on Mother's Day. It was father who answered many of our cries through those colicky first weeks, and who took turns with mother walking the floor with us. It was father who, tired and worried about business affairs, laughed gaily as he rode us on his back. It was father, an anxious one, who

was quarantined from the home during our contagious illness, and who, like one forbidden entrance to a promised land, talked through the windowpane to us during convalescence.

It was father who dug into his pockets, deeper than his salary warranted, perhaps, that we might have the pleasure which our hearts craved. It was he, too, who "stayed by the ship" and gave us many a pleasurable excursion, who worked, that we might have a vacation. It was father who pointed out to us that a mother is something to be cherished rather than taken for granted.

God planned a lovely thing—this thing called home—in which a mother and a father, by precious example and co-operation, instill into their children the fruits of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

—OPAL H. YOUNG.

Mother's Day Every Day

Tomorrow is Mother's Day. You will probably give her a pretty card, or perhaps some lovely flowers; or maybe your teacher at school has helped you plan some little surprise for her—just a little remembrance to let mother know you are thinking of her and appreciate all the things she does for you. You may say something especially nice to her because it is Mother's Day. I hope you have planned to surprise her by doing a little task about the house, something extra, that you do not have to do. And you have probably promised yourself that since tomorrow is Mother's Day you will do your assigned work without a grumble or without being reminded.

What about today and day after tomorrow? Must mother have only one day a year for these pleasant things? I have often wondered what would happen to us if mother should decide that just one day, March 12, or October 15, or some other selected day, should be Children's Day. On that day she would wrap up cut fingers, cook something extra good for meals; pick up carelessly left clothing and toys; tell us she loves us; kiss us good night; maybe give us a gift of some kind—only on Children's Day. What would the other days be like?

An old sea captain one time told some boys how he had been trying for years to straighten out the furrows on his mother's brow. He said that when he was a young lad he was a "hard case," and he knew that he was the cause of the change in his mother's pretty face, making it look anxious and old. Later in life he was sorry and tried to make up for it. He had been able, he said, to bring happiness and peace to her face, but never could he erase the lines of worry and anxiety that his early life had put there.

I wonder if we can today figure out some

ways of making every day a happy day for mother, making every day a Mother's Day for her, just as she makes every day a Children's Day for us. —OPAL H. YOUNG.

(Follow with discussion. See outline.)

Mother

M stands for mother,

The queen of the home,
Whose thoughts go with us
Wherever we may roam.

O is for "others,"

Her motto, you know;
She'd put herself last
So our hearts would glow.

T means "Be truthful"

And "thoughtful" always;
The bidding of mother
To ever obey.

H shows our honor

To parents so true;
They're working for us
In all that they do.

E to endeavor,

From morning till night,
To do only that
Which in God's sight is right.

R says "remember"

To make "Mother's Day"
Throughout the whole year
Her day, every day.

—RUTH N. HOLLEY.

+++

May 14

ONE TENTH FOR THE LORD

BY MYRTLE M. JOHNSON

ORDER OF SERVICE

SONG: "Would You Win a Saviour's Blessing?" No. 479 in *Church Hymnal*.

SCRIPTURE: Repeat in unison Malachi 3:10.

PRAYER.

REPORTS AND OFFERING.

SONG: "True-Hearted, Whole-Hearted," No. 51 in *MV Songs*.

LEADER'S REMARKS.

BIBLE STUDY: "What the Bible Says."

TALK: "Proving God's Promises."

DIALOGUE: "Systematic Giving."

STORY: "Two Cents."

JMV PLEDGE: (Repeat in unison.)

SONG: "I Would Be True," No. 58 in *MV Songs*.

DISMISSAL: Repeat in unison 2 Cor. 9:7.

Notes to Superintendents

LEADER'S REMARKS: "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts." Today we shall learn how important it is for us to follow this command of God. Juniors are given God's richest blessing if they are faithful in giving that one tenth of their small share.

"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."

TEXTS. Place texts for repeating in unison on blackboard.

PRAYER. Suggest that the opening prayer should include a petition for God's special help for faithfulness in giving Him an honest tithe.

PLEDGE: Place the following pledge on a blackboard or on slips of paper for each one to sign; or it would be very effective to have the pledge printed on a large cardboard and have each member come forward and sign his name beneath it after the Juniors have repeated it in unison:

"Because I know that God has given Juniors a responsibility to their Master in the payment of tithes and the giving of offerings, I pledge, today, faithfulness in giving to God one tenth of all my increase. Then I may receive the blessings He has promised."

What the Bible Says

1. Psalm 24:1; Haggai 2:8. God made the world, and everything belongs to Him.

2. 1 Corinthians 4:2, 7; Matthew 25:14, 15. Because God loves us He has entrusted to us all that we have. We are His stewards.

3. John 3:16. God so loved that He gave. What should we give in return?

4. Acts 20:35; Proverbs 3:9. We show our love for the Saviour by our giving to Him. Blessings come to those who give cheerfully.

5. Leviticus 27:30; Malachi 3:8. God asks for only a small part. Just one tenth He wants us to return. How easy it should be to be faithful to Him!

6. Malachi 3:9-12. Those who have been faithful in paying one tenth know the blessings of these verses. God is faithful to those who love and obey Him.

Proving God's Promises

One of our ministers once received a letter from a very poor man. He and his wife had not been Christians long, but they had heard of the duty of tithing, and wished to know what to do. The man worked six days each week, and for full time received barely enough to pay their rent, buy groceries for four children, the father's carfare, and tithe, leaving nothing for clothes or fuel.

The pastor advised the man to follow the Lord's plan, and to trust Him for the promised blessings. Four months later he received this letter:

"You will remember last fall my wife and I saw our duty in regard to tithing, but could not see how we, with four little children, could possibly tithe on my very small salary. On your advice, however, we determined to follow the Lord's instruction.

Now the winter is nearly past and we have been wonderfully cared for, and at times have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when the winter began, and thought I would try to get along without one. It was cold, and I saw it was necessary, so I took the matter to the Lord in prayer. In two weeks, I was in possession of three overcoats, given in such a way that even one overburdened with pride could not take offense, and I was placed in a position to help some other poor fellow. Then we prayed for warm clothes for my wife, and almost immediately a relative sent some. Just before Christmas my salary was increased, the increase about equaling the amount of tithe. I could add other instances; but it is sufficient to say that in temporal things we have been repaid threefold, and in spiritual blessings a hundredfold, for our obedience to God's money law."

This man, poor and needy, accepted the Lord's plan; and the Lord, true to His gracious promise, richly blessed him. So will He bless all those who return to Him His own. You may not earn as much as this poor man did; in fact, you may receive only ten or fifteen cents at a time, but faithfulness in tithing even these small amounts will bring the blessing of heaven.

One lad worked out a system that would help him to keep an accurate account of his tithe, even though his increase might be but a few cents at a time. He took three boxes, labeled one of them **TITHE**, another **MY BOX**, and the third **INCOME**. Every time he received two or three pennies he put them into the box marked **INCOME**, and when he had saved ten of them, he would take out one and put it in the box marked **TITHE**, and put the other nine in his own box. This is an example worthy of being followed by all boys and girls. Such faithfulness brings true joy to any person.

The tithe is God's money and it is our duty to pay it into His treasury. If we love Him we will cheerfully give Him His own.

Systematic Giving

This story is arranged as a dialogue. The parts for the leader to read give the connections between the words of the different speakers. Whoever acts as leader should stand apart from the other speakers.

LEADER: Aunt Rachel, a dear old Negro woman, had lived with Mr. and Mrs. Allyn for years, whether as servant or mistress of the establishment they could scarcely tell. They only knew that she was invaluable. She had taken a grandmotherly guardianship of all the children, and had a voice in almost all matters that concerned the father and mother, while in the culinary department she reigned supreme. Aunt

Rachel had read in her Bible that God required the Israelites to give one tenth of all their increase to the Lord's work, and she believed that the same requirement rested on His people in every age. But she was not satisfied with paying only the amount *required*; she carefully laid aside *one eighth* of her own little store. Mr. and Mrs. Allyn's indifference to this obligation excited Aunt Rachel's strong disapproval, and one day she emphatically expressed her opinion.

AUNT RACHEL: I believe in systematics 'bout such things, and if dem ol' Israelites was tol' to give one tenth, I'd just like to frow in a little more for good measure.

MRS. ALLYN: The idea of counting up all one's income, Aunt Rachel, and setting aside a fixed portion of it for the spread of the gospel, and then calling only what remains one's own, makes religion seem exacting. It is like a tax; and I think such a view of it should by all means be avoided. I like to give freely and gladly of what I have when the time comes. Money laid aside beforehand has only a sense of *duty* and not much *feeling* about it. Besides, what difference can it make as long as one gives what one can when there is a call?

LEADER: Soon a call came, and Mrs. Allyn sought her purse to see what chance offering she could spare. As she saw its meager contents, a feeling of regret came over her.

MRS. ALLYN: This call comes unfortunately at a time when we are rather short; however, I will give what I can. I hope it will do good, and I wish it were five times as much.

LEADER: Aunt Rachel shook her head over that cheerful dismissal of the subject. She shook it many times that morning, and seemed unusually thoughtful as she moved slowly about her work. When the dinner hour arrived, both master and mistress scanned the table with wide-open eyes, astonished at the plain and meager fare, so unlike any dinner that had ever before been served in that house. Mr. Allyn looked in wonder at his wife as he spoke.

MR. ALLYN: What has happened, my dear?

LEADER: Mrs. Allyn cast a questioning glance at Aunt Rachel as she answered.

MRS. ALLYN: I do not know.

LEADER: The surprise and disappointment in their tones caused Aunt Rachel to feel half like apologizing.

AUNT RACHEL: Dar's all de col' victuals dar was—sorry I didn't have no more.

MR. ALLYN: But I sent home material for dinner this morning. And you have no potatoes, either—no vegetables of any kind!

AUNT RACHEL: A body has to think 'bout it a good while aforehand to get a dinner cooked, an' I thought I'd give ye what I happened to have when de time

come, an' I didn't happen to have much o' nuffin.

MRS. ALLYN: No bread, either!

AUNT RACHEL: No, honey; used it all up for toas' dis mornin'. Might have made muffins, if I had planned for 'em long enough, but that kind o' makes a body feel's if dey *had* to do it, an' I wanted to get dinner for yer all out o' my warm feelin's when de time come.

MR. ALLYN: When a man has provided bountifully for his household, it seems as if he might expect to enjoy a small share of it himself, even if the preparation *does* require a little trouble.

LEADER: Mr. Allyn's impatient tone caused Aunt Rachel to answer more as if talking to herself.

AUNT RACHEL: Cur'us how things make a body think of Bible verses. Dar's dat one 'bout "who giveth us all things richly to enjoy"; an', "What shall I render to de Lord for all *His* benefits to'ards *me*?" Dar! I didn't put on dem peaches!

LEADER: Aunt Rachel disappeared, but soon returned with a very few peaches at the bottom of a large basket.

AUNT RACHEL: Dar's all. De chillens eat a good many, an' dey was used up one way an' nother. I'se sorry dar ain't no more, but I hopes ye'll 'joy what dar is, an' I wishes 'twas five times as much.

LEADER: A look of understanding flashed into Mr. Allyn's eyes! He bit his lip for a moment, and then spoke so quietly that the old servant almost relented.

MR. ALLYN: Couldn't you have laid some aside for *us*?

AUNT RACHEL: Well, I s'pose I could. I will nex' time. Allers thought de folks things belonged to had de bes' right to 'em; but I'd heard givin' whatever happened was a so much freer an' lovin'er way o' servin' dem ye loves best, dat I thought I'd try it. But it does 'pear's if dey fared poor, an' I'll have to go back to de ol' plan of systematics.

LEADER: Aunt Rachel quietly left the room, leaving Mr. and Mrs. Allyn alone.

MRS. ALLYN: Do you see, George?

MR. ALLYN: Yes, I see; an object lesson with a vengeance.

MRS. ALLYN: And if she should be *right*, and our careless giving seems *anything* like *this*!

