

THE CHURCH OFFICERS' GAZETTE

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No. 4

Seeking the "Other Sheep"

T. L. Oswald

TODAY the peoples of the world are bewildered and confused like sheep without a shepherd. How good it is to be able to say, "The Lord is my shepherd." How we treasure the protection and comfort and assurance of a Shepherd who restores the soul, who makes goodness and mercy to follow us!

But fellowship with our Shepherd is more than acceptance of the promises: "I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. . . ."

Says our Shepherd, "Other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold, and one shepherd."

This year as you take the Ingathering magazine bearing the beautiful painting of the Good Shepherd and go out to solicit mission funds, will you go as a representative of the Good Shepherd, whose heart longs for "other sheep"? To Him sheep are more than shekels, and shekels are important only as they win sheep. Your Shepherd will be with you as you watch and work. Help Him find those "other sheep."



CLYDE N. PROVONSHA, ARTIST

Editorial

Is Your Church Winning Souls?

A Personal Appeal to Officers

God has given to His church but one mission on this earth. Its mission is not simply to feed the sheep, but to change goats into sheep—to *save lost souls*. This was the supreme mission of Jesus, and the mission of the church is the same. It is stated in the words "to seek and to save . . . the lost."

I wish to ask you, an officer in the church, Is your church saving souls? Are the members bringing people into the truth? Are new faces appearing in the congregation? If not, the church is not filling the mission for which it exists; and as an officer in the church this should give you grave concern, for the symptom is alarming.

We church members are the light of the world, and we cannot shut ourselves up to ourselves and meet the mind of God. We must bring men to Christ and prepare them for the kingdom of Christ.

How can your church become soul winning? This can be done by the members putting forth earnest, personal efforts for their relatives, friends, and neighbors.

The pastor of a Presbyterian church became very much exercised because there were no conversions in his church. One night he called his elders to meet him in the church; and after prayer he said: "Brethren, I have a proposition to make to you. I wish to resign the pastorship of this church, because I do not believe God wants me to stay here. I am not having any souls saved."

"Oh," said one of the deacons, "we are greatly edified!"

"Edified for what?" he asked. "You have been coming to me with such soothing compliments as that, and yet I don't see for what you have been edified. Now, brethren, unless God gives us some souls here very soon, I am going to resign the pastorate of this church. And I want to say something to you also. You are the elders of this church, and I am going to start with you. Brother," he said turning to one, "do you believe that through you a soul was ever saved?"

And the elder answered, "No, pastor."

"Do you?" he asked another.

"No, pastor."

"Do you?"

"No, pastor." And so it was all along the line.

"Now, brethren," he said, "I want to make this proposition to you: Unless God gives this church souls in the near future, you will resign also as the elders of it."

"We are getting along very well," they said.

"No, we are not getting along at all!"

Finally they all knelt down and prayed together, and in that prayer a covenant was made that they would resign if the Lord did not give souls in the near future. They went to their homes; it was Saturday night.

Monday morning the elder first questioned by the pastor as to having been instrumental in soul saving went into his store. The first man he met was his confidential clerk. He took him into his office, shut the door behind him, and said: "Bob, I have been a good master to you, haven't I?"

"Yes, sir, you have."

"Well, Bob, you have been with me for fifteen years. I am an elder in the church that you attend when you go anywhere. But you are not a Christian, and I know it and have known it all the while; and yet I have never personally spoken a word to you about salvation. But, Bob, my soul is on fire now, and I want us to get down here in this room and give ourselves, both of us, to Christ. I shall give myself to Him for greater consecration; you give yourself to Him for salvation."

"Yes, sir, I shall be only too glad to do it," Bob said as they knelt. The man was saved. The elder called in another, and another, and another, and that one day he led eleven men to Christ. The next Sunday over thirty men were received into that church upon profession of faith, every one of them led to Jesus Christ by an official in the church who had up to that time never saved a soul.

Surely those who are looking for Jesus to come in a few short years, looking for the judgment of God to fall and the destruction of the Almighty to come as a whirlwind, looking for the last plagues to come, should be as earnest and active in soul winning as this pastor and his church.

Can you not plan a soul-winning campaign in your church? As a leader in the church, this is your work. Having accepted leadership, you cannot escape this responsibility. God will hold you accountable in this matter. Begin to pray, plan, and work for souls as you never have in the past. Work for your young people, neighbors, and for the lost within your reach. Set all

the church to work, and you will have the joy of seeing many brought to Christ.

(This appeal appeared in the CHURCH OFFICERS' GAZETTE in 1914, the first year of its publication. It is good counsel in 1951.—THE EDITOR.)

QUESTION CORNER

Is the Pulpit Holier Than the Church?

Question: Does the pulpit, desk, or other furniture on the rostrum occupy the same place in our church today as did the holy of holies in the sanctuary?

Answer: We have not so considered it among us as a people. Sister White speaks of the sacred desk, but I think her reference to it does not suggest any special dedication of the desk other than that which would apply to the whole church. We dedicate our churches for religious service, but do not have a special dedication of the desk, or pulpit, as is done in some churches. The Catholic, Episcopalian, and some other churches have a special altar that is considered more holy than the other portions

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ARE YOU MOVING?

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Church Officers' Round Table

Gospel Finance

The gospel plan for the support of the work of God in preaching the everlasting gospel among men is by the tithes and offerings of His people. The Seventh-day Adventist Church has followed this plan from its earliest days.

The Biblical basis for the paying of tithes and offerings is found in the following references: Leviticus 27:30; Malachi 3:8-12; Matthew 23:23; 1 Corinthians 9:9-14; 2 Corinthians 9:6-15. Observe also the following from the Spirit of prophecy.

"The tithe is sacred, reserved by God for Himself. It is to be brought into His treasury to be used to sustain gospel laborers in their work."—*Testimonies*, Vol. 9, p. 249.

"That which has been set apart according to the Scriptures as belonging to the Lord, constitutes the revenue of the gospel, and is no longer ours. It is no better than sacrilege for man to take from God's treasury in order to serve himself or to serve others in their secular business."—*Id.*, pp. 246, 247.

"Every church member should be taught to be faithful in paying an honest tithe."—*Id.*, p. 251.

"This is not a request of man; it is one of God's ordinances, whereby His work may be sustained and carried on in all the world. . . . No one can excuse himself from paying his tithes and offerings to the Lord."—*Testimonies to Ministers*, p. 307.

Stewardship.—We Christians are stewards of God, entrusted with His goods; and the divine counsel is that "it is required in stewards, that a man be found faithful." 1 Corinthians 4:2. Although the question of stewardship in its fullest form covers many aspects of Christian life and experience, such as our time, our influence, our service, there is no doubt that the stewardship of our means is a vitally important phase of this question. It is one which concerns every member of the church. It involves our recognition of the sovereignty of God, of His ownership of all things, and of the bestowal of His grace upon our hearts. As we grow in the understanding of these principles, we shall be led into a fuller appreciation of the way God's love operates in our lives.

Although this aspect of Christian stewardship concerns our material possessions, it is, nevertheless, something which

reacts very definitely upon our Christian experience. It must be remembered that the service of Christ is something very real. The Lord requires certain things of us, in order that He may do certain things for us. Our yielding obedience to what our heavenly Father requires places this phase of stewardship upon a high spiritual plane. Our God is not exacting. He does not arbitrarily demand either that we serve Him or that we recognize Him with our gifts. But He has so arranged that when we work in harmony with Him in these things, there will flow to our own hearts great spiritual blessings. If, on the other hand, we fail to co-operate with Him in carrying out His plans, we deprive ourselves of His richest blessings when we need them most.

"God desires all His stewards to be exact in following divine arrangements. They are not to offset the Lord's plans by performing some deed of charity, or giving some gift or some offering, when or how they, the human agents, shall see fit. It is very poor policy for men to seek to improve on God's plan, and invent a makeshift, averaging up their good impulses on this and that occasion, and offsetting them against God's requirements. God calls upon all to give their influence to His own arrangement. He has made His plan known; and all who would co-operate with Him must carry out this plan, instead of daring to attempt an improvement on it."—*Testimonies*, Vol. 9, p. 248.

The Tithe.—Church members are encouraged, in recognition of the Bible plan and the solemn obligation that rests upon them as children of God and members of His body, the church, to pay into the treasury of the denomination a faithful tithe, one tenth of all their increase.



SANFORD HARLAN

"Bring ye all the tithes into the storehouse."

Policies have been developed for the gathering and disbursing of funds in all the world and for the conduct of the business affairs of the cause. The financial and business side of our denominational work is of great importance; it cannot be separated from the proclamation of the message of salvation; it is indeed an integral part of it.

The tithe is not used or disbursed by the local church, but is passed on to the local conference treasurer. Thus the tithe from all the churches flows into the local conference treasury. The local conference passes on one tenth of its total tithe income to the union conference. The union conference in turn passes on to the General Conference one tenth of its total tithe income. Thus the local, the union, and the General Conference are provided with funds with which to support the laborers employed and to meet the expense of conducting the work of God in their respective spheres of responsibility and activity.

It should be mentioned that many of our local conferences, in addition to paying to the union conference one tenth of their tithe income, pay also to the General Conference through the union an agreed percentage of their tithe for foreign mission work.

Systematic Benevolence and Unity.—The financial plan of the denomination serves a larger purpose than appears in the financial and statistical reports. The arrangement is more than a means for gathering and distributing funds; it is, under God, a great unifying factor in the advent movement. We as God's people are united. There is a remarkable unity of belief and purpose among us in all the world. We seek to conduct a world-wide work under unified administration. Our system of dividing the tithes between the conference and the union and between the union and the General Conference and of sharing the funds with the world mission fields has served a wonderful purpose in unifying the work throughout the world.

How the Tithe Is to Be Used.—The tithe is to be held sacred for the work of the ministry and for Bible teaching, also for the carrying forward of conference administration in the care of the churches and of field missionary operations. The tithe is not to be expended upon other lines of work, such as the paying of church or institutional debts or for building operations.

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

"One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be today in the field one hundred well-qualified laborers where now there is but one."—*Testimonies*, Vol. 9, pp. 249, 250.

How the Tithe Is Paid.—The practice of the denomination is that the tithe be paid into the local church in which membership is held. Any deviation from this practice should be only by special arrangement effected by the conference or mission concerned and based on circumstances and conditions which would make such deviation from the general practice desirable.

Conference Workers and Church Officers to Set Example in Tithe Paying.—Conference workers and church elders and other officers and institutional leaders are to recognize as a principle of leadership in God's work that a good example be set in the matter of tithe paying. No one is to continue as either a church officer or conference worker who does not conform to this standard of leadership.

Tithe Paying a Scriptural Obligation.—Although tithe paying is not held as a test of fellowship, it is recognized as a Scriptural obligation which every believer owes to God and as one of the spiritual exercises in which he should have part in claiming by faith the fullness of blessing in Christian life and experience.

"Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Offerings.—In addition to the tithe, the Scriptures emphasize an obligation to bring offerings to the Lord. The withholding of offerings is classed with the withholding of the tithe and is called robbery. (Malachi 3:8.) The Seventh-day Adventist Church has from its early days followed the practice of giving liberal offerings to the cause of God. Great prosperity and blessing have attended the work as a result. Men of wealth, professional men with large in-

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Prayer Meeting Helps

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

The New Earth

ALMA E. MCKIBBIN

(From *Half Hours With the Bible*)

The Promise of God

Matthew 5:5. The meek shall inherit the earth.

Psalms 37:29. The righteous shall dwell therein forever.

2 Peter 3:13. God has promised to create the earth anew.

Isaiah 65:17-19. We should rejoice in this creation.

The fire that destroys the wicked will also melt and burn the earth. "The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up." 2 Peter 3:10.

The matter of which the earth is composed will not be destroyed, but it will be purified, and then restored to the beauty and perfection of the first earth, the perfect earth that was made to be the home of man in the beginning. Thus re-created it is called "a new earth." God formed the earth to be inhabited by a holy, happy race of beings. Sin has delayed the fulfillment of this plan, but it cannot defeat it. The new earth will be the home of the meek, the holy, the righteous; and they shall dwell therein throughout eternity.

The Earth Made New

1 Corinthians 2:9. The glory of the saints' reward cannot be comprehended now.

Isaiah 35. A description of the new earth.

Isaiah 51:3. The redeemed will be happy there.

Isaiah 55:12, 13. Even nature will rejoice.

Isaiah 11:6-9; 65:25. The animals will all be gentle.

Isaiah 33:24; 65:19. No one will be sick or sad.

Micah 4:4; Ezekiel 34:25-28. Nothing shall make the inhabitants afraid.

The reward of those who in this life have loved and served God will be a wonderful and glorious home in the new earth. So accustomed are we to conditions resulting from sin, and so earthly our natures, that we cannot imagine what a sinless, perfect world would be like. The prophets have told us some things that

help us to understand that the new earth will be very different from this present earth.

First of all, its inhabitants will be sinless beings, so there never will be hate, anger, selfishness, deception, impurity, envy, or any other evil thing. There will never be anything to make one afraid, for even the animals will have changed natures. Nothing shall "hurt nor destroy in all My holy mountain." There will be no disease or death, and no tears, for all causes of grief will have been removed.

Occupations of the New Earth

Isaiah 65:21-23. The saints shall build and plant.

Isaiah 65:24. God will speak to them; they, to Him.

Isaiah 54:13. He will teach them the knowledge of God.

In the new earth the inhabitants will build houses; they will have homes from which neither death nor other calamity shall ever separate them. All right desires and ambitions will be realized there. The psalmist says: "I shall be satisfied, when I awake with Thy likeness." Psalm 17:15.

And once more man will hold communion with his Maker, with no veil between, and learn from Him who made the worlds all the wonder of His creation. But more than all else he will learn the mystery of the love of God which caused Him to give His beloved Son to redeem lost man. This through the eternal ages will be revealed more and more to the developing mind of redeemed beings.

The New Jerusalem

Revelation 21. The New Jerusalem will be God's dwelling place in the new earth.



Revelation 22:1-5. The river of life and the tree of life will be in the New Jerusalem.

Isaiah 66:22, 23. All come to the New Jerusalem to worship.

The New Jerusalem will be the capital of the new earth. There will be the throne of God and of the Lamb and the mansions Jesus went to prepare. "The city lieth foursquare." The measure of the city is twelve thousand furlongs, or fifteen hundred miles. This would make it 375 miles on each side. Thus it will enclose a great space, but not too great for all who will occupy it. It is the city of Abraham's faith, "for he looked for a city which hath foundations, whose builder and maker is God."

To this city the redeemed will come from

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Young People's Department

OF MISSIONARY VOLUNTEERS

Try It!

- Appoint someone to welcome visitors and invite them to return.
- To add a bright spot to your program dramatize briefly or tell the story of a certain hymn before singing it. Many of them have fascinating backgrounds.
- Have a child take a part on your program occasionally. The Junior boys and girls love to help, and they really can! Why not have them present the entire program sometime?
- Ever try a five-minute "newscast"? It's a good weekly feature—news reported in the light of Bible prophecy.
- Many large societies have a weekly bulletin. Could yours have one? It shows something is doing, and is used for both the program of the meeting and a little individual "bulletin board" for promoting plans and activities.
- There's a lot of MV spirit in a theme song! Wouldn't it be fun to have the society vote on a selected few and adopt the most popular one as a theme song? Then use it continually for your "battle song"!
- A three-minute "MV Preview" in each program can provide for announcements of all kinds. Include items from your conference MV bulletin. Don't announce anything that isn't worth the time it takes from your program.

Who's Who in April

(Our Program Writers)

- ARTHUR W. SPALDING, author and counselor on family relations.
- M. E. LOEWEN, president of the Ohio Conference.
- R. C. BARRON, MV secretary, West Pennsylvania Conference.
- J. R. NELSON, MV secretary, Pacific Union Conference.

Imagination

Imagination is a mystic link
 In great constructive preaching;
 Man's languid mind is led to think
 By its creative teaching.

