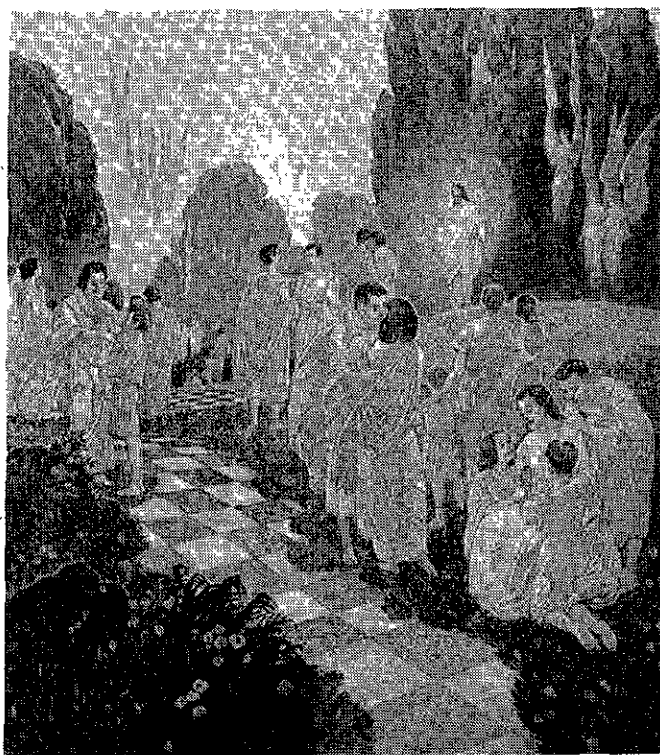


THE CHURCH OFFICERS' GAZETTE

Vol. 36

June, 1949

No. 6



We Have Heard

By

W. H. Hyde

We have heard from the bright, the holy, land;
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the saints have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow;
There are lovely birds in the bowers green,
Their songs are blithe and sweet;
And their warblings, gushing ever new,
The angels' harpings greet.

We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radiant with light.
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life,
Of the leaves that healing bring.

The King of that country, He is fair,
He's the joy and light of the place;
In His beauty we shall behold Him there,
And bask in His smiling face.
We'll be there, we'll be there in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

EDITORIAL

A Visit to Africa

Your Editor, as he pens these lines, finds himself again in his office in Washington after an absence of three months, during which he visited five of the six union mission fields of the Southern African Division. It was a thrilling experience and brought to mind many happy occasions during former years of service in that great division.

Just thirty-five years ago I first set foot on African soil. I could not help but compare the magnitude of the work today with the meager resources and the few believers in 1914. The 1914 yearbook reported only 1,453 baptized believers in the territory now included in the Southern African Division. The latest published reports give a membership of 54,498. The baptisms last year numbered over 6,200, which represented a new church of 120 souls every week of the year. In 1914 there were about 120 workers in the division territory. Today there are 3,033 workers carrying this message to the millions in Africa. These include, in addition to the European workers, a great army of native teachers and pastors who have been trained in the splendid training schools now operating in each of the six union mission fields.

The medical work in 1914 was composed of one small sanitarium at the Cape. Today we have fourteen hospitals in the native areas, either in operation or in building, and tens of thousands of patients are treated every year. Similar comparisons could be made in our educational, publishing, and other departmental activities. Surely the Lord has done great things for Africa during recent years. We thank Him for the progress and evident blessings that have attended the work in this great division.

It was my privilege a few weeks ago to speak to an attentive audience of over 4,000 Seventh-day Adventist believers at a Sabbath service at the Gitwe Mission in Ruanda. It was not a camp meeting, but only a special Sabbath service to which nearby churches came to spend the Sabbath together at the mission. As I looked into the eager faces of these thousands of hungry souls who have been won from heathen darkness and superstition, I could see a little of the fruitage of the sacrificial gifts of thousands of our faithful people in all parts of the world who have given so liberally to carry this last saving message to lost men.

Again as I sat with their mission committees and planned with them for the work in the various fields and for advance into new territories, I thought, "Here we are at the other end of the line in our mission-

offerings program. At home we put forth every effort to gather in these funds for the mission fields afar. Here we are planning how to spend them in best fulfilling the missionary objective." I can assure our people at home that the funds are spent carefully and in the spirit that prompted the gifts.

There is a loyal band of missionaries in these distant lands. Many of them, separated from home and loved ones, often feel lonely and probably a little homesick. They are too busy to give much time to such thoughts, but are happy in their active service for the Master. Scores of them told me that they are glad they went out to the mission fields and have no thought but to continue in service until the work is done.

Let us pray for our missionaries in these distant lands, and that the work may soon be finished and we can all join in the glad reunion on the sea of glass.

—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.

Baptism

Question: When a non-Adventist who has been baptized in another church wishes to become a member of the Seventh-day Adventist church, is it necessary that he be baptized again? Is such an one eligible to hold an office in the church, such as, deacon, et cetera?

Answer: The Seventh-day Adventist church recognizes as scriptural, and practices baptism by immersion only. If the non-Adventist was not baptized by immersion, a rebaptism by immersion at the time he is ready to accept the faith and join the church would be necessary.

If the individual was formerly baptized by immersion and has lived an exemplary Christian life in harmony with all the light which has come to him, and is fully satisfied in his own experience, rebaptism would not be required for admittance to the Seventh-day Adventist church. In that case he would be received by vote of the church on pro-

fession of faith. Many who learn of the truth for the first time desire rebaptism when entering the church inasmuch as they feel that the receiving of new light and the forming of a new decision to follow God's commandments will have a much greater meaning if they are rebaptized. It is customary to honor such convictions and follow the wishes of the individual in that respect.

In every case where candidates are admitted to church membership, either by baptism or upon profession of faith, they should be carefully instructed and should be examined before the church as an evidence to the church of their conversion, their knowledge of the faith, their fitness for membership, and their realization of the responsibilities of membership in the church.

Anyone who has been received into the church, either by baptism or by profession of faith, is eligible to hold office in the church. It is recognized, however, that it would be fitting and desirable for new members not to occupy positions of leadership until they are acquainted with the church and its plan of operation, and with the members of the local congregation where they are members, and have given evidence

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ARE YOU MOVING?

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Church Officers' Round Table

Marriage and Divorce, II

M. E. KERN

Last month we considered the perversion of the sacred institution of marriage, and the mission of the remnant church to bring about needed reforms. The teachings of Jesus regarding the grounds for divorce were studied. We stressed the special responsibility of church leaders to instruct the church regarding marriage and home life, to counsel earnestly and lovingly and exhort those who are having marital difficulties, and in cases where the law of God and the rules of the church are violated to take disciplinary action.

Let us now consider the instruction which has been given through the apostle Paul and *Testimonies for the Church* regarding separation, divorce, and remarriage, and also the duty of ministers and church officers to work in harmony with denominational policies.

APOSTOLIC INSTRUCTION

While there are those who think that Paul made an exception or an addition to what Jesus taught regarding divorce, it is difficult to believe that what Paul said by the Spirit would in any way be out of harmony with the rule that Jesus gave. In the seventh chapter of 1 Corinthians, Paul discusses at some length the question of marriage, and whether it is right for a Christian husband or wife to put away an unbelieving spouse. On this question he says: "Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." 1 Corinthians 7:10, 11.

It is made very clear here that the Christian partner should continue to live with the unbelieving companion, if that one is willing to remain. But if the wife depart, says the apostle, "let her remain unmarried, or be reconciled to her husband." This "command" is doubtless based on the law of marriage enunciated by Christ, that where fornication is not involved in the separation, the parties have no right to remarry.

We would naturally conclude that if, after a divorce where adultery was not involved, either party should violate the marriage law by remarriage, and thus commit adultery, the other would thus be free

from the obligation to remain unmarried.

We recognize the fact that conditions sometimes exist, such as extreme cruelty, which make the separation of husband and wife advisable or imperative. In such cases a legal separation is necessary either for personal protection, for the custody of children, or for the adjustment of property rights and business transactions. Inasmuch as in many countries a divorce provides the only legal separation, the securing of a divorce in such cases is, therefore, certainly a proper procedure. But such a divorce, where adultery is not involved, does not give either one the right to marry another.

SPIRIT OF PROPHECY COUNSEL

The statements made and the counsels given by Ellen G. White through the years are clear and consistent. In the first place we are admonished to "let every step toward a marriage alliance be characterized by modesty, simplicity, sincerity, and an earnest purpose to please and honor God."—*Ministry of Healing*, p. 359. (Also *Messengers to Young People*, p. 435.)

And again: "Every marriage engagement should be carefully considered; for marriage is a step taken for life. Both the man and the woman should carefully consider whether they can cleave to each other through the vicissitudes of life as long as they both shall live."—Ellen G. White, Letter 17, 1896.

There is a very clear statement regarding adultery being the only ground for divorce, in *Mount of Blessing*, pages 99, 100. (This is a book which every church officer should study.) We find this instruction repeated again and again in Ellen G. White's correspondence regarding divorce and remarriage. In Letter 168, 1901, she said: "There is (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.]

Religious Hunger

"Disheartened people throughout the world are turning to religion as their only hope," declares Commissioner John J. Allan, of London, chief of staff of the International Salvation Army. "Everywhere we see a resurgence of religious feeling and desire," he states. "We feel that religion is the only hope of the world."

Senator Johnson, of Colorado, said in Constitution Hall, May, 1948: "My mail is full of letters from people who are longing for spiritual guidance. They want to know what this all means. We in Washington are groping in the dark. We are searching for the answers."

The People Want to Know About God

"There was probably never a time when so many people were inquiring, sincerely, whether any knowledge of God exists or can exist. This is the incredibly great opportunity which now confronts the church of God on earth. If it requires a vast reformation in all the thought and habits of all parts of God's church to meet this opportunity, then who will not pray that the work of the reformers be accomplished soon and well! . . . The world, I say, is in a great quest for truth. Have you got the truth? If not, keep quiet. If you have the truth—then tell us what it is, as exactly, as clearly as you can. We in the church, or out of it, will not be bored. Bored? We are first here for truth! But we will be bored by stale moralisms or inept attempts to comment on current events. Do you know about God? That is what we, in the church and out of it, want to know."—Henry R. Luce (Editor, *Time*), in *Christian Century*, March 19, 1947.

"Atomic energy is not only the means of life; it is the means of death. And if control is not achieved, wise and informed men must soon join the Seventh-day Adventists in making ready for something like the end of the world."—*Washington Post*, Feb. 14, 1947.

Prayer Meeting Helps

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

The Neglect of Prayer

BY MELVIN K. ECKENROTH

TEXT: 1 Timothy 4:16.

"TAKE HEED UNTO THYSELF."

- I. A most important admonition.
 1. "In doing this thou shalt both save thyself,
 2. and them that hear thee."

A dual responsibility. One's salvation and that of his fellow men depend upon his own faithfulness.
- A FAILURE TO GUARD THE SOUL UNFITS ONE FOR SERVICE.**
- I. Prayer is the soul's first defense.
 - II. Leadership demands it. *Testimonies to Ministers*, p. 169.
 1. Church needs spiritual leadership today.
 2. The greater the weakness of the "flesh," the more important is the strength of the "spirit."
 - III. One is bound to go astray unless he takes this prayer life seriously. *Testimonies*, Vol. 3, pp. 363, 364.
 1. "If you offer no prayer . . . you will be sure to go astray." Solemn words, indeed! A terrible failure! May every believer grasp this truth.
 - IV. An example in the experience of the disciples in Gethsemane. *Testimonies*, Vol. 2, p. 204.
 1. By their "sleeping" at this crucial moment all men have been denied the eyewitness record of Christ's agony.
 2. A limited testimony because of failure to join the Lord in prayer.

EARTH HOLDS NOTHING DEAR THAT IS WORTH A DENIAL OF PRAYER.

- I. Should not everyone pray, "I will not let Thee go save Thou bless me?"
- II. Earthly treasures lead to neglect of prayer. *Testimonies*, Vol. 1, p. 151.
 1. The love of the world often has a terrible hold on Christ's followers. *Testimonies*, Vol. 2, p. 196.

ILLUSTRATION:

History has it that David Brainerd, a great missionary to the American Indians, once found a whole tribe ready to accept Christ. The reason was that once they saw him pray. It seems that a group of Indians decided to kill him, but when

they came, they found him in prayer. They saw a rattlesnake glide out of the bush behind him, as though it would strike. Instead, it lowered its head and slipped away. Seeing this man in prayer so impressed the Indians that they were ready to accept the great Spirit to whom Brainerd was praying.

Answered Prayer

BY MELVIN K. ECKENROTH

TEXT: Matthew 5:6.

"THEY SHALL BE FILLED."

- I. Precious are the promises of God to His children.
 1. Every sincere prayer from an honest heart is heard. *Testimonies*, Vol. 1, pp. 120, 121.
 2. The great need is to sense a lack of God. *Steps to Christ*, p. 99.
 3. Oh, to know God's presence and will! *Mount of Blessing*, p. 187.

CONDITIONS FOR ANSWERED AND REASONS FOR UNANSWERED PRAYER.

- I. A sense of purity and genuine trust in God. *Steps to Christ*, pp. 99, 100.
- II. One must pray in faith. *Desire of Ages*, p. 200; *Steps to Christ*, pp. 100, 101; *Testimonies*, Vol. 1, p. 121.
- III. Prayer must be indited by the Lord. *Counsels on Health*, p. 380.
- IV. Iniquity must not be kept in the heart. *Patriarchs and Prophets*, p. 584; *Testimonies*, Vol. 2, p. 158.
- V. The life of the petitioner must be in harmony with the prayer. *Testimonies*, Vol. 7, p. 274; Vol. 9, pp. 164, 165.
- VI. One must persevere and prevail. *Steps to Christ*, p. 101, 102; *Testimonies*, Vol. 1, pp. 120, 121; Vol. 2, p. 131.
- VII. There must be genuine repentance and restoration wherever and whenever possible. *Testimonies*, Vol. 3, pp. 519, 520.
- VIII. One's prayers are forgiven to the same degree that he forgives his fellow men. *Steps to Christ*, p. 101.
- IX. Sometimes prayers are delayed that the petitioners may search their own hearts. *Christ's Object Lessons*, p. 143.
 1. Also to prove faith. *Patriarchs and Prophets*, p. 202.
 2. So that a greater blessing may be bestowed. *Desire of Ages*, p. 200.
- X. God will answer in His own time and way. A negative answer is as genuine as an affirmative. *Testimonies*, Vol. 1, pp. 120, 121, 167.

1. Sometimes an affirmative answer would prove ruinous. *Testimonies*, Vol. 2, p. 418.

XI. Pray as to a friend, "Our Father." *Christ's Object Lessons*, pp. 129, 130.

CHRISTIANS CAN AND WILL FIND TIME TO PRAY. *Counsels on Health*, pp. 423, 424.

- I. Christ presents His followers' prayers as His own. *Desire of Ages*, p. 667; *Testimonies*, Vol. 6, p. 364.
- II. Prayer brings us up to God, not God down to us. *Christ's Object Lessons*, p. 143.
- III. "Ask, and it shall be given you." *Mount of Blessing*, pp. 187-191; *Testimonies*, Vol. 6, p. 364.

ILLUSTRATION:

A baby cannot talk. It is too little for that as yet. It can only cry and hold out its arms. Often a baby does not even know what it wants. Yet its mother and daddy seem to know how to quiet and comfort its fears. If the baby wants something, it can surely have it if it will not hurt it. Not even a mother or father can possibly be as kind as the God who made mothers and dads. This is why God answers before His children ask, because they do not have the words to ask for that which they do not know much about. Most know only that they are not satisfied.

Advantages of Early Conversion

Suppose that Paul had been converted at the age of seventy instead of twenty-five. There would have been no Paul in history. There was a Matthew Henry because he was converted at eleven and not at seventy; a Dr. Watts because he was converted at nine and not at sixty; a Jonathan Edwards because he was converted at eight and not at eighty; a Richard Baxter because he was converted at six and not at sixty. How much more a soul is worth that has a lifetime of opportunity before it than the soul, which has nothing! Hence Christ commanded Peter to feed the lambs before he fed the sheep. Lambs are of more worth than sheep in the realm of souls as well as in the market place.—REV. J. O. WILSON.

Truth, uprightness, purity, are pointed out as secrets of life's success. It is faith that puts us in possession of these. Every good impulse or aspiration is the gift of God.—Ellen G. White, *Gospel Workers*, p. 259.

In acquiring the wisdom of the Babylonians, Daniel and his companions were far more successful than their fellow students; but their learning did not come by chance. They obtained their knowledge by the faithful use of their powers, under the guidance of the Holy Spirit.—Ellen G. White, *Patriarchs and Kings*, p. 486.



Young People's Department

OF MISSIONARY VOLUNTEERS



NOTES TO OFFICERS

Build Your Society

There are many young people with no knowledge whatsoever of Seventh-day Adventists, who can be invited to and welcomed in our MV societies. Aside from these individuals, it is estimated that there are 90,000 young people in the North American Division who know Seventh-day Adventists through some family connection and who are potential members of the MV society. These should be visited and welcomed, prayed for, and won through friendliness and good fellowship. These young people need Jesus Christ as a personal Saviour. They need victory over their personal habits. They need someone to take an interest in them. They need to feel the joy of belonging to an organization that is aggressive, active, and making progress toward achievement in those things that are worth while.

Every society should be alert in seeking out these potential members. Each one should make a survey of its community and list all who have any connection with families who are now members of the church. Work for them diligently. The Lord will bless efforts in this direction, and the society will be greatly encouraged to see these individuals take their places in the ranks of God's people.

Senior Camps Are Popular

There is a great demand for senior camps. Young people who are choosing their life-work and facing other major decisions of life need the opportunity of fellowship with SDA youth, where understanding leaders can direct them in the setting of ideals and the solution of personal problems. Recreation and worship in the out-of-doors bring a great blessing. If there is no senior camp in your area, express your desire for one to your MV secretary. If there is one planned, try to get every member of your society to attend. These senior camps can make a very definite contribution to the welfare, success, and eternal happiness of senior youth.

It's Coming—

SENIOR TOPICS

- July
- 2—The Things That Are Caesar's.
 - 9—Come In, Guatemala.
 - 16—SYF—"Go in This Thy Might."
 - 23—Bethel or Ekron?
 - 30—Open.

JUNIOR TOPICS

- 2—Our Country Believes in Freedom.
- 9—Come In, China.
- 16—The Thrill of a Lifetime.
- 23—Our Time and Comics.
- 30—Open.



Get the Boys and Girls to Summer Camp

There are many boys and girls who are unable to go to summer camps because of expense or of clothing that they need. These youth are worthy, and the senior society that takes an interest in them will be repaid a thousand times. Check over the list of boys and girls. Make a little investigation. See if there is someone who is worthy of support. Make it a project for the society. Make it possible this year for every boy and girl who desires to do so to go to a summer training camp under the auspices of the MV Department. Volunteer your services as a senior youth for counseling at the summer camp.

Summer Activities for Boys and Girls

Summer activities are some of the projects in which the senior MV Society may become intensely enthusiastic. Select the Master Comrades and other senior youth of the group who are capable of leadership to join in a plan to provide activity during the summer for the boys and girls. Sponsorship of a club using the plans of the JMV Department will pay big dividends. Our boys and girls will be benefited greatly by an understanding leadership and supervised recreation which will include fun and character-building aspects. See MV Leaflet 10 for guidance. Counsel with your church board and MV secretary.

Let each society get something going which will tie the boys and girls to the church and help them to know that the church is interested in their welfare.

SYF Hints

1. I cannot share what I do not possess.
2. My life will be attractive only as long as I have some up-to-date experience with Christ to share.
3. I do not need to be skillful in order to share the good news effectively, but I must be pure.
4. I must be a student of the Bible.
5. I must pray earnestly.
6. I must have a sympathetic disposition always and never a prejudiced mind.
7. I must have the will to share my faith.

More Thrills of Share-Your-Faith

Living outside of Buffalo, New York, about fifteen miles is Leonard Johanson, a sophomore in high school, who is an enthusiastic SDA. During the latter part of 1948 Elder Olaf Lock conducted a series of meetings in Buffalo. These were well attended. Leonard Johanson sang in the choir with other young people. Every day he rode the school bus with one of his classmates named William Harris. One day he asked William if he would like to go to the auditorium and sing in the choir with him for these meetings. William agreed.

Later on, when William had been singing in the choir for several weeks, they approached another schoolmate named Eddie Heis. Eddie also agreed to sing in the choir. Night after night these boys from the high school went with Leonard. Leonard's brothers and sisters also took part in the choir.

One night when the call was made to surrender to the Lord Jesus and keep His commandments, these two boys from the high school, without support or encouragement from their parents, came forward and committed their lives fully to God. They were eager to learn all about the Bible. The result was that they accepted fully the teachings of the Seventh-day Adventists and have been baptized.

These two young men were present at the MV Officers' Institute held in Buffalo early this year. They were enthusiastic about sharing their faith. They brought to one of the meetings at that time another high-school friend who had attended some of the auditorium evangelistic meetings but who had never been in the Adventist church before. He, too, was very enthusiastic and the boys are quite hopeful that he will take his stand. Leonard says that several other high-school friends have attended a few of the meetings and he hopes that some of them will take their stand.

These boys are so determined to prepare to share their faith that they have organized what they call the "Skyview Theological Seminar." They have elected officers, and they meet twice a week to study methods and plans for conducting cottage meetings and to learn their Bibles better.

To talk with these young men is to receive a real inspiration. Share-Your-Faith has thrilled their hearts and given radiance to their personalities.

Your Gold Mine— Your Church Officers' Gazette

Week by week topics are suggested for the MV Society meetings. These topics are starting points for the selection of material that will make them interesting and profitable to the members. We suggest several ways in which officers can build a program after the selection of the GAZETTE topic.

