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Rouse Me to Action

Rouse me to action, Lord!
 A stupor seems to paralyse my powers.
 Somehow I do not sense the dire need
 Of things that should be done these fleeting hours.
 My ears seem deaf, but faintly do I hear
 The calls for help from those who cry in fear.

Rouse, Lord, oh, quickly rouse!

The tempter's power is strong, but stronger still
 Thine own. Of mine own self I can do naught.
 Endow this fainting heart and weakened will
 With power divine. Help me to feel and see
 The love which urged Thee on to Calvary.

I knew 'twould be so, Lord!

For never have I knelt, a suppliant weak,
 With contrite, yearning heart, and bitter tears,
 But Thou didst give me more than I could seek.
 Gone is the lethargy, and o'er my soul
 Sweet, healing balm is poured, and I am whole.

Rouse me to action, Lord!

I try to rouse myself: "'Tis true," I say,
 "Souls perish for the help that I might give
 If I would conquer fear, and speak or pray,"
 And these I do; but while I do, it seems
 That those prophetic themes are merely dreams.

Oh, how I thank Thee, Lord!

There burns within my heart a living fire,
 A yearning I have never known before;
 A passion keen; a strong, intense desire!
 And this comes only as I plead with Thee
 To show what led Thee on to Calvary.

MARGARET W. LOCKE.

"At this time—a time of overwhelming iniquity—a new life, coming from the Source of all life, is to take possession of those who have the love of God in their hearts, and they are to go forth to proclaim with power the message of a crucified and risen Saviour. . . .

"Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort. Consecrated workers should go forth into the field clearing the King's highway, and gaining victories."—"Testimonies," Vol. 9, p. 44.

Readings for the Week of Prayer

To Be Read in All the Churches, May 7 to 14, 1938

(Reading for Sabbath, May 7)

Christ, Our Intercessor and Coming King

BY W. G. TURNER

THE JUDGMENT FOR ALL

God "hath appointed a day, in the which He will judge the world." Acts 17:31.

The thought of one day having to face the judgment bar of God, has ever arrested the steps of thinking men and women. As they endeavour to sense the outcome of such an event, as it shall particularly affect them, oftentimes life is changed and new decisions are reached, so that when their names are called they may stand in God's presence with confidence, and possess an assurance and hope. The judgment will be one of the closing scenes enacted prior to the glorious inheritance assured those who are finally declared guiltless before God. None can escape the judgment, "for we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:14.

The judgment is wide in range. None can escape its verdict. It is deep and searching, for it touches the secret things of life. It is remarkably comprehensive in extent, for it takes in the deeds done in the body, whether they be good or evil. It is final in its decision, for its verdict is life or death. There is no higher court of appeal. As a people we have received light on the prophecies of God. We clearly understand that some of these prophecies speak of the judgment. We are informed as to who the Judge is, where the judgment is conducted, the methods employed, and the books used, together with their particular contents. We have been told of the standard of the judgment, of the witnesses confirming the books, of the Counsel for the defence, of the time of the judgment, and of the verdict in its final result to all. Each point is intensely interesting, and demonstrates God's care that all be conducted in order and in a perfectly complete and proper manner. Beyond briefly touching on some of the points above noted, we cannot devote to the study of the subject all the time that its various phases demand, for we wish particularly to dwell on the fact that we are a judgment-bound people, that soon the final verdict will be announced, and that provision has been made for each case to be in the hands of a tried Advocate, whose

pleading can prove sufficient to enable us ultimately to stand guiltless and free, and by His grace ready to enter into life eternal. Before considering this Advocate, however, and His place and work in our behalf, let us notice in their order the points already mentioned.

THE JUDGE AND THE PLACE OF JUDGMENT

The Judge is God, in collaboration with Jesus Christ. God "hath appointed a day, in the which He will judge the world in righteousness by that Man whom He hath ordained." Acts 17:31.

The place of the judgment is heaven, where the throne of God is. "I beheld till the thrones were cast down [placed], and the Ancient of days did sit, . . . the judgment was set, and the books were opened." Dan. 7:9, 10. "The Lord is in His holy temple, the Lord's throne is in heaven." Ps. 11:4.

THE BOOKS OF JUDGMENT

Books of record contain the deeds of all who are to be judged. In Revelation 20:12, we find this statement: "I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

The expressions, "the books" and "another book" would indicate not less than three. This number appears in Scripture, as we shall continue to study.

There is first the **BOOK OF LIFE**. We are told that those who shall walk in the light of the city of God are "they which are written in the Lamb's book of life." Rev. 21:27. Christ, in speaking to His disciples, admonishes them to rejoice, not because spirits are subject unto them, "but rather rejoice, because" their "names are written in heaven." Luke 10:20. In the book of life is recorded the name of each individual accepting Christ as his Saviour.

The second book is called the **BOOK OF REMEMBRANCE**. "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before Him for them that feared the Lord, and that thought upon His name." Mal. 3:16.

"In the book of God's remembrance," we read, "every deed of righteousness is

immortalised. There every temptation resisted, every evil overcome, every word of tender pity expressed, is faithfully chronicled. And every act of sacrifice, every suffering and sorrow endured for Christ's sake, is recorded." — "The Great Controversy," p. 481.

The third book records the sins noted by our angel watchers. It may rightly be termed the **BOOK OF DEATH**. The Lord, through the prophet Isaiah, speaks thus: "Behold, it is written before Me: . . . your iniquities, and the iniquities of your fathers together, saith the Lord." Isa. 65:6, 7. Jeremiah says: "For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before Me, saith the Lord God." Jer. 2:22.

Thus we find recorded, fully and correctly, the name of the person, and the things of life — "every secret thing, whether it be good, or whether it be evil" (Eccl. 12:14); "every idle word that men shall speak" (Matt. 12:36); "the hidden things of darkness, . . . the counsels of the hearts" (1 Cor. 4:5), together with the good deeds in life — all have been noted by the angel witnesses, and are written in the books from which we are to be judged.

THE STANDARD IN THE JUDGMENT

The standard by which the lives of all will be tested in the judgment is the law of God, immutable, holy, just, and good — the transcript of His character, the revelation of His love. In "Christ's Object Lessons," page 314, it is said that "he who becomes a partaker of the divine nature will be in harmony with God's great standard of righteousness, His holy law. This is the rule by which God measures the actions of men. This will be the test of character in the judgment."

The Scriptures say: "By the law is the knowledge of sin." Rom. 3:20. "I had not known sin, but by the law: for I had not known lust, except the law had said, Thou shalt not covet." Rom. 7:7.

THE WITNESSES

Confirming the records, whether they be good or evil, according to the standard of the law, are a great assembly of angels, ten thousand times ten thousand, and thousands of thousands, who are present in the judgment when the books are opened and the judgment is set. They are the witnesses whose eyes have beheld the deeds

"O that Christ's workers would show one-half as much vigilance as does Satan, who is always on the track of human beings, always wide awake."

of the children of men through all the ages. Of the individual records kept by the attending angel, we read:

"Day after day, passing into eternity, bears its burden of records for the books of heaven. Words once spoken, deeds once done, can never be recalled. Angels have registered both the good and the evil... Could the veil which separates the visible from the invisible world be swept back, and the children of men behold an angel recording every word and deed, which they must meet again in the judgment, how many words that are daily uttered would remain unspoken: how many deeds would remain undone." — "The Great Controversy," pp. 486, 487.

THE TIME OF THE JUDGMENT

The law is the standard, the books contain the records, and the witnesses are about the throne upon which sits God, the Judge of all. As we read and understand the prophecy of Daniel 8:14, "Unto two thousand and three hundred days; then shall the sanctuary be cleansed," there can be no misconception of the time when the judgment shall begin. To Seventh-day Adventists, who know the times, who know that we are now living in the days of the investigative judgment, that in 1844 the books were opened and the judgment was set, the seriousness of the hour must be a matter of individual and vital concern. At this time the first angel's message of Revelation 14 began calling men to "fear God, and give glory to Him; for the hour of His judgment is come," and to leave the ways of the world, the confusion of creeds, and to yield obedience to God, and to obey implicitly His commands. Since 1844, the records of humanity have been appearing before the Judge of all the earth, the names considered being those of the professed followers of God. The judgment of the wicked, whose names are not recorded in the book of life, is a distinct and separate work, and takes place later, for "judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?" 1 Peter 4:17.

SOLEMNITY OF THE TIME

We are living today in the antitypical day of atonement. "In the typical service, only those who had come before God with confession and repentance, and whose sins, through the blood of the sin offering, were transferred to the sanctuary, had a part in the service of the Day of Atonement." — "The Great Controversy," p. 480. As this Day of Atonement, or the closing act of the religious year for the Israelites, preceded the glad jubilee, so the great antitypical Day of Atonement is God's last act prior to the coming of our Lord in the clouds, and the glad jubilee of the people of God as they enter the eternal home.

The Day of Atonement was the most solemn of all days for the people of Israel. The time of judgment is the most solemn of all time for the people of spiritual Israel. We are living in this time today. The cleansing of the sanctuary and the putting away of sin, demanded that each afflict his soul, and with deep repentance and sincere confession see that everything was right between himself and his neighbour, and right with his God. On

this one day of the year, as mediator between God and man, the high priest went alone into the most holy apartment of the sanctuary, into the very presence of the glory of God, and made atonement for the people.

CHRIST OUR ADVOCATE

Christ is our high priest. Having finished His work in the first apartment, He has entered upon His closing work in the most holy place, and in the presence of God He now mediates for us. In the judgment, our names will pass in review before God. The name found in the book of life is noted, the records in the book of remembrance are revealed and witnessed to by the re-

to usward, not willing that any should perish, but that all should come to repentance," is prepared to accept from the One whose word is true, and who is present in person, testimony other than the record in the book of death. This one is none other than our High Priest, the Lamb who was slain, the Son of God, Jesus Christ, our Advocate. He is tried and true, and is able to meet in Himself all the demands of the law of God, the standard in the judgment, and is able also to save to the uttermost all them that come unto God through Him. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. 9:24. "Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25.

OUR RESPONSIBILITY

But to secure in the judgment the grace needed, preceding the calling of the name, there must have been on the individual's part a full, sincere repentance of sin, the exercise of a living faith in Christ's power to forgive sin, and a complete acceptance of His own blood as a full atonement for the sin. There must have been a reception of the life of Jesus, and through Him the possession of a character in harmony with the law of God, if the sinless life of Christ is to avail to meet the sinner's record in the book of death. Thanks be to God, such provision has been made. Christ Himself said, "I, even I, am He that blotteth out thy transgressions for Mine own sake, and will not remember thy sins." Isa. 43:25. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven. But whosoever shall deny Me before men, him will I also deny before My Father which is in heaven." Matt. 10:32, 33.

Let us, at this juncture, earnestly picture the whole scene. God, "whose garment" is "white as snow," is on His throne, which is "like the fiery flame, and His wheels as burning fire." A fiery stream issues "forth from before Him;" thousands of thousands minister unto Him, and ten thousand times ten thousand stand before Him: the judgment is set, and the books are opened. Dan. 7:9, 10.

THE PROCEDURE

Guilt is found recorded against each soul in the book of death, "for all have sinned, and come short of the glory of God." When the name is called from the book of life, and the charges recorded in the book of death are stated, we read that "Jesus... lifts His wounded hands before the Father and the holy angels, saying, 'I know them by name. I have graven them on the palms of My hands. 'The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, Thou wilt not despise.'" And to the accuser of His people He declares, 'The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee: is not this a brand plucked out of the fire?'" — "The Great Controversy," p. 484.

Satan is unable to sustain his charge of

"Filled"

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Let my life Thy channel be,
Just a channel, Lord, for Thee;
Through me all Thy fulness pour,
Give me ever more and more.*

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Be it unto me, O Lord,
Now according to Thy Word.
Let the life of Jesus be
Ever filling, even me.*

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
Cleansed and holy, pure and clean,
Let the life of Christ be seen.
Hold o'er me Thy gracious sway,
Every hour of every day.*

*Blessed, mighty Holy Ghost,
Fill me to the uttermost;
For Thy love, Thy light, Thy
power,
Just a channel hour by hour,
Till my Saviour's face I see,
Fill me, Lord, fill even me!*

M.E.B.

cording angels. The book of death is opened, and the sins of the man stand to condemn him. Beginning with those who first lived upon the earth, every name is mentioned, every case is closely investigated. The record in the book of death appears. When his name comes up, the individual is not present in person. The name is there, the record is there, true and clear; the witnesses are present, the Judge occupies the throne, the charge is laid. While goods deeds and righteous words and thoughts are found in the book of remembrance, guilt appears on the pages of the book of death. Any trace of guilt, if unremoved, means conviction and death for the individual.

God, who is merciful and "long-suffering

"There must be an awakening, a spiritual renovation. The temperature of Christian piety must be raised."

guilt, for Christ has paid the price with His own precious blood, and through Him, the sinner accepting Him as his Advocate, is freed and pardoned. The record in the book of death is blotted out, only the name enrolled in the book of life being left, and the good thoughts and words and righteous deeds recorded in the book of remembrance. The disciple stands free from sin, from every stain of guilt, and when Christ in glory appears, it is said of him, He "shall walk with Me in white;" for he is "worthy." Then will be realised the complete fulfilment of the promise, "I will forgive their iniquity, and I will remember their sin no more." Jer. 31:34. Let us praise God for the unspeakable gift of His Son, our Advocate and our Saviour!

JESUS' MINISTRY CLOSED

This blotting out of sin through the advocacy of Christ and the application of His blood, precedes the second advent of our Lord. When the names of all who appear in the book of life are called and are dealt with, the investigative judgment closes. Jesus' ministry in the most holy place is completed. Of this scene we read:

"He raised His hands, and with a loud voice said, 'IT IS DONE.' And all the angelic host laid off their crowns as Jesus made the solemn declaration, 'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.' Every case had been decided for life or death. . . . Christ had received His kingdom, having made the atonement for His people, and blotted out their sins."—"Early Writings," pp. 279, 280.

The plagues are then poured out, the time of trouble falls on the impenitent world, and confusion and distress reign everywhere. The saints of God pass through this time without a mediator, but God protects them from the assaults of the wicked. Angels shield them as they cry day and night for deliverance, and God hears their cry.

THE ADVENT OF THE LORD

Suddenly there is a succession of re-

markable signs in the heavens. There is a mighty earthquake; graves are opened, and many of the righteous come forth; the sky opens and shuts, the mountains rock, the sea boils, and the voice of God rolls through the earth announcing the day and hour of Jesus' coming. His trusting followers look up, and then appears the Son of man upon a great white cloud, coming in all His glory, with all the holy angels. Upon His brow there rests a crown of glory. Upon His vestments and thigh the name is written, "King of kings, and Lord of lords." His countenance is as the sun shining in its strength, His eyes are as a flame of fire, and His feet as fine brass; His voice is as the sound of sweet music to the redeemed, but as thunder to the wicked, who in terror call upon the mountains to fall upon them, to hide them from the fierce wrath of the Lamb, while from the trembling lips of the saints, there break forth shouts of joy, and they cry, "Lo, this is our God; we have waited for Him, and He will save us."

Then the righteous whom death has claimed through the centuries, come forth from the tombs and caverns and oceans of earth and unite with the righteous living, changed in a moment, in the twinkling of an eye, and together they meet their Lord in the air, to be forever with Him. What a glorious and joyful meeting it will be! As we attempt to visualise it all, our hearts cry out, "Come, Lord Jesus, come quickly, and take us home." His coming is very near. The work of judgment is almost completed. Our names may soon be considered.

As individuals, how do we stand? Are we condemned by the record of our life without an Advocate? or have we the assurance that Jesus will plead His own blood in our behalf when our name comes up in the judgment? Are we resting confidently in Him, our Saviour? May the Lord help us to consider most seriously this matter, and on this, the first Sabbath of the Week of Prayer, give earnest heed to what we have studied, seeing to it that when our name is called, the blood of Christ will be available to cleanse us from all sin.

(Reading for Sunday, May 8)

Gift of the Spirit and the Coming of Jesus

BY J. E. FULTON

God has made two marvellous and peerless gifts to our world, and to the church. He gave His only begotten Son to become our Saviour and Redeemer; He also gave the Holy Spirit, the third person of the Godhead, to convict of sin, to teach, to guide, and to comfort. Both of these heavenly guests have, from the very beginning of time, exercised their powers on behalf of our little world. In the creation of all things, both the Son of God and the eternal Spirit were present, and were active agents in all of that primeval work. Of the Son of God, the Word, we are informed that He was with God, was God, and made all things; and we are further instructed that when the earth was brought forth and was still in its chaotic

state, the Spirit moved upon the face of the dark waters. Gen. 1:2.

Christ and the Spirit are to many best known by the New Testament presentation, yet of their pre-existence, and eternal love and interest, we are assured in both Testaments. But it seems very manifest that to the church from New Testament times both Christ, our Lord, and the blessed Spirit were given to us in a new way. He who was the Word with God was made flesh. From that natal day at Bethlehem He has been especially our Saviour. He forever identified Himself with our humanity, and has become our high priest. "God has adopted human nature in the person of His Son, and has carried the same into the highest heaven." And

Christ, announcing to His sorrowing disciples that it was expedient to leave them for His priestly work in heaven, made two most precious and outstanding promises: first, that He would come again; and second, that He would send the Holy Spirit to be a comforter and guide, and to be His Vicegerent on earth. And as Christ, the Son of God, by virtue of His birth on earth, became forever the Son of man, so the Holy Spirit, by virtue of His being sent as the Comforter, came into a more intimate relationship than He had sustained throughout the ages.

THE HOLY SPIRIT DWELLS WITH MEN

As Christ, to work out our salvation, "set up His tabernacle in the midst of our human encampment," and "pitched His tent by the side of the tents of men, that He might dwell among us and make us familiar with His divine character and life," so in that upper room at Jerusalem the Holy Spirit came from on high and moved to a closer and more intimate relationship with man as the divine representative of Christ. Cumbered with our humanity, Christ could not have been everywhere present, had He remained on earth. As the church was to increase and spring up at earth's remotest bounds, it was expedient that One should come who would be everywhere present, and so our blessed Lord, when He ascended up on high, sent His choicest Gift to be even more closely related to us than He Himself had been with Peter, James, and John.

Of the Spirit, Jesus said, "But ye know Him; for He dwelleth WITH you, and shall be IN you." As Christ came into a human body temple in the flesh, so now the Spirit is sent to dwell, not in one human body as did our Saviour, but in all our surrendered bodies. We become temples for the Holy Ghost. So in this very intimate and wonderful manner the Spirit became Christ's representative. When Christ was here, He represented the Father and did nothing of Himself, only as the Father led Him to do and speak. Now, we read that the Spirit "shall not speak of Himself." He speaks for Christ, as Christ spoke for the Father. Each receives from another what He communicates. The "Son magnifies the Father; and the Spirit glorifies the Son."

The Spirit is spoken of as the "Spirit of Christ." Thus Christ, as He was about to ascend, could truly say, Lo, I am with you always, even unto the end of the world, through My divine Representative. It was fitting that as the Son had conversed with us in the body, the Spirit should also come and dwell with us and in us. God gave His Spirit in this intimate relationship to dwell with us, and among us, and in us, till Christ comes again and takes us to be with Him.

PREPARING THE CHURCH FOR EARTH'S HARVEST

It is important to appreciate the "promise of the Father." Jesus gave to His followers full assurance that this supreme Gift would be bestowed, and He commanded them not to depart from Jerusalem till His representative should appear. He then left direct for heaven. It

"As a people we are not doing one-fiftieth of what we might do as active missionaries."

is just here that we have linked with the promise of the Spirit the restatement of Christ's own promise that He would come again; for after promising that the Spirit would descend in answer to their waiting, Jesus ascended up on high while the disciples were beholding; and as He went up, two shining angels assured the wondering disciples that "this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." So He sent the Holy Spirit to be with us till that glad day.

In the divine records of the Holy Spirit, there is frequent reference to the final consummation. "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." Eph. 4:30. "Not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body." Rom. 8:23. We "have received the Spirit of adoption, whereby we cry, Abba, Father," and we wait for the "manifestation of the sons of God." In harmony with this we have the tender and suggestive illustration: "Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." James 5:7.