MR. ALLYN: She *is* right, Fanny. We call Christ our King and Master. We believe that every blessing we have in this world is His direct gift, and all our hopes for the world to come are in Him. We profess not to be our own, but His; that His service is our chief business. And yet, strangely enough, we provide lavishly for our *own* apparel, entertainment, and ease, and apporportion *nothing* for the interest of *His kingdom* or the forwarding of *His work*, but

leave *that* to any chance pence that may happen to be left after *our* wants and fancies are gratified. It doesn't seem like faithful or loving service, does it?

LEADER: There was a long talk over that dinner table. Indeed, it did not give opportunity for much else. That afternoon Mr. and Mrs. Allyn considered their expenses and income, and set apart a certain portion as sacred to the Lord, doing it somewhat after Aunt Rachel's plan of good measure. To do this they had to give up some needless luxuries. But as they decided what to give to different parts of the Lord's work, they appreciated the work as never before, and they became more interested in its success. Then and there they began to realize the blessing promised to those who "bring all the tithes into the storehouse."—*True Education Reader*, Sixth Grade. Used by permission Pacific Press Pub. Assn.

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 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.—*Selected*.

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May 21

WHY HAVE A JMV SOCIETY?

BY FLORENCE ORTH

ORDER OF SERVICE

OPENING SONG: "Happy, Loyal Juniors," No. 57 in *MV Songs*.

REPEAT THE JUNIOR LAW AND PLEDGE IN UNISON.

PRAYER.

SECRETARY'S REPORT.

SERVICE BAND REPORTS.

OFFERTORY.

SPECIAL MUSIC.

LEADER'S REMARKS.

SYMPOSIUM: "What My JMV Society Has Done for Me This Year."

CHORUS: "Lord, Keep Me Shining for Thee" (or any suitable familiar chorus).

POEM: "Jesus Christ—and We."

STORY: "Eva's Dream."

CLOSING SONG: "Missionary Volunteers," No. 83.

BENEDICTION.

Notes to Superintendents

The parts of the symposium may be given to six Juniors, or the exercise may easily be made into a dialogue if desired.

LEADER'S REMARKS: At this time of year it is quite fitting that we take a backward glance over our society, and see what it has done for us. Perhaps we had not thought of gaining any special benefit from our meetings, but without doubt we have received more help than we realize.

Our program today is based upon the answers given to one JMV Superintendent by the Juniors of her society in answer to the question, "What has our society done for you this year?" You may wish to enlarge this section and ask more of your own members what they have enjoyed most or what has helped them most in the JMV Society this year. Be sure all phases of the work and society meeting are stressed.

What My JMV Society Has Done for Me This Year

FIRST JUNIOR

When I was chosen to be leader, I was very timid, and dreaded to stand up before the other children and lead the meeting. Being leader helped me to overcome that fear. It is really fun to plan the programs and to be leader. I learned many things that will help me when I grow up.

SECOND JUNIOR

Being JMV Society secretary made me realize how important it is to write and to spell well. I tried to read better when I found out that only the good readers were chosen to be the secretary.

THIRD JUNIOR

Working for Honor Awards was the most fun for me. Our class had interesting times earning awards in Trees and Wild Animals.

FOURTH JUNIOR

I probably would never have learned to swim if it had not been required for the Companion class. I am glad it was a requirement. I surely do enjoy swimming now, and know that it may be helpful to me in the future also.

FIFTH JUNIOR

The MV classes furnish us good things to do on Sabbath afternoons. This keeps us from wanting to do wrong things.

SIXTH JUNIOR

When our JMV Society went to the Old People's Home and sang for them, we were glad we had learned many songs, for they kept asking for more. We all enjoyed going.

Jesus Christ—and We

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed.
We are the Lord's last message
Given in deed and word—
What if the type is crooked?
What if the print is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?

—ANNIE JOHNSON FLINT.

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Eva's Dream

"Ellen! Oh, Ellen!" whispered Eva, as she sat up in bed and clutched her sleeping sister's arm.

"What's the matter, Eva?" sleepily asked Ellen.

"What a terrible dream I had! I thought I was at Junior meeting, and it was time for me to read the report of the last meeting. I thought I had forgotten to write it out until nearly time for the meeting, so I had hurriedly scribbled down a few things that I could remember about it."

"Well, what's so terrible about that?" persisted Ellen.

"But, Ellen, when I stood up to read my carelessly written report, there in the back seat sat Jesus, looking so interested in our meeting. I felt that I just couldn't read that horrid report then, with Him there listening. But somehow I managed to stumble through it, and quickly sat down, feeling most embarrassed.

"As soon as the meeting ended, I tried to hurry out before anyone could speak to me. But as I was passing the seat where Jesus was sitting, I heard Him say in a very sad voice, 'Ye have done it unto Me.'"

"Oh, Eva!"

"Then I awoke. Ellen, I am going to write my report all over again before next week; and never, never again will I be so careless in doing my part in our society programs."

You may be sure Eva has kept her word.

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May 28

FUN FOR YOUTH

BY JOHN C. MIKLOS

ORDER OF SERVICE

SONG SERVICE.

SONG: "Brighten the Corner Where You Are," No. 71 in *MV Songs*.

SCRIPTURE THOUGHTS: Psalm 16:11; 1 Corinthians 10:31.

PRAYER.

OFFERTORY.

INTRODUCTORY REMARKS: By JMV leader.

READING: "Recreation," by two Juniors.

READING AND COMMENTS: "Dangers of Recreation," by an older Junior.

EXERCISE: "Four Tests of Good Recreation," by four Juniors.

DISCUSSION: "What Are Some Proper Recreational Activities?"

SONG: "Living for Jesus," No. 32.

BENEDICTION.

Notes to Superintendents

This topic is in the series, "Time on My Hands." In planning this program, the question of the proper use of *time* should be emphasized.

One of the important tasks of the church and of the school is that of developing in individuals a knowledge and an appreciation of what is good. An intelligent sense of values is the first step in the development of character. For this reason every person should be encouraged to set up certain standards of value by which to judge the various activities of recreation. Today we have suggested four such tests. These four tests should be given by four speakers, and extra thoughts should be added to each of these tests.

Only two quotations from the Spirit of prophecy have been included, and they are used to emphasize the *need* for recreation rather than to settle any question about the types of recreation available.

The discussion dealing with "What Are Some Proper Recreational Activities?" should be informal. The JMV leader should lead out in this part, and an analysis can be given to the games suggested. Source

material may be found in the books, *Recreational Plans for Missionary Volunteers*, *The Junior Handbook*, *Messages to Young People*, and other books by the Spirit of prophecy.

Recreation

"The whole body is designed for action; and unless the physical powers are kept in health by active exercise, the mental powers cannot long be used to their highest capacity."—*Education*, p. 207.

"It is the privilege and duty of Christians to seek to refresh their spirits and invigorate their bodies by innocent recreation, with the purpose of using their physical and mental powers to the glory of God."—*Messages to Young People*, p. 364.

Dangers of Recreation

"There are good times in legitimate sports—boating, swimming, horseback riding, hiking, skating (when in the right environment). Where these normal recreational pursuits are not easily available, there are many standard games which, when engaged in for their recreational benefits, are worth while. Among these are volleyball, badminton, baseball, croquet, basketball, horse-shoes, quoits, and tennis. The pleasure in all these come through activity, as God meant it to come; but activity that blesses others most brings us the greatest pleasure.

"One danger in games for recreation is that we may allow the spirit of competition to develop into envy, faultfinding, and anger. Without kindness the best game is spoiled.

"Any game, however good, is rendered harmful if it is played too much, or played when duty calls elsewhere. Time is a talent for which everyone will be called to give an account. A portion of our time every day may profitably be spent in recreational pursuit, but to spend more time in this manner than is essential to our recreational need, may easily lead us into a species of idolatry.

"The best recreations are those that can be carried out most easily, at little or no expense, and in all seasons and all kinds of weather."—*Recreational Plans*, pp. 16, 17.

Tests of Good Recreation

1. THE CHARACTER TEST

What does it do to my character? There are some games, such as boxing, wrestling, football, which definitely tend to lower our control of temper, and bring a spirit of championship only as the opponent is given bodily injury. There are some people who develop the habit of cheating and poor sportsmanship in certain games. These persons should watch themselves even in such an innocent game as horseshoes! Good sportsmanship is necessary in any recreational pursuit.

2. THE SPIRITUAL TEST

Mrs. Wesley wrote to her son, John, who was in college, "Would you judge of the lawfulness or unlawfulness of pleasure? Take this rule: Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish of spiritual things—that thing is sin for you, however innocent it may be in itself."

3. THE HEALTH TEST

What does the game do to my body? Remembering that the body is the temple of the Holy Ghost, there are certain games of recreation which are very harmful if over-indulged, or if played under unfavorable conditions. Then, too, there are some persons who have physical handicaps, perhaps a weak heart, and they should make a careful choice of their recreational activities.

4. THE MONEY TEST

Does the game cost too much? No person should overspend on expensive recreational games. As Christian youth, our pocketbooks should first be consecrated to the financial needs of our world-wide mission work. Then, too, almost everyone will say that homemade fun is better than any costly fun that money can buy.

What Are Some Proper Recreational Activities?

One thing should be remembered by all, and that is:

"Games should never be classified together and then denounced together. All games are not harmful. Many are wholesome, helpful, and recreative. Certain ones . . . are pre-eminent in giving needed physical exercise and should be encouraged. Others are mentally stimulating and afford splendid training to the intellectual faculties. . . . Still others train the eye, and muscle, and the nerve."—*Young People's Workers' Aid*, No. 11.

Some of the recreational games which are popular among older Juniors are:

ORGANIZED GAMES	Volleyball
Prisoner's Base	Dodge ball
Stalk the Flag	Soccer
Relays	SPORTS
Tag Games	Archery
DUAL GAMES	Bicycle Riding
Badminton	Boating
Croquet	Ice Skating
Horseshoes	Hiking
Table Tennis	Camping
Tennis	Horseback Riding
TEAM GAMES	Roller Skating
Basketball	Skiing
Baseball	Swimming
Touch Football	Track Events
	Hobbies

Home Missionary Department

In the Footsteps of the Master

Medical Missionary Day

May 7

BY D. A. DELAFIELD

OPENING HYMN: "Live Out Thy Life Within Me," No. 279 in *Church Hymnal*.

RESPONSIVE READING: "Christian Warfare," p. 596 in *Church Hymnal*.

PRAYER.

MISSIONARY SECRETARY'S REPORT.

HYMN: "The Great Physician Now Is Near," No. 530 in *Church Hymnal*.

MEDICAL MISSIONARY SERMON: (By pastor, local physician, or church elder. Sermon to be mailed to local church several weeks before Medical Missionary Day.)

OFFERING: (For medical missionary literature to be used in local hospitals, etc.)

CLOSING HYMN: "Lift Him Up," No. 520 in *Church Hymnal*.

BENEDICTION.

Notes to Leaders

The eleven o'clock hour today affords a wonderful opportunity to present to the church God's plan for relieving human suffering. His people are to be educated in His great program of healthful living and medical evangelism. Every believer who expects to live in the pure and holy realms of heaven must learn the art of self-mastery. This suggests a knowledge of the laws of life as they apply to the mind, the body, and the soul. It is easy to speak abstractly of spiritual laws, and profess to apply them to our lives, but when the laws of our being are enforced in the physical area of man's nature, we meet with a severe struggle. Yet, the appetites and the passions must be brought under the dominion of the mind and the heart. We ourselves have this work to do. It is our business to help the world know how to be victorious in the battle against bad habits and disease.

A special medical missionary sermon is in process of preparation. This will be mailed to you in time to place in the hands of a consecrated local physician who should be invited to give the sermon, using this material as the basis of his remarks. Give him at least thirty minutes for his talk. If a capable physician is not available, let the pastor, the local elder, or the church missionary leader present the message. It would be better to read the sermon than to present it extemporaneously without careful study and prayer.