Its arrows speed to wake our souls
 Where dormant powers lie sleeping.
 It thrills our eyes with higher goals
 And sets our spirits leaping.

Good stories, music, verse, and art—
 Each is a mighty lever
 To move man's moody mind and heart
 To worship God forever.

—ADLAI ALBERT ESTEB.

* * *

"To get the true measure of any man's capacity, note how much more he does than is required of him."

POSTER OR BULLETIN BOARD IDEA

Let's Make a Report

- If every Missionary Volunteer were just like me—
- How many MV meetings held this year?.....
 - What is the society's financial status?.....
 - How many service bands at work?.....
 - How many Reading Courses completed?.....
 - How many reading the Bible through this year?.....
 - How many observing the Morning Watch?.....
 - How many Character Classics certificates?.....
 - How many honor tokens?.....
 - How many investiture services?.....
 - How many Master Guides?.....
 - Are the leaders encouraged or discouraged?.....

* * *

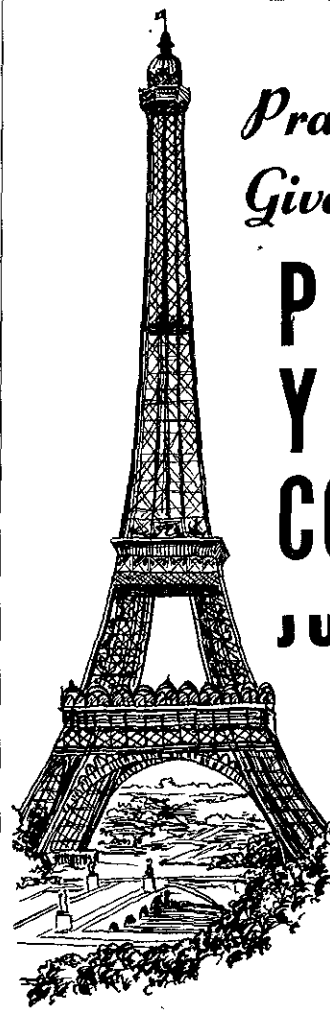
A Great Need and a Thrilling Mission


Give the Pathfinder Club for Junior boys and girls a big boost with a sparkling program this month, coupled with down-to-earth, tangible plans. Then *work your plans* for these jewels of the church.

* * *

Recreation Ideas

- Sunrise-and-breakfast hikes.
- Treasure hunts.
- Trips to historical places.
- Camera and nature hikes (with a prize for the best picture).
- Excursions.
- Fellowship dinners and programs.
- Mother-daughter and father-son banquets (combined in small societies).
- Singspirations.
- Inspirational films.
- Work-and-fun nights.
- Talent nights.
- Hobby nights.
- Star observation.
- Demonstration nights for MV honors.
- First aid and Share-Your-Faith ideas.



Pray for 

Give to

PARIS YOUTH CONGRESS

JULY 24-29

PARIS FRANCE

Senior Meetings

Program Pattern

SONG SERVICE.
 OPENING SONG.
 SCRIPTURE READING OR MORNING WATCH TEXT (occasionally).
 PRAYER. (Vary it with audience participation.)
 SECRETARY'S REPORT (only when desired for special purpose).
 ANNOUNCEMENTS. (Use a bulletin board and keep these to a minimum.)
 SHARE-YOUR-FAITH REPORTS (as often as available; for variety have interviews, or dramatize outstanding experience).
 MISSIONARY REPORTS (orally or use individual blanks).
 OFFERING (emphasize the objective).
 SPECIAL MUSIC.
 LEADER'S REMARKS TO INTRODUCE SUBJECT. (Make everybody sit up and listen!)
 TALKS, STORIES, DIALOGUE, OR OTHER GRAPHIC PRESENTATIONS.
 RECITATION (poem on topic).
 OPEN DISCUSSION OF TOPIC, OR BIBLE STUDY, OR SYMPOSIUM.
 REPEAT IN UNISON, OR OTHERWISE PRESENT, MV AIM, MOTTO AND PLEDGE, OR JUNIOR MV LAW AND PLEDGE.
 CLOSING SONG.
 CLOSING PRAYER. (Avoid formality but make it a real finishing touch to a program the youth will not forget.)

Prepare your program for the month by choosing various combinations from the foregoing outline. Variations can be added in interviews, pantomimes, court trials, true-false tests, questionnaires, quizzes, use of visual aids (slides, films, posters, charts, blackboard). Junior leaders can add map studies, memory games, chalk talks, drills, acrostics.



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JULY-AUGUST-SEPTEMBER, 1951

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April 7

WHEN YOU MARRY

BY ARTHUR W. SPALDING

Program target: To set before our youth true principles of success in establishing Christian homes.

This Week's Program

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

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

Why Do We Marry?

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

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

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

To put it in a nutshell, we are hungry because we want to live. Food sustains us

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

What Is Love?

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

Love in Marriage

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

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

Will Your Marriage Succeed?

That is not determined at the moment the marriage vows are spoken. It is governed by what this young man, the bridegroom, has made of himself; and what this young woman, the bride, has made of herself in the score or so of years that have preceded

marriage. You cannot build a mansion out of scraps of tin from the rubbish pile, and you cannot grow figs on thistles or grapes on thorn trees.

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

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

for quarrels and fights. The insecurity, the injured trust, the lack of unified father-and-mother love, experienced by the child of divorced or incompatible parents, is the most fruitful cause of growing lawlessness and the wild surging of the human spirit.

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

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

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



and society is excellent training for marriage. Experience in and possession by unselfish love in premarital society will be fair insurance of success in marriage. Not one in ten thousand of youth is adequately prepared to take charge of the training of the children who will be born to them in wedlock. Most tragic spectacle, in the church as well as in the world today, is that of little children neglected, shoved aside, left to the vicious instruction of the street and the alley in the most vital and sacred fields of knowledge. First the homes, then the schools of the church are primarily responsible for this ignorance of potential parents. Says Ellen G. White:

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

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

Any Wife or Husband

Let us be guests in one another's house
With deferential "No" and courteous "Yes";
Let us take care to hide our foolish moods
Behind a certain show of cheerfulness.

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

Let us knock gently at each other's heart,
Glad of a chance to look within—and yet
Let us remember that to force one's way
Is the unpardoned breach of etiquette.

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

—CAROL HAYNES. From *Poems that Touch the Heart*, compiled by A. L. Alexander.

After the Meeting

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

April 14

ALL ONE BODY WE

BY M. E. LOEWEN

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

Thoughts on Organization

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

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

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

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

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

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

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



How It Works

(A Dialogue on Church Organization)

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

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

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

BOY: You know, Elder Russell, I don't exactly understand how I am connected with such a large movement. Our church here has only forty members, and we can't do very much, can we?

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

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

PASTOR: That is the fundamental relationship between Christ and every sinner saved by grace. But every Christian feels the need for fellowship and help, so they join together to make a church. All who

have a desire to do the Lord's will as revealed in the Bible unite to work together.

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

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

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

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

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

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

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

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

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

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

BOY: How often do these representatives meet?

PASTOR: Usually every two years. At that time an official call for a constituency meeting goes out to all the churches, and

they elect their delegates, who meet and decide on the officers for the next two years and also the policies and plans they desire to follow.

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

PASTOR: No, Jimmy, there are two that are higher. There is the union conference, which is an organization of the conferences, and then there is the General Conference, which is an organization of all the unions.

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

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

BOY: What does the union conference do, Elder Russell?

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

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

PASTOR: No, the union conference covers a much larger territory, so they usually have their meetings every four years. The conferences appoint delegates to this union meeting to transact necessary business.

BOY: What about the highest organization that you called the General Conference?

PASTOR: All the union conferences in the world elect delegates every four years, and these representatives meet to elect officers and vote plans and policies for the entire world organization.

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

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

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

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

BOY: Oh, I see that. When the General Conference adopts a plan, then the unions also accept it, since the General Confer-

ence officers are representatives of the union.

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

BOY: That makes quite a chain, but it's all logical. I see it now, Elder Russell. The church and the members of the church cooperate with the conference, since the work of the conference is guided by the representatives of the church; in other words, by the delegates I vote for.

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

PASTOR: Isn't it a good feeling to know that every member has a part in the work of God? As these delegates sit together, they study the problems of all parts of the field;

and sometimes when they see a greater need elsewhere, they will agree to sending help where it is most needed.

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

History of Seventh-day Adventist Organization

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

In May, 1861, an organization was in-

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

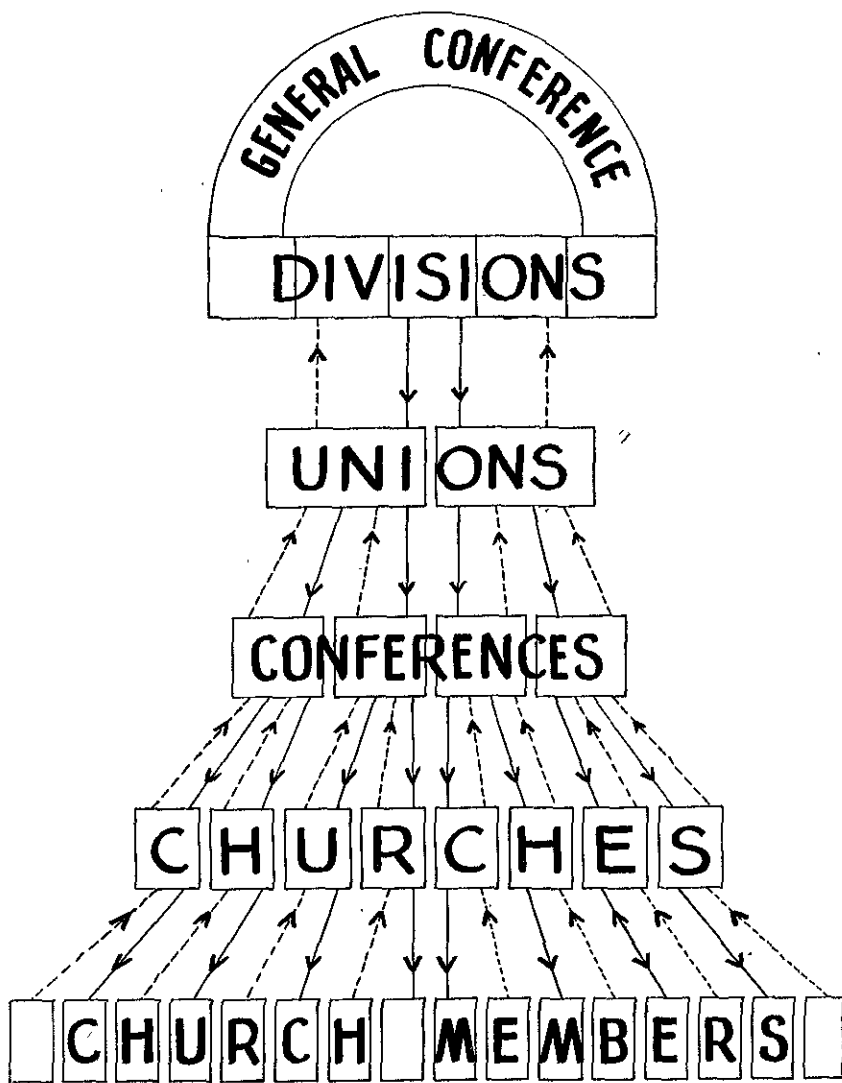
All these seven conferences, except Vermont, were represented by delegates at the first meeting of the General Conference in Battle Creek, Michigan, May 20 to 23, 1863. As conferences were organized, General Conference districts were formed, which plan was followed until 1901. A reorganization of the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

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

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

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

The organization of the Seventh-day Adventist Church follows closely the division of authority which Moses instituted under divine direction. "God was the center of authority and government, the sovereign of Israel. Moses stood as their visible leader, by God's appointment, to administer the laws in His name. From the elders of the tribes a council of seventy was afterward chosen to assist Moses in the general affairs of the nation. Next came the priests, who consulted the Lord in the sanctuary. Chiefs, or princes, ruled over the tribes. Under these were 'captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens'; and, lastly,



Representation and Election Shown by - - - - -
Supervision or Direction Shown by ————

officers who might be employed for special duties." (6)

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

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

References:

- (1) *Captains of the Host*, A. W. Spalding, p. 268.
- (2) *Ibid.*
- (3) *Id.*, p. 277.
- (4) *Principles of Church Organization and Administration*, O. Montgomery, p. 86.
- (5) *Id.*, p. 87.
- (6) *Patriarchs and Prophets*, Ellen G. White, p. 374.
- (7) *The Officers of the Church*, J. A. Stevens, p. 13.
- (8) *Acts of the Apostles*, Ellen G. White, p. 12.
- (9) *Id.*, p. 11.

After the Meeting

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

April 21

WANTED—LEADERS!

BY J. R. NELSON

Program target: To arouse enthusiasm and recruit from the Senior MV's leadership for the new Junior Pathfinder Clubs.

This Week's Program

The purpose of this program is twofold: (1) to create interest in providing organ-

ized, year-round activities for Junior boys and girls, and (2) to present a challenge in a new field of service for the Master Guides in the church.

After several years of experimenting with Missionary Volunteer Pathfinder Clubs in the Pacific Union, the General Conference Missionary Volunteer Department has adopted a series of MV Pathfinder organization plans and a leadership training course. To follow up the interest from your meeting, the Missionary Volunteer secretary of your conference should be contacted to help in organizing an MV Pathfinder Club in your church if you do not now have one.

It is customary to include in a Pathfinder program the pledge to the flag, featuring an actual flag if possible.



A Call to Leadership

Whether that rousled-headed, freckled-faced, pug-nosed little bundle of untamed energy becomes a mighty power for the cause of God depends a great deal upon the training and guidance he will receive during these crucial years.

The Junior age, when the child is growing into adolescence, is one of the most important periods of life. Parents and youth leaders must fully understand and appreciate the problems of this age. The Junior needs an interpreter of the universe, and he needs much love and understanding from his elders. He is quick to discern those that really care, and he is at an age when he wants action more than he does preaching.

In commenting upon this crucial time in the life of the boy and girl, Elder Laurence A. Skinner said: "Youth between the ages of ten and sixteen are in the most favorable period of life to be won for Christ and the church. Attitudes formed, loyalties established, ideals set up, decisions made, skills developed, profoundly affect the life. At a time when the boy or girl first ventures beyond the home-centered circle of activity, understanding leadership must be ready to attract the developing mind, body, and soul into the circle of church-centered activity."

To meet this challenge the progressive classes with their 107 vocational honor studies and the Master Guide leadership program was organized a number of years ago by the Missionary Volunteer Department of the General Conference. This missionary endeavor for our youth has paid great dividends, but the time has now come for us to expand the whole program in the local churches.

The Junior age is a time when boys and

girls have the "gang" spirit and are interested in clubhouses, neighborhood groups, and so on. To meet this problem many of our churches have experimented with special Junior Missionary Volunteer clubs, incorporating the various activities of craft and nature study, recreation, games, Christian storytelling, field trips, drills and marching. Finding the plan very successful, the General Conference Missionary Volunteer Department has adopted the idea under the name "Junior Missionary Volunteer Pathfinder Club."

A detailed plan has now been worked out, with program outlines, workbooks, uniforms and insignia, financial suggestions, and other features. Copies of the plan are available from your local Missionary Volunteer Department.

The Pathfinder Club does not replace the Junior Missionary Volunteer program in the church school, but augments it, proving a real help to the teacher. It provides what we have needed for many years: a church-centered program for the youth and parents to work and play together, and a fine laboratory for the Master Guide to put his training into practice.

Besides providing a wonderful opportunity to guide our own youth through the crucial years, Pathfinder Clubs have proved to be a marvelous soul-winning agency among non-Adventist children and their parents. Scores of families have become interested in the truth through sending their children to a neighborhood Pathfinder Club. In some places our Master Guides have organized clubs entirely for non-Adventist children, resulting in the baptism of as high as fifty per cent of the members, with fathers and mothers also joining the church.