In husbandry, one rain belonged to the sowing, the other to the harvest. So in the spiritual realm the early rain of the Spirit was at Pentecost, and the latter rain is to come in connection with the end, to ripen the harvest; the first outpouring was given as the first sowers went forth to sow, and the other will accompany "the harvest," which "is the end of the world." And this last outpouring of the Spirit is to bring in the "times of refreshing" from the presence of the Lord, that He may send Jesus. Joel, in his promise of the early and latter rain, seems to indicate that in a very definite way each individual believer must receive in his experience both an early and a latter rain.

"Be glad then, ye children of Zion, and rejoice in the Lord your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former rain, and the latter rain in the first month." Joel 2:23.

While the early rain undoubtedly applied to Pentecost, and the latter rain to the outpouring of the Spirit for these last days, the expressions, "the former rain" and "the latter rain," are also applied to a very necessary spiritual experience in our individual preparation for the coming of Jesus. As the earth must have the outpourings of literal rain, and as the church must have the Pentecost and the final outpouring, so the individual must receive the first endowment to prepare for the second. "The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection." — "Testimonies to Ministers," p. 506. The latter rain is a bestowal of the Spirit to prepare for the coming of the Son of man.

SEEKING FOR BESTOWAL OF HOLY SPIRIT

Asking for this blessing and bestowal is set forth as being essential. Said the prophet long ago, "Ask ye of the Lord rain in the time of the latter rain." When the Spirit was poured out on the day of Pentecost, it was in answer to the earnest prayers of the disciples. The record says, "These all continued with one accord in prayer and supplication." There was real heart searching in that upper room. And we read that soon after, they were "filled

prayer, and fill men with power for service? Why, then, is the church so weak and spiritless? It is the privilege of every Christian not only to look for, but to hasten the coming of our Lord Jesus Christ. . . . My brethren and sisters, plead for the Holy Spirit." — Id. pp. 22, 23.

THE SPIRIT INTERCEDES IN OUR BEHALF

Let us bear in mind the fact that the Spirit has been here, influencing mankind from the beginning. His earliest mention was before man's creation. His interest



Twenty New Teachers Going into Central New Guinea by Plane

with the Holy Ghost," and that that day 3,000 souls were added to the church. So today we are living at the close of the age, when the last great outpouring of the Spirit is due the church. God is ready, waiting for our call. "The Spirit awaits our demand and reception." And how much we need that heavenly bestowal! Surely the times demand that endowment.

"Christ declared that the divine influence of the Spirit was to be with His followers unto the end. But the promise is not appreciated as it should be; and therefore its fulfilment is not seen as it might be. The promise of the Spirit is a matter little thought of; and the result is only what might be expected,—spiritual drought, spiritual darkness, spiritual declension and death. Minor matters occupy the attention, and the divine power which is necessary for the growth and prosperity of the church, and which would bring all other blessings in its train, is lacking, though offered in its infinite plentitude." — "Testimonies," Vol. 8, page 21.

"Why do we not hunger and thirst for the gift of the Spirit, since this is the means by which we are to receive power? Why do we not talk of it, pray for it, preach concerning it? The Lord is more willing to give the Holy Spirit to us than parents are to give good gifts to their children." — Id., p. 22.

"Zeal for God moved the disciples to bear witness to the truth with mighty power. Should not this zeal fire our hearts with a determination to tell the story of redeeming love, of Christ, and Him crucified? Is not the Spirit of God to come today, in answer to earnest, persevering

has ever been identified with man. With the antediluvians, He was striving for those one hundred and twenty years. He was with Israel all the "days of old," but the record is that Israel rebelled and vexed (grieved, R.V.) the Holy Spirit. But as the ages passed on and Christ appeared, the Holy Spirit came nearer, and in a more solicitous manner took up His abode in the church of God. He is also the Spirit of Christ. And as we draw near the consummation of all things, we are assured of a special working of Him who was sent by God on many occasions to His children. "If I depart," says Jesus, "I will send Him [the Holy Spirit] unto you." That the church might not be comfortless, the Spirit came in Christ's stead. And as Christ has not yet returned, the blessed Spirit must be here, but often, so often, unappreciated, unobserved, unwelcomed, grieved. So He stands at the door of our hearts and knocks for entrance, that He might represent Jesus, glorify Jesus, and prepare us for the coming of Jesus. From Eden lost to Eden restored, the Spirit, with intensity of interest and with His loving wooings, works on our behalf, but especially is this to be so in these last days as redemption draws near.

"For the earnest expectation of the creature [creation] waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now. And not only so [R.V.], but ourselves also, who have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body. . . . Likewise the Spirit also helpeth our infirmities: for we know not

"If we were only vitalised by the Holy Spirit, there would be a hundred missionaries where there is now one."

what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered." Rom. 8:19-26.

And, O, that this trinity of earnest desire might fully be revealed in the remnant church at this Week of Prayer season, with all looking forward to the day of deliverance! Creation is groaning and travailing in pain, waiting for the day of redemption. The child of God is also groaning and waiting for the day of deliverance. Then let us thank God that the blessed Spirit is making intercession with groanings on our behalf. Should we not whole-heartedly join in this trinity of interest and longing? Shall we not plead with God to help us not to fail where the antediluvians failed, and where Israel failed? The record is that the Spirit was striving with man in Noah's day, and that Israel also vexed the Holy Spirit. All this record was written for our admonition, upon whom the ends of the world are come.

WHEN THE SPIRIT CEASES TO STRIVE WITH MAN

Is it not significant that in antediluvian days, there was a limit to probationary time, at which the Spirit ceased to strive with man? God gave man a period of one hundred and twenty years, and then the end came to "the world that then was." We read, "My Spirit shall not always strive with man." "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. Again there is to be a limit to probationary time, and then the Holy Spirit will cease His pleadings. God is about to cut His work short in righteousness. Many will receive the gift of the Spirit and be prepared as sheaves for the great harvest; others, careless, or looking vainly for the Spirit to come in some spectacular manner, will find the end upon them, and they unready.

"There must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognise the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it." — "Testimonies to Ministers," p. 507.

Again, by the parable of the ten virgins we are taught timely truths relating to the last days and to the urgency of receiving the Holy Spirit. In "Christ's Object Lessons," pages 406-420, we read:

"The two classes of watchers represent the two classes who profess to be waiting for their Lord. They are called virgins because they profess a pure faith. By the lamps is represented the word of God. The psalmist says, 'Thy word is a lamp unto my feet, and a light unto my path.' The oil is a symbol of the Holy Spirit. . . .

"The ten virgins are watching in the evening of this earth's history. All claim to be Christians. All have a call, a name, a lamp, and all profess to be doing God's service. All apparently wait for Christ's appearing. But five are unready. Five will be found surprised, dismayed, outside the banquet hall." "It is in a crisis that character is revealed." "The great final

test comes at the close of human probation, when it will be too late for the soul's need to be supplied." "The class represented by the foolish virgins are not hypocrites. They have a regard for the truth, they have advocated the truth, they are attracted to those who believe the truth; but they have not yielded themselves to the Holy Spirit's working. . . . The Spirit works upon man's heart, according to his desire and consent, implanting in him a new nature; but the class represented by the foolish virgins have been content with a superficial work. . . .

"The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit. It means divine illumination, rejoicing in God. It means a heart emptied of self, and blessed with the abiding presence of Christ."

"Without the Spirit of God a knowledge of His Word is of no avail. The theory of truth, unaccompanied by the Holy Spirit, cannot quicken the soul or sanctify the heart. One may be familiar

with the commands and promises of the Bible; but unless the Spirit of God sets the truth home, the character will not be transformed. Without the enlightenment of the Spirit, men will not be able to distinguish truth from error, and they will fall under the masterful temptations of Satan. . . .

"In the great and measureless gift of the Holy Spirit are contained all of heaven's resources. It is not because of any restriction on the part of God that the riches of His grace do not flow earthward to men. If all were willing to receive, all would become filled with His Spirit."

As in that upper chamber at Jerusalem so long ago the disciples received in answer to their prayers the heavenly endowment, so today the assurance is ours that God will send forth this blessed Gift into all our hearts. The church needs the Spirit more than anything else. He knocks for entrance into all our hearts. He is here awaiting an invitation to come in. Is the temple ready?

(Reading for Monday, May 9)

The Elijah Message and Our Lord's Return

BY M. N. CAMPBELL

Elijah the prophet is suddenly introduced to us in 1 Kings 17 as a messenger from God with a warning of impending judgment on the wicked king Ahab and his kingdom. Not the slightest hint is given of his ancestry, or his previous occupation or experience. "Elijah the Tishbite, who was of the inhabitants of Gilead," is all we know of him, aside from his prophetic career. That is all that really matters. It is the message rather than the messenger that counts, after all.

King Ahab, during whose reign the prophet lived, is described as being the most wicked king who ever ruled over Israel. "There was none like unto Ahab, which did sell himself to work wickedness in the sight of the Lord, whom Jezebel his wife stirred up." 1 Kings 21:25. In early life he committed the supreme folly of taking in marriage Jezebel, the daughter of Ethbaal, king of Zidon. This woman in her youth had dedicated herself to the sun god, and because of her zeal for Baal, she had been initiated into the mysteries of that loathsome system of idolatry, and was later made a priestess of Baal. In her marriage with Ahab, she saw an opportunity for leading Israel into Baal worship, and gloried in the thought of further distinguishing her devotion to this most abominable form of paganism. On her counsel, Ahab built a splendid temple to Baal in Samaria, the capital of the ten tribes. He fell in with Jezebel's suggestions, and "did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him."

As Jezebel's grip tightened on Israel, she introduced bitter persecution against those who maintained their loyalty to the true worship. It was her evident intention to leave alive in Israel no solitary witness to the truth. She mercilessly

slaughtered the Lord's prophets and teachers, and made it a penal offence to call on the name of the Creator. She thought she had destroyed every vestige of respect for the Lord God of Israel, but in this she was mistaken; for there were fully seven thousand who had not bowed the knee to Baal.

ELIJAH'S TERSE WARNING MESSAGE

It was at this stage that the rugged Elijah appeared on the scene, and denouncing the weak and faithless king for his wickedness, he told of the plague of drought that was about to ruin the kingdom. Then he dropped out of sight for three and a half years. During that time not a drop of rain fell from the blazing skies. No dew appeared on dying vegetation. The kingdom of Israel became a desert. Vegetation grew only along the banks of streams, which gradually dried up. Elijah had said, "As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word." Ahab told Jezebel of the words of Elijah, and as they went into effect, her fury against the prophet was beyond description. In her eyes, Elijah's God was demonstrating supremacy over her god by compelling the very sun which she worshipped, to bring disaster upon her and her husband's kingdom. The unexampled drought was daily advertising the futility of sun worship, for in spite of all the petitions to the sun god for relief, the sun continued to burn up their land and to destroy their sustenance. Jezebel remembered that Elijah had said there would be no more rain or dew except "according to my word." She determined to find him. She instituted the

"God wants us to do much more praying and much less talking."

most careful search of Ahab's kingdom, but no trace of him could be found.

She extended her search to adjoining kingdoms, and exacted an oath from their rulers that he was not being harboured there. The dreary weeks and months of pitiless drought rolled on. Israel was poverty stricken. Her king was reduced to herding his own flocks and travelling from place to place to find grass and water. All this misfortune was blamed on the loyal followers of Jehovah. Jezebel and Ahab took no responsibility for the calamities that had fallen upon the kingdom. Twelve hundred and sixty blistering days,

in the last days. In the Scripture prophecy the fearful apostasy in the Christian church is called "Jezebel." Speaking to the Thyatira period of the Christian church, Jesus said: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce My servants." It is said that the "church in the wilderness," wearied with the long period of persecution launched against her by the Papacy, compromised and allowed monks to teach in her schools for a time.

The Papal apostasy is simply a modern form of sun worship, masquerading under a Christian guise. Its forms of worship are almost identical with those used in heathen temples in connection with the worship of the sun. The celibacy of priests, the confessional, the sacred days observed, and above all the exaltation of the day set apart for sun worship, identify this modern Jezebel. The unexampled fury against Bible Christians during the ages, betrays the same Jezebel spirit. It is estimated by church historians that between fifty and eighty millions were consigned to martyrs' graves during the Dark Ages by this malignant opponent to divine truth. By every means that demons could invent, the saints of God have been tortured and

slain, in the effort to destroy a knowledge of righteousness from the earth.

THE CALL TO WORSHIP GOD AND KEEP HIS COMMANDMENTS

Coming down to the crisis of the ages, the conflict intensifies. As in the days of Elijah, the controversy is between the commandments of God and Baal worship. Jezebel is still scheming to take possession of political power to use against dissenters, and particularly against commandment keepers. Severe penalties are to be enacted against those who proclaim the Elijah message calling mankind away from Baal worship to the keeping of the commandments of God.

A definite promise that a reform work like that of Elijah would appear in the days just preceding the great and terrible day of the Lord, is found in Malachi: "Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." As Elijah's work typified the movement heralded by John the Baptist, just preceding the public appearance of Jesus at His first advent (see Matt. 11:13, 14), so also does it prefigure another reform movement, foretold by Malachi, just preceding Christ's second coming, that "great and dreadful day of the Lord." "The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come." Joel 2:31. "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall

from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven." Matt. 24:29, 30.

This clearly locates the time of the appearance of the Elijah movement mentioned in Malachi. Today the Lord is registering a mighty protest similar to that He uttered through the lips of Elijah of old, calling on mankind to turn from every form of wrong doing and wrong thinking, and to worship Him who made heaven and earth. This warning is recorded in Revelation 14:9-12: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." The result of proclaiming this warning message is recorded in verse twelve, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

The "beast" here mentioned is clearly the Papacy. His mark is openly avowed. It is the change from Jehovah's Sabbath to Baal's sabbath, which the Papacy boldly claims to have introduced into the Christian church. You may see this claim in Roman Catholic catechisms. So today the conflict is on between the two powers for supremacy — Jehovah and Baal — and today Elijah's call is sounding, "If the Lord be God, follow Him: but if Baal, then follow him." In "every nation, and kindred, and tongue, and people" this message is sounding, and men and women by the thousands are turning their back on Baal and his sabbath and accepting the Lord Jehovah and His holy day.

THE CHURCH ENTERING UPON HER FINAL CONFLICT

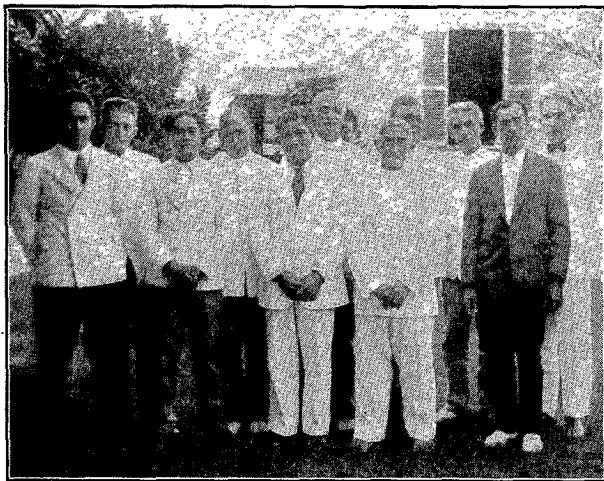
That great tribulation will fall on the Lord's people is evident from both the Scriptures and the Spirit of Prophecy. "He [the two-horned beast] had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13:15-17.

We are now entering this phase of the work of God upon the earth. Already bitter persecution is falling upon God's faithful commandment-keeping people in some lands. It will be universal ere long. It is well to know what the Lord has said regarding this through the special gift which He has placed in His remnant church. In "The Great Controversy," page 622, we read:

"It is often the case that trouble is greater in anticipation than in reality; but this is not true of the crisis before us. The most vivid presentation cannot reach the magnitude of the ordeal."

Also in "Sketches From the Life of Paul," page 251, this message is given us:

"In the great crisis through which they are soon to pass, they will become better acquainted with the experience of Paul. Among the professed followers of Christ,



Elders and Deacons, Society and Austral Islands

and an equal number of sweltering nights, failed to move these hardened sinners to repentance.

At the end of that time Elijah appeared again. He had been cared for at the home of a widow. Divine grace had kept the meal in the barrel and the oil in the cruse. The eye of the Lord had been on His faithful servant. Bread had been given him, and his water had been sure. He now confronts Ahab, who charges him with responsibility for all the troubles that have befallen Israel. "Art thou he that troubleth Israel?" was his reproachful greeting. Elijah's instant reply was, "I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim."

Elijah makes no mention of Jezebel. He holds Ahab responsible for the apostasy. It lay in his power to have prevented the corruption that had brought the judgments of God upon the nation. As ruler of Israel, under God, he should have stood for righteous principles of government. He had weakly submitted to the seizure of the reins of government by an apostate form of religion and to the persecution of those who kept the commandments of God. The mission of Elijah was to bring Israel back to observing God's commandments instead of worshipping the sun god.

CONTEST OF RIVAL SABBATHS RENEWED IN EARLY CHURCH

It is doubtless for this reason that Elijah is chosen to represent the same movement

"When the reproach of indolence and slothfulness shall have been wiped away from the church, the Spirit of the Lord will be graciously manifested."

there are the same pride, formalism, vain-glory, selfishness, and oppression, that existed in the Jewish nation. Before the warfare shall be ended and the victory won, we as a people are to experience trials similar to those of Paul. We shall encounter the same hardness of heart, the same cruel determination, the same unyielding hatred. . . . Persecution will again be kindled against those who are true to God; their motives will be impugned, their best efforts misinterpreted, their names cast out as evil."

The people of God, as in Elijah's time, will be blamed for the misfortunes that are falling on the earth in punishment for its sins. Again we read, in "The Great Controversy," pages 592, 626:

"Those who honour the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. . . . In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false colouring will be given to their words; the worst construction will be put upon their motives." "As the decree issued by the various rulers of Christendom against commandment keepers shall withdraw the protection of government, and abandon them to those who desire their destruction, the people of God will flee from the cities and villages and associate together in companies, dwelling in the most desolate and solitary places. Many will find refuge in the strongholds of the mountains. . . . But many of all nations, and of all classes, high and low, rich and poor, black and white, will be cast into the most unjust and cruel bondage. The beloved of God pass weary days, bound in chains, shut in by prison bars, sentenced to be slain, some apparently left to die of starvation in dark and loathsome dungeons. No human ear is open to hear their moans; no human hand is ready to lend them help."

They will suffer bitter persecution at the hands of their enemies. Again quoting:

"There is the prospect before us, of waging a continuous war, at the risk of imprisonment, of losing property and even life itself, to defend the law of God, which is being made void by the laws of men. This Bible text will be quoted to us, 'Let every soul be subject to the higher powers. . . . The powers that be are ordained of God.'" — Mrs. E. G. White, in "Review and Herald," Jan. 1, 1889.

But hosts of loyal angels will be on guard over the saints. For this hour this comforting message is given in "Early Writings," page 283:

"If their eyes could have been opened, they would have seen themselves surrounded by angels of God. Next came the multitude of the angry wicked, and next a mass of evil angels, hurrying on the wicked to slay the saints. But before they could approach God's people, the wicked must first pass this company of mighty, holy angels. This was impossible."

"Could men see with heavenly vision, they would behold companies of angels that excel in strength stationed about those who have kept the word of Christ's patience. With sympathising tenderness, angels have witnessed their distress, and have heard their prayers. They are waiting the word of their Commander to snatch them from their peril. But they must wait yet a little longer. The people of God must drink of the cup, and be baptised with the baptism. The very delay, so painful to them, is the best answer to their petitions. As they endeavour to wait trustingly for the Lord to work, they are led to exercise faith, hope, and patience, which have been too little exercised during their religious experience." — "The Great Controversy," pp. 630, 631.

(Reading for Tuesday, May 10)

"What Manner of Persons Ought Ye to Be?"

BY A. V. OLSON

"The day of the Lord will come as a thief in the night; in the which 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. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:10, 11.

In this text and its context, the apostle Peter proclaims with great earnestness the glorious and all-important truth of the second coming of Christ, the destruction of this world with all its sin and sorrow, and the setting up of God's eternal kingdom of righteousness. In the opening verses of the chapter, he declares that as the day of the Lord approaches, men and women will scoff at the idea of the coming of the Lord, saying, "Where is the promise of His coming?" So loud and so widespread will be this scoffing and ridiculing, that it is given as a sign that the end is near.