The offering should be taken at the close



Blind Bartimeus

Blind Bartimeus at the gates
Of Jericho in darkness waits;
He hears the crowd,—he hears a breath
Say, "It is Christ of Nazareth!"
And calls in tones of agony,
"Jesus, have mercy now on me!"

The thronging multitudes increase;
Blind Bartimeus, hold thy peace!
But still, above the noisy crowd,
The beggar's cry is shrill and loud;
Until they say, "He calleth thee!"
"Fear not; arise, He calleth thee!"

Then saith the Christ, as silent stands
The crowd, "What wilt thou at my hands?"
And he replies, "O give me light!
Rabbi, restore the blind man's sight."
And Jesus answers, "Go in peace,
Thy faith from blindness gives release!"

Ye that have eyes, yet cannot see,
In darkness and in misery,
Recall those mighty Voices Three,
"Jesus, have mercy now on me!"
"Fear not, arise, and go in peace!"
Thy faith from blindness gives release!"

—HENRY WADSWORTH LONGFELLOW.

of the service and used to provide medical missionary literature, without charge, to local non-Adventist doctors, hospitals, sanitariums, clinics, or nursing homes. (Adventist institutions generally supply their own literature. This offering is a sincere attempt to reach non-Adventist institutions.)

Important advance preparations: The missionary leader of the church should visit the medical superintendents or managers of local hospitals and offer to supply the institutions with free copies of *Life and Health* every month. With his consent secured in advance, the church missionary leader may then inform the church at the time the offering is taken that medical missionary literature has been promised in bulk every month to the hospitals. The offering taken that day would be used to supply the institutions with *Life and Health*. Ask for a liberal offering, and depend on God to make His people willing. When the offering is taken, have the church missionary secretary write out an order through the local Book and Bible House for bulk copies to be sent every month to the hospitals in your town or city. A small special announcement will be sent from the publishing house with the first bulk mailing, stating that these papers are sent with the compliments of the local Seventh-day Adventist Church. Five copies monthly for one year will cost \$6.88, ten copies will cost \$13.75, fifteen copies will cost \$20.63, twenty copies will cost \$27.50, fifty copies will cost \$68.75, and one hundred copies will cost \$137.50.

May we emphasize that we want to make this a dignified program and not a time for promoting. Simply make a good appeal for a liberal gift to be used to supply medical missionary literature to local hospitals. There is no more practical way to do medical missionary work than to place health literature in the hands of hospitalized people who have suffered the partial or complete loss of their health. It would be well to suggest to the medical superintendents of the hospitals when the call is made that the magazines may be used at their discretion, either among patients, physicians, or nurses. *The only concern of the local church is that they be used in a program of education that will relieve human suffering. This is the contribution of the local church to the health and welfare of the local community.*

Look for the mimeographed sermon in the mail several weeks before Medical Missionary Day. Guard it carefully, and be sure to get it into the hands of the speaker as soon as possible in preparation for Sabbath, May 7.

Watch for the Medical Missionary Day Sermon—It's Coming by Mail.

Decently and in Order

The apostle Paul had to deal with many people who had grown up in the ritual of the Jewish services. Not only so, but some had a misconception of the liberty in Christ which was so strongly stressed by the apostle. Paul found it necessary to "set in order" the officialdom and order of service in all the churches. Titus was given the task in Crete. "For this cause left I thee in Crete, that thou shouldest set in order the things that are left undone (margin)." Titus 1:5. And to the Corinthians he wrote: "Let all things be done decently and in order." 1 Corinthians 14:40. "For God is not the author of confusion, but of peace, as in all churches of the saints." Verse 33.

God's concern that church services be conducted without "confusion" is just as much present truth now as it was when voiced by the apostle in his counsel to the early Christian churches. Authoritative recommendations clearly outlining the details of the various services of the church have been adopted by responsible church conferences and councils. Instruction from the Spirit of prophecy emphasizes the duty of the church to preserve the sacredness of the place of worship and to inculcate proper reverence in all church services.

As a specific example, we would call attention to the most recent recommendations having to do with the church missionary service. This brief missionary meeting begins immediately at the conclusion of the Sabbath-school-lesson period, and continues for not more than ten minutes. It is an important opportunity to keep before the membership of the church their responsibility to witness for the Lord and the last gospel message according to their several ability. It also offers the most suitable time and method for gathering individual missionary reports, for the members are grouped together as class-bands. The recommendations, adopted at the 1947 Fall Council of the General Conference Committee, read as follows:

"WHEREAS, In the design of God, the the church missionary society and the Sabbath school are both soul-winning organizations, and both embrace the whole church in their objectives and activities; and,

"WHEREAS, The class organization of the Sabbath school lends itself admirably to the grouping of the whole church into effective units for the promotion of missionary objectives, and to the taking of reports of missionary activity at the close of the Sabbath school service; therefore,

"We recommend, 1. That in order to facilitate the smoothest possible transition from the Sabbath school session to the ten-minute missionary service, the Sabbath school be not dismissed but that just prior to the close of the lesson period both the Sabbath school superintendent and the church missionary leader proceed to the



platform. The superintendent shall terminate the lesson recitation at the close of the seventy-minute Sabbath school session by some appropriate signal, whereupon the church missionary leader without announcement shall immediately take charge of the ten-minute missionary service; the superintendent remaining seated on the platform during the missionary service. The missionary service may include such items as the relating of a personal missionary experience, the promotion of church missionary activities, and the gathering of written missionary reports. At the close of the ten-minute missionary period the congregation shall be dismissed with a benediction. This recommendation does not infringe on the seventy minutes devoted to the Sabbath school program. No part of the Sabbath school time shall be used for any church missionary activity such as the gathering of missionary reports, the planning or conducting of Ingathering or other campaigns, or the promotion of any other project not directly related to Sabbath school work;

2. That in order to train the children of the church in missionary activity they remain in their divisions after the close of the Sabbath school exercises for a ten-minute missionary service adapted to their age interests; dismissal of the children to follow this ten-minute missionary service." (Fall Council, 1947.)

The service formula outlined in these recommendations is simple and practical. There is no closing song or prayer for Sabbath school. Just as soon as the thirty-minute lesson-study period is ended there is a tap of the bell by the superintendent, or a few notes from the organ or piano, or perhaps the sound of a chime, and the missionary leader immediately begins the missionary period while the superintendent remains on the platform. During the ten minutes (and only ten minutes), the reports are quickly gathered, either on the band cards or individual blanks. Then the leader presents the subject for the service. It may be literature distribution, or providing literature for missionary purposes. It may be to organize or to secure reports of Ingathering or other missionary campaigns. Whatever the theme, it should be carefully prepared for brief, interesting presentation. When the purpose of the service is fulfilled within the ten minutes allotted to the service, there should be a brief benediction. This closes the missionary service, not the Sabbath school. The Sabbath school closed

with the termination of the lesson study and the superintendent's signal.

The Sabbath-school service and the church missionary service thus offer wonderful opportunities for co-operation between Sabbath-school officers and the officers of the missionary service. And such co-operation should be carefully studied in order that the Sabbath school may be reverently closed and the missionary period just as reverently begun and finished. When this works as smoothly as it should, the groups that have sat together as Sabbath-school classes to study God's holy word, will, with the opening of the missionary service, become missionary bands for the reporting of their soul-winning work, eagerly awaiting further instruction as to future work, and ready to be inspired with the results of work already in progress.

—J. A. STEVENS.

Love in Action

A young man who had just returned from the army and was planning to begin farming suffered an accident resulting in the loss of his eye. Naturally, this was a trying experience for his family as well as for him. It was most stirring, however, to see how the brethren rallied about him in Christian fellowship. They immediately began to bring checks of five, ten, and even fifty dollars to help the family through the crisis. Imagine how his heart was warmed one day when seventeen tractors drove into the field to work the ground for him. Before the day ended these men had finished the task on this farm and had found their way to the field of another neighbor who had also been visited by illness.

The end is not yet. The brethren are planning now to finish working the fields of this brother and even seed the ground this fall. Our hearts are truly made happy to see such brotherly love. This experience has served to remind us that we are still our brother's keeper.

May God help us to remember that "He that loveth not, knoweth not God." Then certainly we shall see the church spring into a lovely blossom of love.

—L. J. EHRHARDT.

"Any man can sing by day; but only he whose heart has been tuned by the gracious hand of Jehovah can sing in the darkness."

Nothing that is sacred, nothing that pertains to the worship of God, should be treated with carelessness and indifference. When the word of life is spoken, you should remember that you are listening to the voice of God through His delegated servant. Do not lose these words through inattention; if heeded, they may keep your feet from straying into wrong paths.—*Messages to Young People*, p. 266.

Missionary Leadership

"Thy Kingdom Come"— Hastening the Coming

We, as a people, have the greatest and grandest opportunities for world-wide evangelism that have ever been given to the church of God. Everywhere on this earth events are moving so rapidly that calamity follows calamity, crisis follows crisis, hope gives way to despair, and the hearts of men long for a ray of light to help them through the dense darkness that surrounds on every side.

This is the world's day of grace, it is the church's day of golden opportunity, for those who do not think seriously now will never be influenced by the signs of the times.

Surely we are living in probationary time, when the church will be purified and prepared for the latter rain, which will endow her with strength, courage, and heavenly power to give the loud cry to the message which is already flying in the midst of heaven and encircling the globe. The time is here, perhaps almost gone, for every individual Christian to join the ranks of service. We know not when probation may close; soon, very soon, the curtain hanging over the stage of time will be lifted and Jesus will come to gather home His faithful and hard-working followers.

Paul wrote to the church at Corinth and explained to them that he who planteth and he who watereth are one; and every man would receive his own reward according to his labor. He then said: "For we are laborers together with God." 1 Corinthians 3:9.

This is a glorious privilege that is often lost sight of or not fully appreciated by the great majority of church members. All should realize that while working with God they are empowered by the Master Himself to encourage souls and take them into the kingdom. Members should not have to be urged, labored with, counseled and encouraged to do a little missionary work for the One who has done so much for them. All should volunteer for service and ask where work may be done.

"Inactivity is registered in the books of heaven as opposition to Christ's work, because it produces the same kind of fruit as positive hostility."—*Counsels on Health*, p. 35. This surely should encourage every church member to labor with Him who knows no failure, and who will give fruitage commensurate with the planting of the seed and the labor expended.

Very recently it was my happy privilege to baptize a man from Italy who had been a member of the Jesuits for years. He is happy today with his wife and son on a plot of land in Australia. How was this man influenced for truth and the Ten Commandments? It was by some very simple means. Someone visited him with the *Appeal for Missions* magazine; someone else left papers, tracts, and magazines; later the way was opened for Bible studies. The light of truth was seen and accepted, and he that planted and he that watered rejoiced together.

Laborers who join hands together with the heavenly host will always see the darkness expelled and the bright beams of righteousness enliven and enlighten the soul honestly seeking for the truth.

Country places, villages, towns, and cities are all to be enlightened by the people who are "the salt of the earth" and "the light of the world." Every believing child of heaven has a missionary task to perform for Jesus, giving the gospel message to neighbors and friends. Giving money is good as far as it goes, but unless accompanied with personal effort, missionary work falls far short of the divine commission: "Go work in My vineyard." Some may feel that by giving of their substance they can be excused from personal efforts; but not so, for, all are asked to "go work in My Vineyard." It may be in the home, in the neighborhood, in the mission field, in some lonely spot, or in some center where multitudes spend time in industrial pursuits—wherever we may be, the great commission still says "Go ye!" And blessed is he who responds, "Here am I, send me."

How often we are reminded of those stirring words from the pen of Inspiration which ring down through the last several decades: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work and unite their efforts with those of ministers and church officers."—*Gospel Workers*, p. 352. We also read in the world-famous and inspired book, *The Desire of Ages*, these words: "We are to be laborers together with the heavenly angels in presenting Jesus to the world. With almost impatient eagerness the angels wait for our co-operation; for man must be the channel to communicate with man. And when we give ourselves to Christ in wholehearted devotion, angels rejoice that

they may speak through our voices and reveal God's love."—p. 297.