Consult the material provided in connection with the topic in THE CHURCH OFFICERS' GAZETTE. It has been dug out by some youth leader and represents hours of study and research. All of it will be found worth considering.

Consult your own clipping file. If you have faithfully carried on this filing system, you will have material which you can bring in to enrich and color the suggested program.

Use some visual aid to help point up the subject. Use an acrostic on the blackboard. Use a graph for giving comparative statistics. Have posters made, or in some other way present something that can be seen as well as heard regarding this subject.

Ask one of the members to make some investigations relating to the subject during the previous weeks—investigations which have to do with the application of that subject, or the history of that topic in your community. Have this material presented in the form of an interview, or, in a lively way, by an individual who has been assigned this opportunity.

Select some public official in your community to come in and present a phase of the subject that applies to his particular office. You might invite the juvenile judge, the high-school principal, the chief of police, the F.B.I. agent, the Y.M.C.A. executive secretary, or someone else who is sympathetic with youth work and who would make some application of the particular topic to the youth in the society. This feature would not take up the entire evening. It would be best, perhaps, for him to be assigned only ten or twelve minutes for his topic.

Perhaps some member of your group could be assigned to watch the newspapers and magazines, in the weeks preceding the program, for clippings which could be collected pertaining to this particular subject. Thus a phase or side light on the issue could be brought to the society at the time of the program.

Use various ways of presenting your information—through panels, dialogue, a simulated radio program, or court scene.

It can be seen from these suggestions that GAZETTE material and subject become a starting point. The officers have full use of their initiative and genius in enriching it and making it attractive as it is presented to the members.

Morning Prayer

Be with me, Lord, as here I pray,
And keep me by Thy side today.
Please make me gentle, pure, and
true,

And kind in all I say and do,
Honest in every word and deed,
And quick to help when others need.

Amen!

—AUTHOR UNKNOWN.

"My mother's influence in molding my character was conspicuous. She forced me to learn daily long chapters of the Bible by heart. To that discipline and patient, accurate resolve I owe not only much of my general power of taking pains, but the best part of my taste for literature."—JOHN RUSKIN.

Senior Meetings

June 4

NEW HORIZONS FOR SHARE-YOUR-FAITH

ORDER OF SERVICE

DEVOTION AND FEATURES

SONG: "Tell It to Every Kindred and Nation," No. 543 in *Church Hymnal*.

SCRIPTURE: Luke 10:30-36.

PRAYER.

ANNOUNCEMENTS.

OPPERING.

SECRETARY'S REPORT.

SPECIAL MUSIC.

PANEL DISCUSSION

Share-Your-Faith Horizons—
in England,
in South Africa,
in France.

INDIVIDUALS REPORT

Share-Your-Faith Horizons in U.S.A.—
SYF Letters,
Storytelling,
Radio.

GROUP DEMONSTRATIONS

"Over-the-Fence" Evangelism.
Something New.

CLOSING

DEDICATION and SHARE-YOUR-FAITH
PLEDGE.

SONG: "Stand Up! Stand Up for Jesus!" No.
354 in *Church Hymnal*.

BENEDICTION.

Notes to Leaders

Here is an opportunity to promote Share-Your-Faith. Follow the suggestions as given in the outline. Perhaps three people can participate in the panel discussion on "Share-Your-Faith Horizons in Overseas Countries." Assign individuals to report on "Share-Your-Faith Horizons in the U.S.A." Choose two or more people to demonstrate "Over-the-Fence" evangelism. Plan to have your society participate in a Share-Your-Faith Clinic which in the outline comes under the caption, "Something New." Close your Missionary Volunteer meeting with a solemn dedication. Repeat the Share-Your-Faith Pledge together.

SHARE-YOUR-FAITH PLEDGE

I volunteer now to join the mighty march of my fellow Missionary Volunteers toward a total mobilization plan for soul-winning evangelism, and I will do my best to "share my faith" with twenty people (two new contacts a month) in 1949.

Panel

SYF Horizons

The idea of *open-air meetings* is not a new one. Although not many open-air meetings are being conducted at the present time in the United States, there are indications

that in many parts of the world Missionary Volunteers are awakening to a new sense of pleasure and adventure in this line of endeavor. One word of counsel regarding such plans: we should first gain the approval of the local authorities for any such meeting.

LONDON MISSIONARY VOLUNTEERS

Even during the winter months the famous Hyde Park in London was the scene of a Missionary Volunteer Share-Your-Faith endeavor called "Open-Air Witness." If the weather is at all mild the crowds still flock into the park Saturday and Sunday evenings. The young people speak and sing before the hundreds who are attracted and who crowd around them. Some of the testimonies are especially powerful. One young man, Peter, who has been keeping the Sabbath for only three months and who has been in the Army in East Africa, told the story of his conversion. A young Scottish guard, from a good Christian home in Scotland, listened to Peter and made his acquaintance. Peter secured his name and address and invited him out to his home the next Sabbath. One of the University Missionary Volunteers became acquainted with a boy who came from the same college as he. The joy in the faces of the youth was enough to tell me that there are possibilities in this form of witness that we have not yet tapped. Our young people are making it known that they are Seventh-day Adventist youth. At least hundreds of the folk in the heart of this great city are seeing and hearing a little of what Seventh-day Adventist youth are doing in the world. So writes our British Union Missionary Volunteer Secretary, E. L. Minchin.

SOUTH AFRICAN UNION MISSIONARY VOLUNTEERS TRY SOMETHING NEW

During their Senior camps, South African Union MV's hired the nearest city hall and conducted meetings every Sunday night. Their last camp conducted a Sunday-night meeting about eight miles away. They had an attractive handbill printed, and on Sabbath afternoon they went down to the beach, divided the camp into four sections, and conducted open-air meetings. The groups sang choruses, told stories to the children, gave personal testimonies. As the people gathered, some of the campers gave out handbills and invited the people to the Sunday-night meeting. They handed out over five thousand handbills, and on Sunday night the hall was packed. The campers were on the platform, taking part in the whole program. As a result of this project, a number of Missionary Volunteer societies are conducting meetings on the beach and are beginning Sunday-night meetings in their own churches. More power to Missionary Volunteer Secretary P. H. Coetzee as he leads the South African Union Missionary Volunteers in new channels of Share-Your-Faith endeavor.

OPEN-AIR WITNESSES IN SOUTHERN FRANCE

From Missionary Volunteer Secretary James J. Aitken of the Southern European Division comes an inspiring report about Missionary Volunteers in the city of Anduze, France. Fifty Missionary Volunteers in a Senior camp, which was held recently near this city, had a wonderful opportunity to share their faith with the townsfolk. One Sabbath evening the campers held a special public campfire service in the city square. It was a regular Missionary Volunteer campfire, and over 500 of the townsfolk crowded around to see what it was all about. It was the first time they had ever heard Adventist youth singing songs of hope and cheer. In times past we have attempted through evangelistic meetings to arouse the interest of the people in this town. Just a handful of people usually turned out, however. This was a very different occasion. As the townspeople crowded around the Missionary Volunteers, they saw young men and young women standing up and declaring their faith in a personal Saviour. Many of the townsfolk were astounded at the high moral principles of these Christian young people. The mayor of the town was also present. An MV passed a hat in the crowd to take up a collection. During the course of the program, the mayor was called forward and presented with the contents of the hat for the poor and the unfortunate of his town. Naturally, he was deeply impressed by this act of kindness on the part of the Adventist youth who are interested in helping all of their fellow men in distress. The faith of Adventist youth is today the talk of the town. SDA youth leaders in Southern France—Brethren Sauvagnat, Tieche, and Bertalot—were responsible for making up this very interesting program. This experience shows that the youth can be used as a powerful force in acquainting the world with the principles for which we as a people stand.

Individuals Report

SYF LETTERS

There is a field of letter writing which is definitely a Share-Your-Faith project but which has not as yet been thoroughly explored. The following letters illustrate what can be done to acquaint people with whom we have never had relationships with the Adventist Young People's Society. These might have to be adapted a bit to meet local needs.

LETTER OF SYMPATHY

In this hour of sorrow, we, the young people of the ——— Seventh-day Adventist Church, wish to express to you our sincere sympathy. In our prayer band we have been praying for you, asking God to give you strength and faith in Him in this hour.

How wonderful are the words of Jesus, "Come unto me all ye . . . that are heavy laden, and I will give you rest," and "though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me." It is comforting to know that there is a wonderful loving Saviour and Father in heaven who stands ready always to hear the cry of sorrowing hearts.

We desire to help you in any way we can. Our Sunshine Singing Band and our Prayer Band are ready to bring you comfort and cheer.

We send to you Christian love, and wish you heaven's blessings.

Sincerely yours,
THE YOUNG PEOPLE OF THE
SEVENTH-DAY ADVENTIST CHURCH
By.....

LETTER OF CONGRATULATIONS

Hello there, Friends!

We, the young people of the ——— Seventh-day Adventist Church, send you hearty congratulations. We hear you have a new baby (boy, girl) in your home. We hope (he, she) is doing nicely, and that mother and dad are feeling fine, too.

Will you bring this newcomer to our Cradle Roll Department and enjoy the special service planned for the babies and their mothers each Sabbath at (time)? We would be happy to have all of you attend our young people's meetings, too. These are held at
(address) (time)

Again, hearty congratulations to you.

Very sincerely yours,
(Same as above)

LETTER TO HOSPITAL PATIENTS

Greetings, Friends!

We, the young people of the ——— Seventh-day Adventist Church, are thinking of you. We are sorry to hear you are in the hospital, but we sincerely hope you will not be there long.

In our prayer band today we prayed that the Lord would bless you and place His healing hand upon you. If in days ahead, our Sunshine Singing Band may have the privilege of visiting you, we shall be delighted to sing for you. Our prayer band will continue to pray for your recovery.

With Christian love and friendly cheer, we are

Very sincerely yours,
(same as above)

STORYTELLING LEADS TO BAPTISM

A young lady was colporteur in a certain community in Ohio. She found many children there and decided that she would devote an hour or two a week to storytelling. She found a home where the parents were willing to have the children come. She began with five or six. The neighbors heard about this feature, and the numbers increased until she had thirty-five attending these storytelling periods.

Among those listening were the children of a family in the neighborhood who had purchased some of the books the young lady was selling. They became interested in the Bible truths and asked questions regarding some of the vital points of faith. Eventually the entire family accepted the faith and were baptized.

One young lady is now going to an academy. The father volunteered to erect a building in which the storytelling hour could be continued as the homes were too small. This building is now practically ready for occupancy. The neighbors raised \$475 in various ways to buy some of the materials. Aside from that, this new Seventh-day Adventist has built the entire building.

This community is recognizing the presence of active Christian workers. Some of

the children are distributing leaflets and tracts by pony back. On the route of one of these boys was a family who was greatly blessed by the Lord through the ministry of the Bible and the truths of the third angel's message.

Christian storytelling, an important part of the Master Comrade training, is a true evangelistic Share-Your-Faith resource.

THE USE OF THE RADIO IN SHARE-YOUR-FAITH

In the city of Washington, D. C., through a providential opening, a very popular hour on Saturday night over the Mutual network outlet was secured for Seventh-day Adventist youth broadcasts. The Missionary Volunteer secretary assumes the Master of Ceremonies' duties and each Saturday night conducts a share-your-faith program from the Capital Memorial Church. The name of the broadcast is "Saturday Night Camp Meeting." It consists of various features of a variety nature and audience participation. It is identified as a Seventh-day Adventist broadcast. The people are invited to enroll in the Correspondence Bible School and are offered free booklets from time to time.

One of the features of this program is a panel discussion in which four young people participate each Saturday night. They take up only topics which have to do with moral issues of the time and they also consider doctrinal subjects. The broadcast is offering at present a free floral bouquet to any sick or shut-in who requests it by phone during the time of the broadcast.

The young people of the area are contributing to the cost of this broadcast, and the station has granted a very reasonable rate.

Another radio Share-Your-Faith project which was carried on during the late fall and winter by the Washington Missionary College has also been well received. This radio time has been paid for by the young people in the college, and the programs have been presented by the Radio and Speech class under the direction of the instructor. The stories of students who have had special answers to prayer, who have made major decisions in life, who have been drawn to God from lives of carelessness and indifference, have been written in script form and presented by the class over the air. These stories have had a wide appeal. In a number of cases the student involved has been interviewed at the close of the broadcast. The radio station has been well pleased with the material presented.

Even though this was only a fifteen-minute program, enrollments for the Correspondence Bible School were solicited.

There are other occasions when radio time can be received free of charge in some of the smaller areas; and although radio time is not available in all places, yet it would be well to investigate such possibilities in more localities.

Group Demonstrations

"OVER-THE-FENCE" EVANGELISM

After the Sabbath, a few Adventist friends gathered at the home of Doctor and Mrs. Smith to meet the charming young couple who had just moved next door. Mrs. Smith had been talking to Mrs. Owens over the

fence about things in general and about conditions in the world particularly.

Mrs. Owens had told her husband what delightful neighbors she had found in Doctor and Mrs. Smith and wanted him to meet them. One evening they dropped over to the doctor's home. The two couples found that they had many things in common, and enjoyed each other's company. The evening was pleasantly spent in wholesome conversation, in playing games, and in the showing of a religious film which Doctor Smith had secured. After the film, the topic of conversation focused on the Bible, the miracles of Jesus, and His coming again.

When the little party broke up and Doctor and Mrs. Smith said good-by to the young lawyer and his wife, they felt that they had shared their faith with two young people who would one day share their's, too.

Over-the-fence evangelism pays big dividends. Give it a try.

SOMETHING NEW

Something new in Share-Your-Faith is on the wing. Young people everywhere are trying it enthusiastically. At least it is new at this writing. Some new way of sharing your faith always seems to be appearing.

Leaders are arranging for an hour during institutes, rallies, and MV meetings, when young people who volunteer go from door to door, introduce the Voice of Prophecy or whatever seems appropriate, ask admittance into the home, and make a three- to five-minute visit, closing with prayer.

The activity is limited to an hour. Within this time four or five homes can be visited. It is thought best to limit the time for the project and the visits to the homes.

Recently fifty-one young people participated in the Share-Your-Faith adventure described above, and when they returned for a sundown testimony service, they had visited 290 homes, had prayer in ninety-three, and found 183 listening to the Voice of Prophecy.

Give this SYF idea a try at the close of your MV meeting. Gather for a testimony service afterward. You will be happily surprised—especially if you are a participant.

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June 11

GOD AND I ARE PARTNERS

By D. E. REBOK

ORDER OF SERVICE

DEVOTIONAL AND FEATURES

SONG.

INVOCATION.

SECRETARY'S REPORT.

OFFERTORY.

ANNOUNCEMENTS.

PROMOTION OF SOCIETY FEATURES.

SONG.

RESPONSIVE SCRIPTURE READING: John 15:1-16.

PRAYER: Short season, closing with Lord's Prayer.

DEVOTIONAL CHORUS.

DISCUSSION

SPIRIT OF PROPHECY STUDY: "Partnership with God."

STORY: "God Guides My Pen."

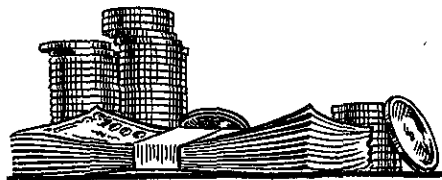
SYMPOSIUM: Is God Unreasonable? Does God Ask the Impossible? Has God a Plan for Supporting His Church? Some Facts and Figures. Getting Our Thinking Straight. Some Principles on Stewardship. Some Conclusions and Convictions.

ACTION: Entering Into Partnership with God.

CLOSING

SONG.

BENEDICTION.



Notes to Leaders

This is one of the Youth Problem Series, and is designed to encourage every young person to go into *partnership with God* in the great task of taking the church and its message to every nation, kindred, tongue, and people. Emphasis from beginning to end should be on the privilege of being a partner with God. Think of it, "God and I are partners." What an honor! What a joy! What a comfort! What a responsibility! Each speaker in the symposium should use from six to eight minutes. Then the MV leader or the pastor or elder of the church should summarize the speeches in several brief, terse conclusions and convictions. Under "Action" give an opportunity for the young people, individually and collectively, to give evidence of their decision to *enter into partnership with God*. This could be done by having them come forward and sign a specially prepared "Partnership Contract," to be supplied by the Missionary Volunteer Society leader.

STORY: "God Guides My Pen." This excellent story appeared in the *Youth's Instructor*, August 6, 1946. It was written by Vaughan Shoemaker concerning his own experience. He says: "I lay no claim whatever to being a genius, because I do not draw my cartoons alone, out of my own strength or talent; *God helps me draw them*. Without Him I might still be a lifeguard on the bathing beaches of Chicago." There is quite a story behind that statement. Look up that *Instructor* for the full story.

Partnership with God

1. "Who are the subjects of the kingdom of God?—all those who do His will. They have righteousness, peace, and joy in the Holy Ghost. The members of Christ's Kingdom are the sons of God, partners in His great firm. . . . They are in copartnership with Jesus Christ."—*Testimonies to Ministers*, p. 422.

2. "In all your teaching never forget that the greatest lesson to be taught and to be learned is the lesson of copartnership with Christ in the work of salvation. The education to be secured by searching the Scriptures is an experimental knowledge of the plan of salvation. Such an education will

restore the image of God in the soul. It will strengthen and fortify the mind against temptation, and fit the learner to become a worker with Christ in His mission of mercy to the world. It will make him a member of the heavenly family, prepare him to share the inheritance of the saints in light."—*Counsels to Teachers*, pp. 434, 435.

3. God and I—that is Christianity. "Those who possess Bible religion will do justice, love mercy, and walk humbly with their God."—*Testimonies to Ministers*, p. 281. Thus Enoch walked with God. "For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the holy city.—the first from among men to enter there."—*Testimonies*, Vol. 8, p. 331. "To such communion God is calling us."—*Ibid*.

Symposium

1. "IS GOD UNREASONABLE? Does God ask the impossible?" Some months ago Dr. Frank H. Yost, of the General Conference Religious Liberty Department and a teacher in the Seminary, brought to my office a very prominent churchman, Dr. Charles Clayton Morrison, the former editor of the *Christian Century*, one of the most powerful men in the Christian world. His pen has few rivals when it comes to writing on Christianity.

When he came into my office and sat down, Doctor Yost mentioned that I had spent twenty-three years as a missionary in China. Immediately Doctor Morrison turned to me and asked, "Do the Chinese Christians keep the seventh-day Sabbath the way you people do here?" I assured him that they did, and his next question was, "Do they pay their tithe like Seventh-day Adventists do in the United States?" I told him, "Gladly," and he marveled.

Then I turned to him and said, "Do you suppose that God asked the impossible of the Christian church when He said, 'Go ye into all the world, and preach the gospel to every creature?' Did God not count the cost? Did He fail to make a plan adequate to do the work which needs to be done?"

Doctor Morrison looked down at the floor for just a minute without saying a word.

"Doctor," I added, "it will never be done on the two cents a week that the 72,500,000 [now more] Christians in the United States are giving for the foreign-mission enterprise of the church." Before he could respond I added quickly, "Do you know that if every one of those 72,500,000 Christians, in the year 1946, had given *just what Seventh-day Adventists* in the United States gave per capita that year, there would have been

almost ten billion dollars available for Christian work?"

His eyes sparkled with a newly found light, and he said, "Do you mind if I use that in my sermon next Sunday?"

I replied, "Dr. Morrison, use it next Sunday, and the next Sunday, and every Sunday until every Christian in this country begins to do what God would have him do."

That set us all to thinking. Do you really think God launched the work of evangelizing the world—a great task—without having counted the cost and made an adequate provision to carry on that work? Look back to the days of the apostles when Christ met with the twelve and commissioned them to go into all the world and make Christians of all men. Yes, He said it first to just twelve men. He intended that those twelve men should actually do what He said they should do.

Bruce Barton, a modern American businessman and writer, commenting on that commission given to those twelve men put it this way, "Many leaders have dared to lay out ambitious programs, but this is the most daring of all." . . . Then he adds, "Consider the sublime audacity of that command. To carry Roman civilization across the known world had cost millions of lives and billions in treasure. To create any sort of reception for a new idea or product today involves a vast machinery of propaganda and expense. Jesus had no funds and no machinery. His organization was a tiny group of uneducated men, one of whom had already abandoned the cause as hopeless, deserting to the enemy. Jesus had come proclaiming the kingdom and was to end upon a cross, yet He dared to talk of conquering all creation. What was the source of His faith in that handful of followers? By what methods had He trained them? What had they learned from Him of the secrets of influencing men?"

These are good questions for Seventh-day Adventists to ask themselves today. What are the resources which we have today with which to finish the task God has given this denomination, as outlined in Revelation 14:6-12? The message that you and I have to take to the world today must go to every nation and every tongue and every people. Furthermore, Matthew 24:14 says that the end will *not* come until that task is completed. Is it possible that your inactivity and mine is causing the delay in Christ's coming? Is it possible that God is unreasonable? Has God asked of us the impossible?

2. "HAS GOD A PLAN FOR SUPPORTING HIS CHURCH?" Some facts and figures. In answer to the questions of the former speaker, may I say:

First, God is not unreasonable. If every Christian in the world today would simply tell three other people who are non-Chris-

tians about Christ, Matthew 24:14 could be accomplished in one year. Secondly, God has not asked the impossible, for He has given His people a plan whereby the work of the church can be carried to every nation, kindred, tongue, and people, and that on the financial resources placed in the hands of Christian church members. Thirdly, God is depending upon *you* and *me* to join Him in partnership to carry out Christ's commission. Surely there are no more reliable and dependable people in the world than *you* and *me*. Fourthly, we have the following assuring word from the Spirit of prophecy to all Seventh-day Adventists: See *Testimonies*, Vol. 9, p. 19. The proclamation of these truths is to be our work. I leave it with you, fellow Adventist youth, whether in the light of words like that, we can be satisfied with what we are doing today. But I hear some of you say, "It is impossible. God is unreasonable to ask a small people like Seventh-day Adventists to go and give a message to the world! It cannot be done!" Read *Testimonies*, Vol. 9, pp. 249, 250. God has but one plan to support the ministry—the tithe. See Leviticus 27:30, 32; Numbers 18:21-24, 26; 1 Corinthians 9:7-14.

