

AND THE PEOPLE CAME...

- Week of May 3, 2026 -

Sunday School	17
Sunday Morning Service	34
Sunday Eve. Service	18
Wednesday Eve. Service	17

AND THE PEOPLE GAVE...

- Week of May 3, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,760.28
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 05/03/26:	\$ 1,905.63

- Week of April 26, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,526.03
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 04/26/26:	\$ 1,671.38

- Week of April 19, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 1,187.08
TOTAL RECEIVED FOR WEEK OF 04/19/26:	\$ 1,187.08

- Week of April 12, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 2,952.21
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 04/12/26:	\$ 3,097.56

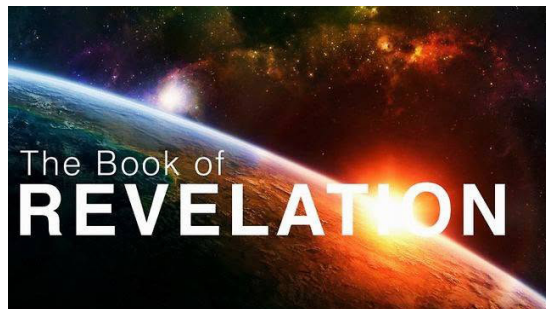
- Week of April 5, 2026 -

<u>Undesignated</u> Tithes & Offerings	\$ 2,546.36
Love Offering, Dr. Phil Stringer	\$ 953.83
Auditorium A/C Replacement Fund	\$ 145.35
TOTAL RECEIVED FOR WEEK OF 04/05/26:	\$ 3,645.54

Average amount of Undesignated Offerings needed for church operating expenses EACH WEEK, as a minimum = \$ 1,800.00



DON'T FORGET TO BE HERE TONIGHT AS WE CONTINUE TO STUDY -



WHAT IT MEANS TO BE SAVED

1. *Admit that you are a sinner.*
2. *Admit that God says all sins must be paid for.*
3. *Accept the fact that Christ took upon Himself the suffering necessary to pay for all your sins.*
4. *You must change your mind about sin and sinning (God calls this repentance).*
5. *By an act of your will, accept by faith the Lord Jesus Christ, Who can save you from the penalty of sin. Then, tell God about this in a simple prayer. Believe that God keeps His promise to save you, and thank Him for His salvation.*

LISTEN TO -



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**SOUTH HEIGHTS BAPTIST CHURCH
23 EAST WELLS BOULEVARD
SAPULPA, OKLAHOMA
SOUTHHEIGHTSBAPTIST.COM**

SCHEDULE OF ACTIVITIES:

Sundays -

- 9:45 a.m. Sunday School
- 10:50 a.m. Morning Service
- 6:30 p.m. Evening Service

Wednesdays -

- 7:00 p.m. Evening Service

Bi-Monthly -

- 11:00 a.m. or 3:30 p.m. Ladies Bible Study
- 1st & 3rd Thursday of each month

Church Directory

Todd W. White	Pastor
Debra Carlton, Mickie Shatwell	Pianists
Derek Quinnelly	Greeter
Shirley White; Berdena Bergman/Debra Carlton; Daniel Avery/GiGi Avery; Derek Quinnelly/Larry Byars	Teachers
Larry & Mary Byars	Outreach
GinaMarie Shufelt	Ladies Bible Study/Flowers
Seth White	Sound/Video
Larry Byars, Derek Quinnelly, Daniel Avery	Trustees

REMINDER

TODAY IS -

MOTHER'S DAY!



EVERY MOTHER PRESENT NEXT WEEK WILL RECEIVE A SPECIAL GIFT FROM OUR CHURCH!

WE WILL ALSO HONOR -

- **The Oldest Mother Present**
- **The Newest Mother Present**
- **The Mother With The Most Children Present**
- **The Mother With The Most Children AND Grandchildren Present**

THANK YOU FOR BEING HERE!



The Christian Origin of Mother's Day

One of the many proofs of America's Christian origin and development is the history of her holidays. Though secularists and the irreligious have in recent decades both denied and denounced America's Christian origin, overwhelming evidence demonstrates this Christian influence. At a time when human relationships in America and around the world are confused and conflicting, observance of God's original design will always prove to be a blessing to the individual, the family, the church, the nation, and the world. Mother's Day, like the overwhelming majority of American holidays, arose from within Christianity as part of a desire to recognize and celebrate virtues esteemed within the Bible and the Christian faith.