Master Guides, we appeal to you to investigate the opportunities unlimited in the Pathfinder Club idea. You are not a true Master Guide unless you are actively working for youth. Why not contact your Missionary Volunteer secretary and your pastor and start a Pathfinder Club in your community? Yes, it will mean work and time, but it will also mean stars in your crown!

—JOHN H. HANCOCK.

Too Old to Be a Pathfinder

Arlin had been a member of the local Pathfinder Club for many months. What fun and inspiration it had been to attend those meetings, to listen to character-building stories, to take swimming lessons, to do body-building exercises with and without bar bells, to study nature honors, and to go on interesting excursions! But now he suddenly realized that he had passed his sixteenth birthday. He was *too old* to be a Pathfinder! As this thought burned its way

into his consciousness, his face became long, and he had a sinking feeling in his stomach. They wouldn't let him belong to the club any more!

Now he had come to what he supposed would be his last meeting. With a look of anxiety he approached the club leader and said, "Mr. Abston, I am sixteen now. Will I have to quit coming to the Pathfinder Club?"

They talked it over, and it was decided that Arlin would become a junior counselor for some of the younger boys. In fact, they needed him. He could continue attending all the club functions, could wear his uniform, continue with his favorite class, and at the same time be a real help to the staff.

To his amazement he found that in some ways it was even more fun now. He could do extra things. Sometimes he was asked to tell a story. It brought a feeling of satisfaction for the boys to depend on him to show them how to do certain things. He was getting a little taste of the joys which come to one who gives some of his time to the Junior boys and girls. Since he had so recently been a Junior boy himself, he realized how much it meant to those young fellows to have someone older take a personal interest in them and plan things they really enjoyed doing. He knew how they looked up to the young man who took time out to work and play and pray with them.

One of the greatest thrills came on the afternoon that his unit was asked to put on some demonstrations at the regional Pathfinder Field Day, when several clubs came together. They had practiced marching in different formations, and it seemed that everyone moved with perfect precision that day. How proud he was of his club when some of the older boys gave a weight-lifting demonstration!

When he later overheard the conference Missionary Volunteer secretary appealing for more Pathfinder leaders, he said, "If people knew how much fun and satisfaction it is to work with Junior boys and girls, you would have more volunteers than you would know what to do with!"

And Arlin is right!

—GLENN FILLMAN.

Share-Your-Faith This Way!

Pathfinder Clubs may become effective agencies in our Share-Your-Faith endeavors.

"What can I do for my son to hold him in the message?" pleaded a young mother of a very active ten-year-old boy. "He associates with the boys in his neighborhood constantly and is picking up many of their bad habits."

"Why not start a Pathfinder Club?" suggested the Missionary Volunteer secretary.

"Oh, I couldn't do that; my boy and one girl are the only Seventh-day Adventists in our church."

"Start one anyway. Ask your boy to invite two of his friends, and the girl to invite two of her friends to your home, and begin your club activity."

A month later the Missionary Volunteer secretary visited the new club and asked the director, "How many youngsters are here this evening?"

"Twenty-five," the Pathfinder director answered. "They wanted to come, and I couldn't turn them away."

"You must have more help," suggested the MV secretary. "This is too many for one person."

"Oh, I have arranged for a neighbor to help me, and one of the church members is helping, too."

A successful program was witnessed by the Missionary Volunteer secretary, and he returned to the call of many duties during the ensuing month. Nearly a month later the Pathfinder director called by long distance. "Can you come to our MV Pathfinder Club meeting Saturday night?" she inquired. "The city has asked everybody to lend a hand in taking care of boys and girls, and I have opened the club next Saturday night to all who want to come."

"How many do you expect to have?" asked the MV secretary.

"We already have 125 signed up for the occasion," answered the director.

"One hundred twenty-five!" exclaimed the secretary. "You'll need more help!"

The civic auditorium in the Pathfinder director's home town was arranged for, and additional help was solicited from Master Guides there and in neighboring churches.

On Saturday night 125 youth and twenty-five parents were in attendance at the club meeting. A program had been planned by the original twenty-five Pathfinders. As she looked into the audience, the leader realized that here was the greatest Share-Your-Faith experience she had ever had. One hundred twenty-three of these boys and girls were not Seventh-day Adventists, and this might be the only Seventh-day Adventist meeting they would ever attend.

"Will the audience please stand? The Pathfinders will repeat the Lord's Prayer," she announced.

"Mary will now give a recitation," the director continued. Mary, not a Seventh-day Adventist, repeated Matthew 1:21.

"John will tell us a story." John, who shortly before this knew about Jesus only as the name came thoughtlessly from the lips of his parents, told the story of Jesus' birth.

And so the program continued as the boys and girls gave various parts of the Missionary Volunteer classwork and other

things they had learned in the Pathfinder Club.

Several months passed by, and meetings continued successfully. A girl, whose father was a bartender and whose mother worked in a dance hall, finished a wall plaque in the handicraft class. The director tied a blue ribbon neatly at the top of the plaque, and the girl took it home. In a few minutes she came back, escorted by her father. "My daughter stole this picture from your house," he said, "and I want her to give it back. She told me she made it herself, but she can't do that kind of work."

"But she did make it," said the director. "All I did was help her tie the ribbon at the top." This hardened man's eyes were moist as he gratefully thanked the Pathfinder director for all she was doing for his daughter. Several weeks later this same girl came to the director at a club meeting, slipped her hand into the director's hand, looked up at her, and said, "Could I please go to church with you next week?"

Not once had the director spoken to the youngsters of going to church with her, but through the life she had lived before the boys and girls, they had come to associate the "fun" of the Pathfinder Club with the Seventh-day Adventist Church. Others followed the lead of this girl, and before many weeks many of the boys and girls were going to church with the Pathfinder director.

One afternoon the girl's mother came to the director and said, "My daughter wants a Bible, and I don't have the slightest idea where to get one. Can you help me?" Together the dance-hall mother and the Pathfinder director went to the book store to purchase a Bible. Every night the girl slept with her Bible. Occasionally she would get her mother and father to sit on the living room sofa, and she would "play church." She would read from the Bible and preach sermons to them she had been hearing in the Seventh-day Adventist church.

The director of this club is an evangelist of the highest type. Not only the children but their parents can be won to Christ through this Share-Your-Faith project. There are many places where this plan can be carried out successfully.

(The following poem is symbolic of possible results from time and effort spent in behalf of the younger folk. The MV Pathfinder leader will truly do the highest type of teaching and can expect immeasurable results.)

Why I Teach

They ask me why I teach,
And I reply,
"Where could I find more splendid company?
There sits a statesman,

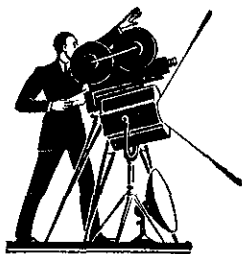
Strong, unbiased, wise,
 Another later Webster,
 Silver-tongued.
 And there a doctor
 Whose quick, steady hand
 Can mend a bone,
 Or stem the life blood's flow.
 A builder sits beside him—
 Upward rise
 The arches of a church he builds, wherein
 That minister will speak the word of God,
 And lead a stumbling soul to touch the
 Christ.
 And all about
 A lesser gathering
 Of farmers, merchants, teachers,
 Laborers, men
 Who work and vote and build
 And plan and pray
 Into a great tomorrow."
 And I say,
 "I may not see the church,
 Or hear the word,
 Or eat the food their hands will grow—
 And yet—I may."
 And later I may say,
 "I knew the lad,
 And he was strong,
 Or weak, or kind, or proud,
 Or bold, or gay.
 I knew him once,
 But then he was a boy."
 They ask me why I teach, and I reply,
 "Where could I find more splendid com-
 pany?"

—GLENNICE L. HARMON.

After the Meeting

Ask yourself: *Did the program hit the target?* Will there be tangible results to meet this great need for leadership of the younger boys and girls?

April 28



THE MOVIES— GUILTY OR NOT GUILTY?

BY
 J. R. NELSON

Program target: *To consider on an unbiased basis the nature and effect of movies and theatrical entertainment.*

Songs

OPENING: "We Are Living, We Are Dwelling," No. 188, *Gospel Melodies*.
 CLOSING: "O Jesus, I Have Promised," No. 68.

This Week's Program

The problem of the movies is one we have always had and will have with us to the end of time. A survey of conditions today reveals the need for counseling youth in this matter. The results of questionnaires

in several of our academies show that in some places as many as 65 per cent of our youth attend the movies. It was also indicated that a large number were influenced to go by the example of older church members. The Missionary Volunteer executive committee should give careful study to this important program. The materials here presented may serve as a basis. The book *Our Movie-Made Children*, by Henry James Forman, contains valuable information. It may be found in the public library, as well as other valuable material recently published.

A Movie Executive Evaluates

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

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

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

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

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

When I asked Mr. S..... what percentage of the movies he considered free

from corrupting influences, he answered, "I would say not more than 7 per cent." After some further discussion on our standards, Mr. S....., the theater manager, made the following statement: "I hope you people don't change your standards. There are so few people with convictions today and the will to keep them. I don't follow you in your doctrines, but I do admire the way you stand by your convictions." Then he sat down at his desk and wrote a check for \$25 and, presenting it, said, "I am glad to make this contribution to a church like yours." As we left the theater, we were both happy to belong to a church with standards and felt keenly our responsibility to uphold those standards.

Inspiration and Today's News Analyze

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

Our position is not arbitrary. We had every reason for taking it years ago, and we have even more reason now for upholding it. Plato once said, "Plays raise the passions and pervert the use of them, and of a consequence are dangerous to morality." Tacitus said, "The German women were guarded against danger and preserved their purity by having no playhouses among them." The plays and playhouses of ancient time were mere midgets in comparison to the modern movies and theaters in their impact upon the lives of old and young. The experience related in the following incident which is from a newspaper clipping is but one of the thousands of examples of the influence of the movies: "A 15-year-old boy who admitted wrecking a Frisco passenger train told officers yesterday he got the idea from watching a movie about the notorious Dalton gang. Sheriff E. F. Claxton said William G....., son of a sharecropper, confessed breaking a switch lock

and a signal light near Holland, Missouri. A Memphis to St. Louis train hit the switch at fifty miles an hour and jumped the rails Sunday, killing the engineer and injuring thirteen persons. The boy said the movie he saw showed the Daltons wrecking a train, Claxton reported. The title of the picture was not learned. The Dalton gang operated in the Midwest half a century ago. Young William said he did not intend to wreck the train and thought that turning the switch would merely send it on a siding. No charges have been filed."

Testimony of a Pastor

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

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

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

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

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

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

—A. J. ESCOBAR.

What About Newsreel Theaters?

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

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

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

And Drive-in Theaters?

The question is not hard to answer when we remember that it is not so much the place we go, but also what we see that counts. Transferring the movies from the city theater to the country does not change the content and the influence of the movie. No doubt the family car is a better place to be than the theater, but the family car when taken to a drive-in theater may be

worse than the city theater, since often the associations in the car are influenced by what is seen on the screen and result in evil far greater than possible in the city theater.

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

Who are these movie stars we hear so much about? What kind of people are these men and women who make the movies that have such great influence upon the lives of the people? The answer is one of many good reasons why Christians cannot afford to attend movies. Are these movie actors the leading Christian characters of our day? Are they noted for their clean, moral lives? Are their family relationships an example of high moral virtues? Perhaps a few such might be found, but by far the majority are the very opposite, and in most cases the good is so mixed with the bad that the overwhelming influence is evil. The existence of low moral standards in the lives of screen actors today is common knowledge. Our newspapers are filled with the story of their evil.

Love's Example

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

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

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

—ROBERT HARE.

After the Meeting

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

Junior Meetings

April 7

HOME—GOD'S GIFT

BY ARTHUR W. SPALDING

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

Why Did God Make Families?

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

In the beginning God made Adam and Eve a full-grown man and a full-grown woman. God created them because God loves. John tells us that God is love. (1 John 4:16.) He does not say just that God loves, though that is true. He says that God IS love. That means that what God is, is love. If I say that a rafter in a house is wood, I am saying that if there were no wood there, no rafter would be there. If I say that a stove poker is iron, I am saying that without that iron, that stove poker would not be. So when John says that God is love, he is saying that if there were no love, there would be no God.

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

And in order that they might know what

the love of God toward us is, God gave them some of His creative power, that they might create their own children through the working of love. These children were not to be full grown in their beginning, as Adam and Eve were. They were to be given to their parents for the first years of their lives, to be trained and developed in body, mind, and spirit. That association of parents and children makes the home.

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

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

Home Is Meant to Be Heaven

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

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

makes a little home circle where love dwells. And that is heaven, too.

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

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

If We Love, We Obey

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

Play is meant to educate us in our childhood and youth for the work we are to do when we have grown to be men and women. So if we are wise in the ways of God, we shall find our recreation in the woods and fields and waters that God has made to recreate us. We shall delight in creating, that is, in making useful and interesting and beautiful things with our hands, from a loaf of bread to an airplane and a garden. We shall in all our work and all our recrea-

tion be like God, joyously helping others, not selfishly claiming benefit for ourselves, remembering the word of the Lord Jesus, that it is more blessed to give than to receive

Who Loves Me Best?

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

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

Who loves me best? My Saviour!
Ah, yes! I know 'tis He!
He left His Father's mansions
To die on Calvary.
'Twas He who gave me Father,
And Mother, and the rest—
Ah, without doubt 'tis Jesus,
My Saviour, loves me best.
—*Gospel Stories for the Young.*

April 14

ALL ONE BODY WE

BY R. C. BARRON

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

Songs

OPENING: "Missionary Volunteers," No. 83 in *Missionary Volunteer Songs*.
CLOSING: "Happy Loyal Juniors!" No. 57.

This Week's Program

To add interest during the talk "How Is It Organized?" one of the Juniors might point on a map to the different sections of the world, which comprise the different divisions, and then on a map of North America for the unions. This material can be secured from the *Seventh-day Adventist Yearbook*. Assign one of the Juniors the task of looking up the "Facts Every Seventh-day Adventist Should Know," and after he has given his part on the program, have them written on the blackboard so that all may study them for a while. Here again the *Yearbook* will come in handy, or your local pastor may be able to help with some of this information. Stress that each Junior youth is a very important cog in the organization of God, and that some day he might be called to the mission field to become an even more important wheel in the machinery of God.

How Did My Church Begin?

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

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

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

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

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

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

This association served for a time, but it became evident that smaller units, com-

prising states, were needed to plan the local work. Thus in 1861 the plan for state conferences developed, and the next year the Michigan Conference adopted a plan of admitting more churches into the conference by vote. Next came the banding together of the conferences into the General Conference.

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

How
Is It
Organ-
ized?



How many of you remember the old song that speaks of "Ezekiel's seeing a wheel"? Well, Ezekiel really did see a wheel; in fact he saw several wheels. The Bible tells us about it in the first chapter of Ezekiel. This was God's way of showing Ezekiel the marvelous form of organization which He had for carrying the message of God to all the world. That organization today, under the guidance of God, is no less than marvelous. It is composed of wheels within wheels, all turning together, and each one necessary in order that the organization may run smoothly.

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

Then, within these thirteen smaller wheels there are other wheels, known as union conferences. For example, let us take the North American Division wheel. Here we find ten even smaller but just as important wheels, called unions: Atlantic, Canadian, Central, Columbia, Lake, Northern, North Pacific, Pacific, Southern, and Southwestern.

But the wheels do not stop there. Within each of these union wheels there are smaller wheels, representing the local conferences.

Our local (*your conference name*) Conference is a wheel located in one of the union wheels. And then within the wheel of the local conference are many very important wheels, called churches. There are 9,749 of these local church wheels, 2,794 of them being within the North American Division wheel.

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

Facts Every Seventh-Day Adventist Should Know

Names of:

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

Teamwork

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

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

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

—WILLIAM T. CARL.

April 21

LET'S HAVE A CLUB!

By J. R. NELSON

Program target: To stimulate interest and active participation in the new MV Pathfinder Club for Junior youth.