That this sign is now being fulfilled all around us, no one can justly deny. Not only is the wicked world scoffing at the doctrine of the coming of the Lord and the end of the world, but large numbers of religious leaders, and multitudes of their followers, are doing the same. Just as the antediluvians scoffed at the idea that God would destroy the then-existing world with a flood, so the people of our day scoff at the idea that Christ will come to destroy the present world.

But as the unbelief and mockery of the people of Noah's day failed to prevent the flood, so the widespread unbelief, scorn, and ridicule of today will fail to change God's determined plan. "The day of the Lord WILL COME." Man's unbelief will not change God's plan one iota. Soon the opening heavens will reveal the coming of the Son of man in power and great glory. For the scoffing, unbelieving, and unprepared, it will be a day of anguish and terror; but for God's believing, trusting children, it will be a day of joy and rejoicing.

After the test is over, everlasting joy will be the portion of the saints. Suddenly the heavens will burst open with the mighty shout of the Archangel. The waiting people of God, like Elijah of old, will be caught up to meet their Lord in the air, and they, with those who are raised from the dead, will travel through illimitable space to the beautiful city of God. May each of us have a part in that glorious finish of the great controversy.

"Ten thousand times ten thousand,
In shining raiment white;
The armies of the ransomed saints,
Throng up the steeps of light.
'Tis finished, all is finished,
Their fight with death and sin.
Lift up, lift up, ye golden gates,
And let the victors in."

This day, brethren and sisters, is fast approaching. We read:

"The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night."—"Testimonies," Vol. 9, p. 135. "Seeing then that all these things shall be dissolved," says the apostle, "what manner of persons ought ye to be in all holy conversation and godliness?" And with a heart filled with great earnestness and tender emotion, he cries out, "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." 2 Peter 3:11, 14.

ONLY GENUINE BELIEVERS TO PASS THE TEST

In that day, a mere form of godliness, a high profession, or even a church-membership card, will not be sufficient. Many and terrible will be the disappointments then. Multitudes who are now satisfied with a nominal religion, with a Christian name rather than a Christian life, with a dead form instead of a living experience, will then be unable to stand before Him. They will be among those referred to by Jesus when He said, "Many will say to Me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils? and in Thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from Me, ye that work iniquity." Matt. 7:22, 23. The overwhelming sorrow, anguish, and disappointment that will come to those who will receive this sentence, is too terrible to contemplate. God grant that no one who reads, or who hears these lines, shall be numbered at last among that lost and wailing throng!

In His goodness and love, God has made every necessary provision to save His children from the terror and devastation of that "great and terrible day of the Lord." To them it need not be a day of darkness and fear, but rather a day of hope and rejoicing. To every true child of God it

"Satan is lulling Christ's professed followers to sleep, while souls are perishing all around them; and what excuse can they give to the Master?"

will mean the beginning of a new and brighter day, the beginning of a new and eternal life in a new heaven and a new earth, where sin and sorrow and tears shall be no more. "As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him," 1 Cor. 2:9.

Seeing then that we believe these things, what manner of persons ought we to be? Surely we ought to be different from the world, and different, too, from mere nominal Christians. We ought to stand forth as noble examples of true godliness, and our lives ought to shine as brightly burning lamps in the midst of the moral darkness and gloom of these last days. This word is given us:

"The world is busy, anxious, and devoted. Evil is eagerly followed as though it were righteousness, error as though it were truth, and sin as though it were holiness. Darkness is covering the earth, and gross darkness the people. And shall God's people be asleep at such a time as this. Shall those who hold the truth be silent, as if paralysed? Infidels declare that if they believed what Christians profess to believe, they would be far more in earnest than they. If we believe that the end of all things is at hand, what manner of persons ought we to be in all holy conversation and godliness?" — "Testimonies," Vol. 5, pp. 546, 547.

No, this is no time for the Advent believers to be asleep, to be careless, indifferent, lukewarm. We must not now, on the brink of the eternal world, allow our hearts to be engrossed with either the cares

or the riches of the world, or to be carried away with its pleasures and follies. "The night is far spent," and "the day is at hand." "It is high time," therefore, "to awake out of sleep," to "cast off the works of darkness," and to "put on the armour of light." Rom. 13:12.

ATTAINMENT OF A CHRISTLIKE CHARACTER

In this third chapter of Second Peter, from which we have taken our text, the apostle makes it clear that those who are looking for the coming of the Lord must be holy, without spot, and blameless. God wants His people to be a "holy nation." He commands us: "Ye shall be holy; for I am holy." And the apostle Paul declares that without holiness, "no man shall see the Lord." Heb. 12:14.

What, then, is this priceless gift that we must possess in order to be able to stand before the Lord when He shall appear? Many seem to think it is a state of feeling, a spiritual ecstasy. Holiness is something greater and far more important than this. From the pen of the servant of the Lord we read:

"Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love." — "Acts of the Apostles," p. 51.

Briefly stated, "holiness is agreement

with God." It is righteousness, or Christ-likeness. It involves the entire human being. According to the Scriptures, sanctification embraces body, soul, and spirit. It concerns our thoughts, our will, our words, and our actions. In his first letter to the Thessalonians, the apostle Paul wrote, "The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

Now that we know what holiness is, the next absorbing question is: How can it be obtained? Can it be purchased with money, or earned through labour and sacrifice? It cannot be bought with silver and gold. All the treasures of earth cannot buy it. No more can it be obtained through labour and sacrifice. Lost, sinful man has nothing to give in exchange for it. There is only one way to obtain it, and that is through Christ. He is the fountain, the very source of all righteousness and holiness. From Him, and Him only, it can be obtained freely, without money and without price. Through faith it will come to every one who desires it, and who seeks for it.

By nature, man is just the opposite of holy. He is unholy, unrighteous—stained, defiled, and ruined by sin. In his own strength he is not capable of doing right. He is a slave to Satan and to sin. He can no more change his corrupt nature than the leopard can change his spots. He is absolutely helpless to lift himself out of the horrible pit into which he is fallen.

But, thank God, what man cannot do, God can do. The apostle Paul assures us that "what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." For every sinner who by faith turns in humble repentance to God, there is pardon, full and free, for every sin that is past. And not only is there forgiveness, but there is cleansing. In the fountain of His own precious blood, Jesus washes the repentant sinner clean from all the defilement of sin. In exchange for our sin and shame, He gives us His holiness. Our sinful past He covers with His righteousness. Clad in His garments of purity and righteousness, we stand before Him "without spot, and blameless." The fetters of sin have been broken; the doors of the prison house have been burst open, and we are free in Christ Jesus. This is justification by faith. This is the new birth. It is the work of a moment. As soon as we lay hold by faith on the promise of God, the transaction is made, and we are new creatures in Christ Jesus. O what a marvellous transaction! What a blessed experience! All made possible through the wonderful love of God. Down through the ages of eternity, it will form the theme of the glad song of the redeemed.

GROWING UP INTO CHRIST

Like a newborn creature, the newborn Christian must grow. In the midst of a wicked world, surrounded by temptation, hardship, and trial, he must develop a character according to the divine simili-

When Your Church Needs a Revival

- When the prayer meeting is poorly attended.
- When the members do not take time for family worship.
- When the attendance is small on quarterly meeting occasions.
- When the missionary spirit is declining.
- When the members withhold their tithes.
- When brotherly love is lacking.
- When a large portion of the church membership do not attend the camp meeting or other general gatherings.
- When the members trample upon the edges of the Sabbath.
- When the members are not sufficiently interested in the progress of the message to take our church paper and other periodicals.
- When the principles of true health reform are being disregarded.
- When the daily newspapers and magazines are read to the exclusion of the Bible and other religious literature.
- When the members seek the association of worldly persons instead of that of the household of faith.
- When the members spend time and money to beautify their homes, and complain when calls are made for funds to carry forward the work of the Lord.
- When the members criticise the church and conference officers.
- When there is gaudy display in dress by the wearing of jewellery and worldly adornment.
- When the spirit of criticism prevails among the members.
- When the love of pleasure predominates.
- If these conditions prevail in your church to any great extent, earnestly seek God for a revival of His work among you. Begin by making a new consecration to God yourself, and then pray and work earnestly for the revival of others.

—Review and Herald.

"Satan exults over the condition of God's professed people. While many are neglecting their own souls, they eagerly watch for an opportunity to criticise and condemn others."

tude. Daily, he must grow in grace and in knowledge of the truth, until he reaches "the measure of the stature of the fullness of Christ."

This growing-up process, this perfecting of character, is not the work of a day. Justification, as we have seen, is the work of a moment; but sanctification is the work of a lifetime. As long as we are in the world, the process must continue. In "Acts of the Apostles," pages 560, 561, we read:

"Sanctification is not the work of a moment, an hour, a day, but of a lifetime. It is not gained by a happy flight of feeling, but is the result of constantly dying to sin, and constantly living for Christ. Wrongs cannot be righted nor reformations wrought in the character by feeble, intermittent efforts. It is only by long, persevering effort, sore discipline, and stern conflict, that we shall overcome. We know not one day how strong will be our conflict the next. So long as Satan reigns, we shall have self to subdue, besetting sins to overcome; so long as life shall last there will be no stopping place, no point which we can reach and say, I have fully attained. Sanctification is the result of lifelong obedience."

Sanctification cannot be acquired through human strength and wisdom alone. It is a gift from God. Man has, however, a part to act. Daily he must exercise strong, unflinching faith in God: daily he must feed upon His Word, and commune with Him in intimate, sincere prayer; daily he must surrender himself, without reserve, to his divine Lord and Master; daily he must, with the help of God, resist the temptations of the evil one; daily he must seek for overcoming grace; and daily he must, in the strength of Jehovah, be obedient to the commands of his God. By earnest prayer, and strong, unwavering faith, he must lay hold upon the arm of Omnipotence.

The soul who thus daily walks with God, as Enoch walked of old, and daily partakes of His divine nature, will grow in grace. To him Christ will impart His own righteousness. Daily he will become more like his divine Master. From his upright, holy life, there will constantly flow a sacred influence that will prove a savour of life to others.

YIELDED TO THE DIVINE WILL

In the Holy Scriptures it is said of Jesus, our great High Priest, that He was made perfect through suffering. We, too, must reach perfection through hardship, trial, and suffering. As the potter takes the vase he has moulded and fashioned on his wheel, and places it in the heat of the furnace to make it strong, and to perfect its beauty, so the divine Potter must also take us from His moulding wheel, and pass us through the furnace of affliction, in order that He may develop, strengthen, beautify, and perfect our characters. Instead of murmuring and complaining when the trials come, we should pray in the words of the poet:

"Have Thine own way, Lord; Have Thine own way!

Thou art the Potter; I am the clay.
Mould me and make me after Thy will,
While I am waiting, yielded and still.

"Have Thine own way, Lord! Have Thine own way!

Hold o'er my being absolute sway!
Fill with Thy Spirit till all shall see—
Christ only, always, living in me!"

If we desire to become changed into the divine image, we must also turn our eyes away from the impure, unholy, and debasing things about us to behold the things that are pure, that are lovely, that are noble, and that are holy. By beholding our Saviour in all His beauty and holiness, we shall become changed into His likeness.

NO TIME TO LOSE

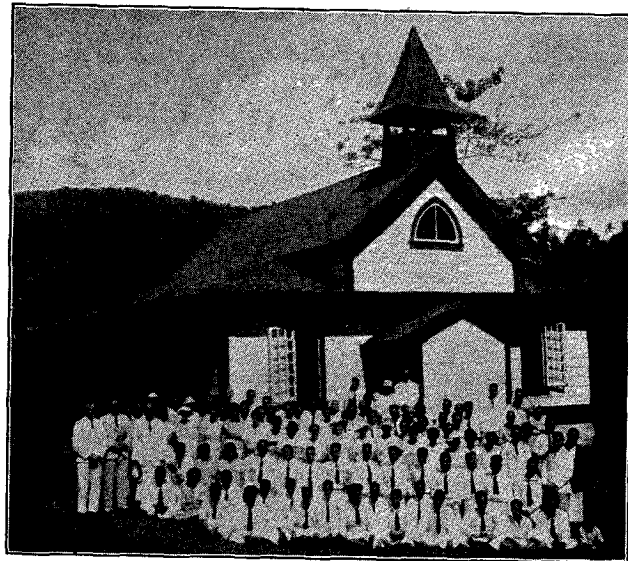
This work of sanctification must take place now. It cannot be put off until Jesus comes. Then it will be too late. If wrought for us at all, this work will all be accomplished before that time. When the Lord comes, those who are holy will be holy still; and those who are unjust, unholy, and filthy, will remain so forever. There will be no time then for cleansing, refining, and sanctifying of heart and soul. This work must all be accomplished in us while probation lasts. Now is the time. Soon, yes, very soon, it will be forever too late.

We fear that many Seventh-day Adventists are neglecting this work of preparation for the coming of the Lord. They are represented by men in the parable of the great supper, recorded in the fourteenth chapter of Luke. Here is a class of Christians who have accepted the invitation to the marriage supper of the Lamb, men and women who have heard and accepted the message of the second coming of Christ, who have united with the church. Instead of getting ready for the coming of the Lord, they have become so occupied with their houses and lands, their business and family affairs, that they have entirely forgotten to prepare to meet their God. They have neglected their sanctification. They have failed to put on the wedding garments of righteousness and holiness. When the Master appears, they are not ready to go in to the marriage supper. They have become engrossed in the things of this world, and with the world they will have to go down in everlasting destruction. God forbid that this should be the lot of any who are present at this service!

It is high time for us to arouse ourselves from our lethargy and our indifference. Without the loss of a moment, we must prepare to meet our God. But perhaps some one will say, "I am so old, or so feeble, that I cannot hope to live till Jesus comes." All the greater reason for getting ready. After death, it is too late. Before this Week of Prayer closes, some of our dear believers in different parts of

the world will no doubt be called to put off the armour; and before the end of this year many more will be laid to rest in their dusty beds. Not one of us has any promise of the morrow. Therefore, let us watch and be ready.

O brethren and sisters of the Advent hope, let us awake out of sleep; let us put on the beautiful garments of holiness; and let us arise and shine. In our home life, in our social relations; in our church activities, in our business affairs, in our daily duties,



Seventh-day Adventist Church, Samoa

let us reveal the character of Him whom we profess to love and follow. Whether we eat or drink, or whatsoever we do, let us do it "all to the glory of God." By His grace, let us grow up into the fullness of the stature of Christ. By His help, let us be faithful even unto death!

"O brother, be faithful! soon Jesus will come,

For whom we have waited so long!

O, soon we shall enter our glorious home,
And join in the conqueror's song.

O brother, be faithful! for why should we prove

Unfaithful to Him who hath shown
Such deep, such unbounded and infinite love —

Who died to redeem us His own?

"O brother, be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall
scatter thy tears,

And a coronet gleam on thy brow.

O brother, be faithful! the promise is sure,

That waits for the faithful and tried;
To reign with the ransomed, immortal and pure,

And ever with Jesus abide."

"Why is it that people do not get frightened at formality as they do at fanaticism? It is more dangerous. Fanaticism numbers her victims by the thousands, to be sure, but formality is the destroyer of millions."

"Seek ye the Lord while He may be found, call ye upon Him while He is near." Be as earnest as if your earthly life were at stake.

(Reading for Wednesday, May 11)

Omens of a Finished Work

BY E. D. DICK AND A. G. STEWART

Into All the World

No single sentence has done more to change the course of all history than the plain command of our Saviour uttered near the close of His earthly ministry, "Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20. This simple command and promise has been the inspiration which has urged on the servants of God with the everlasting gospel throughout the centuries, causing them to endure privations and hardships, giving up their very lives if need be, if only the message of the cross might be taken to those who know it not.

It was this command which constrained William Carey to give his life for India. It was this same urge which caused Livingstone to blaze a path through the trackless jungles and fever-infested swamps in Central Africa; which constrained John G. Paton to go out as a missionary to the New Hebrides, Hudson Taylor to found the China Inland Mission, Adoniram and Ann Judson to pioneer missions in Burma, Robert Morrison to enter China, as well as scores of others, now world famed in missionary endeavour, to go forth to their fields of service. It is this same urge which causes our own faithful workers and youth in the homelands, when called to some far-off field of labour, to bid farewell to home and loved ones and to go forth, not knowing whither the call may lead, but determined to endure all, that some souls may be saved.

Coupled with this sweeping command and promise are further words of assurance from the Saviour which have been the inspiration of the Advent people since the beginnings of our movement: "This gospel . . . shall be preached in all the world for a witness unto all nations; and then shall the end come."

Two thoughts are common to both texts: that the gospel is to be proclaimed in all the world, and that when this is done, the end will come. The latter is determined by the former. The end will come when the gospel message has been carried to all the world; but the gospel must be preached in all the world before the end can come. These two facts constitute the chief objective and cherished hope of the Advent people.

Paul, in reviewing the work of God, and in contemplation of our day, said, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Of this time and work, we read in the Spirit of Prophecy:

"The day of deliverance is at hand. The eyes of the Lord run to and fro throughout the whole earth to show Him-

self strong in the behalf of them whose heart is perfect toward Him.' Among all nations, kindreds, and tongues, He sees men and women who are praying for light and knowledge. Their souls are unsatisfied: long have they fed on ashes. The enemy of all righteousness has turned them aside, and they grope as blind men. But they are honest in heart, and desire to learn a better way. Although in the depths of heathenism, with no knowledge of the written law of God nor of His Son Jesus, they have revealed in manifold ways the working of a divine power on mind and character." — "Prophets and Kings," p. 376.

We have been slow to comprehend God's full plan and the extent of the mighty work which He purposes to accomplish in these latter times. Particularly has our vision been dim in comprehending the work which should be done in the so-called heathen lands. As suggestive of this great work, we read in Habakkuk 1:5: "Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, which ye will not believe, though it be told you."

Scarcely could language more appropriate be framed to describe the work which is now going forward under the mighty working of the Spirit of God in the many lands of earth, so broad in extent and so completely transforming individual lives as to cause one to "wonder marvellously."

Of the living witness to the world yet to be borne by the converts in these dark lands, we read in "Prophets and Kings," page 189: "In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."

ADVANCEMENT AMID PERSECUTIONS

We delight to recount the providences of God in the finishing of the work, how there arises light in the darkness, how He is leading people in paths that they have not known, making darkness light before them, and the crooked ways straight.

Pastor Olson writes as follows concerning the "marvellous" work in Southern Europe:

"A great book could be written about the hardships and persecutions and difficulties endured, but God has been with us. Rumania counts 24,000 Sabbath-keepers; in this number are included 8,000 who have not been baptised into church membership, but who are in constant fellowship with us, and who are awaiting release from the official State church. During the past four

years, 100 new churches were organised in our division, and 10,743 members were added by baptism and vote, or a net increase of 29.5 per cent. Much of this increase was due to the faithful labours of colporteurs. One colporteur in Transylvania knows 125 persons who have accepted the truth through his efforts.

"Jugoslavia has doubled its membership in four years. Poverty is acute, and the fires of persecution are intense. In one field there are 3,000 members without a single songbook. At one colporteur institute, out of the sixty present, fifty-three had been beaten and imprisoned. One sister has lost count of the beatings received, but had been imprisoned thirty-five times. She counts seventy-three souls won to the truth. In one field, colporteurs report twelve groups interested, in another conference, seventeen; and twenty-five in a third.

"We are happy to have suffered for our Saviour," writes one who had received two severe wounds, which for a time threatened to prove fatal. So convincing was the message, as it shone forth in their lives, that the policeman sent to spy on the service, accepted the truth. Another was appointed to take his place, and he likewise accepted the message, after which the authorities withheld further supervision."

MARVELLOUS PROGRESS IN AFRICA

Marvellous beyond our power to realise are the transformations wrought by the power of God in Africa. It is difficult for us to realise that in the very heart of Africa we have our largest schools, our largest audiences, and our largest baptisms.

In the Budo country, in South-east Nigeria, cannibalism prevailed until recently. A short time ago, a leading chief came to our worker and asked for an Adventist missionary, stating that many of his people were keeping the Sabbath. Our native evangelist was sent in response to this appeal, and found eighty keeping the Sabbath who did not know any other Sabbath-keepers save the few in Budo.