God's plan includes a SECOND TITHE—to promote the assembling of the people for religious service, to provide for the poor, for uses of charity and hospitality. See *Patriarchs and Prophets*, p. 530. God's plan includes freewill offerings to maintain the ordinances of divine service. See *Patriarchs and Prophets*, p. 528. Concerning God's plan Ellen G. White says, "The contributions required of the Hebrews for religious and charitable purposes amounted to fully one-fourth of their income. So heavy a tax upon the resources of the people might be expected to reduce them to poverty; but, on the contrary, the faithful observance of these regulations was one of the conditions of their prosperity."—*Patriarchs and Prophets*, p. 527; *Testimonies*, Vol. 4, pp. 467, 468.

It is interesting to note that the United States Government allows its citizens to deduct 15 per cent of their annual income for church and charitable purposes for an exemption from income tax. Look at the actual situation and it becomes apparent why God's work is not moving as fast as it should:

(a) Roger Babson, America's statistician, says of the average American dollar: In 1944, \$.24 was used for living, \$.21 was used for luxuries, \$.12 was used for waste, \$.11 was used for miscellaneous items, \$.10 was used for investment, \$.09 was used for crime, \$.02 was used for education.

(b) In 1947 Americans spent over \$9,000,000,000 for alcoholic drink—money poured down a sewer. (See *Listen*, July-September, 1948, issue, Vol. 1, pp. 27, 31.)

(c) The General Conference statistician estimates that in 1947 Seventh-day Adventist church members had an income of about \$342,000,000. Sounds incredible, doesn't it? We might have given to the Lord \$34,000,000 in tithe instead of the \$17,000,000 that we did. Suppose we had added the second tithe and the freewill offerings—it might well have been \$85,500,000 for the United States alone. Add to it the results from a similar plan by all the Seventh-day Adventists in the rest of the world. I am sure there might have been \$100,000,000. Our reasoning also finds some justification in the words from Ellen G. White, "If professing Christians would faithfully bring to God their tithes and offerings, His treasury would be full."—*Acts of the Apostles*, p. 338.

(d) Applying the same principle to all professing Christians in the United States in 1947, the Christian churches would have had about \$50,000,000,000 in their treasuries. *Fifty billion dollars a year!* Do you think God is unreasonable? Is God asking Christians everywhere to do the impossible?

3. "GETTING OUR THINKING STRAIGHT" Some principles on stewardship. You may say, "Why does a preacher talk about money? He ought to preach the gospel. He should talk about love and hope and faith and salvation and things like that. He ought never to speak of money." I will surprise you when I tell you that one verse out of every six in Matthew, Mark, and Luke have to do with money or property. Did you know that? I was surprised, too. Will you also observe that sixteen out of Christ's twenty-nine parables have to do with money or property? Would you make bold to say that Jesus made a terrible mistake in placing so much emphasis on the topic of money?

I think, dear friends, that what we need to do today is to center our attention upon a few simple principles. If these principles are allowed to work their way deep down into our hearts as Christians, then the money problem of the church will be solved.

(a) To recognize our accountability to God.

One day someone asked Daniel Webster what was the greatest thought that had ever entered his mind—and he had a great mind. Webster thought a moment and said, "The greatest thought that ever entered my mind was my accountability to God."

In Babe Ruth's last message to "the kids of America," the great baseball player put it this way, "As I look now, I realize that knowledge of God was a big crossroads with me. I got one thing straight (and I wish all kids did)—that God was Boss.

He was not only my Boss but Boss of all my bosses."—*Guideposts*, October, 1948.

True, a young man may do as he pleases, see what he wants to see, hear what he wants to hear, go where he wants to go; "but," says Solomon, "know thou, that for all these things God will bring thee into judgment." Ecclesiastes 11:9.

(b) To realize that the heart of stewardship is partnership with God.

God thinks of man's relationship to Him as that of "Sons" and "Daughters," as His fellow "workers" (2 Corinthians 6:1), as Christ's "ambassadors" (2 Corinthians 5:20). As a partner God comes into the life as counselor, as business manager, as a senior member, but by no means a silent member. Let a person once grasp this thought and realize its very practical meaning, and God becomes a real presence, a personal companion. This thought will change his life and regulate its every detail. Think of it! *In Partnership with God!*

(c) To acknowledge that God is absolute owner of all things. In partnership with God? Yes, but He supplies all the capital. He owns *all* the resources of the company, while I supply my strength, my time, my effort, my talents as my share in the business of living. God is the owner of *everything* because He is the Creator. Genesis 1:1; Colossians 1:16, 17; Psalm 24:1; Psalm 50:10-12; Haggai 2:8; Nehemiah 9:6. The world, its wealth, resources, crops, fruit, people, money, homes, property, even life and health—*all belong to God*. "God lays His hand upon all man's possessions, saying, I am the owner of the universe, and these goods are Mine."—*Testimonies*, Vol. 6, p. 387.

(d) To sense the fact that God gave man dominion or stewardship over the things He made—Genesis 1:28; Psalm 8:3-8; 1 Corinthians 4:1, 2, 7; Deuteronomy 8:18. A steward is the guardian of another's goods, not the owner. A steward cares for and uses the owner's goods according to the wishes of the owner.

(e) To invite man to enter into God's bargain or agreement, God says, "My son, give me thine heart." Proverbs 23:26. I reply, "My father, thou art the guide of my youth." Jeremiah 3:4; "My Lord and my God." John 20:28. God asks for one seventh of my time for His worship and service—the Sabbath. Since my time and my life belong to God, He is asking me to return one seventh of all that belongs to Him. God asks for one tenth of my possessions and increase for His worship and service—the tithe. Since all that I have belongs to Him, He does not ask for too much when He asks for only one tenth. As God's steward—God's partner—I could not do less.

(f) To remember that God makes good

His promises—Malachi 3:10, 11. "Bring ye all the tithes into the storehouse"—*my part*. "Prove me . . . saith the Lord of hosts"—*in partnership*. "I will . . . pour you out a blessing"—*God's part*. "I will rebuke the devourer for your sakes"—*God's part*. (Find some good personal experiences to show that God has kept His promise with those who have been faithful stewards.)

4. SOME CONCLUSIONS AND CONVICTIONS. The evidence is now before us. We have examined the charges against God and for God. From all that we heard we are convinced:

That God does not ask the impossible. That God is not unreasonable. That God has made a plan adequate to care for all the needs of His church and to pay for the evangelization of the whole world in each generation. That, "should means flow into the treasury exactly according to God's plan, —a tenth of all the increase,—there would be abundance to carry forward his work."—*Testimonies*, Vol. 5, p. 150. That it is the minister's business to teach church members the real significance of stewardship and the right way to figure the tithe, that they may experience the blessings of heaven which come to the faithful *partner with God*—a personal, living God.

5. ACTION—ENTERING INTO PARTNERSHIP WITH GOD. The leader should make an earnest *call* for all Missionary Volunteers to rededicate *themselves* and *their all* to God. Their stewardship then will be loving, intelligent, personal, willing, joyous, complete in consecration.

Partnership with God: David Livingstone, the great missionary to Africa wrote, "I will place no value upon anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it, I may promote the glory of Him to whom I owe all my hopes in time and in eternity."

On his last birthday, spent far away from friends at home, in the wilds of the African jungle, he penned these words in his diary, "My Jesus, my King, my life, my all, I again dedicate my whole self to Thee." Can and may you and I do less?

(Give everyone an opportunity to come forward and sign the *Partnership With God* agreement or contract.)

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A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness.—Ellen G. White, *Christ's Object Lessons*, p. 344.

June 18

REMEMBER FATHER

By C. L. PADDOCK
ORDER OF SERVICE
DEVOTIONS AND FEATURES

SONG.

SCRIPTURE READING.

PRAYER.

MISSIONARY CORPS REPORTS.

SECRETARY'S REPORT.

OFFERTORY.

SPECIAL MUSIC.

DISCUSSION

"Father's Day." (See page 29.)

"That Man at the Intersection."

Poem: "To Dad."

"Father and Home."

"How Youth Today Can Show That They Remember Father."

CLOSING

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

BENEDICTION.

Note to Leaders

DISCUSSION: "*How Youth Today Can Show That They Remember Father*."—In making this topic of very practical application today, invite the members of the society to discuss freely this last item, mentioning *specific ways* in which youth can show their appreciation daily for father.

ORIGIN OF FATHER'S DAY:—See page 29, "Father's Day."

To Dad

Never had much style about him, never cared for dress;

Sort o' spent his life a sowin' seeds of happiness;

Doin' little things for others, helpin' where he could;

Never makin' much pretension, always doin' good.

Home, for him, was all for livin', filled his heart with pride,

And his doors were ever open, latchstrings hung outside.

Folks who came were always welcome, loved to have them round;

Wanted much of joy and laughter, seemed to love the sound.

Had his cares and had his troubles, same as all of us;

Figured them a part of livin', never made much fuss;

Made the best of all God gave him, as through life he went,

Ever toiling, giving, taking, kind and provident.

Vain, the tribute we would pay him, words cannot express

What it meant to have him with us and our thankfulness;

Sweet the memory he has left us, though our hearts are sad,

Great the blessing that was given, just to call him Dad.

—FRANK CARLETON NELSON.

That Man at the Intersection

On a blustery, stormy, winter day, at a broad intersection on a busy trunk highway, I noticed a man standing near the side of the road. I was on my way home for lunch. The next day he was there again at the same place, and the next day, and for days following. Blizzards came, with cold weather, sleet, and snow, but he was there. In the pouring rain, I saw him there with his raincoat and umbrella. On days when the skies were clear and the sun shining, he kept his vigil there on the busy highway at the noon hour. I wondered just why he might be there.

Then one day my curiosity was satisfied. He had a little daughter about seven years old who was going to school. She had to cross this highway just at the brow of a hill. There was a constant stream of cars, trucks, and buses going both ways. The father knew of the dangers there. He loved that little girl enough to be there to help her safely through the dangers in all kinds of weather.

A number of times after my curiosity had been satisfied, I saw him take her by the hand and help her to safety on the other side of the busy thoroughfare. She did not seem to be concerned. The dangers of that highway caused her no worry or fear. She accepted her father's kind attentions with no apparent thought. As soon as he let loose of her hand, she skipped off toward home, or to play with some other children. She was unconscious of her danger or of her father's concern. It seemed a matter of little consequence to her that he had stood in the blizzard or the pouring rain in order to protect her. Not realizing her peril, her childish heart did not register any appreciation. Even though no thanks were expressed, her daddy loved her, and made it a point to be there promptly each day regardless of the weather.

If that little girl lives long enough, she will someday realize what her father did for her. She will long to live over those days—to take his hand again and have him lead her through the hazards which are all about.

Most fathers are like that father. They are not dramatic or emotional. They have responsibilities. There are duties to be performed, burdens to be borne. With love in their hearts they take up their burdens and tackle their jobs without ceremony or fuss.

Your father is perhaps that kind of dad. Don't wait too long to express your appreciation for his love and his sacrifices.

Father and Home

A lad of only thirteen years came home from school one spring evening with an attitude of "Don't bother me!" His father and mother said very little.



June 19, 1949

"John seems very busy fixing up his bicycle," the father remarked as they watched the boy through the window.

At supper John was rather quiet.

"Had a good day, Son?" kindly asked his father.

"Oh, I am awfully busy. Tomorrow is the last day of school, as you know, but that is not all. I have a date for Thursday night, and I got myself a job; so that's that," John answered rather nervously.

He did not have to say more. His father and mother could read many things between the lines. They conversed about other matters during the meal. After supper John polished his pretty red bicycle some more and then retired. His parents closed the door, talked a while, and then took their burden to the Lord. In a roundabout way they had heard of the lass in whom John was interested, but they could hardly believe it, for the boy was a quiet lad while the girl was spoken of by most people as the tomboy of the town. She was loud and not at all refined. Hence John's parents were somewhat uneasy.

The next morning John ate his breakfast hurriedly and left for school. His parents thought much during the day. Toward evening his mother said, "I wonder what we ought to say to John. Surely he is too young to start such a program."

"Yes, he is," her husband agreed, "and I have not been able to work much the past few months. Thus there are many things to do about our place. John is needed at home. I will talk with him tonight."

The boy came home from school and with a sigh threw his books on the table. "There, that is over for awhile!" he remarked, as he hurried toward his room.

A few moments later he called from his room, "Mother, what am I going to wear tomorrow?"

"Why, Son, your overalls will be good enough to help father around the place. He has been waiting for school to close in order that he might have your help. He has not been very well, you know," she answered.

Back came the shouts of almost angry words. The boy's father heard all that was said. "You do not sound like yourself, Son," he said. "You must be overtired from your examinations. A change of work will quiet your nerves."

"That is right," John interrupted, "but I am not going to work around here. I told you that I have a job for tomorrow. I need some cash for tomorrow night, and nothing is going to stop me!"

Again part of the night was spent by the father and mother in talking to God, asking for wisdom, counsel, and help in their new problem.

Early the next morning John slipped out quietly. Neither of the parents knew where he was going to work. His father decided that when the boy should return, he would have to take him aside and have a heart-to-heart talk with him.

During the day he wrote a letter, and when the evening approached, he walked out to the gate and waited for John's return. Soon he saw him pedaling up the hill as fast as he could. John saw his father leaning on the gate with one elbow, looking his way. The boy was furious, for he felt sure that his father was going to spoil his plan for the evening if he could.

John's tongue was beginning to tickle, and he was getting ready to let it have its way. He rode up to the gate, jumped off the bike, and started to open his mouth to let the hard words fly, when he noted that his father looked very weary. He, therefore, refrained from speaking until he could find out what his father wanted.

"John, I am too weary to take this letter to the post office. Would you kindly take it for me?" Putting his hand on John's shoulder, he added, "I knew you would. You have always been a good boy. Thank you, Son!"

"All right, Dad, I will take it," he answered, and off he went to deliver the letter. Talking to himself, he said, "I hope he won't have something else for me to do when I get back. If he does, I will surely—"

The weary father started slowly back to the house, but got only as far as the steps when he had a heart attack. Neighbors gathered and carried him into the house and summoned a doctor.

John had made a fast trip. When he came up the hill again toward the gate, he observed people around the house. "There, they have invited company for the evening just to spoil my plans!" sputtered the boy to himself as he pushed his bicycle toward the house. "I am surely going to tell the folks something when I get them alone; and what's more, I am not staying for supper."

As he came nearer, one of the neighbors walked toward him and said, "Well, John, I think the last words your father spoke in his life were to you. He had a heart attack

while returning from talking to you at the gate. The doctor is working over him now, hoping—"

"Oh, let me go in and see him!" said John as he hastened through the crowd to see his father, who was still alive, but could not speak. John and his mother were stunned. The boy put his hand on his father's toil-worn hands and said, "Dad, don't worry about anything. I will stay home and do all the work. I will be Mother's right-hand helper, won't I, Mother?"

The father died in the night. John was sad to lose his good father. The next morning he told his mother how near he had come to talking crossly to his father when he asked him to mail his letter. "I am thankful that I held my tongue. I would never have forgiven myself had I said the cutting words that burned on the tip of my tongue. I am glad my plans were spoiled last night. It would not have been good for me to have been with that crowd of young people. I am sorry I talked the way I did, Mother. Can you forgive me? I am going to try hard to grow up to be a good man like Dad was."

Varied are the experiences of life. Sometimes the clouds hang very low, and the outlook is dark, then again the sun shines brightly. The all-seeing eye of God watches over us, and can cause all to work out for our good. God bless our strong and true-hearted fathers!—*Father and Home*, by Mrs. Helen K. Oswald.

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June 25

TYRANNY IN AMERICA

BY J. A. BUCKWALTER

ORDER OF SERVICE

DEVOTIONS AND FEATURES

OPENING HYMN: "My Country, 'Tis of Thee," No. 510 in *Church Hymnal*.

INVOCATION.

SECRETARY'S REPORT.

SYF REPORTS.

OFFERTORY.

SCRIPTURE READING.

SPECIAL MUSIC.

DISCUSSION

"The Heritage of American Freedom."

Poem: "Demon Rum."

"Alcohol the Enslaver."

"Tobacco the Slave Driver."

"The Call to Freedom."

CLOSING

CLOSING SONG: "Out From the Campfire's Red Glowing," No. 501.

BENEDICTION.

Scripture Reading

NOTE: To be given by two individuals, one to read the statement, the other to read the text.

1. If you want to err in judgment and miss your way in life, drink liquor. Isaiah 28:7.

2. If you want to be a fool, drink alcohol. Proverbs 20:1; 23:19, 20.

3. If you wish to be badly stung, drink liquor. Proverbs 23:32.

4. If you want poverty, try alcohol. Proverbs 23:21.

5. If you wish to suffer from needless physical and mental wants, liquor can help you. Proverbs 23:21, 29, 30.

6. If you wish to be associated with rioting and wantonness, take that first drink. Romans 13:13.

7. If you want to drain the dregs of the cup of human woe, start drinking alcohol. Isaiah 5:11, 22.

8. If you want the second coming of Christ to catch you unawares, drink liquor. Luke 21:34.

The Heritage of American Freedom

I. One of the earliest concepts of liberty in the minds of the founding fathers was freedom from the evils of alcohol. Less than eight months after the signing of the Declaration of Independence on February 27, 1777, the Congress of the United States sent out this resolution to the then existing state legislatures:

"That it be recommended to the several legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain, by which the most extensive evils are likely to be derived, if not quickly prevented."

Obviously the founding fathers believed liquor to be a foe of American democracy and freedom. What would they say if they could see the drunkenness in America today? Americans now drink more than five times as much per capita as they did in 1840, the first year for which we have official published records.

II. There never can be a right state of society so long as the evils of liquor drinking are widespread. The prosperity of no nation can be preserved in intemperance. The empires of antiquity disintegrated because of self-indulgence and dissipation.

A. After the liquor interests had given their full support to President Roosevelt's election, the economist Roger Babson at a dinner in Boston, Massachusetts, said: "After most careful study, I am convinced that only by crushing the liquor traffic can democracy be saved. I go further and say that the American people are fast approaching the time when the liquor interests will be running the United States government. If our Constitution is thrown over for fascism, it will be due primarily to the liquor traffic which has never known when to stop in its nefarious and underground campaigns. The great danger of such a development cannot be over-emphasized."

B. Christian youth of America should join in a crusade to create a public sentiment that will go into action for a sober democracy in an effort to save the American way of "life, liberty, and the pursuit of happiness" from being drowned in alcohol.

III. Three forms of servitude have been known to man.

A. PHYSICAL SLAVERY:

All are acquainted with slavery as it existed in the early days of our country. Another form of physical slavery from which America is not yet free is the bodily tyranny

of evil habits that mar the temple of God. In this category are the evils of tobacco and alcohol.

B. MENTAL SLAVERY:

Former Prime Minister of Canada, Mr. Mackenzie King, declared World War II to be "a struggle for the control of men's minds."

1. God and Satan are engaged in a great battle for the control of the human mind. The gospel offers mental freedom and a knowledge of truth. (John 8:32.) Satan promises liberty but gives only bondage. (2 Peter 2:19.) Satan once held a special meeting of the congress of evil to determine the best method of gaining control over the human mind. Here is the story of that meeting:

"Satan gathered the fallen angels together to devise some way of doing the most possible evil to the human family. One proposition after another was made, till finally Satan himself thought of a plan. He would take the fruit of the vine, also wheat, and other things given by God as food, and would convert them into poisons, which would ruin man's physical, mental, and moral powers, and so overcome the senses that Satan should have full control. Under the influence of liquor, men would be led to commit crimes of all kinds. Through perverted appetite the world would be made corrupt. By leading men to drink alcohol, Satan would cause them to descend lower and lower in the scale."—Ellen G. White, *Review and Herald*, April 16, 1901.

2. While the united nations were fighting for liberty, America enslaved millions of youth:

"One of the finest things that could have happened to the brewing industry was to make beer available at army camps."—*Brewer's Digest*, May, 1941.

"Ten million G.I.'s have learned to know and like beer much earlier than they would have as civilians. Uncle Sam has been your sales manager and the best you have ever had."—*Brewer's Journal*, March, 1947.

C. SPIRITUAL SLAVERY:

Spiritual slavery is the most fearful result of evil habits. (Romans 7:14.) Liquor is Satan's own invention for the destruction of the souls of men. This throws further light on the statement of Holy Writ that drunkards shall not inherit the kingdom of heaven. It is therefore incumbent upon every Christian to fight this narcotic foe of the spiritual life. We are told, "Intemperance lies at the foundation of all the evil in our world."—MS. 50, 1893. No wonder Cardinal Manning once said that the chief bar to the working of the Holy Spirit in the soul of man is intoxicating drink.

IV. Both the destiny of America and the physical, mental, and moral freedom of its citizens are involved in the alcohol question.

Alcohol the Enslaver

I. ALCOHOL ENSLAVES THE BODY. Ten counts against alcohol:

1. Alcohol is a depressant and not a stimulant drug. It has a depressing effect upon nerve cells and body organs, slowing down efficient operation of mind and body.

2. The functions of the higher brain centers are the first affected, thus dulling the mind, weakening the will and self-control, and lessening moral restraint.