For centuries Christian believers have been praying, "Thy kingdom come. Thy will be done in earth, as it is in heaven." They have prayed for and looked for that grand and glorious day, the return of Jesus, as the consummation of all their hopes. They have prayed, "Thy kingdom come," by the open grave, when laying some loved one to rest, waiting for the Life-giver to turn those tears of sorrow into smiles of joy. "Thy kingdom come" has been prayed when the loved one left for the battlefields. That same prayer has ascended when experiences are related concerning the poor, the needy, the sick and the afflicted, the starving multitudes of Europe. Prayers have been written; prayers have been thought; prayers have come from broken hearts; prayers have ascended from eloquent tongues. The best way to hasten the fulfillment of that prayer is to help finish the work. Thus we literally hasten His coming.

The story is told of a Persian youth who was anxious to live a life of piety. He would rise in the night to read the Koran and to pray. On one occasion while engaged in these exercises, his father, a wise gentleman, and a man of practical religion, rose from his slumber and spoke to his son. The pious boy said to his father: "Behold, the other children are lost in slumber, while I alone wake to praise God and pray." The father said: "Son, it would be better to sleep than wake to criticise the faults of thy brethren." So today we need to be practical and put our prayers into actions for the finishing of the work.

Eternity stretches before. We are on the borders of the eternal world; and while time and opportunity are ours, we must work and pray, and pray and work. May we all catch a new vision of the world in need and link our lives in service with the Master of earth and sea and skies, thus completing the task that has been given to the church. Home missionary endeavor and the finishing of the work of God on this earth are inseparably linked together, and we must all share in the joys of service and the laborer's reward.

—T. A. MITCHELL

Ingathering in High Places

Several years ago in one of the union mission fields in China during the Ingathering campaign several of us were soliciting funds to erect a hospital building. In addition to the Ingathering magazine a small booklet had been prepared giving the object of the medical work and the plans for this new medical unit. It gave the estimated cost of each of the departments. The name of any individual or firm who donated the

cost of a room or department would be put on a brass plate over the door. This plan is quite an inducement to those who have means. Early in the campaign the governor of one of the provinces was approached for an offering. Others had already written in the signature book, two \$1000 offerings and one \$500 offering. After giving the canvass, we showed the governor these signatures and courteously requested him to sign for his donation. He asked how it would be if he gave the same as the one who had given five hundred dollars. Our representative replied that the donation would be very acceptable, but inasmuch as the estimated cost of the private rooms was one thousand dollars each, unless he could give that amount it would not be possible to put the brass plate with his name on it over one of the doors. After pausing for a moment, he signed for one thousand dollars. On being informed by his treasurer that the provincial government did not have that amount on hand, he gave an order to the railway stationmaster of the city to pay the funds from the receipts received from the sale of tickets. In reality, several hundred travelers who purchased railway tickets that day helped to put the governor's name on the brass plate over one of the private rooms in the projected hospital building.

In soliciting for large offerings it is best to have two loose-leaf signature books, one for the signatures of large amounts and the other for smaller sums. The Chinese *comprador* of a large export firm was solicited for an annual donation. His name had been secured from a list of donors for a project of another organization, and it stated that he had contributed one hundred dollars. After being presented with the needs of our mission work, he was first shown the names of those who had given over five hundred dollars, then the signatures of donors of one hundred dollars were shown him, and he was invited to give a similar amount. He pushed back the one-hundred-dollar signature book and reached for the other one. After signing for one thousand dollars, he said, "I am a Christian. Each year I put aside a certain per cent of the profits of my business for uplift work. I am now building a church so all my employees can attend services. I believe the Bible is right when it tells us that we brought nothing with us when we came into the world, and we cannot take anything with us when we leave it. I want all I have, except what I shall need for old age, to go to help others. I shall be glad to have a part in your good work, and am happy to contribute to the same."

We have lost contact with this man due to recent disturbances, but we do hope that in some way he has found this message and that in that great gathering day he may be

among the redeemed ones in the kingdom.

Millions had fled from their homes as the Japanese occupied the coastal regions; and of these, hundreds of thousands were in urgent need of relief as the Ingathering campaign started near the end of World War II. Some of the leading government banks had started the list of signatures by contributing the equivalent of one hundred dollars each before the private banks were solicited. As the manager of one of these smaller banks was canvassed during the campaign and he was told of the pitiful condition of many of the refugees and of the attempts being made to help them, his eyes filled with tears. He immediately, in the name of the bank, also signed for the equivalent of one hundred dollars. "This is all I can give in the name of the bank," he said, "But may I personally have a little

part in the good work you are doing?" he asked.

"Certainly," we replied.

"I want to help," he continued. Taking his pen, he started to write, first the Chinese character for "one," then the character for "ten thousand," followed by the character for dollars. While he was writing the amount, I was writing out the receipt. I had to blink my eyes, for I feared that what I saw was wrong. My associate whispered that it was true, that this new friend had contributed personally the equivalent of US \$500 toward our work. How marvelously God does impress hearts to give when the needs of God's work are presented to them! The only contact hundreds of Chinese leaders have had with God's last message is through the annual Ingathering campaign.

—GEO. J. APPEL.

Departmental Activities

Why I'm a Missionary Man

Sacred history tells us that Jesus entered upon His public ministry at about the age of thirty. He later appointed seventy of his disciples to be associated with him in the great work of saving souls. These were in addition to the twelve apostles. These seventy laymen were organized into a special group and were trained for service. As they went forth, imbued with power from on high to do real missionary work under His divine leadership, they composed what might well be termed the first organization of missionary men in the beginning of the Christian era. With these seventy Spirit-filled men, who had been called from various common walks of life, Christ demonstrated what could be accomplished when consecrated men became "workers together with Him."

I follow this example, so I belong to the Society of Missionary Men. During the twenty-odd years it has been my privilege to labor in regular conference work, including over sixteen years in the foreign mission fields of Inter-America, there has been a continual feeling in my innermost soul that I, too, was a co-worker with Christ.

In these momentous days, when the fate of nations hangs in the balance, and the future seems so foreboding, let us think of the great need of the world all about us for a true knowledge of the gospel of Christ. This is the greatest challenge of the hour to missionary-minded men and women of the SDA Church everywhere. It is another vital

reason why more should affiliate themselves with the work of the Society of Missionary Men. Yes, there are many kinds of real Christian service in which some may engage. Let us remember that such an organization is an integral part of the church, just as the Dorcas is for the women and the MV Society is for the youth. Its real purpose is to carry forward special lines of missionary endeavor for the church, and uphold the hands of the pastor in his great responsibilities, who, in turn, by virtue of his office, is respected as chief counselor and sponsor of the Society of Missionary Men.

On pages 24-26 of the new leaflet *Brotherhoods and Fellowships of Missionary Men*, prepared by the Home Missionary Department of the General Conference, is a list of seventeen suggested projects. And possibly there are still other things that might be sponsored and done by the Spirit-filled hearts and willing hands of missionary men in many churches throughout the land. Our newly organized society in the Takoma Park SDA Church, with Brother Ray Vincent as leader, has been carrying forward a systematic distribution of *Good News*, co-ordinated with the 20th Century Bible Correspondence Course. Already a goodly number of people have enrolled. We hope and pray for good results, and we purpose to branch out into other worthy projects as time goes on.

Still another phase that appeals to me and which may be a true incentive to other brethren to join the Society of Missionary Men, is the spirit of brotherhood that it

engenders and nourishes in our hearts for one another. As we pray for each other and work together for souls who may be hungering and thirsting after righteousness, our own souls are knit together and strengthened as were those of David and Jonathan.

The servant of the Lord tells us that "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 that God has given him. We must press together against obstructions and difficulties, shoulder to shoulder, and heart to heart."—*Christian Service*, p. 75.

A cheerful greeting, a warm, friendly hand clasp—little things—but, oh, how full of meaning! "They helped every one his neighbor; and every one said to his brother, Be of good courage." Isaiah 41:6. As we follow on to know the Lord, helping each other in the labor of love for lost souls, "let us not be weary in well doing: for in due season we shall reap, if we faint not." Galatians 6:9.

—W. R. MULHOLLAND.

The Lay Preacher—Part of the Conference Team

The difference between an army and a mob is organization. Every worker in the cause of God must learn this fundamental principle. The lay preacher is no exception.

One of the most beautiful sights is an army marching in step, led by a competent officer. God's army is on the march and every soldier must keep step with his captain. If one fails others fail, and the cause suffers.

Leaders are needed, but one will never succeed as a leader until he first learns the art of following. Moses was chosen to lead God's people. Joshua was one of the crowd, yet by keeping close to Moses and by co-operating where he could, he was qualified to fill Moses' place and become a strong leader.

Some men are single drivers while others know how to do teamwork. A farmer knows the value of a horse that can be hitched to a load where he must pull in co-operation with others. Once in a while there is a lay preacher who forgets his relation to the conference, the cause, and his God, and as a result gets into difficulty, feels abused, and brings confusion and discouragement.

If one takes a careful look at his watch, he will find that every part is related to some other part, controlled by a mainspring. The prophet Ezekiel expressed organization by referring to wheels, wheels, and more wheels. The lesson is that these wheels do not run singly but rather in co-operation

with each other, for he saw wheels within wheels. He gives as a key to success the fact that the spirit of the living God was in the wheels.

Our people are a willing people. Lay preachers are doing a good job. They work quietly week by week. They hear little praise, they get but very little help and no pay, yet they loyally push on doing what they can.



Anyone who sincerely believes in God's love can tell the story to others.

Wise is the conference leadership that recognizes the contribution these self-supporting missionaries are making to the cause of God. They should be made to feel that they are an integral part of the work, that they may look to the regular workers for sympathetic counsel and guidance at all times.

The conference takes the lead. The president is the leader of all departments. Many special duties are assigned to the various secretaries. Lay preachers should look to this senior organization for help and counsel.

One may well ask how such relationships may be established and maintained. There is a way, and there are ways. We name but three.

1. Have a council once a year. This will keep alive the flame that lights the world. Lay workers need to get together and speak courage and gather help and inspiration.

2. Send an occasional letter from the conference office giving encouragement and counsel—yes, a bit of praise may not be out of place.

3. Give credit where credit is due. Many of our lay preachers and workers can do excellent work assisting the evangelists in their campaigns. After all, it is not the amount of individual credit we can get; rather, how much can we wholeheartedly accomplish. This spirit of friendly relationship will spread through the church and thus eventually accomplish our aim of enlisting every member as a crusader for Christ.

—D. N. REINER.

Ingathering in the Philippines

The Ingathering campaign began in October in the Philippines. We are required to secure a national permit for our solicitation, and it was granted for the six weeks from October 1 to November 15. The campaign was pre-eminently successful. More church members took part than ever before. A larger number of names of interested persons was turned in than in the past, and the largest amount of money was raised in the history of the work in the Philippines. The goal was \$30,000, but a total of \$52,000 was reached. Great rejoicing was manifest on every hand at this signal achievement. It is a sign that the church in the Philippines is gradually assuming more and more of the responsibility for the work in this field.

One small church reached its goal in five minutes. The goal was \$75. The first man approached was a wealthy Chinese from whom they asked \$250. He gave them \$75.00, so they claim the record for reaching their goal in the shortest period of time. But that church continued to work until they had exceeded their goal many times. In one town in Batangas the members were unable to do Ingathering during the day because of business. They organized a singing band to begin the first evening of the campaign. They were determined to work until they reached their goal. They quit work with their goal in hand as the bread vendors began to call their wares in the morning hours. That singing band worked until five A.M. When asked if the people did not object to being disturbed during the hours of the night by the singing band, the answer was that the people knew it was their annual custom to sing for Ingathering, so they arose and gave.

The church at Binan won special distinction, for all the members of the church went out Ingathering at one time in singing bands. Three bands were organized, and before the evening's work was completed the church was over its goal.