This Week's Program

The purpose of this program is to create an interest in a Pathfinder Club and lead to its actual organization. Where a club is already in existence, this program may be adapted to stimulate its continuance. Full details concerning plans and organization materials may be secured by writing the conference Missionary Volunteer secretary. The Pathfinder Club had its beginning in the Pacific Union Conference and has been adopted by the General Conference.

A special course to train leaders for Pathfinder Clubs is now being prepared by the General Conference, but it is not necessary to wait for this to start your club. Your local Missionary Volunteer secretary can supply you with the plan of organization which will enable you to begin.

The Pathfinder Club does not take the place of the Junior Missionary Volunteer organization or society, nor does it take the place of the MV class work in the church school. Through the club work the grade teacher may be helped in checking the Juniors on their MV class requisites. Investitures should be conducted by the JMV society in the church school, not by the Pathfinder Club.

* * *

The secret of success is constancy to purpose.—DISRAELI.

Eddie and Harry Find a Way

"Hi, Eddie, what did Frank say?" asked Harry as he joined his friend under a large oak tree.

"Oh, he just asked me to join the 'Maple Street Gang.' They are digging some caves in the side of the hill for their hideouts," answered Eddie.

Harry and Eddie talked for some time about the Maple Street Gang and wondered whether they should join, even though their parents disliked the idea. The members of the gang were boys around the neighborhood; but they were not Adventists and, of course, were allowed to do many things Christians should not do.

Just then Mr. Foster, Eddie's father, came along on his way home from work. The boys climbed into his pickup truck, and Harry got off at his house two blocks from where Eddie lived.

"Dad, do you think it's all right for me to join the Maple Street Gang?" asked Eddie as they were seated at the dinner table.

"Well, son, I don't like the name 'gang,' and I wonder whether the boys are doing

anything worth while," answered Eddie's father. "Is Harry going to join?"

"I don't think so," replied Eddie. "His dad won't let him join, but I don't see why, we boys can't belong to something. Most of the young people and older ones, too, 'belong.' What's wrong in belonging?"

Eddie's mother had been a silent listener to the discussion at the table; and after the meal was finished, she picked up a paper and began reading aloud: "ATTENTION, PATHFINDERS! Sunday, June 23, is the day for the first summer hike. Instead of the Pathfinder uniform, come dressed in hiking clothes. Don't forget the lunch! All Pathfinder Club members meet at the club headquarters at 9:30 A.M. James Watts, Club Director."

"I wonder what this is all about? Who are these Pathfinders?" asked Eddie's mother.

Eddie's dad interrupted by saying he knew James Watts. "Why, he is a young fellow that belongs to the 35th Street Church and operates a little electric appliance shop on the East Side."

By this time Eddie was reading the notice his mother had read from the union paper and was ready to ask some very interesting questions. "Dad, who are Pathfinders? What is a Pathfinder Club? Can Adventists belong?"

Eddie's father was unable to answer all these questions, so he volunteered to call James Watts and find out what it was all about.

That evening Harry came over to see Eddie's new bicycle, and Mr. Foster announced to the boys that he had some information for them on the Pathfinder Club. "I called Mr. Watts, and he told me all about his new club," he began. "He said the conference Missionary Volunteer secretary came over and helped him start the club. They have about fifty members, and most of them have their new uniforms. Mr. Watts told me there must be at least six or eight Juniors to have a club, and of course the more the better!"

"Oh, Dad, let's have a club of our own," volunteered Eddie.

"I am afraid," interrupted Mr. Foster, "there are not enough Junior boys and girls to have a club. Besides, where can you find a leader like Mr. Watts? I don't know of any in our church."

Eddie hastened to inform his father that enough Juniors could be found. "Bill, Harry, Bert, and Joe are Junior age, and how about our neighbor boys, Dick and Johnny? Couldn't they belong?"

"I know of a leader," joined Harry. "Mr. Holland would make a fine club director. He's such a good Sabbath-school teacher, and besides he's a Master Guide and just about knows everything!"

One week later in Mr. Foster's garage, Eddie, Harry, Bill, Joe, Bert, Dick, and Johnny sat listening to the conference Missionary Volunteer secretary tell about the plans for a Pathfinder Club. Oh, yes, another person was there, Walter Holland. He had been chosen by the church to be the director of the Pathfinder Club. After a brief discussion of plans for the club, Mr. Holland spoke up: "I am sure you all agree we should have more members in our Pathfinder Club. Our next meeting will be a week from today, and I am going to ask each of you to try to bring one more boy who is willing to take the club pledge and join us. Will you boys do your best to bring someone?"

"Sure," they answered with great eagerness.

"Do they have to be members of our church?" asked Joe. The conference Missionary Volunteer secretary answered the question by saying that where there are only a few Adventist Junior youth, a limited number of neighborhood boys who were willing to live up to the pledge and rules of the club would be allowed to join, and thus the club would become a Share-Your-Faith club.

The membership soon increased from the original six to seventeen. Besides the crafts, nature studies, Missionary Volunteer classes, marching, games, hikes, and other club activities, the members of the club had time to give Bible studies. Several of the outside boys came to Sabbath school, and in the first year one family was brought into the truth. Even some of the boys in the Maple Street Gang became members of the Pathfinder Club and found that an organized Christian club with trained leadership was much more interesting than a "gang." Eddie, too, was sure his dad was right when he said, "I don't like the name 'gang,' and besides I wonder whether the boys are doing anything worth while."

We Want a Club!

"Daddy, we're going to have a club!" said Robert as he walked into the house directly from school.

"What kind of a club?" daddy asked.

"Oh, it's going to be a boys' club. Some of us are going to start meeting every Sunday, and we'll have a clubhouse and everything. We're going to have fun!"

"Where are you planning to meet?" was the next question.

Robert explained that they were going to start building a clubhouse in Westerhout's back yard. The soil was a thick adobe, and so they were going to cut it into squares, let them dry out, and then would build an adobe room for their meetings. It developed that Westerhouts didn't know about it yet,

but surely they wouldn't care about it.

Daddy talked it through with Robert and agreed that a club was a good idea, but pointed out that this was the rainy season and the adobe bricks wouldn't dry.

"Then we'll dig a cave in the ground and meet there," Robert said enthusiastically.

"You will find that it will fill with water," he was reminded, "and wet adobe is very sticky and slimy."

"I have an idea," daddy continued after a moment's thought. "Why not have your meetings at our house? You could dig a cave in the side of the hill if you want to, and it would have drainage."

"Oh, good! I'll tell the fellows, and we will start working next Sunday."

Then daddy and mother remembered the plans which had been developed by the conference for Pathfinder "Aggie" clubs. ("Aggie" is short for agriculture.)

They had a large garden spot, and there was no reason why the boys could not have a corner for their very own. Oh, yes, and they remembered the plans for an "Aggie Festival" in the fall, when all the clubs throughout the conference would meet and bring things they had raised and canned.

When this possibility was explained to the boys, they were delighted. They could have a garden of their very own! Maybe they could sell produce and buy uniforms!

Daddy and mother talked it over with the pastor of the church and with the church school teachers and other parents, and soon they had organized a Pathfinder Club with a unit of boys and one of girls. The boys were going to build a clubhouse and work on their "Aggie" project, while the girls were going to learn to sew and do textile painting.

On a Sunday afternoon soon afterward, ten boys might have been seen with picks and shovels digging into the side of the bank and working on the proposed clubhouse. After about an hour Robert's daddy called them into the basement workshop and showed them how to make a "flat" for raising plants in a window. They went to the scrap pile and found boards which could be ripped and nailed together so that they had neat little boxes fourteen inches wide, twenty-two inches long, and three inches deep.

The next week they were shown how to put peat moss in the bottom of the flats, how to screen the soil and finally to plant the seeds. They decided to concentrate on tomatoes, because they could probably sell some plants and still have enough for their own garden.

So week after week they met and worked and played. They usually had a short story, devotional exercises, perhaps a nature game, marching, pointers on their garden, and did some work on the clubhouse.

One Sunday they were asked to come early. "Be here by 10:30 A.M.," they were told, "and bring a potato, a carrot, and a small onion." Other necessary things were collected, and they hiked to the woods, built a fire, and cooked their noon meal. They boiled their stew in cans and cooked their bread on the ends of sticks. What fun it was! And how good the food tasted!

Before school was out they were printing a monthly club paper, and they all had uniforms. To help earn money for their uniforms they sold popcorn and punch at the church picnic.

How glad they were that their parents had helped them organize a Pathfinder Club! How they were looking forward to the Aggie Festival, when they would meet with other clubs and would display their produce and other projects, and see those of other clubs!

They might differ on some things, but on this they were in perfect harmony: Pathfinder "Aggie" Clubs were *fun!*

—GLENN FILLMAN.



Symposium

HOW
DO WE
START A
PATHFINDER
CLUB?

Pathfinder Clubs are for boys and girls ten to fifteen years of age. To start a club we must have at least six Junior youth who want one. A club may have as many as one hundred members. There should be one club for each school or church. After we have enough Junior boys and girls to form a club, we should contact the Missionary Volunteer secretary of the conference, and he will help us get the club started. A limited number of Juniors who are not Adventists may join the club, and in this way we share our faith with others.

WHAT DO WE DO IN THE PATHFINDER CLUB?

A Pathfinder Club is a group of boys and girls organized for play, recreation, hikes, hobbies, crafts, and nature study. The leaders and counselors in the club are men and women who understand boys and girls and know how to organize them into groups for the various activities.

In the Pathfinder Club we learn to march, to raise, lower, and salute the flag, choose a hobby, make interesting and useful things in craft classes, and earn many extra vocational honor tokens. We go on hikes and learn many things about God in nature. We visit points of interest in our community. Girls can learn to cook and sew; boys can learn how to make model airplanes that actually fly. A Pathfinder uniform is

worn by the boys and girls, the leaders, and the counselors. In the club there is always an opportunity to share our faith with others.

HOW OFTEN DO WE MEET?

The Pathfinder Club usually meets once a week in some suitable place. During the school months the meeting may be held after school or in the evening, and usually lasts about one and a half hours. If the club meeting is in the evening, it should close not later than eight thirty. In the summer the club can meet for a longer period than one and a half hours. Sunday afternoon is a good time, or any day except the Sabbath will do. During the summer the club can take hikes into the mountains, into the country, or to some park.

CLUB SPIRIT AND ATTENDANCE

Club spirit helps make the Pathfinder Club interesting. Members should try to get new members to join, and it is important that all be faithful in attendance. Co-operation is also very important. To have a good Pathfinder Club, all members must obey the rules and co-operate in all its activities. Wearing the club uniform and keeping it clean and neat are also very important. The captain and scribe of each unit, the counselors, deputy directors, and director of the club all work together to make it successful. Let's make our Pathfinder Club the best one in the conference!



April 28

THE MOVIES—GUILTY OR NOT GUILTY?

BY J. R. NELSON

Program target: To teach Junior youth the dangers of movie attendance and to warn them of the subtlety of its influence.

Songs

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

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

This Week's Program

You may have discovered that some of your boys and girls quite regularly attend the movies and that their parents take them there. The purpose of this program is to instill in the hearts of these boys and girls, as well as in those who do not attend, the

undesirability of leaving themselves open to the harmful effects of the movies. It is important that we devote at least one of the Junior programs to this perplexing question. The Junior youth should participate by pointing out "Ten Reasons Why I Do Not Attend the Movies" (see symposium material). Select ten of your Juniors who do not go to the movies and have them present the various reasons. The leader may answer questions at the close and have the Junior boys and girls take a pledge not to go to the movies. This could be coupled with joining hands and repeating the JMV Pledge and Law. They should be taught how to explain to parents who are Adventists why they took the pledge. For additional material and facts see the Senior program.

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

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

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

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

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

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

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

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

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

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

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

Be a Man

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

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

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

Home Missionary Department

Ingathering Men and Means

Order of Worship

OPENING HYMN: "We Have Not Known Thee," No. 350 in *Church Hymnal*.

SCRIPTURE READING: Nehemiah 1:11-2:8.

ANNOUNCEMENTS.

OFFERTORY.

READING: "Gathering Souls Through Ingathering," by E. E. Roenfelt.

SPECIAL MUSIC OR HYMN: "Christ for the World," No. 452.

READING: "Triple Ingathering Blessings," by F. C. Webster, Jr.

ANNOUNCEMENT OF LOCAL INGATHERING PLANS.

CLOSING HYMN: "How Beauteous Are Their Feet," No. 442.

Gathering Souls Through Ingathering

BY ERWIN E. ROENFELT

Everyone who has a knowledge of the message for this time has the same responsibility in this day as did the prophet Ezekiel in his. To that prophet came the word, "Son of man, I have made thee a watchman unto the house of Israel." Ezekiel 3:17. Through the Lord's messenger we are told that "in a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been entrusted the last warning for a perishing world."—*Testimonies*, Vol. 9, p. 19.

What a responsibility is this and what a task! This responsibility will not have been discharged nor this task completed until we have carried God's message of warning and salvation to all men everywhere—at home and in lands afar.

The support and carrying out of this vast program demands on the part of every church member the utmost in personal service and sacrifice. Every child of God must shine as a light and must be a witness for the truth to those about him. With the means entrusted to him, he must support the work both at home and in mission lands. He and his all must be on the altar to be used as the Lord chooses in the achievement of His purpose, which is to call out from among this last generation of men a people prepared for the return of His Son.

As the church moves forward in an earnest endeavor to proclaim His message

to the ends of the earth, means in addition to those which have been entrusted to His people will flow in for the support of the work. People of the world will be influenced to assist God's people in carrying forward their God-given task. That this will be so is the pledge of God. To His people living in the last days when "darkness shall cover the earth, and gross darkness the people," His call is, "Arise, shine; for thy light is come"; and to His church, speeding forth in fulfillment of this commission, His promise is, "The forces of the Gentiles [the wealth of the nations, R.V.] shall come unto thee. They shall bring gold and incense." Isaiah 60:1, 5, 6.

That God has designed that the wealth of men and women outside His church should be devoted to the support of His cause is clearly set forth in the writings of His messenger to His church. In *Testimonies to Ministers*, page 197, we read: "He has an abundance in our world which He has placed in the hands of men, by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do."

On page 203 of the same volume appear these words: "The Lord God of Israel has placed His goods in the hands of unbelievers, but they are to be used in favor of doing the works that must be done for a fallen world. The agents through whom these gifts come may open up avenues through which the truth may go. They

may have no sympathy with the work, and no faith in Christ, and no practice in His words, but their gifts are not to be refused on that account."

It is evident from these statements that the wealth which the people of the world have been permitted to accumulate is to be used for the support of God's work; that He will move on their hearts, influencing them to devote their goods to this purpose; and that it is the privilege and responsibility of His people to be agents for the gathering in of this means for His cause.

One of the great objectives of the annual Ingathering campaign is to gather in the gifts that God has made the people of the world willing to give, in order that His last message of warning and mercy might be quickly proclaimed to the ends of the earth. How important it is then that every Seventh-day Adventist have a part in this campaign and be a channel through which "the wealth of the nations" might flow into

Notes to Leaders

The launching of the Ingathering campaign involves careful planning. It is important that this be done in advance of the Ingathering Sabbath service; otherwise there will be confusion and disorder inappropriate to the Lord's house and His holy day.

This is an occasion for all the church family to rededicate itself to the Lord's service. If this aspect of the program is stressed, the Ingathering service can be spiritually uplifting.

The readings given are suggestive. If you can secure the service of a foreign missionary who can give a first-hand story of what is being accomplished overseas with Ingathering dollars, this may substitute for the readings. The readings should be studied previously so they can be presented with vitality and enthusiasm. A few remarks showing that Nehemiah was a successful Ingatherer could appropriately be given in connection with the Scripture reading. You may want to incorporate material appearing elsewhere in this issue into the Ingathering service.