3. The body treats alcohol as a foreign

toxic substance. It does not store it as a food but expels it as an intruder.

4. Alcohol delays body reflex actions.

5. Alcohol reduces efficiency of human performance and finally hastens fatigue, lessens endurance, and hinders life processes.

6. Alcohol damages tissue and cannot repair it.

7. Alcohol creates a desire, develops a craving requiring an increasing amount to produce the same effect.

8. Alcohol lowers the body's resistance to disease.

9. Socially it is a proved fact that alcohol is responsible for the major percentage of crime and immorality.

10. As a narcotic poisonous drug, alcohol is the great enemy of the mental and spiritual functions of life, impairing the faculties of judgment, discretion, and self-control.

II. ALCOHOL ENSLAVES THE MIND.

As Satan's own invention for the control of the human mind, alcohol beclouds human thought, weakens the will, perverts the emotions and lowers intelligence. (See the January, 1949, issue of *Listen*, page 13, for description of how alcohol affects the brain. The chart of the brain is very helpful in describing the mechanics of intoxication.)

III. ALCOHOL ENSLAVES THE SOUL.

Alcohol is the archenemy of the cross of Christ. It tends to weaken, oppose, and destroy everything that the cross stands for. It is the accomplice of crime, the ally of vice, the destroyer of souls. Drinkers are prone to forget the laws and pervert judgment. (Proverbs 31:5.) Drink leads to error and apostasy. (Isaiah 28:7.) Drink removes inhibitions, releases evil propensities, and robs the soul of its communion with God. Part of Israel's spiritual strength was the result of total abstinence. (Deuteronomy 29:6.)

Demon Rum

Designed for evil, sin defending,
Devoid of good, low depths descending,
Departing right, for wrong deciding,
Despising justice, law deriding;
Denouncing truth, her rights denying,
Deranging order, courts defying;
Deorganizing,
Demoralizing,
Despiteful curse of hell's devising.

Defiling man, God's mold defacing,
Debauching him and e'er debasing,
Deceiving mind, high aims defeating,
Deforming body, strength depleting;
Defouling all in desecration,
Debilitating,
Degenerating,
Decaying scourge and desolating.

Despising worth, the pure deluding,
Despoiling virtue and denuding,
Defaming woman and decaying,
Deserting wives, and homes destroying;
Despairing life with devastation,
Demanding toll—full deprivation;
Devitalizing,
Dehumanizing,
Destructive rum is demonizing.

—LOUIS A. HANSEN.

Tobacco the Slave Driver

I. Americans smoked 345,000,000,000 cigarettes during the year ending June 30,

1948, or approximately an average of 121 packs for every man, woman, and child. Tobacco is one of the enslaving habits of the human race.

II. *The Encyclopedia Americana*: "The habit-forming properties or narcotic effects of tobacco are due to its content of nicotine and related alkaloids."

Smoking appears to be easy and delightful, and many young people start smoking without realizing what a tyrant tobacco is. It is an easy custom to begin, and it is difficult to extricate oneself once the habit is acquired. Few smokers have the will power to quit smoking.

In 1945, during the cigarette shortage, hundreds of people stood in line for hours waiting to buy cigarettes. Sometimes people spent several hours a day making the rounds of all available stores in order to buy cigarettes. A friend said to me: "I never thought a man would walk a mile for a Camel, but during the cigarette shortage I saw it done many times." About this time a real estate dealer in Florida offered to swap a city lot for fifteen cartons of cigarettes. He admitted that he had "more lots than will power."

The craving for tobacco, in its earlier stages, is often stronger than the craving for food. I overheard a railroad conductor say: "I'm pretty easy to get along with, unless I am where I can't smoke." He was probably telling the truth.

A well-known newspaper columnist, Billy Rose, tells about the misery he endured for four days after he resolved to quit smoking. After giving in on the fourth day and resuming his habit of smoking some sixty cigarettes a day he confesses: "I suppose they know what they are doing, but I sometimes wonder why the cigarette companies spend over \$50,000,000 a year on advertising. They don't have to put swing bands on the radio and pretty girls on billboards to

sell me. They've got me—lungs, throat, and nasal passages."

Christian youth leadership in the crusade for freedom from enslaving habits is one of the greatest contributions Seventh-day Adventist youth can make to the cause of righteousness and the welfare of fellow youth.

The Call to Freedom

I. How thankful Adventist youth should be for the great heritage of freedom God's special message for today has given them!

II. Freedom from alcohol, tobacco, and all narcotics is one of the greatest essentials to successful living.

III. The tremendous increase in the use of intoxicating beverages is one of the signs of the second coming of Christ. (Luke 21:34.) Either America must rule the drink trade or the liquor interests will rule America. Only a sober America can remain a free America. America drunk is America enslaved. Unrestricted license is the deadliest of serfdoms.

IV. Why should we not act upon our beliefs and organize the youth for freedom from the tyrannies of earth? Why not give voice to principles of religious and civil liberty and freedom from alcohol, tobacco, and narcotic drugs? President Lincoln once challenged America to achieve this freedom in these words:

"When the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land, which may truly claim to be the birthplace and the cradle of both those revolutions that shall have ended in that victory. How nobly distinguished that people, who shall have planted and nurtured to maturity, both the political and moral freedom of their species."

Junior Meetings

June 4

ADVENTURING WITH OUR CHURCH PIONEERS

BY ARTHUR W. SPALDING

ORDER OF SERVICE

SONG: "The Captain Calls for You," No. 75 in *MV Songs*.

PRAYER: Three Juniors:

Philip: "That we may be prepared."

Mary: "That we may hear the call."

Martha: "That we may give our all to the cause."

SCRIPTURE READING: Three persons:

Michael: Judges 7:1-8.

Uriel: Judges 7:9-18.

Gabrielle: Judges 7:19-23.

NARRATIVE AND DISCUSSION: "The Last York Shilling." (Five boys and girls.)

SENTENCE SONG (once or twice repeated), "Traveling Home." No. 106 in *MV Songs*.

MONOLOGUE: "The Large Unfinished Chamber."

QUARTET: "I Saw One Weary," No. 371 in *Church Hymnal*.

SYMPOSIUM: "Songs of Pilgrimage."

Leader: "Annie R. Smith, the sweet singer of early days."

Arthur: "The Blessed Hope."

Lucile: "Blessed Jesus."

Duet: "Blessed Jesus, Meek and Lowly," (two stanzas) No. 268 in *Church Hymnal*.

June: "Long Upon the Mountains."

Duet: "Long Upon the Mountains," (two stanzas) No. 664 in *Church Hymnal*.

Harry: "How Far From Home?"

CLOSING SONG: "How Far From Home?" No. 665 in *Church Hymnal*.

Notes to Superintendents

Limitation of space prevents our giving all the details. This is a good opportunity to develop the talents of the Juniors in preparing their parts. The leader and others should give liberal help. Begin early to prepare.

THE OPENING PRAYER, it is suggested, is to be given by three Juniors, and the theme in each prayer is indicated. The

prayers should be short, two or three sentences. Let the Juniors frame their prayers, but the leader may check on them. It would be well for the three to appear together, kneel if desired, and pray in succession.

NARRATIVE AND DISCUSSION: "The Last York Shilling," is given in detail, as a sample. The sources, however, should be studied by the leader and Juniors.

THE MONOLOGUE: "The Large Unfinished Chamber," will need skilled help to gather salient points from the sources indicated, eliminating much. Let the central point be the preparation for and the publishing of the first printed paper, *Present Truth*. Time, from five to ten minutes.

The several *musical parts* must have early attention and practice. If talent for all those suggested is not available, certain of them may be sung as congregational pieces. It would be good to practice beforehand those least familiar.

The leader will need to familiarize himself with the history of Annie, Smith, and help the Juniors to prepare their parts.

The commonly accepted application of the first three stanzas of "I Saw One Weary" is: first stanza, Joseph Bates; second stanza, James White; third stanza, J. N. Andrews. This stanza, however, does not very well fit John Andrews' experience, though it has been put in the masculine gender.

SYMPOSIUM: "Songs of Pilgrimage" should be brief, each only two or three minutes.

SOURCES: *Pioneer Stories of the Second Advent Message*, pp. 205-210; *Footprints of the Pioneers*, pp. 123-129.

Narrative and Discussion: The Last York Shilling

Sources: *Pioneer Stories of the Second Advent Message*, pp. 179-186 (1942 edition); *Footprints of the Pioneers*, pp. 40-48.

LEADER'S INTRODUCTION: We have a wonderful heritage in the history of the second-advent message. Our pioneers, such as Joseph Bates, James and Ellen White, Hiram Edson, Uriah Smith, and John Loughborough, had many adventures in the work of the Lord. Today we are going, in imagination, with some of them in their adventures. First, a group of Juniors will discuss one of Elder Joseph Bates' early experiences.

A SUGGESTIVE DISCUSSION

JOHNNY: Captain Joseph Bates had ten thousand dollars.

JIMMY: Where did he get it?

MARY: Oh, I know! He was a sea captain, sailing down to and trading with South America. After a good many years, he'd saved up ten thousand dollars.

HAL: Well, that's good. Wish I had ten thousand dollars.

JOHNNY: But he doesn't have ten thousand dollars now. He's spent it all but one York shilling, worth twelve and a half cents.

EVELYN: He must have been very foolish.

JOHNNY: I don't think he was foolish. He didn't spend it for candy or gum, Evelyn.

HAL: What did he spend it for?

JOHNNY: You know, Mary?

MARY: Surely, I know. He traveled and preached the message of Jesus' coming. That took money. Then he helped pay the expenses of other messengers. He helped poor people and sick people. He didn't want to have any money left when Jesus came, so he spent it all for the kingdom of God.

JIMMY: And then Jesus didn't come?

JOHNNY: No, He didn't come in 1844, when they expected Him. But that didn't discourage Joseph Bates. He went right on looking for Jesus' coming, and learning more truth. He found out about the Sabbath—that the seventh day, not Sunday, is the Sabbath. He wanted everybody else to know it too, so he decided to write a book about it.

MARY: I know! He sat down to write his book. And just then his wife came in and said: "Joseph, I haven't quite enough flour to make my batch of bread. Will you get me some?" And he said, Yes, he would.

HAL: I thought he didn't have any money.

JOHNNY: Well, he had a shilling, and that's half a quarter.

EVELYN: He could buy a loaf of bread for that.

MARY: Yes, but they didn't buy their bread then. They made it.

JOHNNY: So he got up and went out and bought a shilling's worth of flour, just a panful, and came and put it in the kitchen.

MARY: And his wife said, "Joseph, where did you get this flour?" And he said, "I bought it." And she said, "Why didn't you buy a barrel of flour?" And he said, "Prudy, I paid for that flour with the last money I had, a York shilling."

HAL: Then she cried, *didn't* she?

EVELYN: (*all in one breath*): I guess you'd have cried too if you'd been his wife and your bread was all ready to go in the oven, only it needed some flour, and your husband told you he didn't have any more money in the world!

HAL: It's too much for me!

JOHNNY: Well, it wasn't any laughing matter. Joseph Bates said to his wife, "The Lord will provide." And she said: "Oh, yes, that's what you always say!" Besides, Elder Bates was writing a book to be printed, and where was the money coming from to pay for that?

JIMMY: I guess the printer would wait for his pay.

JOHNNY: But, you see, Elder Bates didn't do business that way. He always paid for things when he bought them.

HAL: Then why did he go ahead writing a book?

MARY: Because he trusted the Lord! And you know what happened? Right away something said to him, "Go down to the post office. There is a letter waiting for you, with money in it."

HAL: Who said it?

MARY: Why, I guess the Lord said it, not right out loud, but so that Elder Bates knew it was said to him. And he went down to the post office, and sure enough, there was a letter for him. But the postage wasn't paid, and it was twenty-five cents. Postage cost more in those days. He told the postmaster to open the letter, and if there was money in it to take out enough for the postage and give the rest to him.

EVELYN: And there was money in it?

MARY: Johnny, you tell.

JOHNNY: Yes, there was a ten-dollar bill. Elder Bates went right out and bought a barrel of flour and other things, and sent them up to the house. And was his wife astonished! "Where did these things come from?" she asked him. And he said, "The Lord provided them. Read this letter, and you will see." She saw.

JIMMY: But what happened to the book?

MARY: Oh, he wrote it, and took it to the printer, and told him he would pay for it before he took it out. That was the first book on the Sabbath, that told people the truth.

HAL: And he didn't know where the money was coming from, to pay for it?

JOHNNY: Yes, in a way he did. He knew it was coming from the Lord's bank, but he didn't know who the cashier would be. When the book was ready, the Lord had the money ready. Joseph Bates had a friend named Heman Gurney. Another man owed Gurney a hundred dollars, and that day he paid him. Brother Gurney said, "This is a windfall the Lord has sent. I'd better use it to pay Brother Bates' printing bill." So the Lord made Heman Gurney His cashier, and he paid. But Brother Bates never knew who paid the bill, only he thought, "The Lord said He would provide, and He did. He'll always provide, if we go ahead to do His work."

Monologue:

The Large Unfinished Chamber

Sources: *Footprints of the Pioneers*, pp. 99-108. *Life Sketches of Ellen G. White*, pp. 107-109. *Christian Experiences and Teachings of Ellen G. White*, pp. 116-118, 128-130.

(Outline)

A hundred years ago, Brother Albert Belden built a new house, big enough for him and his family, and more, at Rocky Hill, near Middletown, Connecticut.

There was a large unfinished chamber in the house, and he invited Elder and Mrs. James White to come and live in it. They did.

The Lord, through Sister White, told James White he should publish a paper to tell the truth. He had no money, and the Lord told him not to go to work in the hayfield to earn it, as he had the year before.

He was to go ahead and start the paper, and the money would come in.

So James White started the paper, *Present Truth*, in 1849. The name was afterwards changed to the *Review and Herald*.

He walked from Rocky Hill to Middletown, eight miles, and back, several times, to get the paper started. When it was printed, he borrowed a horse and buggy, and brought out the flat sheets to the House of the Large Unfinished Chamber.

There he, Sister White, Brother and Sister Belden, and others knelt around the sheets and prayed for the message-filled papers to find the right people. Then they set to work folding the sheets, and wrapped and addressed them for the mail.

Brother White then took them in a carpet bag, and walked with them to Middletown and mailed them. The paper reached many earnest people, who believed the truths, and sent in money to pay for the printing. So God's word was fulfilled.

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June 11

YOUR BEST FOOT FORWARD

BY LEONARD E. HILL

ORDER OF SERVICE

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

SCRIPTURE READING: John 15:12-17.

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

OFFERTORY.

SPECIAL MUSIC: "My Friend Forever," No. 96 in *Solos and Duets*, No. 4, Rodeheaver.

INTRODUCTION: By Leader.

POEM: "Wishing."

STORY: "The Cookie Box on the Counter."

ACROSTIC: "With Your Friends." (This group to sing "Happy, Loyal Juniors.")

STORY: "Playing With Fire."

SONG: "Living for Jesus," No. 32 in *MV Songs*.

BENEDICTION.

Introduction by Leader

In these days of turmoil and strife, with the allurements of sin besetting us on every hand, it means something for boys and girls to stand true to God.

Today our purpose is to convey in this short program a few suggestions on the topic, "How to Act Among My Friends."

(Leader may read a few passages from the following, choosing that best adapted to his society. *Messages to Young People*, p. 27, under the subtitle, "Faithful Integrity"; pp. 206, 207, under the subtitle "A Work to Do.")

The Cookie Box on the Counter

Verna and Irene were friends and often played together after school and in the summer. One afternoon Irene's mother asked

the girls to run an errand for her. She was canning cherries and needed more sugar and jar lids.

Irene and Verna had to wait their turn at the counter in the little grocery store. As they waited and listened to the customers talking to the grocer, they saw a friendly man do something that made them want to do likewise. As he talked to the grocer he reached into the cookie box on the counter and helped himself to the cookies. The grocer, Mr. Hoffman, saw him do it and didn't seem to mind at all. He kept on talking and laughing with him. Irene and Verna just looked at each other. They didn't say anything until they were on their way home. Verna was quite excited about it.

"Why, if Mr. Hoffman doesn't care, we can take some cookies sometime, too, can't we?" she asked.

"Well, uh—I guess it would be all right if we did it right when he was there and was waiting on us. It would be stealing otherwise, wouldn't it?" Irene asked in return.

"Oh, I don't know about that!" was all Verna said, with a toss of her head. Perhaps she didn't want to know.

The next day Verna's mother asked her to run to the store for her, and Verna stopped by to see if Irene could go with her. She could.

"Mother wants brown sugar," Verna was telling Irene, "and Mr. Hoffman will have to go into the storeroom to get it. We can pick up several cookies while he is there."

"But Verna, I don't thin—" Irene started to say something but didn't finish. She found herself thinking of some chocolate cookies she had seen in the cookie box.

At the store it worked out just as Verna had said, and the girls munched cookies as they walked home. Verna chattered all the way and seemed to enjoy the cookies. Irene hardly said a word.

Irene's heart was heavy as she knelt to pray that night. She felt better after she had asked God to forgive her and help her to correct the wrong.

A few days later there was another errand at the grocery store. Irene's heart pounded wildly when she tried to tell Verna that she did not want any cookies, but the words didn't come out. Then the same thing happened as before.

How her heart ached as she sat on the front doorsteps alone when Verna had gone! What if mother and daddy knew that she was a thief!

Irene kept putting off the part about making right the wrong deed, and again she took cookies from the box on the counter when Verna was with her. Then the habit grew until she did it even when alone. Every night she knelt in prayer, but she knew that her prayers were empty ones.

An Acrostic

W—is for winning souls—

Win one every day.

I—is for the interest we ever must convey.

T—Turn your eyes on Jesus, ever look to Him.

H—He will ever guide you and save you from all sin.

Y—Yield not to temptation.

O—Oh, trust in the Lord alway.

U—Unite your heart with Jesus.

R—Render Him service today.

F—Friends are ever near you.

R—Reveal to them the right.

I—Ignore the sinful and worldly way.

E—Enjoy spreading the light.

N—Never fail to do your duty.

D—Do His will unto the end.

S—Stand for truth and keep your honor.

Be ever loyal with your friends.

All sing "Happy, Loyal Juniors!" No. 57 in *MV Songs*.

One day at the store just as Irene and Verna were quickly sneaking cookies from the box while Mr. Hoffman went to get something for them, they looked up to see him looking right at them. Mr. Hoffman said nothing, but his eyes searched their faces, and they were glad to get out of the store.

After that Irene never again took a cookie from the box, but she didn't return what she had already taken, and her heart was as heavy as before.

Irene heard daddy and mother talking that evening, "I've been hearing bad reports about Verna," daddy was saying. "Seems as if she's getting to be quite a thief around town."

"Yes, someone told me that today, and I think we had better not let the girls play together after this," mother replied.

Irene was almost glad for what mother had said, but she hoped that folks didn't think of her, too, as a thief in town.

After Sabbath school and church a few days later, Irene became very thoughtful as she walked home with the other members of the family. Hadn't the minister read: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness"?

Next morning Irene had made up her mind, and she knew Jesus would help her. She looked into her money jar and took all there was—fifty-five cents. Down the street she went and directly into Mr. Hoffman's store. She was glad that no one else was there yet.

"I'm sorry I stole cookies from you, Mr. Hoffman. I hope this money will pay

for them," she said all in one breath. Mr. Hoffman thanked her, and his face was happy and Irene's was too. She ran all the way home again because she felt so free.

—MRS. HARRY BAERG.

Playing with Fire

Not far behind the house where Dudley lived, hidden by a clump of trees, was a large building called a brick shed, though its roof was of old-fashioned thatch.

Many a happy hour was spent by Dudley and his sister playing in and around this shed. And many an anxious one, too, so she told me.

Dudley was a bit of a daredevil. When out of sight of mother and father, he would play with matches, setting fire to things, then putting the fire out before it had gone too far.

One of his favorite tricks was to walk around the brick shed till he found a loose straw sticking out. Then he would light the straw and watch it burn right up to the main thatch. Sometimes he would have two or three straws burning at once. It was a terrible risk to take, but he seemed to enjoy it, though his sister was petrified with fright.

Because he found he could always put out the flames in time, he hit on the plan of letting them go a little farther, right into the thatch itself. Then, just as a real fire was starting, he would beat out the flames with a stick—and feel very proud of himself at his success.

Each time he did this foolish trick, he gathered new confidence, letting the fire get a little bigger and a little bigger before attempting to put it out.

Then one day, he waited just a moment too long. He let the flame get a little too big, and away it went roaring up the roof. He beat at it with all his might, but in vain. This time it beat him.

Realizing that he couldn't save the shed by himself, he ran toward the house, shouting, "The brick shed is on fire! The brick shed is on fire!"

Father rushed out, with the rest of the family following. Though they did their best, most of the roof was destroyed before the fire was finally put out.

What happened to Dudley I do not know, but I was told that he learned a lesson that day which he never forgot. Most important of all, he learned that it is dangerous not only to play with fire but to play with sin, which is like fire in that it gets out of control so easily.

And that is a lesson we all need to learn. Some boys say, "Oh, I can smoke a cigarette now and then and give up smoking when I please." But they can't. The boy who smokes just one cigarette is playing with fire in more ways than one. He will find he can-

not stop. The nicotine in the cigarette will lure him on to smoke more and more. In a little while he will be a slave to the tobacco habit. This fire will burn up hundreds of dollars of his money before he is through. —*The Children's Hour*, Book 3, p. 133.