As a result of the Ingathering work by the faculty and students of the new academy in Mindanao, we received a request to establish work in that section. Since it is a Mohammedan stronghold, we have not had the opportunity to work there before. We have pressed into this opening and now are operating a clinic on the shores of Lake Lanao in the heart of Moroland. A Filipino doctor and nurse are in charge of this interesting work in this most colorful location. The governor gave \$50.00 to the Ingathering and assured protection and support to any Christians connected with the clinic.

—M. E. LOEWEN.

Making Sunday Night Services Count for God

There should be no Sunday-evening black-outs in any Seventh-day Adventist church. Time is too short and souls are too precious to let any opportunity of presenting the message slip past unused. Many non-Adventists are in the habit of attending church on Sunday evenings and could be attracted to Adventist services if a little planned effort were put forth.

These are days of fear-inspiring events. The man with the message must capitalize on the headlines of newspapers and radio. The public will come to hear someone who has a word of authority, that will answer the many queries which these events raise. Sunday night is the time. The church or hall is the place. Perhaps you are the messenger—if not, a church officer should be selected and pressed into service.

Some may say they do not know what to preach. What could be finer than the excellent material contained in the various Bible correspondence courses being offered through several denominational channels. These courses are packed full of convincing texts, gripping illustrations, and simple facts and figures that will make it possible for anyone to present this truth in a way that will win souls.

One lay preacher from Jamaica could neither read nor write when he took his stand for the message several years ago. But he had a burden for souls. Purchasing a child's primer, he secured someone to teach him the alphabet. After months of earnest labor this brother learned to read. Today he is a mighty soul winner. Every year men and women are brought into the message as the result of his efforts on Sunday nights. God is greatly blessing his work.



Many can be attracted to Sunday-evening services in our churches.

Sunday-night services are a splendid way in which to commence and to end a spear-head evangelistic effort. Perhaps the district leader could conduct several meetings to get the series started. Then the laymen could carry on each Sunday evening for some time, and at the close call back the pastor for a

few days to help bind off the interest. Such a program will pay dividends. I know from experience, for I have but recently helped a church in Jamaica with just such a program. We have baptized thirty-seven persons as the result.

Perhaps you have a burden for the young people. Or better yet, perhaps you are a young person with a desire to help your fellow youth. Why not do one of two things? Why not conduct a "Truth for Youth" effort every Sunday night for young people conducted by young people. Enlist the other young people in the church to assist with singing, ushering, platform duties, visiting, Bible studies, advertising. It will warm their experience. If you cannot hold a regular young people's effort, the least you can do is to organize your MV Society to invite their friends to regular Sunday-night meetings.

If the church board or the missionary committee is willing to spend a little time in planning a Sunday-night evangelistic campaign, something can be worked out that will bear fruit.

Let us have no Sunday-evening black-outs in Seventh-day Adventist churches during such stirring times as these in which we find ourselves today. Let us find or make a way to have Sunday-evening services in every church every week.

—ROBERT H. PIERSON.

Why? Why? Why?

Do you ask, *Why* a literature crusade? One day a small lad, while playing with his alphabetical blocks, unwittingly preached a sermon. To entertain a visitor he volunteered to make the word "good" into two other words. He spelled with his blocks "go" and "do."

Heeding Christ's words, "Go, work today in my vineyard," enthusiastically adventure in the literature crusade. Gladly go and do for Christ now. The King's business demands haste. Carry to the neighbors in the community and the people in adjoining dark counties the message of a soon-coming Saviour. Our literature contains the last warning message from God, and its convincing Bible presentation brings people to a decision. Surely, it is *good* to go and do for Christ.

Read this recommendation for literature adventuring: "Missionary work—introducing our publications into families, conversing, and praying with and for them—is a good work."—*Christian Service*, p. 145.

Consider the predicted results from the "Every-Home-Visitation" crusade: "God will soon do great things for us, if we lie humble and believing at His feet. . . . More than one thousand will soon be con-



The convincing power of our literature brings people to a decision.

verted in one day, most of whom will trace their first convictions to the reading of our publications."—*Review and Herald*, Nov. 10, 1885. Memorize the promise to the literature sower: "To him that soweth righteousness shall be a sure reward." Proverbs 11:18.

Now you know the answer.

—J. ERNEST EDWARDS.

Meeting Objections

As long as sin and sinners exist there will be opposition to the truth. Sister White says: "I saw that we must be prepared for objections, and with patience, judgment, and meekness, let them have the weight they deserve, not throw them away or dispose of them by positive assertions, and then bear down upon the objector, and manifest a hard spirit toward him; but give the objections their weight, then bring forth the light and the power of the truth, and let it outweigh and remove the errors. Thus a good impression will be made, and honest opposers will acknowledge that they have been deceived and that the commandment keepers are not what they have been represented to be."—*Early Writings*, p. 102.

In meeting opposition or objectors to the truth, there should never be the attitude of infallibility or of being "holier than thou." Jesus said that He sent forth His sheep into the midst of wolves, but He cautioned them: "Be ye therefore wise as serpents, and harmless as doves." Matthew 10:16. Even when Christ was in a controversy with Satan about the body of Moses, He "durst not bring against him a railing accusation." Jude 9. It never pays to meet Satan with Satan's methods. If one employs Satan's methods he is no better

than Satan. Paul says that the best way to meet an enemy is not to pay him back in the same kind of coin he pays, but, "if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. . . . Overcome evil with good." Romans 12:20, 21.

If the objector speaks sharp and discourteous words, the best way to meet that kind of opposition is to speak soft and courteous words, with the meekness and gentleness of Christ. The truth itself cuts to the quick and is sharper than any two-edged sword. Those who know they have the truth can afford to take abuse and insult because the truth is capable of defending itself and God will see to it that His word does not return to Him void.

There is nothing that disappoints the devil as much as his failure to arouse in Christ's disciples a spirit of bitterness and retaliation. The devil tried every trick of cunning and deception to get Christ to retaliate and rail against him, but the Son of God would not give him any occasion or semblance of an excuse. Sister White says that Christ "would not turn from His straightforward course of truth in order to follow the wanderings, and twistings, and turnings, and prevarications of Satan."—*Testimonies*, Vol. 9, p. 240. If anybody had just cause to bring a railing accusation against the devil, certainly the Son of God would have been justified in speaking harshly and accusingly to the prince of darkness.

We are not dealing with those who have sinned away their day of grace when we meet objectors to the truth, but a judgment-bound people who may be just as anxious to know the right way and the truth as we were before we knew the truth. In dealing with our opponents we should always try to remember that perhaps an over-zealous but misguided soul is standing in front of us whom our efforts to enlighten might turn into an apostle Paul. Because of our inability to judge the motive of men's hearts we should always make great allowance for others who do not have a knowledge of the truth as we do.

In meeting opposition before legislative committees it never pays to make frontal attacks upon any committee member who may oppose the views being presented to the committee. A frontal attack in a military battle is always very costly and results in the greatest loss of life. A wise general will not sacrifice his men needlessly in that way, if he possibly can prevent it. He adroitly maneuvers a flank attack if possible, and attempts to save his men by outwitting the enemy. Just so we must maneuver wisely to overcome our opponent's objections. Agree with him that from his viewpoint he is apparently right. Do not tell

him forthright that he is all wrong. That is a frontal attack. If you employ such tactics, give him an opportunity to save his face, as they say in statecraft. We must resort to Christian diplomacy as Abraham did when he dealt with his enemies. He would not take any advantage of them by taking from them as much as a shoestring after he had conquered them. Tell your opponent who has raised his objection to what you said, "You are right from your viewpoint, but there is another angle to this question which perhaps will modify your opinion, after I present it to you. I did not pretend to give you all the truth on the question at one time, but have you thought of this point?" Then present the truth with a new luster and power and additional light which will surprise him. As you give this new and fresh revelation of light and truth upon the subject under controversy, he will wonder why he did not see the point before. It is always good tactics to keep in reserve some of your best arguments to overcome objections if they should arise, and if they do not arise, you have won your case without them.

Sister White says: "Let not those who write for our papers make unkind thrusts

and allusions that will certainly do harm, and that will hedge up the way and hinder us from doing the work that we should do in order to reach all classes, the Catholics included."—*Id.*, Vol. 9, p. 241.

Especially when we expose the errors of the Catholic Church, we should keep in mind how we would say it or write it if we had a good Catholic neighbor, of whom we thought all the world, sitting directly in front of us and we were saying or writing it to him. Too often when we discuss Catholic doctrines and doings, we assume our audience is made up entirely of Protestants. So we manifest an entirely different spirit than we would if we faced a Catholic group. The spirit of bitterness and harshness always does more harm than good both to the speaker and to the audience. Whenever we have to meet objectors and opposers to the truth, we should always keep in mind that we are under obligation to them to win them to Christ and His truth, and that can only be done by lifting up Christ and letting them see Christ revealed in us and in the truth which we are earnestly and faithfully endeavoring to present.

—C. S. LONGACRE.

Weekly Church Missionary Services

May 7

A Finished Task

"Thou therefore endure hardness, as a good soldier of Jesus Christ." 2 Timothy 2:3.

Nothing gives us more pleasure than a finished task, and as we think of completing the Ingathering work, we must ever keep in mind that we are having a part in the finishing of the work in all the world. It is not enough to make a start; the Lord expects us to "endure hardness" and to complete our task.

"Well done," is going to be spoken to everyone who has finished the work the Lord has given him to do.

Who wins the race and gets the cheers,
And earns the silver cup?
It is the man who perseveres
When all the rest give up!

Never, in all of our history, have we faced a greater challenge to finish the work than at the present time, for we know that the final movements will be rapid ones. Let us press on to a glorious triumph in this Ingathering campaign. Each church can reach its goal if each member will do his full part.

Diamonds are only chunks of coal
That stuck to their jobs, you see;
If they'd petered out, as most of us do,
Where would the diamonds be?

It isn't the fact of making a start,
It's the sticking that counts, I'll say;
It's the fellow that knows not the meaning
of fail,
But hammers and hammers away.

Whenever you think you've come to the
end,
And you're beaten as bad as can be,
Remember that diamonds are chunks of
coal
That stuck to their jobs, you see.

I am greatly encouraged when I think that a faithful, eighty-two-year-old member raises most of his Ingathering in small offerings. Last year he raised enough to support the work for eight minutes, and no offering was over a quarter. Hundreds of our people are persevering in the same way. Truly, in this year of great opportunity, our best is little enough as we finish up the Ingathering, thus helping to finish the work of God in all the world.

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

"The Lord has placed His goods in the hands of unbelievers as well as believers; all may return to Him His own for the doing of the work that must be done for a fallen world. As long as we are in this world, as long as the Spirit of God strives with the children of men, so long are we to receive favors as well as to impart them. We are to give to the world the light of truth, as revealed in the Scriptures; and we are to receive from the world that which God moves upon them to give in behalf of His cause.

"Although now almost wholly in the possession of wicked men, all the world, with its riches and treasures, belongs to God. 'The earth is the Lord's, and the fulness thereof.' 'The silver is Mine, and the gold is Mine, saith the Lord of hosts.' 'Every beast of the forest is Mine, and the cattle upon a thousand hills. . . . If I were hungry I would not tell thee; for the world is Mine, and the fullness thereof.' O that Christians might realize more and still more fully that it is their privilege and their duty, while cherishing right principles, to take advantage of every heaven-sent opportunity for advancing God's kingdom in this world."—*Christian Service*, page 168.

Last year a number of conferences reached their full minuteman goal, and in two conferences, every church reached its minuteman goal. It can be done if every member will persevere. Victory is ours if we press on to the end. The Lord is counting on us—we must not fail Him.

—LEMUEL E. ESTEB.

May 14

The How and Why of Ingathering Follow-Up

Ingathering means literally, "gathering in." In our work it is a term which we use to mean a gathering in of funds and of souls. Souls are the end in view. Funds are but a means toward the end. Thank God, each year thousands of precious souls find the way to the heavenly kingdom through the Ingathering work. Some of these are in lands abroad, others in the homeland.

Our Ingathering is but half done if we show concern only for dollars and cents. Every donor has a soul to be saved. When the worker manifests interest in souls, offerings are liberal.