Given the fact that America's heroes and heroines came under attack in the early twentieth century by socialists and communists from within America, it is no surprise that the Christian origin of Mother's Day should be denied and denounced by the irreligious and their disciples. In the late-nineteenth and early-twentieth centuries, Christianity in Europe and North America began to cut itself adrift from its historic and biblical foundations. Though the leadership in the vast majority of Christian churches generally initiated this movement away from the historic faith of Christianity, the laity in those same denominations was far more hesitant to follow their leaders in this respect. Unlike many who were being caught up in the currents of irreligion and godless socialism, the founder and initial architects of Mother's Day in America arose as witnesses to the historic and biblical values that were so highly prized and practiced by America's Founding Fathers. It is not an overstatement to insist that Mother's Day in America arose as an attempt to formally recognize and ensconce those biblical values in America's cultural life.

Early Life Of Influential Figure

Though some attempt to dilute the Christian origin of Mother's Day by attributing its origin to other influences, the overwhelming influence was the result of the effort of Anna Marie Jarvis (1864–1948). In doing so, Ms. Jarvis sought to commemorate the Christian values and influence of American women upon their families and society, regarding her own mother as exemplary. As Princeton scholar, Dr. Leigh Eric Schmidt—graduate Professor and advisor to the present writer—has noted, “Whatever sources or precursors there may have been...[Anna] Jarvis certainly deserves the lion's share of the credit for the invention of Mother's Day.” Though never having married, nor having personally experienced the challenges associated with motherhood, Anna

Jarvis was capable of appreciating and commemorating this important familial office through the experience of her mother and namesake, Ann Maria Reeves Jarvis (1832-1905).

Ann Maria Reeves Jarvis was born in Culpeper, Virginia on September 30, 1832, to a Methodist minister and his wife, the Rev. Josiah W. and Nancy Kemper Reeves. Under the influence of a Christian home and vibrant church life, Ann was converted to a living faith in Christ as a girl at the age of twelve. Given the importance of Christian teaching set to song by the Methodist tradition, it is no surprise that Christian songs and hymns played an important part in Ann's conversion and subsequent Christian life. Daughter Anna reflected upon Ann's love for Christian hymnody, noting such cherished hymns as “Nearer, My God, to Thee” and “Jesus, Lover of My Soul.” One historian noted the role of hymnody and the context of Ann's conversion when he wrote, “These songs were still warm with the fervor of the camp meeting; revivals remained a regular feature of popular Protestantism in this era, and a notably large one had stirred up the Methodists in Grafton...”

In 1850, eighteen-year-old Ann married Granville E. Jarvis, the son of a Philippi, West Virginia, Baptist minister, and moved to nearby Webster in Taylor County, West Virginia two years later. Here Ann and Granville became deeply involved in the Methodist Church.

One of the greatest forces for good in American history has been known by some historians as Christian “volunteerism.” This movement arose out of deep Christian evangelical convictions that under the preaching of the Gospel and the movement of God's Spirit, Christians should diligently labor to improve every sphere of society. Though it may be argued that Ann and her husband Granville became part of the movement of volunteerism, it would be more accurate to suggest that their Christian service was reflective of the most influential currents of Christianity, which were animated by deep and abiding biblical convictions. Rather than having associated themselves with a faddish movement, Ann and Grandville aspired to pattern their lives after the biblical examples provided for them in the homes in which they were raised.

Beginning of Mothers' Day Work Clubs

Along with the Baptists, the Methodists eagerly followed the westward movement of the American frontier. Generally, these two denominations were the first to erect churches and dot the landscape of new towns and villages that sprang up along the way. Having been raised in the historic Methodist tradition, Ann drew upon the looming examples of John Wesley—Methodism's founder—who left a legacy of concern for both the physical and spiritual well-being of individuals. Throughout her area of West Virginia, Ann organized a series of Mothers' Day Work Clubs in the towns of Webster, Grafton, Fetterman, Pruntytown, and Philippi to improve the general health and sanitary conditions of these towns. These clubs helped to raise money for medicine, hired nurses to work for families where women suffered from tuberculosis, and inspected the sanitation of milk and food.

Encouraged by the efforts of the women, local doctors supported the formation of such clubs in other towns, beginning in 1860.