Each bad habit—drinking, lying, stealing, and gambling—starts with just a little fire. Then it gets bigger and bigger until only God Himself can put it out. Next time you are tempted to do something wrong, that might become a bad habit and do you great harm, think of Dudley and the matches and how he burned the roof off the brick shed. *Don't play with fire!*

Wishing

Do you wish the world were better?
Let me tell you what to do;
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind of selfish motives,
Let your thoughts be clean and high;
You can make a little Eden
Of the space you occupy.

Do you wish the world were wiser?
Well, suppose you make a start
By accumulating wisdom
In the scrapbook of your heart;
Do not waste one page on folly,
Live to learn and learn to live;
If you want to give men knowledge,
You must get it ere you give.

Do you wish the world were happy?
Then remember, day by day,
Just to scatter seeds of kindness
As you pass along the way;
For the pleasure of the many
May be oftentimes traced to one,
As the hand that plants the acorn
Shelters armies from the sun.

—AUTHOR UNKNOWN.

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June 18

Our Friends—The Trees

ORDER OF SERVICE

SONG: "Under the Trees," No. 145 in *MV*

Songs.

SENTENCE PRAYERS.

SYF REPORTS.

SECRETARY'S REPORT.

OFFERTORY.

SONG: "O Forest Fair!" No. 136.

BIBLE EXERCISE: "God's Helpers, the Trees." (See also Notes to Superintendents.)

DIALOGUE: "How the Trees Pack Their Trunks."

STORY: "The Smoke Tree."

STORY: "A Parasite Tree."

TALK: "The Tree of Life."

SONG: "Come, Walk With Me the Woodland Trail," No. 157.

BENEDICTION.

Notes to Superintendents

What would this world be like without trees? Even on the great deserts there is an oasis occasionally where weary travelers may rest from the journey across the burning

sand. What a relief! If trees in this country grew only in groups every one hundred miles or more, how all would appreciate those trees! Shall we not be glad that we have God's beautiful trees all around!

An additional exercise on "Trees of the Bible" may be used if desired. Ask the boys and girls to find Bible texts mentioning trees, using the concordance as necessary. See how varied a list you can find. We are told there are thirty-six varieties of trees named, twenty-nine in the Old Testament and seven in the New Testament; and trees are mentioned 138 times in the Bible—far more in the Old Testament than in the New.

God's Helpers—The Trees

1. Shelter for birds—Matthew 13:31, 32.
2. Shade in summer—1 Kings 19:1-5.
3. The tree of knowledge—Genesis 2:16, 17.
4. Calvary's tree—Galatians 3:13.
5. A withered tree—Mark 11:12-14, 21.
6. The tree of life—Revelation 22:1-4.

How the Trees Pack Their Trunks

"I wish I were a bird," said little Christine Reed.

"I wish I were one, too," said her brother Ned. "They don't have to work."

"Oh, yes, they do," answered his older sister. "They have to dig worms to feed the little birds. I wish I were a white birch tree. Trees never work; all they do is stand up and look pretty."

"Well, trees, even the tiny ones, do their own packing," said mother.

"Why mother, what do you mean?" asked Ned suddenly, for he knew mother had something interesting to tell them.

"Do you think," began Mrs. Reed, "that in the spring the different garments for all the different trees come down from the sky ready-made?"

"I never thought about it," said Christine.

"Well," said their mother, "each tree packs away its finery in the fall, protects it carefully through the long winter, and then waits for the sun to turn the lock and key and lift the lid. Then the maples and the birches shake out their garments and—"

"But, mother," interrupted Ned, "how can a tree pack?"

"Listen," said Mrs. Reed; "the tree folk all pack and do it carefully, but they vary in their methods of packing. Take the maple, one of the most careful packers; its leaves are doubled from the points with the exactness of the accordion pleating you may have often seen. Now, the sugar maple—"

"Oh," exclaimed Christine, "does it fill its trunk with tiny scalloped sugar cakes, mother?"

"If you are in the country in March you will see for yourself. The sugar maple folds its dainty fringes along with the plaited leaves as snugly as you please, but the red maple requires a great many trunks to carry its wardrobe through the winter. The twigs are large and scrubby and are of a reddish hue; this is because the buds are set closely along the stem. Instead of unpacking its tender green leaves the maple shakes out its flaming red

tassels at the same time the silver pussy willows do."

"Oh, mother, are the pussy willows packed away all winter too?"

"Of course," answered her mother. "Down by the pond in the south meadow you have seen the yellow-green willow whips. Above the leaf buds at the base the pussies are packed with the greatest of care. They are un-packed about the time the red maples begin to think about bursting into a beautiful flame. Why? Because they have been waiting for the call through the long winter. Trees also differ, you see, almost as much in the style of trunks as in their methods of packing. However, they all use tough, waterproof scales, which become more and more delicate, until the finest folds serve as tissue paper for the soft bud leaves—a most delicate fabric, too. Now, my children, do you not think that the trees are busy all the time?"

"Yes," they answered. "We now know how the trees pack their trunks."

—JULIA W. WOLFE.

The Smoke Tree

A strange desert shrub grows in South-western United States—the smoke tree. It is tall, shapely, and branching. The branches intertwine and cling to one another by means of long, sharp spines, and when the tree blossoms it is a mass of small, feathery, bluish flowers which at a distance appear to be a low cloud of smoke. Many travelers have hurried toward what they believed to be a campfire, only to find a clump of branches.

Even after the flowers have gone the shrub continues to fool people, for its bare branches are fine and smooth and a grayish-white color. As they are closely interwoven, they look like thin smoke to one who is not familiar with the desert.

Since improved roads and automobiles have opened the desert to visitors, thousands drive into it annually. Many have never before known of the existence of the smoke tree, and the natural thing to do seems to be to break off a piece and carry it home as a souvenir.

So many people have done this that the strange shrub is in danger of being exterminated. The Government has come to its rescue by imposing a heavy fine on anyone who breaks a branch—even a tiny one!

We hope that this plant will continue to grow and add its own bit of fascination to the desert country of North America.

—MARY RUSSELL.

A Parasite Tree

There is a strange tree in Cuba that affords a striking illustration of the progress and fatality of sin. This tree begins to grow at the top or midway of another tree. The seed is carried by a bird, or is wafted by the wind, and, falling into some moist, branching part, takes root and speedily begins to grow. It sends a long, stringlike root down the body of the tree that is occupied, which is soon followed by others. In the course of time these rootlings strike the ground, and growth immediately commences upward. New rootlings continue to be formed and get strength, until the one tree grows as a net with the other inside. The outside one surrounds and presses the inner, like a huge girdle of

snakes, strangling its life and its power. At last the tree within is killed, and the parasite itself that has taken possession becomes a tree.



The Tree of Life

From the third day of creation week, when God brought them into existence, trees have occupied a very important place in the life and activities of the human family. Man has depended to a large extent upon trees for his place of abode, his food, his farm implements, his furniture.

A great many different species of trees are named and discussed in the Bible, but outstanding among all the Bible trees is the tree of life. It is the only individual tree besides the tree of knowledge of good and evil that is mentioned in the first few chapters of the Bible, and is likewise the only one mentioned in the last book of the Bible. It occupies a unique position in relation to all other trees. The tree of life was no doubt designed through its fruit which is borne every month to be the means by which God would maintain eternal life in the human family. But only those who are pure in heart can partake of the fruit of that tree. Consequently the tree itself stands for purity. When Adam and Eve sinned and were expelled from their Edenic home, God placed cherubim at the entrance of the Garden of Eden "to keep the way of the tree of life." Genesis 3:24. In other words, there was nothing in common between sin and the tree of life.

The tree of life stands for the surety of God's eternal purpose. He placed it upon this earth from the very beginning, and when the earth is established in its renewed state, we shall there find the tree of life. This gives evidence of the fact that God's original purpose is going to meet its divine fulfillment.

The tree of life also stands for health. In Revelation 22:2 we read: "The leaves of the tree were for the healing of the nations." No doubt it will be through the tree of life that those who are redeemed from this earth will be caused to grow up as calves of the stall until they reach the physical and mental stature designed for them by God in His original creation.

The tree of life also stands for loyalty and obedience, for in the message to the churches recorded in Revelation 2:7, Jesus said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

June 25

Is It Too Hard to Forgive?

BY ETHEL JOHNSON

ORDER OF SERVICE

SONG: "In the Service of the King," No. 82 in *MV Songs*.

PRAYER.

OFFERTORY.

SCRIPTURE READING: Matthew 5:23, 24.

SONG: "Steady and True," No. 64.

TALK: "Two Ways to Make It Easier to Get Along With Others."

STORY: "How Many Times?" (Read Matthew 18:21, 22. Also see the story, "How Many Times?" in *The Children's Hour*, Book 1, pp. 111-115.)

STORY: "How Ned Cut Off His Nose." (See story by this name in *The Children's Hour*, Book 3, pp. 71-74.)

TALK: "How Important Is It for Us to Forgive?" (Read the parable in Matthew 18:23-35. Also see *Christ's Object Lessons*, pp. 243-245.)

TALK: "A Kingly Thing to Do."

BIBLE HUNT: "Bible Examples of Forgiveness."

TALK: "The Other Half of Forgiving."

TEST: "A Test on Forgiveness."

SONG: "Brighten the Corner," No. 71.

Two Ways to Make It Easier to Get Along With Others

Little Betty Larimore was busily studying her memory verse for Sabbath school. Mary, her older sister, was wiping the dinner dishes; her lips were pressed firmly together, her eyes were red, and there was an angry gleam in them.

"I've got my verse learned," said Betty, just as Mary finished the dishes. "Hear me say it."

"A soft answer turneth away wrath: but grievous words stir up anger." Mary, what are grievous words? How do they stir up anger?" she asked abruptly.

"It means cross words, dear," said Mary as she smoothed the younger girl's hair. "And they stir up cross feelings in the heart of the person to whom they are spoken."

"Oh, I see. Like you and Ralph today," the little sister interrupted. "Those surely must have been grievous words you spoke. They certainly stirred up Ralph. Didn't he get mad though?"

Mary thought for a moment. Without replying she went to her own room with tears in her eyes again. But they were a different kind of tears this time. She knew that what her little sister had said about her had been true. She had spoken grievous words to her brother.

Their mother was gone, and while Ralph had been in the living room, he scattered the papers on the table, piled the pillows on the davenport and kicked the rug out of place. When Mary saw it, she scolded him angrily.

"You're a pretty Christian, Mary Larimore," Ralph had retorted angrily, as he left the room slamming the door.

From that moment Mary was sorry for what she had said and the way she had acted, but she would not tell Ralph that—not for worlds. But now after what her little sister had said she began to see things differently.

"I wish I hadn't said that. I wish I could be a better sister to Ralph. I should tell him I am sorry—oh-h-h, but I can't do that. That's just too hard and he would laugh at me."

Then she thought of the verse and a new idea struck her, "I've proved the last part of Betty's verse was true and the first chance I have I am going to prove the first part."

With this new determination she went straight into the living room and started putting things in order and noticed that it was not so bad after all.

In a few minutes Betty came in, tired of playing alone. "May I go out with Daddy?" she asked.

"Don't you remember that Daddy went to town? You may go out to the shed where Ralph is."

"I'm hungry, Mary, awfully hungry for cookies. May I have some cookies, Mary?" Betty looked up with her most winning smile.

Mary laughed and went to the pantry to get her some. Then she thought of Ralph. She wrapped three cookies in a piece of wax paper, and, giving them to Betty, said, "Give these to Ralph. Say your verse to him and tell him that Mary wished she had studied the first part of it this morning."

An hour later when Betty came back, Mary met her at the door and asked eagerly, "What did Ralph say?"

"He said the cookies were jolly and he'll learn the verse, too. Won't it be fun, Mary, when we all learn it," she added, not quite knowing just what Mary and Ralph meant by "learning the verse."

Mary was busy getting supper when Ralph came in. The dreaded moment had arrived—at least it was the moment she had been dreading all day—when Ralph would come in and she would have to say "I'm sorry." She had dreaded it so much that she had asked Jesus several times to help her, and now that she actually started to say it, she felt so good, and it was quite easy to say, "Forgive me, Ralph, for the way I talked to you this morning. I am sorry for what I said and how I said—"

"Now don't say anything more, Mary. I was the one to blame; and, sister, I'm sorry I said what I did about—well, you know—"

"I don't blame you, Ralph. I have been a poor Christian, but I am going to try harder than ever. I hope I'll never let my awful temper get the better—"

"You aren't the only one with a temper.

It seems to be a family possession. Let's work it out together and prove that 'a soft answer turneth away wrath.'"

"And if my grievous words stir up anger again, I hope I remember that the best way to soften them is to make things right immediately, instead of letting them spoil so much time for me."

A Kingly Thing to Do

When the disciples asked Jesus to teach them how to pray, He gave them the prayer that we call the Lord's Prayer and that we still repeat so often. The prayer is very short and easy to understand. It is interesting to notice, though, that as soon as Jesus finished giving the prayer He explained one part of it. While I wait, I want to see who will be the first to find the two verses which follow the Lord's prayer and read them. (Matthew 6:14, 15. Someone reads it.) The hardest part of the Lord's Prayer seems to be, "Forgive us our debts, as we forgive our debtors."

This story is told about a small but important event during the World War. Belgium was being invaded by the enemy and part of the country was being laid in ruins. A group of children gathered before a shrine beside the road and were repeating the Lord's Prayer. They had just reached the part, "Forgive us our debts—" when a shell struck near by, reminding them of their enemies; and they hesitated to finish the sentence. The oldest girl tried to get the other children to join her in saying it. She urged, "I know, I know, but we must say the prayer—as we forgive—" She stopped, and then another voice from near by took up her words, "As we forgive our debtors." It was the voice of their king, who had been standing by unnoticed. Under some circumstances it is difficult to pray this petition through, but it is a kingly thing to do.

The Other Half of Forgiving

"I'll forgive him, but I'll never forget it," are among the hardest, most cruel words in the English language. They have been known to separate friends and start church or community troubles. Someone who makes up his mind not to forget a wrong usually does not let anyone else forget it either. Every time he has a willing ear, he says, "I'll never forget what So and So did to me—" and the story is usually bigger than before and more dangerous because the newcomer has not heard the other side of the story.

Some little wrong that someone tried to make right, instead of being forgotten, grows and grows until it spreads all through a family and spills over into the school or church where it has no business going. Some churches have problems years old just because someone would not forget.

If you are taking a geography test, forgetting is not a good policy. But when it comes to unkind words or deeds of others, forgetting is the best policy. Let us practice this kind of forgetting. Let us play ball today, forgetting that anyone in our group was selfish or unkind yesterday. Let us do our best in the schoolroom, forgetting that anyone spoke mean words. The strange thing is, if we forget the bad things we should, we will remember so many nice things about everyone that our whole life will be quite different.

A Test on Forgiveness

(Everyone may write the answers to the questions, or one person may be called upon to give his answer and explain why it is correct.)

1. An unforgiving spirit (adds to, subtracts from) the amount of happiness in a day.
2. An unforgiving spirit (adds to, subtracts from) the number of friends we have.
3. A boy or girl who shows an unforgiving spirit on the playground is usually chosen (first, last) when leaders are choosing sides for a game.
4. A boy or girl who holds grudges is (usually; seldom) happy.
5. A boy or girl who holds grudges is a (gainer, loser) in the long run.
6. A boy or girl who has been hateful or unforgiving is usually (proud, ashamed) of himself after it is over.
7. Holding an unforgiving spirit (is, is not) a sign of superiority.
8. (Satan, God) is the source of the unforgiving spirit.
9. If we first ask Jesus to help us, it is (easier, harder) to forgive a friend.
10. If we first ask Jesus to help us, it is (easier, harder) to go to someone to ask his forgiveness.
11. The longer we wait the (easier, harder) it gets to ask someone's forgiveness for a wrong we have done.

Bible Examples of Forgiveness

Have the members use their Bibles to tell the answer to these questions about each of the Bible incidents referred to below.

Who needed forgiveness?

Did he (or they) ask for it willingly?

Who did the forgiving? Did he show a good spirit?

1. Genesis 50:16-20.

2. Genesis 33:1-4.

3. Luke 23:34.

4. Acts 7:60.

Others.

"God's forgiving mercy is to be the measure of our own."

—*Christ's Object Lessons*, p. 251.

Home Missionary Department

Dorcas In Modern Times

The Dorcas Commission

Loving ministration to the needy has ever been a part of God's plan to save man. From early times when Moses, through Inspiration, gave definite directives to the children of Israel regarding the care of their own poor, as well as consideration for the stranger within their gates, down to apostolic days when provision was made for the widows in Jerusalem, God's own people have ever been admonished to minister lovingly to the poor and to the unfortunate.

Among many biblical characters who have received heavenly approbation for their unselfish ministry, one of the most noted was Dorcas of Joppa, in honor of whom this branch of service has been named. It is said of Dorcas that she "was full of good works and almsdeeds which she did." Acts 9:36. The brief account in Acts clearly shows that her life was approved by Heaven by swinging back the curtain of death and restoring her to a life of service for others, and giving her an honored place in the pages of Holy Writ. She lived to bless others, and thus her name has become a symbol of unselfish service to the church of God down through the centuries.

All Christian service is prompted by love for God, and its real objective is so to impersonate that love that others will be attracted to Him and will learn to love Him. This is the spirit of Dorcas. "In Joppa there was a Dorcas, whose skillful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. And when Dorcas died, the church in Joppa realized their loss. It is no wonder that they mourned and lamented, nor that warm tear-drops fell upon the inanimate clay. She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others.

"Such patient, prayerful, and persevering fidelity as was possessed by these saints of God is rare; yet the church cannot prosper without it."—*Testimonies*, Vol. 5, p. 304.

The impelling incentive is expressed in the words of Luke 10:27: "Thou shalt



love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Isaiah 58 clearly, simply states the commission. Without taking time for quoting, in verses 6-12 is a description of the various types of Dorcas welfare service. There is the commission and also the inspiration from the promises given to those who accept the challenge laid down. Such services as are here described carry a reward even in this life, plus the eternal reward of life everlasting. How marvelous is God's love!

Jesus, on the Mount of Olives, pictured to His disciples the scenes of the judgment. His vivid description of that solemn event is found in Matthew 25:31-46. A careful reading of these verses reveals that He represents the decision of the judgment as turning upon one point—the relation to His little ones. "When the nations are gathered before Him, there will be but two classes, and their eternal destiny will be determined by what they have done or neglected to do for Him in the person of the poor and the suffering."—*The Desire of Ages*, p. 637.

Another word picture of love in action is found in Luke 10:25-37, where Jesus told the true story of the good Samaritan to make clear the type of service His true

followers will render. "In the story of the good Samaritan, Jesus gave a picture of Himself and His mission. Man had been deceived, bruised, robbed, and ruined by Satan, and left to perish; but the Saviour had compassion on our helpless condition. . . . Pointing to His own example He says to His followers, 'These things I command you, that ye love one another.' 'As I have loved you, that ye also love one another.'

"The lawyer's question to Jesus had been, 'What shall I do?' And Jesus, recognizing love to God and man as the sum of righteousness, had said, 'This do, and thou shalt live.' . . .

"The lesson is no less needed in the world to-day than when it fell from the lips of Jesus. . . . Unless there is practical self-sacrifice for the good of others, in the family circle, in the neighborhood, in the church, and wherever we may be, then whatever our profession, we are not Christians."—*Id.*, pp. 503, 504.

"In the night of spiritual darkness God's glory is to shine forth through His church in lifting up the bowed down and comforting those that mourn. . . . On every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery."—*Prophets and Kings*, pp. 718, 719.

(The above article is from the revised edition of HM Leaflet No. 10, "The Dorcas Welfare Society." This leaflet of forty pages fully outlines the organization and work of the Dorcas Societies, and may now be purchased from your Book and Bible House.)

Dorcas and the Press

The Dorcas Society can build a tremendous amount of good will for the church.

Hardened cynics even will speak kindly of a church that "goes about doing good." And a town will change preconceived ideas about a whole denomination if it observes the local Dorcas Society sending clothing to Europe or giving aid to unfortunate local families. Thus a heavy responsibility to let the community know about these projects rests upon the local society.

The most effective and most economical way to do this is to prepare stories for the local newspapers.

The value of good publicity is graphically illustrated by the following incident which came to the attention of the Home Missionary Department last winter.

Mrs. Brown was a zealous and far-sighted Dorcas worker who wanted to tie church activities in with the needs of the local community. She visited the local public-school nurse and suggested that some of the Dorcas women would be glad to make and mend clothing for underprivileged school children. The nurse, much pleased, made a vacant schoolroom and a sewing machine available. By the end of the year Mrs. Brown and a few co-workers had outfitted an impressive number of children, and the nurse wanted to include their names in an annual report which she was giving to the newspaper.

But Mrs. Brown was modest and retiring and said that she would rather not have her name in the paper. The local paper noted merely that "a woman who prefers to remain anonymous directed the work of outfitting our needy children."

In spite of unnecessary obstacles splendid results came a few weeks later when the small church started its Ingathering campaign. Solicitors reported that as they went from door to door, businessmen and housewives alike said, over and over again, "If your church contributed something to local community needs, I would feel like giving you a donation."

Church people must be realistic about this problem of publicity. If they have a systematic program, the community will know what Adventists are doing and will approve. If not, word of the good work will filter out to only a few. Many times church members even do not realize what their own society is doing.

If the church is in line with recommended General Conference procedure, it will have an active press secretary. Co-operate with him; give him the facts, let him write the stories, and take them to the paper. If he is to publicize a particular meeting or project, he will need facts, figures, and names at times when it may be inconvenient for the leader or the members to get them for him. Co-operate even when it is inconvenient to do so. Remember that the secretary is dealing with a deadline, and that the earlier he can get the story to the paper, the more likely it is to appear. Except for weeklies, spot news stories cannot wait even a few hours.