Every worker should be equipped with pencil and paper ready to note down the names and addresses of those showing interest. It is extremely important that this record be carefully kept and faithfully followed up.

The most fruitful method of following up these interests is the personal one. Usually the best person to make the return visit is the one who made the initial call. He is already acquainted and on speaking terms. A gift of appropriate tracts or periodicals furnishes a good reason for making a friendly call. Or a Crisis book may be loaned with a promise that another book will be brought later. In some cases openings can be secured immediately for Bible studies. Taking along a small film projector helps to get studies started. Donors may be invited to Sabbath services or to evangelistic meetings where such meetings are held.

In the state of Minnesota, a high-school lad, while Ingathering among neighbors, met a woman who never before had heard of Seventh-day Adventists. She learned about the services and was present the next Sabbath. She has been attending regularly ever since and is preparing for baptism.

Follow-up work can also be done by mail. It is well to send to each donor of larger amounts a printed "Thank you" card. These cards are furnished free, with envelopes, and may be secured from the conference office. Then a year's subscription to *The Present Truth*, *Our Times*, *The Signs of the Times*, or *Liberty* may be provided both to this class of persons and to those who have shown interest in religious things. Some churches follow the plan of mailing a small, timely book. Let none fear that giving the message to Ingathering donors will dry up the source of mission offerings. On the contrary, it has been demonstrated that offerings are thus increased and multiplied.

Ingathering donors are a fruitful source of new converts. They are not prejudiced against us. They have shown interest in our work by giving their offerings. We owe to these friends the very message which they help us to give to others. Never ought we

to give men reason to feel we are interested only in their money. Many are waiting for someone to manifest an interest in their souls.

It is important that our follow-up begin early, even before the church goal is reached. Remember that when the last dollar is counted, the work is only begun.

Hundreds of precious souls are won in the homeland each year through this great missionary campaign. Many of them might not come in contact with the message through any other means. Many more might be gathered in if each worker would earnestly search them out. "Search diligently for perishing souls." Soon we must give an account for what we have done and for what we have failed to do.

—C. E. GUENTHER.

May 21

Classes in Nutrition and Healthful Cookery

All about us thousands are perishing for lack of knowledge regarding healthful living. For no other work is there such demand, and in no other work can we demonstrate such practical godliness as showing those in our immediate church and neighborhood how to take care of the body temple.

Here is a statement which sets before us the value of nutrition: "The Lord has presented before me that many, many will be rescued from physical, mental, and moral degeneracy through the practical influence of health reform. Health talks will be given, publications will be multiplied. . . . The influences that are associated with health reform will commend it to the judgment of all who want light; and they will advance step by step to receive the special truths for this time."—*Medical Ministry*, p. 271.

Perhaps we have not regarded the talent of cooking as we should, but when we recall the value the Lord places upon this art, we begin to see new light in the emphasis placed upon healthful cookery. "This talent [cooking] should be regarded as equal in value to ten talents; for its right use has much to do with keeping the human organism in health. Because so inseparably connected with life and health it is the most valuable of all gifts."—*Ibid.*

How is it in your church? Is God's program of saving a whole man, including his body, finding its rightful place in a well-rounded church program? There is no question but that healthful living needs to be revived as a part of the church program. If we do not see health reform succeeding, we may find a clue as to the cause in this inspired statement: "The lack of knowledge regarding healthful cookery must be reme-

(Please turn to page 30)



"Man's religion is not worth much, unless it can illuminate his face, sweeten his words, and elevate every action."

Department of Education

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

"I Need My Mamma"

A baby chanced to pass my way,
While I in meeting sat one day;
I heard the little fellow say,
"I need my mamma."

There are women large, and women
small,
The young and old, yet 'mongst
them all,
But one could answer to his call,
"I need my mamma."

I wonder if as years go by,
She'll let her work or pleasure lie
And heed that plaintive little cry,
"I need my mamma."

They need her still, the girls and boys,
To share their sorrows and their joys,
Need help with work, and books, and
toys,
They need their mother.

Oh, many times, perplexed with care
I feel I need a counselor,
Alas! I find an empty chair!
I need my mother.

A baby lies upon my knee,
I hold his future destiny;
His very presence says to me,
"I need my mother."

Shall I who bore the little man,
Let any pleasure, any plan,
Keep me from doing all I can
To be his mother?

If I for selfish pleasure seek,
Or overwork till I am weak,
I hear from lips too young to speak,
"I need my mother."

At most 'tis but a little while
We feel their love and see their smile,
And shield them from all worldly
guile,
And be their mother.

Dear mothers, while this work is ours,
Let's make the most of all our powers,
And fill, until our latest hours,
Their need of mother.
—MINNIE EMBREE PARKER.

Portrait of a Mother

Notes to Leaders

"The mother is the queen of the home, and the children are her subjects. She is to rule her household wisely, in the dignity of her motherhood. Her influence in the home is to be paramount; her word, law. If she is a Christian, under God's control, she will command the respect of her children."—*Counsels to Teachers*, p. 111.

Too often a Mother's Day program consists largely of praise and eulogy, deserved as well as rarely undeserved. Our contributor has endeavored to include the importance of a mother's influence and the ideals toward which to strive. We trust that the Home and School leaders will enjoy preparing a Mother's Day program which could include some parts by the children. Select some unusual way of presenting the study, "God's Message to Mothers."

If an inexpensive gift to be presented to each mother is desired, especially in those sections where flowers might be difficult to provide, a card bearing the lovely poem "Mother," by Grace Noll Crowell, 719 Lowell Street, Dallas 14, Texas, could be given. These can be had in any quantity, but in lots of 150 the price is \$2.40.

May this program be an inspiration to every mother, bringing again to mind the ways in which she and God are working together in building little lives for eternity.

—ARABELLA J. MOORE.

No Substitute for Mother

BY ALMA BAKER MCKIBBIN

Every day is Mother's Day, each one of the three hundred sixty-five days of the year of all the years of our lives. God meant mother to be the guide and protector of childhood and youth, the counselor of maturity, and the sweetest and most helpful memory of old age.

Truly, the closest earthly relationship is that of mother and child. For months the babe lies near his mother's heart; for many more he draws life from her bosom. It is very evident that in God's plan little children were never to be separated from their mothers. No, not even for a day. This is a right that is due even a wee babe—the right to be always with his mother.

I once volunteered to care for a six-months-old baby while her mother went shopping. The baby was wheeled into my sitting room in her little carriage with all her favorite toys. I thought I was to have a happy two hours of mothering this precious bit of humanity. But alas! I soon learned that I had assumed an impossible role.

The baby did not scream or cry. She was not disagreeable in any way. She only fastened her eyes upon the door through which her mother had vanished and refused to be diverted from that one thing. Sometimes her lips quivered and a sad little sound came. That was all. She was a little lady with a big trouble, and she was not sharing it with me.

This baby and I were not strangers. I had seen her, I believe, every day of her life, but always in her own home with her mother present. We were really very well acquainted, but now she told me as plainly as if she could speak, "I am lonely, insecure without my mother. You cannot take her place. No one can."

At length her mother came, and oh, the change in that little face! It shone with the light of love and joy and supreme content. She rested her chin on her fat little hand and gazed into her mother's face with a look of profound adoration. If an artist could have caught the expression on that baby face, he would have painted his masterpiece and have been famous forever.

The awful times in which we live bring to us new and strange conditions. Because of these extraordinary circumstances many think that the close relationship between mother and child cannot now be maintained, and even declare that it is best or necessary that children should learn early to be independent and self-reliant. They stoutly insist that too much mothering is not good. It all depends upon whether it is wise, intelligent mothering.

Character is formed in babyhood and early childhood. These are the most important years of a person's life, though he live to be a hundred years old, for "as the twig is bent, the tree's inclined." The child learns more in this period than he will ever learn in the same length of time at any other period of life. The impressions made in childhood go with him all through life.

Not only do the constant presence and teachings of a mother give her child mental

and spiritual impressions, but she contributes mightily to his physical strength and nerve stability because of the sense of security conveyed by her personal presence and unremitting care. This is forcibly illustrated by a report of a psychiatrist in the late war, as given in *Time* magazine, February 4, 1946:

"The natives of Okinawa are about as non-neurotic as any people in the world. So reported psychiatrist Lieutenant Commodore James Clark Maloney who studied the mental states of Okinawans while the battle smoke still hung heaviest.

"In one village Commodore Maloney saw 500 natives who had been thoroughly bombed, shot at, and finally driven to live like animals in caves. Some of the maimed had raw wounds alive with maggots. All suffered from malnutrition, skin diseases, lice. Yet of the 500 who had been through this nerve-shattering ordeal that drove many a Jap to suicide and many a GI into the mental ward, only one Okinawan cracked up.

"Psychiatrist Maloney jumped to a long conclusion. He figured that Okinawans get a good psychological start in life. Until an Okinawan baby is three years old his mother (1) breast feeds him, (2) postpones any toilet training, (3) carries him papoose-like while she works. Corporal punishment is almost unknown. By the time the Okinawan is five, says Maloney, he has such a sense of security that his mental foundation is sturdy enough to survive catastrophe."

Nervous breakdowns, even under ordinary conditions, among civilized peoples are so common as almost to be taken as a matter of course, and the number is increasing. We wonder! Could we learn something from the heathen Okinawans? The draft boards in the late war had to exempt a large percentage of young men who, when examined, revealed so serious a condition of the nervous system that the examiners knew that they could never endure the stress, strain, and horrors of war.

Many of those who passed the tests and went to war after a time were returned mentally ill. Why? We may not know all the reasons, but we do see little children subjected to nervous strain that even an adult would find hard to endure. Many babies today are being hurriedly bundled up in the early morning and carried away to public nurseries where strange women, sometimes one, sometimes another, care for their physical needs through the long day. At nightfall a tired mother comes for them, carries them home, hutties them off to bed, so pressed for time there is no leisure for a bit of loving or a lullaby song. Such is the life of a working mother's baby. This may be varied somewhat in the life of the child whose mother holds a position in clubs and other organizations or who is merely bent on pleasure. Her child is left with a relative or a baby sitter. But results are the same.

The schools now have a new sort of pupil which the teachers call "door-key chil-

When Mother Reads Aloud

When mother reads aloud, the past
Seems real as every day;
I hear the tramp of armies vast,
I see the spears and lances cast,
I join the thrilling fray;
Brave knights and ladies fair and proud
I meet, when mother reads aloud.

When mother reads aloud, far lands
Seem very near and true;
I cross the desert's gleaming sands,
Or hunt the jungle's prowling bands,
Or sail the ocean blue.
Far heights, whose peaks the cold mists
shroud,
I scale, when mother reads aloud.

When mother reads aloud, I long
For noble deeds to do—
To help the right, redress the wrong;
It seems so easy to be strong,
So simple to be true.
Oh, thick and fast the visions crowd
My eyes, when mother reads aloud.

—AUTHOR UNKNOWN.

dren." These are the children of school age who are given the door key when they go to school in the morning that they may let themselves into their homes when they come in the afternoon, for there will be no one there to open the door for them. No mother there to greet them,—only a cold, empty house. They do not stay long. Who would?

Out into the street they go to join other "door-key children." Soon there is a gang of them, and, of course, they are into all sorts of mischief. Juvenile delinquency is increasing at an alarming rate because many children lack a real home, a real mother.

May this never be the story of our own precious children, the Lord's heritage! May no lure of pleasure or gain entice us from our homes or rob our children of the tender, protecting care of their own mothers!

We must remember that a mother must do much more than merely to be always with her children. She must teach them the good and the right way at all times and in all places. "And these words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deuteronomy 6:6, 7.

Three little children coming from school met a little girl on the sidewalk. This little girl was seven years old. She had never been to school, and was not going for another year because her parents thought this best for her and because God has said that

this is best. The children began to laugh at her because she did not go to school.

"You do not know anything," they said. "Yes, I do," she replied. "My mother teaches me."

"Your mother cannot teach. She is not a teacher. You cannot learn from her."