Church members who can tell inspiring stories of previous Ingathering contacts might well have a little time on the program. Analyze your own church resources, and then formulate an Ingathering program adapted to circumstances and membership.



the treasury of God! How important, too, that every effort be made to give every person in our community and within our reach an opportunity of presenting the gift that God has influenced him to be willing to give, and of thus assisting in the grand task of saving souls out of this fallen and doomed world!

When we view the Ingathering campaign in this light, we are constrained to admit that although vast sums of money have been solicited through the years from people outside the church, we have fallen far short of fulfilling the design of God in this matter. Had our solicitation been carried out in harmony with the instruction that we have received and with greater thoroughness, and had every church member done his duty and every person within our reach been approached, vastly greater sums would have been gathered in.

The Lord's messenger declares: "I have repeatedly been shown that we might receive far more favors than we do in many ways if we would approach men in wisdom, acquaint them with our work, and give them an opportunity of doing those things which it is our privilege to induce them to do for the advancement of the work of God."—*Testimonies to Ministers*, p. 203.

This statement sets forth the technique that should be followed in our Ingathering work. We are to "approach men in wisdom, acquaint them with our work," and give them an opportunity of supporting it with their means. This was the method that was almost solely followed in our Ingathering for a number of years after its adoption as a means of raising money for the support of God's cause.

Although we should use every method that is consistent with our Christian profession to raise funds for the cause of God, we should recognize that the counsel which the Lord has given us through His messenger calls for every believer in the advent message to make an approach to men and women of the world, acquainting them with our work and inducing them to give of their means for its support. Were we to do this, we would have a splendid opportunity of fulfilling the second great purpose of our Ingathering work, namely, that of giving the message to the people of our community.

The Ingathering campaign is not designed to be merely a campaign for the raising of money for God's cause; it is also to be a great soul-winning campaign. One of its great objectives is the giving of God's last message to our neighbors; in fact, to everyone within our reach. This objective, unfortunately, is not being carried out as much as it ought to be. The seriousness of the times in which we live and the lateness of the hour surely demand that there be a revival among us of house-to-house visita-

tion in an endeavor to bring men and women to a knowledge of the truth, at the same time receiving their gifts for the support of the work that we have been commissioned to do.

"Just as long," we are told, "as we are in this world, and the Spirit of God is striving with the world, we are to receive as well as to impart favors. We are to give to the world the light of truth as presented in the sacred Scriptures, and we are to receive from the world that which God moves upon them to do in behalf of His cause."—*Testimonies to Ministers*, p. 202.

According to this inspired counsel the giving of the light of truth is to accompany the soliciting of gifts for the cause of God from the people of the world. We are to tell men and women of the amazing transformations that have been wrought in

Look Out

BE ON the lookout for seekers of truth. As church members gather money for missions, urge them to secure names of interested persons for follow-up activity. Encourage the church officers and members to speak of Christ's soon coming in the light of world events. If one arranges for the showing of a Bible film, the "win-one" covenant may be realized. Ingathering should be a great literature enterprise and community soul-winning crusade. It is one of God's plans for reaching unbelievers and making them acquainted with the third angel's message.

human hearts and lives in heathen lands to which the third angel's message has gone. The recital of the marvelous work that God is doing by His grace and power through the proclamation of the gospel in the lives of the downcast and oppressed, the degraded and downtrodden, the savage and superstitious, in the lives of devil-worshipping and demon-controlled men and of head-hunters and cannibals, will arouse their sympathies, soften their hearts, and cause many to seek to know the truth that has such power to uplift and to transform. We must aim to gather souls as well as to attain to monetary goals.

The servant of the Lord, speaking directly in reference to the Ingathering work, says: "Search diligently for perishing souls. Oh, think of the yearning desire Christ has to bring to His fold again those who have gone astray! Watch for souls as they that must give an account. In your church and neighborhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment, and say, 'Why did you not tell me about this truth? Why did you not care for my soul?'"—*Christian Service*, p. 169.

God's work in the world will not be

finished until it is finished in all the earth. Not until every man and every woman of every nation, kindred, tongue, and people has had an opportunity of hearing His message for these closing days of human probation will the task that has been committed to the church be completed.

The accomplishment of this will require on the part of every child of God the sacrificial giving of his and her means to His cause and the faithful gathering in of the means that He will influence people of the world to give. But it will require more than that. It will require that everyone who has a knowledge of God's last message of warning and mercy do his utmost in bearing that message to those within his reach. What a mighty awakening and revival this demands on the part of the church as a whole and of God's people individually!

That such an awakening, resulting in such a service on the part of God's people, will come, we are assured. In *Testimonies*, Volume 9, page 126, we read: "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the day of Pentecost. Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifested. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence."

When every child of God arises and, burdened for the souls of the unsaved, goes forth in an earnest effort to make known the truth to those within reach and to win them to Christ, the whole earth will be quickly lightened with the glory of the third angel's message, and the work will be finished. Why should not the 1951 Ingathering Campaign be the beginning of those mighty movements, put into operation by the Holy Spirit's power, that will hasten to its glorious consummation the task that has been committed to God's church? It can be, it will be, if our motto in this campaign is, "Saved souls as well as monetary goals."

Power in the Name of Jesus

"God will impress those who are longing for guidance. He will say to His human agent, 'Speak to this one or that one of the love of Jesus.' No sooner is the name of Jesus mentioned in love and tenderness than angels of God draw near, to soften and subdue the heart."—*Colporteur Evangelist*, p. 61.

Triple Ingathering Blessings

Nothing is more thrilling to one who really believes in the soon return of Jesus than to be united with a church that is placing unrestrained emphasis on soul winning and seeing the results that obviously follow. To be part of a divinely directed movement that takes the great commission to heart gives a soul-satisfaction that is elsewhere unknown.

This year our emphasis has been placed on Field Adventuring, and through the promotion of this phase of the work new soul winners are joining the ranks of God's militant army of truth bearers.

Field Adventuring is really nothing new, for we have had a host of loyal workers and laymen adventuring for God for a long, long time.

One of the greatest modern-day adventurers was Jasper Wayne. His heart was warm with a desire to win souls for God's kingdom. He had faith and willingness to try an adventure, and God blessed his adventure and made it a success. With a supply of message-filled papers he set out to distribute them and in return receive freewill gifts for God's ever-expanding work on the earth. As a result of his adventure, today we have the world-circling, triple-blessing Ingathering campaign.

In North America we have come to look at Ingathering through needs of a worldwide program of expanding missions. Sometimes we have felt rather remote from the soul winning that Ingathering made possible in other lands. Today I am writing these lines from one of these remote places which in North America we term a mission field. It is a field where last year 1,366 new believers were baptized into the church. Ingathering funds made possible educational facilities, public evangelistic programs, and health institutions, which are the backbone of soul winning in these parts. We have just completed our annual meetings here; and with an even larger budget at our disposal this year, we find that the prospects are for a much greater harvest of souls. Many of these souls are reached by funds made available through Ingathering dollars. Yes, your Ingathering dollars are soul-winning dollars.

Another, and perhaps more important, among the triple-blessing results of Ingathering is the Christian visits that we are privileged to make. In homes that are bathed in the atmosphere of worldliness, the Christian worker pauses on his heaven-ordained mission to give the occupants an opportunity to hear what the great God is doing in a world not wholly under Satan's influence, and to make a financial investment in that work. Many times we have felt a warm handclasp and heard the words,

"I'm glad you came to my home. Come again."

A worker often gains access to the office of a busy industrial executive who has many opportunities to give to charitable causes, and who is sometimes annoyed by such petitions. But with prayerful lips and accompanied by an angel messenger, the Christian worker brings to that office the atmosphere of heaven; and another opportunity is afforded the Holy Spirit to work on the heart of one whose life otherwise may be wholly absorbed in the lust for worldly gains. Such contacts often lead the conversing parties to their knees in prayer and result in starting a soul toward the kingdom.

We have many different ways of contacting people in Ingathering. They all may be soul-winning contacts if we make them so. Somehow Ingathering seems to have a force to lead us to make interviews that we might otherwise never make. The third of our tri-blessings comes to the individual worker, not to the needy mission field, not to our

confused and bewildered neighbor who is contacted, but to the worker of God who is sent by divine commission to do this work. Life eternal is a gift of God given freely to all who accept, but we must keep that gift when we have received it; and strange as it may seem, the only way to keep it is to give it away—to share it with others. The only way that a Christian can keep his own spiritual vigor is to share salvation's story.

And so it is that the Ingathering worker keeps aglow the love of the message by giving to others.

With these tri-blessings ever evident in our great Ingathering missionary enterprise, it would seem that this were in some ways the most efficient single soul-winning agency that we have. Let us ever remember that the church was established to evangelize, and our every endeavor then should be directed toward that end. "He that winneth souls is wise."

—F. C. WEBSTER, JR.

Missionary Leadership

Michigan Ingathering Makes Friends

The Ingathering campaign in Michigan is considered our greatest single missionary enterprise. The thought in this statement has been attributed to Elder Spicer; and, we believe, it is worthy of strong emphasis. Ingathering contacts should be the means of making friends for the church and friends for God. Of course the receiving of funds is important; but it should be the purpose of every minister, and every layman, as he makes calls for funds, to leave the donor as a friend. Better to leave him as a friend though no offering is received than to get an offering and leave ill will behind.

We try to get everyone to take part in the Ingathering. Our Home Missionary Department, under the leadership of S. M. McCormick, has promoted this "missionary enterprise" among our churches on the basis that every bit of territory must be worked and as far as possible every human being contacted. This is to be done whether an offering is received or not. It is also planned that a piece of literature be left with every call.

There has been a good response on the part of the public and the friends of Seventh-day Adventists in Michigan toward the Ingathering. Money received in 1947

amounted to \$84,121.17; in 1948, \$107,405.00; and in 1949, \$135,474.16, and in 1950, \$141,823.07. The per capita also increased from 1947 to 1950 as follows: 1947, \$6.99; 1948, \$8.97; 1949, \$11.26; 1950, \$11.73.

It has no doubt been the habit of most of our people through the years to say to the ones on whom they call that our visits are made but once a year. We have tried to forget this phraseology. Some different thinking has been impressed upon us by some on whom we call. When a visit was made on a businessman some time ago, we told him we call just once a year. He asked how many churches we had in that particular city, and we told him three. He then remarked that he supposed we had one campaign for each of the three churches once a year. We were surprised and told him No, it is just one campaign for all of them. This was interesting to him, for he had taken for granted that it was a single campaign for each church. He then informed us that they had seventeen Catholic churches in that area, and they put on a campaign for each of the seventeen churches. From this and other experiences we learned that it is not too difficult to go back over the same territory in the course of a year or to go for a school and a church over the same territory with a few weeks' interval. It is really necessary to call oftener than once

a year to build up friendship with our business contacts.

The pastors of our large centers in Michigan have given Ingathering their wholehearted support. The churches in such places as Battle Creek, Detroit, Grand Rapids, Flint, Ann Arbor, Kalamazoo, and Emmanuel Missionary College have done much to make the public Ingathering conscious. Our district leaders throughout the

whose lives span the years back to the audible preaching of the pioneers. We receive much inspiration and help from them. We count it a privilege indeed to carry the torch from where they had to let go. Michigan workers and Michigan laity have dedicated themselves to the task of working on, praying on, and holding on until the gospel truths preached by our early leaders are fulfilled.

—G. E. HUTCHES.

Know-how Is Important

REQUEST outstanding solicitors (a house-to-house worker and a business solicitor) to demonstrate to the church members how to give an Ingathering canvass to a businessman and to a home resident. The technique of presenting our missionary needs and of making the appeal can be improved. Refusals will become favorable responses if some practical instruction and a few pointers are given to the ingatherer before he solicits. Each church should have a demonstration of the most effective Ingathering presentation and canvass before contacting the public.

state have also gotten under the program with their full co-operation. A number of the districts and churches where little Ingathering was done some years back are now Minute Man churches. This is due to the leadership given in those areas by the district leaders and pastors. Our academy school heads have given their 100 per cent support also to this greatest of missionary enterprises.

It has been impressed over and over again in our workers' meetings and in our general rallies that the contact made in Ingathering may be the only contact some individuals will ever have with an Adventist or with Adventist influence and Adventist literature. With this in mind our people are encouraged to go forth as ambassadors of the great truth we love and represent the cause we serve, asking for funds to advance our soul-winning endeavors both at home and abroad. But most of all they are urged to make friends with the individuals on whom they call. Singing bands have functioned, and caroling has been done during the holiday season, but we feel that personal solicitation and house-to-house work is what usually counts most.

Since the General Conference headquarters was located in Michigan for over forty years, we feel that Michigan ought to take its place in emphasizing the world-wide missionary program through Ingathering. One of our ministers, S. E. Wight, was present as a lad when the first missionary was sent out from Battle Creek. Seventh-day Adventists have the responsibility of a world program. We want Michigan to do its part. There are those in this field

Giving on the Installment Plan

It may be that we have discovered a new and unique method of Ingathering in our campaign here in Redding, California, where our church has averaged the Minute Man amount for each of its 166 members. It's installment-plan Ingathering. The idea came to us from the proprietor of a gas station who said that he would give us a dollar each week, regularly, for our work. This came week after week in a most pleasant way, even without our hinting for it.

Toward the close of the campaign I decided that we might find someone else who would be willing to give on the installment plan also. So as I went to see the owner of a mortuary, whom I had not yet been able to contact, I presented the matter to him after receiving his regular check for \$15. I simply told him what the man at the filling station was doing. Instantly he said, "That is a good idea. Come around the first of each month, and I will give you a check." I was amazed that it was done so easily and that he grasped it so quickly. I did not expect him to do it at all. I was simply experimenting.

The first of the next month found me away from town, so I was a few days late in going to see him. After a brief visit I started to remind him of this check he had promised, but he spoke up and said, "I mailed the check to you yesterday." I thanked him heartily for mailing it, since I had failed to call for it. To that he replied, "You won't need to call for it, I will mail it to you each month." I was anxious to see

the size of that check, hoping it was for four or even five dollars, equal to a dollar a week. I was happily surprised to find it was made out for \$10. He has sent in four such checks during subsequent months.

The man at the filling station has given a dollar a week ever since the arrangement was made last February. If for any reason a payment is missed, he makes it up later. Often he gives me the dollar on Thursday for fear I will not be there on Friday. After he returned from his two weeks' vacation, he gave me two dollars to make up for the time he was away. We have received a total of \$33 from him, for he has been doing this thirty-three weeks. One time I told him that he was at liberty to cancel the arrangement if he desired. "Cancel it!" he exclaimed, "some day when business picks up, I may start giving you five dollars a week."

Giving by installment makes it seem easier to the donors. Our business world has educated them that way. It also has the advantage of keeping our cause constantly before them, and it enables us to make frequent and pleasant contacts with them that might well be productive of additions to the church.

The mortuary man had been giving to us \$15 to \$20 each year. On the installment plan, at the rate he is now giving, it will amount to \$120 a year. That is an increase of 500 per cent in his donations. The most we could expect from the gas station man each year would be \$5.00. But at the rate of a dollar a week, his yearly donation would amount to \$52. That is an increase of over 900 per cent.

We do not expect every donor to follow this plan, any more than we expect everybody to donate to the Ingathering, but no doubt there are thousands of people in the world who would be glad to give to our work on the monthly basis. I believe God will impress them to do it if we will suggest the idea.

—E. E. BEDDOE.

Literature Evangelism

The purpose of distributing gospel literature is to lead people to search the Scriptures that they may be won to Christ. This is a very important method of evangelism, especially when combined with personal conversation, work, and prayer. It is a form of missionary work in which every Seventh-day Adventist layman or minister can engage. See *Christian Service*, p. 145.

Thousands of people can testify today of the fruitfulness of the literature ministry. I will cite only one experience as an illustration of how the Lord works with individuals who carry out His counsel to visit the people personally with literature. This is

an experience of a young man who systematically set aside about two hours every week to visit neighbors and to place in their hands evangelistic literature.