Over twenty years ago, a remarkable religious awakening took place among the peoples of the Ivory Coast, West Africa. Thousands burned their idols and destroyed their fetishes, and enrolled themselves as Christians. They erected simple churches for worship, and bought a Bible, and placed it on each pulpit, though in most cases none could read it. They met regularly to sing and pray. Till now, no Seventh-day Adventist worker has ever entered the country. Through lay members from the Gold Coast, we learn that there are at least three companies of believers who are keeping the Sabbath, and who are earnestly pleading that a teacher be sent to instruct them.

From the Cameroons comes a plea from the Bapoukou tribe. Having heard of the Adventist mission, this people asked to be instructed in the everlasting gospel. "We are waiting for you," writes their chief.

A number of his people had been working in Spanish Guinea, and there picked up a copy of our Ingathering magazine published in Spanish. On the inside cover page

"My brethren and sisters, plead for the Holy Spirit. God stands back of every promise He has made."

they saw the number of countries in which we are working. This encouraged them to hope that a missionary might be sent to them. Returning to their country, they made fragmentary contacts with our people, and urged that a worker be sent. Pastor W. R. Beach, writing of this, says: "And would you believe it, arriving at Grand Batanga, we found a large company already keeping the Sabbath, and at the time of our visit 250 decided to keep the Sabbath."

"Why didn't you come before?" inquired the natives of our missionary in the Gold Coast. "We have been growing more and more dissatisfied, but now we know what Christianity really means. We know now that it is the truth, and we are determined to follow it." "Wherever we go," says this worker, "we find no difficulty in getting large audiences to listen to our preaching. The other day I preached to over a thousand. God is giving us large numbers of honest souls."

The Sabbath school membership in Nigeria numbers 11,000. In Kenya, the church membership is 4,000, with a Sabbath school membership three times as large.

Literally thousands are stretching out their hands unto God in that dark continent. Last year, the camp meeting attendance in the South African Division alone totalled over 120,000, with three other divisions operating on the continent. Attendance ran as high as 12,000, and even 17,000 at a single meeting. Our threefold medical, educational, and evangelistic programme is breaking down prejudice, opening hearts to the reception of the gospel, and providing a well-instructed constituency and trained leadership. God is marvellously blessing His work in that needy field.

INDIA AWAKENING

A new day is dawning for the gospel message in India. Progress through the years has been slow in that Gibraltar of heathenism. The seed sown in the earlier years by our faithful pioneers is now springing forth. Evidences of a great spiritual awakening multiply in many parts of that field. Literally millions of low-caste people of India are breaking away from their former spiritual contacts, and many of these are turning to inquire of the truths of the third angel's message for comfort and hope. Recent reports of meetings held in the field indicate large audiences eagerly engaged in the study of the truth.

"On the last day of the institute," writes Pastor E. D. Thomas, "we were given a cordial reception by an Indian advocate and his friends. There were about twenty present. They stated they represented a large number of people. They desired to learn more of the doctrines, and were planning definitely to give up the Hindu religion to walk in the light."

Through the influence of a member baptised in a recent effort in Lahore, seventy families (about 300 people) are interested in our teaching. These people, into whose hearts the message penetrates, become very devout followers of Christ. Their gratitude knows no bounds.

"I have searched the whole world over

to find our God," said a poor old crippled woman who was receiving treatments at our dispensary in South India. "Oh, now I see God. Here He is, and there, and there, and there," pointing to our ministering missionary and his helpers. She accepted the Saviour, and later died rejoicing in the hope of the coming of Jesus.

FAR CORNERS OF CHINA REACHED

Cheering reports of the progress of our work in China continue to reach us. Though this great country is disturbed by unsettled conditions, the truth marches on, penetrating even the lands of romance and mystery on her western borders, where we have already made friends. Pastor J. H. Shultz, writing of this, says: "The younger brother of the Golok, Mr. Wang, leader of the wildest Tibetan tribe in all Tibet, has invited us to pay him a visit, and guaranteed safe-conduct through his territory." Other writers tell of having sent six yaks loaded with literature into Tibet. This was provided by the Missionary Volunteers of the China Division, at an estimated cost of \$2,000.

Sister H. N. Brodersen, writing recently of the work in Manchuria, says:

"The Lord is working mightily by His Holy Spirit here. In this district where Mr. Brodersen is working, 204 souls have been baptised thus far this year. People are eager to study and to know the truth."

"From the North, from the South,
All the ransomed shall come,
And worship our heavenly King."

EUROPEAN NORTHLANDS AND NEAR EAST

Literature has been scattered among the people of the closed islands of Greenland and Spitzbergen, in the extreme North. Along the barren coast lines of Norway and Iceland our people are to be found banded together in loyal church fellowship. In Hammerfest, the most northerly city of the world, we have a company of seventy-five members.

Our faithful membership in Poland is pressing on in spite of difficulties. Many are suffering persecution for the love of the truth. One worker writes to his conference president: "Dear brother, What shall I do? What course shall I take? I cannot entertain the thought of leaving my work here, despite the peril of death. Life and death are in God's hands. Come what will, I only ask for advice and the prayers of the brethren, both for myself and for those who are suffering persecution with me." Our hearts go out in tender sympathy for those who are called upon to endure such privations and persecutions for the truth's sake. Let us not forget to pray for these our brethren. We feel sure that God will

watch over these faithful ones and richly reward them.

Truly, God watches over His own. From far-off Iran, or Persia, Pastor F. F. Oster writes of how, at the close of a meeting, a young man introduced himself, stating that he had come from a company of Adventist Russian refugees living in a remote section of Iran, near the Russian border. They had been keeping the Sabbath for years, but did not know that there were others in the country. Their church elder, who had held the flock together all these years, had died, and since then his wife had encouraged them to be faithful. In response to her request, he had come to Teheran to see if he might find any of our people. His heart thrilled beyond words in meeting Brother Oster and receiving a promise of an early visit.

AMONG THE PEOPLES IN SOUTH AMERICA

From South America, too, come reports of courage and progress. God is working marvellously in that great land of need. His eyes are running to and fro, searching out the honest in heart. Brother Roger Altman, secretary of the division, writes:

"The third angel's message is making steady progress among the seventy-three million in this field, in spite of obstacles placed in our path by the enemy. One republic decrees that our schools must close, but somehow they continue; another country passes legislation excluding all foreign ministers of religion, yet things go on much the same as before. It is almost impossible for a foreign doctor to secure legal standing, and yet our medical work goes forward."

An instance of God's marvellous guidance is related:

"Up in the Amazon Mission of Peru, where Pastor F. A. Stahl has laboured for nearly ten years, the printed page was curiously sown 'beside all waters' in quite a literal way, and the harvest is not wanting. In the province of San Martin, one of our colporteurs ordered a box of the book, 'Toward the Golden Age.' The box was taken home.



Joseph and Family, Native Leader, Aitutaki, Cook Islands

"We need to feel our responsibility to give our souls food that will nourish and stimulate spiritual life."

"One night a big cloudburst upriver swept down on the place where the colporteur lived. He was forced to flee for his life. His house and belongings were swept out into the unknown. Nothing was heard of his possessions for over six months. Then one day a man came in from a distant village and pleaded for a teacher. In reply to inquiry, he said that as he was out bathing one morning, he noticed a curious object in the clear water of the river. He finally fished out his find. It was a pulpy mass, the remains of some book. He carefully separated the leaves and spread them in the sun. After he had read this book, he closed down his saloon and went to farming. He knew nothing of our people, but his heart has been changed by the message found in the book, and he became an Adventist."

DOORS CLOSING

While we are encouraged by the progress of the truth in many lands, it is worthy of earnest consideration that in many countries doors once open to the preaching of the message are now closed, and in other places are closing. We believe these conditions constitute definite signs of the finishing of the work, and help us to understand that the work which has not been done in prosperity must be accomplished in adversity.

Lest through this recital of God's providences, giving evidence of Christ's soon coming, some may delay the necessary preparation, concluding that since there are vast stretches of unentered mission territory, the Lord cannot soon come, let us beware. Let none attempt to measure the extent to which the gospel message has been carried. Rather, let us be reminded that He will finish the work, and that He "will cut it short." Concerning the ministrations of His Spirit, we read:

"Even among the heathen are those who have cherished the spirit of kindness; before the words of life had fallen upon their ears, they have befriended the missionaries, even ministering to them at the peril of their own lives. Among the heathen are those who worship God ignorantly, those to whom the light is never brought by human instrumentality, yet they will not perish. Though ignorant of the written law of God, they have heard His voice speaking to them in nature, and have done the things that the law required. Their works are evidence that the Holy Spirit has touched their hearts, and they are recognised as the children of God." — "The Desire of Ages," p. 638.

Surely the day of the Lord draweth nigh. Let us be admonished by the words of the inspiring song:

"Heir of the kingdom, O why dost thou slumber?

Why art thou sleeping so near thy blest home?

Wake thee, arouse thee, and gird on thine armour,

Speed, for the moments are hurrying on.

"Keep the eye single, the head upward lifted;

Watch for the glory of earth's coming King;

Lo! o'er the mountain tops light is now breaking;
Heir of the kingdom, rejoice ye and sing."

E. D. DICK.

In the Islands of the Sea— Divine Predictions Fulfilled

When the writer connected with the South Sea island work a little over thirty years ago we had less than 700 Sabbath school members in the island field. Today, under the blessing of God, we can report over 12,700 enrolled in our island Sabbath schools. God's servant wrote of "a firmament of chosen ones" yet to shine forth. Today they are actually "shining forth amidst the darkness and revealing clearly to an apostate world the transforming power of obedience to His law."

This is in harmony with the prophecy of the book of Isaiah, where the promise is made: "Behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, . . . and the Gentiles shall come to thy light, and kings to the brightness of thy rising, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee."

At this annual Week of Prayer, we pause for a few moments to review the evidences of God's hand in the extension of His work in these hitherto dark places of the earth. With the comparatively meagre amount of our contributions and with our thinly scattered line of workers, God has abundantly blessed, and His work has prospered.

From all parts of our widely scattered mission fields, there come to us reports indicating that God's Spirit is at work. From a recent letter received from Tahiti, our most distant mission, we quote a few lines from Brother P. J. Wright, who has but recently gone to that field. He says:

"On our voyage on the 'Limerick' from Fiji, one of our fellow passengers was a man from Tahiti, and naturally I engaged him in conversation on more than one occasion. He appeared to know our work quite well, but you can imagine my surprise when I learned from Pastor Sterling later that this man was at one time in the employ of the mission but had drifted away. Since coming back he has been fairly regular in his attendance at church, and on New Year's Day when I took the service I noticed him in the audience, and although I addressed the congregation as a whole, in reality I spoke to that man, taking for my text, 'Prepare to meet thy God.' The Spirit of the Lord worked upon that man's heart, and afterward when I made an appeal he was the first on his

feet, and at the conclusion of the meeting, as I spoke with him, he expressed a desire for baptism."

From Samoa Pastor Reye writes: "While on Savaii it was my privilege to baptise the first fruits of the work in that newly opened territory, namely, three converts who had braved much opposition and have proved their mettle. There are at least four others waiting to be baptised later. The bitter hostility we have encountered in recent months is slowly giving way to a feeling of regard and admiration for our work. . . . The good old 'Talamoni' [Samoa paper] is doing a fine work. I am convinced that a paper that is strongly



Natives of New Guinea, Armed with Bows and Arrows

evangelistic in tone is a great asset to any field.

"We are making plans for a strong work to be carried on in the field during 1938. Two influential chiefs have, within the last few weeks, definitely cast in their lot with us. Little Sabbath schools have been organised, and the chiefs concerned have commenced to pay their tithe, which is always a healthy sign."

From the island of Ambrym in the New Hebrides, Brother David Ferris writes of a new interest as follows: "I made a visit to Lanisup, South Ambrym, recently. This is our newest mission. The teacher who is stationed here was away visiting. However, the old chief quickly went over to the tambu (sacred) place and gave a generous beat on the big tomtom (drum) to call the teacher. This action was most unusual, in fact, I had not previously seen a high chief give this concession to a teacher. It showed that they were happy to have him there.

"It seems that a missionary from another society came and called a roll of all the people of the village, and then appealed to the chief to give him a piece of ground on which to build a church. The chief said, 'Yes, that is all right; but who is going to go to church?' This missionary then asked did they have a mission. 'Yes,' said the old chief, 'we all belong to the Sabbath mission.' It seems as though these people had long waited for the Sabbath mission to come, and now they are breaking away from their heathen vices,

"Satan sees that his time is short, and he has set all his agencies at work, that men may be deceived, deluded, occupied and entranced, until probation shall be ended and the door of mercy forever shut."

and are rejoicing in the light that has come to their dark island."

A few lines from Pastor Norman Ferris, in the Solomon Islands, indicates that the same changes are taking place there. He writes: "Our work is growing on Guadalcanar. I have had some interesting trips away into the hills and have found villages where heretofore no other mission has been able to enter. Hearing that these people called us, representatives of two other societies went in and held rival meetings and tried to gain an interest, but they were finally sent off and told they were not wanted. 'We have been waiting for the Seventh-day Mission to come, and we will wait,' they said. Some of the biggest villages on the island are to be found there, and they are still waiting for their teachers. I have been able to get a few boys recently, and Jugha (our native worker there) is happy to have them."

We cannot close these quotations without a few lines from inland New Guinea. In a recent letter, Pastor Campbell wrote saying:

"The day of opportunity is upon us here in New Guinea, and surely no stone should be left unturned to develop a strong and harmonious work. This Advent message is either one of two things: It is either presumption in attempting a task we cannot accomplish, of 'it is the power of God unto salvation.' It is most certainly the latter. Then this being so, we have an awful responsibility resting upon us as a people to carry the gospel witness to 300,000 heathen people of Central New Guinea. It can be done. It certainly must be done."

We thank God for the noble band of workers who have gone forth to proclaim this saving message among these many thousands of people in the islands of the sea. At this time they are looking to us for our succour and support. We cannot, dare not, say, "We have no part in this great work," or, "It is no interest of ours." For to manifest a spirit of indifference is to deny the message we profess to have embraced. It is for us at this time to do our utmost to help send it on to every nation, kindred, tongue, and people.

It is an inherent principle of our gospel that the light in our own hearts will go out unless it shines forth to others. Shall we not, during this Week of Prayer, again heed the admonition of our Saviour, when He said, "Lift up your eyes and look on the fields: for they are white already to harvest"? "And he that reapeth receiveth wages and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together."

Think of those 300,000 souls in the heart of New Guinea in all their great need. A few weeks ago while Pastor Campbell was in his little office in his native-built house, one of his teachers came to him at 8.30 in the evening with over thirty blood-stained arrows in his hand, just extracted from the body of a native from the Bili-moya district, where one of our new out-stations had recently been opened. A hostile tribe had made this cruel attack upon him, and filled his body with these deadly arrows of all shapes and sizes. And while

the Patrol Officer has gone in to punish the murderers, there is really only one remedy for these heathen vices, and that is the gospel of Jesus Christ.

Let us, therefore, during this week, remember in a special way the needs of the work in New Guinea where Brethren Camp-

bell and Gander and Brennan with their families are working for these needy people, and for their noble band of native teachers who penetrate into these heathen jungles with the "grand old story of salvation."

A. G. STEWART.

(Reading for Thursday, May 12)

The Joy of Stewardship in View of Our Lord's Return

BY FRANCIS MCLELLAN WILCOX

Jesus is coming again. He is coming soon to take His children home. Signs in the world around us indicate that this is indeed true. Before this great event the joyful news of His coming must be carried to the nations of men. "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

To us who read and hear these words, there is afforded the blessed opportunity of having a part in this soul-saving service. God has made us the stewards of His grace. As expressed by the apostle Paul, we are the "ministers of Christ, and stewards of the mysteries of God," 1 Cor. 4:1. And to this the apostle adds, "Moreover it is required in stewards, that a man be found faithful." Verse 2.

This stewardship pertains not alone to the preaching of the word, but to every phase of the ministry to Christ the Lord. God has given "to every man his work." He has something for every believer to do in the giving of His message. Some will be called upon to go to lands afar, to give their whole time and energy to the preaching of the word; others will labour in the homelands; still others will give of their means to support those in active service. Every one of these believers is equally a steward of God.

Speaking of the hour of His coming, the Master inquires: "Who then is that faithful and wise steward, whom his Lord shall make ruler over His household, to give them their portion of meat in due season? Blessed is that servant, whom his Lord when He cometh shall find so doing." Luke 12:42, 43.

STEWARDS OF OUR LORD'S GOODS

As we read the context in which this scripture is found, we learn that this stewardship includes, not alone the ministry of preaching, but the ministry of giving as well. For we read in verses 33 and 34:

"Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that falleth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also."

As the herald of the cross finds his greatest joy in soul-saving service, so may the one who gives of his means to support the ministry of the Word, find the same joy in the ministry of giving. The joy will spring from love for his blessed Lord, from love of the souls for whom

that Lord gave His life in willing, loving service.

LOVING AND GIVING

Several months ago I saw a motto which impressed me very deeply. I have thought of it many times since. It was this: "We may give without loving, but we cannot love without giving." I have found this statement to be absolutely true in my own personal experience, and in the little knowledge I possess of the experience of others.

Love for one's work is the strongest lever to move the wheels of circumstances and conditions by which that work is accomplished. Love is the strongest incentive in the pursuit of every objective in life. Nearly every morning, as I walk to my office, I observe men and women hurrying to their employment. Many times I ask myself, as I pass some man, What motive actuates this man in his labour? Does he work from love for his work? If so, he is succeeding in his endeavours. He is seeking to make that work more perfect and effective every day of his life. Is he working from love for home and family, because there falls to him the support of wife and children? Even so, this spirit of love lightens his labours and brings a song into his heart, even though his work may be arduous and exacting. He is a free man. Love makes him free.

On the other hand, does he work from a sense of duty — work because he has



Children of Papua

"Christ gave Himself to a shameful, agonising death, showing His great travail of soul to save the perishing."

to? Do circumstances which he cannot control prove the lash that drives him to his daily task, even as the slave is driven to his work? Is there nothing in his work or service prompted by love? Then his life is one of slavery.

STERN DUTY VERSUS BLESSED PRIVILEGE

Thus it is in our service for Christ. Do we obey the Sabbath commandment from a sense of stern duty, because we fear that we shall not be saved unless we do? or has the spirit of Sabbath rest entered into our souls so that we rejoice that there are stated times and periods when

our poor finite minds, can never fathom. But we can experience it in some measure if Christ dwells within, if we are led by His Holy Spirit.

The joy which prompted Christ in sacrificing His own life for lost mankind, is the joy of service which He would give to His children. We read that "the fruit of the Spirit is love, joy, peace," as well as "long-suffering, gentleness, goodness, faith, meekness, temperance." Love for the Lord Jesus will bring to us joy in His service. We shall be able to exclaim with the psalmist, "How love I Thy law! it is my meditation all the day." We will keep God's commandments because we love

Him. We will keep them, not in our own strength, but by the grace which He supplies.

THE JOY OF SACRIFICE

In labouring for the salvation of our fellow men, we will find joy in our ministry, even as Christ found joy in His. Indeed, there is no joy so great and satisfying as the joy which fills one's heart as he looks back, at the close of the day, and feels that he has done the best he knew to bring help and blessing into the life of some one in need.

This joy has filled the lives of many fathers and mothers as they have placed their sons and daughters upon the altar of God's service, as they have bidden them good-bye, with the possibility of their never meeting them again in this world, and have seen ships sail out of the harbour and onto the high seas, bearing their loved ones thousands of miles away to engage in service for their Lord.

And when some of these children have died in the mission field, and have watered with their own blood the gospel seed they have sown, their parents have said, in their love for Christ, "I do not regret the gift I made. If I had other children, I would gladly lay them likewise upon the altar of service."

GIVING THE LIFE

Those who stay at home have the joy of stewardship. They have been entrusted with their Lord's goods. These goods, the competence they have earned, their salary or daily wage or bank account or farm or home, represent their lives. These possessions are the material representation of the energy and strength and labour and toil which their possessors have expended through the years. Hence, in giving of these possessions to the Lord, and laying upon His altar the gold and silver, the giver gives his life, as truly and as verily as the one who volunteers for foreign service; and it will be so accounted of God in the day of final reckoning.