"My mother is a teacher, the best teacher in the world, and I do learn many things just as well as you," she loyally replied.

"But you cannot write or spell or read."

"You can know many things without spelling or reading or writing," she replied.

She was right, as right as George Herbert who wrote: "One good mother is worth a hundred schoolmasters." Children learn with the least effort and remember longest that which they hear from the lips of mother and father, as God intended they should. It is the privilege of the mother in the everyday duties of life to teach and to illustrate high ideals, and to inspire her children to live useful and noble lives, as well as to explain to them many things in the natural world.

The world is full of good books—books for mothers and books for children. Read to the children much and often. Read true things—the wonders of nature and the lives of good men and women, never neglecting the Book of Books.

Ruskin, the master of poetic prose, was once asked how he gained so perfect a knowledge of the English language. He replied, "From the English Bible. Even in my infancy my mother read or repeated the words of the Bible and I caught their rhythm. So constantly did I hear the words of Holy Writ that I began lisping them myself. Before I was out of the nursery, I had memorized long passages of Scripture, and have continued to do so all my life."

Daniel Webster, taught by his mother, read the Bible with rare expression when he was very young. At five years of age the fame of his reading went around the neighborhood. Teamsters who stopped to water their oxen at the trough before his home, said one to another, "Let us go in and hear little Dan read a Psalm." They listened with delight to the tiny, black-eyed boy who read from the family Bible where it rested on a tree trunk cut to suit his small stature.

What the mothers of Ruskin and Webster did for them, we may do for our children. To no one has so great a responsibility been given as to the mother. God does not give a responsibility and then leave one helpless to fulfill it. There is power and help in God to do all that is necessary or required if we will co-operate with Him.

With this assurance of help from above, let us resolve that, as for us, the heaven-given art of mothering shall not perish from the earth, for there has never been discovered, nor will there ever be found, a substitute for a mother.

God's Message to Mothers

1. *What position is greater than being a king?*

"Woman is to fill a more sacred and elevated position in the family than the king upon his throne. Her great work is to make her life a living example which she would wish her children to copy."—*Testimonies*, Vol. 3, p. 566.

2. *What honor does heaven accord mothers and fathers?*

"Great is the honor and the responsibility placed upon fathers and mothers, in that they are to stand in the place of God to their children. Their character, their daily life, their methods of training, will interpret His words to the little ones. Their influence will win or repel the child's confidence in the Lord's assurances."—*Ministry of Healing*, p. 375.

3. *How early do mothers influence their children?*

"Even before the birth of the child, the preparation should begin that will enable it to fight successfully the battle against evil.

"Especially does responsibility rest upon the mother. She, by whose life-blood the child is nourished and its physical frame built up, imparts to it also mental and spiritual influences that tend to the shaping of mind and character."—*Id.*, p. 371, 372.

4. *Name one reason why Moses, Samuel, and John were such powerful men of God.*

"It was Jochebed, the Hebrew mother, who, strong in faith, was 'not afraid of the king's commandment,' of whom was born Moses, the deliverer of Israel. It was Hannah, the woman of prayer and self-sacrifice and heavenly inspiration, who gave birth to Samuel, the heaven-instructed child, the incorruptible judge, the founder of Israel's sacred schools. It was Elizabeth, the kinswoman and kindred spirit of Mary of Nazareth, who was the mother of the Saviour's herald."—*Ibid.*

5. *What efforts must parents manifest?*

"By the faithful and untiring efforts of the parents, and the blessing and grace bestowed upon the children in response to the prayers of the parents, the power of the evil angels may be broken, and a sanctifying influence shed upon the children. Thus the powers of darkness will be driven back."—*Counsels to Teachers*, p. 118.

6. *What "hedge" of protection can parents place about their children?*

"It is the duty of Christian parents, morning and evening, by earnest prayer and persevering faith, to make a hedge about their children. They should patiently instruct them,—kindly and untiringly teach them how to live in order to please God."—*Testimonies*, Vol. 1, p. 398.

7. *Is a mother "tied down" by having children?*

"There are opportunities of inestimable worth, interests infinitely precious, committed to every mother. The humble round of duties which women have come to regard as a wearisome task, should be looked upon as a grand and noble work. It is the mother's privilege to bless the world by her influence, and in doing this she will bring joy to her own heart. She may make straight paths for the feet of her children, through sunshine and shadow, to the glorious heights above. But it is only when she seeks, in her own life, to follow the teachings of Christ, that the mother can hope to form the character of her children after the divine pattern."—*Patriarchs and Prophets*, p. 572.

8. *What should home mean to the children?*

"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. 388.

9. *How can mothers bind their children to them?*

"Children have sensitive, loving natures. They are easily pleased, and easily made unhappy. By gentle discipline, in loving words and acts, mothers may bind their children to their hearts."—*Ibid.*

10. *How can a mother gain their confidence?*

"By entering into their feelings, and directing their amusements and employments, the mother will gain the confidence of her children, and she can the more effectually correct wrong habits, or check the manifestations of selfishness, or passion."—*Id.*, p. 389.

11. *Should mothers be annoyed with their children's petty questions?*

"Young children love companionship, and can seldom enjoy themselves alone. . . . That which they enjoy, they think will please mother also; and it is natural for them to go to her with their little joys and sorrows. . . . Instead of sending her children from her, that she may not be annoyed by their noise or troubled by their little wants, let the mother plan amusement or light work to employ the active hands and minds."—*Id.*, p. 388.

12. *What danger confronts the mother?*

"In many a home the wife and mother has no time to read, to keep herself well informed, no time to be a companion to her husband, no time to keep in touch with the developing minds of her children. There is no time or place for the precious Saviour to be a close, dear companion. Little by little she sinks into a mere household drudge, her strength and time and interest absorbed in the things that perish with the using. Too late she awakes to find herself almost

a stranger in her own home. The precious opportunities once hers to influence her dear ones for the higher life, unimproved, have passed away forever."—*Id.*, pp. 368, 369.

13. *What kind of disposition should the mother cultivate?*

"The mother should cultivate a cheerful, contented, happy disposition. Every effort in this direction will be abundantly repaid in both the physical well-being and the moral character of her children. A cheerful spirit will promote the happiness of her family, and in a very great degree improve her own health."—*Id.*, p. 374.

14. *What challenge comes to mothers?*

"The child's first teacher is the mother. During the period of greatest susceptibility and most rapid development his education is to a great degree in her hands. To her first is given opportunity to mould the character for good or for evil. She should understand the value of her opportunity, and, above every other teacher, should be qualified to use it to the best account. Yet there is no other to whose training so little thought is given."—*Education*, p. 275.

15. *Is a mother's work fully appreciated?*

"The mother's work often seems to her an unimportant service. It is a work that is rarely appreciated. . . . She feels that she has accomplished nothing. But it is not so. Heavenly angels watch the careworn mother, noting the burdens she carries day by day. Her name may not have been heard in the world, but it is written in the Lamb's book of life."—*Counsels to Teachers*, p. 144.

16. *What duty and privilege come to every mother?*

"The world teems with corrupting influences. Fashion and custom exert a strong power over the young. If the mother fails in her duty to instruct, guide, and restrain, her children will naturally accept the evil, and turn from the good. Let every mother go often to her Saviour with the prayer, 'Teach us, how shall we order the child, and what shall we do unto him?'"—*Patriarchs and Prophets*, p. 572, 573.

17. *Where and how was Jesus educated?*

"Jesus secured his education in the home. His mother was his first human teacher. From her lips, and from the scrolls of the prophets, He learned of heavenly things. He lived in a peasant's home, and faithfully and cheerfully acted his part in bearing the household burdens."—*Ministry of Healing*, p. 400.

18. *What is a mother's greatest reward?*

"The great stimulus to the toiling, burdened mother should be that every child who is trained aright, and who has the inward adorning, the ornament of a meek and quiet spirit, will have a fitness for Heaven, and will shine in the courts of the Lord."—*Testimonies*, Vol. 3, p. 566.

Love and Home

It is not the size of your house that counts,
Or whether it's granite or fir,
Or whether it was planned by an architect,
Or built by a carpenter.
A house is a house, and only a house,
Be it covered with roof or dome;
If it's a place where true lovers live,
'Tis then we call it a home.

There are one-room shacks that are palaces,
There are granite piles that are sties;
For only love can glorify
The house, whatever its size.
So if you dwell in a little cot,
In city or country fair,
The best of all good things are yours,
If only love is there.

Some envy those who choose to live
In a splendor they cannot match,
But love is rich in a humble place,
Tho, the roof above be thatch.
So here's to the folk who live sure
Away from envy and strife,
Who know that, apart from earthly goods,
Love is the soul of life.

—AUTHOR UNKNOWN.

Mother

No human tongue can ever fully utter
The worth of a godly, tactful mother.
She rocks the cradle of the nation
In her quiet and lowly station.
Hers is the kindly, guiding hand
Which builds in all a will to stand.

—HELEN K. OSWALD.

A Little Parable for Mothers

BY TEMPLE BAILY

The Young Mother set her foot on the path of life.

"Is the way long?" she asked. And her Guide said, "Yes, and the way is hard. And you will be old before you reach the end of it. But the end will be better than the beginning."

But the Young Mother was happy, and she would not believe that anything could be better than these years. So she played with her children, and gathered flowers for them along the way, and bathed with them in the clear streams; and the sun shone on them, and life was good and the Young Mother cried, "Nothing will ever be lovelier than this."

Then night came, and storms, and the path was dark, and the children shook with fear and cold, and the young Mother drew them close and covered them with her mantle, and the children said, "Oh, Mother, we are not afraid, for you are near and no harm can come."

And the Mother said, "This is better than

the brightness of day, for I taught my children courage."

And the morning came, and there was a hill ahead, and the children climbed and when they reached the top, they said, "We could not have done it without you, Mother." And the Mother, when she lay down that night, looked up at the stars and said, "This is a better day than the last, for my children have learned fortitude in the face of hardness. Yesterday I gave them courage, today I have given them strength."

And the next day came strange clouds which darkened the earth—clouds of war and hate and evil, and the children groped and stumbled, and the Mother said, "Look up. Lift your eyes to the Light." And the children saw above the clouds an Everlasting Glory, and it guided them and brought them beyond the darkness. And that night the Mother said, "This is the best day of all, for I have shown my children God."

And the days went on and the weeks and the months and the years, and the Mother grew old, and she was little and bent. But her children were tall and strong, and walked with courage. And when the way was rough, they lifted her, for she was as light as a feather; and at last they came to a hill and beyond the hill they could see the end of the road.

And the Mother said, "I have reached the end of my journey. And now I know that the end is better than the beginning, for my children can walk alone, and their children after them."

And the children said, "Your influence will always walk with us, Mother, even when you have gone."—Adapted.

Classes in Nutrition and Healthful Cookery

(Continued from page 26)

died before health reform is a success."—*Id.*, p. 270.

Here are some important suggestions:

1. Have the church board plan definitely for a community nutrition course.

2. Select the best health-food cook and teacher in the church to lead in this work.

3. Use the Home Health Educational Series, a set of twelve nutrition and cookery lessons with questions, answers, and recipes. This is the set recommended for all nutrition schools in the North American Division. The price is thirty-five cents a set through your local Book and Bible House.

4. Invite friends and neighbors to attend. If this class can be carried on during an evangelistic effort, so much the better.

5. Additional cooking-class material is available through the General Conference Medical Department and the editorial office of *Life and Health*.

Let us overcome the lack of knowledge

regarding healthful cookery. Now is the time for the church to act.

May 28

Community Centers in Larger Churches

There is a heaven-ordained plan for our churches in carrying on health and welfare enterprises. This is especially true of our churches that are in the large cities. In studying the instruction given through the Spirit of prophecy (see chapters 13, 17, and 18 of *Medical Ministry*), it is clear that the Lord calls for city missions in connection with the larger churches. These missions are not to be on the back alley to take care of the down-and-outers, but are to be located in the most favorable places to attract the better classes, and should be representative so that even the most cultured can be invited in.