The very first afternoon in which he engaged in this work in his territory, he met a lady who seemed to be very unhappy and decidedly displeased when he rang her doorbell. When he courteously explained that he was placing gospel literature with a message of hope in the homes of her neighbors and would be glad to give her a copy, she very emphatically said, "No, I do not want anything, and I do not have any money to buy literature." The young man explained that it was free and that there would never be any cost to her, but she insisted that she did not want it. Then he invited her to attend a series of evangelistic services which were being conducted in the city. She replied, "I have no money to spend on streetcars to attend meetings."

The young man was puzzled. He did not know what to say next, but he prayed silently, and the thought came to him to offer her the literature again. He had a deep conviction that she should have that paper, and he said to the lady, "I do not wish to over urge you, but I believe the message in this paper is one which God wants you to read. It is absolutely free, and if you do not care for additional copies after you have read this one, I will not disturb you further with offering you other subjects."

She said, "That is fair," and accepted it.

The next week when the young man called at her home again, she met him with a smile and invited him into the home. She said, "I have some questions to ask you," and began telling him how she had enjoyed the little paper. When she began asking questions, he requested her Bible, and for about forty-five minutes they studied the Bible together. Her questions were answered, and she expressed great joy and delight and appreciation for the help she had received, and apologized for the rude treatment she had given him before.

The next week when he came, she invited him into the home again. She had other questions to ask him and was just bubbling over with the joy of her wonderful discoveries of truth, and again they spent nearly an hour studying together.

These visits continued for several months until the entire series of doctrines was covered both with the literature and personal studies. It was a privilege to see her coming to church in a few weeks, and at the close of the series of studies she was baptized. She is still rejoicing in the love of God and is to this day a faithful member of the church as a result of reading that first copy of *Present Truth* which the Lord helped this young man place in her hands.

—J. C. HOLLAND.

Ingathering Questions With Bible Answers

1. What series of questions is asked by the apostle Paul regarding gospel work? Romans 10:13-15.

2. What is necessary in order that the "preacher" may be "sent" to those who know not the gospel?

Means must be provided for his support. 1 Corinthians 9:13, 14; 1 Timothy 5:8; Galatians 6:6.

3. To whom does the gold and silver belong? Haggai 2:8.

4. Do the people of the world recognize this fact? Joel 3:5, last part.

5. What are they inclined to say? Deuteronomy 8:17.

6. What do they forget? Deuteronomy 8:18, last clause.

7. What exhortation is given to God's children in these days of gross moral and spiritual darkness? Isaiah 60:1.

8. What promise of financial support has the Lord given His children who engage in His service? Isaiah 60:5, 11, last part.

9. Since the Lord has shown us how we may obtain means for His cause, what is our obvious duty?

"We are to give to the world the light of truth as revealed in the scriptures, and we are to receive from the world that which God moves upon them to give in behalf of His cause."—E. G. White.

10. Do we do men and women an injustice when we invite them to lend to the Lord a portion of that which belongs to Him? Proverbs 11:24, 25.

11. What help do we have?

"The Holy Spirit will come to all who are begging for the bread of life to give it to their neighbors."—Testimonies, Vol. 6, p. 90.

12. What is characteristic of slothful persons?

They see great obstacles and are ready with excuses. Proverbs 22:13.

13. What is their fate? Matthew 25:30, 26, 27.

14. How are we cautioned against delaying the work? John 4:35.

—SELECTED.

News from Soul Winners

"Exploits for Jesus"

One of the most remarkable stories of Ingathering exploits is the story of Sister Lillian Purcell, a patient at the Glendale Sanitarium. She has been an invalid for twenty-five years, and through all these years thought that she could not take part in Ingathering because she could not leave her bed except when carried on a stretcher.

However last year after hearing an Ingathering sermon over the earphone by her bed, she felt inspired to try to do something for Jesus. But what could she do? She could not walk; she could not write. Oh, if she only had one good hand! But she felt she should try writing by printing each word. She tried thus to print some letters. It took her two days to write each letter, and it was a painful ordeal! But she proved that "where there is a will, there is a way." It was laborious effort printing each word. However she did not know of any other way, so she patiently labored on for many days. She sent her letters—a dozen of them—and prayed much and hoped on with faith.

God rewarded her "labor of love and work of faith and patience of hope." When she asked me to count her returns at the close of the campaign, the total was \$56.56.

It was a mighty triumph of faith and love!

This year her relatives, who are not Adventists, very kindly and thoughtfully made her a bank into which she might put her money received in answer to her letters. It was a ceramic bank and had her name on one side and INGATHERING on the other. Last Sabbath when her bank was broken, they counted the total, and it was \$138.38—much more than she had ever dared to hope for. How happy she was! And how it thrilled the entire church to hear the marvelous story of her infinite patience and sacrificial love. She had done the "difficult" last year. This year the "impossible" took her a little longer. She said, "I have certainly worked this year. I started out the first of March. It is very, very hard to write. I wrote longer letters last year and got less. I wrote more letters this year, but shorter ones, and got more. My relatives have promised to make me a bigger bank next year, so NEXT YEAR I HOPE TO DO MUCH MORE." When I heard her say that, I felt a lump in my throat, and tears filled my eyes. Oh, what wonderful exploits are being recorded by the angels! It is the modern acts of the apostles! May God help us all to do exploits for Jesus.

—ADLAI ESTEB, in *Pacific Union Recorder*.

A Bushel of Money

The bushel basket in the accompanying picture contains \$2,015.34. And it contains so many pennies, nickels, and dimes that one man can hardly lift it.

In planning for the 1950 Ingathering campaign, the sixty-one church members in Jericho, New Jersey, decided to uphold their former tradition. They set out to put



Jericho, New Jersey's Bushel of Ingathering

in three weeks of hard work, keeping secret the amount brought in. The weather was bad, but they worked right through the rain and wind, soliciting on the streets, house to house, and in business places.

Then came the important day. After a short program of songs and poems with an Ingathering flavor, and testimonies concerning the joys of working for Christ, an empty, well-decorated bushel basket was placed up front in the church. Row by row the members went forward with their money. Some of it had been translated into bills and was placed sedately in the regular tithe envelope. More often it came in candy boxes, ice cream cartons, or odd-shaped packages.

When all had placed their money in the basket, it was removed to the adjoining schoolroom for a quick count. Had the Minute Man goal of \$1,112.03 been reached, or had it been missed by only a few dollars? The suspense was keenly felt. At last the report was brought in—\$2,015.34, representing a per capita of \$33.04. This was obtained in only three weeks.

Here is a wonderful example of careful organization and united effort, plus Heaven's unfailing blessing.

—KENNETH H. WOOD.

* * *

More Members

Giving More Hours Means

More Goals and More Souls.

Departmental Activities

Securing Reports of Missionary Work

The reporting system is established upon sound principles of organization. Indeed it is based upon a sound, basic philosophy undergirding society.

First, it involves the relationship of the organization to its members. Any successful organization needs to know what its members are doing. A whole is made up of its parts. A chain is no stronger than its weakest link. An organization is strong when all its members are strong. When every member of a church is active, vital, and dynamic, that church will be dynamic and a power for good.

Secondly, it involves the relationship of each member to all other members. The very fact that a member reports his activities encourages and inspires other members of that group. The Bible says, "A good report maketh the bones fat," which indicates that there is a cheering reaction when "good" reports are rendered.

Thirdly, notice the divine example set for the church of Christ on earth. "The apostles gathered to meet Jesus and reported to Him all they had done and taught." Mark 6:30, Moffatt.

It is very interesting to note that these apostles, whom Jesus sent out to serve, came back and reported to Him all that they had done and taught. If every Seventh-day Adventist would report all that he has done for Jesus, it would indeed make a wonderful record, for much is being done that is not being reported.

Some church members object to reporting, and they have strange grounds for their refusal. They say that they do not want to let their left hand know what their right hand is doing. To apply that Scripture to reporting missionary work is certainly a misinterpretation of Christ's meaning. We dare not make this an excuse for failure to join the ranks of reporting church members. The following is clear-cut and positive. "With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. . . . I was shown that this Scripture does not apply to those who have the cause of God at heart. . . . The good works of the children of God are the most effectual preaching that the unbeliever has."—*Testimonies*, Vol. 1, p. 193.

Would that that statement could be read by every Christian, for it might settle

this matter once and for all so that hereafter no well-meaning church member would ever hide his failure to report his missionary work behind that text.

We have indeed a great work to do, and there is distinct encouragement to others when anyone reports the missionary work he does. It encourages others to know that *it can be done* and that some are actually doing it.

Did you ever stop to think that angels keep reports? "Angels keep a faithful record of every man's work."—*Testimonies*, Vol. 1, p. 198. Again, "Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed on heaven's imperishable record."—*Testimonies*, Vol. 5, p. 133. Stronger still is this statement: "A report is borne to heaven of every successful effort on our part to dispel the darkness and to spread abroad the knowledge of Christ. As the deed is recounted before the Father, joy thrills through all the heavenly host."—*Acts of the Apostles*, p. 154.

If joy thrills through all the heavenly host when a report is rendered of every act and every deed we do for God, wouldn't the recital of these deeds, these acts, these efforts to do missionary work bring joy and inspiration in the church? Yes, joy would thrill all the church as well as all of heaven. We have many omissions in our missionary report because some are not reporting. We are told, "It were well . . . to remember the record kept on high—that book in which there are no omissions, no mistakes, and out of which they will be judged. There every neglected opportunity to do service for God is recorded; and there, too, every deed of faith and love is held in everlasting remembrance."—*Prophecy and Kings*, p. 639.

In one field I personally analyzed the percentage of members reporting in five large churches. In one church the reporting membership was only 5 per cent. In another church, 8 per cent. And one church actually had only 2 per cent reporting membership. A further study was made of the tithe paying of those same churches. It was discovered that in one church 89 per cent and in another 91 per cent of the entire membership were paying tithe regularly. They were tithe conscious but not missionary conscious. At least they were not reporting their missionary work if they

were doing it. An experiment was made, and a Home Missionary report blank was printed on the back of the tithe envelopes. In two of those churches the very next quarter it was noticed that the reporting came up from 2 per cent to 22 per cent; from 8 per cent to 31 per cent. All of them had approximately the same ratio of increase, which proves that our people in some of our larger churches are tithe conscious but not reporting conscious. By connecting the two together on the back of the tithe envelope, it proved an inspiration and stimulant and a reminder to report Home Missionary work.

I was told by one professional man that he had not made a missionary report out in a long, long time. The reason, he said, was that he did not have a missionary report blank handy when he made out his tithe, which he paid by check. He wrote the check out in his office, where he could figure out his tithe. That proved to me, further, that many people do figure out their tithe in their homes or in their offices, and therefore do not have access to a missionary report blank when they are making their checks for tithe. By printing the missionary report blank on the back of the tithe envelope, we have been able to increase the reporting membership from 31 per cent in one conference to 69 per cent for the same conference within a few years' time. It is a matter of education and consistent promoting in these churches. Furthermore our people ought to realize the value of these reports in our Ingathering efforts, our publicity to the public, and in the actual stimulus it is to our people to know what is being done by the entire membership. So it is important that these reports be gathered, and if every member were made to feel his personal responsibility, we could increase the reporting membership in any conference or in any given church from the present low figure to a much higher percentage.

In one union mission field some years ago the first report which I sent into the division from that union was 16 per cent reporting membership. Within a few years that union had a 100 per cent reporting membership for three years straight. It can be done.

Now how are we going to go about doing that here in the North American Division? Here is one suggestion that has worked in some of our large California churches. In some of our larger churches the pastor has been so interested in securing a large reporting membership that he has personally asked for the missionary report on the last Sabbath of each month. This working together of the pastor, the missionary leader, and missionary secretary has given gratifying results. The mentioning of

reporting while the entire church is together—all the departments, the choir members, the elders, the deacons, the fathers, the mothers, the children—is the only way to get a 100 per cent reporting membership. The pastor takes a tithe envelope or a missionary report blank and asks every member of the church *right then* to pause just a moment and fill in the report of all the missionary work which he may have failed to report during the month, commenting that this is the last Sabbath of the month, and he wants to see his church have a 100 per cent reporting membership. He can ask every member to gather up the fragments that nothing be lost and remind them that there are "no omissions in the heavenly record" and that he would like to see the earthly record also complete with no mistakes and no omissions. If every member would then, while all are doing it, fill in the missionary report blank, it would tend to give emphasis to the importance of reporting; and it would certainly increase the reporting membership in any given church. This does not replace the regular plan for reporting during the Ten Minute Service, but it does round out the record, which would otherwise be incomplete.

If joy thrills through all the heavenly host when the deeds of Christians are recounted before the Father, how important it is to have *this same joy thrilling through the church on earth!*

"Let church members during the week act their part faithfully and on the Sabbath relate their experience. The meeting will then be as meat in due season bringing to all present new life and fresh vigor."—*Testimonies*, Vol. 7, p. 19. Certainly none of us can say that the church has too much life and too much vigor. This statement says that if we would only encourage the church members to report their experiences, it would bring new life and fresh vigor to the church. So whether a report is written or oral, it should have more than merely a place in the files and records of the church and the achievements of the church. There is a definite corollary between the spiritual life of the church and the reporting of the work of the church. If this were properly understood, it would solve many of our problems of obtaining a 100 per cent reporting membership.

The Book of Acts is a record of the services and the experiences of the early church as the church members and the apostles went forth to witness for Christ, and that book has remained to this day one of the thrilling episodes in the history of God's people on earth. There is no reason why we should not continue the acts of the apostles, for we in these latter days are to be endowed with the power which the early church received and to

Unlimited!

THERE is no limit to the usefulness of one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Testimonies*, Vol. 8, p. 19.

achieve even a greater work for God in the finishing of the work He has assigned us to do on earth. How inappropriate is any slackness or carelessness in operation!

In view of the great work to be done and the brevity of time, it will require a very thorough organization in every church to achieve the results which we desire to see. Over and over again we are told that the church should be organized thoroughly "like an army" and be trained for service. Certainly an army needs a proper intelligence corps, and the officers of an army need to know where every soldier is and what he is doing, what ammunition he is using and how much, where it is proving effective and how effective, where it is not proving effective and why. We could greatly improve our intelligence corps in the church, and that is the purpose of missionary reports. In the church board or in the conference office or in the union conference or in the General Conference, it is not only encouraging to know what churches are using literature, for instance, or what churches are giving Bible studies, but if we study these reports and analyze them, we find some very enlightening facts. What thrilling information can thus be obtained! If reports were complete, we would see far better than we do what proves effective in soul winning, whether it is the combination of literature and Bible readings, or whether it is the house-to-house work that is being done. If every church were reporting faithfully its house-to-house work, the percentage of the members taking part, or how much literature is being distributed, etc., these facts studied in connection with the number of baptisms in the church would help us to place our finger upon the secrets of success or failure!

But how can the officer of an army intelligently plan a campaign or accurately judge the condition of his army if he has no information concerning that army? So with the church, if we are to plan wisely, we must improve our intelligence department. The church missionary secretary is elected by the entire church to gather the reports of the missionary work of the entire church. She gathers the reports not only from one group but from all groups—from the senior and junior young people, from the adults, from the Dorcas society, from the Society of Missionary Men, and from any other

organization in the church. If all the various secretaries of these groups work together, we can get complete reports of the work of the church.

This is a realistic approach to this whole problem of reporting. We have tried in this study to establish these facts: God is a God of order. He expects us to keep order and system in His organization, the church. A report does cheer and encourage. It does thrill the heavenly courts, and it will thrill the church on earth. It will bring new life and new vigor to the church if the members report faithfully each week the work they have done during that week.

Let us organize our churches and teach and train our people not only how to work but how to report and why. It will thrill the church to read the modern acts of the apostles. May we study this from the important angle of seeing a Spirit-filled church and the *whole church giving the whole gospel to the whole world*. Yes, we want a report from every member, and as leaders in this work we want to know what each soldier in the army of the Lord is doing and how his efforts are proving fruitful for God.

—ADLAI A. ESTEB.