God has made us stewards of His goods. May we be faithful in our stewardship. And it is our privilege to find joy in the exercise of that stewardship. We may give without loving, but we cannot love without giving. May the gifts we give

and the service we render be the true expression of our love for the Lord Jesus Christ, who has done so much for us.

How may the exercise of our stewardship of the Lord's goods be manifested? In what ways may we show to the Lord and to our fellow men that we are true to the trust reposed in us? We may do it in our ministry to the poor, to the sick, to the afflicted. We may do it in faithfully rendering to God His own in the tithe of our income. This tithe does not belong to us in any case. It is, however, committed to us in trust, and we can be true to this trust only as we return to the divine Giver His own.

FREEWILL OFFERINGS AN EXPRESSION OF LOVE

We may be true in the exercise of our stewardship in rendering to God not only the tithe, but offerings as well. I have always felt that our offerings constitute the higher expression of our love. We know that the tithe belongs to the Lord, and should be placed in His treasury. This is a solemn obligation, as well as a high privilege. But the question of our offerings is one which rests wholly with our own decision. We may give much or little as we will. Our offerings, therefore, are a high test of our true love and gratitude to God.

When we appreciate in greater fullness the sacrifice of Christ the Lord, when we realise the cost of our salvation in the death of the only begotten Son of God, we shall feel, as never before, that all that we have and are belong to Him. He has saved us from the pit of destruction, He has redeemed us from everlasting death, He has broken the power of sin in our lives, He has freed us from our prison house, He has given us a hope of the life beyond, an eternity of joy in His kingdom. Compared with this, how small is the sacrifice we can possibly make for Him. The spirit of Pentecostal sacrifice should fill our hearts, and, like the early disciples, we should count our possessions as not being our own, but as belonging to the Lord and to His work, to be surrendered as His Spirit shall direct.

In the building of the sanctuary, Israel of old, in their love and gratitude to the Lord for their deliverance, had to be restrained from giving. And of the churches of Macedonia, the apostle Paul writes, "That in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality." 2 Cor. 8:2. And the reason is given: "This they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God." Verse 5. As we give ourselves to the Lord today as fully as did these Macedonians, the abundance of our joy, even in deep poverty, will abound unto the riches of our liberality. This truly is the spirit that must actuate the Advent people who will welcome the Lord in the day of His coming.

PENTECOSTAL GIVING

The time, I believe, has fully come, in the providence of God and in answer to the Macedonian calls for the gospel, when the message, "Sell that we have, and give



Group of Adventists who Came 700 Miles to Attend a General Meeting at Rarotonga

we can shut out the world, cease from physical labour, and more fully enter into communion with the Lord? Love is the prompting motive of this sweet and joyful communion.

Do we give to the treasury of the Lord because we feel that we must, because we fear that if we do not we shall rest under divine condemnation? Then we are in bondage; we are in the bonds of the old covenant, and are trying by our own works to earn our salvation.

Do we give because of our love for the One who has done so much for us? Do we realise the great sacrifice made for our salvation, that when we were lost and undone, Christ the Lord came down into the pit and sacrificed His life to lift us out, so that from pure gratitude and genuine love we bring to Him our gifts and offerings? This is freedom. This is the joy of Christian service. We give because we love. Love is the prompting motive.

GOD LOVED AND GAVE

This was the motive which prompted the gift of Christ the Lord. "God so loved the world, that He gave His only begotten Son." He gave because He loved. Love was the impelling motive. And Christ the Lord, as He looked down upon the misery in this world, as He saw the great pall of death settling down upon its inhabitants because of sin, found greater pleasure in coming to save men by the sacrifice of His own life, than He could have found in remaining in the courts of glory. What love, indeed, was this! Such love we, with

"O Christ is able, Christ is willing, Christ is longing, to save all who will come unto Him!"

alms," should be sounded. The Advent believers should place their all upon the altar. They should consecrate to God, in this hour of need, houses and lands, stocks and bonds, the ability to earn, the power to get wealth, every ambition and purpose in life.

And then, as the providence of God shall indicate and as His Spirit shall lead, this property should be turned into money and paid into the treasury of God for the support of His work. It may not be necessary today for you or me to sell our humble home. The providence of God may not indicate that some brother sell his shop or store. He may be able to earn a larger income from the operation of his business in a few months than he could obtain from its sale. It might be cheaper for the believer to own a little home than to sell the same and pay rent in order to house his family. These are questions which every one must settle with the Lord and work out in prayer to Him, and as may be desired, in counsel with his brethren.

The call of God today is for full surrender, for complete consecration, the

dedication to the Lord of everything that we have, and then the disposal of that property as circumstances shall warrant and the Holy Spirit shall lead. In this whole-souled, whole-hearted, complete consecration, we shall find the joy of the Lord, the joy of oneness with the Master, the joy of surrender to His plan and purpose, the joy of sacrifice for the One we love.

In the closing service of the Week of Prayer we shall be afforded the opportunity of giving to Christ and His work. May the spirit of liberality possess our hearts. May love for our truest and dearest Friend, our Saviour, our Brother, our Comforter in time of need, our merciful High Priest, our Redeemer, our King who soon will come in the clouds of heaven to take His children home, inspire our hearts and lead us to count no sacrifice too great for the One who has done so much for us. We may give without loving, but it is impossible to love without giving. Let us demonstrate our love, not in words merely, but in loyal, loving, sacrificial service.

(Reading for Friday, May 13)

Our Youth and the Finishing of the Work

BY ALFRED W. PETERSON

God would turn our hearts today toward the youth and children of the remnant church, and toward the work to which He is calling them. If children are "as arrows . . . in the hand of a mighty man," may we not expect God to place a high value upon them in this last important hour? God does just this, for "the youth have been bought with an infinite price," and He has appointed them "to be His helping hand."

THE STRUGGLE FOR THE YOUTH

A study of social, political, and religious movements today must convince every thoughtful person that the youth of the world are the prizes for which a titanic struggle is being waged, for on both opposing sides they are to act an important part during the last phases of the conflict between Christ and Satan.

"Satan is gathering an army of youth under his banner; and he exults, for through them he carries on his warfare against God."—"Counsels to Teachers," p. 47. "Satan is untiring in his efforts to secure the service of our youth."—Id., p. 90. "The church should arouse . . . for now as never before, Satan and his host are determined to enlist the youth under the black banner that leads to ruin and death."—Id., p. 165.

Just as in all human history, the youth have fought the wars of the world, so today the youth are being indoctrinated by the leaders of the world with ideals and attitudes which are preparing them for the decisive struggle just before Jesus comes!

But God, on His part, is also marshalling an army of youth with which He intends to finish His work in the earth. All down through the ages, He has used young people who have given themselves to His

purpose, but now He looks to the Advent youth in a special way to rally to the standard of His cross and to prepare for the sharp struggle which will finish His work. Indeed, God's purpose to use young people in the crisis at the end, fits into the whole history of this Advent movement. In the early days of the message, when there was need of strength, enthusiasm, and sacrifice, that God's work might advance in the face of great hardship, cruel poverty, and stubborn opposition, most of the workers of that period, whose names today are familiar in every Adventist home, were mere youth.

THE PIONEERS WERE YOUNG

Ellen Harmon was only seventeen when she was chosen as God's special messenger. James White, who was baptised at the age of fifteen, began aggressive personal work at twenty, and in his twenty-first year, God, working through him, brought one thousand souls to a decision for Christ during a period of six weeks. He was ordained at twenty-two, and, when only twenty-three, passed through that thrilling period known as the "midnight cry," in 1844. J. N. Loughborough was twenty, too young to exercise the right of franchise, when he began preaching the third angel's message in 1852. J. N. Andrews entered the ministry in 1850 at the age of twenty-one. S. N. Haskell heard his first Adventist sermon in 1852, at the age of nineteen. At twenty he held a ten-day effort at Trenton, Canada, at which twenty-five persons were converted, and at twenty-one he began his long period of service in the Advent movement.

Uriah Smith became a Seventh-day Adventist at the age of twenty, and began his career with the Review and Herald

in 1853 at the age of twenty-one. J. H. Morrison was twenty-one when he became a Seventh-day Adventist, and almost immediately entered the ministry. George I. Butler accepted present truth at twenty-two, and became President of the General Conference at thirty-seven. M. E. Cornell, J. O. Corliss, R. M. Kilgore, I. D. Van Horn, and a long list of others, were all in their twenties when they began their ministry.

Later, other young men, many of them mere boys, took up the torch of Advent truth. Among these could be mentioned Pastors R. C. Porter, E. W. Farnsworth, A. G. Daniells, and E. A. Underwood. Of these young pioneers it is recorded:

"Providence thrust these . . . into trying, responsible positions at an early age, when neither physical nor intellectual powers were fully developed. The magnitude of the trust committed to them aroused their energies, and their active labour in the work aided both physical and mental development."—"Counsels to Teachers," p. 517.

Of our youth today, God says: "They should be pioneers in every enterprise involving toil and sacrifice, while the overtaxed servants of Christ should be cherished as counsellors, to encourage and bless those who strike the heaviest blows for God."—Id., p. 516. Yes, youth are to labour where they can strike the heaviest blows for God!

THE CHALLENGE OF A WORLD MOVEMENT

In 1907, at the Young People's Convention held at Mount Vernon, Ohio, Pastor A. G. Daniells, then President of the General Conference, said:

"The young people of Seventh-day Adventists are the most fortunate and wonderfully blessed young people from a religious standpoint of all the young people of the world. They have the most definite mission of any young people living. They have something solid and substantial, to the accomplishment of which they can direct their energies as long as they live. . . . It is to the whole world that we are to give the third angel's message in our day. This means that we must go to all continents and divisions of continents; we must navigate all the great rivers of all countries; we must work our way into the heart of all countries; we must learn the languages of the people; become acquainted with the religions they hold, and must displace those religions in their minds and hearts by the true religion of Jesus Christ. That is our mission to the world. Do you think that is a small undertaking?"—"Report of Sabbath School and Young People's Convention," pp. 21, 22.

In this mighty hour and to this mighty task, God is calling Adventist young people. What a soul-stirring challenge, and what wonderful opportunities for growth and development, are held out to our youth!

If the struggles of the early days of the Advent movement made strong men out of mere boys, how much more will the mighty work to be done in the crisis at the end develop men of mighty faith and power. This great task is spiced with

"Our tame, spiritless petitions are to be changed into petitions of intense earnestness."

danger and difficulty, and requires true, courageous hearts.

Note some of the dangers which confront the church and challenge the hearts of the youth today:

The perils from a rising tide of worldliness. "An intensity such as never was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul."—"Education," p. 260.

The greatest peril of the church is its indifference to its own spiritual needs and to the needs of God's work in a time like this — an indifference which would shake off the feeling of personal responsibility for the salvation of lost men, women, and children who are heading down toward the lake of fire.

Then there is the peril of looking to men of the world and to worldly organisations for security in employment and support in this time of social insecurity and financial instability when all things worldly must shortly pass away.

The further peril of persecution confronts our youth, because of a growing intolerance toward unpopular doctrines of religion which present a soon-coming Christ to cut short the ambitious plans of power-mad men. The church must set itself to withstand the demoralising effects of subtle propaganda, or arbitrary decree which would require Christians to compromise religious principles and obey man rather than God.

Of this time of peril to our youth, the servant of God says, "Never before was there so much at stake; never were there results so mighty depending upon a generation as upon these now coming upon the stage of action." — "Counsels to Teachers," p. 536.

GOD'S CALL TO THE YOUTH

Into this crisis of the ages God would march our Advent youth whom He is calling and preparing for this very time. "He desires them to bring into the conflict against principalities and powers and spiritual wickedness in high places, their fresh, healthy powers of brain, bone, and muscle." — Id., p. 538.

And here are some of His plans for them:

He wants consecrated young people to do personal soul-winning for other youth. "Young men and women, God calls upon you to work, work for Him. . . . You can do a work that those who minister in word and doctrine cannot do. You can reach a class whom the minister cannot affect." — "Messages to Young People," p. 207. The most successful winners of youth can be other youth.

He wishes young people to organise themselves into bands for Christian service. "Let young men, and women, and children go to work in the name of Jesus. . . . Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace and put forth united action?" — Id., p. 197.

The Missionary Volunteer Society is the response of the church to this call, and every young man and woman of the church should strive to make the society the vital

force in the church which God designs that it should be.

He would have our young people serve in the Sabbath school and in other departments of the church. "The Lord calls for young men and women to gird themselves for lifelong, earnest labour in the Sabbath school work." — Id., p. 219. "Loyalty to Christ demands the faithful performance of church duties." — "Education," p. 269.

God calls upon youth to work the highways and byways with the message. "Time is short. Workers for Christ are needed everywhere. . . . The highways and the byways are yet unworked. . . . The Lord calls upon our youth to labour as canvassers and evangelists, to do house-to-house work in places that have not yet heard the truth." — "Fundamentals of Christian Education," p. 488. The enlistment of the young people in this work would multiply more than a hundredfold the working force in the field.

God wants young people for foreign mission service. "Young men [and young women] are wanted. God calls them to missionary fields. Being comparatively free from care and responsibility, they . . . can more readily adapt themselves to new climates and new society, and can better endure inconveniences and hardships." — "Counsels to Teachers," p. 517.

And then in the last sharp struggle, when older people cannot give the message, God will march the youth of the church upon the stage of action as the shock troops of the ages. We are told:

"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth." "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up." — Id., pp. 166, 167.

In place of an uncertain future in a stricken world torn by hatred and violence; a world so unstable in its thinking that its time-tried institutions are crumbling; a world so heedless that it rides swiftly to its doom — what a glorious destiny God holds out to Adventist youth! What a privilege, in a time like this, to know present truth and God's plans for us; to be young and strong, to be Christ's, and to be able to share in the battles and victories of the cross! Very important days of the Advent movement are still before us.

PREPARING THE YOUTH FOR SERVICE

In view of these wonderful times, what responsibilities rest upon parents to encourage their children to share in God's purpose for them! and how eagerly our young people should prepare themselves to participate in His plans! Three things at least ought to be mentioned as being essential for young people to do if they are to get ready for the glorious days ahead.

SURRENDER THE LIFE TO GOD

"He who will give himself fully to God, will be guided by the divine hand. He

may be lowly and apparently ungifted; yet if with a loving, trusting heart he obeys every intimation of God's will, his powers will be purified, ennobled, energised, and his capabilities will be increased." — "Acts of the Apostles," p. 283.

SET UP A HIGH STANDARD OF CONDUCT

The sharing in a high destiny requires the setting up of high standards.

"O that young men might appreciate the high destiny to which they are called!" — "Messages to Young People," p. 22.

"They must be satisfied with no low standard. . . . All may fill their appointed places in God's great plan." — "Counsels to Teachers," p. 537.

"The greatest want of the world is the want of men, — men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall." — "Education," p. 57.

GET A CHRISTIAN EDUCATION

"Those who are uneducated, untrained, and unrefined are not prepared to enter a field in which the powerful influences of talent and education combat the truths of God's Word. Neither can they successfully meet the strange forms of error, religious and philosophical combined, to expose which requires a knowledge of scientific as well as Scriptural truth." — "Counsels to Teachers," p. 514.

"The Lord desires us to obtain all the education possible. . . . None can know where or how they may be called to labour or to speak for God. Our heavenly Father alone sees what He can make of men. There are before us possibilities which our feeble faith does not discern." — "Christ's Object Lessons," p. 333.

WHAT THE CHURCH SHOULD DO

The church has a responsibility in preparing its youth for participation in this last conflict, and these are some of the things the church can do:

Fathers and mothers ought to set up and maintain faithfully the family altar. What a mighty influence to lift and bind the youth to the heart of God are the earnest prayers of father and mother at the family altar. And what a steady influence in later days, when children have gone from home fireside, are the memories of these seasons of family prayer.

Church officers and lay members should "form a happy acquaintance with the youth of their congregations." They should "seek to enter into the feelings of the youth, sympathising with them in their joys and sorrows, their conflicts and victories." The homes of Seventh-day Adventist parents ought to be a cheerful rendezvous for the youth of the church, where congenial Christian fellowship shall bind them more securely to the church.

"When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance

God's Word declares, "The effectual fervent prayer of a righteous man availeth much."

His cause. . . . They must be taught how to labour for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions."—"Gospel Workers," p. 210.

As in the days of the pioneers, this Advent message is being sped forward today with the vigour of its young men and women. Since 1907, the year when the General Conference organised definitely for the marshalling of the youth of the denomination for service, this message has entered more than 300 new countries, and has clothed itself in over 550 languages not before used in the giving of the message. During these thirty years, more than 3,800 missionaries, not counting children or missionaries returning from furlough, have gone out to labour in foreign fields. When we remember that many of these missionaries were going out to blaze new mission trails, to accommodate themselves to new climates, to accustom themselves to new ways of living, to learn new languages, and to win their way into the hearts of strange peoples, we can readily understand that the vast majority of this army of

missionaries was made up of young men and women. Many of these young people have now grown old in foreign service, and some have laid down their lives in these fields — an eloquent proof of their devotion to God's message. What is true of youth in foreign service, can also be said of youth in the home fields.

Yes, very important days of the Advent movement are still before us, and "God calls for you, young men. He calls for whole armies of young men who are large-hearted and large-minded, and who have a deep love for Christ and the truth." — *Id.*, p. 63.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come, — the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"—"Counsels to Teachers," p. 555.

(Reading for Sabbath, May 14)

Arise, Shine; the Kingdom Is Just Before Us

BY J. L. McELHANY

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60 : 1, 2.

The days in which we live and the things that are taking place about us are remarkable. We live in a time when the world boasts of its progress, of its achievements, enlightenment, and learning. Science turns the modern world into a veritable hall of wonders. Great ships, real floating palaces, ply the seas. Streamlined trains cross the continents at great speed. Aeroplanes flash through the heavens like bullets. High-speed motor cars traverse the highways of every land. The marvels of radio make distant lands our nextdoor neighbours. Machines conceived and built by the inventive genius of man turn out work with speed and accuracy. Engineers throw mighty dams across great rivers, and turn turbulent energy into electrical power. They build great bridges that stagger the imagination. Larger and larger telescopes are being built to unfold the wonders of the universe. Schools of learning turn out their graduates in ever-increasing numbers. We fairly gasp with amazement at these achievements, and wonder what will follow next.

A TIME OF DARKNESS

Yet despite all these things that are regarded as proof of enlightenment and progress, we live in a time of great spiritual darkness. The words of the prophet are being fulfilled — "Darkness shall cover

the earth, and gross darkness the people." The achievements of science are being mobilised as instruments of slaughter to accomplish the destruction of cities and nations, including the entire population of men, women, and children. Arrogant atheism and infidelity spread over the earth until whole nations are blighted as with a deadly mildew. Human beings, seemingly urged on by demons, commit crimes of violence and passion. Even little children become the victims in this mad Saturnalia of crime. More and more people are becoming slaves of the liquor habit and addicts to the use of habit-forming drugs. Doctors of learning in the universities of the world substitute their sophistries for the ten commandments and the word of God. They teach the youth of today that there is no God, and that the moral standards of the past are outmoded. In the high places of earth, moral standards are disregarded and set aside. Under the impact of all these multiplying agencies of evil, religious faith decays, until today it is believed by many that the world will become entirely paganised.

TIME OF THE END

These conditions are portrayed with startling force in the writings of the Spirit of Prophecy :

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land

and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails." — "Testimonies," Vol. 9, p. 11.

Notice the expression, "The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis." In addition to associating themselves together in these confederacies for evil purposes, men disregard the destitution and suffering of their fellow men, and live self-indulgent, debasing lives. Continuing, we read :

"The enemy has succeeded in perverting justice and in filling men's hearts with the desire for selfish gain. 'Justice standeth afar off: for truth is fallen in the street, and equity cannot enter.' Isa. 59 : 14. In the great cities there are multitudes living in poverty and wretchedness, well-nigh destitute of food, shelter, and clothing; while in the same cities are those who have more than heart could wish, who live luxuriously, spending their money on richly furnished houses, on personal adornment, or worse still, upon the gratification of sensual appetites, upon liquor, tobacco, and other things that destroy the powers of the brain, unbalance the mind, and debase the soul. The cries of starving humanity are coming up before God, while by every species of oppression and extortion men are piling up colossal fortunes." — *Id.*, pp. 11, 12.