Here is the type of work that is to be carried out in this community center, as outlined in the Spirit of prophecy:

1. A place where workers can gather for special instruction for city work. This is to include evangelists, pastors, Bible workers, doctors, nurses, and laymen.

2. A reading room.

3. A place where hydrotherapy can be demonstrated.

4. A place where nutrition and cookery can be demonstrated.

5. The same rooms used for the above can be made into a place where Bible studies and special health lectures can be given to those who are interested.

6. It can be also the meeting place of the Dorcas Society and may provide space enough for the Dorcas clothes and food. It should not, however, become merely a warehouse, but should be the headquarters for the church health and welfare programs.

7. Eventually this can become the center for a small medical clinic. This has been done in some conferences with marked success.

8. It could provide a place for Junior activities.

Such a center would certainly place a church on vantage ground. It is the best plan for working the cities, for it is God's plan.

"There is no change in the message that God has sent in the past. The work in the cities is the essential work for this time. When the cities are worked as God would have them, the result will be the setting in operation of a mighty movement such as we have not yet witnessed."—*Medical Ministry*, p. 304.

"The medical missionary work is a door through which the truth is to find entrance to many homes in the cities."—*Counsels on Health*, p. 556.

By the good He accomplished, by His loving deeds, He interpreted the gospel to men.—*Counsels on Health*, p. 498.

Marriage and Divorce

(Continued from page 3)

marriage, and home life; and when discord and unfaithfulness threaten to disrupt family ties, they should, by God's help, make an earnest effort to bring about reconciliation and the restoration of offenders."

If ministers, pastors, and church elders would always follow this counsel, many a domestic tragedy might be averted. Unless prompt, persistent, and loving efforts are made in such cases, the chances are that the home involved will be disrupted, followed by serious consequences to individuals and the church. Sad to say, timidity and fear of possible unpleasantness often lead the overseers of the church to neglect their duty in these matters. "Too little and too late," accurately describes the cause of failure to prevent many marital tragedies. As spiritual leaders we must conscientiously watch for souls "as they that must give account." (Hebrews 13:17.) Church elders should inform themselves regarding marriage and divorce, from the Bible, the Spirit of prophecy, and the *Church Manual*.

Church officers should ever remember that a solemn responsibility rests upon them to deal with those who take a course of action, the gravity of which, according to the *Church Manual*, may call for disfellowshipping by the church. When, after careful and unbiased investigation by the pastor or elder and the church board, it is evident that church members have violated the teachings of the Bible and the regulations of the church, their names should be presented to the church for consideration and action.

Many cases involving marital difficulties and divorce become so complicated and involved that an adequate solution, which will preserve the good name of the church and also do justice to all concerned, sometimes seems almost impossible. It is, therefore, always best for the church elder to take counsel with his district leader and with the conference president. For the sake of the church and the individuals involved, decisive action should be taken as promptly as possible; yet time spent in earnest prayer, careful study, and counsel will often shield the church from disrupting influences and save souls from ruin.

THE TEACHING OF JESUS

The Pharisees came to Jesus, "tempting him," asking a test question: "Is it lawful for a man to put away his wife for every cause?" Jesus' answer was clear and unequivocal: "I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth" (Please turn to page 32)

Our Foreign Missions

With the Missionary Launch on the Upper Magdalena

Recently I received the following letter from Brother E. Plata who is in charge of our missionary boat *Portaluz*, which operates on the Upper Magdalena River (Colombia, South America). He has just completed a trip of two and one-half months. His report is so good that we are printing it here:

"I wish to state that the medical work by means of the launch is one of the best for meeting the people of this region and for leading them to Christ. When the people come to the launch for medical attention, they place every confidence in what the physician tells them and do what he orders them to do. When they are counseled frankly concerning their ailments and are given adequate remedies, they are taught how to combat disease. When one takes the children on his knees and examines them and the parents are given a remedy that they know will be helpful, they leave with hearts filled with gratitude. When they are invited to come to hear a lecture, all come and are very attentive, later inquiring, 'What can I do to learn more?' The following is an experience which demonstrates the degree of interest that is manifested, not only by this one mother and the children, but also by many others.

"I returned from a trip to Batranca del Rey, a town of about 600 people. I had preached there about a month before. On the second trip I visited those who appeared to be our best friends and arrived at a house of a mother who had two grown children. The mother said to me, 'you are the same people who were with the launch *Heraldos*.' (The missionary boat of another denomination.) I explained that we were not, but that we were Adventists. 'Did I not tell you, Lucy, that they were not those people?' They had talked with one of her children. 'What is the difference between you and them?' After explaining to them the difference, the mother said to her daughters, 'Well, girls, there is nothing else we can do but to follow those of the *Portaluz* because they are the ones who teach us and are different from the representatives of the *Heraldos*. Here you have three followers of your teachings.' I distributed Sabbath-school quarterlies and announced that I would bring them Bibles on my next trip and that I would remain

with them a little while in order to establish a Sabbath school."

Another experience: "The man discussed here is a brother to the ex-governor of the State and was the personal lawyer of President Lopez. He said, 'I have a Bible, and I wish you would explain some things to me.' He came at a time when I was extremely busy; so I requested that he give me an appointment some evening when we could study. He did so. We conversed a little before the study, and then after the study I told him I was ready to hear his questions. He replied, 'Not now. What you have shown me tonight has opened my eyes and already answered the questions I wished to ask.' I gave him a tract, and he left. The next morning he came to the launch and asked, 'Is it necessary to keep the Sabbath? The tract you gave me last night says that I should.' I replied, 'Have you compared the teachings with the Bible?' He said, 'Yes, it is in agreement.' I then asked, 'What should be done?' He said, 'Well, keep the Sabbath.' May God help this gentleman to find even more light every day in this advent message."

—E. F. HACKMAN.

Soul-Winning Experience

Dwight L. Moody at one time made a somewhat startling comparison between the adherents of false religions and the Christian religion, and this is what he said: "I do not believe there is any false religion in the world that men are not proud of. The only religion of which I have ever heard that men were ashamed of is the religion of Jesus Christ. I never met an unconverted Chinese who was not proud of being a disciple of Confucius; and I never met a Mohammedan who was not proud of the fact that he was a follower of Mohammed. But how many, many times I have found men ashamed of the religion of Jesus Christ!—the only religion that gives men the power over their affections and lusts and sins. If there was some back door by which men could slip into heaven, there would be a great many who would want to enter it, but they do not like to make a public confession." Surely such an accusation cannot justly be made of Seventh-day Adventists, who, above all others, have cause to rejoice and to be proud of the cause they represent. Let Seventh-day Adventists never slacken their efforts to speak to others of the present truth.

—SELECTED.

Day of Prayer, Sabbath, May 14

The General Conference is calling upon our churches in all lands to join in special intercessory prayer on Sabbath, May 14, in behalf of the world-wide work.

In country after country the preaching of the message is hindered by civil unrest, anti-Christian political teachings, and oppressive dictatorships. In this most critical time, when human resources are baffled by the devices of Satan, it is fitting that the church should turn to the Source of her strength to seek deliverance from oppression and liberty to carry out the divine gospel commission.

Material is being sent to all pastors and church elders to guide them in arranging the services of the day. It is hoped that every member will make May 14 an occasion for earnest intercession to God that He may preserve His work and strengthen His followers for a greater witness.

Christian Relations (Continued from page 3)

to the General Assembly of our church last summer. (The following is an excerpt: "We are urged to direct attention to all encroachments of the Roman Catholic Church on Protestant liberties, all attempts to break down the American principle of separation of church and state, all attempts to secure a privileged position in our American society, all conflicts between American principles and the claims of the Roman Catholic Church to control marriage and education or to hold a privileged position for its property or its clergy. We do not charge individual Catholics with disloyalty to American ideals. Our real concern is with the ultimate goals and the present policies of the Roman Catholic hierarchy. There must be greater co-operation among Protestants. Protestant division is one of the chief arguments which the Roman Catholic Church uses now to discredit our faith. It is a basic cause for our lack of effective strategy, our inexcusable waste of funds, and for our political impotence.")

Christian faith, not denominational belief and creeds, but faith in Christ, and His way of life, is the foundation upon which society is built to stand. Society depends upon human relationships such as are found in various motifs—the home, the home as it touches the neighborhood, the neighborhood as it broadens into a community—touching the lives of a few, a greater number, or many. Church women add one more word, making their part in this nationwide, indeed world-wide, movement effective through Christian relationships.—*Committee Report*, First Presbyterian Church, Nashville, Tenn.

Special Days and Offerings

April 2-May 14

Ingathering Campaign

May 7

Medical Missionary Day

Topic: In the Footsteps of the Master

May 14

Day of Prayer

A Shower of Blessing

We often sing, "There Shall Be Showers of Blessings." This should never remain only in song, but should be a reality in our lives and in our work, and especially in the Lord's service.

While literal showers of bullets sprinkled the beautiful Costa Rican forest-clad hills and valleys during the recent revolution, Elder Peter Nygaard, a faithful soldier of the cross, traveled by train, bus, boat, horseback, and on foot, through the far-flung interior places of the Pacific side of this republic, where snakes and jaguars threaten the lives of all travelers. And so, for the first time, the message of truth has penetrated this region, and the new believers were at last receiving the long-looked-for pastoral visit of our missionary worker.

In the distant mountain village called La Muerte (The Death), near the border of Nicaragua, Elder Nygaard found a group of people preparing themselves for the soon coming of the Lord. Far across the bay from Puntarenas our lay members of the Puntarenas church had done missionary work. One of the members moved into a new district where the truth was not yet known. He began to tell his neighbors about the coming of Jesus and the end of the world. These truth-hungry people were happy to hear such an important message. The interest grew, and soon this brother reported to his church that he needed help. The Puntarenas church decided to send several of their best members to this place to hold meetings. As the interest continued to grow these lay workers called for still more help.

Once again our faithful blind evangelist, Brother Gonzales, went to their aid, and still the interest continued to grow. Then Elder Nygaard, the superintendent, was called. He visited this new group of believers, and after holding some meetings at Cabuya, and carefully examining the candidates, he baptized forty-seven persons. Still another forty remain in the baptismal class. These will take part in the next baptism.

—J. L. BROWN.

Marriage and Divorce

(Continued from page 31)

adultery: and whoso marrieth her which is put away doth commit adultery." Matthew 19:3, 9. (Note: In the Scriptures, "fornication" and "adultery" are often used interchangeably. "The moral law discountenances all manner of illicit intercourse and all manner of unchastity in man or woman."—*International Standard Bible Dictionary*.) According to this pronouncement of our Lord, unless the wife has been untrue to her husband by committing fornication, he has no right to marry another. When he does remarry under such circumstances (even though he may have a legal divorce), he becomes an adulterer. Likewise, if a man marries the divorced woman while she, in God's sight, is still the lawful wife of the man who put her away, he becomes an adulterer. Of course, it follows as a natural corollary from Jesus' statements, that if one party to a marriage breaks the marriage vows by fornication, the innocent one does have the right to a divorce and remarriage.

In the Sermon on the Mount Jesus condemned the loose practices of the time regarding divorce, and enunciated the law of the marriage relation in these words: "I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Matthew 5:32. Here the same exception is made as when He answered the question of the Pharisees—"Saving for the cause of fornication." In this statement the wrong done to the woman who is put away is emphasized. It is said that the man by his wrong course of action in divorcing his wife who is innocent of violating her marriage vows, "causeth her to commit adultery." This doubtless means that by being disgraced in this way the woman becomes a prey to wicked men, or, in her rather helpless condition, is led to marry another while she is still, by the divine law, the wife of the man who put her away. According to the social customs in some countries today, the wife who is divorced is placed in this precarious condition. I asked one of our native African ministers concerning the lot of the divorced wife. He said: "She becomes everybody's woman."

There are two other recordings of Jesus' teaching on the question of divorce where the exception is not mentioned (Mark 10:11; Luke 16:18), but this in nowise affects Jesus' teaching on this question.

Next month we shall discuss the teachings of the apostle and the Spirit of prophecy on this question.