At the onset of the Civil War in 1861, Ann Jarvis urged the Mothers' Day Work Clubs to maintain neutrality, thereby allowing the clubs to minister to both Union and Confederate soldiers. Since the Baltimore and Ohio Railroad made their county of Taylor a strategic center during the war, the women's clubs treated the wounded and helped to feed and clothe soldiers stationed in the area. To her credit, Ann labored to preserve an element of peace in a community torn apart by political differences.

Helps Heal Wounds of War

Near the end of the war, Ann and her husband Granville moved their family to the larger town of Grafton, West Virginia. As the war came to an end, soldiers from both sides of the conflict returned to their hometowns, only to be greeted by lingering hatred harbored against their fellow townsmen because of their allegiances during the war. In the summer of 1865, Ann organized a Mothers' Friendship Day at the Pruntytown courthouse. Her desire was to help heal the bitterness of war held so deeply by those on both sides of the conflict. Despite fears that this event would erupt in violence, Ann's efforts were deeply rewarded. The event was a great success, and Mothers' Friendship Day was an annual event for several years to follow.

The motivation to help heal the hurts of the communities in which she lived was found in, then, the evangelical principles of the Methodist Church in which she was raised and in which she and her family remained. Under her husband's lay leadership, Granville, the Andrews Methodist Church was built in Grafton in 1873. Here Ann taught Sunday School for the next twenty-five years.

Move to Philadelphia

In the opening years of the twentieth century, Ann, nearing the end of life, experienced life's deepest sorrows. In 1902, Granville passed away and Ann soon after said good-bye to her home and friends that had been such an integral part of her life for nearly forty years. Moving to a town near Philadelphia, Pennsylvania, she was afforded the opportunity of living near her son, Claude, and two daughters, Anna and Lillian.

Only three years later, on May 9, 1905, Ann passed away, in a town just west of Philadelphia. Her Christian life and legacy were not quickly forgotten and soon became the focus and rallying cry for the importance of motherhood throughout the nation and around the world.

Movement Toward a Holiday

Two years after Ann's death, on May 12, 1907, her daughter, Anna, led a small tribute to her mother at the Andrews Methodist Church and dedicated her own life to establishing a nationally recognized Mother's Day that would enshrine the virtues of Christian womanhood in the conscience of the nation.

The following year, on May 10, 1908, the nation's first official

Mother's Day ceremonies were held at the Andrews Methodist Church in Grafton, West Virginia, and the store auditorium of famed Presbyterian layman John Wanamaker, a merchant in Philadelphia, Pennsylvania. Having been chosen to speak in Philadelphia, Anna Jarvis sent a telegram to be read in the Andrews Methodist Church in her absence, reminding listeners of the purpose of the day, saying:

...To revive the dormant filial love and gratitude we owe to those who gave us birth. To be a home tie for the absent. To obliterate family estrangement. To create a bond of brotherhood through the wearing of a floral badge. To make us better children by getting us closer to the hearts of our good mothers. To brighten the lives of good mothers. To have them know we appreciate them, though we do not show it as often as we ought...

Mother's Day is to remind us of our duty before it is too late.

This day is intended that we may make new resolutions for a more active thought to our dear mothers. By words, gifts, acts of affection, and in every way possible, give her pleasure, and make her heart glad every day, and constantly keep in memory Mother's Day; when you made this resolution, lest you forget and neglect your dear mother, if absent from home, write her often, tell her of a few of her noble good qualities and how you love her.

“A mother's love is new every day.”

God Bless Our Faithful Good Mothers

The Honorable Ira E. Robinson, member of the congregation, offered a resolution establishing the second Sunday of May as Mother's Day. The resolution was immediately adopted, and Andrews Methodist Episcopal Church became the Mother Church of Mother's Day. John Wanamaker presided over the afternoon service in Philadelphia at his store's auditorium. Speaker Anna Jarvis addressed a crowd of 5,000 while another 15,000 sought entrance. Following the service, an official Mother's Day Committee was selected with two of America's most deeply committed evangelical Christian businessmen appointed to the committee—John Wanamaker and H. J. Heinz, among others.