Truly all these things point in the clearest and most decisive manner to the fact that the coming of Christ draws near. The kingdom is just before us. It is in just such a time as this—a time of gross darkness, of overwhelming iniquity, of unbelief and infidelity — that light is to shine out to the people of the earth. In the midst of the prevailing wickedness of the last days, God will have a people upon whom the glory of the Lord has arisen. From the lives and characters of that people, and through their activities, light will shine out to the world.

GLORY OF GOD REVEALED IN CHRIST

The light of the glory of God is revealed through the character of Christ and through His Word. In "Ministry of Healing," this truth is clearly stated:

"As a personal being, God has revealed Himself in His Son. The outshining of the Father's glory, 'and the express image of His person,' Jesus, as a personal Saviour, came to the world. As a personal Saviour, He ascended on high. As a personal Savi-

"At the sound of fervent prayer, Satan's whole host trembles."

our, He intercedes in the heavenly courts. Before the throne of God in our behalf ministers 'One like unto the Son of man.'

"Christ, the light of the world, veiled the dazzling splendour of His divinity, and came to live as a man among men, that they might, without being consumed, become acquainted with their Creator. Since sin brought separation between man and his Maker, no man has seen God at any time, except as He is manifested through Christ. . . .

"God saw that a clearer revelation than nature was needed to portray both His personality and His character. He sent His Son into the world to manifest, so far as could be endured by human sight, the nature and attributes of the invisible God." — Pages 418, 419.

"We need a divine Teacher. In order that the world might not remain in darkness, in eternal spiritual night, God met us in Jesus Christ. Christ is 'the true light, which lighteth every man that cometh into the world.' 'The light of the knowledge of the glory of God' is revealed 'in the face of Jesus Christ.'" — "Testimonies," Vol. 8, p. 256.

In order that the glory of God might be more easily seen and understood, He sent His Son to dwell among us. Regarding this revelation, we read:

"Taking humanity upon Him, Christ came to be one with humanity, and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and a sojourner on the earth, — in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin.

"Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man. 'The Word was made flesh, and dwelt among us, . . . full of grace and truth.'" — Id., p. 286.

GOD TO BE REVEALED THROUGH HIS PEOPLE

Amid the intense darkness of the last days, the light of God's glory is again to be revealed to the world. This time the revelation is to be made through an awakened church, through a Spirit-filled people in whom the character of Christ is revealed. Every truly converted soul, realising that the kingdom is just before us, will certainly respond to the divine command that came through the prophet of old to "arise, shine." This sublime call to the people of God clearly reveals divine expectancy.

One of the high points of history records the graphic story of Lord Nelson, the British admiral, who, upon leading his fleet into the Battle of Trafalgar, broke out on the masthead of his ship that famous signal, "England expects every man to do his duty." Just so today, the call is to every believer to arise and shine. God

expects every one to reveal His truth and His character to the world.

This can be done only by those who are transformed from a life of sin, by those who know His mercy, who understand something of His love and grace, who have tasted of His salvation, who are depending upon Him for all. To all such, the call comes. To do this work calls for an entire reformation of life, the putting away of sin, separating from the world and from its pleasure and follies. Just such a reformation is to take place in the heart, life, and experience of every believer today. For such a work we earnestly plead. With transformed lives, and hearts aglow with His love, we shall be prepared to arise and shine, and to testify of His glory. This instruction is given us in "Mount of Blessing:"

"We are not only to contemplate the glory of Christ, but also to speak of His excellencies. Isaiah not only beheld the glory of Christ, but he also spoke of Him. While David mused, the fire burned; then he spoke with his tongue. While he mused upon the wondrous love of God, he could not but speak of that which he saw and felt. Who can by faith behold the wondrous plan of redemption, the glory of the only begotten Son of God, and not speak of it? Who can contemplate the unfathomable love that was manifested upon the cross of Calvary in the death of Christ, that we might not perish, but have everlasting life, — who can behold this, and have no words with which to extol the Saviour's glory?

"In His temple doth every one speak of His glory.' The sweet singer of Israel praised Him upon the harp, saying: 'I will speak of the glorious honour of Thy majesty, and of Thy wondrous works. And men shall speak of the might of Thy terrible acts, and I will declare Thy greatness.'

"The cross of Calvary is to be lifted high above the people, absorbing their minds, and concentrating their thoughts. Then all the spiritual faculties will be charged with divine power direct from God. Then there will be a concentration of the energies in genuine work for the Master. The workers will send forth to the world beams of light, as living agencies to enlighten the earth.

"Christ accepts, oh, so gladly, every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love. Talk it, pray it, sing it; proclaim abroad the message of His glory, and keep pressing onward to the regions beyond.

"Trials patiently borne, blessings gratefully received, temptations manfully resisted, meekness, kindness, mercy, and love habitually revealed, are the lights that shine forth in the character in contrast with the darkness of the selfish heart, into which the light of life has never shone." — Pages 70-72.

OURS A SPECIAL MESSAGE OF LIGHT

This Week of Prayer should bring to us a very deep and solemn sense of the nearness of the coming of Christ. In connection with such a conviction should also come a realisation of the need of warning

the world regarding the meaning of the things that are taking place. God has a special message of light and truth that must be proclaimed to every nation, kindred, and tongue, and people, to prepare them for the coming of Christ.

"Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing, as it were, on the very brink of eternal ruin. To every human being in the wide world who will give heed, must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind." — "Prophets and Kings," p. 716.

Since our message of light is a special one, there should also be a special arousement to action in the service of God.

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

"In the visions of the prophets of old the Lord of glory was represented as bestowing special light upon His church in the days of darkness and unbelief preceding His second coming. As the Sun of Righteousness, He was to arise upon His church, 'with healing in His wings.' And from every true disciple was to be diffused an influence for life, courage, helpfulness, and true healing." — Id., pp. 716, 717.

The necessity for God's people to arouse is emphasised by the fact that Satan is working with great energy in these days of spiritual darkness:

"The coming of Christ will take place in the darkest period of this earth's history. The days of Noah and of Lot picture the condition of the world just before the coming of the Son of man. The Scriptures, pointing forward to this time, declare that Satan will work with all power and 'with all deceivableness of unrighteousness.' His working is plainly revealed by the rapidly increasing darkness, the multitudinous errors, heresies, and delusions of these last days. Not only is Satan leading the world captive, but his deceptions are leavening the professed churches of our Lord Jesus Christ. The great apostasy will develop into darkness deep as midnight. To God's people it

"Souls are thirsting for the waters of life. Do not be empty cisterns. Reveal the love of Christ to them."

will be a night of trial, a night of weeping, a night of persecution for the truth's sake. But out of that night of darkness God's light will shine."—Id., p. 717.

In arising to do God's special work for this time, we can gather courage from the promise that God will cause the light of His glory to overcome the darkness:

"He causes 'the light to shine out of darkness.' When 'the earth was without form, and void; and darkness was upon the face of the deep,' 'the Spirit of God moved upon the face of the waters. And God said, Let there be light; and there was light.' So in the night of spiritual darkness, God's word goes forth, 'Let there be light.' To His people He says, 'Arise, shine; for thy light is come, and the glory

of the Lord is risen upon thee.'

"Behold," says the Scripture, 'darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee.' Christ, the outshining of the Father's glory, came to the world as its light. He came to represent God to men, and of Him it is written that He was anointed 'with the Holy Ghost and with power,' and 'went about doing good.' In the synagogue at Nazareth He said, 'The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty

them that are bruised, to preach the acceptable year of the Lord.' This was the work He commissioned His disciples to do. 'Ye are the light of the world,' He said. 'Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' — Id. pp. 717, 718.

May God help His people to respond to the divine summons. The world is waiting. God is ready to do His part. Shall we not in great humility surrender our hearts and our lives to Him, and thus become the channels for the outworking of His divine purpose? Thus and only thus can we arise and shine. May the Lord make His church an illuminated body, to lighten souls on the way to the eternal city.

Here Let the Annual Offering Be Taken

Lessons for the Children

GENERAL SUGGESTIONS TO LEADERS

It is surely the Lord's plan that each succeeding Week of Prayer come to us with increasing intensity, and that we enter each of these blessed seasons with a heart longing for personal blessings and a consuming desire to be, as never before, the Lord's instruments. This is the one time of the year, above all others, when our boys and girls may be taught, by those who have been called to labour for their salvation, the joy and power of prayer, their need of salvation, and the privilege of Christian service. This service must begin in childhood, and the wise leader will thoughtfully plan where and when he may inject ideas regarding definite plans for missionary work.

The Juniors for whom you are working may have a favourite song, or you may choose to teach them a new song which may be used as a daily prayer song. If you do not select a song, you may wish to use a poem, or quotation, or text as a memorised daily "quiet thought" for the week. Such as: "Prayer is the key in the hand of faith to unlock heaven's storehouse;" "The Spirit invites you today. Come with your whole heart to Jesus, and you may obtain His blessing;" or, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet."

The use of the blackboard may prove very helpful to you, especially for topics, texts, and illustrations. It will be indispensable for the chalk talk in Lesson 4.

Since these lessons are related to the adult readings for each day, you may find that the study of the senior readings will furnish additional illustrative material, and give greater pressure to your Junior presentation.

In accomplishing our object of bringing these boys and girls to a loving Jesus and enlisting them in a baptismal class, the operation of prayer bands and real personal work will be important. This personal fellowship is especially necessary in reaching the heart of the older Juniors. Joining them in their outdoor activities gives us additional influence in spiritual leadership.

Our earnestness, or lack of it, in their service will be discerned quickly by them. Shall we not earnestly pray that the Holy Spirit will quicken our words, and give them deep lodgment in their young hearts?

Will it not be wise to plan ahead for the offering to be taken at the last meeting? If the offering is mentioned occasionally throughout the week, and plans are made to combine it with the closing consecration service, it will be very effective. By giving our offering

which we have saved through the week in special envelopes, cloth bags, or little box banks, as we give our hearts in new surrender, we accomplish a twofold purpose.

"God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience." — "Counsels to Teachers," p. 169.



(Lesson I, Sabbath, May 7)

Preparing for the Judgment and Jesus' Coming

Hymn: "Dare to Be a Daniel."

Lesson Texts: James 2: 12; Heb. 9: 28; Ps. 139: 23, 24.

Advertising the meeting: If you have occasion to use a poster, one may be prepared by pasting on a show card a cutout picture of a court scene, with the following title, or one similar to it, written underneath the picture. "MUST I APPEAR IN COURT? Come to this interesting Junior meeting. Time —. Place. All are welcome."

Purpose: At this first meeting of the Week of Prayer let us decide that, come what may, we will draw closer to our Saviour, and give our young lives more completely and fully into His hands.

Prayer: Our great burden this week must be to pray to Jesus for help in seeing and overcoming our sins.

The Spirit of Prophecy tells us that if, when we arise in the morning, we feel our helplessness and need of Jesus throughout the day, and earnestly and honestly tell Him our needs, then when we are in danger of going wrong and influencing others to do wrong, our guardian angel will be by our side to choose words for us, and to help us to do right. Boys and girls, it is not a mark of weakness to pray, but rather it is a sign of greatness.

It is not a strange thing that the two greatest Americans, Washington and Lincoln, were men of prayer and faith in God. There is on the Subtreasury building in New York City a fine piece of statuary of Gen. George Washington at Valley Forge, kneeling in prayer in the winter's snow. That figure explains much of the strength of his life. His strong belief in God was the rudder which guided his life's ship.

"One rainy night I could not sleep," said President Lincoln, to a physician. "The wounds of the soldiers and sailors pained my heart, and I asked God to show me how they could be relieved." After Lincoln had wrestled some time in prayer, God gave him plans and ideas for the comfort and relief of the soldiers, which were appreciated by the whole Army.

"A farmer whose barns were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when any one in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said to him, 'Father, I wish I had your corn.' 'Why my son, what would you do with it?' asked the father. The child replied, 'I would answer your prayers.'"

Near the middle of the eighteenth century, David Brainerd had heard of a savage tribe in the heart of the New Jersey forests, and yearned to bring them under Christian influences. He pushed his way through the wilderness until he found himself near their village. He stopped to rest and fortify himself for the undertaking before him.

When he finally reached the wigwams, he was an astonished man. His faith and hope had made him bold, but he little expected, that when he faced the enemies of his race, a "whole village" would come out to meet him as if he had been a long-looked-for friend. Led by their chief, the

"Man's greatest danger is in being self-deceived, indulging self-sufficiency, and thus separating from the Source of his power."

Indians welcomed him as their guest, and seemed almost to reverence him as a prophet. He stayed among them and preached, winning the hearts and the faith of the untutored natives, until he gathered a church of between seventy and eighty Christian Indians.

Brainerd never knew, until they told him, the secret of his welcome. The savages had discovered the white stranger in the woods, and a party of them had waited to steal upon him and kill him as soon as he entered his tent. Peering between the folds of the canvas, they saw him kneeling in prayer. As they watched, a rattlesnake crawled over the stranger's feet and paused beside him a moment, flickered its red tongue, and glided out of the tent on the opposite side. The Indians hurried back and reported that the white man was under the protection of the Great Spirit. Prayer had prepared the way.

Confession and Forgiveness: Let us search our hearts today to see if there is any wicked thing in them which we could not meet in the judgment. Jesus will help us to find such if it is there. "Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting." Ps. 139: 23, 24.

Coming into my office one morning, I found an interesting package on my desk. It was narrow and thin, about the size of a spectacle case. I quickly opened it, and, sure enough, it was a pair of spectacles. But how strange — these were my spectacles, my valuable sunglasses that had been missing for many months. I supposed that I had lost them. But what was this? Neatly folded inside the cover was a little note. It was addressed to me. "Dear Friend: I stole these glasses from you a long time ago. I am very sorry, and am ashamed of myself for having done it. I want to be baptised, and become a real Christian. I hope you will forgive me. You do not know me, but I know you. Please do not try to find out who left this package on your desk. [Signed] A Friend to Be." How happy I was to know that the Spirit of God was touching some heart and preparing it for Jesus' coming. I did not try to find out who left the package. I only know some boy or girl was made happy and free by this honest confession.

Self-control: The boys and girls preparing for the day of judgment will exercise self-control.

After listening to a talk on the evils of tobacco, a young girl, who was prefect in a large High school, came to me and said, "I believe every word you have said about the evils of tobacco. I realise it is dangerous. But what I want to know is how to overcome the terrible habit. I want so much to give it up, but cannot." "Unless you will give your heart to Jesus," I said, "and surrender all your selfish evil habits, I fear you will never be able to break some of these habits. Jesus Christ is the surest victory." How thankful we should be, boys and girls, that we know our Saviour as a real friend. We must also know the power to overcome sin through real self-control.

A shipping merchant said to a boy applying for work, "What can you do?" "I can do my best to do what you are kind

enough to let me try," replied the boy. "What have you done?" "I have sawed and split my mother's wood for nearly two years." "What have you not done?" "Well, sir," the boy replied, after a moment's reflection, "I have not whispered in school for over a year." "That is enough," said the merchant, "I will take you aboard my vessel, and I hope some day to see you her captain. A boy who can master a woodpile and bridle his tongue must have good stuff in him." We must govern our temptations, or they will govern us.

In November, 1913, William Carr, an engineer, was in charge of a passenger train running between New York and Philadelphia. When about forty miles from New York, the steam chest exploded and instantly enveloped him in scalding steam. His agony must have been intense, but his mind worked clearly, for he threw on the emergency brakes and closed the throttle before falling unconscious to the floor. His control saved the lives of scores of passengers. Jesus' control of our lives will not only save us, but many others whom we may influence.

Let us reverently bow our heads as we ask Jesus to point out our sins, and prepare us to meet Him in the clouds of heaven. Shall we pray?



(Lesson II, Sunday, May 8)

Gift of the Spirit

Hymn: "Pass Me Not, O Gentle Saviour."

Lesson Texts: John 16: 7, 8, 13; Luke 11: 13; Eph. 4: 30.

Advertising the Meeting: Near the top of your card print the words, "Gift of the Spirit." Paste below pictures of locomotive, dove, arrow, and motor car; underneath print: "How do these relate to the Holy Spirit?" Give time and place. "Come to this interesting meeting!"

What a simple thing we do when we want a drink of clear, sparkling water. We go to the tap and simply draw a glassful of the sparkling liquid to satisfy our thirst. We cannot see the source or beginning of this water, nor can we see into the channels through which it comes, yet we take it and use it without question. God's love supply is just as simple. Prayer turns the tap, and His blessings flow out.

One of the greatest gifts that God showers on boys and girls is the gift of His Holy Spirit. You ask, "But what will the Holy Spirit do for us?" Oh, He will do so many things. (Read John 16: 7.) This is the story of Jesus' farewell meeting. His last talk with His disciples. Of course the disciples were sad and sorrowful when He talked of leaving them, but to take away the sadness, Jesus told them of the wonderful plan of His Holy Spirit. If I go not away, the Comforter will not come; but if I depart, He will come to you. What a wonderful promise to His disciples; but, boys and girls, Jesus gives to us this same promise. When we know what the Holy Spirit will do for us, it will make us more thankful and more anxious to have Him do His work in our lives.

In John 16: 8 Jesus says that the Holy Spirit will make us sorry for our sins. "When He is come, He will reprove [convince] the world of sin, and of righteousness, and of judgment." When we pray for the Spirit of God to come into our children's meetings, it will make us sorry for our sins, and cause us to confess the wrong things we have done. One girl confessed that she had been smoking cigarettes, and her father and mother knew nothing about it. She said her throat was very sore and her hands were beginning to get shaky, and she did not know what would become of her. She finally confessed this terrible thing to her mother and to her God, and now she is earnestly trying, with the Saviour's help, to overcome this terrible habit.

The Holy Spirit can keep us from sinning. It is like the four-wheel brakes on a good car; it is like the pipes which furnish air pressure for the air brakes on the great train. It takes great power to stop or start the train. So also it takes great power in our lives to keep us from sinning.

Once upon a time I was standing by the side of a great locomotive, admiring its four great steel drive wheels, which were taller than my head. The engineer, who was busy oiling his locomotive, turned to me and said, "Sonny, how would you like to go up into the cab and see what is up there?" My heart pounded and my steps bounded as I followed him into the driving compartment of this great locomotive. There were so many handles, and levers, and valves, and dials, and gadgets of all kinds that it was most bewildering. I was interested in the whistle cord and the throttle, but I think I was interested most of all in the little brake lever which was used to stop the train. The engineer can control that great train with one touch of his hand, and the brakes clamp down on the wheels of each carriage. How easily, boys and girls, may we obtain even greater power from heaven to help us in our battle with sin. Let us pray earnestly during this Week of Prayer for this much-needed power in our lives.

Let us have another text. (Read John 16: 13.) This says that the Holy Spirit will be a guide and tell us which way to go.

Sometimes persons going into a deep, dark woods to explore, will tie a twine to a tree in the edge of the bush and let it wind from a ball in their pocket as they go on into the woods. Then when they wish to return, how do they find their way back? They follow the cord. The Holy Spirit will help us find our way back to God. In this world of sin, we are in danger of losing our way, and we need the Holy Spirit to help us find our way back.

A large cave in the Southland was discovered by an Indian. The cave was very dark, but the Indian found his way into it for several miles, and then back out, by using only torches and a bagful of chalk-stones. As he proceeded through the cave, he would mark arrows on the wall, pointing the way from which he had come. Every few feet he would mark such an arrow. When he was ready to return, how could he find his way? He followed the

"All our good works are dependent on a power outside of ourselves; therefore there needs to be a continual reaching out after God, . . . a constant humbling of the soul before Him."

arrows. The Holy Spirit will guide us out of dark places.

We are told in Luke 11:13 that we may have the Holy Spirit if we will ask for Him. How thankful we should be to God that He loves us even more than our earthly parents, and that He is more willing to give us the Holy Spirit than our kind parents are to give good gifts to us.

One strange thing about the Holy Spirit is that He is so easily grieved. In Eph. 4:30 we read, "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." If we hold on to even the smallest sin, and do not confess it, and do not strive, with Jesus' help, to overcome it, we are in danger of grieving the Holy Spirit. What a great blessing we lose in exchange for a few ugly sins.