A newspaper story is often more effective than a tract, and costs nothing to publish and distribute. Many will read it who would never pick up a tract nor consent to a Bible study. If the story is a purely secular one, with no doctrine at all in it, it is still very valuable because it helps to break

down prejudice and to pave the way for better understanding.

The press secretary needs definite facts, not just generalities. When he asks how many pounds of clothing have been shipped overseas, the society officer should not say, "Well, can't you just say 'several hundred?'" No competent editor would publish that sort of report.

The press secretary should not be blamed if the story fails to appear. There are several reasons why that may happen, and none of them may be that the editor is prejudiced against Adventists. Other news may have crowded it out; it may have been lost, or too late; or it may not have been newsy enough. None of these are reasons for not trying to place another story later on.

All should be patient with the secretary if the story contains errors. Unless it is a gross doctrinal error it will not harm the denomination.

A knowledge of what constitutes news will be very helpful as the workers in the society keep in touch with the press secretary. For a weekly paper, the following are examples: An announcement of the regular meeting, and for some papers, reports; announcements of new projects, such as the making of baby layettes for overseas; rolling of bandages; decorating the church schoolroom; receipt of thank-you notes from overseas; adoption of foreign pen pals; naming delegates to a Federation meeting; new officers; visiting speakers; social events for school children; announcements and reports of results of public drives for clothing; quarterly or annual reports of work accomplished.

Daily papers will vary in the amount of Dorcas news they will use. Some will use short stories on most of the items listed above except announcements and reports of regular meetings and social events. Big city papers and some smaller dailies will probably use only annual reports, announcements of clothing drives, or unusual projects, such as the collecting of garden seeds for Europe, new officers, and naming of delegates to regional meetings.

The church or society should be able to produce a news story at least every six weeks or two months. Such a publicity program is a tried and proved method of educating the public. Seventh-day Adventists, who have the job of educating the world on their hands, ought to use it.

—HELEN CARPENTER.

Anyone who stops learning is old, whether this happens at twenty or eighty. Anyone who keeps on learning not only remains young, but becomes constantly more valuable, regardless of physical capacity.—HARRY ULLMAN.

Suggestive Program for Sabbath, June 4

ANNOUNCEMENTS.

OPENING SONG: No. 343 in *Church Hymnal*.

SCRIPTURE READING: Acts 9:36-43; Matthew 25:31-46.

PRAYER.

REPORT: By missionary secretary, of previous month's activities.

REPORT: By Dorcas Welfare secretary.

OFFERING: For local missionary work.

SPECIAL MUSIC: (or, Hymn No. 452.)

SERMON OR TALK: "The Dorcas Commission."

READING: "Dorcas and the Press."

READING (OR TALK): "Miracles of Modern Dorcas."

(Here give opportunity for all interested to sign the Dorcas Pledge.)

A DORCAS WORKER'S PRAYER:

God, show me Thyself today. Let me see in those whose burdens I lift, whose hearts I cheer, Thine own image.

For, verily, dear Lord, that which I do to them, I would do unto Thee. Amen.

CLOSING SONG: No. 273 in *Church Hymnal*.

BENEDICTION.

Note to Leaders

Those responsible for this service will note that plenty of material is given herewith for the First Sabbath Church Service in June, which is on the subject of Dorcas welfare work. Latitude, however, is given for the program to be adapted to talks, readings, or any method of presentation most suitable for your church.

It should be a great encouragement to the church to hear a good, interesting report of the Dorcas welfare activities that have been carried forward by the local society. Perhaps the Dorcas secretary or leader will be able to give this report as stories of particular cases or activities rather than merely a group of figures.

Miracles of Modern Dorcas

God performed a miracle for Dorcas in Bible times, but He is performing miracles through modern Dorcas every day of the year in these closing days on earth. Attendance at a live Federation meeting in almost any conference will convince one that God is working mightily through consecrated womanhood to reach distressed, discouraged, hungry individuals who are so intensely longing for the comfort, solace, and hope which God is freely and willingly waiting to offer them.

Perhaps women rarely dream of being earthly ambassadors, but unnumbered are the heavenly ambassadorships offered to Adventist women today. Those who have accepted such appointments are radiantly happy in the service of the heavenly King. To observe their enthusiasm, to see their eager, shining faces as they bear witness to the great things accomplished for God through their humble efforts, is to catch their enthusiasm and long for a share in the ministry which brings happiness and all other blessings in its train.

Gone are the days when Dorcas workers could find nothing to do. Outmoded is the idea that Dorcas is a mere money-raising organization to support the church. Uninformed are the few who may still think of the Dorcas Society only as a handful of elderly women piecing quilts or doing fancy-work. Wherever human need exists, there Dorcas should ever be ready to serve.

Reports given at Federation meetings in one conference recently revealed the fact that at least seventy-five different types of service had been rendered to the suffering or needy during the previous three months. Surely each member of the church can find the type of service for which God has given him a special aptitude. Fortunate are those who have found their God-assigned tasks.

A few of the many avenues of service in which Dorcas members have found satisfaction and happiness are listed below:

1. Visiting and praying for the sick.
2. Distributing food baskets to the needy, including Thanksgiving and Christmas.
3. Arranging care or homes for orphans and the aged.
4. Making needed articles and scrap-books for orphanages, old people's homes, and hospitals.
5. Making or mending garments for the needy.
6. Reading to the aged and blind. Providing batteries for hearing aids.
7. Conducting classes in cooking, sewing, and home nursing.
8. Conducting prison work.
9. Caring for children, and helping burdened housewives.
10. Sympathizing with the bereaved, or sorrowing. Administering loving service to bereaved families at time of death.
11. Visiting homes and introducing the health foods.
12. Caring for the poor in the church, for widows and orphans.
13. Assisting poor, worthy young people to attend school or academy.
14. Operating a Welfare Service Center to serve the city or community.
15. Holding prayer circles for the needy.

(Continued on page 24)

Missionary Leadership

The Secret of Power

This is a time when great emphasis is placed upon the word POWER. We, members of the Seventh-day Adventist Church, often hear the remark that while we have greater material resources, better facilities, more institutions, and a more efficient organization than ever before, we are still sadly lacking in the power which is so essential for finishing the work committed to us.

Before departing from this world Jesus made a very definite promise of the outpouring of His Spirit, which would bring divine, supernatural power to His disciples. He said: "Ye shall be baptized with the Holy Ghost not many days hence. . . . Ye shall receive power, after that the Holy Ghost is come upon you." Acts 1:5, 8. Again we quote: "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh." Acts 2:17.

We, as Adventists, believe this promise applies to God's people today as truly as to the early disciples. The Holy Spirit came at that time and has remained in this world. The disciples were filled with the Spirit, and the mighty power of God was manifested in the rapid spread of the gospel and in the mighty miracles and signs. Why is it that the power seems so limited today, when the end is so near?

While we often quote the promise in Acts 1:8, it is very essential to realize that Jesus had discussed this "promise of the Father" with His disciples sometime before, and had made very plain and definite the conditions on which it was to be fulfilled. This is recorded in John 14. The whole chapter should be studied carefully.

In seeking to prepare the disciples for His departure and for the great responsibility of their mission, He said: "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever." John 14:15, 16.

The emphasis in all this instruction is not upon the great power which would be theirs, but upon the humility, love, and obedience which alone could prepare the way for this blessing. It was in an earlier lesson that the Saviour gave the most explicit instructions.

The Holy Spirit had been limited in His ministry through the disciples because of their human faults and weaknesses, especially their selfish ambitions. The Master finally gave them the last great commandment, which sums up the requirements of

all His commandments: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." John 13:34, 35.

From eternal ages there was but one source of power in all the universe. All power came from God. The time came when one of the most exalted intelligences rebelled against God. Lucifer was not destroyed, for God deemed it wise to permit him to demonstrate before all created beings the deadly nature of sin. A vast number of angels joined in the rebellion, and Lucifer set up a government in opposition to God. Then there were two sources of power:

1. The divine, unselfish, beneficent LOVE of God.

2. The selfish, cruel, malignant FORCE of Satan.

Satan has always sought to deceive men into thinking that force is desirable, and has cultivated in their hearts a great, passionate ambition to acquire that power. It is impossible to overestimate the importance of constantly keeping in mind the distinction between the power of LOVE and the power of FORCE—the power which comes from God, and that which comes from Satan.

In order to approach it in the simplest way, notice the words of the beloved disciple in 1 John 4:7, 8, 16: "Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. . . . And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him." GOD IS LOVE, and this includes the Father, the Son, and the Holy Spirit.

It is a mistake to separate power from love, for all power in the universe, except the evil force of Satan, comes from God, and God is love. The Holy Spirit is love, so "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." Romans 5:5. Power is secondary, and is the result of love.

"The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him."—*Desire of Ages*, p. 22.

It is natural to think of a mighty, supernatural power by which believers may break

down every barrier, crush all opposition, overcome all enemies, and win complete victory for the cause. But Jesus won the victory over all the powers of earth and hell—not by force—only by LOVE.

"The love that is of heavenly birth is a resistless power, and it can be obtained only by a living connection with God. Would you move the hearts of men, you must come into actual contact with the God of love. God must first take hold of you, if you would take hold of others."—*Appeal to Ministers and General Conference Committee*, February 18, 1892.

The presence of the Holy Spirit is determined by the degree to which we yield our wills to Him. If we choose to be controlled largely by self, and but little by the Spirit, we limit Him, and also ourselves. If we choose, by the grace of God, to dethrone and crucify self, and give the Holy Spirit entire charge of our lives, we shall enter into the pentecostal experience. We can never use the Spirit, but He will use us to the fullest extent of our surrender. The question, therefore, is not, How can I get more of the Holy Spirit, and the power of God? Our constant prayer should be, "Lord, teach me how to put self aside and make room for the working of the Holy Spirit in my heart, and live a life wholly consecrated to God." Then our lives will reveal only the God of LOVE and the earth will be lightened with His glory.

—MEADE MACGUIRE.

The Spirit of Indifference

"He that is not with me is against me; and he that gathereth not with me scattereth abroad," said Jesus, Matthew 12:30. Surely in the light of this text no one is exempt from being either on one side or the other. Since Jesus Christ is the only means of salvation, "for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12), every human being will be saved or lost according to his relationship to Him. How can anyone dare be indifferent?

There are many and varied degrees of indifference. The devil is not foolish enough to suggest that Christians should turn their backs upon Jesus Christ and have nothing to do with Him or His cause. Ah, no. He says, "Go ahead, make a profession; join some church; attend occasionally, even attend a prayer meeting once or twice a year; go to Sabbath school once in a while; attend a preaching service now and then; but be indifferent. Do not assume any responsibility. Do no missionary work. Do not pray for yourself. You are all right. Do not pray for others, they can pray for themselves. Just be indifferent to any relationship to

your fellow men and God's cause. Do not study the Bible daily. Of course, you can read a short Psalm once in a while, but be indifferent to a daily Bible-study program. Study it some, but as little as possible. When calls are made for means to further the cause of God, be indifferent. Give some, of course, but as little as possible. Never become habitual in liberal giving."

The devil does not tell his final objective in such a program. He wants Christians to be indifferent. That's all, just indifferent. Any man or woman who chooses to follow the path of indifference has certainly cast his lot against Christ and His cause. "He that is not with me is against me." All such might be classified with the ancient king, Amaziah, of whom we read: "And he did that which was right in the sight of the Lord, but not with a perfect heart." 2 Chronicles 25:2.

May God help us to cast off indifference, apathy, and halfheartedness, and put on the whole armor of God; to exchange profession for confession and possession, and to enter into wholehearted service for God and His cause, declaring ourselves unreservedly on God's side. God is anxiously waiting for such a decision to be made by each of His indifferent children. God loves us with an everlasting love, and to every individual member of the Laodicean church He says, "Behold, I stand at the door, and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." Revelation 3:20.

May God give us all grace and strength to confess and forsake indifference, and surrender fully and wholeheartedly to Him anew today for the furthering of His cause and the finishing of the task.

—L. C. EVANS.

Wanted—Bible Instructors

Speaking to the church, Christ said, "Go ye therefore, and teach all nations." Matthew 28:21. The apostle Paul, referring to the gifts Christ gave to men, stated clearly that there would be apostles, prophets, evangelists, pastors, and teachers. (Ephesians 4:11.)

It is evident that God's plan to evangelize the world includes teachers. Teaching the gospel is just as sacred and important as preaching it. The Spirit of prophecy tells us that "there should be less preaching and more teaching."—*Gospel Workers*, p. 76. There are many people in large cities who will never be reached by the public evangelist. These must be found and taught by qualified Bible instructors. To go from home to home as a Bible instructor is no less important than appearing on the rostrum. To teach in the home may not have all the

glitter and glamor of a big mass meeting, but it brings definite and lasting results.

The art of personal soul winning is very much neglected. With some it is a lost art. Strong churches are not built up by preaching alone. A worker must go to the people. Someone has said that a strong spiritual church comes only with the wearing out of considerable shoe leather and automobile tires. It is becoming more and more apparent that much of the work will be done in the homes of the people. For this work Bible instructors, both men and women, are needed. Bible instructors who have the gift of teaching, who have initiative, and who are not afraid of work are in demand.

1. I believe greater emphasis should be placed on the important place the gift of teaching holds in the propagation of the gospel. When the Bible speaks of teaching, it does not refer only to the teachers in schools, but also to those who teach from home to home. The prophet Isaiah's vision may well have included Bible workers, for he said, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Isaiah 52:7.

2. In many churches there are consecrated women who have no family responsibilities and who have the gift of teaching, plus a real burden for souls. The church may well encourage them to become Bible instructors and help them to secure intensive training at a college or at the Seminary.

3. Should not many theological students plan to become teachers rather than preachers, with a vision of going from house to house giving Bible studies? If young men who have the gift of teaching would be willing to teach, would try to excel in it, going from home to home, day after day, many would win more people than the ordinary public evangelist at one tenth the expense. "Early in their experience our students should be taught to become Bible workers."—*Counsels to Teachers*, p. 431.

I believe that the high and holy calling of the Bible instructor should be recognized. The Master repeatedly demonstrated the significance of the one-soul audience, the importance of knowing how to teach. How tactfully and carefully he taught Nicodemus, the woman at the well, the rich young ruler, and others!

Teaching must always go hand in hand with preaching. Let us act on the example of the apostles who "daily in the temple, and in every house, . . . ceased not to teach and preach Jesus Christ." Acts 5:42. The work in the temple is important, but let us not forget the teaching that is called for "in every house."

—R. R. BIETZ.

Character building is the work . . . of a lifetime.—*Ministry of Healing*, p. 452.

I Love Liberty

When, as a boy in school, I read in my Barnes's history of that old man in the steeple waiting for the boy to give the signal that the Declaration of Independence had been signed so that he might ring the bell and herald the news to his fellow patriots, it always thrilled me. I had then, and have now, an abhorrence of oppression, and a love of freedom.

While all are born with an inalienable right to "life, liberty, and the pursuit of happiness," yet, in a world where power groups ascend to authority, there is a price to pay in order to have and to hold these natural rights. Our fathers paid that price.

I love liberty because without it life is but servitude and slavery. Liberty becomes more and more precious as it becomes more rare. In America we have enjoyed a century and a half of liberty, and because of the full enjoyment of our rights we are likely to overlook the fact that few other nations provide this boon for their citizens.

Here in these United States we may think and act as we please as long as our actions do not interfere with the equal rights of others. We may attend church if we please, or remain away if that is more pleasing. We may read the Bible, or shun it altogether; affiliate with others in church membership, or live apart from church affiliation; make a freewill offering to the support of the minister, or leave him to the mercy of others altogether. We may decide the kind of clothes we will wear, food we eat, and entertainment we prefer. Whether we shall follow the trade of bricklaying, of carpentering, of engineering, or of farming, we decide for ourselves. No central or foreign power dictates our daily life.

Then, too, I love liberty because God does. He does not use force. He places before us the results of the right way and of the wrong way of life; and lovingly admonishes us, but never does He force us. Our destiny is in our own hands.

It is our privilege to reflect the glory of God, or refuse to do so. Unlike the heavens, that declare the glory of God, we are made with the power of choice. Of all creation, man alone has that gift. God wanted man to be free to choose. He did not intend that another should force that choice. Where men have been determined to force the conscience, there has followed persecution and slavery, imprisonment and death.

We face that danger more with each passing day. For all the freedom that we enjoy, we must be willing to work and sacrifice, that our fellow men may likewise have the same privileges and enjoyment. It would be selfish satisfaction to enjoy liberty if we are unwilling to make a reasonable effort to provide equal enjoyment for those about us.



I love liberty because it is a gift from God to all. I love it because Satan hates it and is organizing world forces against it, knowing that a free people will be difficult to conquer.

When I say I love liberty, my actions as well as my words must say it. I must put forth effort, make sacrifices if need be, that this liberty which is so precious to us all be kept safely for us and for our posterity. This requires recognition of the fact that "the banner of truth and religious liberty which these reformers held aloft, has in this last conflict been committed to us."—*Testimonies*, Vol. 6, p. 402. I must do my part to unfurl this banner and keep it aloft. I must champion the cause of liberty, regardless of consequences.

One of the things I can do as a church officer is to encourage the wide distribution of *Liberty* magazine. This champion of religious freedom is now going to thousands of prominent men in responsible positions, but there are many thousands more to whom it should go immediately. If our people are properly directed, they will respond to the call, and untold good will result.

Recently I visited several prominent men to whom we have been sending *Liberty*, and it was most cheering to hear their comments regarding the magazine. It is making more and more friends for our cause, and some attorneys are using it as their reference material when called upon to defend the rights of conscience for their clients.

Following my speech at a hearing before the Constitution Committee of the Washington Legislature, when the effort was being made to amend the Constitution to provide for "released time" for students in public schools to go to religious instruction classes, a doctor, who was present, introduced himself to me. He asked if it was the Seventh-day Adventists who were sending *Liberty* to him. Upon learning that it was, and that the subscriptions were provided from a freewill-offering fund, he requested the privilege of making a contribution to the fund and gave me his check for \$10.

A State Attorney General in a Northwest capital told me that when the postman delivered *Liberty*, it was like a breath of fresh air. He was loud in his praise of the way it handled the great principles of freedom.

Because I love liberty I will do my part. Will you?

—ROY L. BENTON.

Reaching The Foreign-Born

Gospel work among people who speak a foreign language should constitute a part of the missionary program of SDA churches.

The instruction given is that "those in responsibility must now plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America."

"God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the light to men of other tongues."—*Christian Service*, p. 200.

"Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light."—*Ibid.*

Each nationality has its own racial tendencies and prejudices. As far as methods are concerned, those used among the Americans can also be followed for these nationalities, with some adaptation to special needs. The difference does not consist so much in the methods employed as in the subject matter presented. The success of gospel efforts among these people depends to a large extent upon the tact, earnestness, and devotion of the individual worker.

There are many who have a burden to reach men and women of foreign birth, but who hesitate to engage in this work because they are not certain of the best methods. The following simple plans have proved successful, and are recommended by workers of long experience:

1. Gather complete information regarding the number of foreigners in city or territory, with specifications as to nationality and location. Such facts may be obtained by consulting those in charge of the Young Men's Christian Association, the State Census Board, or the Police Department.

2. Make a careful study of the habits, customs, religion, and needs of the people. Adapt the missionary plans of the church to reach them with the message of truth in a systematic, personal way.

3. Choose literature best suited to the needs of the different nationalities and classes of people. Literature in about twenty-four languages is printed at the Pacific Press, Brookfield, Illinois, and can be obtained through conference Book and Bible Houses. A catalogue of foreign literature will be furnished on request.

4. Many of the English Crisis Series books have been printed in foreign languages. They will find a ready sale among foreign-speaking people at the low price of fifty cents.

5. Weekly and monthly papers and maga-

zines are printed in numerous foreign languages. It is a good plan for the church to order in clubs for systematic distribution.

6. Urge colporteurs to sell our larger books which are printed in foreign languages.

7. Invite the foreign people to attend Sabbath school and church service. Counteract timidity or embarrassment by bringing them to the church and making them welcome.

8. Organize mission Bible schools for foreigners and their children. The Sabbath school and Sunday school offer a wonderful opportunity to reach and save these people.

9. By acts of kindness and deeds of love demonstrate genuine Christian interest. Call on the sick and suffering, and do whatever is possible to bring relief. Comfort those who mourn the loss of loved ones. A gift of fruit, a bouquet of flowers, or any little personal favor will work wonders in winning the hearts of foreigners.

10. Begin by approaching the foreigners who are nearest, possibly the next-door neighbor, the laundryman, grocer, cobbler, or merchant in the neighborhood.

11. Precede the contact and accompany all effort with earnest prayer. Remember that "all the heavenly angels are at the service of the humble, believing people of God."—*Acts of the Apostles*, p. 154.

12. Make a prayer list. Kneel down and put yourself fully on the altar for service, and then counsel with God about whom to work for and whose names to put on the prayer list. Let several unite in prayer for certain persons who may be on the list. In one church not long ago, the Friday evening prayer meeting was devoted to prayer for a person who was interested but who did not seem to have the will to take his stand for the Sabbath truth. Two weeks later that person was baptized. Earnest, united prayer brings results.

13. Watch for opportunities to witness for Christ. While traveling on a train, an Adventist observed a young man who was reading a religious book. He soon found an opportunity for a visit. He learned that the youth was preparing for the ministry, and found him anxious to learn about the doctrines of Seventh-day Adventists. When he was given a set of the "Hope of the World" series, this young man was sincerely thankful.

14. Counsel with pastor or leader. Inquire if there is not some case in need of help, or some work needing attention. Usually the pastor is glad to point the way to unlimited service.

—LOUIS HALSWICK.

The soul that refuses to impart will perish.—*The Desire of Ages*, p. 417.