Becomes National Holiday

Not surprisingly, the first Mother's Day Proclamation was issued in West Virginia in 1910, by Governor William E. Glasscock. But, this was only the beginning of an increasing wave of interest, all because of the orchestrated efforts of Anna Jarvis. Only a few years passed before national recognition was received. In 1914, Anna requested that Representative Heflin of Alabama and Senator Sheppard of Texas introduce a joint resolution establishing the second Sunday in May as Mother's Day. The resolution passed both Houses, President Woodrow Wilson signed the resolution, and William Jennings Bryan, Secretary of State, proclaimed it. Bryan is often remembered for his prosecution of Darwinism in the famed Scopes “Monkey” Trial of Tennessee (in July 1925). So taxing was this experience to Bryan, that he was found dead in his sleep five days following the trial. The Methodist Church memorialized the efforts of Anna and her



mother when in 1952 it recognized the Andrews Methodist Church of Grafton as, “The Mother Church of Mother’s Day.”

The Christian Motivation

Had Ann Maria Reeves Jarvis been self-absorbed or merely content with worldly pursuits, America and the rest of the world might very well never have initiated a Mother’s Day observance. While daughter Anna rightly deserves the credit for

having initiated this annual celebration of motherhood, doubtless it was the memory of the Christian virtues exemplified by Ann toward her family that was the compelling force in the most disappointing moments of Anna’s efforts to institutionalize Mother’s Day. Soon after Anna’s efforts toward the recognition of Mother’s Day were realized, florists and other commercial ventures quickly exploited the occasion to their materialistic interests—something Anna vigorously resented and resisted.[6] Central to the efforts of Anna were the virtues of motherhood and their importance to the family and the nation; more specifically, it was the Christian virtues in which Anna had been raised that she sought to recognize:

[Anna] Jarvis remembered her mother especially for her [Christian] evangelical piety [or godliness] and practice. She noted her mother’s spiritual lineage with pride: Her mother was the daughter and granddaughter of Methodist ministers, and that side of her family liked to boast of ties back to the founding years of the Wesleyan [Methodist] movement... To the daughter, her mother’s life was true to these evangelical roots, and Jarvis carefully recollected her mother’s involvement in the church—her decades-long work in the Sunday School, her leadership in local church societies on issues of education and benevolence, her patterns of daily prayer, her favorite Bible verses, and her annual fasts on Good Friday (a piece of the traditional church year that had survived among some Methodists). The daughter also remembered her mother’s graces at meals and made particular note of how it was her mother, not her father, who took responsibility for this familial devotion around the table. Such small acts of worship were the substance of the popular Protestant piety in which Jarvis was reared; one sees in these... little bits of devotion the tangible, unfeigned habits of evangelical truth.

Conclusion

Like so many children who have loved and admired their parents, Anna’s intense feelings for her mother were heightened by the eyewitness accounts of her mother’s suffering and sacrifice. Not only did Ann Maria Reeves Jarvis seek to comfort others in the midst of their pain and suffering. Ann was personally well acquainted with grief, for she and Grandville had lost seven of

their eleven children in their childhood to the dark specter of death. In the midst of healing the wounds of war and disease, Ann herself was deeply wounded, carrying with her the intense pain of the loss of her children.

Though unknown to most, it is a fact that Mother’s Day in the United States and most parts of the world arose out of the heart of the Christian evangelical women’s volunteer movement. May God bless our homes, churches, and nation with mothers whose hearts are a similar blessing to their families and the world!

America, this is our Christian heritage!

- *ChristianHeritageFellowship.com*



Only Women Can Be Mothers

- Have We Forgotten This Fundamental?
by Douglas Phillips

Only a woman can carry in her body an eternal being which bears the very image of God. Only she is the recipient of the miracle of life. Only a woman can conceive and nurture this life using her own flesh and blood, and then deliver a living soul into the world. God has bestowed upon her alone a genuine miracle - the creation of life, and the fusing of an eternal soul with mortal flesh. This fact alone establishes the glory of motherhood.

Despite the most creative plans of humanist scientists and lawmakers to redefine the sexes, no man will ever conceive and give birth to a child. The fruitful womb is a holy gift given by God to women alone. This is one reason why the office of wife and mother is the highest calling to which a woman can aspire.

This is the reason why nations that fear the Lord esteem and protect mothers. They glory in the distinctions between men and women, and attempt to build cultures in which motherhood is honored and protected.