A boy once had a pet which would fly out of the sky and alight on his hand. The boy would place some choice morsels of grain on his hand and then call the pet's name, calling it over and over until the bird would come from above and alight on his hand. One time, in a thoughtless moment, he tried to catch the dove while it was resting on his hand. He made a quick grab, but the dove, much quicker, flew away. It was with real difficulty that he entreated the dove to return next time. The dove had almost lost confidence in his little friend. But the dove finally came after its name was called many times, and food was seen in the hand of the boy. Again the foolish boy tried to catch the white bird. This quick action on the part of the boy only scared the dove farther and farther away. The boy called and pleaded, but in vain. Never again did the dove come back to the little boy's hand.

At Jesus' baptism the Holy Spirit came to Jesus in the form of a dove. Let us not grieve this precious blessing away from our lives by selfishly holding on to our sins. (Have some one go to the piano and play and sing softly the hymn, "All to Jesus I surrender.") Have the children hum the melody.)



(Lesson III, Monday, May 9)

Home Religion--Duty to Parents

Hymn: "Love at Home."

Lesson Texts: 1 Tim. 5:4; Eph. 6:1; Mark 5:19; Acts 1:8.

Advertising the Meeting: On a poster print the topic: "Making Good in My Home." Below write, "What Is My Duty in My Home?" Give date, time, and place of meeting.

It is not a strange thing that the place we love most, is the place where those live whom we love most. It is our home. There are mother, father, sister, and brother. There dwell loving hearts, and so there we love to be. Seventh-day Adventist boys and girls are always interested in foreign missions, but there is another big mission field that deserves a large share of our attention — our home. That is where we spend most of our time; that is where we must begin to live for Jesus. Mark 5:19: "Howbeit Jesus suffered him not, but saith unto him, Go HOME to thy friends, and

tell them how great things the Lord hath done for thee, and hath had compassion on thee." At home we must talk over what Jesus has done for us. At home we must prove by kindness, obedience, and helpfulness that we are real Christians. Acts 1:8 tells us that the disciples should witness first in Jerusalem. What was Jerusalem to those men? Their home.

To be a Christian at home means to be what Jesus would be if He were in your place. What a happy place your home would be if each member of the family were like that, even in this world of sorrow, sickness, and hard work. What can you do to make your home such a place? What qualities do you think it would be best to develop in our homes? (Put on the blackboard the qualities suggested by the children. You might suggest some to them, such as obedience, honesty, cheerfulness, kindness in speech, helpfulness.)

One reason that we are not better in our homes is that we show our real selves there. I believe you will agree with me that when we feel angry, we would rather vent our feelings on our own family than on strangers. Why are we cross at home and pleasant to strangers? Can you explain it? Is it because father and mother will bear with us in our weakness, and strangers will not? Do you suppose that it can be this that causes it to be harder to be a Christian at home than among strangers and other friends? Boys and girls, let us guard against this unkindness and carelessness of speech at home.

Another reason we must do this is that in many of our homes there are those who are not Christians. Every one needs a Christian influence, and some need it more than others. Every member of the family must be a Christian if the home is to reach God's ideal. Your life at home is so very important. Each member of your family should see that you are different since you have given your heart to Jesus. Should you go about with a long face and a grumbling spirit? No, indeed, a Christian should be happy to obey, and eager to bring happiness to others.

The servant of the Lord speaks to us very plainly in regard to having the happy spirit of helpfulness in the home. In "Messages to Young People," pages 211, 212, we read: "Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness." Do not let the spirit of faultfinding, or criticism, destroy the happiness of your homes.

A father once moved into the vicinity of one of our schools, in order to educate his three boys. The father was a rather critical man, and so usually when the boys

would return home from school, and often during the family meal, they would find that their father was in a critical frame of mind. He would talk against the school and the church and the members of the church. The boys, hearing this sort of talk, grew up to be like their father. When these boys grew older, they lost their love for God, left the church, and disgraced their father. As the poor old man grew older, he recognised that it was this spirit in his life that had driven his boys away from the Saviour. How it saddened his heart! Oh, may we help to keep our homes free from this terrible spirit of criticism.

"Children, obey your parents in the Lord: for this is right, Honour thy father and mother; which is the first commandment with promise." Eph. 6:1, 2. Let us consider this admonition of the apostle Paul. Real Christian boys and girls love to obey their parents. They love to be prompt and cheerful. If we whine and hesitate in obeying when we should be prompt and cheerful, we are destroying the happiness of our homes. Nothing but honest, cheerful obedience can make our homes happy. Should we obey our parents only when they are with us? or, will we remember their wishes when we are away from them? The faithful J.M.V. will be "courteous and obedient" under every circumstance.

Surely when you realise that your father and mother have protected you, and



New Meeting House and Some of the New Believers on Tubuai Island, Austral Group

clothed you, and loved you, you will respond to these blessings by bearing your share of the burdens of the home, and bringing all the happiness possible into your family. In fact, boys and girls, we are told that the highest duty that comes to us is in helping father and mother, and bringing happiness into the home. To let your light of usefulness shine in the home, you will need to consider the strength and power that comes into the life through the Holy Spirit. It will help you to be true and cheerful under all circumstances.

Have you ever failed to manifest the spirit of kindness and usefulness at home? Yes, you may fail, yet you need not say, "It is no use, I cannot be a Christian at home." If we earnestly try, day by day, to show the spirit of Jesus, we shall have the angels of heaven by our side to help us. Those in the family who are not Christians may not always understand you,

"The people should be warned to make ready for the great day of God, which is right upon them. We have no time to lose."

but in the end your patience, gentleness, and kindness will win them.

It may be there are some conditions at home that you do not know how to meet. I shall be very happy to talk with you personally about them and help you to meet them in the spirit of Jesus. God has a way through all our difficulties. Making good in the home is not an idle or easy task. It is like all other worth-while things. It takes effort and strength, but think of the results. Every boy and girl who tried hard enough can do it.

Whistle and hoe,
Sing as you go,
Shorten the row
By the songs you know.

Closing Song: "Kind Words Can Never Die," or "I Would Be True."



(Lesson IV, Tuesday, May 10)

Habit

Hymn: "Blessed Are They That Do."

Lesson Texts: John 4:34, Jesus' habits. Ps. 16:8, David's habits, his strength. Ps. 119:29, 30, Eph. 4:25, The habit of dishonesty. Ex. 5:9 (last part), Hate the bad language habit. Rom. 12:21, Overcome evil with good. Phil. 4:8.

Advertising the Meeting: On a poster print in large letters H A B I T. Below write, "A chalk-talk meeting." Give date, time, and place of meeting.

As you open this meeting go to the blackboard and print in capital letters the word H A B I T, making the "T" in the form of a cross, but ostensibly a "T." This word constitutes the topic of this meeting, and the attention of the children will be especially called to it in a chalk-talk later in the meeting.

Juniors who will put up a fight against evil habits, are training their characters for real Christian service. Those Juniors who will not fight for the right, but who bow down to evil habits, are weaving a life web of poor materials, which will some day be torn asunder in disappointments.

"Remember, dear young friends, that each day, each hour, each moment, you are weaving the web of your own destiny. Each time the shuttle is thrown, there is drawn into the web a thread which either mars or beautifies the pattern. If you are careless and indolent, you spoil the life which God designed should be bright and beautiful. If you choose to follow your own inclinations, un-Christlike habits will bind you with bands of steel. And as you may walk away from Christ, your example will be followed by many who, because of your wrong course, will never enjoy the glories of heaven. But if you make brave efforts to overcome selfishness, allowing no opportunity to pass for helping those around you, the light of your example will guide others to the cross." — "Messages to Young People," p. 212.

A father, wishing to show his son the effect of habit on his life, sent him for a hammer and a nail. Then he deliberately drove the nail into the parlour table. It went in with comparative ease. Handing the hammer to the boy, he said, "Now,

my son, pull it out." After a great deal of effort and much marring of the highly polished table, the nail was removed. Then the father said to the boy, "Now, my son, pull out the hole." Then he added, "Habits can be pulled out, but their effects, never."

It was Judas's habit to be dishonest with the Lord's money. He wanted to be honest, but never made the definite choice on the side of right and honesty! His own evil habits finally drove him to self-murder.

"The habits you form in youth, my lad,
Will grow with your growth, till at last,
Whether good or ill, they will form a chain
That will bind and hold you fast.

"For habits are but a growth, my lad,
A little bit, day by day,
A thought, a word, a deed, and, lo,
A habit has come to stay."

The story is told of a scholar who had for his neighbours, a carpenter living on one side and a blacksmith on the other. The scholar complained that the noise that these neighbours made disturbed his thoughts, and he paid them both to move. They moved.

The next day the scholar was annoyed by the same sounds. He discovered that the two had exchanged places, the carpenter occupying the blacksmith shop and the blacksmith the carpenter shop. The scholar had been concerned about those who moved out, but he had not taken the trouble to see who was moving in.

Often the attempts we make to change our habits are like this man's attempt to rid himself of the neighbours who disturbed him. Cultivating good habits assures freedom from bad habits. Filling the mind with beautiful thoughts crowds out the impure thoughts. (Read Phil. 4:8.)

Now, boys and girls, let us note our word on the blackboard — H A B I T. Some time ago a boy who was a victim of the cigarette habit, decided that since cigarettes were so harmful to his health, he would stop smoking them. But unwisely he decided that he would not stop smoking all at once, but that he would stop smoking by using one less cigarette each day. Do you think this was a wise plan? One day he smoked one less cigarette [turn to the blackboard and erase the H], adding, "But you will see that he has A B I T left." On the next day he used one less cigarette, and we see that he has still a B I T left. On the third day he used one less, and we cut off the next letter to have I T left. It is true that if he should smoke only one cigarette a day, or even a part of one, he would still have the habit.

So a young Christian friend of his came to him and told him that the only really successful way to break the habit was to give his heart to Jesus, and with His help to do away with the sinful practice. He urged him to remove himself, erase the I out of the picture. He decided to do this; so we take the I out, and what do we have left? [Now turn and underneath the T, which was made in the form of a cross, hastily sketch a hill, and draw rays of light emanating from the cross.] So that boy has finally learned what the cross of Jesus means to him.

Unless the cross of Jesus means sins overcome in our lives, we do not yet understand its importance. May it mean that to each one of us as we make our daily preparation for the coming of Jesus, now so near.

Let us begin this week to form good habits: good reading, no movie theatres, no bad language, and no dishonesty. Have your habits fighting for you, and not against you. And remember that the chain of habits is too weak to be felt until it is too strong to be broken. A habit, good or bad, is like a stone that a child might roll from a mountain top, but which a giant could not stop.

Let us have an earnest season of prayer that the Lord will help us to overcome our evil habits, and that He will give us strength to form good habits.



(Lesson V, Wednesday, May 11)

Telling Others Jesus Saves

Hymn: "Tell It Again."

Lesson Texts: Mark 16:15; Matt. 24:14; Isa. 43:10.

Advertising the Meeting: Secure and paste on a poster a picture of the globe. Below this either draw or paste on the cardboard a representation of an open Bible. At the top print the subject. At the bottom give a welcome, and the time of the meeting.

Plans for the Meeting: The first part of the programme is based almost entirely on Bible references. It is a short Bible study on the topic, "Why Talk About Missions?" Be sure to give out the Bible references in advance, so that the children may read them over at home and become familiar with all the words and the thought of the text. These scriptures may be read in connection with a discussion of this topic, or in answer to questions which various members, selected and instructed beforehand, will ask. The following thought questions will stimulate the interest: Why talk about missions? Is not the religion other people have good enough for them? What kind of religion do many people follow? What does the Bible say about missions? How are heathen gods made? Is there any power with their idols? How are we related to the various races of people on earth? What has God done to save man from sin?

Before I can tell others that Jesus saves, I must know that He saves me, and must believe it very earnestly. One man said that faith is conviction plus enthusiasm.

I must know the Saviour's way,
Because I walk it every day;
And as a true guide, do my part,
For I have Him within my heart.

The best way to tell others about Jesus' coming is to live every day as though we really believe it ourselves. How our actions will demonstrate whether or not we will live for Jesus is illustrated by the following:

I was sleeping on the eighth floor of a large hotel in a great city. In the middle of the night I was awakened by screeching sirens on several fire engines as they

"Let there be far more wrestling with God for the salvation of souls. Work determinedly, with a spirit never to let go."

whizzed by. I opened my eyes with a start and saw a bright-red reflection on one side of the room. On rushing to the window, I saw that there was a large fire just a short distance away. Many of us who were staying in this hotel quickly dressed and hurried to the fire. We found that it was a large garage. Just before we arrived, an oil-tank car had exploded, pushing out the walls and covering the wreckage with a layer of burning oil. It seems that two of the firemen had been caught under this wall, and were pinned beneath it. The firemen, instead of fighting the fire, were now directing their efforts to saving their two comrades. Some of the men, protected by spraying water from the hose, earnestly dug for the men. Soon we saw them brought out. One man's head was almost completely severed, and both were pronounced dead.

I noticed a very interesting thing in the account of this disaster in the newspaper next morning. One man had very much written concerning him. Several paragraphs were devoted to telling of his Christian ways and habits of taking food to his sick neighbours. His loss was truly mourned.

What a pity that nothing especially good

1. Giving away the "Little Friend," and other papers.
2. Bringing some one to Sabbath school each Sabbath.
3. Taking flowers, fruit, and good books to sick and shut-in children and older ones.
4. Being kind to older people and cripples.
5. Running errands for others.

Now, boys and girls, I have something very sacred to tell you! It is a special message to children from God's messenger: "When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation [telling] of the truth which the older workers cannot do, because their way will be hedged up." — "Counsels to Teachers," p. 176.

The great missionary Book, the Bible, teaches us that if we are to be real missionaries, we must obey and love those around us.

When David Livingstone was a boy, he often swept the floor in his own home. A neighbour said that she was sure David was going to be a great man, because he not only swept over the rug, but lifted it and swept under it. I wonder whether there are any boys and girls in this room who are in the habit of merely sweeping over the rug. Do you think that the way a person sweeps the floor, or washes dishes, or cuts the lawn, or runs errands, proves whether or not he will be a good missionary in the future? In other words, do the little things of life reveal character? This man Livingstone was not only truly great, but he was truly a Christian. And, boys and girls, it is by doing WELL all of our duties in a HAPPY, GLAD, and CHEERFUL spirit that we

please our Saviour, and witness for Him to others.

(Lesson VI, Thursday, May 12)

The Joy of Giving

Hymn: "Give of Your Best to the Master."

Lesson Texts: Hag. 2:8, All belongs to God. 1 Cor. 4:2, We are His stewards. John 3:16, God gave. Ps. 96:8, If we love, we shall give. Lev. 27:30, Tithe is holy. Mal. 3:9-12, Giving brings blessings.

Advertising the Meeting: On a placard place the topic, "The Joy of Giving," above a picture of a large steamship. Be-

low print: "Am I helping to send missionaries?" "It is more blessed to — than to —." Time and place of meeting. "You are welcome!"

The Bible is the greatest missionary book that we have. God said, "Go," to Abraham, and the first missionary went forth. The story of Israel shows how God worked to make Himself known to the people. God had one Son, and He became a missionary. He left the shining glories of heaven to give His life that salvation might be free, and might be told to all. The book of Acts is the story of how Christ continued His work through the apostles. The word apostle means "one sent forth." The letters of the New Testament are the letters of missionaries. The Bible is missionary through and through. It tells about God, and everybody needs God.

When Rudyard Kipling was ill in New York and not expected to live, he was heard to mumble something softly. The nurse leaned over and asked, "Is there anything you want, Mr. Kipling?" "Nothing you can give. I want my heavenly Father," replied the man who had lived the rugged life of the Indian jungle. We all need Jesus. We need Him during this Week of Prayer to help us conquer our sins. We must have God to forgive our sins and to grant us salvation. The Bible tells us the way out. No other book does, no one can except God. The Bible tells us that we must go and tell all people about God, and finally it instructs us how to serve Him.

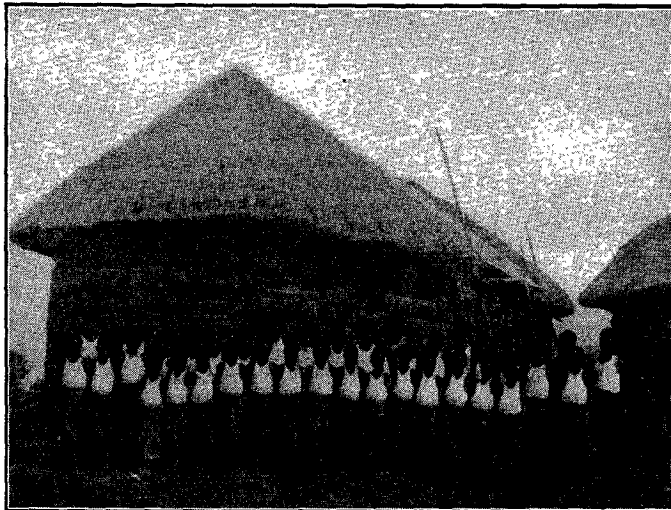
Jesus sets no limit to missionary work. "Go ye," takes in the whole world. The greatest joy of the missionary, after having given his life to carrying the message of God to others, is to make disciples. The word "disciple" means "one who receives instruction from another;" that is, it means that we are to get people to accept Him as their Saviour and Master. His next great joy is to teach them what Jesus wants them to know, that they might live for Him. After that he must encourage the people to make a public confession of their belief in Jesus, which is done through baptism and church membership.

Perhaps the greatest fact about missions in the Bible is that Jesus is with the missionary all the time. He does not send us out alone. He goes with us, and works with us. But the missionary must endure hardships and troubles. No one looking for a life of ease should be a missionary. Yet the nearness of Jesus' second coming, and the presence of His Holy Spirit, make mission work a joy. We must all be missionaries in our place. First of all, because we love Jesus so much for what He has done that we give our whole lives to Him. That includes our daily services, and all the kind missionary deeds we are able to do. It includes the giving of our tithe and offerings.

Give, give, be always giving,
Who gives not is not living;
The more we give,
The more we live.

The more we give, the more the Lord will bless us, and the more we shall have to give.

Two brothers planted gardens together, side by side. The two gardens were on one ploughed plot of ground. The gardens



Bright Little School Boys at Missionary Gander's New Mission at Bena Bena, Inland New Guinea. These Boys Already Serve as Interpreters on Missionary Tours.

could be found to say about the other man. He was evidently not a Christian, and lived a rather selfish life. Our actions day by day surely testify whether or not we love our Saviour.

Some day many of you may be giving service to God as missionaries, ministers, doctors, colporteurs, farmers, nurses, teachers, printers, or in other ways. Whatever we decide to do, our first business must be to tell others about Jesus.

The Salvation Army wished to send a Christmas greeting of good cheer to all its stations the world around. Because of the large expense in sending messages and cablegrams, it was decided to send a message of just one word. The word chosen was "Others."

There are so many ways of helping others. Let us list some of them on the blackboard.

"A revival of true godliness among us is the greatest and most urgent of all our needs. To seek this should be our very first work."

grew well and had equal chances to be productive. This certain year there was an early frost. They both were aware that the frost might kill their gardens that night, and so they sat up quite late and built fires to make smudges, hoping to keep the frost off. In the morning they got up early to see how they had fared, and to their surprise the brother who had been unfaithful in the payment of his tithe, found that his garden had been totally destroyed, while the one who had been faithful in paying tithe, found that his garden had been spared. (Tell other stories of faithfulness rewarded.)

There are many beautiful promises in Malachi 3:9-12 which prove that it is more blessed to give than to receive. Jesus promises that if we are faithful and give lovingly, Satan will not be permitted to destroy the fruit of our ground. A mother says: "I know this is true. I planted a large garden, also a large plot of potatoes and beans. One night I set out some tomato plants. Next day a severe rain and hailstorm came. The rain fell in torrents, and the garden was covered with water. Some of the hail was as large as pullet eggs. A heavy frost followed the hailstorm. A neighbour whose farm was near ours, said that the hail had stripped the leaves off his bean plants, and that his beans and potatoes froze to the ground; yet our plants were unharmed, and none of the crops were injured. We can expect the Lord's blessings when we joyfully give Him what is already His own."