Miracles of Modern Dorcas

(Continued from page 21)

16. Serving health dinners; teaching health principles.

17. Encouraging old members and recruiting new ones.

18. Helping poor children to Junior Camp.

19. Raising and canning vegetables and fruit for the Service Center.

20. Soliciting clothing or other needed supplies from the public for welfare and relief.

21. Sending relief shipments of food and clothing to Europe.

22. Cash donations to Famine Relief Fund.

23. Follow-up visiting after giving physical help.

24. Treatments to the sick.

25. Teaching homemaking.

With justifiable pride Dorcas can point to the excellent services performed on behalf of those in distress because of the ravages of war in other countries. All over North America, Dorcas responded to the call and united in the prodigious undertaking of helping feed the starving and clothe the naked in war-devastated countries. The fact that from 1945 to 1948 approximately 1500 tons of clothing were gathered and shipped is proof of the sacrificing love and loyalty of the members everywhere. Besides this, many thousands of packages have been sent from churches, Dorcas societies, and individual members directly to Europe and other needy countries.

As a result of this vast relief program, people of the world have seen "love in action," and many have been led into this message.

—CORA F. THURBER.

News from Soul Winners

A Providential Mistake

Dr. Donald Smith, a missionary-minded Adventist doctor of Sarnia, Ontario, Canada, co-operating with a visiting evangelist, Elder O. B. Gerhart, told him of a Mr. Buckle who believed in the Sabbath and who had attended some Adventist camp meetings. Elder Gerhart told the story as follows:

"The Doctor looked up Mr. Buckle's phone number and gave it to me. I called, and a woman's voice answered.

"Is this the Buckle residence?" I asked.

"Yes."

"Are you Mrs. Buckle?"

"Yes."

"I gave my name, and, recalling the doctor's information, boldly told her that I was a Seventh-day Adventist minister and wished to see her husband. I explained that Dr. Smith had given me his name.

"When I met the couple that night, Mr. Buckle asked, 'How did the doctor know I was interested in religion?'"

"I thought that an odd question, in view of his having attended camp meeting and having apparently told the doctor of his interest, but this man assured me that he had never talked to the doctor. Before I could answer, Mr. Buckle went on to say that I was the third minister who had called on him in the past month and never before in his life had any minister visited him. He was ashamed to admit that neither he nor his wife had been attending church. All this interest had aroused him.

"It's bothering me," he said. "I wonder if it isn't time to do something about it?"

"That was my cue, of course, and I soon had him enrolled in the Bible Correspondence Course. After Christmas I went back and was joyfully received. They had not gone very far with the lessons and were delighted when I offered to show them the picture films. They and two neighbors are now coming along fine. He thinks the Lord must have sent me.

"But let's go back to the doctor. 'That was a good name you gave me, Doctor,' I told him. 'Both the man and his wife are interested. The odd thing is, he doesn't know you, and he couldn't figure out how you knew he was interested.'

"'Why, the man I know isn't married,' was the doctor's reply. 'You must have gone to the wrong address.'

"'I went to the address of the phone number you gave me.'

"Well, it turned out that the doctor had given me the wrong Mr. Buckle. Or was it the wrong Mr. Buckle?"

"The sequel is that later I did visit the Mr. Buckle the doctor knew, found him interested, and finally baptized him. He is now deacon of the newly organized church in Sarnia. He goes with me to study with the other Buckles. They found that they had known each other years ago. The men had worked together on a ship. I hope Mr. and Mrs. Buckle will postpone a contemplated move to the States until they accept the truth."

"If You'd Seen What I've Just Seen"

From time to time we find some SDA church members who hesitate to do missionary work for fear of being ridiculed by friends and neighbors. These very ones forget the fact that when they first accepted the truth, they were ridiculed by friends and neighbors, too, and that most of the people in their communities now realize the fact that they are Adventists. All must grow more fervent and more active as time goes on, for one of these days soon, when the Lord comes, many are going to be destroyed.

Some years ago the writer had charge of a district in the Arkansas-Louisiana Conference. In the church where I was located, one of the sisters, Mrs. Hulse, refused to give out literature in a house-to-house tract campaign which we were carrying on at that time. This sister said she was fearful of the remarks that might be made when she visited friends and neighbors. From week to week, therefore, her papers accumulated in the church, while others delivered theirs and had very interesting experiences.

Mrs. Hulse was the wife of a railway engineer. After receiving many warnings from his employers against the use of liquor, Mr. Hulse was dismissed from the service. His dismissal, after many years of work with the railroad company, made him sober. He quit drinking, but the company would not take him back for they had already given him many chances. He told his wife that he was going to California where his past record was not known, and was going to apply for a job with another railway company. After being there for about a month, he wrote to his wife, stating that he had another job. He now had received his first pay envelope and was sending part of the money to her. He encouraged her to sell everything and bring the family to California. There they would start life again.

She sold practically everything they had and was ready to take the train to California when she received a telegram advising that her husband had been run over by a locomotive and killed almost instantly. This shock was almost more than she could bear. The poor woman was almost crazy for a few days.

During that time she had an experience which made her take a different attitude toward doing missionary work in the church. This is the story as it was told me: "I was lying in bed about three or four o'clock in the morning when I saw, as plain as if it was in the daytime, the holy city, New Jerusalem, come down out of heaven, as the Bible describes it. It came down almost to the earth, and one of the big gates of pearl opened in front of me. From where I was standing I could see my husband inside the

gates. It gave me a great deal of satisfaction to feel that before his sudden death he had made up his mind to be a Christian. He was beckoning for me to come in, but I could not seem to do so.

"Then I saw friends and neighbors coming from their homes to this open gate to the celestial city. Many of them came, but few of them went inside. Those who did not go inside told me that if I had been faithful in warning them, they also would have been going into the city. Instead, they went out past the gates into everlasting darkness and destruction. Then I saw that big gate begin to close, with my husband on the inside and me on the outside. How terrible I felt to think that, although I had been a member of God's remnant church for many years, I was going to be left out of the heavenly mansions throughout all eternity because I did not tell others about the truth!"

Mrs. Hulse got up immediately and telephoned to the missionary secretary of the church. Although it was not yet five o'clock in the morning, she wanted her papers so that she could go out early that morning and give them to her friends and neighbors. The missionary secretary asked why she was in such a hurry.

Mrs. Hulse said, "You would be in a hurry, too, if you had seen what I have just seen." After that dream she was one of the most willing and active missionary workers of the church.



Many members do not realize the nearness of the coming of the Lord nor the need for giving the truth to others. Oh, that all might realize that the work can never be finished until our church members unite their efforts with the ministers and gospel workers for the finishing of the work! May God give each one such a vision as this sister had some years ago! The only thing that now hinders the coming of the Lord is the fact that His remnant church has not finished the work that it has been commissioned to

do. Let each one do his best to finish the task that God has given to him. Then all will share in the joy resulting from service for Him and have sheaves to lay at His feet when He comes.

—R. E. CASH.

Grandfather's Influence

Recently a woman who received the Ingathering Magazine was reminded of the periodicals her grandfather read and brought to her. She wrote this letter indicating deep interest in the truth-filled literature and the Bible Correspondence Course:

"I would like to enroll in your free Bible Course. Also I would like some information as to where to write to for the addresses of some magazines published by Seventh-day Adventists. My grandfather was a Seventh-day Adventist, and he brought me the magazines sometimes. I think the names of them were *The Signs of the Times* and *Present Truth*. I would like to know the addresses of the publishers so I could subscribe for them.

"I am enclosing a small offering to help with the mailing of the free Bible Course."

A Doctor Adventures

Dr. L. A. Martin of Boston, Massachusetts, recently wrote us about his resolution to spend two hours a week in an Every-Home-Visitation crusade. He used the Ingathering approach, making the missionary objective foremost in his contacts. In twelve hours on six Sundays he raised almost eighty-nine dollars and made 220 visits.

The following excerpts from his letter inspire to "Field Adventuring" for God and souls:

"I promised the Lord that I would give two hours each week to house-to-house missionary work. I have been out six Sundays, and I have obtained a great deal of joy and happiness from my visits with the people. I used some Ingathering papers to make an approach, and had many fine talks with the people. I believe it will develop a strong Christian character to do this all-important work. I will jot down my Sunday morning experiences:

12 hrs. 220 papers \$88.95

"A number promised to take the Bible Correspondence Course. Sometimes a few visits are hard, but one always meets some fine people. God has promised that He will go along and bless the work done in His vineyard. Ecclesiastes 11:1, Psalm 126:2, and Isaiah 55 are wonderful promises.

"Many souls will be saved because of the sowing of this literature. With God's grace and help, I plan to continue giving Him two hours each week."

—J. E. EDWARDS.

Weekly Church Missionary Services

June 4

The Way of Neighborliness In Deeds and Work

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

MV Text: Isaiah 41:6. "They helped every one his neighbour; and every one said to his brother, Be of good courage."

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

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

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

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

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

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

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

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

It might have meant victory that last weary mile.

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

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

—Quoted in *Christmas Messages*, by
GEORGE W. TRUETT.

June 11

As Broad as Human Need

Most ideas of welfare work are too narrow. Some think it is limited to sewing garments, but it is as broad as human need. Dorcas was "full of good works," but treatments given were not as easily brought as evidence of her kindly spirit as were garments made. Jesus, in His commendation of the "sheep" (Matthew 25:35, 36, Moffatt) indicates the following types of welfare work:

1. Providing food—"ye fed me."
2. Providing clothing—"ye clothed me."
3. Prison visitation—"ye came unto me."
4. Sick visitation—"ye visited me."
5. Hospitality—"ye took me in."

Jesus adds care of widows and orphans to this list of activities. (James 1:27.) And the story of the good Samaritan makes it as broad as human need. (Luke 10:30-36.) "We need to branch out more in our methods of labor."—Ellen G. White.

"Seize every opportunity to contribute to the happiness of those around you, sharing with them your affection. Words of kindness, looks of sympathy, expressions of appreciation, would to many a struggling, lonely one be as a cup of cold water to a thirsty soul. A word of cheer, an act of kindness, would go far to lighten the burdens that are resting heavily upon weary shoulders. It is in unselfish ministry that true happiness is found. And every word and deed of such service is recorded in the books of heaven as done for Christ."—*Testimonies*, Vol. 7, p. 50.

—HENRY F. BROWN.

"You can give without loving, but you cannot love without giving."

"No one is useless in this world who lightens the burdens of others."

June 18

Present Needs For Local Welfare Work

Every church is organized primarily for the purpose of representing Christ to the world and helping people to get ready for His soon coming. This being true, the aim is to be prepared, always, to serve as channels through which God's blessings may flow to the spiritually needy or to those who are physically destitute. Wherever there is human need, church members should be ready to render the heavenly assistance.

Jesus never failed anyone. He never turned anyone away disappointed; He even sought out those who needed that which He came to give.

When planning for the missionary activities of the church, the missionary committee usually tries to see that every individual is included and given a chance to do something for God. The Dorcas welfare work is a very important part of the missionary program of the church, and furnishes many opportunities for the latent talents of willing workers who are waiting to be employed, even at the eleventh hour. No one in the church should be standing idle for lack of invitation.

The Dorcas officers, in counsel with the church board or missionary committee, will lay wise plans for the equipment and efficient operation of the Dorcas Society in the church. Certain essentials are necessary, not only in room and equipment, but in the organization of the members into different working groups, if the society is to function smoothly and effectively. We make the following suggestions:

1. A proper place is needed in which the society can meet to work and to maintain their Service Center, so that clothing and other supplies will be in readiness for emergencies.

2. A group of "surveyors" should be appointed to visit the poor in the community, and report their needs.

3. A group of solicitors should be appointed to visit the better homes to secure clothing and other materials to assist the needy at home and abroad.

4. A larger group of workers should prepare clothes to keep the Service Center or storeroom filled. In case of fire, flood, storm, or other catastrophes, the Dorcas Society will be prepared to help in the crisis.

5. Endeavor to secure a faithful report of all welfare work done by the entire church. Such a report would be helpful in creating good will for Adventists, and would also enlarge the source of supply of articles for further use.

—HENRY F. BROWN.

(Please turn to page 30)

Department of Education

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

"The Glory of Children are Their Fathers"

The Face of God Shows Through

PAUL WICKMAN

God has paid fathers the highest compliment it is possible to give to a human being—the privilege of interpreting the Fatherhood of God. Being a father is the greatest privilege given to any man, and there is no bigger vocation on earth. Jesus often spoke of His Father and made comparisons between God and an earthly father so that the children of men might have an intimate conception of God—"like as a father." Through appreciation of what their earthly parent means to them, boys and girls come to an understanding of God, their heavenly Father. Fathers are good-will ambassadors of the heavenly King, an honor not to be lightly esteemed. When men have listed all the characteristics of a good father, they have only a partial picture of our God.

The sermons seen are always of more consequence than the sermons heard. A young man who for a time fought the idea of becoming a Christian said he could not stand out against it because he could not refute the argument of his father's life. Fortunate the children whose father is a living example of the gospel of Christ! Children form their opinions of God by observing the lives of their parents. "Religion is love; and a Christian home is one where love reigns, and finds expression in words and acts of thoughtful kindness and gentle courtesy. . . . Copy the Pattern at home, at your work, and in the church."—*Selections from Testimonies*, Vol. 2, p. 346. The home is the school that prepares the children for the heavenly courts.

It is of such a father that Henry Turner Bailey writes in this tender little episode of his childhood: "One day when father was away I was throwing stones near a shop in the village, and broke a pane of glass. Somebody told my mother. She called me in and said, 'You know what your father told you about throwing stones in the street?' Yes, I knew. 'When he comes home, tell him what you have done, that you are sorry, and that you will never do so again.'

"Oh, the agony of that afternoon! What would father say? What wouldn't he do! He

(Please turn to page 29)

'Twas a Sheep

"'Twas a sheep, not a lamb, that strayed away

In the parable Jesus told—
A grown-up sheep that had gone astray
From ninety and nine in the fold.

"Out in the meadows, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back in the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

"And why for the sheep should we earnestly long,

And as earnestly hope and pray?
Because there is danger, if they go wrong,
They will lead the young lambs astray.

"For the lambs will follow the sheep,
you know,

Wherever the sheep may stray;
If the sheep go wrong, it will not be long,
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what a terrible cost
Some sheep may have to pay!"

—AUTHOR UNKNOWN.

Notes to Leaders

The school year is over for another season, but home life has no vacation. The teachers are free from classroom responsibilities, but the parents are not free from their obligations and privileges. Winter and summer, their home duties keep on. For that reason Home and School Associations should continue to meet during the summer months. These months present different problems and new opportunities.

We trust that each leader will present this excellent Father's Day Program prepared by Elder Paul Wickman. "The Bridge Builder," which appeared on the cover of the March, 1949, issue is included in this program, but since it has been so recently published, we are calling it to your attention and trust you will make use of it in recognizing Father's Day.

—ARABELLA J. MOORE.

Pen Picture of a Christian Father

(Note to leader: Pass out to different ones the following quotations from the Spirit of prophecy. As they are read the leader should make appropriate comment.)

Fathers should unbend:

"Fathers should unbend from their false dignity, deny themselves some slight self-gratification in time and leisure, in order to mingle with the children, sympathizing with them in their little troubles, binding them to their hearts by the strong bonds of love, and establishing such an influence over their expanding minds that their counsel will be regarded as sacred."—*Health Reformer*, September, 1877, p. 267.

Open book of nature to children:

"The average father wastes many golden opportunities to attract and bind his children to him. . . . He may take them into the garden, and show them the opening buds, and the varied tints of the blooming flowers. Through such mediums he may give them the most important lessons concerning the Creator, by opening before them the great book of nature, where the love of God is expressed in every tree, and flower, and blade of grass. He may impress upon their minds the fact that if God cares so much for the trees and flowers, He will care much more for the creatures formed in his image. He may lead them early to understand that God wants children to be lovely, not with artificial adornment, but with beauty of character, the charms of kindness and affection, which will make their hearts bound with joy and happiness."

—*Ibid.*

Cultivate soil of the heart:

"Parents may do much to connect their children with God by encouraging them to love the things of nature which He has given them, and to recognize the hand of the Giver in all they receive. The soil of the heart may thus early be prepared for casting in precious seeds of truth, which in due time will spring up and bear a rich harvest. Fathers, the golden hours which you might spend in getting a thorough knowledge of the temperament and character of your children, and the best method of dealing with their young minds, are too precious to be squandered."—*Ibid.*

Makes law of God rule of home:

"The father is the lawmaker of the household; and, like Abraham, he should make the law of God the rule of his home. God said of Abraham, 'I know him, that he will command his children and his household.' Genesis 18:19. There would be no sinful neglect to restrain evil, no weak, unwise, indulgent favoritism; no yielding of his conviction of duty to the claims of mistaken affection. . . . Kindly, but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied."—*Review and Herald*, July 7, 1921.

Combines affection with authority:

"Fathers, do not discourage your children. Combine affection with authority, kindness and sympathy with firm restraint. Give some of your leisure hours to your children; become acquainted with them; associate with them in their work and in their sports, and win their confidence. Cultivate friendship with them, especially with your sons. In this way you will be a strong influence for good."—*Ibid.*

Rule with tenderness and love:

"Parents, let your children see that you love them, and will do all in your power to make them happy. If you do so, your necessary restrictions will have far greater weight in their young minds. Rule your children with tenderness and compassion, remembering that 'their angels do always behold the face of My Father which is in heaven.' Matthew 18:10. If you desire the angels to do for your children the work given them of God, co-operate with them by doing your part."—*Ibid.*

Obedience to father leads to obedience to God:

"Eli had instructed his children in the law of God, and had given them a good example in his own life; but this was not his whole duty. God required him, both as a father and as a priest, to restrain them from following their own perverse will. This he failed to do. . . . Had he taught his sons to obey their father, they would have learned to obey God; but by permitting them to disregard his commands, he taught them to disregard the commands of their heavenly Father."—*Signs of the Times*, November 10, 1881.

Angels of God abide in home:

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. Troubles may invade, but these are the lot of humanity. Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide."—*Review and Herald*, July 7, 1921.

Father's Steps

The hills of a small copper district in Arizona defined the world for the first years of my childhood. I can reminisce in pleasurable moments thinking about the storm slide we used to enjoy—its slippery surface would provide such fun down the wooden channel two blocks in length; the picnic spots; the parties; Christmas time; and the close comradeship of families.

But the most outstanding memories are those of the associations with my father. This is because he spent much time with me and made me feel that I could depend upon him for everything.

He was a miner, but he would often go hiking through the hills and take me with him. We would skirt mine dumps, jump ditches, cross railroad tracks, climb dangerous paths; but he would always walk ahead of me. He was careful lest a step he might take would prove hurtful to me. I would put my foot into the print of his shoe, confident that his steps could be my steps.

Those were great days—walking in the steps of my father. The most important phase of those childhood walks, in my memory, are the footprints ahead of me.

The following verses express my sentiments quite well:

A Little Fellow Follows Me

A careful man I ought to be,
A little fellow follows me.
I do not dare to go astray,
For fear he will go the self-same way.

I cannot once escape his eyes,
Whate'er he sees me do, he tries;
Like me, he says, he's going to be—
That little chap that follows me.

He thinks that I am good and fine,
Believes in every word of mine.
That base in me he must not see—
That little chap that follows me.

I must remember as I go,
Through summer sun and winter snow,
I'm building for the years to be—
That little chap that follows me.

—AUTHOR UNKNOWN.

"To do their [parents'] work faithfully will be far more pleasing to God than to go on a mission to some foreign land, leaving the home field neglected. . . . Present to the church and to the world a well-disciplined family, and you present one of the strongest arguments in favor of Christianity."—Ellen G. White, *Signs of the Times*, November 10, 1881.

The Prodigal Father

A certain man had two sons, and the younger of them said to his father: "Father, give me the portion of thy time, and thy attention, and thy companionship, and thy counsel and the guidance which falleth to me." And he divided unto them his living in that he paid the boy's bills, and sent him to a select preparatory school, and to dancing schools and to college; and tried to believe that he was doing his full duty. . . .

Not many days after the father gathered all his interests and aspirations and ambitions, and took his journey into a far country, into a land of stocks and bonds and securities, and other things that do not interest a boy, and there he wasted his precious opportunities of being a chum to his own son. And when he had spent the very best of his life and had gained money, but had failed to find satisfaction, there arose a mighty famine in his heart, and he began to be in want of sympathy and real companionship. And he went and joined himself to one of the clubs of that country, and they elected him chairman of the house committee, and president of the club, and sent him to the legislature. And he fain would have satisfied himself with the husks that other men did eat, and no man gave unto him any real friendship.

But when he came to himself, he said: "How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys, and seem perfectly happy in the comradeship of their sons, and I perish with heart-hunger? I will arise and go to my son and say unto him: 'Son, I have sinned against heaven and in thy sight, and am no more worthy to be called thy father. Make me as one of thine acquaintances.'"

And he arose and came to his son. But while he was yet afar off his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease. And the father said unto him: "Son, I have sinned against heaven and in thy sight. I have not done my duty by thee, and I am not worthy to be called thy father. Forgive me now and let me be thy chum."

But the son said: "Not so. I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and advice and counsel, but you were too busy. I got the information, and I got the companionship, but I got the wrong kind, and now, alas! I am wrecked in soul and body, and there is nothing you can do for me."

—BLAKE GODFREY.

(Taken from a Father and Son League leaflet)

Father's Day

CHARLES L. PADDOCK

One cold, blustery March night in the late nineties, a heartbroken, grief-stricken father sat with his head in his hands in the dimly lighted living room of his humble home, on a small farm near the city of Spokane, Washington.