In his famous commentary on early American life, ***Democracy in America***, Alexis de Tocqueville explained:

“Thus the Americans do not think that man and woman have either the duty or the right to perform the same offices, but they show an equal regard for both their respective parts; and though their lot is different, they consider both of them as beings of equal value. They do not give to the courage of woman the same form or the same direction as to that of man, but they never doubt her courage; and if they hold that man and his partner ought not always to exercise their intellect and understanding in the same manner, they at least believe the understanding of the one to be as sound as that of the other, and her intellect to be as clear. Thus, then, while they have allowed the social inferiority of woman to continue, they have done all they



Alexis de Tocqueville

could to raise her morally and intellectually to the level of man; and in this respect they appear to me to have excellently understood the true principle of democratic improvement.”

De Tocqueville contrasted the American understanding of women, with European sentiments:

“There are people in Europe who, confounding together the different characteristics of the sexes, would make man and woman into beings not only equal but alike. They could give to both the same functions, impose on both the same duties, and grant to both the same rights; they would mix them in all things — their occupations, their pleasures, their business. It may readily be conceived that by thus attempting to make one sex equal to the other, both are degraded, and from so preposterous a medley of the works of nature nothing could ever result but weak men and disorderly women.”

The War on Motherhood

America’s glory was her women. De Tocqueville believed this when he wrote:

“As for myself, I do not hesitate to avow that although the women of the United States are confined within the narrow circle of domestic life, and their situation is in some respects one of extreme dependence, I have nowhere seen woman occupying a loftier position; and if I were asked, now that I am drawing to the close of this work, in which I have spoken of so many important things done by the Americans, to what the singular prosperity and growing strength of that people ought mainly to be attributed, I should reply: To the superiority of their women.”

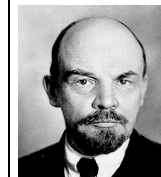
But this birthright would be exchanged during the last century for a mess of pottage. Perhaps the greatest legacy of the 20th century has been the war on motherhood and biblical patriarchy. Feminists, Marxists, and liberal theologians have made it their aim to target the institution of the family and divest it from its biblical structure and priorities. The results are androgyny, a radical decline in birthrate, abortion, fatherless families, and social confusion.

Incredibly, the biggest story of the 20th century never made headline news. Somehow we missed it. It was the mass exodus of women from the home, and the consequent decline of motherhood. For the first time in recorded history of the West, more mothers left their homes than stayed in them. By leaving the home, the experience and reality of childhood, family life and femininity were fundamentally redefined, and the results have been so bad that if this one trend is not reversed, our grandchildren may live in a world where the both the true culture of Christian family life and the historic definition of marriage are the stuff of fairy tales.

Many “isms” have influenced these trends—evolutionism, feminism, statism, eugenicism, Marxism, and more. But in the end, the philosophical gap between the presuppositions of the Atheists, eugenicists, and Marxists of the early 20th century, and the presuppositions of the professing Church in the 21st century, have narrowed dramatically. The goals of the state and the goals of the mainstream church have so merged, that the biblical family

with its emphasis on male headship, generational succession, and prolific motherhood are a threat to the social order of both institutions.

Less than one hundred years ago, the architects of the atheistic communist Soviet state anticipated the death of the Christian family. They explained the need for destroying the Christian family with its emphasis on motherhood, and replacing it with a vision for a “new family.” Lenin wrote:



Lenin

“We must now say proudly and without any exaggeration that part from Soviet Russia, there is not a country in the world where women enjoy full equality and where women are not placed in the humiliating position felt particularly in day-to-day family life. This is one of our first and most important tasks. . . Housework is the most unproductive, the most barbarous and the most arduous work a woman can do. It is exceptionally petty and does not include

anything that would in any way promote the development of the woman...The building of socialism will begin only when we have achieved the complete equality of women and when we undertake the new work together with women who have been emancipated from that petty stultifying, unproductive work...We are setting up model institutions, dining-rooms and nurseries, that will emancipate women from housework. . . These institutions that liberate women from their position as household slaves are springing up where it is in any way possible. . . Our task is to make politics available to every working woman.”

In his 1920 International Working Women’s Day Speech, Lenin emphasized:

“The chief thing is to get women to take part in socially productive labor, to liberate them from ‘domestic slavery,’ to free them from their stupefying [idiotic] and humiliating subjugation to the eternal drudgery of the kitchen and the nursery. This struggle will be a long one, and it demands a radical reconstruction, both of social technique and of morale. But it will end in the complete triumph of Communism.”