Success Factors

1. Pray while planning the work and while working the plan.
2. Rally entire church. "More Members Giving More Hours Means More Goals and More Souls."
3. Organize bands and suggest a goal for the group.
4. Divide territory into districts and have an understanding of territory with band leaders.
5. Announce schedule of weekly field days and singing band nights.
6. Emphasize soul-winning benefits of house-to-house solicitation.
7. Demonstrate canvass used for Ingathering among businessmen and home residents.
8. Urge solicitors to keep record of large donors and interested folk.
9. Arrange tag days.
10. Display device and keep it up to date.
11. Assign best solicitors to business section.
12. Make Ingathering supplies readily available.
13. Make weekly missionary service a recital period of Ingathering experiences.

before the message shall reach every honest heart seeking for truth?"

Although we do not enjoy stressing financial aspects, it is, nevertheless, true that money is essential to carrying forward God's work in the earth. W. E. Nelson, former treasurer of the General Conference, reported that for the four years 1946 to 1949, \$55,217,746.05 was received from our believers and from non-Adventists throughout the world for our mission work. That sounds like a great deal of money, and it is indeed. But look upon the field and then spread out these millions of dollars, and the shrinkage is quite apparent.

We must look upon the field—the world field, not just the immediate area of our churches. Our vision must be an uplifted one, one that stretches out over the vastness of a troubled world; that reaches into the heart of Africa, into the heathen-bound, overpopulated India; that penetrates into the jungles of Brazil and searches out the needs of the islands of the sea; yes, and that goes behind the iron curtains and into the very soul of a soul-tortured China.

Look upon the fields, then go forth, heart uplifted to God; and pray that you may bring His request to men that they give, give of their means so that the world may know of the Christ that liberates men from the shackles of despair and of sin.

Weekly Church Missionary Services

April 14

Go Ye Also Into the Vineyard

When the Lord was about to deliver Israel from their long years of servitude in Egypt, He set before them a plan whereby they would receive favor from the Egyptians.

Through that man Moses, God said: "And I am sure that the king of Egypt will not let you go, no, not by a mighty hand. And I will stretch out My hand, and smite Egypt with all My wonders which I will do in the midst thereof: and after that he will let you go. And *I will give this people favor* in the sight of the Egyptians and it shall come to pass, that, when ye go, ye shall not go empty: but every woman shall borrow of her neighbor, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: . . . and ye shall spoil the Egyptians." Exodus 3:19-22.

"And the children of Israel did according to the word of Moses; and they borrowed of the Egyptians jewels of silver, and jewels of gold, and raiment: and the Lord gave the people favor in the sight of the Egyptians, so that they lent unto them such things as they required." Exodus 12:35, 36.

That was a great people's program directed by Heaven through Moses. It was an in-

(Please turn to page 30)

Readings for April by Wesley Amundsen

April 7

Look Upon the Fields

So often these questions are raised: "When will the work of God be finished?" "Do you suppose the work can be finished in this generation when there are so many, many millions of people that have never heard the third angel's message?"

To both these honest inquiries we can but say that all things are in God's hands. He will finish the work and cut it short in righteousness. Although God is able to accomplish the seemingly impossible, He has to a certain extent left His work of world evangelization in the hands of His people here upon the earth. To us today, as to those of 1,900 years ago, Jesus says: "Say not ye, There are yet four months, and then cometh the harvest? Behold I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest." John 4:35.

While driving across the States from west to east, I saw many large fields of ripening wheat. Some fields had already been har-

vested. In others the enormous combine machines were ponderously but efficiently cutting the grain and pouring the golden-brown wheat into sacks or into trucks, ready to be hauled to the market. Those fields were being reaped, but others still lay ripening in the sun, and soon the reapers would enter and the harvest would be gathered in.

I was reminded of the words of a song:

"Far and near the fields are teeming
With the sheaves of ripened grain;
Far and near their gold is gleaming
O'er the sunny slope and plain."

Then my mind went back to the great General Conference session held in San Francisco, for we were just returning from that event, and again I could see in my mind the pageant which so graphically portrayed the nations of earth among which we are carrying the message of God's truth today. But I thought of something else—the countless tens of thousands who are going down to Christless graves faster than we can reach them. In my soul the cry went up, "How long, O Lord? How long

Department of Education

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

ENJOYING YOUR CHILDREN

The Lads and Lassies Grow Up

(A Lament That Came Too Late)

Have you seen, anywhere, a tall little lad
And a winsome wee lass of four?
It was only today (or maybe a year;
It could not be twenty, I know!)
They were shouting for me to help in their
game,
But I was too busy to go,
Too busy with sweeping and dusting to
play.
And now they have silently wandered
away.

If by chance you hear of a little slim lad
And a small winsome lass of four,
I pray you to tell me! To find them again
I would journey the wide world o'er.
Somewhere, I am sure, they'll be playing a
game,
And should they be calling for me
To come out and help, oh, tell them, I beg,
I'm coming as fast as can be!
For there's never a house might hold me
today
Could I hear them call me to share in their
play.

—MINNIE CASE HOPKINS.

Notes to Leaders

Fortunate indeed are those parents who can look back upon a happy relationship with their children, who have taken time from those seemingly pressing duties to be "at home" for their children, who have lived *with* them instead of *for* them, and thus reaped the rich fruits of sweet companionship.

Our contributor, Mrs. K. D. Johnson, sent in this note along with her program: "The foundation of this program is written in the form of a dialogue for round-table discussion. I think the Home and School leader should take the part of the leader in the discussion. However, if she does not wish to do so, someone else can be given the part. The program will seem more personal if participants will use their real names, and it will be more effective if they will practice their parts several times so the conversation will run smoothly.

"If the society has a man who will give a good talk on 'How Fathers Enjoy Their Children,' he could substitute for the story.

"The poem 'Jimmy Johnson's Dad' should be given to a boy whose mother or teacher could help him with the expression. The poem 'Finest Fellowship' should be given by a father, and the lament is best given by a mother."

—ARABELLA MOORE WILLIAMS.

Enjoying Your Children

BY HELEN CORNELL JOHNSON

"Parents are often either too much or not enough concerned about their children, and in either case are apt to forget to enjoy them." I found this striking paragraph in an article by Alice Gowland, entitled, "Enjoy Your Child," in the September issue of *Parents' Magazine*. This is the topic of our Home and School meeting this evening, and I chose Mrs. Jones, Mrs. Thomas, Mrs. Brown, and Mrs. Smith to prepare some material on this subject. We shall present it in the form of a round-table discussion for your help and enjoyment. (*Notify all participants beforehand to take their seats around a large table, or if that is not available, sit in a circle.*)

LEADER: I'm sure every one of us wants to enjoy our children; but sometimes we find our everyday tasks have taken all our time, and where are our children? When they do come around, they get on our nerves, so we are glad to see them go off to a friend's house.

MRS. JONES: I know exactly what you mean. I experienced that feeling, and one day I suddenly realized what was happening to my family. I knew right then and there that things had to change. First, I determined to start the day off right, with the whole family meeting for worship and then eating together, instead of each one eating when he felt like it. It worked like a charm. I got up just a little earlier to pack the lunches first so as to have them out of the way. Then I called the family and gave them fifteen minutes to be ready and in the living room. While they were dressing, I prepared breakfast; and before anyone appeared, all was in readiness. I slipped into the living room and played a hymn on the piano. Soon all had gathered around, and we sang a verse of an old hymn. My oldest son read the Morning Watch text. I gave my daughter some comments on the text to read, and then we all joined in on the Lord's Prayer. What a happy family sat down at the breakfast table, and I felt that I had enjoyed them more in those few minutes than I had in weeks!

MRS. SMITH: Yes, and I know the rest of the morning went more smoothly for you.

MRS. JONES: Yes, it surely did. Before

I knew it, the routine tasks were over, and I had time to umpire the baseball game over in the vacant lot after school.

MRS. BROWN: We have found that the spiritual life of our home has been lifted a great deal by having all our children take part in our worship periods either morning or evening. From the oldest to the youngest, each has some part. I've found that studying the Sabbath-school lesson with the children, instead of sending them off to study it alone, has been helpful, too.

LEADER: The Spirit of prophecy says, "Parents should take special interest in the religious education of their children, that they may have a more thorough knowledge of the Scriptures." That is found in *Testimonies*, Volume 3, page 189.

MRS. THOMAS: Mrs. Jones mentioned that after a good day, she had time to play baseball with her children. I enjoy most of the activities of my children, and I have time to do so because everyone does his share in the home duties. Even my four-year-old helps set the table for breakfast, while my six-year-old makes the toast. Each one takes care of his own things in his room, and they take turns doing dishes. I started this plan in my home some years ago after reading a statement in *Fundamentals of Christian Education* which said that God approves of children who do their share of domestic duties so that their parents may have time for recreation.

LEADER: Here's the book. Could you find the quotation? (Mrs. Thomas nods, and the leader hands the book to her.)

MRS. SMITH: I recently read an article in *Good Housekeeping* magazine that helped me. It was written by a woman who had difficulty because her small children were always under her feet and hanging on her skirts. This kept her from completing much of her routine housework. Her plan now is to let her children help with small jobs, such as clearing the table and taking out the milk bottles. While she dusts the high things, they dust the low. When her routine tasks are over, she puts her children in an enclosure that they know is especially for them. In warm weather it is in the yard or on the porch. In bad weather it is in one corner of the kitchen or bedroom. While they play in the enclosure, she knows they are safe; and she is free to get her scrubbing, waxing, or other cleaning done. One thing in her article that I especially noticed

was that she spends a little time in the morning, a little in the afternoon, and more in the evening doing things with her children that they especially enjoy. I've tried it, too, and it pays, for they are more content to play with their toys after I spend a little time playing with them. Sometimes we use that time to mend broken toys, and sometimes we go for a walk. In the evening it is usually a story. Whatever it is, it generally gives me, as well as my children, a lift.

LEADER: That sounds like a very workable plan. Perhaps several of us will benefit by it. Mrs. Thomas has her quotation now.

MRS. THOMAS: It's found on page 420 of *Fundamentals of Christian Education*: "The approval of God rests with loving assurance upon the children who cheerfully take their part in the duties of domestic life, sharing the burdens of father and mother. They will be rewarded with health of body and peace of mind; and they will enjoy the pleasure of seeing their parents take their share of social enjoyment and healthful recreation, thus prolonging their lives."

Here is another one I should like to read from the same book, on page 132: "While they are still young, the mother should give them some simple task to do each day. It will take longer for her to teach them how than it would to do it herself; but let her remember that the home is a school in which she is the head teacher."

LEADER: Yesterday I looked in the *Index to the Writings of Mrs. E. G. White* on this subject, and I found these three paragraphs that I should like you folks to hear. Mrs. Jones, you read this one; Mrs. Smith, this one; and Mrs. Brown, this one. (Leader should have these three quotations copied on slips of paper and hand to each lady as she mentions the name.)

MRS. JONES: *Christ's Object Lessons*, page 345: "Parents cannot commit a greater sin than by allowing their children to have nothing to do. The children soon learn to love idleness, and they grow up shiftless, useless men and women."

MRS. SMITH: This one can be found in Volume 3 of the *Testimonies*, page 151: "For their own physical health and moral good, children should be taught to work, even if there is no necessity so far as want is concerned. If they would have pure and virtuous characters, they must have the discipline of well-regulated labor, which will bring into exercise all the muscles. The satisfaction that children will have in being useful, and in denying themselves to help others, will be the most healthful pleasure they ever enjoyed."

MRS. BROWN: And this one is from *Counsels to Teachers*, page 115: "Instead of sending her children from her that she may not be annoyed by their noise or troubled by their little wants, let the mother

The Finest Fellowship

There may be finer pleasures than just tramping with your boy,
And better ways to spend a day; there may be sweeter joy;
There may be richer fellowship than that of son and dad,
But if there is, I know it not; it's one I've never had.

Oh, some may choose to walk with kings and men of pomp and pride,
But as for me, I choose to have my youngster at my side.
And some may like the rosy ways of grown-up pleasures glad,
But I would go a-wandering with just a little lad.

Yes, I would seek the woods with him and talk to him of trees,
And learn to know the birds a-wing and hear their melodies;
And I would drop all worldly care and be a boy awhile;
Then hand-in-hand come home at dusk to see the mother smile.

Grown men are wearisome at times, and selfish pleasures jar,
But sons and dads throughout the world the truest comrades are.
So when I want a perfect day with every joy that's fine,
I spend it in the open with that little lad o' mine.

—EDGAR A. GUEST.

["The Finest Fellowship" is from the book *Path to Home*, by Edgar A. Guest; copyright 1919 by the Reilly & Lee Co., Chicago. Used with their permission.]

plan amusement or light work to employ the active hands and minds."

LEADER: I think we shall all agree, then, that it is very important for parents to teach their children to work some each day, even though they could do the same job faster and better themselves; and that all children, large and small, should have regular jobs around the home. It should make it more interesting for them, too, when they realize that because they have helped with some home duties, mother and father will have more time for recreation with them.

MRS. BROWN: I am certainly going to check into my program and give my children more work to do, so I can have more time for recreation with them. It seems like I can never get my work finished; therefore many times my husband takes them on an outing and I stay home to finish the job. I guess I'm not enjoying my children as I should.

MRS. SMITH: That is all right once in awhile, but you need the recreation as much as the rest of the family. We have found that going off to the lake for boating or swimming, or to the woods for a picnic,

takes so much extra time that we save them for very special occasions, and our main recreation is found at home. We have developed a fine little garden; but to us it is not work, rather, it is the family recreation. We also have a net in our back yard, and when there is a little spare time, we all play badminton.

MRS. THOMAS: Right now our family recreation is to complete three nature honors. I enjoy it so much along with my children. We are working on three so that all may be interested; and then, too, when we go for a walk to look for birds, we see trees and flowers. This is a good time of the year to get children interested in nature. The Spirit of prophecy says that we can do a lot to inspire our young people with love and reverence if we spend the Sabbath in a quiet way and call their attention to the many beautiful objects of nature. We enjoy our Sabbaths in this way. I can really enjoy my children so much more than when I used to spend the Sabbath taking a nap or reading. It seemed it was "Don't do that," or "Quiet down! It is Sabbath," constantly; and I was so unhappy by the time the day was over.

MRS. BROWN: Don't you get any reading done on Sabbath then?

MRS. THOMAS: Oh, yes. When we've had a good walk and come home feeling a bit tired, we all read while we are resting. Sometimes one of us finds something of interest to all and shares it by reading aloud. Otherwise, I have interesting books and reading matter for each age level, and we spend a quiet hour reading.

MRS. BROWN: But my youngest child doesn't read for himself yet.

MRS. THOMAS: Then I suggest the rest of you take turns reading something that interests him, or give him a book with bird or animal pictures that he can look at. He wants to do what the big folks do.

MRS. SMITH: Speaking of Sabbath recreation, my family enjoys playing the nature games such as Monarch, Larkspur, or Goldfinch; also many of the Bible games one can get now.

MRS. JONES: When I was preparing this topic for discussion, I noticed a statement in *Fundamentals of Christian Education*, page 65, which says, "Parents should be much at home." I am sure the statement is true and correct. I should like to point out, however, that it is good for the child to learn to work and play without the supervision of the parents. That leads him to know the meaning of responsibility.

LEADER: I am sure you are right—especially the adolescent boy or girl, as they are beginning to feel that independent spirit. I'm sure the Spirit of prophecy does not mean we must be with them constantly, but that we should know where they are

and with whom they are associating. After all, they spend most of the day away from us at school, and many times the time after school may be spent not directly with us, but should be under our supervision in one way or another. I do feel that our evenings should be spent in close fellowship with them, closing with family worship at bedtime. I have been reading the book *Parent and Child*, by Mackenzie, this week; and he says some striking things regarding our children's evenings: "Do not allow your children to form the habit of 'going home' to spend the night with their companions, no, not once in a year." Here's another, "Keep them out of the street after sundown unless you are with them." And I like this one, "Do all that is possible to have a loving, cheerful, and happy fireside, as a means of winning them from the street." Aren't those striking statements?