He appeared to be alone, but there were sleeping in that room with him, or in adjoining rooms, six small children, one girl and five boys. He sat there wondering how he was going to tell them the sad news that the mother they were looking for would never come back to the home again—she was dead. From that time on he was to be both father and mother to this little flock.

This one girl in later years was married and took the name of Mrs. John Dodd. In the year 1910 she attended a Mother's Day service. By this time her father was sleeping in the churchyard, too.

In his sermon that morning the minister said some beautiful things about mother. Mrs. Dodd did some serious thinking. Her father had been both father and mother to her. She wondered why little was said about father, and determined there in the church pew that morning that she must do something in memory of her faithful father, William Jackson Smart.

William had been born in Arkansas, where they called him "Billy Button" because of the shining buttons on his simple homespun jacket. Later he moved to Big Bend, Washington.

In writing of him, Mrs. Dodd says, "He lived by the golden rule, entertained the minister, never borrowed, taught us not to borrow, objected if my petticoat ever showed, or if the floors and walks were not clean."

She set apart the third Sunday in June as Father's Day. Others heard about it, and the news spread. Letters began to come to her from far and near. So now we have a Father's Day.

No one will ever feel, I am sure, that too much praise has been given our mothers. Much has been said and a great deal written about them, but surely not too much. We could never express all the love and gratitude and devotion in our hearts for them.

I have wondered sometimes if enough has been said about father. In some cases, in some families, I have known him to be a forgotten man, sort of left out of the picture. Don't let your father feel his only purpose or function in the home is to pay the bills which come in so regularly. Be sure that he is a part of the family. The third Sunday in June is his day, but thoughts of him and kindness to him need not be confined to any day or month.—*Our Times*, June, 1947.

The Pattern

(Note: Write the following verses on slips of paper and pass out to some of the members present to read.)

1. Treats everyone the same (Matthew 5:45).
2. Provides food and clothing (Matthew 6:26-33).
3. Gives good gifts (Luke 11:11-13).
4. Watches over all (Matthew 10:29).
5. Is merciful (Luke 6:36).
6. Loves His children (1 John 3:1).
7. Provides fellowship (1 John 1:3).

The Face of God Shows Through

(Continued from page 27)

would kill me. Ah, how little I knew him! When at last he came, and I had managed to sob out my poor story, his keen eyes softened with tears, he wrapped his strong arms about my shrinking little body, and lifted me tenderly into his lap. He told me that he would forgive me, that he was happy to know that I had told the truth, that he would pay a man to set the glass; and then his voice failed him, and he kissed me upon the forehead. The memory of that kiss will go with me as a benediction forever. I knew that day the joy of a pardoned sinner."

Jesus in speaking of His Father said, "I and my Father are one." Often at the end of a weary day Jesus spent the whole night in prayer, in communion with His Father. The most precious gift a father can give his son is his companionship. It will mean giving up some leisure time, some self-gratification to share in the boy's work and play, but it will pay large dividends.

"May I have Harry Warren as my partner, father?" asked a boy. "I like him, and he doesn't have any chance at all."

"A partner, Robert, did you say? Partner in what?"

"A partner in my work, and in learning things, and in making experiments."

"But am I to be dropped?" inquired father.

"Of course not; you're the head of the firm. But can't you help two boys as well as one? There isn't a place in their big house for a boy's workshop. I know, for I went home with Harry last night. Honest, father, their house has parlors, library, music room, and all. Everything is so very nice. Harry can't have a good time even in his own room, for that's nice, too. He took me there to see a bird's nest and some rocks;

but when we got there, they were gone. He asked his mother about them. She just laughed and said they couldn't have such rubbish in his pretty room. My, but he looked glum! I think they might as well throw him in the street along with the stones."

"But do you think his parents would be willing for him to come here?"

"I know they won't care. I don't s'pose they know where he goes, anyway. Sometimes he doesn't see his father for a week; his mother goes to parties and clubs. Harry gets awfully lonesome, so he goes most anywhere in the evening."

"Bring him here, Robert."

So the partnership began. Robert's father had learned how to keep his boy in partnership with him. He had studied nature, machine shops, factories, libraries, and thus added to his fund of information. He made experiments, and his boy was interested, occupied, delighted.

Robert and Harry learned to use both brains and hands in the workroom. They built boats and bridges, stretched telegraph wires and sent messages.

"Can you tell me where Harry Warren is?" Mr. Warren inquired one evening as the door of Mr. King's residence opened in response to his ring.

Harry heard his father's voice. "Oh, dad, come here and see what we are doing!" he exclaimed. As Mr. Warren stood in the door, he saw half-finished boats and cases of tools; and all was clear.

"See, dad! We are printing a paper," said Harry, as he pointed to the hand press. "Isn't this a nice room?" he inquired. "I'm Robert's partner and we're learning so much. His father helps us. It's the best place I ever saw. I wish all boys had such a chance." —*Missionary Leader Review*, June 25, 1938.

"I found God through my father," is the testimony of William L. Stidger. The mother of this home died when the children were small, but the father felt a definite responsibility for their religious development. "There was no sacrifice that he would not make to see that the five of us got to Sunday school and church each Sunday. We always sat in the same church pew, and my father always sat there with us. He did not send us; he took us.

"Since my father kept a little confectionery store, he had to work until around midnight on Saturdays. We children always went to sleep around nine o'clock and never knew when he got home from the store. But one Saturday night I found out, for I was restless. Shortly after midnight I was awakened by something dropping on the floor.

"I looked up out of sleepy eyes, and my father, noticing that I was awake, said to

me, 'Sorry I awakened you, Willie. I dropped my darning egg.'

"Then he got down on his weary knees and crawled halfway under my bed to retrieve his ivory darning egg. Watching him from sleep-filled eyes, I saw him take that round, smooth darning egg, settle himself into the rocking chair, insert the egg in the heel of a little stocking and clumsily, laboriously, but fairly accurately, darn the last little hole in it.

"Once he looked up and smiled at me. 'Since your mother died, your father has to darn stockings, Willie, so you'll all have clean ones with no holes for Sunday school.' He didn't say it bitterly, but with a tender smile which I have never forgotten.

"That was my father's way of leading me to see the face of God, and it is still a good and certain and glorious way."

In teaching the children to obey, the father is laying the foundation for respect of law and order and for the keeping of God's commandments. Authority and affection go hand-in-hand in dealing with an erring child. The story of how one father dealt with his boy may show the way.

A minister living in a New England town had a son about fourteen years old. One afternoon his schoolteacher came to the house and asked the father, "Is Philip sick?" The father was surprised at such a question and said that nothing was wrong with Philip. The teacher then told him that Philip had not been to school for three days.

Soon the father heard the gate click, and went to open the door. When the boy saw him, he realized that his father knew about those three days. When they had gone into the father's room, he said, "Phil, your teacher was here and said that you were not at school today, nor yesterday, nor the day before. You don't know how I feel. I have always said, 'I can trust Phil,' and here you have been living a lie for three days."

It was hard to be talked to quietly that way—it would have been easier to take a whipping. Then the father said, "Phil, we are going to pray." They got down on their knees, and the father prayed for his boy. Phil listened and knew how bad his father felt.

"Phil, it's a law of life that where there is sin, there is suffering. You have done wrong. I am in this house as God is in the world, so we will do this: You go up to the attic. I'll make a bed for you there and bring your meals up to you, and you will stay up there as long as you have been living a lie—three days and three nights." Phil didn't say a word. They went up to the attic and the father prepared a bed for him and kissed him and left him alone.

Supper time came, but the father and mother could not eat. They went into the

living room, but could not read. Finally the father said, "I can't stand it any longer—I'm going upstairs with Phil." He tiptoed across the floor to the corner by the window and there Phil lay, wide awake, with something glistening in his eyes and stains on his cheeks. The father got into bed with the boy, and soon their arms were around each other's neck—they had always been great pals—their tears got all mixed up together, and they both fell asleep.

The next night the father said, "Good night, Mother, I am going upstairs with Phil." And again the third night, he slept in the place of punishment with his son. Later, if anyone asked that boy his favorite text he always said, "Like as a father pitieth his children. . . ."

Fathers, keep close to the Pattern, and your sons and your daughters will rise up and "call you blessed." The servant of the Lord says: "It should be your first concern to obey the call of duty and enter, heart and soul, into the work God has given you to do. If you fail in everything else, be thorough, be efficient here. If your children come forth from the home training pure and virtuous; if they fill the least and lowest place in God's great plan of good for the world, your life can never be called a failure, and can never be reviewed with remorse."—*Selections from Testimonies*, Vol. 2, p. 185.

WEEKLY CHURCH MISSIONARY SERVICES

(Continued from page 26)

June 25

"Throw Out the Life Line"

Here is a report of two happenings which occurred successive week ends during the football season. The men who wrote the reports of these events suggested that it was time for somebody to "throw out the life line" to save the youth of America. After the game, the football crowd "proceeded to drink themselves into a state of high explosiveness, and then they went out crashing bottles on the highway, evidently in an effort to wreck automobiles. Some broke the show windows in the local shops." The list of damage and the names of those who were arrested appeared in the paper. No effort, however, was made to arrest the large number of nonrioting students who had been drinking and were intoxicated. The chief of police said, "There wasn't a building in town big enough to hold them."

Another story—a story of a terrible motor accident in which a carload of young people, who had just been graduated from high school, crashed head on into another car

loaded with a family going to visit relatives. Both cars were completely destroyed. Most of the occupants were killed. The funeral of its driver was well attended, for all the young people came from prominent families. "The preacher," reported the correspondent, "was either a hypocrite, or he didn't know the facts. The facts were that the youthful deceased and most, if not all, of his youthful companions were drunk at the time of the crash, and another way of looking at it all was that they were all blackly guilty of manslaughter, if not murder." There was no question about the part alcohol played. The survivors told the whole story.

The time has come when someone should "throw out the life line," put the spotlight on alcoholic beverages, and give the young people the facts about alcohol. Most young people who drink today are fooling with something that has apparently never been explained to them. It is the purpose of *Listen* to explain to the youth of America just what liquor is and what it does. Liquor is not a stimulant, as many suppose, but it is a depressant, a narcotic, a habit-forming drug—alcohol is a poison.

"The honor of God, the stability of the nation, the well-being of the community, of the home and of the individual, demand that every possible effort be made in arousing the people to the evil of intemperance. . . . Let an army be formed to stop the sale of the drugged liquors that are making men mad. Let the danger from the liquor traffic be made plain, and a public sentiment be created that shall demand its prohibition."—*Ministry of Healing*, p. 346.

Listen, the new temperance journal, is dedicated to this task. It should be widely circulated among neighbors and friends. All who become active members of the American Temperance Society will receive *Listen* gratis.

In addition to this we have made arrangements whereby churches can use *Listen* as a missionary organ in promoting the temperance cause in the community. For every five dollars which the church members send to the Book and Bible House, they are privileged to send the names and addresses of ten people in the community to whom they would like *Listen* sent for one year. Include in the list city officials, judges, teachers, law-enforcement officers, clergymen, physicians, and other leading citizens in the town. Let the circulation of *Listen* be a major missionary enterprise of the church in behalf of temperance this year.

—W. A. SCHARFFENBERG.

Life is a measure to be filled—not a cup to be drained.—*Fifth Wheel*.

Marriage and Divorce, II

(Continued from page 3)

only one thing for which a husband may lawfully separate from his wife or a wife from her husband, and that is adultery."

The fact that one's companion is an unbeliever is not sufficient reason for separation is made clear in Letter 8, 1888: "If the wife is an unbeliever and an opposer, the husband can not, in view of the law of God, put her away on this ground alone. In order to be in harmony with the law of Jehovah, he must abide with her, unless she chooses of herself to depart. He may suffer opposition and be oppressed and annoyed in many ways; he will find his comfort and his strength and support from God, who is able to give grace for every emergency. He should be a man of pure mind, of truly decided, firm principles, and God will give him wisdom in regard to the course which he should pursue."

Writing to a woman who was contemplating marriage to a man who had deserted his family, and who had been divorced by his wife, the following counsel was given:

"I consider that you have no moral right to marry ———; he has no moral right to marry you. He left his wife after giving her great provocation. He left her whom he had vowed before God to love and cherish while both should live. Before ever she obtained her divorce, when she was his lawful wife, he left her for three years, and then left her in heart, and expressed his love to you. The matter has been negotiated largely between you and a married man, while he was legally bound to the wife he married, who has had two children by him. I see not a particle of leniency in the Scriptures given either of you to contract marriage, although his wife is divorced. . . .

"I am astonished that you should for a moment give thought to such a thing, and place your affections on a married man who had left his wife and children under such circumstances. I advise you to lay your thoughts and plans regarding this matter just as they are before our responsible brethren, that you may receive their counsel, and let them show you from the law of God the error into which you have fallen. You have both broken the law even in thinking that you might unite in marriage. You should have repelled the thought at its first suggestion."—Ellen G. White, Letter 14, 1893.

There are many perplexing and heart-breaking situations that would never exist if those contemplating marriage would take counsel from their spiritual advisers, as recommended in this case.

It seems evident from the Saviour's
(Please turn to page 32)

Our Foreign Missions

The Message in the Isle of Pines

Upon my arrival in the Isle of Pines, south of Cuba, about a year ago, my first impression was disappointing. To begin with, I could not find a place in which to live; second, from all appearances there was nothing living on the island except the tall, towering pine trees which decorate the surface of the island, and from which this small outpost takes its name.

I soon learned, however, that there was a little Sabbath school, with an attendance of about twenty-six members. Immediately after my arrival I started to make plans for evangelistic meetings on Sunday nights; and, of course, planned to continue the regular Sabbath services. In due time a young people's society was organized, and by presenting the truth on Sunday nights a few additional persons began to attend the regular services. These new visitors spread the word around, and before long still others were added to the group. People kept coming until there was not space enough to take care of the crowd.

From that original group more than seventy are now attending Sabbath school regularly; and of that number, thirty-six have joined the baptismal class. Eight of the thirty-six have already been baptized by Pastor R. J. Roy, our conference president.

One Sunday night the study was on sanctification. The following morning two men who had been at the meeting sold or gave away their pigs. This experience was repeated in a few more families, and there was a general cleaning up of heart and life, and, of course, the pigs had to go.

One of the converts who is now baptized heard the study on the subject of tithing, and straightway went home and told her husband about it. The following Sabbath he sent to ask me if he should pay tithe even though he was not a member of the church. I replied in the affirmative, and he started to send his tithe to us. Today he is rejoicing in the blessed truth with us.

The lady in whose home I am staying has a son who accepted the message. He told his parents that a tenth of the cows which he possessed belonged to the Lord. He planned to sell one cow and pay the Lord His portion. This caused considerable opposition in the family, and he finally decided to give back all the cows, for they had been given to him by his parents. He reasoned that if they were not willing to allow him to do what the Lord required, then he

should not use the cows in business and that his parents should bear the responsibility. We were happy to learn that eventually his firm stand secured the consent of the parents.

From other churches on the island members are leaving by threes and fours, and are joining with those who wish to keep all God's commandments. It goes without saying that there is quite a state of unrest among the other church leaders because of this. I am branded with such names as False Prophet, Antichrist, and obeah man (for, according to them, I am using the methods of obeah to attract the people).

One Sunday night I planned to speak on the subject of the testimony of Jesus, and would have liked very much to have had the *Testimonies* of Sister White with me so that I could make a practical demonstration after the discourse. But not having them, I decided to proceed as best I could. The Lord was very good to me. The Friday before the meeting I received a set of *Testimonies* from a sister in America, and was able to do as I had originally planned.

The enemy is never weary of trying to hinder the work of God. When Sunday night came, it was raining so heavily in my vicinity that I decided not to go out because the people would be unable to attend the meeting on account of the storm. But somehow or other my mind would not give me any rest, and I finally decided that I would go to the meeting house anyway. On my way I met two men coming to find out what was the matter with me. I mentioned the matter of the storm, and told them that I had not hoped to conduct a meeting that night for I felt certain nobody would be courageous enough to venture out. To my surprise one of the men immediately replied: "There has been no rain out our way, and we have the biggest crowd tonight that we have ever had." And certainly I found that to be true.

—REUBEN DOUGLAS.

Motor Boats

Friends in America have again stretched out generous hands to Burma, and we now have a motor launch at Bassein to replace the one which Pastor Sargent used in pre-war days as a floating dispensary among the delta villages, and another one on the Salween river to provide transportation to the old Ohndaw Station. We are very thankful for these added facilities.

God's Spirit at Work in the New Hebrides

Most youngsters like horseback riding, and young Iou-tan was no exception. He used to care for the horses belonging to the District Officer, and, being a likeable lad, was quite a favorite with that government official. One day Iou-tan was out riding and had one of the several "busters" which are required to make a good horseman. This spill was severe, however, and the boy's hip was injured. One leg began to waste away and to shorten, and the District Officer, at his own expense, sent him 150 miles to an American Army hospital for X ray and treatment. The doctors said the injury was permanent and that he would have a pronounced limp for the remainder of his days. Iou-tan returned to Tanna and remained on the mission, but was not always as faithful as he should have been.

Another time as Iou-tan was galloping along the road on his horse, it wanted to turn down a side road, but Iou-tan made it go on straight ahead. He collided head on with a coconut palm, and was taken to the hospital with severe head injuries. While convalescing he began to realize that God had a plan for his life, and some time later at a testimony meeting he gave his heart to the Lord and asked permission to attend the district school.

About this time a trader came to the island to open a business, and brought a truck. He began to look for a likely boy to drive it, and Iou-tan's name was suggested for this rather coveted position. The trader interviewed him, mentioned an attractive wage, and spoke of the honor that would be his of driving the truck. But Iou-tan was not interested; he wanted to go to school. The trader then went to the chief of the village and asked him to persuade Iou-tan to take the position. Still he was adamant. He wanted to go to school. The chief then went to the teacher and asked him to try to influence Iou-tan to work for the trader; but the teacher said, "No. If Iou is convicted that he must train for the Lord's work, then we must not persuade him otherwise lest his blood be upon our heads."

So Iou-tan spent some time at the district school and then moved on to the training school at Aore, where he is now preparing for the Lord's work.

—J. H. D. MILLER.

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"God is greatly to be revered; all who truly realize his presence will bow in humility before him, and, like Jacob beholding the vision of God, they will cry out, 'How dreadful is this place! This is none other but the house of God, and this is the gate of heaven.'"—*Patriarchs and Prophets*, p. 252.

Special Days and Offerings

June 4

Home Missionary Day
Topic: "Go and Do Thou Likewise"

June 11

Second Sabbath Mission Offering

June 18

Sabbath School Rally Day

June 25

Thirteenth Sabbath Offering
Southern African Division

A Colporteur's Experience

A few days ago I was traveling by bus to an Indian village I had never before visited. I had no idea where to stay, so I asked God to provide a place for me. I offered this prayer as I was riding along in the bus. Shortly after that the bus stopped, and a gentleman got in and sat down by my side. I said, "Good evening," and he inquired where I was from and where I was going. Learning that I was a Christian, he asked to which mission I belonged. When he heard the words "Seventh-day Adventist," he said, "You must come to my place and stay with me." He said that he was a member of the Lutheran Mission.

He took me to his house and provided me with meals, a cot to sleep on, warm water for a bath, and gave me every possible courtesy. In the morning I showed him our book *Toward a Better Day*. He immediately purchased it together with a subscription for the *Oriental Watchman*. Before leaving the place I told him that it was my custom to pray before going to work and asked if he would like to join me. Immediately he called the children, and I read the text from the Morning Watch and offered prayer. Although they were Christians, it was not their custom to pray in the morning. They were deeply impressed, and requested that should I ever come to that village again I was, under no circumstances, to consider staying in a hotel, but was to be a guest in their home.

—D. RAJU.

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Baptism

(Continued from page 2)

of their fitness to hold office. It is desirable that all members with special talents be used in the church as leaders when the point has been reached in their spiritual development and maturity where the church feels it can lay responsibility upon them by electing them to office. It would be ill-advised to hurry new members into church office prematurely, but rather wait until it is perfectly clear to the church as a whole that they are ready to carry the responsibilities of leadership.

Marriage and Divorce, II

(Continued from page 31)

teaching that the guilty party in a divorce for adultery does not have the right to remarry. The innocent party certainly does have a right to do so. In Letter 4a, 1863, we read: "I saw that Sister——, as yet, has no right to marry another man, but if she, or any other woman, should obtain a divorce legally on the ground that her husband was guilty of adultery, then she is free to be married to whom she chooses."

To a mother who was troubled because her daughter had married a divorced man Sister White wrote: "A—— did not put his wife away. She left him, and put him away, and married another man. I see nothing in the Scripture that forbids him to marry again in the Lord. He has a right to the affection of a woman. . . . It was not until B—— had married another man that A—— married again."—Ellen G. White, Letter 50, 1895.

EXHORTATION

Dear fellow ministers and church officers, souls are being lost and the church is in peril because of a lack of proper instruction regarding marriage, family life, and divorce, and because of laxness in church discipline. Let us study the Bible, the Spirit of prophecy, and the *Church Manual*. Let us be careful to inform ourselves regarding those we are asked to unite in marriage. Inasmuch as the church considers that the innocent party has a right to marry, it is recommended in the *Church Manual*, page 177: "In cases of divorced members claiming the right to remarry on Scriptural grounds, it is the duty of the officiating minister to investigate carefully all the circumstances and make request of the applicants that they secure satisfactory evidence of the facts in the case."

Let us "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." 2 Timothy 4:2.

"O Son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me." Ezekiel 33:7.

In dealing with delicate and perplexing disciplinary cases brought about by marital difficulties, let us move forward in the spirit of love, prayer, and wise counsel, to the end that souls may be rescued from the snares of the enemy and that the church may be saved from reproach.

There are times when God asks nothing of His children except silence, patience, and tears.—*Charles S. Robinson*.