You may not have as much to tithe as this faithful woman had. You may have only threepence or sixpence at a time, but faithfulness in tithing, even in these small amounts, will bring the blessing of Heaven. One boy worked out a system that would help him in keeping an accurate account of his tithe, even though he might earn only a few pence at a time. He labelled three small boxes "Tithe," "My Box," and "Income." Every time he received a penny he put it in the box marked "Income." When he had saved ten pennies, he would take out one penny and put it in the "Tithe" box, and the other nine pennies in his own box. I think we can follow this example, don't you? Such faithfulness would surely bring joy into our lives. The tithe is God's money, and it is our duty to pay it into His treasury. But if we really love Jesus as we should, it will be not only our duty but our privilege to do this, and in addition, we shall give of our lives for the advancement of His work in the earth.

A boy was invited by his father to go with him to the city one morning. The kind father wished to reward the boy for an act of faithfulness, and bought him a box of sweets. The boy had brothers and sisters at home. Should he share this present with them? If he really loved his brothers and sisters, the spirit of Jesus would lead him to share his good things with them.

Now, the heathen in all the distant lands are our brothers, for God "hath made of one blood all nations of men." Acts 17:26. As Paul was debtor to all men, so are we. Rom. 1:14. The love of Jesus in our hearts, and the desire to please Him, will cause us to do all we can to help the

needy for whom Jesus died. As we see how these native people in the heathen lands accept this message, clean themselves up, study our Picture Rolls, and have their lives filled with the joy of Christian service, we feel well repaid for all the effort and sacrifice we have made.

Shall we not determine, boys and girls, that during this Week of Prayer and afterwards, we will endeavour to restrict our wants and wishes as much as possible, so that we may be able to give more of our money to help carry the gospel to these dear souls in heathen lands? (At this time have the Juniors stand in a covenant of consecration.)



(Lesson VII, Friday, May 13)

Our Part in Finishing the Work

Hymn: "We Are Nearing Home."

Lesson Texts: John 14:1-3; Acts 1:9-11; Heb. 9:28; Matt. 24:26; Rev. 1:7; 1 Thess. 4:15-18.

Advertising the Meeting: After printing on a placard in large letters the topic of the meeting, "Our Part in Finishing the Work," draw a representation of fire, under which print these words: "Come and hear the story of 'strange fire.' Actually see it burn!"

Undoubtedly, most of you here today are Seventh-day Adventist children. I wish to ask you this question, Why are you a Seventh-day Adventist? We find that there is a very definite reason for our being called by that term. "Seventh-day" means that we keep the Sabbath of God's holy law; and "Adventist" means that we look for Jesus to come to this earth again, even as He Himself promises so many times in His book, the Holy Bible. I wonder how many of us are really looking for Jesus to come? I am sure that, down in our hearts, we all are looking for Him. May I ask you another question? Why do you look for Jesus to come again?

When the Saviour was about to leave the earth, He called together His disciples for a good-bye meeting, although they did not know it. It was on this last sad occasion that He promised to come again and deliver all of His faithful children from this world of sin and suffering and death, and to take them to be with Him forever. John 14:1-3. But long before this, some of His faithful followers told of the time when He would come. Job 19:25-27; Ps. 50:3-5. As Jesus went into heaven, two angels appeared and told the disciples that He would come again in the same manner that they had seen Him go away. Acts 1:9-11. We are told that when He comes, "every eye shall see Him." Rev. 1:7. How happy we are to know that the Lord Himself will come from heaven and take all who love Him to the home He has gone to prepare. 1 Thess. 4:15-18.

Many years ago a young Adventist girl wrote these cheering lines:

"Not far from home! O blessed thought!
The traveller's lonely heart to cheer;
Which oft a healing balm has brought,
And dried the mourner's tear.

Then weep no more, since we shall meet
Where weary footsteps never roam —
Our trials past, our joys complete,
Safe in our Father's home."

How truly that expresses our hope in this message we love. But if Jesus' coming was close in those days, how much nearer is it today? As we see the signs fulfilling and closing in about us, we must conclude that it is very near at hand. Very few of these signs were fulfilled in the days of the early believers, but the things which they taught, we see taking place before our eyes today. They walked by faith, but we walk by sight. We see right around us the very conditions to which they looked forward. Surely, then, the coming of Christ is near at hand.

Did you ever take a long trip on a train, or in a steamship, or in a car? How anxious we always are to reach home. All the delights of travelling lose their appeal and charm as the familiar sights of home come into view. All those things which once seemed so enjoyable, now seem to be forgotten. We are nearing our heavenly home. The end of our voyage on earth is almost in sight. How important it is that we be prepared for this last finishing work. In this little time the Lord admonishes us, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

God is interested in us. "God wants every child of tender age to be His child, to be adopted into His family. Young though they may be, the youth may be members of the household of faith, and have a most precious experience." — "Counsels to Teachers," p. 169. The Saviour is watching every one of us. He loves boys and girls, young men and young women, and has real joy in our mental, physical, and spiritual growth. 1 John 2:12-14. The Saviour has a definite plan for our lives. Whether or not we succeed depends upon our following the Lord's plan for us.

Some time ago a young Hindu became utterly discouraged, and decided to take his own life. He went to the great city of Bombay, where he thought he would be lost in the teeming thousands of people, and could in that way snuff out his life unrecognized. While there he drifted into a Christian meeting for young men. There he heard the speaker say that God has a blueprint for the life of each young person — a plan which He wants to work out in each life. The young Hindu thought, "If God has a plan for my life, then I should not destroy it." And from that time on his life was given to God. He made great progress in his Christian life, and became a successful leader of young men. I wonder what God's plan for our lives would look like? There is only one way to find out. That is by giving our hearts to Jesus, and by humbly praying that He will keep us day by day. Someday we shall be led to know what God's plan for us is.

The object of this meeting, boys and girls, is, (1) That we shall get a vision of God's purpose in our lives; and (2), That we may be made willing that this purpose should be fulfilled in us. How necessary it is that we all have a real purpose in life. What would happen to those beautiful vessels that sail the seven seas if the

"Why are we so impoverished in experience and so low in spiritual life, when God's promises are so 'exceeding great and precious'?"

sailors did not know where they were going? Charles A. Lindberg reached Paris on his epochal flight because he knew where he was going.

"Live for something, have a purpose,
And that purpose keep in view;
Drifting like a helpless vessel,
Thou canst ne'er to life be true.
Half the wrecks that strew life's ocean,
If some star had been their guide,
Might have long been riding safely;
But they drifted with the tide."

What a sad thing it would be if some of us right here today got a vision of what God wanted us to do, and yet would not be willing to give up the sins in our lives. In carrying out the plan that God has for us, we need His help day by day, and He needs our constant help.

This higher life that the Lord wants us to live begins with the surrender of our hearts to God. Are we willing today that God should have His way in our lives? That is the greatest question. Possibly some of us are not quite willing. If we are not, let us not harden our hearts against the influence of the Holy Spirit. If you are not willing, are you willing to be made willing? If we do not resist, God's love will draw us to Him. (See "Steps to Christ," p. 31.)

When we consider God's promises of help, how we should flee from sin and nestle close to Him for protection. (I have here a little box of powder. It produces a very strange fire. I will pour about a teaspoonful into my hand. When I light this match and touch the powder, it will not burn.) When we are in the Lord's hands, we are protected from all the sins of the last days. No matter what comes, if our lives are hidden in Jesus, if we have been faithful in memorising Bible verses and in real Christian living, we have the promise that the Lord will protect us. Now, then, notice carefully as I thrust this powder into the air and touch the match to it. Immediately it explodes! This shows that we are unsafe, and in great danger, when we are not in the Lord's hands. (This powder used is lycopodium, and a few pence worth purchased from any chemist will be sufficient for several experiments.)

The great day of God, when Jesus will come, is just before us. Every day should be made to count in the preparation of our lives for that event. We have not a moment to lose. May the Lord help us to have a vision of His purpose for us in the finishing of His work, and to be willing that this purpose should be fulfilled in our lives. When we know that a dear friend is coming to see us, we make an earnest effort to be ready to receive him. It is so much more important that we get ready to meet Jesus.



Before leaving the house for labour, all the family should be called together, and the father, or the mother in the father's absence, should plead earnestly with God to keep them through the day. Come in humility, with a heart full of tenderness, and with a sense of the temptations and dangers before yourselves and your children. . . . Ministering angels will guard children who are thus dedicated to God.—"Testimonies," Vol. I, pp. 397, 398.

(Lesson VIII, Sabbath, May 14)

Arise and Shine

Hymn: "Give of Your Best to the Master."

Lesson Texts: Isa. 60: 1, 2; Matt. 5: 16; 26: 21, 22.

Advertising the Meeting: Under the printed topic, "Arise and Shine," paste a cutout of a large lighted candle, or any representation of a shining light. Below, print time, place, and welcome.

We have come to the last meeting of our Week of Prayer. What a blessed week it has been! There is no doubt but that Jesus has been knocking at our hearts. And when the Master of heaven and earth knocks at our heart's door, we surely must answer. What a wonderful privilege we have in KNOWING that our hearts and lives belong to God. How many dear children there are in the world who do not even know that God loves them. We are thankful, also, for the opportunity today to tell Jesus of our love for Him.

"A young heart is a precious offering, the most valuable gift that can be presented to God. All that you are, all the ability you possess, comes from God a sacred trust, to be rendered back to Him again in a willing, holy offering. You cannot give to God anything that He has not first given you. Therefore when the heart is given to God, it is giving to Him a gift which He has purchased and is His own."

"Satan claims the youth as his property, and a vast number render to him all the ability, all the talent, they possess. The world claims the heart; but that heart belongs to the One who redeemed it. If given to the world, it will be filled with care, sorrow, and disappointed hopes; it will become impure and corrupted. It would be the worst kind of robbery to give to the world your heart's affections and service, for they belong to God." — "Messages to Young People," p. 407.

Because God does care for us, has provided us with wonderful bodies, has placed at our disposal all the wonderful provisions in nature, has given us access to His great storehouse by prayer, and has promised that if we seek Him first to supply all our needs, this does not mean that there is nothing for us to do. This wonderful body of ours will not be all it was intended to be unless we use it aright. The marvelous storehouse of nature will fall short of the Creator's intention for it unless we use it to His glory. It is for us, but we must develop it. The fruit and flowers, the grain and vegetables, the ore and oil, the animals and fowls, are for us to use and develop to the glory of God. God has carefully placed all the things we need here in this world at our disposal, but we must toil to make the proper use of them. The slothful will suffer because they break God's law of work. God does not excuse us from work. He is able to help us only as we put forth our own effort.

So when we see the great need in the world today, and know what is coming upon the world, we should arise and shine and let our light be seen. A little boy, when asked how much he weighed, replied,

"Usually I weigh eighty-five pounds, but when I am in earnest, I weigh a ton." If we are in real earnest about Jesus' soon coming, we will each be an active and enthusiastic worker. Faith is conviction plus enthusiasm. If we really believe this fact, we will be enthusiastic about it.

AN INSTRUCTIVE DREAM

A man once had a dream. In his dream he was bidden to follow a certain path. At a given point in that path he encountered a huge stone which blocked his progress. He could go neither to the right nor to the left, and to go forward seemed impossible. But in accordance with his instruction to go straight ahead, he moved one foot to go forward, and as he did so a step appeared in the seemingly insurmountable rock. Again he raised a foot to step forward, and another step appeared in the rock. And so step by step, as he moved on, a way was made for him to surmount the rocky wall. Although it was only a dream, this is the way prayer opens up the path for service in our lives. If we will do our earnest part, even though the way seems closed before us, God will be with us and make a way for us.

If we resolve today to live and shine for Jesus, we shall be able to speak in two ways, through our mouth and through our lives. Our lives speak more loudly and more impressively than do our lips. The life — what you do — counts much. It is only as we surrender to Jesus, and find victory over sin in our lives, that we are able to lead others to Jesus. Which way does your life lead others? Does your life ring true?

A little clock in a jeweller's window in a certain Western town stopped one day for half an hour at fifteen minutes to nine. The school children, seeing the time, stopped to play. People hurrying to the train began to walk more slowly. Working men and women stopped to talk. The people in the town had never known before how much they depended on this little clock that led them astray. We do not know how many are depending on us as Christian examples, how many are carefully watching us. By one little wrong act you may mislead some one who is looking to you as an example. If we could only realise how many are depending upon us as a Christian example, how carefully we would watch our actions, and how earnest and particular we would be.

Also, what we say in our lives will do much in bringing others to Jesus. By our words we are justified or condemned. Are our words helpful or harmful? A kind word well chosen and spoken at the right time may awaken some of our friends or classmates to realise that they must serve Jesus. The right word at the right time, spoken in a courteous manner, backed by a real Christian life, is sure to mean a great deal in winning others to Christ.

It may be that there are some of your dear ones whom you cannot reach by the personal word. Let us determine today to write them a letter, asking them to give their lives to Jesus. There may be some of our friends whom we could invite to church, or to our children's meetings. Many have been won to Christ by first being invited to Sabbath school or some other

"There is the most distressing indifference and neglect in regard to the great salvation."
"The careless must be awakened, else they are lost."

meeting. I think this is one of the best ways of winning others to Jesus. This year, when so many of our fathers and mothers are trying to win one for our Lord, why should not we do the very same thing? Our chums and companions may become interested by our personal talks with them.

THE HOME A LIGHTHOUSE

The man who founded the Quaker denomination is said to have made the statement that every Quaker home should be a light for fifty miles around. If that is necessary in a Quaker home, how necessary that it be true of each one of our Seventh-day Adventist homes. If we arise and shine for Jesus, we must remember that our influence will largely depend on the amount of time we spend in prayer. In soul winning, prayer is fundamental. We must take God as our partner. If you would win others, earnestly pray for them. Direct prayer for a friend in a personal, private way, is what is needed. That kind of prayer will accomplish results.

Boys and girls, how important it is that we today determine that no matter what happens, we shall be able to win precious souls which we may present to Jesus when He comes. (At this juncture a consecration service may be conducted, in which the children may dedicate themselves to a life of service.)

An Invitation

Some who receive this Week of Prayer Number of the "Record" are missing the joy and inspiration that its pages, filled with helpful articles and tidings of the onward sweep of the Advent message, would bring into their homes week by week through the year. Will you not decide now to become a subscriber? It will help you maintain the blessings received during this Week of Prayer.

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A Call to Prayer

(Concluded from page 28)

be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21:36.

Are you, brethren and sisters, prepared for the solemn issues, the great trials, and the unparalleled troubles which are right upon us? Are you worthy to stand before the Son of man? Surely these times call us to seek a deep and living experience in the things of God!

May I urge upon you the need of making this WEEK OF PRAYER a real prayer season, and the beginning of a more earnest and more real prayer life.

E. E. ROENFELT.

As the will of man co-operates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be accomplished in His strength. All His biddings are enablings."—"Christ's Object Lessons," p. 333.

"If fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved."

Australasian Record

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OF SEVENTH-DAY ADVENTISTS

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To Church Elders and Pastors

With rapid pace the months have sped by, and the time of another Annual Week of Prayer has come. The past year has witnessed many a perplexing situation in the affairs of the world. Clouds of war darken the international horizon in spite of the efforts of nations to abide in peace. Capital-and-labour difficulties abound in many lands. Governments wrestle with problems vital to their very existence. And amid all the perplexities which try men's hearts, there are those who, seemingly unaware of these gigantic troubles, are sinking lower and lower in vice and iniquity until their whole imagination is only evil continually. Violent crimes are rampant. Civilisation itself seems to totter and all but crumble into ruin.

To the eye of one who views world conditions with human outlook and reason merely, the future appears dark and uncertain. Only the sight illuminated by the divine rays from the Book of books discerns through the mists of the present darkness and perplexity the glorious hope of humanity's coming Saviour and Redeemer, and the restoration of abiding peace and tranquility of heart in the kingdom of our Lord.

Careful and prayerful thought has gone into the preparation of the inspiring spiritual readings of this Week of Prayer, for the uplift of our churches in all lands; and in this present time of soul testing, every effort should be put forth to make this special season of prayer a real and lasting upward move in the lives of all our believers. May the heart experience of every member lift him above sordid worldly affairs to rejoice in the blessed hope of the soon coming of our Lord and Master.

If this Week of Prayer is to be of real spiritual benefit in the local church, careful preparation and earnest, prayerful planning for the entire week's programme and for each meeting will be necessary.

Wherever it is possible for the members to gather together, daily meetings should be arranged. Good readers should be chosen to present the excellent messages appearing in this paper. Early selection of the readers will give them time for adequate study beforehand, that the benefit of the service may be increased. Let the readings be followed by earnest seasons of prayer or testimony. Let it be a real Week of

Prayer and stirring of soul to seek the things that are above.

Especially let us take care that our young people shall have full opportunity to join in the services, and that they may feel afresh the warm friendly spirit of genuine Christian fellowship surrounding them and helping them onward. Many a person dates his conversion from a special occasion of prayer and revival such as this.

Arrange to hold special meetings for the children, with competent persons to lead out. The outline lessons for the children appearing in this issue will be an excellent guide. The lambs of the flock should be fed, as well as the sheep.

More than ever before we appeal to our people to give liberally to the Annual Offering for Missions. An added sacrifice on our part at this time will greatly cheer the hearts of faithful missionaries at their far-away posts.

On the first Sabbath service of the Week of Prayer, call attention to the Annual Offering for Missions, which will occur on the succeeding Sabbath. Distribute the Annual Offering envelopes to all the members of the church, and call upon all to come prepared with a liberal gift for missions when the Annual Offering is received.

Our prayer, as these readings go out to the ends of the earth, is that this season of special seeking after God shall prove an abundant blessing to those of every kindred, tongue, and people whose hearts lovingly respond to the third angel's message, and who look for Him to "appear the second time without sin unto salvation."

GENERAL CONF. COMMITTEE.

Our Week of Prayer Offering

The Annual Offering is one of the important and direct sources of income for the maintenance of the strongly established mission work in the island fields connected with our Australasian section of the world work. For a number of years in the annual estimates of mission income, an amount of £3,000 has been included as the offering to be received during the Week of Prayer. There have been occasions when this amount has been exceeded, but during recent years there has been a tendency for the regular Annual Offering to decrease. Several years ago, however, when the call came for means to advance the work in Upper New Guinea there was a wonderful response during the Week of Prayer and the sum of over £3,600 was raised.

The work that has been established through the loyalty, confidence, and sacrifice of God's people must be maintained and strengthened through a manifestation

Do not overlook the helpful Week of Prayer studies that have been prepared for the younger members of the Lord's household. Where it is impossible to hold children's meetings other than on Sabbath, these readings may be presented in the home day by day.

of the same God-given graces. Aims for the various conferences and the island field were considered at the time of the Annual Council, and when the representatives from these fields stated the amounts that would be acceptable aims, the total as indicated below amounted to £2,655.

The amount of £3,000 still remains in the Budget for the year 1938, and the work is being carried forward in the knowledge that as the needs of the field and our own spiritual needs are brought to our attention during this week of refreshing, the Lord will put it into the hearts of His people to continue to give cheerfully and liberally toward the sending of the gospel to so many of the dark-skinned people who are our own special care here in Australasia.

The aims for the conferences and the island field are as follows:

North New South Wales	..	£250	0	0
North New Zealand	..	350	0	0
Queensland	..	130	0	0
South Australia	..	120	0	0
South New South Wales	..	450	0	0
South New Zealand	..	200	0	0
Tasmania	..	105	0	0
Victoria	..	450	0	0
West Australia	..	175	0	0
North Queensland	..	50	0	0
Islands	..	375	0	0

£2,655 0 0

Amount included in estimated income,
£3,000.

R. H. ADAIR.

A Call to Prayer

"The end of all things is at hand: be ye therefore sober and watch unto prayer." 1 Peter 4:7. Divine inspiration undoubtedly led the apostle to pen these words especially for our admonition. The signs of Christ's imminent return and the nearness of the end are today evident on every hand. The end of all things is right upon us. To us, then, with solemn emphasis and earnest appeal comes the message, "Watch unto prayer."

"The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude. The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones. The condition of things in the world shows that troublous times are right upon us." — "Testimonies," Vol. 9, p. 11.

It is to us, living in these days and facing these solemn events, that Jesus particularly spoke when He said, "Watch ye therefore, and pray always, that ye may

(Concluded on page 27)

"All His biddings are enablings."