Lenin’s comrade Trotsky played a key role in communicating the Marxist vision of what he called the “new family.” Lenin and Trotsky believed in the overthrow of Christianity by destroying the biblical family. They sought to build a new state, free from historic Christian presuppositions concerning the family. This meant denigrating the biblical notion of male headship and hierarchy within the family. It meant eliminating any sense that there should be a division of labor between man and wife. This required delivering women from the burdens of childbirth and childcare. It meant adopting tools like birth control as guarantors that women could be free to remain in the workforce. Trotsky said this:

“Socialization of family housekeeping and public education of children are unthinkable without a marked improvement in our economics as a whole. We need more socialist economic forms. Only under such conditions can we free the family from the

functions and cares that now oppress and disintegrate it. Washing must be done by a public laundry, catering by a public restaurant, sewing by a public workshop. Children must be educated by good public teachers who have a real vocation for the work. Then the bond between husband and wife would be freed from everything external and accidental, and the one would cease to absorb the life of the other. Genuine equality would at last be established...”

The most disturbing part of quotes like those above is how similar they sound in sentiment and spirit to voices today from individuals who claim to be a part of the Church of Jesus Christ. Even more disturbing is how many of the anti-family social reforms are presuppositions of modern Christians in America. Presuppositions which have been fully accepted.

How America's Conscience Was Seared Toward Motherhood

But motherhood is not easily defeated. It was here from the beginning and it has always carried the Church and civilization forward. Motherhood not only perpetuates civilization, it defines it.

At first Jamestown was a bachelor society struggling for survival. But she became a civilization when the women arrived. Plymouth, on the other hand, began as a civilization-families of faith committed to fruitfulness and multiplication for the glory of God, an impossibility without motherhood.

Motherhood is not easily defeated because God has placed reminders of its importance in the very bodies of the women He created. To defeat motherhood, the enemies of the biblical family must do more than make it a social inconvenience, they must teach women to despise themselves by viewing their own wombs as the enemy of self-fulfillment. This means minimizing the glorious gift of life which is only given to womankind. It means redefining what it means to be a woman.

But even this is not enough. To defeat motherhood the enemies of the biblical family must sear the conscience of an entire generation of women. This is done through the doctrines of social emancipation from the home, sexual liberation, birth control, and abortion — all four of which cause a woman to war against her created nature. Instead of being the blessed guardian of domesticity for society, she is taught that contentment can only be found by acting, dressing, and competing with men. Instead of being an object of respect, protection, and virtue, she sells herself cheaply, thus devaluing her womanhood. Instead of glorying in a fruitful womb she cuts off the very seed of life. Sometimes she even kills the life.

Years of playing the part of a man hardens a woman. It trains women to find identity in the corporation, not the home. It teaches them to be uncomfortable around children and large families — the mere presence of which is a reminder of the antithesis between God's design for womankind and the norms of post-Christian societies.

But women are not the only ones with seared consciences. Men have them too. Consider that fifty years ago a man would have winced to think of female soldiers heading into combat while

stay-at-home dads are left behind changing diapers. Today's man has a seared conscience. He no longer thinks of himself as a protector of motherhood, and a defender of womankind. He comforts himself by repeating the mantras of modern feminism, and by assuring himself of how reasonable and enlightened he is — how different he is from his intolerant and oppressive fathers. But in his heart, modern man knows that he has lost something. He has lost his manhood.

To be a man, you must care about women. And you must care about them in the right way. You must care about them as creatures worthy of protection, honor, and love. This means genuinely appreciating them for their uniqueness as women. It means recognizing the preciousness of femininity over glamour, of homemaking over careerism, and of mature motherhood over perpetual youth. But when women are reduced to soldiers, sexual objects, and social competitors, it is not merely the women who lose the identity given to them by the Creator, but the men as well. This is why the attack on motherhood has produced a nation of eunuchs — socially and spiritually impotent men who have little capacity to lead, let alone love women as God intended man to love woman — as mothers, wives, sisters, and daughters.

Motherhood Will Triumph

There is an important reason why motherhood will not be defeated — The Church is her guardian. As long as she perseveres — and persevere she will — motherhood will prevail.