ALL: Yes!

LEADER: All children love stories, and I can't think of a better way to spend a happy evening than by having a story hour. An interesting story or book will keep the attention of a wide spread of ages, and they won't want you to stop reading. I know, because that is the happiest hour of the day for my children, and also the time when it seems I can enjoy them most.

One authority has said that she can always tell in kindergarten when children have parents who read to them; and if parents knew how important it is, they would do more of it. It establishes the habit of careful listening and helps to satisfy the young child's desire for companionship and shared interest.

Now, after a happy reading period, you can tuck your children in bed with a prayer and a kiss, and you are alone. Did you notice I said "kiss"? No matter how naughty a child has been during the day, he needs to be loved, and he understands an expression of it more than words.

MRS. SMITH: We have formed a reading club for our evening story hour. My older boy has been having some difficulty with his reading in school. I read a story a few years ago which gave me the idea. I had been doing all the reading in our evening story hour. My daughter has now reached the age when she can read; and, being unusually interested in books, was rapidly reaching his level even though there were several years' difference in age. I got a supply of good, easy-to-read animal and travel books, and we began to take turns reading. My son, at first, did not want to read; but as his interest grew in the book, he began to want to read more and more. His reading improved, as well as his interest in books. Later, I plan to have them find a story they wish to read to the rest of us, and let them present it for the story hour.

LEADER: It sounds as though you know exactly how your children are progressing in school.

MRS. SMITH: Yes, I visit the school regularly and co-operate with the teacher whenever my children need any special help at home. I think all parents need to know what is "going on" in the school-room, and yet not interfere in the least with the teacher's program. We all enjoy a good report card, and yet how much harm we can do by criticizing the teacher in the children's presence when the report card isn't so good! A quotation from Volume 2 of the *Testimonies*, page 94, says, "You have robbed your children of their rights by not interesting yourself in their education."

LEADER: Well, it seems to me we have covered everything that would tend to draw parents and children closer together and make for happier homes. It seems to me it can be summed up in these four points: First, parents should be zealous in their religious training; secondly, parents should show their children how to share in home duties and to work when there is a need; thirdly, parents should take time to play with the children; fourthly, parents should show an interest in their school life without interfering with the school program.

And one thing more, friends, let's be ready to suggest interesting substitutes when our children want to do that which is not best for them. That will do away with a lot of nagging.

Now, for the next five minutes we should like to have questions or suggestions from the rest of our parents in the audience. (*Give an opportunity for other parents to ask questions or give suggestions.*)

Jimmy Johnson's Dad

Jimmy Johnson's daddy is an awful lot of fun,

He's a peacherino pitcher and can hit a real home run.

I know my dad could play as well, but when I ask him to,

He's always awful busy and got something else to do.

Jimmy Johnson's daddy knows a lot of dandy games,

And he plays 'em with us fellers, and he don't call Jimmy "James."

I'll bet my dad knows things that's fun fer fellers, too,

But he's always awful busy and got something else to do.

Some kids' dads seem glad to have a chance to play with boys,

And ever when they're readin', they don't mind a little noise.

I'll bet my dad could beat 'em all, if he just only knew

How I miss him when he's busy and got something else to do.

—AUTHOR UNKNOWN.

Father Finds Enjoyment

Mr. and Mrs. Palmer were the parents of two lively girls. They were very much concerned with the wickedness of the world in which they and their children were living. Sacrifices were made so that the girls could attend church school. They always attended all the church services, rain or shine, and took part in all the religious activities of the church.

One day these parents were confronted with a new problem. Louise was reaching the age when she wanted to do things and go places with other young people. One evening she was very much excited over a skating party at the near-by lake. Many times she had spent hours ice skating on this very lake in the daytime, but now she wanted to go at night.

"But, Mother," Louise pleaded, "please let me go tonight. I'm 'growing up,' don't you know, and there are so few of the young folks that skate in the daytime. It will be more fun in the moonlight."

"Sounds like there's some excitement around here," said Mr. Palmer as he opened the door. He was just arriving home after a busy day at the office.

"Please, Father, say that I may go skating tonight," begged Louise.

"It's a bit cold after dark," remarked Mr. Palmer, "but I guess an hour or so won't hurt if I may go, too."

"Of course, Daddy," Louise happily replied.

Then Louise's face saddened, "But you can't skate because of your sore leg."

"Oh, that's all right, I shall enjoy watching you," he said.

The evening was spent at the lake. It was cold, but Mr. Palmer sat by the bonfire or walked up and down the banks watching the young people. He was happy because his daughter was happy, and he knew just where she was.

That was the beginning of many a night out for Louise's father; and as the years passed, her younger sister was included in the group. Many an evening he would drive his girls ten miles across town to a church social and return home to rest a bit until time to bring them home again. Also, he would fill his car with young people and take them to their respective homes.

Happy? Why, there never was a happier father. He was the "life of the party" at many an affair given for the young folks in his own home. He was enjoying his daughters because he had made himself their companion, and they enjoyed his presence.

And he didn't stop to rest on holidays either. There were always tennis games at the park and trips to the mountains. He never stayed home while his girls were growing up, for he was enjoying life along with them.

Go Ye Also Into the Vineyard

(Continued from page 26)

gathering of means with which the sanctuary in the wilderness was later to be built. Notice that "the children of Israel" went out in accordance with "the word of Moses." But it was God who gave the people "favor in the sight of the Egyptians."

We would not want to condemn a church member who does not go Ingathering as having committed the unpardonable sin. Ingathering for missions should always be considered on a voluntary basis. Jesus said, "If ye love Me, keep My commandments." So He says to every church member today, "If ye love Me, do those things which help in the giving of the gospel to all the world."

One writer has said, "Nearly everything in the universe moves, from the brooklets to the sea; it's the stagnant pool that stinks."

The true Christian is always an active agent in God's economy; he moves forward with the times and with God's providences. He does not seek excuses, but seizes every possibility for advancing the kingdom of His Lord.

The Master speaks to every individual follower and says, "Go ye also. . . ." Others have gone into the field; missionaries have left their countries and the luxuries and blessings of their homes in order to carry the gospel of Christ to others. Many have given their lives for Christ; others suffer persecution for the faith. What are you doing for Him?

"Go ye also" out with the Ingathering magazine to meet men. Go and tell them of what God is doing through His church. Tell it to the businessmen of your community; tell it to your neighbors as you ring doorbells from house to house; tell it in song as the singing bands herald the good news along the streets of the cities. But "Go ye also!" You cannot obtain the blessing unless you go.

And remember, when you go, He has said, "Lo, I am with you always."

"Our mission is a part of the work of Christ," wrote J. Campbell White. "Christ cannot save the world unless you and I help Him."

April 21

Consecrated Money

Everything that has to do with the setting up of the kingdom of God must be spiritual, for God is a spiritual being. More than that we might say that service for God is to be holy; unholy men cannot render holy service, nor can common things have a place in the building of the temple of God.

Paul has written about those who bring

to the foundation "gold, silver, precious stones," and those who bring "wood, hay, stubble." (1 Corinthians 3:12.) But he also says that "the fire shall try every man's work of what sort it is." (Verse 13.) The "gold and silver" of the world belongs to God; of it He says, "It is Mine." Therefore when we go out to obtain funds for the work of God, we are to recognize that we are engaged in a spiritual service, and the means that we obtain are to be considered as sacred to the cause of God.

There are many methods used in the world for raising money. There are banquets, speeches, and parades; enthusiasm is whipped up to the boiling point in order that the goal might be reached. God's work is not to be patterned after these methods.

Money is not all that we are after. In fact the obtaining of money during the Ingathering campaign should be secondary to the greater objective of soul winning. If we would keep uppermost in our minds the fact that our Ingathering for missions has to do with the winning of souls for the kingdom of God, the blessing of God would rest upon us to a greater degree than has ever been felt in this phase of the work. Perhaps the following quotation may point the way as to how we can really make this Ingathering work spiritual in the fullest sense of the word:

"In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of the marvelous providences connected with the advancing cause, let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into the presence of God. The Lord knows the thought and purposes of man, and how easily He can melt us! How His Spirit, like a fire, can subdue the flinty heart! How He can fill the soul with love and tenderness! How He can give us the graces of His Holy Spirit, and fit us to go in and out, in laboring for souls!"—*Christian Service*, p. 169.

Thus we are to labor in the Ingathering under the guidance of the Holy Spirit, watching, ever watching for souls that may manifest even the slightest interest in God's message and work for today. It is possible that in our great earnestness to obtain money offerings in order that we may reach the financial goal within a given period of time, we have overlooked the value of souls with whom we have come in contact. Shall we not this year change this trend, lest in the judgment some shall say to us, "Why did you not tell me about this truth? Why did you not care for my soul?"

Live close to God. Seek Him daily. Lay all your plans at His feet. Go forth in

faith that what you are doing in this Ingathering work is being done in harmony with Heaven. God will bless you spiritually and help you to bring consecrated money into His storehouse.

April 28

Lifting With Christ

Have you ever really taken time to examine carefully an Ingathering magazine? What is it that stands out most vividly? Do you see faces marked by hunger and distress? Can you feel the suffering of these pathetic figures as they appeal to you for help? You go on to other pictures, of hospitals and clinics. You see doctors and nurses ministering to the needs of suffering humanity. You see leper colonies where men and women are obtaining blessed relief from the pain and torture of their dreadful disease. You see groups of nurses being graduated from our overseas medical training centers; they, too, prepare to go forth in loving Christian ministry in behalf of others.

But you also see something else: the representatives of thousands of backward men and women who have been reclaimed by the gospel of Christ. Brought into right relationship with God and man, they stand in the full dignity of restored manhood.

We often speak of this work as "uplift"; and truly ministry to the oppressed, the sick and suffering, to the needy and the neglected peoples of this world is uplift ministry of the highest order. Christians are ever to follow in the footsteps of Jesus. To do this we need not go to Palestine, where Jesus lived nineteen centuries ago.

"We shall find His footprints beside the sickbed, in the hovels of poverty, in the crowded alleys of the great city, and in every place where there are human hearts in need of consolation. In doing as Jesus did when on earth, we shall walk in His steps."—*Desire of Ages*, p. 640.

But what has Ingathering to do with all this? Ingathering is one of the means by which blessing and uplift is brought to mankind. It is not the money itself that we are to think of; we must think of what this money does. It goes forth to the ends of the earth, and in the hands of consecrated men and women it brings forth in a thousand ways!

Well, this is just a partial picture of what Ingathering means, and what it does. Truly it is the work of lifting with Christ, lifting up fallen men and women, restoring the physical as well as the spiritual man with the intent of presenting him as a trophy of God's grace before the throne of His excellent glory.



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Gospel Finance

(Continued from page 4)

comes, farmers, laborers, ministers and workers, also the converts in other lands, where wages are small, all have united in generously supporting the cause by giving offerings in proportion to their incomes.

Sabbath-School Offerings.—Our most suitable and widely used method of regular systematic giving is through the Sabbath schools. The Sabbath-school offerings are devoted to mission work. Sabbath by Sabbath large sums are contributed through this channel.

Other Offerings.—Other offerings are taken from time to time for foreign mission work and for general and local enterprises.

Special Gifts to Fields.—The financial support of the world-wide mission work of the church is based on the budget system. Appropriations are made to the various fields on the basis of budgeted needs. This is a fair and equitable method of distributing the funds. It ensures every field receiving a just share. Where special gifts outside the regular budget plan are made to a particular field, a disparity is created to the disadvantage of all the other fields. If such gifts are given for the purpose of starting new work, the work thus started would languish when the special gift was used up, or it would have to be included in the budget for its future support. Thus other fields, with perhaps greater needs, but without the opportunity of making them known, would be deprived of their equitable part of general funds, which would be diverted to care for work started by special gifts. The entire history of this cause has proved over and over again the wisdom of having members generously and loyally give their offerings and gifts through the accepted channels, with the satisfaction of knowing that every mission field shares in the benefits of such giving.

(To be continued.)

* * *

In writing to his parents Pastor David Ferris tells of a visit he paid to the leper station at Archin, New Hebrides, where he found a group of seven souls eagerly awaiting baptism. The service was held on the beach, but the day was so windy and the waves so boisterous that it was with great difficulty that Pastor Ferris lowered the candidates and let the sea surge over them. Aptly does he comment, "Their helplessness contrasted with the will to be baptized and was reflected in the buffeting of the ceaseless waves on the shore. They had indeed triumphed." And further, "I verily believe that . . . there will be a few bright jewels in the kingdom saved from New Hebrides untouchables."

Special Days and Offerings

April 7

Ingathering Day

Topic: Gathering Souls Through
Ingathering

April 7—May 19

Ingathering Campaign

April 14

Second Sabbath Mission Offering

New Gazette Plans

Beginning with July, 1951, the material that has been appearing in the CHURCH OFFICERS' GAZETTE will be published in different publications as follows:

The Missionary Volunteer Department will launch a new quarterly publication, *MV Program Kit*, the first number to be dated July-August-September, 1951. It will cover the entire field of the MV Society functions, including both Senior and Junior meeting programs, helps for leaders, and up-to-date information on all MV interests. The price is \$1.00 a year, and all orders should be sent to your Book and Bible House.

Beginning with July the Home Missionary Department will issue a monthly dedicated to laymen's activities throughout the world. This will be of interest to church officers, especially missionary leaders and secretaries, Dorcas workers, Missionary Men, and all laymen concerned with improving their soul-winning techniques and sharing the experiences of others. This will take the place of the bimonthly *Dorcas Letter* and *Lay Preacher*, as well as general articles now appearing in the Home Missionary section of the CHURCH OFFICERS' GAZETTE. We invite all those who have been readers of any of these publications to become charter subscribers to the new journal of lay action. Subscriptions are \$1.00. Order through your Book and Bible House.

Supplementary to this, a special program quarterly containing material for First Sabbath and Ten-Minute Missionary services will be issued for use of pastors, elders, and church missionary leaders.

We believe the new arrangement will fulfill a need among our laymen for practical help and inspiration in their program of personal evangelism among friends and neighbors.

The Department of Education expects to continue furnishing program material for Home and School Associations. It has not yet been decided in just what form this is to appear or how often, but plans for

bigger and better things are in the making.

The GAZETTE will therefore discontinue publication as a separate journal from June. The new plan, beginning July 1, will, we believe, be more satisfactory, as it will furnish the various departments which have used the GAZETTE more direct contacts with their church departmental organizations.

We request the full co-operation and support of all church officers in carrying out these new plans.

—J. I. ROBISON, EDITOR.

The New Earth

(Continued from page 4)

Sabbath to Sabbath and on each new moon to worship God, and to drink of the river of life, and to eat of the tree of life. It is said of Moses: "He had respect unto the recompense of the reward." Shall we not also look forward to a home in the new earth, and be cheered and encouraged to give up all that hinders that we "may have right to the tree of life, and may enter in through the gates into the city"? "The Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:14, 17.

Additional References

Isaiah 45:18	Ezekiel 34:22-28
Isaiah 60:18-22	Revelation 7:13-17
Hebrews 11:10, 13-16	Revelation 22
Micah 4:4, 7, 8	Psalms 87:3
Ephesians 1:13, 14	John 14:1-3

Pulpit Holier Than the Church?

(Continued from page 2)

of the church. As a denomination we have not followed this practice. We permit, therefore, not only ordained ministers and elders but other workers and laymen to speak from our pulpits as the occasion may demand. Our Sabbath-school officers in most of our churches conduct the Sabbath school from the rostrum and stand at the desk. Anything that is proper to present in the church in the way of missionary programs or Sabbath-school promotion programs, it would seem to us, would also be proper to be presented from the rostrum. I think we should take care, however, that nothing of a trivial or profane character be presented in the church at all, either on the rostrum or elsewhere. Our churches are dedicated for religious services, and they are not public halls for the presentation of common program material or secular musical numbers.