The Church is the ultimate vanguard of that which is most precious and most holy. She holds the oracles of God which dare to proclaim to a selfish, self-centered nation: ***“Children are a blessing and the fruit of the womb is His reward” (Psalm 127:3).***

The Church stands at the very gates of the city, willing to receive the railing complaints of feminists, atheists, and the legions arrayed against the biblical family, and she reminds the people of God: ***“Let the older women teach the young to love their children, to guide the homes” (Titus 2:3–5).***

It is this very love of the life of children, this passion for femininity and motherhood which may be God's instrument of blessing on America in the days to come. As the birth rate continues to plummet, divorce rates rise, and family life in America dissipates to the point of extinction, life-loving families will not only have an important message to share, but they will have an army of children to help them share it.

The Question

Teacher: “Susie what do you want to be when you grow up?”

Susie: “I want to be a doctor.”

Teacher: “How wonderful! And what about you Julie?”

Julie: “I want to be a soldier.”

Teacher: “How commendable! And what about you Hannah?”

Hannah: “When I grow up I want to be a wife and mother!”

Teacher: [dead silence] . . .

After years of society belittling the calling of motherhood,

something wonderful is happening — something wonderfully counter-cultural! In the midst of the anti-life, anti-motherhood philosophies which pervade the culture, there is a new generation of young ladies emerging whose priorities are not determined by the world's expectations of them. They have grown up in homes where fathers shepherd them, where children are not merely welcome, but where they are deeply loved. Some of these women have been home educated, which means that many of them have grown up around babies and their mothers. They have learned to see motherhood as a joy and a high calling, because their parents see it that way.

And when asked about their future, these girls know their own minds. These are the future mothers of the Church. Young women who are not afraid to say that the goal of all of their education and training is to equip them to pursue the highest calling of womanhood, the office of wife and mother.

The Cost of Motherhood

Once a lady went to visit her friend. During the visit the children of the friend entered the room and began to play with each other. As the lady and her friend visited, the lady turned to her friend and said eagerly and yet with evidently no thought of the meaning of her words: “Oh, I'd give my life to have such children.” The mother replied with a subdued earnestness whose quiet told of the depth of experience out of which her words came: “That's exactly what it costs.”

There is a cost of motherhood. And the price is no small sum. And if you are not willing to pay this price, no amount of encouragement about the joys of motherhood will satisfy.

But the price of motherhood is not fundamentally different from the price of being a disciple of Jesus Christ. In fact, Christian mothers see their duty as mothers flowing from their calling to Jesus Christ. And what is this cost?

Christian motherhood means dedicating your entire life in service of others. It means standing beside your husband, following him, and investing in the lives of children whom you hope will both survive you and surpass you. It means forgoing present satisfaction for eternal rewards. It means investing in the lives of others who may never fully appreciate your sacrifice or comprehend the depth of your love. And it means doing all these things, not because you will receive the praise of man — for you will not — but because God made you to be a woman and a mother, and there is great contentment in that biblical calling.

In other words, Motherhood requires vision. It requires living by faith and not by sight.

These are some of the reasons why Motherhood is both the most biblically noble and the most socially unappreciated role to which a young woman can aspire. There are many people who ask the question: Does my life matter? But a mother that fears the Lord need never ask such a question. Upon her faithful obedience hinges the future of the church and the hope of the nation.

In 1950, the great Scottish American preacher Peter Marshall

stood before the United States Senate and he explained it this way:

“The modern challenge to motherhood is the eternal challenge—that of being a godly woman. The very phrase sounds strange in our ears. We never hear it now. We hear about every other kind of women—beautiful women, smart women, sophisticated women, career woman, talented women, divorced women, but so seldom do we hear of a godly woman — or of a godly man either, for that matter.

“I believe women come nearer fulfilling their God-given function in the home than anywhere else. It is a much nobler thing to be a good wife than to be Miss America. It is a greater achievement to establish a Christian home than it is to produce a second-rate novel filled with filth. It is a far, far better thing in the realm of morals to be old-fashioned than to be ultramodern. The world has enough women who know how to hold their cocktails, who have lost all their illusions and their faith. The world has enough women who know how to be smart.

“It needs women who are willing to be simple. The world has enough women who know how to be brilliant. It needs some who will be brave. The world has enough women who are popular. It needs more who are pure. We need women, and men, too, who would rather be morally right than socially correct.”

On this, America's national Mother's Day celebration, let's remember that we are fighting for the Lord, and it is He who prioritizes motherhood and home as the highest calling and domain of womanhood ***“that the word of God be not blasphemed” (Titus 2:5).***

May the Lord fill our churches with faithful mothers.

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